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Two Activities for Multlingual Students: Learning in Monolingual Classrooms

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Two Activities for Multilingual Students Learning in Monolingual Classrooms

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The purpose of this article is to re-conceptualize the role of the monolingual teacher in mainstream K-12 classrooms in the United States who work with students who are mostly multilingual and transnational. The proposed role for monolingual teachers is to incorporate at least some of the resources available in students' native languages, even if they do not have a working knowledge of those languages. To illustrate how this can be achieved the authors showcase two practical activities that can be used in mainstream classrooms to spark discussions about multilingualism and multilingual literacy. The activities are designed to promote the maintenance of students' native tongues and to provide an instructional resource to foster continued development of their first language.

For many years, researchers and practitioners have highlighted the importance of native languages as a resource in the world in general (Skutnabb-Kangas, 2013) and in the United States in particular (Fishman, 2006). Unfortunately, it is clear that in the US we are not capitalizing on one of the most important national resources: our students' native languages. The loss of native languages in favor of English has been well documented in the literature, (see for example, Anderson, 2012; Child, 1998; Henze & Davis, 1999; MacGregor-Mendoza, 2000; Rumbaut, Massey, & Bean, 2006; Wong Fillmore, 1991).

Mainstream classrooms in the US are growing in terms of the number of students that speak additional languages at home and were born in foreign countries. In 2009 alone, 11.2 million U.S. children spoke a language other than English at home; eight million of these children spoke Spanish (U.S. Census Bureau, 2011). According to Landson-Billings (2004) the majority of students in the largest city school districts are culturally and linguistically diverse. Most of these students come to school from bilingual/multilingual families and community backgrounds. The school districts with

the highest amounts of multilingual students are often unable to keep up with their increasing numbers and particular needs, and in many instances, these students are placed in a mainstream classroom, where instruction is offered only in English, with no adaptations to the curriculum because of students' lack of English language proficiency (de Jong & Harper, 2011).

The increase in English language Learners (ELLs) makes it imperative that teachers in mainstream classrooms have the expertise to educate them (Lucas, 2010). Interestingly, teacher candidate population in the US remains mostly White, female, and middle class (National Center for Education Statistics, 2014). Many of these candidates are not professionally prepared to effectively teach in multilingual classrooms in general and promote learning in a second language in particular (de Jong, 2013).

Given this context, it is necessary that all U.S. public school teachers have in their tool kit some activities to bridge the gap between the multilingual and transnational nature of student communities and the mostly monolingual teacher body (Villegas & Lucas, 2002). Teachers need to find tools and strategies that appropriately modify instruction for ELLs, allowing classroom teachers to understand the connections between language and schooling and the particular implications of those connections for ELLs.

Misconceptions about the Role of Monolingual Teachers in Multilingual Classrooms

Previous research has revealed that in addition to a lack of professional preparation in working with multilingual and multicultural students (De Jong, 2013, Gándara, Maxwell-Jolly, & Driscoll, 2005; Reeves, 2006; Walker, Shafer, & Iiams, 2004), monolingual teachers may hold certain misconceptions that will negatively influence their ability to work with multilingual students (Schwarzer, 2001, 2007; Schwarzer, Haywood, & Lorenz, 2003). Examples of the misconceptions are as follows.

1. Monolingual language teachers cannot foster multiliteracy since they are not multiliterate.

2. The classroom teacher is the only person who can teach languages in the classroom.

3. Teachers who do not know how to write in languages other than English cannot foster writing in the students' home languages.

4. Teachers who do not know their students' home languages cannot assess their language proficiency in those languages.

5. Monolingual teachers do not need to learn their own heritage languages to serve as good language models for their ELL students.

