The Affordances of Translanguaging Moments and Spaces for Multilingual Minority Kuteb Students in Nigeria

Iratishe Reuben Madaki

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THE AFFORDANCES OF TRANSLANGLUAGING MOMENTS AND SPACES FOR MULTILINGUAL MINORITY KUTEB STUDENTS IN NIGERIA

by

Iratishe Reuben Madaki

A Dissertation
Submitted in Partial Fulfillment of the Requirement for the Degree of
Doctor of Philosophy

Applied Linguistics

The University of Memphis
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Dedication

This work is dedicated to God almighty, to my lovely wife Dr. Jordan Cockfield-Iratishe, to my parents Mr. Yusufu Madaki and Mrs. Jemimah Madaki, to my siblings: Mrs. Pushifa, Dr. Kenseh, Dr. Kanati, Dr. Tangsom, Mrs. Nde and to everyone I consider as family. To the Kuteb nation and all multilingual students around the world.
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Abstract

Translanguaging research among multilingual students has received considerable attention across different contexts of practice. The most robust contexts in translanguaging research have been the classroom contexts between teacher and students. This study examined the affordances of translanguaging spaces “between class sessions” in school and at home contexts. This study focused on examining translanguaging moments that show the affordances of social spaces and practices of multilingual minority students across home and school contexts. The study was conducted following the translanguaging approach which combines conventional methods including ethnographic methods and newer analytical frameworks such as the ‘moment analysis’ used in this study. The data collected for the present study included interviews and naturally occurring conversations which were audio recorded by three multilingual ‘Kuteb speaking’ students within a total period of 8 weeks. Using the moment analysis which is the “spur of the moment analysis” of translanguaging practices, also within the framework of “translanguaging space”, the findings show affordances of different translanguaging spaces for conversations at school and in the same way the affordances of different translanguaging spaces for conversations at home contexts. The school setting provided the students with spaces for the expression of their multilingual identities through translanguaging practices for conversations in the contexts of conflict, marriage and school-built relationships, while the affordances of translanguaging spaces at home contexts opened-up spaces for more non-controversial conversations and casual talk in the context of talk with neighbors, family, and friends. Each translanguaging moment opened up unique translanguaging space (s) across contexts ranging from spaces for the expressions of identity to spaces for discourse on conflict. The findings in this study show the importance of the school context as unregulated space (s) involving discourse among equals in enhancing the multilingual students’ expressions of their multilingualism.
captured by translanguaging. This study contributes to the ongoing discussion in translanguaging research on ‘spaces’ afforded the multilingual students and points to the potential of translanguaging moments in understanding the complexity of multilingual behavior observed through language in unique spaces.
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Chapter 1

Introduction

Translanguaging is a concept that has given researchers a way to study multilingual talk which is useful in school contexts and relevant to the language situation in Nigeria. In recent years, people have moved and by extension languages have moved too. There is a growing population of ‘new’ speakers of more than one language because of the consequence of migration and the contact between languages (Auer, 2019). This is true in the Nigerian context because of the contact between different indigenous languages as farmers and traders historically moved across the country. Typically, the languages spoken in Nigeria have undergone a wide and varied range of influence in the past including the influence of English language. This has led to a bilingual, trilingual and multilingual situation in the Nigerian context depending on the history of language interaction in the given region or context. This means that some speakers in Nigeria are not multilingual following the history of languages in their regions. Most recently, there is an increase in global interaction and the access to technology and technological tools and media has globalized the world in such a way that has influenced language and language use in the Nigerian context. Most people have enjoyed the affordances of online spaces for different kinds of interactions even globally. This and many other language situations around the world has led to the study of multilingualism from a translanguaging perspective. Translanguaging explores different situations of multilingual interaction and the affordances of spaces for the multilingual user of language resources to express themselves. Therefore, exploring the sharing of experiences, communicative repertoires, worldview and the dynamic for meaning making among these multilingual people has become important for deeper understanding of the multilingual speaker and their use of linguistic and semiotic resources even for learning in formal spaces. It is
in this regard that this study seeks to explore and examine the multilingual students’ language practices and multilingual behavior in a minority context within a linguistically diverse Nigerian context. The present study focuses on the multilingual students who speak a portion of the minority languages as well as the majority languages that are used within their community including English language.

The multilingual students in the Nigerian contexts are largely bilingual, and trilingual when they are defined in terms of ‘multilingual education’ or using the concept of the ‘dynamic bilingualism’ (García, 2009, 2013), however, they are taught only in the English language. Recently in the year 2022, the Nigerian government mandated that all primary school level classrooms adopt the mother tongue as the primary language of instruction which is the first six years of the students’ learning. This is not the first major attempt at inclusion of minority languages by the Nigerian government, however the challenges of implementation and politics have led to the abandonment and consequent failures of these policies (Blench, 2012). Although the policy for adopting the mother tongue in primary education has been announced, the process of implementation is still underway and the practicality of such a policy remains a question to be answered. So far, both public and private institutions at all levels use the English language as the only medium of instruction. This is a direct result of the English language only policy that has been in place since the colonial administration which was run by the British in Nigeria’s past.

This present study observes the language practices of multilingual students in the Nigerian context for the affordances of translanguaging moments and translanguaging spaces as they interact across contexts at home and in school. This present study seeks to inform our overall understanding of translanguaging practices across contexts in a minority, underexplored African context. The ‘monolingual’ inclusion approach attempts made by the Nigerian
government is commendable, however the problem of exclusion has persisted on many grounds which may remain a panacea for greater problems. This and many other challenges such as the nonexistence of strategic multilingual spaces for the multilingual student is the reason for this research. This current research seeks to show the array of social spaces constructed by the orchestration of translanguaging moments for different conversations that projects the students’ multilingualism in ways that may inform and point researchers, teachers, and educational policy makers in Nigeria towards the concept of translanguaging. Although translanguaging studies is strongly a pedagogical concept and most research centers on the students’ practice in the classroom, the concept applies inherently and strongly to the multilingual student at home and in other contexts outside the classroom, also within the school environment. Once we are able to understand the translanguaging practices of the student across contexts, their socialization and learning outside the formal classroom and other aspects of their language practices and identity construction, then we may be able to contribute to multilingual learning and education in practical and inclusive ways. In other words, the moments of translanguaging and the spaces created and afforded for translanguaging to happen is important towards understanding the behavior of the multilingual speakers and their use of multilingual repertoire for managing relationships and ‘learning’ from each other. These moments, when carefully examined are pivotal in understanding translanguaging from a holistic viewpoint. For example, the translanguaging moment captures a point or period of time within the conversation which can shape the entire conversation. It may require the participants’ own interpretations which can be drawn from multiple sources including their personal background, social and cultural history, and experience. The moment has the capacity to create a ‘space’ that may shift per the moment, which brings everything together in a unique convention (Li Wei, 2011). The participants in
translanguaging spaces share identities and histories, and speak “different but partially overlapping idiolects” (Otheguy et al., 2015) with freedom to follow or flout rules of behavior or language or to question and problematize received knowledge and to express their views freely (Li Wei, 2011).

The problem, therefore, is in two phases: i) the student’s multilingualism outside the classroom has not been sufficiently investigated for two things a) the translanguage moments in everyday communication for the affordances of social and translanguaging spaces across contexts and b) how the multilingual student’s language practices provide spaces for unique and multiple discourses in non-regulated spaces in school. The second problem is that the students’ ‘funds of knowledge’ (Moll et al. 1992; Li Wei, 2011) including their full multilingual repertoire is underutilized in the classroom. As (Li Wei, 2022) explains, the goal of pedagogical translanguage is to ‘develop flexible, plurilingual spaces’ in the classroom which allows for the multilingual learners’ full expression. It is in this line of thought that this study investigates how translanguaging spaces (Li Wei, 2011) outside of the classroom, within minority contexts can inform pedagogical translanguaging practices.

The study seeks to understand the translanguaging practices of multilingual students in the minority contexts and to bridge the gap between the translanguaging practices of multilingual students at home versus in the classroom.

K.W.H Tai, & Li Wei, (2020) investigated the idea of bringing the outside knowledge into the classroom in a mathematics classroom. They argue that translanguaging helps to create a space where the students and the teachers create a ‘lived experience’ in the classroom. In their study, they found that the teacher and students connected efficiently through the use of everyday metaphors which were familiar linguistic and cultural knowledge that enhanced the
translanguaging space. In their examples, the teacher incorporated his “funds of knowledge, pedagogical knowledge, linguistic knowledge, cultural and life experiences” to make the subject matter relatable to the students and their life’s experiences. This explains how both linguistic and cultural knowledge can come together in creative ways to transform a translanguaging space. In this present study, linguistic and cultural knowledge are important in examining the moments of translanguaging and the spaces for the expressions of multilingualism through creativity and criticality. The linguistic, cultural, modern, technological etc. knowledge and life experiences, history and background of the students determine the affordances of the conversational event or translanguaging moments.

This study offers a less ‘classroom leaning’ approach to the study on translanguaging and multilingual conversation while presenting both researchers and teachers with information on the multilingualism and translanguaging practices of the students in this study through the observed moments from the students’ language practices in contexts outside the classroom. Furthermore, this study shows how minority languages are used by multilingual students in the social and translanguaging spaces explored in this study.

This study presents translanguaging practices in a multilingual Nigerian context. Translanguaging research such as this has not been done across contexts in a Nigerian setting. It is important to note that Nigeria has the largest population in Africa with over 200 million people. According to Blench, (2012, 2019), there are approximately 522 spoken languages in Nigeria belonging to different language memberships and families. This context offers a multilingual researcher an ample source of data. Translanguaging research in such a diverse and multilingual context is still greatly underexplored for its contextual peculiarities because as (Cenoz & Gorter, 2017) suggest, the outcomes on translanguaging studies may vary according to
the context that is being studied. This current study assumes the responsibility of describing the translanguaging practices of multilingual students in Nigeria while also showing the possibility of conducting translanguaging research from a translanguaging approach using established, conventional and recent analytic frameworks.

Furthermore, the research on translanguaging in minority contexts has only partially investigated the communicative practices of multilingual speakers at home and in other contexts outside the classroom. There is more robust study on the translanguaging practices of multilingual students within the classroom contexts where it has been found that English language dominates the classroom space especially in English as Medium of Instruction classrooms (Sah & Li, 2022). It has also been observed that aside from the English language being the dominant language in the multilingual classroom, other majority (usually politically recognized) languages are included in the classrooms side by side the English language for pedagogical purposes (G. Li, 2022; Rasman, 2018; Sah & Li, 2022). In addition, the mother tongue and other minority languages have remained excluded in the formal learning processes of the multilingual students (G. Li, 2022) whereas the mother tongue and the other ‘lesser’, ‘minority’ languages when investigated in relationship with the ‘majority languages’ may show important ‘phenomenon’ which may be important in the multilingual students’ learning experience. This knowledge is important towards the current study because it shows the use of minority language resources in translanguaging spaces and the kind of impact they have in shaping multilingual interaction in such unique spaces.

Importantly, it has become necessary to define the concept of translanguaging since the term is often misunderstood as codeswitching and many other similar terminologies such as metrolinguism and plurilingualism. The concept of translanguaging describes the fluid nature
of language use among speakers with many linguistic resources including politically named languages. Translanguaging focuses more on the speakers’ actions when using their multilingual ‘repertoire’ rather than simply on the kinds of languages as ‘named’ systems that they use. Although translanguaging scholars may use languages as separate ‘named’ systems to facilitate a translanguaging analysis they do not subscribe to the idea that multilingual speakers speak different languages rather that they draw from a single unitary system including linguistic and semiotic resources (García & Li Wei, 2014) to make sense of their worlds, and achieve a communicative goal.

On the other hand, codeswitching tends to lean more towards the viewing of language as separate systems through the observation of patterns in the ‘switching’ practices of the multilingual speaker. Translanguaging explains how multilingual interlocutors understand a communicative experience between each other through shared worldviews, lived experiences and their use of the multilingual repertoire. Furthermore, it is important to note that codeswitching studies have not only studied patterns in bi and multilingual communication (Lowi, 2005) but have contributed immensely to the study of bilingual and multilingual speakers from different perspectives that are intricately embedded in understanding the language practices of the speakers (Auer, 2019).

Since there are limited studies on translanguaging and naturally occurring conversations in unregulated spaces across contexts and a plethora of studies on translanguaging in the classroom, it is important to balance the scholarship on multilingual language practices. Therefore, it is necessary to investigate the translanguaging practices of multilingual students in other contexts outside the classroom because the education and socialization of these students usually in all the languages they know begins outside the classroom. Translanguaging scholars
may focus on the classroom context as has been done in the last decade. However, this study has
the potential to inform researchers of translanguaging space and the affordances of
translanguaging spaces for multilingual students.

The overarching aim of this study is to examine and explore how translanguaging
moments are realized within a conversational event among multilingual students. It goes further
to show how a translanguaging moment shapes a conversation and creates a translanguaging
space for the speakers within the conversation to draw from their multilingual repertoire in
unique and transformative ways. This study shows the array of context dependent
translanguaging moments and spaces that are important to our understanding of translanguaging
practices whether at home or in school contexts. This investigation is conducted through the
observation of naturally occurring communicative phenomena among multilingual students who
are speakers of English and at least three other languages. This research will provide insightful
knowledge to researchers of translanguaging and multilingualism by showing translanguaging
moments and spaces for certain discourses that are linguistically and culturally engaging of the
speakers in the translanguaging spaces. Researchers can look further into how translanguaging
spaces are important in the expression of students’ multilingualism according to the social spaces
provided by the conversations.

Given these phenomena explained above, the concept of translanguaging further explains
language practices among multilinguals including the multilingual students’ learning experience,
teaching multilingual students and the everyday communicative practices among the multilingual
speakers.
Translanguaging moment

A moment is defined by (Li Wei, 2011) as the “point or period of time” in a conversation which has “outstanding significance”. It is a noticeable moment that has impact on “subsequent events or developments”. The moment is recognized by people who are present in that period and according to how they interpret the moment, they are likely to adjust their actions and use it as a reference point. This means that each moment of translanguaging shows a unique use of the user’s linguistic and cultural repertoire not limited to their idiolects, but a unique use of all the resources available to them. (See Chapter 2)

Translanguaging Space

A translanguaging space, similar to the concept of ‘place’ is a socially constructed ‘space’ where ‘identities, values and practices co-exist and combine together to generate new identities, values and practices (Li Wei, 2011). Li Wei emphasizes that translanguaging space is “particularly relevant to multilinguals because of their capacity to use multiple linguistic resources to form and transform their own lives”.

Translanguaging spaces are important for the expressions of multilingualism where the student’s cultural and linguistic knowledge and experience are used and challenged in ways that show the kinds of items in the speakers’ repertoire expressed within an array of different contextualized conversations. This means that the space or spaces opened up by translanguaging shows the kinds of behavior and language use that draws from the negotiation of inter-ethnic knowledge or that draws from the same language and cultural knowledge systems. The idea of translanguaging spaces is a microcosm of the Nigerian linguistic, social and cultural context which brings together the diverse composition of the people, languages and culture for the kinds
of interactions that a translanguaging space affords or creates for translanguaging to happen. (See Chapter 2)

Both translanguaging moments and translanguaging space represent the interactional composition, especially the conversational events of people in the Nigerian context. Translanguaging practices create translanguaging spaces for the Nigerian speakers to interact with each other in ways that require interethnic understandings, the sharing of cultural information and the negotiation of their identities among other linguistic and cultural relationships.

**University versus Home Setting**

University versus home setting has been a study point for most studies conducted among students. It provides the researcher with insight on the behavior and practices of the students in the spaces afforded by the contexts. In this study, the home context was the participants’ homes and any other place that is not the school, while the school context was anywhere the students met and interacted with each other within the school environment including the classroom but “between class sessions”. This means that the interaction among the students in the school setting was not regulated by the teacher or any representation of authority in a formal context, rather the conversations were conducted and regulated by the students before or after the class sessions. All conversations recorded in this study were spontaneous conversations recorded by the students. (See chapter 3).
Interethnic Communication and Ethnolinguistic Identities in Nigeria

Interethnic communication in Nigeria is a complex phenomenon which is a result of the diverse linguistic, and cultural make-up of the country as well as the social, economic, and political history of the Nigerian people. The language practices of Nigerians are largely influenced by strong cultural underlining which vary significantly across different cultural contexts. This is a result of Nigeria’s linguistic and cultural diversity with over 250 ethnic groups and over 500 languages. The country is greatly multilingual in composition and the ethnic groups interact through ‘interethnic’ marriages, conflicts and through other cultural means. As (Garuba, 2001) notes, both local and national identities of the Nigerian people draw from the political and historical composition of ethnic nationalities that come together as Nigeria. For example, following political motivation, the languages which were not mutually comprehensible were grouped together also according to regional proximity and assigned an identity. For example, Hausa language is a language of the majority in the Northern region of Nigeria. However, because of the contact between Hausa and the many other local ethnic nations in the region, Hausa language represents the language and identity of peoples from the region from a political perspective. Furthermore, the contact between language groups have informed interethnic communication through mutually developed dialects “pidgin” for the purpose of commerce and these have provided access to identity that is not necessarily based on ethnicity but mutual language of communication. For example, the Hausa language is the lingua Franca in the Northern region of Nigeria and many people within the region interact in Hausa language and may identify as Hausa in beneficial instances especially politically.

The ethnolinguistic identity in Nigeria is a result of both local and national influence which is closely related the languages spoken by the people. The national ethnolinguistic
identities are politically and historically motivated for “mobilization in the contest for political power and the struggle over resources” (Garuba, 2001) meanwhile the local and authentic identities of the Nigerian people remain constructed by their ethnic affiliations and languages which may have shifting tendencies according to other agents of influence. Similarly, (Pawlak, 2023) confirms Garuba’s understanding of the ethnolinguistic identity of Nigerians. According to the study by Pawlak on Hausa nation from an ethnolinguistic perspective, found that both ethnic (language) and state (Nigerian) identities are perceived together as identity depending on the context of perception about homeland.

Consequently, the ethnolinguistic identities of Nigerians are perceived from linguistic variation and ethnic uniqueness as well as from national perspectives depending on the manner in which the concept of identity is conceived and interpreted.

The Status of English Language in Nigeria

The English language is recognized as the official language of Nigeria. It is recognized as the official language of Nigeria alongside the three (3) majority indigenous languages namely Igbo, Yoruba and Hausa which are representative of the Nigerian people in the East, West and North regions respectively. Although the indigenous languages are considered official languages, they largely serve as regional majority languages with English being the dominant language in official and academic contexts.

The English language has enjoyed official status dating back to the colonial period when the British controlled the language of leadership and trade. Nigeria was one of the West African countries to go under the rulership of the British Empire while its surrounding neighbors were colonized by the French. Although the history of the English language in Nigeria is disreputable,
it has since found its way into the fabric of the Nigerian society. Important to this study is its status in the Nigerian educational system. Not only is English language the official language in Nigeria, but it has also remained the only language of instruction in major classrooms in Nigeria.

**English as the Medium of Instruction (EMI) in Nigeria**

Many countries have adopted English as a medium of instruction (EMI) for different reasons stemming from political history to government policies on general education and other government reasons (Crystal, 2003; Ducker, 2019). According to Macaro, (2018) EMI refers to the phenomenon where English language is used to teach academic subjects (excluding English language itself) in countries where the majority of the people are not English. This is similar to the situation in Nigeria. Although in Nigeria, English language is used both for teaching of academic subjects and for teaching language (English itself) it is not simply a Content and Language Integrated Learning (CLIL) situation. In Nigeria, English language has maintained a long history of operation as the official language of the country and has largely been the language of academic instruction at all levels of learning within the country. Therefore, the motivation for EMI is quite different from the countries who are non-anglophone and adopt the EMI for internationalization purposes (Doiz et al., 2012) and many other ‘global’ influenced reasons.

The reasons why English language has maintained a high status in Nigeria can be traced to the activities of English colonialist regimes and religious missionaries and their operation at the time. Furthermore, in recent times, the ‘internationalization’ of English language for educational purposes (Lozano & Strotmann, 2015; Rose & McKinley, 2018) and the overall idea of the globalization of the English language (Pennycook, 2009) have contributed to the maintenance of English language as an official language and the language of educational
activities in Nigeria. The English language in Nigeria has since been institutionalized across the multilingual and multicultural contexts in the country making it belong to the outer circle of English following Kachru’s (Kachru, 1990) classification of world Englishes. In fact, the English language in Nigeria has since developed into a variety of English that is now recognized as the ‘Nigerian English’ and is spoken as lingua franca by the highly educated Nigerians where there are no other languages in the immediate context (Jowitt, 2018). Although the language (national) policies in Nigeria allows for some indigenous languages to become the official language of regions, the English language has continued to be taught in schools while also viewed as the more important language when considering academic success (Delpit, 2006) and social status.

Another concern both in and outside the classroom is the question of how the first language (L1s), the second language (L2) and any other additional language (AL) or languages interact and are included in everyday communicative contexts. The major concern, however, is incorporating the diverse linguistic peculiarities of the students in the classroom while also managing regional and linguistic worldviews/characteristics of each student (Cenoz & Gorter, 2017, 2019a). On the other hand, there is a major challenge of political/government intervention towards supporting newer linguistic ideas such as translanguaging for many reasons including the maintenance of power structures thereby reinforcing linguistic inequities (Wolfram, 2023; Zacarian et al., 2021). One thing is evident in the language practices of many Nigerian classrooms at all levels, that the translanguaging phenomenon happens unofficially despite the limitations that are consequent on the multilingual speaker including both the teacher and the student because of stringent educational policies. This unofficial spaces for translanguaging is one context that has been investigated in study alongside the contexts at home.
A Translanguaging Approach

The translanguaging approach is one that draws from multiple resources both theoretically and analytically to achieve an in-depth analysis of the language practices by the participants in the interaction (K. W. H. Tai, 2021; Li Wei, 2022a). In this study, I adopt a translanguaging approach as the base framework for the entire study while using a couple of analytical frameworks and approaches such as the ‘moment analysis’ and Translanguaging Space. Not many studies have used the translanguaging approach to investigate the language practices of minority multilingual speakers in the contexts rendered in this study. The few studies that have used the translanguaging approach such as in (Hua et al., 2017; K. W. H. Tai, 2021; Wei, 2011) have covered contexts such as in social, business and classroom settings which has provided motivation for projects such this one.

This study employed the translanguaging approach and combined ethnographic methods by collecting data from naturally occurring conversations and using moment analysis for the analysis and interpretation of the data. This approach allowed for ethnographic instruments to be used as part of a broader translanguaging approach. As mentioned above, the translanguaging approach employs a multiplicity of resources to provide rich and thorough analysis or investigation. Such an approach models the entirety of the concept of translanguaging which allows for researchers to draw from multiple resources in order to make sense of the data collected. The translanguaging approach provides the researcher with multiple ways to interpret and analyze the data. The translanguaging approach employed in this study uses both conventional methodologies and newer frameworks such as the moment analysis (Li Wei, 2011) to conceptualize the complexities of translanguaging as a language ‘phenomenon’, a theory and an analytical framework (Lee, 2022).
Furthermore, the translanguaging approach has the capability to show language practices that may not be ordinarily realized by using one of the array of methodological resources used in this study. This is similar to the translanguaging perspective that focuses on the speaker and the multilingual repertoire and other semiotic resources that are important towards a translanguaging analysis. Ultimately, the translanguaging approach emphasizes Lee’s, (Lee, 2022) proposal to researchers in Applied Linguistics with focus on translanguaging researchers on the need to ‘translanguage research methodologies’ in order to achieve more comprehensive results on the analysis of interactional data.

The study of translanguaging has opened up newer dimensions to the studies on multilingual education. One of those dimensions is the idea of inclusion in the classroom and by extension outside of the classroom. The dimension or direction of translanguaging is encompassing of both the speaker and the language in that it seeks to understand the challenges a multilingual learner faces in conventional classroom and aims to understand and provide solutions that are both socially and academically inclusive. On the other hand it acknowledges the ‘language’ aspect of multilingual speakers through the acknowledgement of the multilingual practice although in this case attempting to understand the multilingual practices from all aspects including everyday social, and cognitive processes involved in their understanding of their worlds. Although there is a common misconception that translanguaging scholars entirely disregard the idea of ‘language’ when describing the communicative phenomena of the multilingual. (Li Wei, 2022) clarifies that the focus is not on language but on ‘languageing’ which describes the process of using ‘repertoire’ including semiotic resources to understand each other’s worlds, make meaning and to achieve an interactional or communicative goal.
There are many different directions to which the study of translanguaging may take but as this study embarks, it is important to study the spontaneous everyday interaction of multilingual students and the affordances of their translanguaging practices within socially constructed spaces that may point towards the understanding of social spaces across contexts through translanguaging. This study has shown the research on translanguaging spaces and multilingual interaction outside of the classroom especially in minority language contexts such as the one explored in this study. It is one research conducted in an underexplored setting which has promise to further prove the contextual nature of translanguaging itself and in minority contexts (Cenoz & Gorter, 2017) and to provide researchers, teachers and educational policy makers with insight into what is obtainable in such a unique context.

This study makes original contributions to translanguaging research by researching the complex, dynamic and useful social spaces constructed by translanguaging for translanguaging practices among students for the expressions of their multilingualism and multilingual identities in unique spur of the moment orchestrations. Also, this study explores an important African-Nigerian context, using Kuteb speakers from the Benue-Congo language group. This study focuses on the students and their practices in many different contexts in school, at home and in other contexts thereby refocusing the attention away from the classroom only. It is also one of the few studies that is fully conducted using the translanguaging approach using the analytical frameworks namely ‘moment analysis’ and ‘translanguaging space (s)’ together with conversational analysis to achieve a rich and well-rounded analysis. This current study is one of the few studies to combine multiple conventional analytical approaches with the translanguaging approach. This study shows the potential of translanguaging as a theory and as a method.
Conclusion

In summary, this chapter presents the overall context of the study by describing the overview of the entire study. It introduces the concept of translanguaging and the reasons for undertaking this study. Furthermore, this chapter introduces the definition of translanguaging in contrast to codeswitching in an attempt to clarify the nuances in function and perception in the study of multilingual interaction. The chapter then presents the status of the English language in Nigeria where the study is conducted while also describing its level of influence in the educational system of the country. It further explains the problem and aim of the study which is multifaceted. In the same vein, the chapter introduces the translanguaging approach which is used as both the theoretical and analytical framework of the study.
Chapter 2

Literature Review

Overview of the Problem

The concept of translanguaging has given definition to the language practices of bilingual and multilingual speakers when they refer to their rich repertoire of linguistic and cultural resources within a conversation event. The Nigerian context is yet to leverage on the multilingualism and language practices of the people especially the students. This is partly because of the enormous distribution of linguistic and cultural systems and the lack of attention to the benefits of exploiting the students’ multilingualism, especially towards their learning. In the educational context, translanguaging has pointed out some of the challenges that bilingual and multilingual learners face in their learning such as the emphasis on ‘monolingual’ policies and ideologies that inform and limit their learning and education as is the case in Nigeria. The concept of translanguaging is important in adequately describing the multilingual phenomena and providing a holistic theoretical perspective that not only views the language and language features, but the user of the language and the many other resources they possess and bring to a communicative event.