Of course, we do understand that a multilingual teacher who is a member of the multiliterate worlds of his/her students would be the best possible option to tap into multiple resources available to students learning to read and write in multiple languages. However, based on the particular demographics of many school districts in the US in which close to seventeen languages may be represented in a single school, bilingual programs for such a diverse group of students seem unfeasible. Many school

districts are opting for English-only services in the form of ESL pull-out, ESL push-in, or Sheltered English approaches (Baker, 2006) or they do not offer any specialized language support for these students, which is known in the field as submersion or the swim or sink approach (García, 2009; Wright, 2010).

The fact is that mainstream teachers in today's teacher education programs will be working with mostly multilingual and transnational students in their mainstream, English monolingual classrooms. To challenge the misconceptions stated above in article the authors provide both a re-definition of the role of monolingual mainstream teachers and provide some concrete ideas of how to foster multilingualism in their mainstream curriculum.

Two Activities for Multilingual Students in Monolingual Classrooms

Two instructional activities are described below that can assist teachers and students in discovering their diverse backgrounds and celebrate linguistic and cultural diversity. By incorporating these activities into instruction, the monolingual teacher can orchestrate situations in which multilingualism is celebrated and used as an academic resource. The activities are designed to promote the maintenance of students' native tongues and to provide a resource to foster continued development of their first language.

Fostering students' native tongues by a monolingual teacher in the multilingual classroom is a radical and still uncharted option for maintaining students' native languages. We propose a new role for monolingual teachers that incorporates at least *some* of the resources available in students' native languages, even if they do not have a working knowledge of those languages. This role is supported by research which suggests instruction which utilize students' home languages enhances literacy development in English (Cloud, Genesee, & Hamayan, 2009); develops understanding of content across the curriculum presented in English (Herrera, Pérez, & Escamilla, 2010); promotes cross-linguistic transfer which is used to facilitate oracy and writing in English (August & Shanahan, 2006); and builds students' vocabulary and overall metalinguistic awareness (Bialystok, 2007; Escamilla et al., 2014).

The foundation for a new role for monolingual teachers working with multilingual students emerges from a pluralist view (de Jong, 2011; García, 2009), which embrace cultural and linguistic diversity as an important resource to learning. Previous research suggests some instructional practices and methods (e.g., signage in multiple languages; mainstream and ESL/biligual teachers' collaboration; the pre-view-review method; classroom's libraries with books in multiple languages; across language grouping; and identity texts) to promote awareness of and development of different languages within a monolingual instructional environment (Cummins, 2005; Freeman & Freeman, 2000; Lucas & Katz. 1994; Martin-Beltrán & Peercy, 2014) . To expand on the practical implementation of this view, the authors describe next two instructional activities that use the teachers' and students' linguistic and cultural heritage to support learning.

The Family Language Usage Tree (FLUT)

The Family Language Usage Tree (FLUT) was created to tap into all the family language resources of individual students; and the Community Language Usage Tree (CLUT) was created to tap into all the community language resources (including the school community). Below we describe each activity and provide insights gained by the authors when they used them.

Overview of the FLUT Activity. According to Schwarzer (2001, 2007) and Schwarzer, Haywood, and & Lorenzen (2003) a Family Language Usage Tree (FLUT) is a way to get to know students' family language usage background as well as develop an interest in their heritage languages as a resource. A FLUT has three short components: (1) questions regarding general background; (2) questions regarding language background; and (3) a chart identifying family members and languages spoken by them. FLUT may be implemented by the teacher interviewing students and their families or by the students interviewing members of their families.

The questions are meant to elicit food items, nicknames, and other family language stories that are useful to understand the importance of multilingualism in the students' own family structures.

The purpose of this activity is to show teachers and students the nature of students' language backgrounds and its relationships to students' cultures. In this paper we will only focus on the linguistic portion. By exploring students' particular backgrounds as they relate to language usage, teachers can create bridges between their students' experiences inside and outside school settings. Some teachers may use written questionnaires for this purpose; others may just ask questions orally during the first meeting with the students and their families.