Furthermore, the multilingualism and language practices of students in Nigeria has been underexplored. The students bring with them rich language practices, knowledge systems and identities to the university which altogether informs and transforms the variety of social spaces constructed within conversational events. However, little is known about the affordances of these social spaces to the students for expressions of their multilingual identities, and interethnic interactions in unregulated spaces. The problem is that the potential of the students’
multilingualism and identity have been overlooked in ways that are important towards the students’ overall social and academic interaction which may be necessary in their learning.

The focus on translanguaging is important because it provides us with an effective description of the multilingual students’ language practices. It gives a holistic perspective towards the study of multilingual interaction by defining the phenomenon and providing conceptual and analytical frameworks for research. Translanguaging as theory of language primarily sees the language phenomenon as a fluid process (Li Wei, 2018) which transcends boundaries between languages thereby transforming our way of thinking about the divide between named languages and even cultures and competences. The theory also views language from the perspective that language is processed “as one unitary system rather than different autonomous systems” (Vogel & García, 2017). This allows for investigation into the social and cultural implications of language use among bilinguals and multilinguals. The translanguaging perspective describes the meaning making phenomenon among the users rather than simply the interaction between languages.

Furthermore, translanguaging as a theory of language views the idea of languages as a yet to be accomplished phenomena which views language use as an ongoing process rather than an achieved concept. It is a theory which aligns with Becker’s (Becker, 1991) concept of ‘languaging’ which is described to explain the phenomenon that language is created and performed as it happens “a verb” rather than the mainstream idea which regards language as a completed phenomenon “a noun”. Becker’s understanding of language is important in understanding the bilingual and multilingual use of the systems (language) especially when they are talking to other speakers who possess the same or similar linguistic repertoire.
Previous studies have identified the roles of translanguageing practices and how translanguageing spaces enable translanguageing practices especially in classroom contexts, and a few studies such as (Hua et al., 2017) have explored translanguageing practices in translanguageing spaces outside the classroom. This present study explored the moments when translanguageing happened and examined the affordances of each constructed translanguageing space for the array of actions performed by the participants and the kind of talk achieved. This is the first study to my knowledge, to examine the kinds of contexts and discussions that happen within “ever-shifting” spaces (context) among multilingual students. This study observed the conversations afforded the multilingual students at home versus unregulated school spaces and attempts to fill in the gap in the study of translanguageing and multilingual students by exploring the spaces afforded for their translanguageing across contexts. The translanguageing theory provides the framework to adequately explore the affordances of social spaces created within ‘each moment’ of the speakers’ expression of their multilingualism bringing together all their multilingual resources, knowledge and experiences within a conversational event to create multilingual and translanguageing spaces for sense and meaning making. Furthermore, the translanguageing approach addresses some of the gaps in earlier approaches by bringing together conventional qualitative research resources such as ethnographic methods and newer analytical frameworks such as “moment analysis” and “translanguageing space” in an attempt to provide a holistic perspective towards studying the language practices of bilingual and multilingual speakers. Translanguageing theory recognizes the “ever-shifting” phenomena in multilingual interaction where every event tend to differ from the other and as such poses the need for an analytical shift in understanding the multilingual speakers’ language practices (Li Wei, 2011, 2018). This is why frameworks such as the “moment analysis” within the translanguageing approach fills in the gap
of identifying the different “translanguaging moments” as well as the different “translanguaging spaces” that are afforded the multilingual speakers within real-time interaction in different social contexts. The moment analysis explains the sociocultural practice and the multilingualism of the speaker in relation to the social spaces and meanings that emerge within the moment in conversation. This present study focuses on the way multilingual students ‘translanguage’ within social/interactional contexts at home and in school and the affordances of these spaces for negotiating meaning, expressing their identity, and by extension managing their relationships.

The study takes a translanguaging approach which involves what Li Wei calls “Moment analysis” to explore the “spur of the moment” actions by the multilingual speakers in an interaction which opens up a ‘space’ for bringing together all the speakers’ multilingual repertoire in creative and critical ways for translanguaging to happen. The translanguaging approach adopted in this study shifts away from pattern-seeking of linguistic features and items within the conversations but focuses more on the speakers’ translanguaging practices which involves an unpredictable range of social behaviors through language such as the expressions of their multilingual identities, the navigation of their inter-ethnic identities and the translanguaging spaces that afford for discourses on conflict and changing social values among other topics. The current study incorporates the concept of Translanguaging from a bifocal standpoint as both theory and practice and contributes to the conversation on whether translanguaging would threaten minority elaborated in (García & Lin, 2017) on the theory of translanguaging by taking notice of the affordances of minority languages within a moment and consequently within a translanguaging space.
**Definition of Translanguaging**

Translanguaging has been described to capture the language practices of bilingual and multilingual users of language(s) as the language phenomenon which allows for multilingual speakers to draw resources from a ‘unitary system’ for making meaning and sense of their worlds (Lewis et al., 2012; Vogel & García, 2017) and to achieve a communicative goal. (García & Li Wei, 2014) have described the term in a comprehensive way capturing the different perspectives of the phenomenon. They assert that translanguaging goes beyond a synthesis of different languages but is a “language practice” that explains the complex multilingual phenomena where people with similar or different backgrounds and histories negotiate their knowledge and experiences through language. Furthermore, Garcia and Li Wei mention that the political notions and government policies across the globe have greatly limited multilingual expressions and practices especially for the multilingual student.

Translanguaging derives from the idea of bilingualism and the education of bilinguals. In other words, the idea comes from the academic and political rethinking of bilingual learning and overall education (García & Lin, 2017; Lewis et al., 2012; Vogel & García, 2017). The starting point for translanguaging begins with understanding the phenomenon where users of language exhibit dynamic bilingualism (García, 2009) and other multilingual practices. These multilingual practices derive and are observed from instances where each multilingual user of language utilizes their full linguistic knowledge from their available linguistic repertoire (García & Li Wei, 2014). The linguistic repertoire is multilingual and multisemiotic in composition including aspects of the lived experiences of the individuals. It is the totality of the skills, knowledge, and experiences that a multilingual speaker possesses and deploys during conversations.
Furthermore, and importantly, the concept of bilingualism and the codeswitching phenomenon is similar to the concept of multilingualism and translanguaging. The earlier views of bilingualism were that of language interference or poor language abilities, or simply the disregard for the phenomenon where bilingual speakers switched languages because the political era did not accept bilingualism nor codeswitching. One of the earliest and sociocultural perspectives of codeswitching is by (Gumperz, 1977) who viewed the idea of conversational codeswitching as the “juxtaposition of speech belonging to two language systems”. The idea of codeswitching in the 1990s followed the growing global multiculturalism where language and culture contacted and mixed in inevitable ways (Hall & Nilep, 2015). Most of the study within that period explored the concept of codeswitching within new frameworks of studying language and identity, also using ethnographic approaches and perspectives. (Zentella, 1997a, 1997b) investigated the social construction of ethnic identity among bilingual migrant families in New York. Zentalla’s study viewed codeswitching as a phenomenon for understanding “multiple and shifting identities” following discursive practices by the speakers. Zentalla’s study is one of the studies on codeswitching that views the phenomenon from a transcendent perspective where the practice is not simply a choice between languages. Zentalla’s study is a move away from codeswitching as language choice to language as a ‘bilingual’ or ‘multidialectal repertoire’ (Hall & Nilep, 2015). Since then, studies on codeswitching have investigated the negotiation of language and identity from a code-switching perspective. It is in this regard that many other concepts including translanguaging have attempted to adequately capture the phenomenon between language, social interaction and the expression of identity among the users of such complex repertoire.
Translanguaging scholars agree that the idea of language as separate systems of knowing represses the creativity and criticality (Li Wei, 2011) of multilinguals and does not allow the full linguistic and learning potential of the students (Garcia, 2009; García & Lin, 2017). This is why translanguaging seeks to acknowledge and embrace the students’ diverse linguistic resources as a meaningful part of their learning experience. With translanguaging, students can draw from their full linguistic repertoire to engage with the learning process. The translanguaging approach seeks to utilize all the speakers’ existing ‘multilingual’ repertoire including linguistic and semiotic resources to support the speakers’ learning. The translanguaging perspective views communication as an integrated experience where speakers draw from their multiple resources both linguistic and semiotic to achieve a sense making purpose (Li Wei, 2011). Translanguaging recognizes language as ‘named’ systems including the phenomenon of additional ‘languages’ which together constitute a ‘multilingual repertoire’ however, translanguaging views the use of the language and semiotic repertoire as a process for meaning making, rather than simply speaking different languages to do things. Therefore, the idea of translanguaging shifts attention from the languages or resources in a communicative event to the speakers or users and the different actions by them to make sense of their bilingual and multilingual worlds especially in the context of learning and education.

Translanguaging scholars acknowledge that the term was first used by Cen Williams, a Welsh scholar in 1994 to describe the pedagogical practice where bilingual students received input (reading and listening) in one language and produced output (speaking and writing) in another language (Lewis, Jones & Baker, 2012). The term was then used by Baker in 2006 (Garcia & Wei, 2014) as a way of highlighting the advantages of translanguaging in the bilingual
classroom and the development of academic and language learning skills in both languages through which learners made sense of their bilingual worlds.

Since Williams’ contribution to understanding bilingual learning, the concept of translanguaging has since been popularized by scholars like Ofelia Garcia who extend the notion of the term to cover “discursive practices” such as the fluidity of expressions and the processes of meaning making (Garcia, 2009) involving both bilinguals and multilinguals and how they navigate or “make sense” of their bi/multilingual worlds. On the other hand, scholars like Li Wei are more concerned with the use of the term as it relates more to the cognitive processes involved in the creative use of linguistic resources (Li Wei, 2011). Li’s perspective examines the processes of the use of language including the “creativity” (following or flouting conventions) and the criticality (questioning norms through available evidence) of language. The creativity and criticality of using language to articulate one’s thoughts, to gain knowledge, to make sense and to communicate about language using language. Li Wei’s assertion about creativity and criticality explains an already existing dimension in the multilingual mind explored through the analysis of their spontaneous, naturally occurring interactions (Li Wei & Zhu Hua, 2013; Li Wei, 2011) and the results of the processes that come together to form a translanguaging event or practice. This means that the language practices of a multilingual speaker goes beyond the basic embedded creativity of simply producing language to a transformative phenomenon which extends the creative aspects of producing language to using the language (s) or being multilingual—which transcends the boundaries of modes (K. W. H. Tai, 2024) and codes. This means that when multilingual speakers communicate, they are not only speaking languages in a predicted and conventional manner, rather, they are communicating their experiences and worldviews in complex ways involving their social and cultural ‘lives’ to make sense of the given moment.
The translanguaging event creates a ‘translanguaging moment’ which in turn creates a social and translinguaging space for the affordances of meaning making from different discourse points. The study of translanguaging has developed in different directions as researchers have attempted to understand the concept in relation with identity (Creese & Blackledge, 2010a) and the classroom or educational settings (Hornberger & Link, 2012a, 2012b) among other directions (Lewis et al., 2012). Some have extended the term ‘translanguaging’ through research from different perspectives such as translanguaging and transnational literacies (Hornberger & Link, 2012a), the idea of translanguaging space(s) (Li Wei, 2011), co-learning (K. W. Tai & Li Wei, 2021) and transpositioning (Li Wei, 2023; Wei & Lee, 2023) among others and defined the term slightly differently but still within the careful attempt to distinguish the language practices and understanding in the current dispensation in relation to the understandings of language and the practices of language in the past centuries or dispensations.

For example, in his study of translanguaging space, Li Wei in 2011 using the analytical framework ‘moment analysis’ and ‘translanguaging space’ explored the discursive practices among three Chinese youth in UK found that translanguaging provided multilingual students the space to express themselves through creativity and criticality and to determine their multilingual identities in a transnational UK context. In other studies, (Creese & Blackledge, 2010a) mention that the increasingly ‘mobile’ contexts of communication including online resources pose learning implications for the student as well as pedagogical implications for teachers and educators especially because language and identity are closely related to a great extent. (Hornberger & Link, 2012a) from a U.S educational context argue and recommend that translanguaging practices and transnational literacies are useful in the multilinguals classroom and should be accepted in the light of making necessary policy changes. They argue that political
level policies and school level policies must work together to create spaces for innovation which will provide a space for ‘inclusion, co-learning’ (Li Wei, 2023) and the full expressions of the students’ multilingualism. Their argument creates a base argument for the social justice dimension of the concept and study of translanguageing.

**Translanguageing as an Answer to Code-Switching**

The concept of translanguageing views the multilingual use of language as one ‘unitary’ system which encourages an integrated experience with much focus on the fluid nature of the phenomenon rather than simply the alternation between two languages in interaction within a conversational event (García & Lin, 2017; Lewis et al., 2012; Vogel & Garcia, 2017).

Translanguageing is not a direct response to scholarship on code-switching however, some code-switching scholars have shown skepticism about translanguageing studies. García & Li Wei, (2014) and many other translanguageing scholars (Lewis et al., 2012; K. W. H. Tai, 2021) have acknowledged that codeswitching is an integral aspect of translanguageing as both concepts describe bilingual and multilingual language practices, however, codeswitching focuses on the language as distinct and separate systems rather than a fluid and integrated experience within a broader multilingual experience within an interaction. As Li Wei (2011) carefully explains that translanguageing transcends the “switch between languages” often studied as abstract codes to a holistic multilingual experience where the speakers draw from a unitary system. The translanguageing concept stresses the point that bilingual and multilingual speakers are not consciously alternating or switching between languages as it will be impossible to do so (Li Wei, 2018) and maintain a meaning-making communicative goal rather the speakers process different multilingual resources available to them in what Becker (Becker, 1991) refers to as ‘languaging’. This means that the speakers are using language as an ongoing process rather than as separate
completed events coming together. This phenomenon of the fluid use of language from a unitary system explains translanguaging as a theory of language.

Although the concept of translanguaging has been widely accepted, some scholars (Auer, 2019; R. Bhatt & Bolonyai, 2019; R. M. Bhatt & Bolonyai, 2022) show skepticism about the concept and argue that the data presented as translanguaging studies show examples of ‘classical codeswitching’ (Auer, 2019) to mean that the bi and multilingual students still ‘rely on and construct languages’ to do language. Auer argues that the available research on translanguaging shows students ‘doing languages’ which is an example of constructing ‘languages’ as separate named systems.

In addition, although their skepticism is valid, it is important to point towards the major theoretical underpinning of translanguaging. (Lewis et al., 2012) mentioned that translanguaging may involve both code switching and translation however, the main concept transcends some of the conceptual themes from early studies on codeswitching outlined in (Goodman & Tastanbek, 2021) such as ‘identifying grammatical and syntactic patterns or constraints of codeswitching, identifying the matrix language, and identifying the relationship between the structures of codeswitching and language proficiency. Although translanguaging may seem to disregard later studies on codeswitching which shifted more towards the idea of ‘fused lects’ (Auer, 1999) to show the ‘processing of two languages simultaneously’ in a bilingual context (Goodman & Tastanbek, 2021), Translanguaging scholars acknowledge that the term may pose misconception (Li Wei, 2018; Garcia & Li Wei, 2014) however multilingual scholars (Otheguy et al., 2015) who found results in their studies on multilingual students are some of the early scholars to give the term translanguaging some validity in the recent turn of events as a way of describing the complex language phenomenon they observed among their multilingual participants. One of the
highlights of the findings in these studies was that the interactional processes in multilingual communication were dynamic and their repertoires were hybrid which were not necessarily simply codeswitching instances. The translanguaging approach, therefore, provides this current research the flexibility to combine insights from both codeswitching and beyond codeswitching to explore the multilingual language practices of the participants in this study.

The translanguaging approach brings everything together; the language phenomenon by the speakers, the analytical frameworks of ‘moment analysis’ and ‘translanguaging space’, code-switching and translation, and translanguaging, which includes other aspects of the speakers’ use of language. In essence, it provides a holistic perspective for conducting a study on language practices among multilingual speakers which facilitates the fluid practices of the speakers. The translanguaging approach is important in this present study because it provides a holistic framework by bringing everything together to define, describe and analyze the context and the phenomenon.

Furthermore, as explained earlier, although translanguaging is not code switching, (García & Li Wei, 2014) warn that at the peripheral level, translanguaging practices among students may look like the conventional move from one language to another which is a typical feature of code switching. However, they make clear that this occurrence tends to stem from the emphasis by schools on the development of “standard” language for the purposes of academic endeavor. (García & Li Wei, 2014) also clarify on the idea of translanguaging as a process because the metric for determining independent languages does not necessarily favor the idea of translanguaging as a process. This is important to understand because in describing translanguaging practices, it is particularly difficult to do so without talking about languages as named and separate entities. However, it is the integration of those languages and their systems
and the users’ meaning making from the complex linguistic systems that account as translanguaging.

Lastly, it is important to acknowledge that both codeswitching and translanguaging have elements of language mixing across different contexts, however it is also important to acknowledge the starting point as well as the main arguments of both concepts. For example, the studies on codeswitching began outside of the classroom while translanguaging studies began in the classroom. Furthermore, it is important to know that studies on codeswitching does not focus on the idea of language as a unitary system used by the bilingual except for a few studies on language mixing and fused lects (Auer, 1999) which may have psychological implications for bilingual learning. Similarly, the idea of translanguaging as (Otheguy et al., 2015) argue has more mental underpinning having to do with how the multilingual mind use and transform their resources as a unitary system rather than the codeswitching approach which view each language as a separate system rather than a couple of resources. Again, translanguaging scholars do acknowledge the named languages, however the interpretation by the multilingual speakers whether consciously or unconsciously depending on the context of use transcends what codeswitching captures as a ‘language’. Multilingual interactions through translanguaging transcends language practices at the surface level, rather it is the learners’ use of the full linguistic recourse available to them.

**Creativity, Criticality, Identity**

Translanguaging is important for understanding multilingualism because it captures the inherent attributes of multilingualism. For example, in describing translanguaging space, (Li Wei, 2011) states that the phenomenon of “multilingualism is a rich source of creativity and
criticality which includes tension, conflict, competition, difference which range from ideologies, policies and practices” among other things. This means that as multilingual speakers use their linguistic systems and repertoire, they are constantly innovating and responding to present conditions and tensions (Gu, 2017; Li Wei, 2011) critically to create, modify and understand their identities and values within a social and cultural space. These multilingual practices are best captured through the idea of translanguageing.

Li Wei, (2011) defines “creativity” as the multilingual speakers’ ability to “choose to follow or flout the rules and norms of behavior including the use of language”. Creativity encompasses the multilingual speaker’s ability to transcend boundaries of actions, language and conventions. On the other hand, “criticality” according to Li Wei is the multilingual speakers’ ability to “to the ability to use available evidence appropriately, systematically and insightfully to inform considered views of cultural, social and linguistic phenomena, to question and problematize received wisdom, and to express views adequately through reasoned responses to situations”. Both creativity and criticality describe the multilingual speakers’ rich possession that are intricately working together within an interactional space. These concepts are important in understanding translanguageing spaces because through creativity and criticality captured as ‘moments’, the multilingual students are able to create a range of spaces for the navigation and negotiation of their multilingual and sociocultural identities and perform different translanguageing practices within conversations. (Eg. See Li Wei and Dutton & Rushton in Translanguageing spaces below).

Li Wei & Zhu Hua, (2013) in their investigation of translanguageing identities and ideologies among Chinese university students in the UK found that the students created social identities for themselves within transnational and multilingual spaces and network which they
constructed through translinguaging practices such as with “creativity” with language. Using the moment analysis and following an ethnographic approach, also using narrative data, they observed creative moments, the relationship and network of the students and their beliefs and ideologies about their multilingual practices and being multilingual students in the UK. They found that the students adopted a ‘transnational sense of being’ and positioned themselves flexibly as multilingual speakers. They further argued that the flexible ‘multilingual’ positioning of the students was achievable through their creativity in constructing a ‘transnational social space’. Their study shows the affordances of translinguaging practices for the creation of social space and identity.

**Translanguaging and Multilingualism**

The nature of multilingualism and its relation to translinguaging spaces and practices, is important in the expression and discussion of identities, ideologies, histories and practices. Translinguaging is not bilingualism, multilingualism nor plurilingualism. It is understanding the perspective of the complex practices embedded in the speakers’ experience with named languages and not neglecting the fact that these speakers live in between different contexts and knowledge of societies and meanings as they interact with other speakers who come with varying degrees of tension, complexities and experiences with language. This is one way we can understand the relationship between the idea of translinguaging and multilingualism and multilingual identities because translinguaging gives insight into the inherent workings embedded in multilingualism ranging from the complex language systems available to the users’ to their “discursive practices” (García, 2009) as they live their daily lives. When translinguaging scholars attempt to examine the moments of translinguaging among multilingual scholars such as in (Li Wei, 2011) study on Moment analysis and Translinguaging space, there is usually an
interesting realization of other intricate aspects of the concept of multilingualism such the
discursive constructions of identity which is one context explored in this present study.

The concept of translanguage explains the extent to which different linguistic (often
multilingual) structures and systems interact with each other and goes further and beyond these
structures and systems to explain the effects and benefits for the users, usually bilinguals and
multilinguals. The idea of multilingualism goes beyond the speaker of many languages which is
often interchanged with plurilingualism to a broader outlook that represents a group of people
including bilinguals and multilingual speakers especially in the discourse about education
(Cenoz, 2013; García & Wei, 2014). Furthermore, in understanding translanguage and
multilingualism, (García, 2009) explains that the concept of translanguage is a deliberate shift
from the understanding, investigation, analysis of the languages while giving the necessary
attention to the speakers and how they utilize the ‘languages’ or plural linguistic resources
available to them. This explains why (Li Wei, 2011, 2022a) reiterates the need for shifting away
from the regular linguistic ‘pattern seeking’ analysis of the language (s) in a given context to the
holistic investigation of both the speaker of these investigated or explored ‘languages’ and the
convergence of the languages or linguistic resources within the given context. The current study
is an attempt at furthering the study on translanguage spaces within a wide array of contexts in
similar yet unique spaces as enumerated in this study.

Translanguage among multilingual students has been studied extensively (Creese &
Blackledge, 2010b; García & Kleyn, 2016) and found to be an effective component towards
learning. Teachers across the globe have begun to embrace the idea of translanguage in the
classroom (Creese & Martin, 2003) by promoting the idea of “flexible language” (García &
Wei, 2014) and going beyond the traditional notions and ideas of using “language” as separate
systems or using a monolingual system in teaching as is the case with formal/classroom teaching in many Multilingual contexts. Multilingual translanguaging focuses on the complex linguistic interactions within and outside the classroom and seeks to “transform and extend” already existing forms of bilingual education programs.

Furthermore, in many multilingual countries, language education has been one way and conventional therefore silencing the other languages or systems used by the speakers. On the other hand, language education is performed communally and informally using the full linguistic repertoire that is available to the users in a given context. Although there are language policies that seek to enforce the notion of treating linguistic systems as separate languages to enact bilingual and multilingual practices, both teachers and students have disregarded such restriction to their use of language (Menken & García, 2020). The reality of language practices performed by teachers and students in all bilingual education programs is that both teachers and students perform complex language practices using complex linguistic resources to make meaning for their own effective teaching or learning respectively and this phenomenon is what can be referred to as multilingual translanguaging. This shows that multilingual people including students and teachers ‘translanguage’ everyday even in structured and restricted spaces. This is important in this study as we study translanguaging among students in unrestricted spaces.
Translanguaging in the African context

The African continent is largely a multilingual context following historical contact between both indigenous and foreign languages and long histories of ethnic conflicts and colonialism. As (Makoni & Pennycook, 2023) note in their study of multilingualism in the global South, there is need to break free from the assumptions of separate languages. They argue that to question “what languages are, and how they are used”, we must understand them from “local, social and cultural frameworks of reference”. They acknowledge the need for broader study of languages not as separate systems within a “wider array of contexts (from urban to rural, formally educated to informal, and contemporary to historical)” within the global South which has the potential of shifting the understanding of language globally. Their study is one which leads the researcher to the concept of translanguaging which gives definition to the complexity of language practices in such global South contexts such as Africa. Translanguaging creates the space needed for multilingual students to share experiences, histories and knowledge that shape their understanding of the world in ways that also helps them to realize and perform their identity (Creese & Blackledge, 2015) and positioning through certain linguistic performances especially in the context where communication is now mobile and complex. Although, this is the reality on multilingual scholarship in most contexts around the world, not much has been explored within the African context in that regard. Therefore, it has become important to study how translanguaging encourages multilingual conversation and discourse and how the multilingual speakers in an African context are actively engaged in deeper socially and culturally informative ways but lingually. This study intends to fill the gap in translanguaging studies by exploring an array of contexts (the different moments of translanguaging) (Makoni & Pennycook, 2023) across home and school contexts using moment analysis within a Nigerian
context which will possibly inform scholarship on translanguaging spaces within the African context. The African context need to realize the positive implication of translanguaging across context and shift towards exploiting the richness of their multilingualism even in learning contexts. This study will show where and how translanguaging practices benefit students in school and at home within an African linguistic and cultural context.

Furthermore, in the school context, the concept of translanguaging in the classroom in Africa has received considerable attention. For example, within the South African context, (Makalela, 2016, 2019) proposed the concept of translanguaging as a an alternative for the complex language practices of multilingual South African students. He proposed what he referred to as ‘Ubuntu translanguaging’ derived from the African ideology of ‘oneness’ for the inclusion of the African value system for pedagogical purposes. Makalela’s proposal is an attempt at incorporating the African cultural knowledge to teaching literacy to enable a space for multiple expressions of the African knowledge systems in the context teaching literacy from the concept of ubuntu. In other studies, (Li Wei, 2023) proposes ‘co-learning’ where the teacher learns from the student’s wealth of knowledge and the student learns from both the teacher and other students in the classroom. This present study explores an array of spaces and contexts through which such proposals may work.

The overarching challenge in multilingual contexts is that English as a medium of instruction still remains a widely practiced phenomena in many classrooms even though research has shown that most nations in the world are multilingual in composition. This is evident in many postcolonial government systems like in Nigeria, in Africa. There is a major argument in Africa for the L1 to be used in learning. However, the political direction towards this argument is unclear, also resulting in moral, ethical (allowing learners to use their L1s to learn) questions
rising. Therefore, creating the need for more research and finding solutions to challenges that may arise in that regard. It is however clear that the multilingual practices of learners in Africa have continued within the other community contexts and in other areas of endeavor and they have been successful however, the government policies continue to support monolingual ideologies in teaching and learning giving one language more power over the others even though they can be utilized collectively to form a linguistic system that works towards effective learning.

This study follows a unique direction by exploring and examining the translanguaging practices of students in African minority contexts at home and in school for the translanguaging spaces afforded the students across contexts. Prior to this study, no study has investigated the translanguaging moments and spaces afforded the multilingual students and understanding of their language practices as well as the expression of their multilingualism within different, unregulated conversational events in an African context. This study shows the importance of translanguaging moments and spaces in the interaction among students.

The knowledge from this study informs our understanding of translanguaging spaces for the students’ talk on the construction of their multilingual identities, interethnic relationship and other affordances of spaces for sense and meaning making. This is important in showing the behavior of multilingual students in unregulated spaces which has the potential of supporting such proposals as “Ubuntu translanguaging” by Makalela and “co-learning” by Li Wei in other contexts such as in the classroom.
Student Identity

The student identity is important in translanguaging studies because as (García, 2009; Lewis et al., 2012) note, the starting point of a translanguaging study is the classroom. The student’s identity is important because the ‘student’ brings a range of knowledge and experiences, including aspects of their identity that shape their overall school or learning experience.

Adult students

Adult students have been described in many ways including as ‘non-traditional’ students who have “focused goals for their education, typically to enhance work skills” (Compton et al., 2006). Although the adult students were earlier regarded as non-traditional, the description has changed to describe majority of the student population over 25 years of age (Ross-Gordon, 2011) who have different levels of responsibility professionally at work, or domestic at home. The priority of adult students cuts across a range of factors including their professional development or career progress depending on their background and experience. The adult learners typically shuffle between multiple roles (Fairchild, 2003) such as working to build their families, and careers which points towards career building or development rather than being a “life encompassing, identity building experience such as has been observed among traditionally aged students. This means that the adult students typically bring already established worldviews, perspectives, knowledge systems, experiences, and aspects of identity including language attitudes to their learning which may influence their overall process and experience with school.

In higher education context at the University, adult learners have been found to be incredibly diverse and their learning needs are as well fluid and diverse (Askham, 2008;
Kasworm et al., 2000). This is because of the university space brings individuals from diverse cultures and works of life and they negotiate knowledge and experiences in the social space provided within the university. In most cases adult students draw on support systems such as the social networks they create and in other instances their family and colleagues may become part of their adult learning experience. Furthermore, in another study, (Kasworm, 2010) found that adult students in the university undergraduate program constructed and navigated “multilayered, and evolving” identities from a co-constructed unique and culturally oriented context. The adult students drew from their life’s experiences and maturity as adults including their sense of duty to succeed to co-construct positional adult student identity while also constructing relational identity as they interacted with their teachers. This shows that adult students bring and present a unique experience to university space. They are also constructing and reconstructing the space for many reasons including aspects of their undergraduate student identity. Although this is the case for mature and adult students (Askham, 2008) found that the experiences of adult students in school are not entirely different from the younger students in terms of categorization according to age, maturity or mode of study.

**Translanguaging, Identity and social Justice across Contexts**

It is noteworthy to recognize the social justice component and dimension (Li Wei, 2023) of translanguaging studies. The translanguaging idea not only seeks to soften boundaries between languages (Garcia & Lin, 2017) but to challenge existing notions of language use by multilinguals while also strategizing for the inclusion of these speakers in spaces across contexts. The social justice dimension of translanguaging studies seeks to give multilingual speakers the needed room to express themselves through language as well as to effectively learn asides other greater issues such as being given the sense of identity and belonging across the social and
classroom contexts. Beatty et al., (2021) highlight the need for liaising with the parents of the multilingual student to support the student’s translanguageing practices where the educator can learn from the families and involve them in the decision making of the students’ learning. On the other hand, Li Wei, (2023) presents the idea of co-learning as a pedagogical tool that can be used in the classroom to include multilingual students, while also challenging existing notions that are detrimental to the multilingual students’ experience. Li Wei describes ‘co-learning’ as the process which involves the ‘participants’ in a learning context to adapt to each other’s behavior to achieve a ‘desired outcome’ that is shareable by the ‘contributing agents’. In other words, the students negotiate meaning together with the teacher and other students in such a way that the teachers relinquish their role to become a learning participant while creating an inclusive classroom space and where all knowledge is useful. The idea of co-learning empowers the multilingual student to express themselves through sharing meaningful resources and are being included and acknowledged as participants in the classroom discourse.

In this present study, the school context showed some translanguageing practices in translanguageing spaces that opened for conversations about the students’ multilingual identities, cultural identity and belonging and interethnic negotiation of meaning. The students “between class sessions” meaning before or after class sessions discussed and constructed unique spaces that allowed for their expression of identity in mutually respectful and beneficial manners. This finding can be useful in classroom settings for informing teacher-student interaction.
Interactional order in Class Talk

The typical order of classroom interaction in the Nigerian context is one which the teacher performs the lecture, and the students receive the knowledge. In most cases the classroom setting, or design hardly allows for interaction among the students during a class session, especially at the university level. The performance style interaction is a typical interactional order between teacher and students in many educational settings/contexts especially in the global south including Nigeria. However, students tend to create ‘only students’ interactional spaces and network where there is no power differential for their own social interaction/relationships, mutual support, and overall learning experience.

In their description of the interactional order of a traditional classroom (Scollon, 2004) highlight a form of interaction in the classroom which is classified as a “meeting”. The meeting order is an event where people with “equal status in their rights take the floor and speak” within a discussion. The classroom context in this research focused on the spontaneous “meetings” of the participants before and after class sessions. It is not simply a small group chat within a classroom or a period of teaching. The teacher was not present when the students met and discussed as equals participants in the conversations. However, it is important to note that in the typical classroom settings in Nigeria, the interactional order is similar to the panopticon or teacher centered classroom detailed in (Scollon, 2004) which gives focus to the teacher.
Translanguaging Spaces and Moments

Moment Analysis

Moment analysis is an analytical framework that captures the spur-of-the-moment interaction between bi and multilingual speakers (Li Wei, 2011). According to Li Wei, the ‘moment’ is an identifiable action that can be noticed and taken up by the other speakers within the conversation.

“A moment can be a point in or a period of time which has outstanding significance. It is characterised by its distinctiveness and impact on subsequent events or developments. People present at such moments would recognise their importance and may adjust their behaviour according to their interpretation of them. Once it has occurred, a moment becomes a reference point or a frame; patterns can be detected by comparing the frequency and regularity of such moments.” (Li Wei, 2011, p. 1224).

Moment analysis seeks to move away from pattern seeking and more structured approaches to analyzing the data, to the spontaneous, ‘spur of the moment’ actions which bilinguals and multilinguals express to share from each other's experiences, or to draw from shared resources to understand each other. Li Wei further explains that moment analysis “...focuses on the spur-of-the-moment actions, what prompted such actions and the consequences of such moments including the reactions by other people”. This analytical framework is fairly recent in translanguaging studies with very limited number of studies that have adopted this ‘moment analysis’ framework.

Li Wei’s 2011 study on the discursive construction of identity among multilingual Chinese youth in the UK is one study that have used the moment analysis framework as I have elaborated in earlier chapters. In Li’s study, the ‘moments’ analyzed were verbalized and the moments opened up translanguaging spaces for the students’ creativity through having ‘fun with
words’ among other creative and multilingual spaces. The moment analysis is best captured within the concept of ‘Translanguaging Space’ which is also a social space where the speakers’ multilingual resources are activated and deployed to achieve communicative purposes. Moment analysis requires the analysis of data from multiple resources such as the researcher’s interpretation as well as the speakers’ interpretation of their action of the given moment. I have provided some examples of studies that employed translanguaging spaces in the explanation of “translanguaging space” below.

**Translanguaging spaces**

Translanguaging space is an analytical framework developed by Li Wei, (2011) following the concept of ‘third space’ by Edward Soja (1996), which draws from Henri Lefebvre’s (1991) idea of the ‘trialectics of spatiality’ that considers the construction of space from three interconnected concepts between ‘perceived, conceived and lived space’. The theory of thirdspace is built upon the works of scholars such as Henri Lefebvre’s ‘production of space’ and ‘spatial trialectics’. The concept has been used in interdisciplinary studies such as in Education and Urban Geography for the understanding of social and cultural contexts of space. Thirdspace by Soja (1996) is a radically inclusive concept which describes the phenomenon where everything comes together – “everyday life and unending history, subjectivity and objectivity, the real and the imagined, the abstract and the concrete, the physical and the mental, the individual and the collective, the mind and the body, structure and agency, consciousness and the unconscious”. It is a hybrid, dynamic, fluid, and ever-changing space which integrates the physical and mental aspects of space to create a more encompassing understanding of phenomenon. Soja’s study has inspired the idea of translanguaging space.
In translanguaging studies, Li Wei, (2011) defines ‘translanguaging space’ as a space that is created through translanguaging practices and for translanguaging practices. According to Li Wei, Translanguaging spaces are constructed through interactions by “networks of social relations whether they are physical, semiotic or virtual for specific social purposes”. When bilingual and multilingual speakers engage their linguistic resources in communication, a space is created, or the moment of use creates a space for the people who possess certain linguistic resources. The moment of communication by the bilingual and multilingual users of multiple linguistic resources creates the capacity to form and transform their understanding of their social, or even historical experiences, values and ideologies and their identity among other things such as the cognitive dimension of space in this context. He says the translanguaging space “…is not a space where different identities, values and practices simply co-exist, but combine together to generate new identities, values and practices”. P.1223. He further describes the translanguaging space as a social space created:

“…for the multilingual language user by bringing together different dimensions of their personal history, experience and environment, their attitude, belief and ideology, their cognitive and physical capacity into one coordinated and meaningful performance, and making it into a lived experience”. (Li Wei 2011, p. 1223)

This present study contributes to the study of translanguaging space by exploring spaces constructed by students in the school environment but in-between class sessions. This shows unique translanguaging spaces and discussions that are important in understanding the constructions and affordances of translanguaging space for the expressions of multilingual identities and even for classroom purposes.

The concept of translanguaging space is Li Wei’s description of the richness embedded in multilingual understanding of the nature and processes of multilingual interaction using the full
linguistic and semiotic resources available to the speaker. In Li Wei’s (2011) study with Chinese multilingual speakers in the U.K, he provides some examples of the translanguaging spaces that open up for the three Chinese youth among themselves for having “fun with words”, or the spaces that open up for them at home versus at a Chinese complementary school, or the kinds of spaces that open up for networking with others, also within a transnational context. For example, He found that the Chinese complementary schools maintained strong monolingual ideologies which limited the students’ desire to express their multilingualism. He found that the university provided more multilingual spaces for the three students to freely express themselves and be multilingual people as investigated in his study. Li Wei’s study is the first and only study so far to explore the concept of translanguaging space using the ‘moment analysis’ which investigates the spur of the moment action within a translanguaging event. He collected data from interviews, observations, and audio recordings of social interaction by three Chinese youth in London. The interviews were semi-structured and he observed their interactions in school with Chinese and non-Chinese speaking students. The recordings were also collected from the participants homes. He was present in many instances and interacted with the students. The present study follows a similar methodological approach and collected data primarily through audio recordings and interviews with the participants. This kind of approach gives the researcher rich data collected from multiple sources for triangulation. However, in this present study collected audio recordings across contexts in the absence of the researcher to allow for fully naturally occurring outcomes.
Translanguaging Spaces (Application)

There is a growing amount of research on translanguaging spaces among multilingual participants in and outside the classroom. The idea of translanguaging spaces has also taken different directions in the way researchers approach the concept. Li Wei, (2011) talks about translanguaging space as the kind of space where translanguaging happens or the space that is created for translanguaging. In his explanation, the ‘space’ can be physical, verbalized and multimodal consisting of social semiotic cues. This present study followed the concept of translanguaging space as verbalized actions and constructions.

To start with, (Li Wei, 2011) explored the idea of translanguaging within the analytical framework of translanguaging space (s) to investigate how multilingual students within a transnational context translanguaged (by constructing identities) in ‘spaces’ outside the classroom. He found that the students translanguaged through creative transformations and shared language items and experiences expressed in diverse ways including having ‘fun with words’ among other themes. The students creatively transformed words in English and Cantonese and created nicknames for others within a translanguaging moment. Furthermore, he found that the students were more multilingual in their school rather than at Chinese complementary schools which limited their language practices through monolingual ‘Chinese’ only ideology. The study investigated the translanguaging practices of three multilingual students in London with the main objective of capturing the creative and critical moments of the students’ lives and interaction. Li Wei’s study although more exploratory in approach since he was also introducing analytical frameworks of ‘translanguaging space’ and ‘moment analysis’ showed the potential of translanguaging research in social contexts and the understanding of multilingual construction and navigation of identity, and their creation and use of translanguaging space (s).
This singular study has refocused the attention of translanguaging scholars towards investigating the construction of translanguaging spaces in both social and classroom/educational contexts. Li Wei’s study is one primary inspiration for the current project as this study investigates translanguaging moments and the affordances of translanguaging spaces among multilingual students. One major difference between the two studies is the setting as Li Wei’s presents a transnational outlook, while the current study presents a local minority context. Another difference is that Li Wei’s study focused on innovative moments and constructions of spaces while this study focused on moments that simply emerged for discourse within a range of different contexts.

In a separate study, (Hua et al., 2017) explored translanguaging spaces in a Polish shop in the UK using a linguistic ethnographic method. They investigated how the display of goods, texts, artefacts, and body movement alongside linguistic codes created a translanguaging space. They argued that the Polish shop is a translanguaging space created by translanguaging practices for translanguaging practices. Give an example They defined translanguaging as “orchestration of multilingual, multimodal, multisensory, and multi-semiotic sense- and meaning-making resources”. Their study found that the participants not only interacted with the people, but they interacted with the environment within the shop in what the researchers call ‘communicative zones’ which were both affordances and constraints of translanguaging within the studied environment. The translanguaging space (the Polish shop) in their study showed the participants’ strong connections to ‘being’ Polish characterized by multilingual and multimodal interactions such as with the display of goods, signs, and other semiotic resources. Their study is an example of a study on translanguaging space conducted across other contexts outside the classroom. It is an extensive and comprehensive attempt at exploring the affordances of translanguaging spaces...
as place and as a socially constructed ‘space’, and as many other sociocultural variables such as
the construction of space as verbalized and semiotic interaction and the expressions of ‘being
Polish’ in the London. Their study is an example of how translanguaging spaces are important in
the discourse about identity which is a key feature explored in this present study.

On the other hand, the vast majority of studies conducted on translanguaging space have
been done in school contexts. These studies mostly followed the translanguaging as a theory of
teaching approach which is essentially the idea that involves teachers in many ways such as to
consider translanguaging as a legitimate pedagogical practice (García & Wei, 2014) to create a
holistic learning experience for their bi/multilingual students. The theory of teaching explains
that classroom teachers can view translanguaging as a transformative experience for themselves,
the learner and even for education in general. Translanguaging as a theory of teaching
encourages teachers to reconsider the monolingual approach to teaching and their teaching
practices and to embrace the multilingual reality, experiences, and language practices of their
students (Vogel & García, 2017). Dutton & Rushton, (2021) conducted an ethnographic study in
an Australian secondary school on translanguaging as facilitating poetic representation of
language and identity. They asked students to comment on and write poetry and asked teachers to
challenge their monolingual teaching practices. They found that reading and writing poetry
created space which provided the students with the space to use all their linguistic resources to
produce ‘identity texts’. They also found that the teachers created a pedagogical space as
“firstspace” (‘what we do’) which transformed the classroom positively, acknowledged the
students’ language and identity and “returned the power to their students”. In another linguistic
ethnographic study in combination with multimodal conversation analysis within the school
context in a US setting, (K. W. H. Tai & Wong, 2023) explored the creation of translanguaging
space in an L1 classroom. The teacher was trained in pedagogical translinguaging approaches for classroom use and she allowed the students to use all their language and cultural resources. They found that the translinguaging space created by the teacher encouraged the students to accept and use other languages as important resources towards their learning and their appreciation of linguistic and cultural diversity. Their study was an attempt at connecting the vast research on translinguaging and classroom practice. Similarly, in another classroom study on translinguaging spaces by (S. H.-C. Lin & Leung, 2023), they found that using multimodal resources in classroom instructions was instrumental towards learning. They argue that both linguistic and nonlinguistic materials can be deployed to contribute to scaffolding and implementing layered understanding of the topic or concept that is being taught. Their study found that the translinguaging space which encouraged translinguaging practices encouraged the students to actively participate in their learning and for co-construction of knowledge. Their finding further shows that both teacher and students were active learners in the translinguaging space created by the teacher. Lastly, in a study by (K. W. Tai & Li Wei, 2021) in a secondary school in Hong Kong, they investigated the construction of ‘playful talk’ through translinguaging in a Mathematics classroom. They combined Multimodal Conversational Analysis (MCA) and Interpretative Phenomenological Analysis (IPA) to analyze the instances of playful talk to facilitate memorization and to establish communication. They found that playful talk orchestrated by the teacher by drawing from his personal and pedagogical experiences and knowledge, transformed the classroom into a translinguaging space which gave both the teacher and the students the space to the creative and to experiment with translinguaging through ‘playful talk’ for meaning making.
Although there are many studies on translanguaging spaces, only Li Wei’s 2011 study has attempted to investigate translanguaging spaces using the ‘moment analysis’. Consequently, studies on translanguaging spaces have covered different contexts both in the school context and outside the school context. All the studies above have explored, and investigated the creation of spaces, and the affordances of these translanguaging spaces within the researched context. However, the study of translanguaging spaces within the ‘moment analysis’ framework has not received much attention. This current study focuses on translanguaging space as socially constructed spaces for translanguaging to happen and for the affordances of these spaces across home and school settings for discourse contexts that emerge within ‘translanguaging moments’ in multilingual environments. In addition, the concept of translanguaging spaces has contributed in providing the method and analytical framework needed to successfully use a translanguaging approach for conducting a translanguaging study. Li Wei’s exploration of translanguaging space showed how translanguaging provides the speakers an avenue for creativity and criticality within the spaces created by the languages or by themselves. Although Li Wei’s study was conducted outside of the classroom context, it focused on the themes that emerged rather than the creation of spaces by the speakers and how the spaces were utilized in relation to other participants. Li Wei’s study is important because it informed the current research study, however in this case to observe the affordances of translanguaging spaces through verbalized linguistic and social actions for the expression of the participants’ multilingualism. Translanguaging spaces provides a framework through which each instance of translanguaging can be studied without fully relying on pattern seeking approaches. This framework shows translanguaging practices as it happens and why it happens, where it happens and who is involved. This is necessary for truly
understanding the language practices of multilingual students in a holistic way for enhancing equitable and accessible learning opportunities.

**Research Questions**

Most translanguaging studies have been conducted in school contexts (A. M. Y. Lin & He, 2017; K. W. H. Tai, 2021) including studies on translanguaging spaces (S. Li & Luo, 2017; S. H.-C. Lin & Leung, 2023; K. W. H. Tai & Wong, 2023) however, the affordances of translanguaging spaces for multilingual/translanguaging practices at home versus in school have not been explored from the lens of ‘translanguaging moments’ especially in a multilingual, minority African context. This is true especially for translanguaging studies in Nigeria which has the largest population in Africa known for its diverse multilingual and multicultural composition. Some studies (Creese, 2017; Hua et al., 2017; Li Wei, 2011) have explored translanguaging and translanguaging spaces outside the classroom while other studies such as (Cenoz & Gorter, 2017, 2019b, 2019a) have explored translanguaging within minority contexts in Europe. The study of translanguaging in minority contexts comes close to the scope of this research, however I take a deeper dive into actually exploring the speakers’ translanguaging practices through ‘translanguaging moments’ in real-life, naturally occurring data rather than analyzing the government data on the languages. I explore how the multilingual students who speak Kuteb, Hausa, Jukun and English language interact also with other multilingual speakers at home versus in school. This is important because it shows how translanguaging moments are impactful in creating and managing social spaces for translanguaging practices where speakers are afforded an array of unique spaces for specific kinds of interactions such as about identity, conflict and marriage that requires or involves their full linguistic repertoire. This is important because it shows what translanguaging spaces in school or home contexts are afforded for deep versus
casual talk which leads to the participants’ translanguaging. This means with translanguaging, multiple language practices from the learner’s home and school can be utilized together so that the student’s “languaging” serves as part of the generation of new knowledge or cognitive and social affordances for their multilingual identities (Kibler, 2017). The creativity and criticality of bi and multilingual learners can create a deeper understanding of multilingualism, destabilize language hierarchies, and create new, sustainable learning and language education systems that derive from exploring the ‘languaging’ practices both at home and in school.

Exploring what Li (2011) calls ‘meaningful performance within translanguaging spaces by the multilingual speakers opens up avenues for careful, deeper understanding of how multilinguals see the world and use their knowledge of the world within conversations which can be linked to their learning and in this case from the Nigerian context.

To this extent, I attempted to answer the following research questions:

1. How do translanguaging moments inform the social spaces among multilingual speakers?

2. What translanguaging spaces are afforded to Kuteb students at home and at school? How do their translanguaging practices create a translanguaging space?

3. How does the translanguaging space by Kuteb speakers become a space for inclusion and exclusion of other multilingual participants?
Background of the Study Context (Taraba State and the Kuteb People and Language)

For this study, I explored the language practices among multilingual student participants at home and in school in Taraba State Nigeria. I detail the geopolitical information about Taraba State and the Kuteb people, an ethnic group in Taraba State which the participants in this study identify as their ethnic identity. Prior to this study, there is barely any study on the translinguaging practices both in the school context and outside the school context among multilingual minority students in Nigeria, especially among Kuteb speaking students of Taraba State. This study presents unique research setting with focus on minority languages in minority language contexts among participants with proficiency in both the minority and the majority languages.

The Geography and Language of Taraba State

This study is situated in Jalingo, the capital city of Taraba State where the school context is observed. Taraba State is the 26th of the 37 states in Nigeria and home to Taraba State University (TSU) where the participants in this study attend. The state is located in the NorthEast Geopolitical Zone in Nigeria with arguably one of the largest concentrations of languages and ethnic groups.
The actual geographical location and cultural distribution of the people in Taraba and other neighboring states remains an issue of contest because of the political nature of the contest (R. G. Koops, 1990). Taraba State shares boundaries with other states such as Benue State, Plateau State and Adamawa States. These states have friendly status with each other, and the people and languages prefer to be regarded as the ‘Middle Belt’ or Central region of the country rather than Geopolitical ‘NorthEast’ region. Taraba State has a few documented languages including the Kuteb language and many other spoken ‘only’ languages.
Ethnic, Linguistic and Religious Fractionalization of Nigeria

Ethnolinguistic Fractionalization (ELF) according to (Cheeseman & Bertrand, 2019) is the measure of the degree of ethnic diversity in the country. “ELF defines the probability that two randomly selected people in a country will belong to different ethnic groups” (Bernhardsson, 2019). ELF has been extensively studied in the field of international relations to describe the impact of diversity from ethnic, linguistic, and religious perspectives on the growth (Alesina et al., 2003; Easterly & Levine, 1997) in countries and institutions. The data from this present study are to a large extent relevant for international relations studies.

In a study of fractionalization in Africa, Robinson, (2020) found that Nigeria has the lowest levels of ethnic group trust following the Afrobarometer public opinion survey which was administered in 16 African countries. This survey report shows the actual ethnolinguistic and religious fractionalization levels in a complex and diverse country such as Nigeria. These levels are a result of a long history of small and big scale conflicts which the Nigerian nation has witnessed in recent history. In fact, the challenges and conflicts from ethnic, linguistic and religious intersections still pose great concerns even in the current dispensation. In the same study by (Robinson, 2020), they found that on an on an index of 0-1 with the larger numbers showing greater segregation, the average segregation level was 0.71 (sD = 0.19) between the 16 countries they investigated, and Nigeria was the most segregated country ($D = 0.99$) showing less association to ethnocentric trust.

In another study by (Hammersmark, 2017) investigating violent non-state conflict in sub-Saharan Africa found that elections especially presidential elections greatly influenced ethnic
polarization. Their finding points to the major circumstances such as politically motivated division which African countries face as a result of ethnic diversity. Although there is usually a contemporary political perspective to conflicts in sub-Saharan Africa, the ethnic, linguistic and religious ties to the emergence of leadership at any level is largely a point or period for conflict events and discourses. As Hammersmark argues, the nature and discourse around political activities greatly impacts the existing divisions by making the ethnic identities more salient. Although Hammersmark focuses on political impact, the conflict and division in the Nigerian context for example has been largely historical drawing from ethnic, linguistic and religious dimensions following an overarching political disruption.

**Language of Taraba State**

According to online reports, Taraba State has over 80 ethnic groups and over 73 spoken languages. However, the actual number of languages spoken in Taraba state only still remains a subject of discussion. In the Nigerian context, the native languages spoken in Taraba State are considered minority languages, because of the influence and dominance of the Hausa language which is regarded and officially recognized as one of the three (3) major indigenous languages in Nigeria. The Hausa language is considered the regional majority language of the North, while the Igbo is the regional majority language in the East and the Yoruba as the regional majority language of the West according to the geopolitical zones. In Taraba State, the Hausa language is widely spoken as lingua franca by the different ethnic groups and is also the language of trade alongside the Nigerian Pidgin English. However, a few of the languages such as the Mumuye, Jukun, and Fulani are spoken by the majority of the people within the state. Other languages with a sizable number of speakers are Kuteb, Mambila, Kona, Chamba, and Jenjo among many
others. There is no official record stating which languages hold the majority language title in Taraba State and the official language of the state is English.

Furthermore, most of the languages in Taraba State such as the Kuteb language have unclear language memberships therefore are classified under the Jukunoid sub-class in the Proto-Benue-Congo group of languages (Blench, 2012, 2019).

Map of Nigerian Languages

(Blench, 2019). Fig 6: Map of Nigerian Languages showing the subclassification Benue-Congo languages. An Atlas of Nigerian Languages. 2019, xv.

Background of the Kuteb

The Kuteb people are a minority ethnic group in the Southern region of Taraba State in Nigeria. The Kutebs in history lived in Takum Local Government Area (LGA) until the area was geographically restructured following political interest to create two other areas namely Ussa
Local Government Area (LGA) and Yangtu Development Area. Since then, many Kutebs have moved to Ussa Local Government Area (LGA) and Yangtu Development Area. Although many Kutebs still live in Takum, the majority have been displaced due to a long history of crises between the Kutebs and their Jukun neighbors to the North, Tivs to the West and most recently with the settler communities of the Fulanis.

The Kuteb people are originally subsistence farmers of agricultural crops with a number of the people who are traders in all aspects of the local industry. The Kutebs have a strong sense of community and have been without a paramount ruler ‘The Ukwe Takum’ for over 28 years since the last paramount ruler. The Ukwe Takum alongside the representatives of the other ethnic groups such as the Jukuns and the Fulanis is responsible for making decisions and is the major influencer of peace and order in the community. Because of the trade and commerce between the Kutebs and their neighbors and settlers, historically, Takum local government area offered a favorable and cosmopolitan hub for commercial activities since Takum is cosmopolitan by nature, the language and culture of the Kuteb people was influenced to a greater extent (R. G. Koops, 1990).