In addition, to what teachers may explore, students may also participate in the exploration. We propose the completion of a family language usage tree, where students undertake an investigation of their own family's heritage and linguistic backgrounds. The goal is to discover unknown aspects about their own linguistic and cultural backgrounds including the origin of their last name, which languages their ancestors spoke in the past, and/or the origins of their families. This information is different than the information collected by the teacher because it is based on students' own interests and because it is used to promote an understanding of language and culture as a resource that students can use for their own academic goals. The FLUT activity is used as an instructional tool to provide a way to give voice to the students and the members of their community while concretely demonstrating the diverse nature of students' family literacy. This generally results in students discovering they come from linguistically and culturally diverse backgrounds even though they may be monolingual and White.

Examples of Use of FLUT. As a university teacher, David, one of the authors, saw firsthand the distinct information that FLUT could uncover. He taught in central Texas for several years where the local teacher population is perceived to be predominantly White and monolingual. David found that many of his teacher candidates were third or fourth generation German, French, or Czech American. He discovered these language backgrounds by asking simple questions found on the FLUT

questionnaire. To illustrate the information that can be uncovered by FLUT, Christian completed the questionnaire and provides examples of what he found about his language background in the next section. (See Appendices A and B.)

Example of a FLUT in Practice. Christian completed the FLUT to document how the questions were useful in uncovering findings about his family's ethnic/cultural background. As indicated in Appendices A and B, Christian found information about his family linguistic and cultural background by answering questions such as: What is comfort food for you? What is a cookie that your grandma used to make? What was the name of it? If your grandparents are alive, ask them what languages their own parents spoke, read, or wrote.

In terms of his family language usage, Christian learned his family spoke Italian and French, something he was not aware prior to the formal interview. Regarding his family last names (Acosta, Anzidei, Lagarde) he found that most immigrants with the Acosta last name migrated to Ellis Island, New York from Latin American countries such as Puerto Rico, Venezuela, and Mexico. He discovered that many people with Lagarde and Anzidei as last names were from France or Italy, and some of them immigrated to the US at the same time his ancestors immigrated to Argentina.

Related to comfort foods, Christian's favorite food *ñoquis de papa* are actually not written in the Italian version (gnocchi) but the Argentinian codeswitched form *ñoquis*. After further analysis he noticed that *ñoquis* is an interesting linguistic phenomenon. In Italian gnoccho is the usual singular form for gnocchi. Therefore, *ñoquis* is a double plural that became an established term within the Italian/Argentinean communities to refer to the well known pasta dish. Christian also discovered an interesting Argentinean tradition called *día 29 de ñoquis* (the 29th day of gnocchi) when interviewing his grandfather about his favorite foods. He learned that there is an Italian-Argentinean tradition where an employer would feed his workers *ñoquis* on the 29th of each month and that under a random plate the employer would place some money for his workers before the payday at the end of the month. Finally, he discovered his great grandmother used to make a *flamiche* (a type of cheese quiche usually baked in France) for Christian's grandmother when she was a child.

 Christian's family emigrated from Argentina to the US when he was four years old, and he found the names he calls his parents and grandparents are mostly in Spanish and English. One interesting discovery was that his name was changed from Cristian to Christian when the family immigrated. The names have different pronunciations and spellings. As he reflects on this finding, Christian acknowledges that he feels very comfortable with either form of pronunciation depending on the setting. In his view, this may represent his dual identity as an Argentinean/American.

The Community Language Use Tree (CLUT)

What happens with the students or the teachers that are monolingual and/or do not have a way to find languages other than English in their family background? Are they exempted from this FLUT activity? In some cases, teachers and students may be quite disappointed when they realize that their families have been monolingual English speakers for the last few generations or that they do not have the information about their linguistic background. For those cases, David has designed an alternative activity

called Community Language Usage Tree (CLUT). The CLUT is an excellent way to get to know the students' community in general and the use of languages in students' immediate environment in particular (Schwarzer, 2007). It has two main sections: (1) questions about language diversity in the community and school (Appendix C) and (2) a chart documenting Community Language Use (Appendix D). The purpose of this activity is not to document languages in students' family backgrounds, but language usage in their immediate community.