According to Koops, the Jukuns have a political influence over the Kuteb and the Kuteb language is largely influenced by the Jukun language and the Hausa language. The Kuteb and Jukun relationship has remained unfriendly although these people have a long history of intermarriages and linguistic influence. Similarly, and with regards to influence, the Hausa language has greatly influenced the Kuteb language in everyday communication because of contact through trade and mission work between the Christian Hausas and the Kutebs (R. G. Koops, 1990). This linguistic influence has continued into the modern era and because the
Kutebs have accepted formal education in the English language, the educated Kuteb people have learned the English language, and it has become part of their multilingual repertoire.

The Kuteb people share villages with the ‘Tivs’ who are largely inhabitants of Benue State, and the Jukun in Taraba State and they have borders with neighboring villages from Cameroon. The Kuteb language is believed to belong to the Jukunoid group of languages of the Benue-Congo region with distinct linguistic features from their neighbors who are the Jukuns, the Tivs, the Chamba, including the Fulani traders and Settlers.

**Context of Language use**

The Kuteb people speak different dialects of the Kuteb language which is characterized by distinctive phonological features and is used by a sizable number of people reaching 100,000 in population (R. Koops, 2009). The Kuteb language is regarded and implemented by many Kuteb families as the first language (L1) although the level of implementing the Kuteb only at home may change for each family. However, the Kuteb people acknowledge the Kuteb language as their mother tongue and first language. The modern Kuteb families have conflicting ideologies on their family language policies and the status of English language in their homes. Because many Kuteb people have moved from their villages (Takum, Ussa and Yangtu) since the first Takum Crisis, they have contacted other people and their languages and there are instances of mutual influence. For example, there are Kutebs who have moved to Tiv speaking villages and they speak Tiv language in addition to the Kuteb language. In another example, the close interaction between the Kutebs and their closest neighbors, the Jukuns is noteworthy. Many older Kuteb speakers have equal knowledge of both Kuteb and Jukun languages and these speakers are most likely those who had parents from both sides. In a few cases, there are Kutebs who speak other local minority languages in neighboring Cameroon.
Furthermore, most Kutebs have trilingual knowledge of Kuteb as the mother tongue, Jukun as the heritage language and Hausa language as the language of communication (lingua franca) with other members of the community. The influence of formal education in the Kuteb communities have further contributed to the multilingual composition of the Kutebs since English language has become a compulsory language of formal education in addition to the Kuteb speakers’ language “repertoire”.

Multilingual Repertoire

This study has considered the meaning of repertoire as simply a language resource including language as different named systems. However, this view on repertoire does not focus on language but on the meaning making and resourceful utilization of ‘repertoire’ as a tool for constructing translinguaging spaces (Li Wei, 2011). However, it is important to clarify that the idea of multilingual repertoire includes other linguistic and non-linguistic items including spoken language and bodily gestures. Furthermore, it is necessary to clarify that repertoire can be special or belonging to one speaker rather than many speakers. This means that one speaker in the interactional context may use a unique set of resources including language and semiotic resources to create space for inclusion or exclusion, or the space for identity talk or the space for the expression of multilingualism many other spaces that have been analyzed in this study. The idea of a ‘multilingual repertoire’ transcends only the linguistic aspects of communication, but also includes the semiotic materials or aspect of the communicative endeavor. The multilingual speaker is aware of the boundaries that exist between languages as named systems, however, in the process of communicating with others, the speaker draws from the repertoire as a resource without focusing on the resource as language (García & Li Wei, 2014). The multilingual
repertoires serve as tools that help the multilingual speaker to ‘mediate their thinking and meaning making process.

Furthermore, to provide insight into the idea of multilingual repertoire, it is important to note the definition from a translanguaging perspective. This clears up the misconception about how multilingual speakers view language during a communicative event. The translanguaging perspective views the multilingual speakers’ selection of resources from a repertoire as simply choosing a resource rather than choosing a ‘language’ as has been defined above. This means that the multilingual speaker is not simply selecting which named language to use. In fact, the explanation of repertoires from a translanguaging perspective includes monolingual speakers because they too can draw from multiple, multisensory, and multimodal resources (K. W. H. Tai, 2021) to achieve a communicative goal. This idea depicts the encompassing and all-inclusive approach the translanguaging perspective gives to the study of multilingual interaction. It shows how translanguaging focuses on the careful, creative, and inclusive way speakers transcend the distinctive boundaries of named languages using their repertoires or communicative resources to construct, and navigate social spaces.
Conclusion

In this chapter, I reviewed the literature on translanguaging moments and translinguaging space among multilingual students. First, I presented the different definitions and perspectives of the concept of translinguaging, then I explained translinguaging as a theory of language and then as practice. This chapter explained the translinguaging phenomena in relation to codeswitching and provided some scholarly work on translinguaging both in the classroom and in other contexts outside of the classroom. In the end, I present an overview of the background, geography and history of the Kuteb people as well as their language distribution and identification. Additionally, the chapter shows and describes the cultural and linguistic background of the participants. These introductions, descriptions and presentations are done purposefully to adequately inform the reader about the purpose of the study, participants, location, educational context, and theoretical and analytical approach employed in this study.

So far, there has been robust study on the concept of translinguaging from different perspectives all in the attempt to understand and describe the language practices of bilingual and multilingual students in ways that open conversations and challenges existing ideologies and policies that limit the full expressions of the student’s multilingualism. Consequently, the multilingual student relies on translinguaging as a conversational phenomenon to navigate the social spaces created by them or afforded them for different purposes including their overall school and learning experience.

In the following chapter, I show the methodology employed in this present study. I explain the translinguaging approach, describe the participants, and I describe the data collection and analysis of the entire project.
Chapter 3

Methodology

Introduction

The current study explores translanguaging beliefs and practices among multilingual speakers of Kuteb language, which is considered a minority Nigerian language in the Northeast region of the country (Nigeria). The research follows cross-context translanguaging among the “students” participants at home and at school. This means that the research focused on collecting interactional data of the students at home with family and friends and in school. Furthermore, this study presents a perspective that looks at how smaller (minority) languages interact through language/linguistic practices and how the smaller languages navigate and are utilized within a multi-ethnic, and multicultural African context.

The study of translanguaging examines the multilingual speaker and their use of all the linguistic resources available to them (García & Li Wei, 2014). Translanguaging shifts the attention away from the “language” to the speaker, their beliefs, worldviews, lived experiences and how they make sense and meaning of their world using all the linguistic resources in their repertoire. This concept of translanguaging has generated a lot of research in the field of Applied Linguistics with some language scholars like (R. Bhatt & Bolonyai, 2019; R. M. Bhatt & Bolonyai, 2022) still viewing the concept simply as a way of describing the mixing of languages or code-switching among bilinguals or multilinguals. Bhatt & Bolonyai refer to translanguaging as simply a ‘terminological other’ of codeswitching which misrepresents the concept of codeswitching. Similarly, Auer, (2019) shows criticism about the term and concept of translanguaging arguing that the presentation of translanguaging instances are clearly examples
of codeswitching. It is inherently true that translanguaging examples may look like codeswitching and methods for analysis may borrow from the scholarship on codeswitching, however, translanguaging views language from a meaning making viewpoint and the speakers from how they combine and use knowledge from the multiple linguistic systems available to them into a unitary system for the meaning making. As (Lewis et al., 2012) mentioned, translanguaging is an overarching concept that includes codeswitching and translation, however, it is not simply either of the two. Translanguaging goes beyond the languages that are used in a given context to the construction and negotiation of meaning or use of knowledge achieved through the speakers’ lived experiences expressed through linguistic or semiotic means. Translanguaging describes the language use and interactional practices of the bilingual and multilingual speaker. Translanguaging is studied using established methods in linguistics such as linguistic ethnography, also using other empirical methods such as thematic analysis, conversational analysis, and discourse analysis all of which have been used in studying code-switching and code-mixing through the observation of patterns and frequencies in interactions, rather than the speaker’s beliefs and experiences about their multilingual self and the implications of such exploration towards the individual’s learning.

Nevertheless, some translanguaging scholars have viewed translanguaging itself as a method (Li Wei, 2022). Li Wei, proposes an analytical shift in the way research in translanguaging is conducted. The shift aims to utilize the various analytical frameworks without privileging one over the other while focusing more on analyzing the meaning-making aspects of language analysis without necessarily seeing language as “abstract codes”. Similarly, (Lee, 2022) have also proposed the idea that researchers should be able to ‘translanguage’ research methodologies including unpopular methods. Lee argues for using both conventional research
methodologies and ‘unusual’ methods to “conceptualize the complexities of translanguaging’ both as a theory of language and as a phenomenon.

The Translanguaging Approach

For this study, I adopt the translanguaging approach. The translanguaging approach (Li Wei, 2022) encompasses the conventional methods as well as the unpopular analytical frameworks and methods that seek to shift away from analyzing language practices solely from the viewpoint of language as ‘abstract codes’ to the interactional practices of speakers for ‘meaning and sense-making’ (Li Wei, 2022). Furthermore, following Lee’s (Lee, 2022) proposal for researchers to ‘translanguage research methodologies’, I have adopted a couple of conventional methods and more recent analytical frameworks as a translanguaging approach. Therefore, this study combined ethnographic information together with naturally occurring data collected from the participants and analyzed the data using the moment analysis, with focus on the verbal conversations and through the analytical framework called “translanguaging space”. (See Chapter 2). Furthermore, this study used conventional qualitative methods of collecting data such as semi-structured interviews to gather the background information of the participants, and some ethnographic methods such as classroom observation, and reflective interviews to triangulate the collected data. Consequently, the translanguaging approach encourages an “integrated experience” which creates an eclectic perspective on how we see, collect and analyze data. This study employs a mixed method approach in which translanguaging is the central focus and methodological tool.

Translanguaging studies have evolved in different directions and many studies have taken unique approaches to investigate the concept. (Li Wei, 2011) using what he refers to as “moment analysis” has explored translanguaging from the perspective of the creativity and criticality of
multilingual language use and from an analytical framework termed translinguaging space i.e. the verbal, physical/spatial environment which multilingual speakers create for translinguaging practices through their knowledge and use of multiple languages including non-linguistic actions such as gesture, movement, silence etc. or the environment/space created by the verbal actions, physical environment, bodily movement etc. for translinguaging practices. Some scholars (Andersen, 2017; Blackledge & Creese, 2017; Canagarajah, 2011; Wei & Lin, 2019) have employed popular methods such as ethnography which is a detailed and rich description of behavior, cultures, and practices used by researchers to study human societies and culture. Ethnography is originally used in anthropological studies however, the approach has been adopted in translinguaging research to explore the different directions in the study of translinguaging ranging from cross-context translinguaging (Cenoz, 2017; Fu & Hadjioannou, 2022) to pedagogical translinguaging and the idea of teacher involvement and education (Cenoz & Gorter, 2020; Conteh, 2018b, 2018a; Creese & Blackledge, 2010a; Wang & Curdt-Christiansen, 2019).

My approach is important for the study of translinguaging because it allows for in-depth analysis of the ‘language’ (translinguaging) practices of the multilingual participants. The translinguaging approach which offers different methodologies and analytical perspectives provides more ways for approaching, analyzing and triangulating the data. For example, in this study, data was collected using qualitative and ethnographic methods such as semi-structured interviews, classroom observation, reflective interviews and naturally occurring conversational data which were audio recorded by the participants. For the analysis, I employed the framework of ‘translinguaging space’, and then analyzed translinguaging ‘moments’ within the verbalized ‘translinguaging’ space. I then conducted reflective interviews to elicit the participants’ ‘sense-
making’ of the ‘moments’ in their conversations and together with my observations, field notes and ‘emic’ interpretation of the data, I reached some conclusions about the translanguaging practices of the multilingual Kuteb participants in the study.

In this chapter, I will highlight and define the methodologies informing the research from the research context to the design, participants, protocols, data collection, transcription, coding and analysis/frameworks and the challenges I encountered during the period of the entire study.

**Ethnographic approaches in Applied linguistics**

The ethnographic approach in linguistics is both a methodological and theoretical approach (Creese, 2010; Maybin & Tusting, 2011) that pays sensitive attention to language and draws from the study of languages and the in-depth understanding of particular contexts. Linguistic ethnography is a methodological approach that adds reflexivity about the role of the researcher where the researcher examines their own beliefs, judgments and practices during the research and how those may have influenced the research in general. Linguistic ethnography is quite different from Anthropological ethnography in that linguistic ethnography focuses more on language but combines language and anthropology to understand social and communicative processes. Linguistic ethnography follows the interpretative approaches to speech and communication for articulate social actions (D. H. Hymes, 1977; D. H. Hymes, 1968) rather than the study of language/linguistic components only. Linguistic ethnography also examines language and its relation to the social practices and the institutions evident in human daily interactions while ethnography in Anthropology tries to describe the unknown to make sense of the people being studied (Copland & Creese, 2015). For example, according to Dell Hymes,
studying language in isolation limits the possibilities of understanding cultural and social aspects related to language and language use.

By researching the Kuteb students in Jalingo, Nigeria where I was born and raised, I explored the concept of translanguaging partly from an insider (emic) perspective through the ethnographic approach employed. The ethnographic approach was used in this study as part of the translanguaging approach also as an instrument of data collection and it involved the participants in the process of the research where the participants recorded themselves throughout the period of this study. The ethnographic methods in connection with other analytical frameworks such as moment analysis, and translanguaging space created a unique perspective of approaching language data. In translanguaging studies and the translanguaging approach, the ethnographic approach is used as a key methodology since in fact, the processes in translanguaging studies require in-depth, long-term observation of cultural and linguistic activities or practices of the studied population. (K. W. H. Tai, 2021) is one of the few scholars who have used a similar “translanguaging” approach in his study on the classroom translanguaging of students in Hong-Kong. He used a translanguaging approach including ethnographic information, Multimodal Conversational Analysis (MCA), the Interpretative Phenomenological Analysis (IPA), semi-and-informal interviews, and video-stimulated recall among other resources to describe and analyze the translanguaging practices among students in Hong-Kong and their teacher. Tai observed that using multiple methodological resources provided him with deeper understanding of translanguaging practices of the participants and reasons why they translanguaged—insights which analysis of ‘language’ or languages only could not provide. Another study that have used the translanguaging approach is Li Wei’s 2011 (Li Wei, 2011) study on the discursive construction of identity among Chinese youth in London. Li
Wei introduced and employed the moment analysis which analyzed the verbal and communicative use and constructions of ‘translanguaging space’ by the multilingual Chinese youth. Li Wei’s moment analysis focused on the moment or spur of the moment actions within the interaction that allowed discussions that underline their identity. He used interviews and interviews to elicit the participants understanding of the ‘moment’ they translanguaged to gain deeper knowledge of their creativity and criticality and the translanguaging moments. The two examples provided also utilized their emic ‘insider’ perspectives to understand the translanguaging phenomenon and to analyze by their own interpretation of certain instances.

Furthermore, a few studies on translanguaging (Kusters, 2022; Mwaniki, 2016) have explored the autoethnographic method which is a form of ethnographic research where the researcher connects personal experiences to social and cultural understandings. In autoethnography the “researcher uses personal experiences to describe and interpret cultural information such as texts, experiences, beliefs and practices” (Adams et al., 2017). This shows that translanguaging research can and has utilized a range of research methodologies to explore, examine or investigate the translanguaging concept within cultural/social spaces, classroom contexts and other contexts relevant to Linguistics and Education.

Consequently, ethnography allows for thorough examination into the sensitivities, complexity, and interpretations of the observed population. With ethnography, the researcher is able to gain fuller access into details that translate as requisite data for the entire study. The ethnographic approach opens up the researcher to multiple options for analysis of the observed phenomenon or setting rather than the usually measured and controlled approach widely employed in the study of linguistics. In this study, the observational context was shared between the researcher and the focal participants which allowed for greater flexibility of the medium of
collecting data. Instead of the researcher following each participant, the participants were trained on how to audio record their conversations with friends and family across natural contexts of language practice. This is similar to the method used by (Li Wei & Zhu Hua, 2013) which followed the students as they used language in other common areas, and they observed the data in real time by note-taking and observation. They did not follow the participants home, rather they asked the students to record their conversations.

This present study is not completely and ethnographic study, because in the translanguaging approach, it lends the research analytical as well as methodological strengths, however, in an interdependent manner when combined with other methods and frameworks.

**Moment Analysis**

According to Li Wei who is the main proponent of this analysis, the moment analysis is the “spur of the moment” analysis (Li Wei, 2011) of conversations with focus on the translanguaging activities within that moment which helps us in understanding the meaning of social life. The analysis captures translanguaging moments as recognizable and noticeable instances of meaning and sense making which can be achieved through creative actions in multilingual language use and analysis so that the researcher can determine the outcome of such language use. Li Wei & Zhu Hua, (2013) state that moment analysis draws from the kind of 'moment analysis' conducted by geoscientists where they develop models for predicting and explaining subsurface issues. In the linguistic perspective, we can draw a parallel to the cognitive activities that go on in a multilingual mind and how the analysis of the creative “moment” lends insight to such a phenomenon.
One of the major characteristics of a “moment” in “moment analysis” is noticeability. The moment is noticed by the participants, referenced and maybe even interpreted by the other witnesses of the moment (Wei, 2011). The “moment” is extracted from naturally occurring interaction between the participants and each moment is noticed and commented upon by the participants either on the spot or at a later time within the same conversation. A moment can also be noticed when a participant stops to think.

The moment analysis framework typically relies on the creativity and criticality of multilingual practices by the speakers and can be observable through the lens of other theories and methods of analysis such as conversation and discourse analysis. It does not seek to report regular patterns and frequencies in the data but to observe and record noticeable creative (actions requiring the use of multilingual knowledge) moments or actions occurring in a conversation as a way of making sense of each other's worlds (Li Wei & Zhu Hua, 2013; Li Wei, 2011). The moment analysis can utilize a variety of “strategies, tools and technique” (Li Wei, 2022) such as participant observation in ethnography, and linguistic landscape (Li Wei, 2022). In this study, I use the ethnographic approach to observe and record data across contexts- *at home and at school*, provide the analysis of “translanguaging moments” and translanguaging space. In this study I explored the moments taken up and remarked by the participants and beyond to explore the affordances of those moments and spaces for discourse on construction of the participants’ identities and managing interethnic relationships.

The translanguaging approach using moment analysis and ethnographic methods is one way that translanguaging scholars have been able to study multilingual students, the fluidity of linguistic use and the construction of identities among these multilingual speakers.
Research Context

The key participants are university level students in their second year of undergraduate studies at Taraba State University, Peacock Campus located in Jalingo, Taraba State.

The case of minority languages has been an important point of discourse about translanguaging as some theories of translanguaging fear that the development of translanguaging may pose a threat to minority languages (García & Lin, 2017), however, not many studies have explored translanguaging practices within minority contexts. This study observed translanguaging practices and the influence/positioning of smaller languages within the translanguaging events and moments observed in the study as part of understanding whether translanguaging actually threatens minority languages. This study employed a translanguaging approach including ethnographic methods, and analytical framework of “moments analysis” and “translanguaging space” alongside discourse analysis from data that was gathered within the period of 8 weeks.

I situated this research project in the city of Jalingo which is the capital city of Taraba State in Nigeria and home to Taraba State University. All the student participants that were selected for this study were from other parts of Taraba State who lived in Jalingo and went to Taraba State University which is located in Jalingo. The three Kuteb students and one teacher (Dr. Awubra) all came from cities within the Kuteb ethnic nation in Southern Taraba and these were Takum Local Government area, Ussa Local Government area, and Yangtu Development area. The other teacher participant (Dr. Suleiman) is the only participant from Jalingo, the capital city of Taraba State.
Taraba state is one of the 36 states in Nigeria. The state is considered as a Northeastern state according to Nigeria’s six geopolitical zones. Taraba State has about 77 distinct ethnic groups in Nigeria which is one of the largest concentrations of ethnic groups in Nigeria according to the Taraba State government archives. The estimated number of languages spoken only in Taraba State ranges from 70 to 73 distinct spoken languages and these languages derive from their respective ethnic groups. The official language in Taraba State is English and the lingua franca especially in cosmopolitan Jalingo is Hausa. Jalingo is originally home to the Mumuye, Jukun-Kona and Fulani tribes.

I chose Taraba State first because of the linguistic diversity in the state and secondly because I am from Taraba State, and I share the same languages as the participants observed in this study. This makes the interpretation process first-hand and authentic because it draws from the lived experiences of both the researcher and the participants. The Taraba context presents a first-hand experience on the diversity of linguistic resources which can be observed and seen from an insider perspective to provide insight into how translanguaging is experienced and practiced by the multilingual members of a linguistically diverse society.

Finally, Taraba State University offers a microcosm of the State’s linguistic diversity which gives the researcher a unique starting point towards the translanguaging project. I use Taraba State University as a starting point to recruit participants for this study. The participants represent the diverse linguistic makeup of the entire state and the likelihood of having participants who speak more than one of the many “languages” that are available to them.
Participants

In recruiting participants for this study, I used word of mouth accompanied with fliers which had details about the project and my contact information therein. By word of mouth, two professors agreed to participate in the study, and they helped to share the survey links to their students and to other professors through email lists. It was easy to find willing Kuteb students in their classes. Individuals who expressed interest in participating in the study were those who completed the survey. The survey was designed on Qualtrics using a logic function which ended the survey for ineligible people while it allowed people who were considered eligible to participate in the study to continue with the link.

At every point in the survey, questions and the logic function ended the survey for intending student participants who chose the option that they were ‘non-Kuteb speakers’ or that they were not ‘multilingual speakers. They all agreed to participate in the study, and we had many informal meetings where they explained their beliefs on translanguaging and their classroom language practices. All recruitment materials were duly approved by the University of Memphis Institutional Review Board (IRB) and all ethical concerns were duly considered by the researcher. (See Appendix).

Three (3) key student participants were selected for this project, and were assigned pseudonyms. The students were ‘Saratu, Teti, and Tinyang’, while the two (2) teacher participants (also given pseudonyms) selected for this study were Dr. Awubra, and Dr. Suleiman. See Table 1 below for the participant’s information log.
Table 1

How students and their teachers were assigned

<table>
<thead>
<tr>
<th></th>
<th>Students Followed</th>
<th>Classes/Teachers</th>
<th>Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saratu</td>
<td>Dr. Suleiman</td>
<td>English Language and Literature</td>
</tr>
<tr>
<td>2</td>
<td>Teti</td>
<td>Dr. Suleiman</td>
<td>English Language and Literature</td>
</tr>
<tr>
<td>3</td>
<td>Tinyang</td>
<td>Dr. Awubra</td>
<td>Economics</td>
</tr>
</tbody>
</table>

Students’ profiles

The student participants were all second-year students studying at Taraba State University, Peacock Campus. From the interviews and survey, they all indicated to be multilingual speakers of at least three languages and English. All the students were Kuteb speakers who have lived in Jalingo for at least 2 years and they all indicated that they were married. They have all had their primary/elementary and Secondary/high school education in English Language.

Saratu

Saratu, 45 years old, is a student in Dr. Suleiman’s class. She is a Kuteb speaker who speaks English and 2 other languages (Jukun and Hausa). She is in her second year at Taraba State University, Peacock Campus studying English Language and Literature. At home, Saratu believes that she speaks Kuteb language first, followed by the Hausa language and this language
arrangement has remained their family policy. She speaks English in school and in other official places. Saratu says she prefers to be taught in English language only and she only switches to Hausa language when she talks to her neighbors. She also reports that whenever she moves in between the languages she speaks, she does not see herself as part of the community which the languages belong to, but language is just the tool she uses to communicate.

Saratu speaks Kuteb language as mother tongue and Jukun as heritage language. She speaks both Kuteb and Jukun with similar or equal proficiency. The Kuteb and Jukun languages are mutually intelligible, and they represent the people belonging to the Kuteb ethnic nation as well as the Jukun ethnic nation. Apart from languages, the two ethnic nations (Kuteb and Jukun) have a long history of intermarriages, commerce and a sense of community by sharing languages and similar worldviews. However, Saratu is married to a Kuteb man, and she has children. On the other hand, Saratu speaks Hausa language which is the lingua franca in most of Taraba State especially in Jalingo where she goes to school at Taraba State University. In the classroom, Saratu is taught in the English language, and she prefers to be taught in English language. She believes that she learns better in English although the resources from the other languages may help her to learn better.

Teti

Teti, 34 years old, is the second Kuteb speaker participant in this study. He is a secondary school teacher at a government school in Jalingo, Taraba State. He is a second-year student studying English Language and Literature at Taraba State University. He is in school to get a degree that will add to his academic qualification and knowledge of the course or subject. Teti is also one of the two student participants in Dr. Suleiman’s class. Teti speaks Kuteb, Jukun,
English and Hausa languages. In class, Teti uses the English language only, but he believes he will learn better in all the languages he knows. At home, Teti’s language policy is Kuteb only. He is married to a Kuteb woman.

Teti speaks the Kuteb language as his mother tongue and he reports that Hausa language is the least proficient language known to him although he lives in Jalingo city where Hausa language is the lingua franca. He speaks Kuteb and Jukun languages with equal proficiency which is a result of his growing up in a bilingual Kuteb and Jukun language communities. The English language to Teti is simply a language for academic use.

**Tinyang**

Tinyang, 39 years old, is a Kuteb speaker who speaks Kuteb, Jukun, English and Hausa languages. She is a stay-at-home mum and she has 3 children. Tinyang is a student in Dr. Awubra’s Political Economy class. She is in her second year of studies and she uses English only in the classroom. Tinyang believes that she will learn better in all the languages she knows although she prefers to be taught in English. At home, Tinyang reported no language policy, and she does not believe that speaking any of the languages she knows makes her a part of any language community but Kuteb.

Tinyang, like the other two participants, speaks Kuteb as mother tongue and she has the least proficiency in the Jukun language. She views the English language as an official academic language, and she claims to use English mostly for academic purposes. Tinyang is also married to a Kuteb man.
The student participants in this study were multilingual students who identified as Kuteb speakers who had proficient capacity in using the Kuteb language alongside English and any other languages known to them. The other languages recorded to them were Hausa, and Jukun languages. All of the student participants also reported in the Qualtrics survey that they spoke the Nigerian pidgin English in addition to the other languages known to them.

For this study, I used the student profiles of Kuteb speakers in their second year of learning at Taraba State University, Peacock Campus. I chose all second-year students because they represented a more balanced group of speakers/users of language who are in their mid-undergraduate program. Second year students are usually engrossed in their academic programs and are already taking advanced level courses compared to freshmen. On the other hand, final year and postgraduate students are usually more advanced in their language use and are most likely to have an academic repertoire which puts English language at an advantage and in a very comfortable position over others.