We see CLUT as another way to bridge the gap between the sometimes invisible multilingual realities of our local communities and the monolingual school environment. Through the preparation and presentation of a CLUT activity, students, parents, and teacher will become more aware of the plethora of languages available to them in their school and immediate communities. Creating a CLUT begins by asking all students in the class to research the language usage (other than English) of their family friends, local house of worship members, neighbors, and local stores (see Appendices C and D). While researching their local community students should reflect on the following questions:

1. Who uses languages other than English in your immediate environment (in the school setting, in the family setting, in your neighborhood, in your community, etc.)?
2. What languages do they use?
3. What language is the most used?
4. What language is the least used?

Students and teachers that are made aware of the prevalence of languages other than English in their everyday life may have an enhanced appreciation and understanding of their importance in their future.

Example of a CLUT in Practice. The model of Christian's CLUT allowed him to realize the linguistic diversity found in his community and soccer team by investigating questions such as "What languages do your neighbors or your community at large use?" (Appendix C). Although everyone in Christian's soccer community communicates with each other in English, there are several other languages being spoken in different social contexts such as at home or outside of school that he was unaware of before he completed the CLUT. Christian found several languages spoken in his hometown such as Turkish, Egyptian Arabic, and Italian (see Appendix D). Through the CLUT, he was able to learn about the differences between Arabic languages. He discovered that his soccer teammate spoke an Arabic version only understood by Egyptians (Egyptian Arabic).

Implementing the FLUT and CLUT in the Mainstream Classroom

Monolingual students will find that their backgrounds are more diverse than they imagined and will get them interested in their heritage languages as a resource when creating a FLUT. Every school visited by the authors in the last few years had several languages represented among their staff that can be used to create a CLUT. To effectively implement the FLUT and CLUT, we advocate for the following three steps of implementation:

1) Modeling teachers' own FLUT/CLUT
2) Researching students' FLUT/CLUT
3) Sharing students' FLUT/CLUT

1. Modeling teachers' own FLUT/CLUT

As with all new educational strategies teachers try to implement in their classes modeling is a crucial first step that informs implementation. Like with Christian, modeling may reveal new insights about the family history and community previously hidden from the teacher and serve to identify issues with implementing both activities. The purpose of the teachers modeling to the class the completion of his/her own FLUT and/or CLUT is both to inspire and to help students visualize the final product. To model the FLUT process to students, teachers can look up their last names on the Internet and see what languages and countries appear on the search engine. Moreover, teachers can use family records like Bibles, photographs, and keepsakes from ancestors. The teacher's modeling of his/her own FLUT to the class, will offer students ways to relate to his or her own identity as a second or third generation immigrant with heritage languages that part of his or her own personal background and cultural identity.

After showcasing his/her FLUT to the class, the teacher can then ask each of the students in the class to develop their own language tree. David learned that the teachers who conducted a FLUT in their own classes in Central Texas were always amazed to see the interesting and diverse language backgrounds of most of the students in the class who previously viewed their families as monolingual English-speaking ones.

As with FLUT, modeling seems to be a wonderful way to start a CLUT activity. Every school that the authors have worked with in the last years had several languages represented among their students, teachers and staff at large. Teachers could interview each other and the staff and celebrate the language diversity of their school by the creation of a school wide CLUT. The final product can be charts documenting the results of the interviews (for instance see Appendices B and D) and they could be posted at the entrance of the school in order to highlight the fact that although the school might be perceived as monolingual, many voices in different languages could be heard if we listen carefully.

2. Researching students' FLUT/CLUT

The purpose of having students research family and community language usage is to bridge students' linguistic realities inside and outside the school settings. After providing students with the model of a FLUT and CLUT, then the teacher should guide students in developing their own. Students are asked to:

1) Complete the questionnaire provided as Appendix A or Appendix C depending on the activity chosen. This questionnaire can be completed both in the school and home setting by observing and interviewing members of the immediate family and/or community.