The participants were carefully selected to represent the multilingual unit of the larger multilingual contexts in Nigeria and in Africa. Each speaker in this study among the students spoke four different languages including English language and they all lived in Jalingo, Taraba State. Furthermore, each of the participants shared at least two languages namely English and Hausa using English as the formal language and Hausa as the lingua franca. Among all the Kuteb participants, I noticed that they spoke a different dialect of the Kuteb language depending on the clan they represented. The dialects I recorded in this study were easily understandable by any Kuteb speaker although they differed in orthography and pronunciation. I transcribed all the conversations according to the way the participants spoke in all their different dialects of the
Kuteb language. The difference in dialects among the speakers is not part of the analysis in this study.

The conditions for participation were completely voluntary and all participants were at liberty to withdraw their participation at any time. I ensured that during the interviews, the participants felt respected, safe, and comfortable to share about their language practices and beliefs. I emphasized their rights before, during and after the interviews and they felt comfortable and empowered to share their lived experiences with me, especially knowing that their information was secured. For the voice recordings at home, I also emphasized their rights and privileges, and they were excited about “literally” contributing to research by actively participating in the process.

**Data Collection**

The three (3) Kuteb speaking students recruited for this study were assigned the responsibility of recording themselves while speaking to their family and friends as they went about their daily lives. This helped the researcher to collect data in other contexts at home and other places where the researcher could not follow the students. Hua et al., (2017) in their study on translanguaging space in a polish shop in the UK observed the spatial and linguistic interaction including body movement and verbal linguistic codes of Polish shoppers. They collected data from multiple sources including video and audio recordings among other data forms such as interviews, observation and field notes. For the audio recordings, they asked the shop owners to record their conversations at home to provide more evidence on their translanguaging practices. The method in their study is similar to the one adopted and employed in this study. The place and time for the recordings was completely up to the participant to decide.
and the interactional data collected from the participants served as the bases for analyzing the translanguaging moments and practices of the students in other social contexts as interpreted and analyzed in this study. The students were asked to record for only 20 minutes in a day for 3 times in a week. This kind of data collection design is often employed when the researcher intends to intentionally engage the participants in the research process to give the participants a sense of contribution or in most likely cases, the researcher is unable to follow the participants to their homes to observe and record them. For this study, I did not follow the students to their homes in order to allow for more naturalistic data where the participants where at liberty to express themselves in a naturally occurring manner.

Prior to the recordings, a prescreening survey was sent to the students through email and WhatsApp by two consenting professors Dr. Awubra and Dr. Suleiman who were recruited by word of mouth and had accepted to participate in my research. The students were selected from a Qualtrics survey which I created to streamline the selection process to Kuteb, multilingual students who were proficient in Kuteb language first, then English, Hausa and other languages in Taraba State. In total 48 students responded to the survey and I selected students who spoke at least three languages including Kuteb language who were in the same year of undergraduate studies. The age and gender of the participants did not inform the recruiting process or determine eligibility. To make clear, the scope of investigation in this study did not extend to the classroom type. I focused on the interactions of the students’ participants through translanguaging lens at home versus in school (places including the classroom).

The students were trained for a cumulative period of 1 week as a test run on how to record audible and clear audio files using their cell phones to record their interaction with family and friends over a total period of 8 weeks. The training was more so on how to obtain clear audio
files rather than how to use their phones. For example, within the 1-week test run phase, each student recorded a five-minute session in different instances and we checked for the quality of the audio files. I then explained how and where the phone should be placed during the recording and how to seek consent to record their family and friends. Signed consent forms were collected from all participants in the study. Also, other things like under- and over recording, labeling, saving and sending each file were important and emphasized during the training. Each student recorded three (3) different twenty-minute sessions of their conversations each week. The recordings were done once a day for 3 non-consecutive days in a week at home and within any other immediate language environment. Each participant repeated the three (3) twenty-minute voice recording sessions for a total period of 8 weeks.

The voice recording of the key participants was done 3 times each week for the period of 8 weeks. Therefore, the total number of minutes recorded by the students at home was 1,157.49 minutes while my observation of classroom sessions was observed for a total number of 14 hours. The total number of audio recordings/transcripts that were analyzed for this study was 72. (See tables 2 below for students’ recording).

Table 2

List of recordings by each student

<table>
<thead>
<tr>
<th>Student</th>
<th>Recording number/audio files</th>
<th>Time: Mins</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saratu</td>
<td>1.1</td>
<td>20:25</td>
</tr>
<tr>
<td></td>
<td>1.2</td>
<td>16:51</td>
</tr>
<tr>
<td></td>
<td>1.3</td>
<td>09:57</td>
</tr>
<tr>
<td></td>
<td>2.1</td>
<td>12:04</td>
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<tr>
<td></td>
<td></td>
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<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>2.2</td>
<td>21:32</td>
<td></td>
</tr>
<tr>
<td>2.3</td>
<td>09:31</td>
<td></td>
</tr>
<tr>
<td>3.1</td>
<td>15:09</td>
<td></td>
</tr>
<tr>
<td>3.2</td>
<td>6:06</td>
<td></td>
</tr>
<tr>
<td>3.3</td>
<td>16:19</td>
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<tr>
<td>8.2</td>
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<tr>
<td>8.3</td>
<td>21:32</td>
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<tr>
<td>Teti</td>
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<td>1.1</td>
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<tr>
<td>1.3</td>
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<td>8.2</td>
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<td>15:30</td>
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<tr>
<td>8.3</td>
<td></td>
<td>20:14</td>
</tr>
<tr>
<td>Tinyang</td>
<td>1.1</td>
<td></td>
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<tr>
<td></td>
<td>1.2</td>
<td>15:16</td>
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<td>2.3</td>
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<td>3.1</td>
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<td>16:36</td>
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<td>4.1</td>
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<td>5.3</td>
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<tr>
<td>6.1</td>
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<td>14:00</td>
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<td>15:13</td>
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<tr>
<td>8.3</td>
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<td>15:06</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>Recordings = 72 Minutes = 1,157.49</td>
</tr>
</tbody>
</table>
Furthermore, I collected interview data about the students’ beliefs on language use and practice over 3 interview sessions in the first week with all the participants. Each interview lasted about 30-46 minutes. The interview questions were semi-structured in the way that elicited the students’ language beliefs and their perceived language practices even before the language data/voice recordings were collected. Interviews have remained a major qualitative tool and method for making inquiries, drawing information or sharing ideas between the participant and the researcher. Interviews can be flexible depending on the researcher’s goal and methodology. (See table 3 for interview log).

**Table 3**

*All interviews with students*

<table>
<thead>
<tr>
<th>Participants</th>
<th>Interview duration (mins)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saratu</td>
<td>34:26</td>
</tr>
<tr>
<td>Teti</td>
<td>39:14</td>
</tr>
<tr>
<td>Tinyang</td>
<td>37:16</td>
</tr>
<tr>
<td>Total</td>
<td>110.56mins</td>
</tr>
</tbody>
</table>

Traditionally, research on the language practices of multilinguals have observed patterns in practices such as language “switching” popularly known as code-switching and language “mixing” which is known as code-mixing among other linguistic phenomena that have been investigated. In understanding the translanguaging phenomenon, there is a shift from the idea of
language and linguistics only, to the multilingual user of “these” diverse resources available to them. Therefore, translanguaging studies shift the attention from “language” to the “speaker” (García, 2009; Makalela, 2019). This means that to understand and explore the affordances of translanguaging practices, and translanguaging from the speaker's belief or viewpoint as in this study, there has to be a form of interaction between the studied participants and the languages they speak as well as between the researcher and the participant. To achieve such interactions, research methodologies such as interviews and recorded conversations between the participants are some important instruments with which a researcher can determine actual translanguaging practices from the studying or exploring the speaker.

In translanguaging studies, interviews are an integral part of collecting data and sharing the participants’ experiences. Interviews are usually conducted as either completely structured to elicit only specific information or they are open-ended and unstructured. However, there are other forms of interviews like focus group interviews and semi-structured interviews. The interviews create an avenue for eliciting relevant information not always understood by simply observing patterns. Furthermore, interviews provide the researcher with firsthand information about the investigated phenomenon which serves as the building block for a typical translanguaging project. In many translanguaging projects such as the current one, the interviews are usually repeated as stimulated recall or as reflective interviews to support and consolidate the interpretation of the participants’ actions or language use as I have observed and explored in this study.

In ethnographic research such as in this study, semi-structured interviews are often used because they allow for some sense of formality and structure, while it also gives the interviewee the liberty to express themselves. (Copland & Creese, 2015) mention that the semi-structured
interview is the most utilized form of interview by researchers when conducting research in linguistic ethnography. I designed the interview questions to elicit specific information from the participants with room for more information that may naturally occur. The interview questions in this study ranged from questions about the participants’ beliefs about translinguaging to their understanding and reflection on their language practices across different contexts. Ultimately, the interview questions elicited information which were important in the analysis of translinguaging moments. The interview together with moment analysis is an important combination that gives room for triangulation the research data. This is because interviews are equally required to understand a translinguaging moment especially from the participants’ viewpoint rather than the researcher’s and to give credibility to the analysis of moments.

To further utilize the translinguaging approach, I interacted with the students once a week for the period of 8 weeks. During these spontaneous interactional moments, I elicited more information/ reflections about the moments of their translinguaging. Sometimes, even during our conversations, when I identify a translinguaging moment, I will stop the conversation to ‘informally’ interview the participant about the moment. The idea of informal interviews with all the participants was very successful because I shared the same languages as the participants.

**Challenges to data collection**

I encountered a few challenges with data collection. First, at the time I arrived in Nigeria, the 2023 Nigerian general elections were in view. It was difficult to recruit students and I had limited time to collect all the data I needed for this study. The study was originally scheduled for sixteen (16) weeks.
Furthermore, the students chose to use their cell phones to record their conversations because they were familiar with the recording system, and it was easier to transmit the recorded files. However, issues of slow and unavailable internet connections affected the time and speed at which I was able to collect all the recorded data.

Finally, barely into the first month of classroom observation, I could not continue the classroom observation/data collection because the schools across the country were closed for the general elections.

**Procedure**

The procedure for the current study involved using different techniques for each of the different events at home with friends and family, and at school. Research studies that involve using ethnographic methods often employ a variety of tools and mediums for data collection (Copland & Creese, 2015) and analysis depending on the research goal. This is because the ethnographic approach usually collects data from naturally occurring contexts and the data collection is often not achieved by using only one method which creates the need for triangulation as a reliability check for the project. For example, to avoid over dependence on the ethnographic approach, other analysis tools are employed to balance the interpretation of the data. Depending on the research questions, the type of data and methods required for an ethnographic study, shifts, but the most common methods used by researchers to obtain rich and quality data are face-to-face interviews and observation. In this study, I used three different instruments used in both linguistic and ethnographic research to collect data, while frameworks and concepts drawing from linguistics and other disciplines were also used to analyze the data collected.
I used semi-structured interviews, voice/audio recordings, observations and reflective interviews to record and collect data. As explained earlier, the translinguaging approach relies on the use of multiple sources for data collection and analysis. I collected audio recordings as the main data for the study. I used semi-structured interviews to obtain background information about the participants and used the reflective interviews for triangulation.

I used three data collection methods as well as three frameworks for analysis in this study as a way of ensuring reliability and triangulation. First, I conducted face-to-face interviews with the participants, then I collected observational data from the classroom sessions and finally, I collected voice recording data from the participants who recorded their conversations at home and in other places including the school contexts.

In the first week after recruiting the participants, I interviewed the student participants about multilingualism and translinguaging to elicit their beliefs on translinguaging practices. After interviewing the students, I interviewed the teacher participants about their beliefs on multilingualism and translinguaging as well as their language practices in the classroom. All interview sessions were recorded, and they lasted within the range of 30-46 minutes.

**Recording Protocol**

Audio/voice recordings have been used in linguistic ethnographic research to understand patterns, behaviors, and themes etc. that emerge from the conversation between participants (Copland & Creese, 2015; Hua et al., 2017; W. Li & Zhu, 2013). Naturalistic data is important in this study because it shows the actual language practices of the participants against the backdrop of their beliefs which were retrieved from the interviews.
The recordings were used in the analysis to explore the actual translanguaging practices of these multilingual participants and to compare their practices against the backdrop of their beliefs on translanguaging. Each of the three (3) participants recorded 20 minutes of conversation with either family or friends up to three times in one week. After successfully recording their conversations, they each had the options of uploading the file to a google drive link I created or simply forwarding each recording to my WhatsApp.

The participants listed the places they recorded as “home, and classroom (before/after the class period/session), the neighborhood, the salon, the boutique, and the watermelon farm etc. Most of the recordings received were done at home with family and a few with friends and in school with colleagues and friends “between class sessions”. However, there are noticeable differences in the people who interacted with the key participants at different times and days. This means that the students largely interacted with different people every day except for ‘at home’ contexts where they repeated conversations with the same interlocutors (family members). Ultimately, there was significant diversity or variation in the received recordings from all the three participants in this study.

In this study, the interview sessions were conducted in one of the classrooms on campus for a total period ranging from 30-46 minutes for each participant all within the first week of this study from April 11, 2023-April 18, 2023. I recorded the interview sessions using my iPhone 11 pro max recording software ‘voice memos’ and using my Samsung Galaxy Tab 8+ ‘voice recorder’. I also wrote down major points of the interview in my research ‘notebook’ according to each interview question that I asked. I ensured that the room was quiet and that the students were comfortable. The classroom arrangement was teacher centered so I took advantage of the arrangement and sat across the classroom hall facing the student in a close enough range to get
clear and audible data. I retrieved the interview data from my mobile phone devices, iPhone 11 pro max and Samsung Galaxy Tab. Then I listened carefully to the first 5 minutes of each recording between the two devices and selected the best audio files among the two recording devices used and uploaded them to google drive for backup. Then using Inqscribe 2.0 transcription software, I transcribed the interview data for each participant and saved them in different folders representing each participant.

A month after the data collection, using reflective interview I reached out to the participants to clarify some of their interview responses during the first interview and to confirm my interpretation of certain moments from the recording. These reflective interviews continued many months (up to six months) after the initial data collection during the analysis of moments. Table 4 below shows how each data was collected and the method of analysis.

Table 4.

Data sources and analysis.

<table>
<thead>
<tr>
<th>Data Sources</th>
<th>Context</th>
<th>Period</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voice Recordings by participants</td>
<td>At Home</td>
<td>8 Weeks</td>
<td>Moments/Reflective Interviews</td>
</tr>
<tr>
<td>Observations/interviews/field notes</td>
<td>In School</td>
<td>8 Weeks</td>
<td>Moment analysis</td>
</tr>
</tbody>
</table>

The methods of data analysis in this study combined all three frameworks to ultimately interpret the translanguaging practices and beliefs of each of the participants in this study. Each
method of analysis almost naturally fell under the translanguaging as a method proposition by (Li Wei, 2022) which gives the researcher options to interpret and triangulate their conclusions through the lens of meaning and sense making rather than dealing with language as ‘abstract codes’. As explained earlier in this chapter the translanguaging method integrates all the analytical frameworks used in this study to investigate meaning and sense making without giving one the privilege over another.

Furthermore, I positioned myself as an insider while observing all the transcripts in this study. To further understand the students’ participants' perspectives during the conversations, I re-listened to each recording at the time of coding the transcripts for translanguaging events and moments. Although I requested twenty minutes of recording, some of the recordings were less and more than 20 minutes but none was above thirty minutes. By re-listening to the recordings after transcription and during coding, I had the opportunity to identify and extract moments and share in the meaning-making processes of the participants as well as share and understand their worldviews. On the other hand, I observed, examined, and interpreted the interview transcripts for the beliefs of the multilingual participants towards translanguaging.

The ethnographic approach allowed for exploration, observation, interpretation of the transcripts which embedded the translanguaging beliefs and practices of the participants. It also afforded me the researcher to interpret the data from both an insider and a researcher position. The affordances of the ethnographic approach in this study have given quality and reliability through triangulation to the analyses or interpretation of the data.

Lastly, to provide an example of a translanguaging moment, I used one example from the analysis chapter. For example, in Saratu’s conversation (about marriage) with Anas, a Fulani
man, he explicitly mentions his cultural affiliation, beliefs, attitudes and ideologies to make a point which is identified as a moment. It further creates a space where Saratu’s criticality might set in to “available resources to question and problematize” Anas’ ideology. (See Chapter 4, excerpt 2 for details.)

**Translanguaging moment opening space for talks about marriage and culture.**

Hausa language in **bold** while English in *Italics.*

Anas:  

_Ba shi ne damuwan ba. Kin gani ba, bari bazan boye miki ba._

*This is not the problem, you see, I won’t hide anything from you*

_As a Fulani man coming from the Fulani culture,*

_ba mua son mu aure macen da ba mu girme ta with Ten years ba_*

_We like to marry a young girl at least ten years younger._

**Transcribing the data**

The interviews were transcribed in all the languages used by the participants. This is because, it is difficult to describe the translanguaging moment or phenomenon without viewing the practice from the lens of separate, named languages. However, as (García & Li Wei, 2014) explain, the reason why translanguaging may look like codeswitching is because of the linguistically unprogressive government policies that limit the use of the full range of linguistic abilities that multilinguals possess. This goes further to explain that the fluidity of multilingual languaging is still captured as separate monolingual entities called either language A or B, meanwhile the actual occurring practices by bilinguals and multilingual speakers make no distinction to the political and ideological view of language as one achieved system that is
separate from another and used differently. Since this study was not to analyze conversational patterns rather to observe and explore the “linguaging” practices of multilingual speakers, I coded for translanguaging events and moments which were extracted in the exact languages used by the participants and further analyzed using the moment analysis which involves the interpretation of the action within the moment of the conversation.

I ensured that my “emic” subjective interpretations were triangulated and confirmed by the actual participants’ interpretation in some cases where the events and moments were prone to multiple interpretations. This was achieved by conducting reflective interviews. I returned to each participant in the case where I needed to and asked additional questions for clarity, especially with the interviews.

The participants all spoke different dialects or varieties of Kuteb languages respectively and their level of proficiency in Hausa and English varied considerably. However, they were all proficient English language speakers and all the Kuteb participants were as well proficient in Kuteb language and all spoke different dialects of Kuteb. I did not transcribe according to dialects because the languages themselves were all different, however, for the words or actions that required annotation or any form of explanation, I wrote them beside the word. I transcribed in simple and plain Latin alphabet following the exact way they were said by the participants. In the case where the word existed in two different languages, and was pronounced the same, then I spelled the word in the two different languages. For example, the word “Kodayi” is a Hausa word for “greed”, but it has been borrowed and is used by many Kuteb speakers as “Kodei”, meanwhile the word itself is spelt differently even within the Hausa language. I simply spelled the words as they were said and at the “moment” they were said. This helped in the analysis because the “moment” is an integral part of the study. For example, if two Kuteb speakers were
talking in Kuteb language and one of them uses the word “Kodei” as a typical Kuteb person will use (pronounce) it, then that counted as a translinguaging moment because the word has undergone a transformative event where the speaker transcends language boundaries, maintains the essence of the conversation and the shared worldview is received by the other interlocutor. This singular word can be identified as a creative moment or a moment that shows criticality or even a moment that creates a translinguaging space. Another example is the word ‘labari’ which is originally a Hausa word to mean ‘story’ or ‘report’.

Furthermore, there were 146 translinguaging moments coded for this study. The moments were derived from the conversational topics or events that were retrieved from the students’ recorded conversations.

**Researcher’s Positioning and Reflexivity**

In this study, I positioned myself as both a researcher (outsider) and an insider, but more so as an insider. However, my ethnic identity as a Kuteb man as well as a Kuteb academic/researcher, who speaks similar languages and shares the same worldview as the participants, opened up an avenue for a deeper dive into translinguaging practices among the participants. This deeper dive mainly happened during both background interviews and reflective interviews. In translinguaging research, especially using the moment analysis (Li Wei, 2018) explains that the epistemological standpoint of a translinguaging research is largely subjective since humans grow up, learn, and experience life through anecdotes. He maintains that since anecdotes are important in our daily lives, research into human subjects should be able to acknowledge and explore ‘moments’ in the ‘lived experience’ of the people. Consequently, such a subjective stance
is strengthened by the researcher’s worldview and how the researcher is positioned strategically at every point in the study.

In ethnographic studies as well as in translanguaging research, the researcher’s positioning and reflexivity is crucial in determining how the interpretation of data and the analysis is going to be. The researcher’s worldview, educational level, cultural identity, nationality, language/languages etc. interplay with the overall outlook on the research. To balance my positioning, I introduced myself and connected to the selected participants as a researcher in Applied Linguistics but also as a “son of the soil” meaning of the same ethnic identity who shared the same or similar languages and worldview. Although I attempted to blend with the participants at language levels, most of our conversations were largely in English language. Furthermore, I sensed that the student participants regarded me as an academic and authority similar to their professors even after I introduced myself as a PhD candidate. This did not affect my data in any way. After a while of talking through interviews they were very comfortable and regarded me as ‘nja/nya’ brother. This may have positively affected the kinds of recordings I received. For example, the talks about conflict in Kuteb land. The students did not hold back even when talking on sensitive political opinions in quite a volatile manner. They expressed their full emotions regarding the “war” in Kuteb land and they were comfortable recording even at home.

Furthermore, in the analysis of the transcript, I created a balanced position through the observation, although my interpretations derive from a deep insider perspective. For example, when the participants talked about insecurity in Kuteb land and the long vacant throne of the King and paramount ruler of the Kuteb people and its political implications, I completely immersed myself into the emic perspective and my interpretations draw directly from the same
or similar source of emotional solidarity as the participants. In such instances, I did not require to double check the moments with the participants. I am able to analyze their viewpoint while drawing from our shared worldviews to understand the reasons the participants use whichever linguistic resources available to them in that translanguage moment.

Although this study was partially comparative in outlook considering beliefs versus practices, to fully understand and outline the translanguage practices and the affordances of spaces for translanguage to happen, I held a belief that supports translanguage in all contexts at home versus in school, especially having shared similar experiences as the students’ participants in this study. I identify as a Kuteb speaker who speaks three other languages including English language, attended Taraba State University for my undergraduate studies and have had experiences with translanguage across all contexts. So, aside from the fact that I shared the same linguistic resources and language experiences, I shared similar social and academic experiences. These lived experiences of mine afford me the best interpretation of the translanguage practices as well as the analysis of the beliefs versus the practices. I utilized my insider knowledge and perspective across all stages in this current study maximizing the affordances of the translanguage approach used in this study. Ethnographic research does well in describing positionality from the viewpoint of an insider (emic) versus outsider (etic). Both viewpoints are equally consequential in analyzing data as was done in this study. For me, creating a balance in viewpoint was a priority however, my positioning leaned more towards an emic (insider) interpretation.

The idea of positionality (Bourke, 2014) reaches further into understanding the experiences of others and how these experiences affect or influence a body of work. In this study, my identity as a Kuteb man positions me to share the worldviews of the participants through
language and the topics referencing cultural items discussed in the transcripts. I am able to see into the beliefs and actions of the participants and to make judgments (also confirmed by the participants) about their expressions of identity in translanguaging spaces across contexts.

For the most part, I maintained a researcher position during data collection and allowed for naturally occurring conversations between the participants and their own belief on translanguaging. I only described what the translanguaging phenomenon is and did not interfere with their responses during the interview and during the recordings in their homes. I did not prescribe topics of discussions or locations for the voice recordings and even during the interview, I did not help the participants to respond. However, both my insider and outsider positions impacted the way I designed the research and analyzed the transcripts. As one who has been educated in all the languages known to me but have only been tested in English, I see a need for strategic shifts towards translanguaging by referencing the information such studies will provide about the translanguaging moments and the affordances of translanguaging spaces in school and at home. I see the need for multilinguals to be able to express their multilingual identities in school as much as they will at home through languages. By linguistic resources, I mean all the elements of knowledge that transcend the traditional viewpoint of language as separate monolingual systems.

**Conclusion**

In conclusion, the translanguaging approach incorporates other newer methodological approaches and offers richer, quality data and analysis than the traditional approach. Translanguaging approach including ethnographic studies have observed data from the conversational standpoint with focus on the moment the conversation is happening. I used the ethnographic approach to grant insight into the practices of multilingual speakers, and then
analyzed the moments of translinguaging using the “moment” analysis developed by (Li Wei, 2011).

In the analysis, I analyzed translinguaging spaces according to the descriptive information emerging within the “moment” selected from an event and tried to make sense of the participant trying to make sense of the moment they created. I used moment analysis because it allowed for flexible interpretation and the generation of new insights and concepts while I observed the transcripts.

I used three major methods to collect the data which were interviews, voice recordings, and observation. I used the Qualtrics survey to recruit the participants. The interviews helped to elicit original perspectives by the participants themselves. Then I used audio/voice recording as the second major tool to collect conversational data between the participants at home versus in school. The last method was via observation. I observed the students’ practices during the interviews and around the campus environment whenever I went around the school. Although my observation did not yield any surprising information, I was able to record some pieces of information that corresponded with the participants’ beliefs.

Next, is the analysis approach and tools. Again, I used the translinguaging approach including the moment analysis, and translinguaging space. I used both analysis frameworks to analyze the observed and interpreted transcripts.

The translinguaging approach is relatively recent in Applied Linguistics and it gives the researcher the opportunity to draw from multiple methods and analytical frameworks to dive deeper into the analysis of language and the speakers of the language. In the next chapter, I discuss findings from the analysis of all the audio recordings and interviews.
Chapter 4
Findings

Introduction

The participants in this study, who were students at the Taraba State University in Jalingo, Nigeria, engaged in translanguaging practices in their social lives and in the classroom. The most interesting context of language use to emerge in the data were moments of recording when students were socializing before or after class. These moments, which were not regulated by the classroom language policies afforded them the space to fully express their multilingualism and multilingual identities for discourse in the context of conflict, inter-ethnic understandings, and for rapport building to mention a few. Likewise, the findings revealed interesting moments of translanguaging in home contexts. The translanguaging moments at home opened multilingual spaces for translanguaging practices however, the speakers translanguaged more through non-controversial, casual talk primarily to achieve household activities and for fun conversations. This is important because it shows the actual language practices of multilingual students in natural, everyday translanguaging spaces without any form of controlled or formal interference.

Furthermore, this study shows the importance of translanguaging in the negotiation of ethnic identities, discourse on ethnic conflict and changing social values. The speakers negotiate complex inter-ethnic relationships including their identities by questioning and challenging ideologies on marriage, the gender roles in marriage and understanding the perceptions of social values. These actions by the participants were only possible through the ‘creativity’ and ‘criticality’ (Li Wei, 2011) of their multilingual use of language, the availability of cultural resources, religious and personal experiences and other forms of translanguaging moments to
enact and sustain for themselves a unique translanguaging space to achieve a meaningful performance.