2) Complete the tables provided as Appendix B and Appendix D depending on the activity chosen. These tables will summarize the data collected during the interviews and observations in the school and at home.

3) Complete the short questionnaire provided in Appendix E. These questions can be a resource to promote a reflection on the multilingual and multicultural nature of students' communities. In Appendix E, we include Christian's reflection as an illustration of the critical reflection students can experience when they are asked to analyze on the process of completing these activities.

Overall, these three steps provide a learning context that tie in oracy and literacy in the mainstream class. Christian also considered ways to present CLUT in a bilingual fashion. Perhaps the interviews can be conducted in English and its results presented in a different language that is part of the student's heritage. For higher-level proficient students both the interviews and the presentation of results may be done in a language other than English. In this way students may realize the linguistic diversity in their communities and become aware of relevant vocabulary words in a language other than English about topics like nationalities and languages at the same time.

3. **Sharing students' FLUT/CLUT**

Part of the major purpose of FLUT/CLUT is to document, showcase, and celebrate the language diversity that exists in families and in extended communities. Sharing the FLUT and/or the CLUT findings (see Appendices B, D, and E) with a classmate is a good way to get students interested in other students' family and community backgrounds; to be able to celebrate the diverse nature of our classrooms; and to start paying attention to the role languages other than English play in our daily life. In this way students' diverse background experiences can be used as resources in the classroom which will provide the class with several points of views for seeing the world.

As a teacher in New Jersey, Christian has seen how both FLUT and CLUT activities have provided connections in a culture lesson in his Spanish class. In the typical New Jersey school district, several varieties of Spanish languages (from Mexico, Puerto Rico, and Spain) and traditions do exist. For example, in a unit plan centered on the culture of Mexico students used the findings from their personal FLUT to compare and contrast their cultural backgrounds with Mexican culture. During this exercise, students found that they eat similar or different comfort foods such as *Tortilla soup* (Mexico) or *Arroz con leche (Rice pudding)* in Puerto Rico depending on their backgrounds*.* Even the word *tortilla* in *tortilla soup* (the flat bread used in Mexican food) is not the same as *tortilla de papa* (the traditional Spanish potato omelet). This is important since it highlights the different varieties of Spanish spoken in the community and how they can be revealed through FLUT and can be used as a focus for a Spanish lesson.

The FLUT/CLUT can also be used to teach vocabulary and to make lessons more culturally relevant and connected to students' realities. In the mainstream classroom the FLUT could be used as a catalyst to teach vocabulary related to the family structure in Spanish (such as mother, father, brother, grandma). Moreover, it could help

personalize these vocabulary lessons by adding nicknames and other affectionate names (such as *El chiqui* and *La abu* - similar to Appendix B).

By sharing findings teachers will become students of their students and learn about the cultural and linguistic diversity of their class . Also, students will be inspired to learn about one another's diverse background stories which will bring engagement and cultural awareness levels up. For example, students in Christian's Spanish class can learn in which language it is appropriate to say *gnocchi* (Italian or English) or *ñoquis* (Spanish). Furthermore, students will learn about a cultural tradition such as *día 29 de ñoquis*, which may have never come up in class if it was not for these two activities.

Finally, classrooms can create their own class language usage tree as well as a school wide language usage tree, by listing all the languages used in their classroom and/or school community. These are ways to make apparent for students the importance of our language diversity as well as to foster the development of our native languages.

Conclusion

In this article, the authors showcased two practical activities that can be used in mainstream classrooms to spark discussions about multilingualism in a personal and community based way. Understanding the multilingual nature of the US is crucial in order to make curricular changes in the classroom. We describe FLUT and CLUT as useful instructional activities that can be implemented in all English classrooms for this purpose. We argue for a three step process in implementing them: (1) the teacher needs to model the creation of his/her own FLUT or CLUT; (2) the teacher should ask students to research their own family and community language usage; and (3) the students should share and compare notes to search for trends among the other class participants. Highlighting patterns across different students and generations might be a wonderful way to start a conversation about fostering native languages among U.S. students in mainstream classrooms.

Moreover, we believe that FLUT and CLUT may have an important role in students' multilingual literacy development. Knowing and celebrating students' diverse family literacies is a key tool for all teachers working in multilingual/multicultural classrooms. The two activities presented in this article are only a few of the possible options to foster our students' multilingual and transnational lives in all classrooms including both mainstream and bilingual settings.

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Appendix A

Christian's Responses to the FLUT Questionnaire

Are you interested in discovering/uncovering your family language background? Here is a list of questions you can you use with your family members in order to celebrate the languages in our classroom community.

General Background questions:

1. **What kind of cookies does your family traditionally bake for special gatherings such as thanksgivings, birthdays? Is the name of the food in English or in another language? What language is it? Why?**

My family traditionally makes homemade *alfajores de dulce de leche* for special gatherings. The cookie is written in another language, Spanish, because we are from Argentina and my family only speaks Spanish at home.

2. **What is a "traditional comfort food" in your family? Are their names in English or in another language? What language is it?**

Some comfort foods in my family are *ñoquis de papa* and *tortilla de papa* which are easy to make. Their names are in another language than English, they are once again in Spanish.

3. **Have you searched for your last name in the Ellis Island registry? (Go to http://www.ellisisland.org/) Are there records in the registry? Where did people with your same last name come from? What languages are listed in their records?**

Yes, I searched my last name in the registry and found the last name Acosta several times. A lot of immigrants with my last name came from Cuba, Venezuela, Spain, Mexico, Italy, and Argentina. I also researched my grandparents last names of Lagarde and Anzidei and discovered that immigrants with those last names came from France and Italy respectively.

4. **Have you searched your name and/or last name in any search engine on the internet? What languages/nationalities do you find?**

Yes, I typed both my first name and last name on Google and found that Latin American nationalities pop up. For example, I found several people with my same first and last name who were from Colombia, Puerto Rico, and Venezuela. The languages that were

found were, as expected, Spanish and English. Out of curiosity I also Google searched my grandparents last names and found that several people from France and Italy also shared the same last names.

5. Why did your parents give you the name you have? Do you have a name in languages other than English? What is that name? What is its significance?

My mother told me she gave me the name Christian because it can be pronounced in both English and Spanish although the pronunciation and spelling may be different. In Spanish my name drops the "h" and is spelled Cristian. When I moved to the United States my mom decided to add the "h" on my paperwork so my name was more assimilated to American culture. I also have the nickname of "Papu" which my great grandmother gave me when I was an infant and has stuck on until today.

Language Background:

1. What languages do your parents use at home? Is there a language that they use when they do not want you to understand something?

My father only speaks Spanish while my mother speaks both Spanish and English when we are at home. However, my mother mostly speaks in Spanish to us.

2. How do/did you call your grandmother and your grandfather from each side? What languages do/did you grandparents use?

I call my grandma la abu (short for abuela) or abuelita chiquita. I call my grandpa el abuelo or el abuelo Toto (nickname for Tony because we could not pronounce it at a young age). My grandparents speak Spanish fluently and speak English limitedly. My grandfather also speaks Italian limitedly and my grandmother French limitedly because their parents spoke those languages. .

3. What language do/did your great-grandparents use?

They used Italian, French, and Spanish.

Appendix B
Christian's Response for the FLUT Tree

Table B1

Vocabulary Related to the Family Structure

Family Member	Called	Language(s)
Grandmother	La abu, La abuela, Chiquita	Spanish, French, English (oral)
Grandfather	El abuelo, Toto, El abuelito	Spanish, Italian,
Grandmother	La abuela	Spanish
Grandfather	El abuelo	Spanish
Mother-guardian	Mom, Madre, Ma	Spanish, English
Father-guardian	Dad, Padre, Pa	Spanish, English
Me	Papu, Christian, Cristian	Spanish, English
Brother	Kevin, El chiqui	Spanish, English
Sister	Melissa, La Meli	Spanish, English

Appendix C

Christian's Response to the CLUT Questionnaire

In the case that your entire family is monolingual for the last two or three generations, here are some other possible explorations for a Community Language Use Tree:

1. **What languages do your neighbors or your community at large use? (younger or older friends from school, places of worship in your local community, Sunday School teachers or students, aftercare providers, family friends, etc.).**

My neighbors speak mostly English. Although there are some that speak Hindi, Polish, Turkish, Italian, Korean, and Spanish in my neighborhood.