Essentially, the Kuteb speakers identified as multilingual speakers but with strong connections to their mother tongue (Kuteb) for emotional reasons which come from history and the ongoing conflict in their Kuteb villages. Their multilingual practices revealed that the students were both multilingual speakers at home and school. However, the translanguaging spaces provided for their multilingualism differed significantly in school versus at home. The translanguaging moments at school offered the students more space to expand and express their multilingualism in ways that the home context data in this study did not show. The translanguaging moments and spaces afforded in school contexts were more open, challenging and engaging of the students’ multilingualism.

The students engaged more with other multilingual speakers and controversial conversations at school and the inter-ethnic contact between the Kuteb speakers and non-Kuteb speakers in these translanguaging spaces created and provided spaces for the expression of their multilingual identities in ways that the home context did not afford. The home context provided a more regular approach to the participants’ expressions of their multilingualism.

In the following discussions, I provide three examples of the conversations that happened “between class” sessions and then I provide three examples of the conversations that occurred at home. The analysis of the transcripts shows that each speaker translanguaged differently. In the same way, their translanguaging moments created different ‘translanguaging spaces’ for the expression of their multilingual identity, and for excluding or including other participants. The
participants drew from the knowledge of multiple linguistic systems including their shared or different knowledge systems, worldviews and lived experiences.

The observation and analysis of the transcripts in this study was conducted based on verbalized translanguaging from the received audio recordings of three Kuteb students at home and in school. The recordings were all naturally occurring conversations in school about topics ranging from conflict in Kuteb land, and marriage in different cultures to more casual talk at home about children’s language practices to talk about visual effects in movies and jokes about fashion.

The Analysis

Between Classes Sessions

The recordings analyzed as conversations on the university campus (school context) were those that were recorded by the students “between class” sessions. The students recorded their conversations before and after class sessions and each “between class session” was a rich context for the students’ discussions and expressions of their multilingualism in the school setting. In a similar study, Li Wei, (2011, p. 1228) discusses how the university provides more multilingual spaces for students. The university context presents a unique space to students for negotiating identities, social learning and planning political actions among other forms of learning. It is a place for bringing together different people, cultures and traditions, levels of knowledge and languages as a microcosm of the real world. In my study, I show how between class time provides social space for multilingual students to engage in translanguaging and conversations that employ all their linguistic resources. The recordings analyzed in this study were orchestrated and regulated by the students themselves without the presence of the teacher or researcher.
1. Translanguaging moment as opening-up space for multilingual identities in a context of conflict.

Saratu and Asomchi are both Kuteb speakers in the classroom having a ‘between classes’ conversation about crisis which they refer to as ‘war’ currently happening in their Kuteb homeland. We see the trans languaging space afforded the Kuteb speakers to talk about their Kuteb homeland as a linguistic space involving the use of the Jukun language. Saratu, the focal participant in this study grew up as a bilingual speaker of both Kuteb and Jukun languages. Saratu’s language policy at home is ‘Kuteb only’ because according to her, her husband insists on only Kuteb language. In their conversation, they talk about the unfriendly invasion of their homeland, the betrayal by their neighbors, the greed of their kinsmen and other aspects of their identity. This is a politically charged and emotionally deep conversation that is shared between two members of the same ethnic group. These kinds of conversations in my data only happened at the university before class time. More importantly, in this conversation Saratu draws on a different linguistic resource, i.e. a Jukun proverb, to make her point. In this example, we see the translanguaging moment build up bilingually in Kuteb and Hausa and executed in Jukun and the Kuteb language.

Example 1

Extract 1: Jukun Proverb

Day: March 9, 2023
Time 16:51 mins
Location: School/Classroom
Kuteb language is in normal font, Hausa is represented by **bold only**, Jukun is both **bold** and **underlined**. English and English translation are in *italics*. Using these conventions, the conversation below is in Kuteb and Jukun.

1  S: Toh, ika chi ba… fu nung ko?
   *Well, why won’t they be defeated... you know?*

2  S: amma ika na ti ti taen ti fendob ni
   *But our war with these people*

3  S: sai a hankali be ko taen ti puba… fu a jab nde bani fu anda…
   *You can imagine, even those who brought them... when you recruit these mercenaries, you have to give...*

4  S: mi ninyi ki na nyi yang wai "buso a zu mi ka kape na shin do are"
   *Like the Jukuns say “whatever you do, you have to return to your master”*

5  A: ehn!
   *yes*

6  S: Iki na ruwe se wuna tawe kunji…
   *The masquerade before going out first greets...*

7  A  nde ti wasok ra
   *His master*

8  S  nde ti wasok ra tawe kunji… (laugh)
   *His master first greets*

9  They both continue to laugh
The Translanguaging moment

The Kuteb students in this example share linguistic and cultural resources such as a Jukun ‘proverb’ where their knowledge of both Kuteb and Jukun languages come together to afford them a sense-making space. Furthermore, the discourse on conflict, which is captured through their past experiences with conflict, the history of ‘war’ in Kuteb land and the current experiences of the Kuteb people in their Kuteb homeland all come together to show their bilingual and multilingual identity.

In this example, the ‘Jukun’ proverb ““buso a zu mi ka kape na shin do are” in Jukun language to mean “Whatever you do, you have to return to your master” is an example of a translanguaging moment. It is a spur of the moment verbal action initiated by Saratu to mock their enemies which provokes a humorous moment that ensues momentarily to build rapport between the speakers and ease the emotional and sentimental nature of the conversation. The Jukun proverb is the translanguaging moment because of its ‘distinctiveness which impacts the subsequent events’ within the conversation. Li Wei, (2011) defines a translanguaging moment as the point or period which can become reference point in the conversation because of its distinctiveness and impact in shaping subsequent events. He adds that “people present at the moment can recognize the importance of the moment and adjust their behavior according to their interpretation of them”. The translanguaging moment is recognized and understood by Asomchi, a Kuteb speaker in line 5 and then in line 7 he assists Saratu to translate the proverb in Kuteb language. Asomchi helps Saratu because after she introduces the Jukun proverb in line 4, she then reiterates the moment by repeating the proverb in Kuteb language in line 6. The help offered by Asomchi in line 7 is direct result of Saratu’s attempt at translating the proverb also in Kuteb
language which she seemed to struggle with. This shows that using the proverb in its original form and language is important in these kinds of conversation to achieve the intended effect and to maintain the meaning. Although, Saratu repeats the proverb in Kuteb language with the help of Asomchi in lines 6 and 7, the original moment of translanguaging in Jukun language in line 4 is what shapes their subsequent actions of mockery, laughter and translation and consequently, the rest of the conversation. This goes further to show that the social space which allows for Jukun language resources to be used within the conversation is important for understanding discourse on ethnic conflict. We see that maintaining the original use of the cultural item/resource is important towards the conversation and the social/translanguaging space fundamentally because the proverb loses its meaning if it is uttered only in Kuteb, and may not reflect, shape or influence the conversation in the same way as we have seen in this example. Furthermore, the translanguaging moment opens up and shapes the conversation towards solidarity that is achieved through humor in line 9 drawn from their past experiences with conflict and their knowledge of linguistic resources from another language.

The university setting allows Saratu, who grew bilingual in Kuteb and Jukun, the space to use her heritage language ‘Jukun’ with another Kuteb speaker without repercussion. The university space affords Saratu a translanguaging space to freely express herself bilingually and multilingually. This is important because although Saratu grew up as a bilingual speaker, her home is a space that excludes her heritage language mainly because of the histories and outcome of conflict between the Kutebs and the Jukuns. In most Kuteb families which are largely bilingual, the Jukun language is deliberately excluded for emotional reasons. One of the main reasons for the exclusion of the Jukun language in many Kuteb homes is a long history of rivalry
and communal clashes between the Kutebs and the Jukuns especially about which of the two ethnic nations should become the paramount ruler in the Kuteb villages.

As Saratu notes in her interview (July 27, 2023), she explains the language policy in her family and the language politics that shape her own language use:

“In my house that I am in with my husband?...is Kuteb, is Kuteb. My husband never speaks Jukun to me...you know, before the war, me I spoke both Kuteb and Jukun language at the same time. You know at that time they say we are one, we are one right? But now since after the war we now know that we are Kuteb, and they are Jukun right....”

In Saratu’s reflection about growing up bilingual, she shows the reason why her present household deliberately excludes the Jukun language. She mentions that she grew up speaking both Kuteb and Jukun language at the time when the collective belief was that the Kutebs and the Jukuns were one people. In fact, the Kuteb and the Jukun have a long history of intermarriages and shared cultural values, however, according to Saratu, the war has clearly distinguished each ethnic nation therefore creating distance between the peoples. This speaks more towards the ethnolinguistic influence on the language practices of the Kuteb students. The discourse on conflict has been found to affect translanguaging in some contexts, for example in (Charalambous et al., 2016) study of a diverse classroom in conflict affected Cyprus found that although the teachers encouraged translanguaging in the classroom, the bilingual Turkish speaking students kept a low profile as and did not want to identify with speaking Turkish because of the connection between ‘speakerness’ and identity and the “nationalist understanding of language and belonging”. Therefore, some of the students feared to show their competence in Turkish because of the historical and ethno-nationalist conflict which associated “speaking Turkish” with “being Turkish” and “being Turkish” was associated with being the ‘enemy’ because of the emotional and sentimental reasons influenced by the history of conflict. In this
study, the Kuteb speakers translanguaging using the Jukun language which is not accepted in many Kuteb households and is viewed in a similar way as in the referenced study about Turkish speaking Cypriots above. Most Kuteb speakers and families associate speaking the Jukun language or using Jukun linguistic and cultural items with “being Jukun” or with standing with the Kuteb oppressors. This example shows that the translanguaging space at school affords the students a safe space to express themselves even in the language of the perceived ‘enemy’ (while excluding others) in ways that may be unacceptable at home because of the family policies or the space only Kuteb language creates. This is because, the histories of conflict and ideologies of language (Charalambous et.al, 2016) often come together as a ‘bounded entity’ which in the case of Saratu, the Kuteb speaker determines which languages she can comfortably use at home. The university setting in this study provides the students with a variety of language options outside the “English only” classroom therefore, encouraging the Kuteb speakers to tap into their multilingualism.

Furthermore, because of the deep and sensitive nature of the topic the participants were discussing, they create a translanguaging space by intuitively selecting languages that captured their shared worldviews, cultural identity, and leverage to critically understand the situation, freely and creatively express their concerns and share a sense of belonging.

In summary, Saratu moves from Kuteb language to her heritage language which is the “Jukun” language and Asomchi understands her analogy by using the language. They both share the linguistic resources of the Jukun language, and they both experience the translanguaging moment through repetition of the Jukun proverb in Kuteb language and through laughter/mockery. In line 4, Saratu directly quotes a Jukun proverb "buso a zu mi ka kape na shin do are”? in Jukun language to mean “Whatever you do, you have to return to your master"
which adds more meaning to her argument that some young Kuteb boys and girls have become greedy and are sellouts in the Kuteb land, who are working for their masters (the Jukuns).

Although the proverb means “Whatever you do, you have to return to your master”, in one of my reflective interviews with her, she mentioned that she also used the proverb to explain the fate of the Jukuns who are also being attacked by the mercenaries they hired. To Saratu, the proverb also meant that the plan by the Jukuns against the Kutebs has backfired. This moment was clearly recognized, and well received by the other Kuteb speaker who interpreted her intention correctly observed through laughter and helped to translate the proverb in Kuteb language.

**The Intentionality of moment**

The moment observed in this transcript occurred as a spontaneous point within the conversation. According to Saratu in a reflective interview about the translanguaging moment, she mentioned that she did not prepare to speak the Jukun language especially at the point when she did.

As Saratu notes in a reflective interview (Nov 3, 2023), she reflects on the moment analyzed in this excerpt.

“I was speaking Kuteb language…Jukun came in just, just accidentally kawai…Just accidentally the Jukun came in I don’t know, but I was speaking Kuteb…. When I was speaking Kuteb, so I… I remembered that proverb that Jukun say… that’s why maybe it came in…”

Saratu acknowledges that her bilingual self and competence in both languages may have impacted the moment giving her the opportunity to express herself including her emotions, however, she maintains that it was not a deliberate attempt, rather it was a spur of the moment action. From my observation of the moment, I realize the importance of the other speaker in the analyzed conversation. Although Asomchi is a Kuteb speaker, there was likelihood of a
breakdown in the conversation because of the moment and the impact of the moment if he did not possess a certain knowledge of the Jukun language. Saratu’s attempt at translating the Jukun proverb into Kuteb in line 6 shows effort towards regard of the other participant and maintaining the complex space created by her translanguageing. Her cognitive conditioning leading to the unplanned, spontaneous selection of distinct cultural item within the conversation may reflect her knowledge of the linguistic background of the other speaker (Asomchi), however, her reflection of the moment through reflective interview speaks to the feature of spontaneity of a typical translanguageing moment. It further speaks to the expectation of a multilingual speaker within a multilingual space, expecting the multilingual individual to draw from their linguistic and cultural resources or to “do translanguageing” to engage with the moment within a translanguageing event.

**Humor as an outcome of the moment:**

One of the main outcomes of the translanguageing moment observed in this conversation is humor. The development of the conversation leading to humor as observed by the participants’ laughter in line 9 shows the resulting impact of a translanguageing moment. As described earlier, the conversation is emotionally charged when the Kuteb speakers talk about their homeland. However, the translanguageing moment serves as a point that consequently regulates the space towards a friendly yet meaningful point where the speakers enjoy and transform the space they create leading to a positive outlook on their challenges as a people (Kuteb) and their “being Kuteb” versus being the ‘enemy’.

Humor in this example is not simply humor for humor’s sake, but it is a result of an emotionally charged moment which opens a unique space for translanguageing to happen. It is
remarkable how even discourse in the context of conflict can open up spaces where humor is realized following the deployment of translanguaging or through translanguaging practices.

2. Translanguaging moment as a space for cultural debate, fun and interethnic discourse.

In a second excerpt with Saratu, we see interethnic conversation take the foreground and intersect with the students’ language use. In the following excerpt, Saratu is having a conversation with Anas who is a non-Kuteb speaker in the period between class sessions. They are talking in a staff room/lounge in school about marriage. We see a translanguaging space afforded them through Hausa and English languages for conversations about social life, gender and religion, cultural traditions and their ethnic perspectives and worldviews about issues concerning marriage. The speakers are primarily speaking in Hausa language, mixed with English language, which is common phenomenon in interethnic communication in Northern Nigeria.

This is a socially motivated debate about gender roles and marriage with strong cultural underlining as the speakers navigate their ethnic identities and draw from their ethnic and religious knowledge resources as well as their personal experiences to make a point. The debate begins with Anas questioning Saratu’s decision to allow her daughter to study in the university before getting married. The conversation is argumentative in that both participants hold different ideologies on marriage, gender roles and education. Anas believes that a young woman should be married early before her university education while Saratu believes that a young woman must be educated to the “degree level” or university level before marriage.

This kind of debate in my data only happened in school with classmates between class
sessions. Similar conversations in home contexts did not necessarily become this robust and socially charged in ways that challenged the multilingual speakers to fully express their multilingualism in a deeper sense like in this example. This example shows a space that allowed the participants to draw from their full multilingual resources rather than simply the norms of a culture.

Example 2:

Extract 2: Marriage

Day: March 7

Duration: 20:25mins

Location: School/Staff room

Kuteb language is in normal font, Hausa is represented by **bold only**, Jukun is both **bold** and **underlined**. English and English translation are in *italics*. Using these conventions, the conversation below is in Hausa and English languages.

1  **S:**  *So ko me ne idan ya kawo miki ki*
   *So, whatever he brings home to you*

2  **S:**  *ki karba ki yi godiya*
   *Just accept it and be thankful*

3  **A:**  Allah?
   \*Really?*

4  **S:**  *Ko ba haka ba?*
   *Is that not so?*

5  **A:**  Anas: Ehhh!

6  **S:**  *Yes, Daddy thank you God bless you.*

7  **S:**  *Yauwa…*
   *You know?*
The following conversation spirals into a debate about the role of the woman in the household. Saratu is defending her position in supporting her daughter’s pursuit of education first before marriage and in lines 1 and 2 she explains that she has trained her daughter to be balanced in understanding her role as a traditional Kuteb woman should she be married. Anas does not believe that Saratu’s “digital age and modern” daughter will respect her husband because she is educated. Saratu says that Kuteb women are not materialistic and that she has trained her daughter to be content with whatever resources her husband possesses. During the conversation,
Anas is amazed at Saratu’s ideologies, and this leads to a translanguaging moment where Saratu in line 6 emphasizes her stance and verbally demonstrates how she has trained her daughter by saying “Daddy thank you, God bless you…” which is how a good woman will accept the bare minimum from her husband. This is Saratu’s counter argument to Anas’ claim that modern ‘digital women’ are hard to please or satisfy—reasons why they should get married earlier before acquiring high and modern tastes through education. This further opens up a translanguaging space where their linguistic, and cultural identities with religious underlining converge and diverge while including other participants who share similar linguistic resources with both Saratu and Anas.

**The Translanguaging moment**

In this example, Saratu’s sentence in line 6 is an example of a translanguaging moment, following a switch from Hausa language in line 4. Saratu’s statement in line 6 “yes, daddy thank you, God bless you” is an example of a translanguaging moment which is defined by Li Wei (2011) as the moment that is recognized by other people because of its distinctiveness and impact in shaping subsequent events. Li Wei adds that once the moment has occurred, it can become the ‘reference point in the conversation. Consequently, the moment is realized and identified by Anas in line 14 (immediately after including another participant in to their conversation) “Wai ta ce mini haka matan Kuteb suke wai daddy thank you, God bless you” to mean “She said that that’s how Kuteb women are. They are always grateful. They say daddy thank you God bless you”. In this entire conversation, Anas makes more than two references to the moment in line 6. In the first instance he uses the moment to invite Ati another Kuteb speaker into the conversation when he repeats “daddy thank you God bless you” as reporting to Ati what Saratu said about how Kuteb women behave. In the second instance he uses the moment to mock Saratu or as a
way of showing disbelief and disagreement of her claim to training her daughter to accept the bare minimum. In the third instance, he uses the moment as an example while also inviting another lady participant into the conversation. In the third instance, he paints a scenario where the husband returns home on ‘Christmas day’ with the barest minimum, “garri” a major staple food in Nigeria, which is product of processed “Cassava” which is typically consumed the lower socio-economic class in Nigeria. He then invites the lady into their conversation by asking her if as a ‘younger’ modern lady will accept ‘garri’ and say “daddy thank you God bless you”.

Furthermore, Saratu’s expression in line 6 is a spur of the moment verbal action which is an example of playful talk (Tai, & Li Wei, 2021) in Hausa and English language that provokes humor and shapes the subsequent moments within the conversation. The translanguaging moment allow for use of language in creative ways through humor to facilitate the negotiation of cultural/traditional and even religious perspectives including debate about gender roles, and women’s education which ensues between a progressive Kuteb woman, and a traditional Fulani man. Tai, and Li Wei’s study on ‘playful talk’ in multiple “languages and modalities” in the classroom found that when teachers used their social background and personal histories to enact ‘playful talk’, the playful talk “transformed the classroom into a translanguaging space” which gave the teacher and the students range for creativity and experimentation with ‘variety of voices’ or knowledge resources to facilitate “meaning-making’ and the process of knowledge construction”. In this study we see how humor and playful talk contribute to facilitating the debate while managing their differences respectfully and for the inclusion of other participants in the translanguaging space. Furthermore, in this example, we see the buildup and execution of a translanguaging moment bilingually in English and Hausa. Although the moment appears to be executed in English language, it is the terminal point of thought from a bilingual build up.
Although the translanguaging moment is the sentence in line 6, the question-and-answer sequence in lines 3 & 4 between Anas and Saratu were important towards the main moment by building intensity through humorous curiosity from Anas which literally means “God” but is used in Hausa language as a humorous way of confirming someone’s point especially when in doubt or disbelieve. The translanguaging moment further opens up space where we see Saratu and Anas’ personal histories and philosophies, as well as cultural/traditional perspectives come together or are engaged to maintain their beliefs, catch fun, to make a point and to negotiate knowledge drawn from their ethnic backgrounds, religious backgrounds and inter-ethnic identities. The whole conversation/debate is filled with counterarguments made by each speaker while drawing from notions that derive from personal or cultural understandings. For example, in excerpt 2.4 line 11 when Saratu claims that education will make her daughter’s future husband to respect her daughter, Anas’ rebuttal in line 18 is a counter claim that in marriage a woman’s education does not equal or bring her respect, rather it is her ‘submissiveness’ that matters. Saratu, does not agree with Anas’ claim in line 18 and she says in line 21 that in her village, education brings respect to the woman. This shows Saratu clearly distancing herself, her ideologies and the Kuteb culture, from Anas’ and the Fulani culture.

The following translanguaging moments are examples from different moments within the same conversation. I show pockets of translanguaging moments that are important towards understanding the entire translanguaging space. These following excerpts are conversations that come before the translanguaging moment above. They are important towards understanding the translanguaging moment in excerpt 2.
Extract 2.1: “As a Fulani man”

1 A: 

Ba shi ne damuwan ba.

That is not the problem.

2 A 

Kin gani ba, bari bazan boye miki ba.

You see, I won’t hide anything from you.

3 A  

As a Fulani man coming from the Fulani culture,

4 A 

ba mua son mu aure macen da ba mu girme ta with Ten years ba.

We don’t like to marry ladies that we are not 10 years older than at least.

The translangugaging space is robust with cultural ideologies and personal and philosophical examples in both languages. For example, Anas clearly says “as a Fulani man coming from the Fulani culture ba mua son mu aure macen da ba mu girme ta with ten years ba” where he explains that as a Fulani man, they typically marry younger ladies who are at least ten years younger and then go on to train them in school.

In this example, Anas resorts to exerting his Fulani identity as a translangugaging moment in an attempt to explain and ultimately convince Saratu about her decision to train her daughter in the university before her daughter gets married. Anas believes that a young woman should get married very early and can go to school in her husband’s house. However, Saratu does not agree with Anas because she does not trust the men to take care of her daughter. This back-and-forth situation within the conversation brings them to the moment where Anas draws from his cultural background and worldview of the Fulani. He says “ba mua son mu aure macen da ba mu girme ta with Ten years ba” to mean that they prefer to marry ladies that are 10 years younger which reinforces his argument about early marriage for the girl child and at the same time emphasizes
that Saratu’s daughter is old and may not find a good husband. Extract 2.2: “I can marry an 18 year old”

Extract 2.2 “I can marry an eighteen years old”

1 A: Toh, toh yanzu kin gani
   You see now
2 A: a yanda na ke nan
   the way I am
3 A: zan iya auren 'yar eighteen years ma.
   I can marry an eighteen-year-old.

Furthermore, in extract 2.2 in line 3, Anas says he can marry an eighteen (18) year old girl according to their culture. It is not clear how old Anas is, but from the way they exchange pleasantries and by reason that he is having such a conversation with Saratu who is 45 years old, he is definitely around the same age bracket. Saratu seems to understand Anas’ worldview and that is the major reason why she rejects his argument as we see in extract 2.4 in line 11 where she talks about education as bringing respect for the woman. She understands that their cultural systems are similar in the way they handle the issues regarding a young woman’s marriage and education, and she believes that the woman should be able to have some self-worth and respect and the ability to rise to the occasion within the family when need arises rather than simply depending on the man.
Extract 2.3: “That is Wickedness”

1 A: Wannan haka tunanin mutanen Kuteb ya ke?
   *Is this how Kuteb people think?*

2 A: Ah! That is wickedness.
   *Ah! That is wickedness.*

3 S: Is that so? (laughs)

4 A: Mnnn that's wickedness.

5 S: **Ba wickedness ba.**
   *No, that's not wickedness.*

In extract 2.3 in lines 1 and 2 we see Anas’ rebuttal to Saratu’s argument about her daughter’s education. Anas calls it ‘wickedness’ for parents to train their children before handing them out in marriage. He believes that educating the girl child is the responsibility of the husband and at the time that is convenient for the household.

Extract 2.4: Different cultures and religion – Fulani & Muslim versus Kuteb

1 S: **Kaman namu, naku nan is different.**
   *Like ours, yours is different.*

2 S: **Ba ku eh! eh! Zance… ku na yi ma mace ba?**
   *You don’t, eh! eh! about, you guys cater for your women, don’t you?*

3 A: Madam, let me tell you, excuse me,

4 A: **ko Muslims…**
   *even Muslims*

5 A: madam I am talking about the woman.

6 A: I am looking at the heart of the woman,

7 A: irrespective of faith or culture.

8 S: Is that so?
Toh! Maganan da na ke fada a nan shine

Okay! What I’m saying here is

in ta shiga auren da ilimin ta

when she enters the marriage with her education,

kai, komin ya ya mijin zai dan bata respect.

No matter what, the man will give her respect.

In ya je ya fita ma

Even when he steps out

zai ce kin kai mata na a gida ne?

He will take pride in his wife

Kin fita ilimi ne ko kin fita beauty ne?

He will ask if they are more brilliant than his wife

My wife is very beautiful...

Madam you are wrong.

Wait! Madam You are wrong

Bari in gaya miki, ilimi ba ya jawo wa mace respect.

Let me tell you, education does not attract respect to a woman.

Kai!

Really?

Gaskiya kuwa

Honestly!

A village na mu ya na yi

It does in our village

Line 1 shows Saratu disagreeing with Anas saying “naku nan is different” to mean that
‘naku’ (their’s) culture and world view is different from that of the Kuteb people. In line 4, Anas attempts to draw from his Muslim religious background and knowledge “Ko Muslims…” to mean “even Muslims…” but he regulates himself knowing that Saratu is not a Muslim and infact
a Christian woman and may not understand his argument from that worldview. He then goes further to say that he is actually not talking from the perspectives of faith or culture but from the perspective of a ‘modern, digital, educated woman’ who he believes is rebellious and not submissive to a man.

Consequently, the translanguaging spaces afforded both speakers the opportunity to challenge received knowledge (Li Wei, 2011) in this case traditional norms about women, and for Saratu a Kuteb woman to express her modern, progressive perspectives about serious, yet fun topics. This space gives Saratu the opportunity to debate as a progressive, modern leaning Kuteb woman in a space where her Kuteb cultural ties and norms do not dictate her argument and to also debate in Hausa language which she reports as her weakest language among the four languages she uses. This is important towards building her multilingual repertoire in a Hausa lingua franca city where she lives.

These examples show a different kind of translanguaging space which affords the speakers the space to express their bilingual and multilingual competence, express inter-ethnic thought, and invite other speakers such as ‘Ati’ another Kuteb speaker, and ‘speaker 3’ a non-Kuteb speaker to participate in the informal, yet critical social issue/debate whether a young lady should marry early or not, be educated first or marry first which in turn creates a wider range of sense-making and resources sharing among the participants.

The Intentionality of moment

The main moment observed in this transcript occurred as a period of time from the beginning of the conversation to the point of impact in line 6. The other moments mentioned alongside the original moment show the kinds of tensions, conflict and difference that were
addressed within the space between the multilingual speakers. According to Saratu in a reflective interview about the translangaging moment, she mentioned that her statement was simply a response to Anas’ questions and a point making instance to the debate within the interethnic space they created.

In a reflective interview with Saratu (Nov 9, 2023), she reflects on the moment analyzed in this excerpt.

“I was saying that it is good to always show appreciation when someone gives you something…I raised my daughter to always be grateful and it will help her to have peace in marriage…it just came out of my mouth. I did not know when I said it in English…it always happens to me, I think it is because I didn’t know how to express my intention very well in Hausa.”

In Saratu’s reflection of the translanguaging moment, she only remembers the moment as an attempt to emphasize her stance on the training she gave her daughter – which is to be content, and grateful even with little especially in a marriage situation. She acknowledges that although she was serious at the moment, it could sound funny and untrue to her listeners.

According to her, it was a serious point although it was quickly trivialized and mocked by Anas the other participant from a different culture. This moment is an example of the difference that may arise within a translanguaging space. Asides from their cultural and religious differences, they shared different views about raising and educating a girl child, and even marriage. This moment is a clear, less complex example of translanguaging which draws from earlier and different reference points within the conversation. It is not simply a distinctive point and Saratu’s reflection reveals the spontaneous occurrence of the moment. As analyzed above, the moment references the earlier events/conversations and impacts the subsequent development of the conversation/space. This shows a typical example of the multilingual speakers’ “innate capacity to perceive a situation, choose between the languages they have acquired” and create a beneficial
space in a situation sensitive manner (Li Wei, 2011). The main translinguaging moment in this example was another instance of a spur of the moment or a spontaneous action within a period of time preceding the point or moment.

**Humor as an outcome of the moment:**

In this example, the direct outcome of the moment is the inclusion of another participant, however, we see the moment transformed into a humorous way of invitation of a third party and for ‘playful’ mockery of Saratu’s claim. Consequently, in line 18, we see a clear impact of the original moment from line 6 because it is referenced as repetition by Anas in line 15 which provokes humor using exact words from the original moment in line 6. The development of the conversation leading to humor as observed by the participants’ laughter in line 18 shows the resulting impact of a translinguaging moment. Although the social space is competitive between ideologies and cultures, also showing difference enacted through a heated debate, humor created through a translinguaging moment is what balances the space towards a friendly and meaningful point where the speakers are able to differ in opinion albeit respectfully. The influence of humor orchestrated by the participants is important in regulating a complex space such as the one analyzed in the transcript.

3. **Translinguaging moment as opening-up space for mutually beneficial relationships encouraging collective action and planning.**

In another excerpt with Tinyang, who is one of the three main participants in this study, we see a slightly different kind of translinguaging moment and translinguaging space exhibited in English and Hausa languages. There are three speakers actively participating in this conversation between class sessions in the classroom. Tinyang, the Kuteb speaker, is one of the
three participants in this conversation. The classmates are expressing their frustration about a particular ‘lecturer’ (professor) who during examinations is one of the invigilators (proctor) who does not allow them (students) to completely use the alloted time for the examination.

In this example, the students express their frustration in English and Hausa languages and deliberate about solving a collective issue, where they also build network and support for each other. The students draw from their experiences with the same ‘lecturer’, their emotions ‘at the given moment’ and their shared languages. This is an emotionally charged conversation that happens among three multilingual speakers who all speak English and Hausa languages in the moment leading to positive social space.

Example 3

Extract 3: “Unfriendly Proctor”

Day: March 25

Time: 16:36mins

Location: School/Classroom

Kuteb language is in normal font, Hausa is represented by bold only, Jukun is both bold and underlined. English and English translation are in italics. Using these conventions, the conversation below is in Hausa and English languages.

1  Ti:  Questions nashi din

   His questions

2  Ti:  baki yi karatu ba, how will you do?

   If you didn’t study, how will you do?

3  Ti:  Kuma ba enough time, ba enough time.

   And there is not enough time

4  ST1:  Nikam ba na ki abinnan…
I thought yours was...

5 Ti: **Ba** enough time.

   *No enough time*

6 ST1: Time **ne babu. Walahi!**

   *No time. Honestly*

7 Ti: **Eh!. Ana yowo kina rubuta**…

   *Yes! When you are writing, they are on you…*

8 Ti: amma za tsiya a kan ki a afara miki tsawa abu...

   *They stand on you and start shouting…*

9 ST2: **Kuma** based on the sitting arrangement **din ma,**

   *And based on the sitting arrangement*

10 ST2: from initial, plan **da ya yi ba shi ne aka yi ba.**

   *From initial, the plan he had in mind was not what he did.*

11 […]

12 Ti: **Ko muje wurin Doctor?**

   *Or should we go/report to the teacher*

The Translanguaging moment.

In this example, line 1 “**Questions nashi din - his questions**”, line 2 “baki yi karatu ba, how will you do - **if you didn’t study, how will you do**” and 3 “**Kuma ba enough time, - and there is not enough time**” said by Tinyang in English and Hausa all come together to become a translanguaging moment which is characterized as a period of time. In line 3, Tinyang is making reference to a professor’s examination questions and says that “**Kuma ba enough time— there is not enough time**” to finish answering the examination questions. Tinyang’s question in line 2 and her comment about time becomes the reference point in the conversation because of its
distinctiveness and impact in shaping subsequent events (Li Wei, 2011). As Li Wei defines the translinguaging moment, it is a moment that is recognized by people who may adjust their behaviors according to their interpretation of them. Tinyang’s comment about the ‘questions’ suggests an attempt to join in solidarity with the other students who seemed to have been expressing their anger at a professor who ‘proctored’ the ‘given’ exam. The moment which is expressed simultaneously by Tinyang in Hausa and English points to an additional challenge shared by all the speakers and opens a space for the students to talk about the same situations in the languages they share. It is not clear whether the students have just taken an exam or were talking about previous examination periods. However, one thing is clear, that the exam itself was easy but the exam proctor was difficult—he did not give them enough time to finish writing their exam. The translinguaging moment leads to discussions about meeting with the student union representatives, and other higher-ranking members of staff including the university registrar all to express their displeasure at the way their exam sessions are proctored.

The classroom setting gives the students a translinguaging space that is facilitated in English and Hausa languages which also includes other students who are interested in participating in this shared space. The translinguaging moment in line 3 shapes the emotionally charged space as we see the moment recognized and repeated by ‘student 1’ in line 6 and used to show displeasure when she says (in a low tone) “time ne babu. Wallahi!” to mean “there is no time. Honestly!” Furthermore, in line 12, another speaker ‘student 2’ joins in the conversation and makes a contribution that further makes connection to the moment by talking about how the sitting arrangement during exam also contributes to frustrating the students. The second student’s contribution shows a connection or reference to the translinguaging moment which means that he recognizes the moment and the kind of space it has created for deliberate discussions of
solidarity and support for each other.

The university and classroom setting in this example affords the speakers a unique meeting place for their shared feelings, repertoire of languages and similar experiences to converge for rapport building, planning and collective action as we seen in line 12 when Tinyang suggests that they should report the situation. Tinyang’s suggestion comes after they all have expressed their frustration and challenges with writing examinations. In subsequent lines, the translanguaging moment opens a space that encourages deliberation through “meaningful performance” and negotiation (Li Wei, 2011) which is the result of drawing from their knowledge, experiences and environment to make meaning and in this case—meaning on how best to manage the situation. They negotiate whether to report to the Student Union Government or to the registrar, and they end up by following Tinyang’s advice to report the situation to the teacher. This kind of space is orchestrated by each student as they draw from their unique experiences during examination periods to make sense of their shared experiences with the same professor and to take action together.

This kind of translanguaging moment is similar to what Li Wei, (2011) observed in the among Chinese youth in the UK where the space was afforded for cultivating relationships. The students in this present study understand the value of both Hausa and English languages in establishing a network with different classmates for different reasons. Although, in this study, the kind of space is afforded for cultivating ‘momentary’ network/relationship built for planning and collective action purposes only, the space is created for translanguaging to happen among the participants. This shows how students with similar or different backgrounds can come together to achieve a collective goal when they share similar resources and experiences. It further shows that the ‘moment’ is not simply the move between languages but a reach to creating a space for the
multilingual speakers to interact meaningfully with a purpose.

**The Intentionality of moment**

The moment observed in this transcript occurred as a point of impact in line 3. Tinyang recalls the moment as a completely spontaneous moment. According to Tinyang, the other students were complaining, and she had similar experience as theirs, so she wanted to be part of a solution. The moment opened up a space for building positive social network for achieving a common goal.

In a reflective interview with Tinyang (Nov 12, 2023), she reflects on the moment analyzed in this excerpt.

“…no, I was just hearing them complaining about the man, so I just joined them because I know what they were talking about. I was just saying he doesn’t give us enough time when we are writing exams…exam that is 2 hours he will stop us after like 1 hour 30 minutes.”

In Tinyang’s reflection of the translanguaging moment, she mentioned that her intention at the moment was simply to comment on the situation, although in subsequent lines, she suggests an action to the students that they should all report their complains to the course lecturer which is an action they take. This is an example of a translanguaging moment as a point which becomes a reference point for subsequent actions, impacts the conversation towards personalized as well as collective interpretation of the moment, and impacts the behavior of the participants. The ‘moment’ is not only a distinctive point within the conversation but a spontaneous moment which is subsequently referenced by “student 1 (ST1)” in line 6 and understood by other students leading to a positive social space for planning and action.
Emphasis and action as outcome of the moment:

In this example, the moment was primarily a spontaneous point suggesting emphasis. It is a repeated action through language that emotionally charges the temporarily built network of course mates. This example does not show any form of humor as an outcome of the moment or the space.

At Home Contexts

In the examples of home conversations, I show how the translanguaging moments create social spaces for the multilingual students to do translanguaging at home for casual conversations. Additionally, I show what kinds of spaces the home provides for the participants’ translanguaging practices. Home conversations are important in a study such as this because it explores and captures the participants’ spaces, interactions and language practices that are not easily accessible by the researcher. The home setting shows what similarities or differences of language practices exist in comparison to the school because it generally allows for freedom of expression by the participant in ways that encourage different kinds of socialization.

4. Translanguaging moment as opening up space for inclusion.

In this example, the conversation occurs at home in Tinyang’s compound which is in an apartment and a shared physical space with neighbors. Tinyang is talking to ‘uncle’, another tenant in the same compound/apartment where she lives together with her family. They have been talking about different topics in Hausa and English languages, however, in-between their conversation, Tinyang often switched to Kuteb language to talk to her children or instruct them. In line 4, we see another tenant ‘Tazo em biyu’ become the third participant in the conversation.
‘Tazo em biyu’ is a creative way of referring to someone who is a father of twins. **Tazo** is ‘father’ in the Fikyu dialect of the Kuteb and ‘**em biyu**’ is ‘twins’ in Hausa language.

The conversation is a casual talk between the neighbors who seem to share mutual respect. Tinyang refers to one of the neighbors as ‘uncle’ which has a traditional and cultural undertone implying that she respects him. In this example, there are a couple of translanguaging moments creating different translanguaging spaces that are facilitated through the languages used, and the age of the participants. We see the translanguaging moment in line 1 open up space for ‘friendly’ contributions between the adult participants only about installing a light bulb. On the other hand, we see the translanguaging moment open up in excerpt 4.1 line 7 to create a translanguaging space through to line 15 for casual talk about ‘hair’ with the children. The translanguaging moments open spaces for friendly and respectable conversations between adults and for friendly and fun topics such as ‘hair’ with the children. This shows the impact of translanguaging practices for implicit cultural understandings and for the inclusion of people in all age groups. In this example, the translanguaging moment is built up bilingually in Hausa and English, however, the Kuteb language is featured.

**Extract 4:**  “Lightbulb”

**Day:** March 9

**Duration:** 15:40mins

**Location:** Tinyang home/compound/yard

Kuteb language is in normal font, Hausa is represented by **bold** only, Jukun is both **bold** and underlined. English and English translation are in *italics*. Using these conventions, the conversation below is in Hausa and English languages.
1 U: **Walali ina son a sa mun bulb a nan.**

*Honestly, I want to have a light bulb here*

2 Ti: **Ehh, gaskiya. Wanan wurin nan**

*Yes, right! Here in this place*

3 U: **Ina, kofan gidan doctor nan, za sa. Nariga na siya ko.**

*I will put one in front of Doctor's house/room. I have bought it already.*

4 TZ: **But, instead of eh!, removing your own, let me fix it here also.**

5 TZ: **Let there be two […] nya fean**

*Let there be two […] two*

### The Translanguaging moment

In this example, the translanguaging moment is a spontaneous and distinct comment by ‘uncle’ in line 1 about his intention to install a light bulb in front of another tenant’s room within the compound. It is not clear why uncle suddenly makes the statement, but his intention is to brighten the compound and this ‘moment’ turns the conversation in a different direction from their initial conversation about a certain national celebration. This moment becomes a reference point and shapes the conversation by including other neighbors as we see in line 4 when another tenant responds uncle’s suggestion/intention in line 1.

The translanguaging moment in this example is mainly facilitated in Hausa and English languages like in the other examples we have seen. By mentioning ‘bulb’ to mean ‘light bulb’ in the moment, he includes other tenants into a newly established translanguaging space for translanguaging to happen. Although the moment is opened up in mainly Hausa and English language, it opens up a space where the participants pick and choose which resources to use to respond. For example, Tinyang in line 2 responds in Hausa language only and the other neighbor
responds in English language only in the subsequent lines as we see in line 4. Before his turn in line 1, uncle was not part of the conversation between Tinyang and her family where she was instructing one of her children to fulfil a chore/task in Kuteb language only. In earlier conversations, uncle attempted to join in Tinyang’s talk by offering a suggestion to Tinyang but was excluded from the conversation which continued in Kuteb language between Tinyang and her child. We see how in line 1, the conversation takes a turn by including Tinyang and her other neighbor following the translinguaging moment which immediately elicits their shared experiences as “tenants”. Although bulb is only one English word within the sentence (moment), it is the resource that triggers/brings their experiences in the compound/apartment to bear and further shapes the conversation. The participants recognize ‘bulb’ as a moment of importance because it points to a challenge that they experience together. They understand the context of use, interpret the word to mean a positive action, refer back to the word or moment and recommend a process. It is not simply a word, moment or switch, but an ongoing event that uses language to include participants into a meaningful performance. This is similar to the idea of translation however seeing the English word as a tool rather than as a language, and drawing on each their personal experiences and lived experience without a light bulb in their compound.

In this example, there is very little language mixing, however, the moment brings together the different languages Hausa and English which are shared by all three participants to create a translinguaging space for translinguaging to happen subsequently.

In the following examples, Tinyang moves away from the initial translinguaging space orchestrated by the adults and initiates a translinguaging moment in line 7 through a question she asks bilingually in Kuteb and Hausa. This moment is a direct invitation for the children to join a new translinguaging space that caters for them. The move by Tinyang from one space to
another creates a moment of silence which can be interpreted as a moment of thought for her next actions, which in some cases can be considered a ‘moment’. In the following excerpt, Tinyang is talking to a younger neighbor “girl” beginning in line 1 and in lines 2. Sharimam, Tinyang’s younger relative seems to be sitting in proximity with the younger “girl” who Tinyang “mis-genders” as ‘boy’ in her question in line 1-3. The new trans languaging space is for younger children while the first trans languaging space is for adults which is a typical setting. In the typically traditional/cultural Northern Nigerian setting, children are not expected to join in conversations between adults, therefore there is a clear, usually unspoken rule that children are together and close enough to be sent on errands whenever adults are together. The language slightly changes from a default Hausa language space to a default English language space with some Hausa, and Kuteb as we see from line 8-15.

The following excerpt shows another trans languaging space created by Tinyang in line 7 through a moment where she asks a question bilingually for including a Kuteb speaker and a non-Kuteb speaker. The moment creates a unique spot for the kind of casual talk that occur afterwards as they talk about ‘girl’s’ hair.

**Excerpt 4.1  ‘Hair’**

1 Ti: *Where is your aunty?*
2 S: *Who?*
3 Ti: *that boy... girl*
4 S: *Girl.*
5 Girl: *Mm?*
6 S: *Girl*
7 Ti: **Ke ne ki na dinki a can?** Wu ti kwob tuba wu ti’a?
Are you the tailor? Did they sew our clothes?

8 Girl: Mmn

Mmn

9 Ti: Sai yawan suma

But you have a lot of hair

10 Girl: I don’t have skull but I have hair.

11 Ti: Yes, I like plaiting this kind of hair.

12 Girl: Laughs

13 Ti: Gaskiya. Ga suma, inda an gama wanke shi din nan, zan miki one one.

Honestly, see hair, you should have washed it by now, I would have done ‘one one’ on you. (One one is a type of simple hairstyle)

14 Girl: Hmmm.

15 Ti: I will just enjoy that hair.

The Translanguaging moment II

The translanguaging moment in this example is a question in line 7 when Tinyang simultaneously asks Sharimam, a Kuteb speaker and ‘girl’, a non-Kuteb speaker the same question “Ke ne ki na dinki a can? Wu ti kwob tuba wu ti’a?” (Are you the tailor? Did she sew our clothes?) using two different languages, Hausa and Kuteb. The translanguaging moment is a distinct moment followed by Tinyang’s question which then creates a translanguaging space where two children are invited to join the conversation. In the first observed translanguaging space between adults, we see Tinyang follow ‘uncle’, but in this example with the children, they follow Tinyang. However, Tinyang leans more to English language when speaking to the ‘girl’ only. This shows how age difference can limit multilingualism within a translanguaging space and shape the kind of conversation. In their conversation, Tinyang is the adult who leads the
conversation, however, the language choice of the young girl challenges Tinyang’s multilingualism as we see her lean more towards English language. Furthermore, there is slight difference within the second translinguaging space with the children where Tinyang directs the conversation in two languages to create a sense of fairness and belonging to both children and to freely express herself. Because Sharimam is a Kuteb speaker, but the girl is not, Tinyang adopts both languages (Hausa and Kuteb) and creates a translinguaging space in line 7 for all of the participants at the moment to explore and use their multilingual resources.

Consequently, this shows how the age differences between the speakers matter in this cultural context and the kind of translinguaging space afforded to the participants in this case is strongly a matter of generational difference which includes or excludes participants while also limiting the multilingualism of participants within the translinguaging space.

**The Intentionality of moment**

The two moments observed in this transcript occurred as distinctive points for creating distinct social spaces. The moments were spontaneous points of language use by Tinyang, the Kuteb speaker according to the affordances of the two distinct spaces. According to Tinyang in a reflective interview about the translinguaging moment, she mentioned that her choice of language use was not intentional and that it was a spur of the moment action.

In a reflective interview with Tinyang, (Nov 13, 2023), she reflects on the moment analyzed in this excerpt.

“It was not intentional. I was talking to one neighbor before uncle talked about putting a bulb mnnn! We didn’t have bulb on that side of our compound, so the place is very dark in the night…he said he bought bulb to brighten that side…. I just contributed… I was doing something that’s why I moved to the back of the compound, and I started talking to our neighbor’s relative….”
In Tinyang’s reflection of the translanguaging moment, she mentions that the translanguaging moments were her contribution to her neighbor’s benevolence and simply a casual talk with her neighbor’s relative. When Tinyang was asked to reflect on why she moved away from the first conversation with the adults to talk to younger participants, she mentioned that she was busy with some house chores which required her to move from the front yard to the backyard. She described the social spaces as temporarily constructed also because the adult participants were also physically moving away from the initial space. Tinyang clearly mentioned that she did not realize her use of language and it was just a casual interaction between her and her neighbors. My interpretation of the moment drawing from similar experiences with conversational interaction in social spaces provides insight into the affordances of these distinct spaces. The distinct adult versus children spaces highlights the kinds of age-regulated spaces in a typical Northern Nigerian context, which does not directly impact the translanguaging practices of the people in those spaces, but directly impacts the inclusion or exclusion of participants in the spaces. In this example, we see Tinyang’s positioning as well as her multilingual expressions differently within the spaces. In the first space she is responding to a moment and space which requires her as the younger participant and the only female to self-regulate to allow for age deference as seen even in her posture towards her elderly neighbor’s name (uncle). On the other hand, she is in a space which allows her full expression of every aspect of her background and experience including language. It is important to note that Tinyang’s cognitive conditioning at the point of translanguaging or participation within the space is highly noteworthy, however, based on her reflection of the moments and the kinds of spaces as observed within the transcript— the moments were spontaneous language actions. This moment is an example of the difference that may arise within a translanguaging space drawing from their cultural experiences
and values. The moments observed in this example are distinctive language points and actions embedded in cultural understanding and by implied extensions, physical actions.

**Distinctive spaces as an outcome of the moment:**

In this example, the main outcome of the moment is the distinctive space that a translinguaging event or practice creates. The translinguaging space itself is a unique space that brings everything together, knowledge, background and experiences among other things including language. As mentioned earlier, the moments in the transcript analyzed above show the translinguaging moments opening up distinctive spaces for culturally appropriate meanings and events such as age and respect, or casual talk. Although, there are instances of laughter as we see in the second example of moment in line 12, there is no observable impact in the subsequent development of the interaction.

**5. Translanguaging moment as space for the making/training multilingual children at home.**

Tinyang is at home cooking, instructing her children and at the same time having a casual conversation with Sharimam, her younger relative. We see the translinguaging space open for instruction to happen as brief, casual, yet serious interaction between Tinyang and Bobs, her child. Tinyang grew up as a bilingual speaker speaking Kuteb language as mother tongue and Jukun language as heritage language. Tinyang’s language policy at home is not limited to any specific language and every member of the household is allowed to use any of the languages shared among them namely, English, Hausa, Kuteb and Jukun. However, with such an open position on their language policy, Tinyang’s children are most proficient in English language only.
In this example, Tinyang primarily speaks English and Kuteb language. The translanguaging moment in lines 1-3 is the only moment we see Tinyang use more than three languages but in subsequent conversations, she uses more English to interact with Bobs, her son, and Sharimam her younger relative. Tinyang instructs her son in English, Kuteb and Hausa languages in lines 1-3 which is a translanguaging moment because of its distinctiveness from other moments within the conversation. It is the moment Tinyang expresses her interest in ‘making’ her children multilingual. We see the translanguaging moment create a translanguaging space for the full expression of Tinyang’s multilingualism momentarily although for the purpose of training her children to speak in other languages.

Extract 5: “Tinyang with Family”

Day: April 18

Duration: 21:02mins

Location: Tinyang’s home

Kuteb language is in normal font, Hausa is represented by bold only, Jukun is both bold and underlined. English and English translation are in italics. Using these conventions, the conversation below is in Hausa and English languages.

1  Ti:  
   Go and bring ro ka ya Omo ni ba.  
   Go and bring the detergent.

2  Ti:  
   Je ka kawo Omo din.  
   Go and bring the detergent.

3  Ti  
   Ni kwin sunka by fire by force si… this soup look delicious  
   You will learn Hausa by fire by force...This soup looks delicious.

4  S:  
   In sa guda nawa?  
   How many should I add?
5  Ti: Yae tae. **Ki sa three**

*Three. Add three.*

6  Ti: **Dole a rage cin maggi**

*We have to reduce seasoning (maggi cube) intake*

7  Ti: Se ti mba nung test na result nam

*Until I receive my test results*

8  Ti: Na sok chi a?

*Is it from the hospital?*

**The Translanguaging moment**

In this example, the translanguaging moment is a period of time in lines 1-3 which is characterized by the distinctiveness of the period in the conversation as defined by Li Wei, (2011). Tinyang gives instructions to her son Bobs using Kuteb, then Hausa and then English language. We see the translanguaging moment built up monolingually until line 3 when she uses Kuteb and English language. We see the translanguaging moment orchestrated as a moment for instruction by using different languages for training or socialization of the child to become multilingual. The translanguaging moment begins in line 1 with more instructions for her son. In line 1-3, Tinyang speaks in English, Kuteb and Hausa languages which all come together as a moment. Within the moment, she explicitly mentions that ‘ni’ (you) her children will learn Hausa language ‘by fire by force’. ‘By fire by force’ is a phrase used by many Nigerians to emphasize a statement or an action. It is often used as a sign of seriousness however, sometimes it is used as a joke. In this excerpt, Tinyang uses the English phrase as emphasis to signal her concern about her children’s language practices. However, in her interview, she shows her intention for her children.
As Tinyang notes in her interview (July 26, 2023), she explains why she wants her children to learn Hausa language.

“Because they don’t want to learn Hausa, they don’t understand Hausa like that, so… we are not in the village at least they should understand Hausa, they should mix their language with another language so that if they go somewhere, they can speak and understand people.”

According to the interview, Tinyang shows that she understands the importance of multilingualism and raising a multilingual child especially in an environment where Hausa is the lingua franca. However, although it is her intention to enact a multilingual translanguaging space at home, she struggles to achieve uptake from her children’s responses in this conversation rather she too is influenced by the children’s use of language, primarily English language. Tinyang then is compelled by the behavior of her children towards speaking and consequently learning Hausa language to position and reposition herself as an active participant not only in the teaching but also the learning experience including the processes of their learning. This example is similar to what Li Wei, (2024) refer to as ‘co-learning’ which he suggests can be implemented in the classroom where the teacher or leader learns the behavior of the students, understand their worldviews and experiences and incorporates their knowledge into their learning. On the other hand, the students learn from the teacher’s background and pedagogical experiences as well as from the experiences and knowledge resources of the other students which ultimately enhances equitable participation and improves learning from each other.

In this example, Tinyang understands that her children are not multilingual in performance which she regards as a disadvantage to them and although her home and her translanguaging effort create a translanguaging space, the children do not actively participate in the space. This points to the tendency for Tinyang to reserve expressing her multilingualism as she would love to even at home, which by family policy is designed to be a translanguaging
friendly environment.

The translanguaging moment creates a translanguaging space that opens up for instructive moment/conversation used for teaching and learning languages and for providing a space for equitable participation for all participants.

**The Intentionality of moment**

The moment observed in this transcript occurred as a distinctive period of time within the conversation. When Tinyang was asked about the moment, she acknowledged that it was simply a spontaneous moment of instruction, however her intention for her children is a serious dream of hers.

As Tinyang notes in a reflective interview (Nov 21, 2023), she reflects on the moment analyzed in this excerpt.

“…Me and my younger sister Sharimam were in the Kitchen cooking, and we needed to wash plates. So, I called Bobs and asked him to bring detergent… I said by fire by force because I want him to learn Hausa language that’s why I used Hausa…no, I just used it, the Hausa language.”