2. **In this school, who among the teachers, administrators, paraprofessionals, students and/or parents is able to speak/ read/write in the largest amount of languages?**

At my high school a small handful of teachers were bilingual in Spanish and English. A few teachers were also bilingual in English and Italian. However, the majority of the teachers were monolingual in English.

3. **In this school, what class has the biggest amount of languages used in it?**

Spanish class or Italian class as there are two languages being used. Perhaps the ESL classroom but I never attended ESL classes during high school.

4. **In this school, what languages are represented? What countries are represented?**

English, Spanish, and Italian for the most part. The ESL classroom represented more languages and flags such as China, Turkey, India, Russia, Poland, and several Spanish speaking countries.

5. **In this school, how many languages do we all use – even if we just took a two-semester course at the middle school, high school and/or local university? (Include custodians, cafeteria people, parents, secretaries, etc.)**

We hear several languages at our school but they play a much smaller role than English. We hear custodians speaking Italian, parents talking in Polish, students talking in Spanish, some other parents talking to their children in Korean. However, the teachers and administrators were all monolingual English speakers for the most part.

Appendix D
Christian's Response to CLUT Tree

Table D1

Context: My Community

	Name: N	Name: T	Name: M	Name: O	Name: TE
Language: English	X	X	X	X	X
Language: Spanish		X		X	
Language: Polish		X			
Language: Italian			X		
Language: Hindi	X				

Table D2

Context: Soccer team

	Name: FA	Name: AH	Name: BO	Name: MA
Language: English	X	X	X	X
Language: Spanish	X			
Language: Turkish			X	
Language: Italian				X
Language: Egyptian Arabic		X		

Appendix E

Christian's Reflection

After creating your FLUT and/or your CLUT reflect on the following questions:

1.   What did you learn about your own family/community language use? Are there any patterns?

I learned that family comes from European countries such as France and Italy. My great grandparents were fluent in French and Italian as they immigrated to Argentina from those countries. My grandparents understand these languages but became more fluent in Spanish since they were born and raised in Argentina.

A pattern I see is that each generation moved to a different country where a new language became the dominant language of the family. It is unfortunate that our family did not keep and pass on all these languages to younger generations because then I would know 4 languages.

My community, just like many Northern New Jersey Communities, is pretty diverse. My across the street neighbor N speaks Hindi, my next door neighbor T speaks Polish, and high school friend M from two blocks away speaks Italian. However, the majority of the residents are monolingual English speakers.

My soccer team reflects diversity in many levels and we joke that we are an international team. When we play it is possible to hear 5 different languages on the field. We have teammates from Argentina, Italy, Turkey, Egypt, Korea, and other Latin American countries. We find ourselves speaking our mother tongue to teammates who can understand it and English when we talk as a whole or to those who cannot understand our mother tongue.

2.   After sharing your FLUT/CLUT with other class members, are there any general patterns among the class members?

We discovered that our ancestors all spoke at least one other language than English when traced back far enough.

3.   **What are you going to do to maintain and to foster your community or your own language use? List some concrete ideas to be implemented in our learning communities.**

To maintain speaking Spanish I will read online newspaper articles from Argentina, talk to my parents and my family in Spanish, and watch television in Spanish. I will foster my language use by using my mother tongue in certain contexts such as family gatherings and when communicating with my Spanish speaking teammates and English when at work or talking with people who do not speak Spanish.