Tinyang’s intentionality in this example appears to be deliberate on the one hand and spontaneous on the other hand. According to her reflection, she maintained that she really wants her children to speak Hausa language, however, the moment happened in a spontaneous manner. It is possible that at the moment of translanguaging, Tinyang’s cognitive conditioning towards her children’s language practice influenced her own choice of language use in the moment. However, from my observation of the moment, I realize the casual nature of the conversation. The mother-and-son moment quickly shifts to Tinyang and the younger sister talking about food and health. It is a distinctive point/moment yet brief with no observable impact in the subsequent development of the conversation. The moment is a typical household exchange that happens
between mother and child, however, in this case Tinyang recalls using a commonly used phrase in Nigeria “by fire, by force” as emphasis of her desire although it seemed to be expressed lightly. Furthermore, after listening to the replay of the moment, in her response about using the phrase “by fire by force, she laughed and clearly mentioned that it is “because they don’t want to learn Hausa….” To Tinyang it was a serious moment.

**Child Socialization an outcome of the moment:**

The outcome of the moment in this transcript shows a clearly expressed desire of a mother to activate the multilingualism of her child. She deploys her multilingual repertoire in an interesting build-up in the languages that are permitted for use within the household. Although Tinyang’s attempt is at the language socialization of her child, the moment opens a unique space for her own full expression of multilingualism.

Furthermore, the translanguaging moment is one of those moments that has a short-lived impact within the space such that the impact is not necessarily impact on the subsequent development of the conversation but is an outstanding point that has significance which has the tendency of transforming a space for deliberate, constructive translanguaging practices.

6. **Translanguaging moment as opening-up space for Fun and Jokes.**

Teti, a Kuteb speaker and a secondary school teacher is talking to his friend Nafisat, a non-Kuteb speaker about his students who watch a lot of Nigerian movies and believe that the visual effects are real. He is talking about the misconception of the concept of African magic which have been connected to the interpretations of witchcraft in Nigerian movies. In this example, Teti and his friend, Nafisat use stories, anecdotes and jokes in English and Hausa languages throughout their conversation.
They move between different topics and then the topic about how the visual effects in movies have ruined the imagination of a typical Nigerian especially at night and in the dark. Their conversation covers topics on the dangers of incorrect sensitization of most Nigerians to “fear” certain things, actions, or people and these have actually informed the daily lives and experience of a typical Nigerian who grew up watching Nigerian movies.

The translanguaging moments are characterized by anecdotes, short stories and jokes that are creatively woven into their discussions. There are two prominent examples of translanguaging moments in this example. The first example is “Witchcraft and Imagination” and the second example of a moment is “Altar-native as Alternative”. In the first example the translanguaging moment is a story about the influence of Nigerian movies on the imagination and perception of witchcraft by many Nigerians. The second example of a translanguaging moment is Teti’s reenactment of an actual comedian’s joke.

**Extract 6: “Witchcraft and Imagination”**

**Day: March 16**

**Duration: 21:07**

**Location: Teti’s home**

Kuteb language is in normal font, Hausa is represented by *bold only*, Jukun is both *bold* and *underlined*. English and English translation are in *italics*. Using these conventions, the conversation below is in Hausa and English languages.

1 T: *I was like, eh! all these witches*

1: T: *all these evil Nigerian movies do portray is not real*

3 T: *kina ji? Na gaya musu you know*

*Are you listening? I told them you know*
most of our challenges is our imagination.

su che ah! No uncle is not like that. Ah! no no.

They said ah! No uncle is not like that. Ah! no no

[...]

Mnnn! yana affecting...

Mnnn! It affects...

Idan in dere ya yi,

Especially at night

(laughs) that is when the problem will rise

[..]

wunan abu, kuma gaskiya yana affecting mutum

This thing truly affects people

ya na yi fa because imagination will stay in you.

It does because the imagination will stay in you

Shine wani ya ce wai you are bathing

For instance you are bathing

toh! all of a sudden you just feel like something lick your bumbum (Laughing)

And! All of a sudden you just feel like something lick your buttocks

and there is no light (laughing)...

The Translanguaging Moment

The first translanguaging moment is a storytelling event orchestrated by Teti about his discussion with his students. Teti, who is a secondary/high school teacher was having an in-class discussion with his students about VFX (Visual effects) and how they are used in movie production. In this translanguaging moment, Teti is giving his friend Nafisat a summary of his conversation with the students.
The first translanguaging moment occurs in line 3 and 4 where Teti says that “na gaya musu (I told them) you know, most of our challenges is our imagination.” This is a translanguaging moment which tells a narrative and shapes the subsequent conversation in different ways. Nafisat understands that Teti is talking about the portrayal of witchcraft in Nigerian movies and in line 11, she agrees that “wanan abu…” to mean “imagination” truly affects people. Nafisat’s reference to the moment in line 11 comes after she tells a short story about her younger sister in line 10. Line 11 is an example of a referenced point or moment where Nafisat not only agrees with Teti’s claim about perception and imagination, but she goes further to interpret her understanding of the moment by telling Teti the story of how her younger sister urinated in the dark, on the bare ground and for some reason perceived her urine as a snake and was frightened. Nafisat links the story to her sister’s love for horror movies in an attempt to share an experience that shapes their conversation through laughter.

In this conversation, both Teti and Nafisat give contexts through their personal experiences and the stories of other people which has their personal experiences embedded in the interpretation. Furthermore, their interpretation of the stories reiterates the translanguaging moment in such a way that references their knowledge of “witchcraft” and the “problem” of maintaining such knowledge and perception which have been greatly influenced by Nigerian movies, by extension through VFX (Visual effects). They are implicitly questioning received knowledge about “witchcraft” and rejecting already established notions held by many Nigerians.

As Teti notes in his reflective interview (June 15, 2023) he explains his reasons for questioning and challenging the widely held perceptions of witchcraft and the activities of witches in Nigeria. Teti acknowledges the existence and activities of witches, but he believes they are exaggerated by Nigerians and Africans in general.
“...Is not that I don’t believe in it. I have seen it work, so I know it exists, but the problem I am seeing is that we use to magnify their ability. We like to see like they can do more than the God we have...most at times, anything that happens, we magnify it. Imagine an African man seeing Cockroach in the night and shouting Jesus! Instead of finding something and killing it.”

In Teti’s comment above, he is against the people who believe in visual effects as real. He explains that people often ‘magnify’ the activities of witches because of what they see in movies. He goes further to explain why he believes that people exaggerate their perceptions of witchcraft by saying that a typical African man calls for ‘Jesus’ to save him from Cockroaches instead of simply killing them. He believes that such behavior is greatly influenced by the visual effects in Nigerian movies that may have portrayed cockroaches as witches who crawl at night and then become humans.

Essentially, the moment’s distinctiveness shapes the conversation in a way that the speakers draw from their experiences and the experiences of others who share similar background and lived experiences.

Translanguaging moment II

The second translanguaging moment is a joke in line 5 which provokes humor in the subsequent lines. They are talking about their parents and Teti mentions his concerns about his parents who deliberately left out information about their state of health. Teti is the first child, and he culturally holds the responsibility of taking care of the entire family, but they did not inform him that they were sick. Nafisat then tells a story to side with Teti about how parents behave towards their children. She tells the story about a son who sent money to his parents, and they squandered all of it as pay back for his wastage while he was a child. The conversation shifts to talks about the symbols of modern-day fashion and how torn “trousers” were considered “poor” in the past but “fashion” today. In response to Nafisat’s story, Teti tells a joke about a kind of
custom-tailored attire which Nigerians call “Native”.

**Extract 6.1** “Altar-native as alternative”

1 T: *Baban ka ma zai zai*
   
   *even your father will, will, will.*

2 T: *tausaya ma kanshi domin shi ya aife ka*

   *pity himself because he gave birth to you*

3 T: *suliyan yaron shi a waje.*

   *his son’s buttocks are all outside*

4 T: *Ama yenzu ya dawo* *what we call crazy jeans.*

   *but now it has become what we call crazy jeans*

5 T: *When you wear native to the church and you climb altar is called...?*

6 N: *Alternative*

7 T: *Alternative*

8 T: *(Both laughing loud)*

9 T: *because you already on the altar and wearing native*

10 T: *so is alternative*

The joke in line 5 is embedded in the Nigerian knowledge systems of fashion and religion. For example, the use of the English word “native” to mean a kind of attire, and the use of the word “altar” together “altar-native” to mean the English word “alternative” is a fun way of using their multilingual knowledge and experience to catch fun while also discussing about fashion. The word ‘Altar’ is used in Christianity to mean the platform where pastors and religious leaders stand to deliver sermons and execute other religious responsibilities. Although Nafisat is a Muslim, she clearly understands the joke in her response in line. The joke is a reference to Teti’s earlier comment in line 4 talking about ‘ripped jeans’ as modern fashion. I don’t get this
In these examples of translanguaging moments, we see the multilingual students attempt use jokes to have “fun with words” (Li Wei, 2011). The moments create a space for casual conversations to happen. The students show immense desire to enjoy their moments creatively by drawing from jokes that serve as reference to their conversation. Although some of the jokes may not be their original creativity, the students use them in original ways. For example, in the first excerpt, the students were talking about the portrayal of witchcraft and how it affects people’s imagination, especially for Teti’s students. That original moment in the conversation is recognized by Nafisat however as a fun item and later, she creatively refers to the word ‘witchcraft’ for ‘fun’ purposes. She says “…I saw a comedy wai calling me ‘bro’ when you know am in love with you is another level of witchcraft” (Teti and Nafisat laughing). These kind of moments in this study created a lot of laughter as we see in lines 9, 14, 15 in the conversation.

In the same way, Teti talking about the newer fashion sense where ‘torn looking trousers’ (distressed/ripped jeans) have become alternative fashion inserts a joke about how his father will pity him saying “…suliyan yaron shi a waje…” to mean “…his son’s buttocks is outside…” if he ever wore such “trousers”. He then goes on to immediately insert another actual joke by a Nigerian comedian about clothes. The joke itself is a play on words which we see all through Teti and Nafisat’s conversations. They are actively and intentionally trying to do translanguaging by having fun with humorous content brought together by their experiences and the experiences of others. Li Wei’s (2011) study on translanguaging moments found that the three multilingual Chinese students showed creativity in their multilingual practices through “fun with words” which were examples of multilingual speakers flouting both linguistic and cultural conventions. In Li Wei’s study the students were creative in original ways such as by inventing nicknames and transforming imitations, the examples in the second translanguaging moment in this study
showed the students’ leverage on their own and other people’s creativity within the Nigerian context for their fun interaction which ultimately addresses the content of the space they have created. These examples show that translanguaging moments are indeed projectors of the unique kind of multilingual spaces and resources afforded to multilingual speakers to draw from their multilingual resources.

The Intentionality of moment

The examples of moments in this transcript are one of such that the participants are actively orchestrating the moment. Teti and Nafisat deliberately narrate first and secondhand experiences to provoke laughter at each instance. Because they are friends and are having a fun time, they are intentional about creating and using unoriginal funny moments or simple jokes. Although the humorous narratives and jokes are spur of the moment, Teti acknowledges that anytime he meets with his friend, they are always telling each other funny things including jokes.

As Teti notes in a reflective interview (Nov 15, 2023), he reflects on the moments analyzed in this excerpt.

“…that’s what we do. Anytime we meet like this we just laugh and laugh…you know some things are really funny…like somebody said, even if you don’t have anything just have data…that way you will be online and never bored. Me and Nafisat are very good friends from back…back since childhood…sometimes the jokes are from social media…”

Teti’s reflection of the moment confirms that he and Nafisat keep their social space entertaining by telling jokes from online or from each other, keeping their friendship fun. He mentions that once one has data (internet subscription) then they can enjoy the funny things that happen online. From my observation of the moment, I realize that the participants are actually seeking to enjoy the company of each other. For example, when listening to their conversation, there were many long moments of silence and then a joke is inserted to break the silence which is
then accompanied by laughter. When I asked about the silence in the same reflective interview as the one above, Teti mentioned that they were probably scrolling on their phones or basically on social media.

**Humor as an outcome of the moment:**

In both examples, the observed translanguaging moments consistently show or are characterized by humor. These examples are good examples of casual talk among friends who are deliberately orchestrating humorous events through jokes and narrations within the space created. The development of conversations in each translanguaging moments is one that leads to humor as explained in earlier analysis. We see humor as the outcome of the entire conversation which happens within a social space for friends to catch fun and maintain rapport. Although in the first example of moments, the participants, Teti and Nafisat seem to address pertinent issues about the power of imagination while drawing from their experiences, the conversation quickly develops towards jokes as they each take turn to narrate funny stories about how people’s imagination and their depiction of witchcraft has messed with them.

On the other hand, the participants derive pleasure in playing with words while drawing from their background and experiences with fashion, religion and English. The second example of a translanguaging moment is a typical example of what multilingual people do with language to tell jokes and enjoy themselves. In this example, Teti and his friend Nafisat use jokes to communicate seemingly important opinions about modern fashion. Their conversation creates a unique multilingual space for both speakers to express their multilingualism as translanguaging moments that significantly shape their entire conversations towards humor.
7. **Translanguaging moment referencing discourse on ethnic conflict and State Security**

Teti and Ite are both Kuteb speakers, having a casual, non-controversial discussion at home. They are talking about Ite’s farm, which is located near a hill, which they refer to as “mountain” somewhere in Jalingo, Taraba State, Nigeria. We see the issue of conflict partially referenced by the speakers on the long existing “farm issues” (conflicts) between farmers and herders in Nigeria. The herders in Nigeria are predominantly people of the “Fulani” ethnic group, while the farmers are predominantly all the other locals in Nigeria who are traditionally subsistence farmers.

This conversation represents a typical example of the high ethnic fractionalization levels which show the existing “very low” ethnic group trust among the Nigerian people (Robinson, 2020) drawing from ethnic and political history. Although the speakers make references to “kidnapping” and “(in) security)”, the conversation shifts more towards a lighter note introducing humor.

This translanguaging moment creates a unique space which is developed bilingually for “casual talk” about serious issues which in this case not only affects Kuteb people, but many other ethnic “identities” who are farmers in Nigeria.

**Extract 7: “Farm Issues”**

**Day: March 21**

**Duration: 22:01**

**Location: Teti’s and Ite’s compound/apartment**

Kuteb language is in normal font, Hausa is represented by **bold only**, Jukun is both **bold** and **underlined**. English and English translation are in *italics*. Using these conventions, the conversation below is in Hausa and English languages.
T: Mm! kai! Ma, issue na fong na numong?
   *How is the farm and its issues?*

I: Mm! issue na fong, fong is good.
   *It’s good*

T: Okay.

I: Only that kidnappers have taken over.

T: Kai! That environment?

I: I’m telling you.

T: My goodness!

[...]

I: That place, there are a lot mountains fa.

T: Mm!

I: This military they, most of them are very fat

T: Mm, haka ne,

I: They can’t climb mountains.

T: (laughs)

**The Translanguaging moment**

In this example, the translanguaging moment is expressed in English and Kuteb as a question in line 1 “Mm! kai! Ma, issue na fong na numong? *How is the farm and its issues?*” which leads to a brief sequence that subsequently impacts the conversation towards a humorous point. Prior to this point, the conversation was about someone who makes shoes in his own local factory. The question by Teti in line 1 is the point when the conversation shifts direction and greatly impacts the development of the interaction towards discourse on conflict as “insecurity”.

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The translanguaging moment is the distinctive point realized as a question in line 1, which has outstanding significance on the entire interaction as we see from lines 4-14 where they make references about insecurity in their talk.

The translanguaging moment is immediately recognized by Ite and based on his own interpretation of the moment (question), indirectly opens up a space to comment on insecurity (kidnapping) in the Nigerian context which is characterized by the history and present of conflict between farmers and herders. Ite’s reply in line 4 talking about kidnappers “…taken over” does not require further description or interpretation as we see Teti’s response in line 5 showing considerable knowledge drawn from his repertoire about the activities of Kidnappers in different “environments”. The English word “kidnapping” in the present Nigerian context means and represents many things. It may mean an onslaught on a community or a response to either “farmer” or “herder” in the farmer vs herder context of conflict in Nigeria. There has been a long history of conflict between the local farmer, and the herder in Nigeria leading to different references constructed, framed, and represented as insecurity within the Nigerian context such as ecological factor/struggle for & access to land, and claims to the rise of Fulani militancy (Chukwuma, 2020). Although, there is no consensus on the actual identity of the kidnappers in Nigeria, many have associated the actions to Fulani herders because of their pastoralist lifestyle which may sometimes leads them into farms for their cattle to graze. On the other hand, kidnapping have been associated with terrorist extremist groups, while others believe that the kidnappers are both extremists and Fulani herders following the nature of attacks such as a grazed farmland, or ambush/guerilla strategy-hiding in the “mountains” close to farmlands and waiting to attack.
Furthermore, although the translanguaging moment was orchestrated simultaneously in English and Kuteb language, the introduction of topic on insecurity moves the conversation to English and a little bit of Hausa language momentarily. Consequently, in an attempt describe why the issues of kidnapping prevailed, Ite in line 11 makes a humorous comment about the ineffectiveness of state security by talking about the inability of soldiers (military personnel) to climb the “mountains” (hideouts) of these criminals and disrupt their operations because they are “fat”. Ite’s description of the soldiers leads to laughter as we see in line 14.

**The Intentionality of moment**

According to Teti in a reflective interview, (Nov 11, 2023) his question to Ite was on the spot, a spontaneous event, however Teti also acknowledged that it might have been a reference to a conversation they may have had.

As Teti notes in a reflective interview (Nov 11, 2023), he reflects on the moment analyzed in this excerpt.

“Okay okay! I was just asking him about his farm. Kai! Maybe we were talking about his farm. You know as a Kuteb man, we are farmers too and you know, you have to provide for your family anyhow. The guy has a farm, but these Fulani people have been disturbing them wallahi. You will hear this one has been kidnapped today, kidnap tomorrow…it’s not safe to farm again…”

Teti’s reflection of the intentionality of the moment suggests both elements of spontaneity and intention. Spontaneity is how quickly the moment is enacted to shift the trajectory of the conversation while intention as Teti’s desire to spark a conversation about Ite’s farm as we see in the transcript when he says, “the farm and its issues”, which also quickly shifts towards security and consequently achieving humor.
Humor as an outcome of the moment:

The conversation in this example ends towards a humorous note following Ite’s description of some Nigeria’s military officers. However, the entire conversation does not point towards humor although humor is achieved. As explained earlier, the conversation is more non-controversial and less emotionally charged, however, the moment opens up a space for reference to serious issues or for the discussion of serious ethnic and national issues. In this example, humor is part of the outcome of the conversation.

Summary and Conclusion

I presented the findings in this study which observed, analyzed, and interpreted naturally occurring data from multilingual students in a state university in Taraba State, Nigeria. I used the moment analysis to analyze the ‘translanguaging moments’ which are ‘spur of the moment’ actions whether linguistic or non-linguistic that contributes to meaning making among the multilingual speakers. My entire analysis was based on the translanguaging approach which draws from multiple methodologies and instruments such as the ‘moment analysis’, ethnography, semi-structured interviews, and reflective interviews to achieve a well-rounded analysis. I used the concept of ‘translanguaging moment’ to operationalize and contextualize the events that produced a ‘translanguaging space’. According to (Li Wei, 2011) a ‘translanguaging space’ is a space that is created for translanguaging practices by translanguaging practices. It is a social environment where everything comes together including histories, personal backgrounds, experiences, knowledge and worldviews.

The findings showed that translanguaging practices are performed within translanguaging spaces that offer the multilingual student or speaker the space (physical, linguistic, semiotic etc.)
to freely express themselves through the different linguistic and semiotic resources that they possess. These resources help the speaker to share their knowledge, worldviews, histories, create lived experiences and make sense of their world in unique and various ways using different resources from their repertoire. I found that the minority Kuteb language in this study did well within certain contexts such as at home and even within the translanguaging spaces created at school ‘between class sessions’. Other aspects of the conversation such as humor, argumentation, resistance, gender, age, and ethnicity were key subjects that helped to create and maintain translanguaging spaces. The findings present researchers and teachers with an array of the affordances of translanguaging spaces and practices, as well as a different outlook on the translanguaging practices of minority multilingual speakers obtained outside the classroom in school and at home within a diverse, minority linguistic context.

The findings in this study show the implications of translanguaging practices among multilingual students in unregulated spaces in school and at home. It shows that contrary to popular knowledge that the school environment in English as a Medium of Instruction (EMI) settings limits the student’s expression of their multilingualism, this present study showed that the school environment (university space) actually promoted the multilingual practices of the students as observed through the translanguaging moments explored in this study towards providing students with multilingual spaces in school. The findings further show the affordances of translanguaging moments leading to positive social capital and are unifying across contexts. This knowledge is important in the discourse on translanguaging spaces for positive utilization of the translanguaging practices of multilingual students.

The translanguaging moments open-up translanguaging spaces for more critical conversations at school compared to the kinds of spaces afforded the students at home. This
shows that the translanguaging spaces created in school provide the multilingual students a more comprehensive and analytical environment to engage their full multilingualism at broader and higher levels of understandings similar to their actual classroom or overall school experience. It shows that the students are learning from each other in more effective ways by ‘doing translanguaging’ and navigating complex and unique social spaces by transcending learning modes (K. W. H. Tai, 2024), and conventional, generalized ways of knowing.

On the other hand, the conversations at home opened similar spaces, however, the degree of depth and width observed in the home context did not allow for the navigation of complex topics as explored in the conversations that happened in school. Whether the conversations were about ‘conflict’ or schoolwork, the conversations were more focused, yet complex in the sense that they were highly demanding of the multilingual speakers’ use of their repertoire to draw up resources from all their personal and collective lived experiences. The moments at home afforded the participants spaces for more casual and relaxed conversations.

This study is the first to show the translanguaging dynamic explored as translanguaging moments which have been retrieved from the different topics discussed by minority student group in Nigeria. Prior to this study, no studies have investigated the translanguaging practices of multilingual students in Nigeria within the contexts and discourse of conflict or inter-ethnic understanding and the expressions of the students’ multilingual identities. This is one comprehensive study that has shown the different possible affordances of translanguaging spaces provided by the translanguaging practices of the multilingual students. The results from this study show how the translanguaging moments reveal what the multilingual students actually do when they engage in translanguaging practices either at home or in school. These findings showed that the translanguaging moments afforded different kinds of translanguaging spaces, for
discourse on different topics, showing different levels of significance, through spontaneous and available multilingual resources which distinguished at home versus in school contexts. This means that the kinds of conversations observed “between class sessions” were more encompassing of the speakers’ overall multilingual ‘identity’ and they engaged in the kinds of conversations that required them to bring together and draw from their personal background and experiences, cultural and traditional knowledge, religious and philosophical ideologies, languages, and educational level within a conversational ‘moment’. However, the translanguaging moments at home contexts rarely had the same level of impact on the expression of the participants’ multilingual identity and the use of their multilingual repertoire. The moments ‘at home’ contexts provided were afforded for causal talk conversations around the household.

Furthermore, the translanguaging moments were unique in each case and opened up unique spaces through translanguaging in what Li Wei, (2011) refers to as Translanguaging Space. Li Wei defines the translanguaging space as “a space where different identities, values and practices simply co-exist….” The space is created because of translanguaging (moments) and for translanguaging (practices) to happen. In this study, the Kuteb students at school were afforded a social space through translanguaging where their personal history, beliefs and ideologies, religion, and experiences came together as “one coordinated and meaningful performance” (Li Wei, 2011).
The Affordance of Translanguaging Space (The Multilingual Space)

The creation of translanguaging space in this study was conversational. In fact, a simple conversation between the participants in this study was considered a translanguaging space. Some studies have studied the creation of space from the perspective of physical space (Hua et al., 2017) through posters and signs in actual real-time spaces. For example, (Hua et al., 2017) explored the creation of translanguaging space in a Polish shop in London. They investigated the creation of space through multiple lenses in a physical location (Polish shop) through what they called the “spatial layout” of the shop, people’s body movement, display of goods, and through the investigation of verbal linguistic codes. Li Wei, (2011) defines translanguaging space as a space translanguaging creates and a space created by translanguaging for translanguaging practices. Translanguaging space similar to the concept of the third space by Edward Soja in sociocultural studies explains how “everything comes together”, for example how the abstract and the concrete, the real and the imagined come together in a space. This expands the understanding of language use and the affordance of linguistic flexibility (language fluidity) among multilingual speakers. This space opens up the avenue for free expression of the multilingual thoughts, emotions and ideas, while also creating an inclusive or an exclusive environment for the participants. This environment created by multilingual speakers themselves or their shared languages and worldviews creates and promotes inclusive communication by accommodating other speakers of different languages. This space in essence is created to include and empower the multilingual speakers to use all the linguistic resources available to them, however, in some cases the space may exclude some speakers at different points in the interaction. Furthermore, translanguaging space promotes collaborative learning in educational settings by utilizing the multilingual speakers’ resources through their shared values, cultural
heritage, tradition and worldview to support each other’s learning - this is a concept (Li Wei, 2023) refers to as ‘co-learning’.

Finally, multilingual speakers are afforded the opportunity to affirm and celebrate their cultural and linguistic identity through translinguaging in translinguaging spaces. In this study, I observed the space created through language expressions and the ‘resource’ choices made by the participants. The study focused on how translinguaging practices through verbalized means and multiple language use/interactional boundaries are played out and emphasized also to highlight the concept of inclusion and exclusion in everyday conversations across contexts.

Furthermore, the data in this study showed that in unregulated spaces across all contexts, the Kuteb language which is a minority mother tongue was a valuable resource in the participants’ expressions of their multilingualism. The students did not show signs of preference for the majority languages (English and Hausa) over their mother tongue. In a few reflective interviews with the Kuteb speakers, they shared their emotional attachment to Kuteb language especially because they feel that their identity is threatened by the consistent histories of and ongoing conflict in their Kuteb land.
Chapter 5

Conclusion

Overview of the Findings

This present study investigated the affordances of translanguaging moments and translanguaging spaces for negotiating meaning within a range of topics including talk about cultural identities, negotiating interethnic knowledge through talk about gender roles, religion, child socialization, and changing social values. The findings in this study go beyond what has previously been discussed in the literature about translanguaging moments. For example, studies on translanguaging moments have explored the use of language by students for creativity such as ‘fun with words’ for inventing new words and names, and criticality such as with eliciting the students’ view on their multilingualism in a transnational space (Li Wei & Zhu Hua, 2013; Li Wei, 2011). In other contexts, the translanguaging moments have been explored to understand how ‘playful talk’ as metaphors drawn from linguistic and cultural knowledge as a translanguaging practice can transform a space positively for student-teacher interaction (K. W. Tai & Li Wei, 2021). This present study explored the translanguaging moments closely in relation to the translanguaging spaces for the affordances of different and overlapping discursive negotiation of the students’ linguistic, cultural, and religious identities, their views on pertinent social subject matters, child socialization at home and for casual conversations—through the analysis of different translanguaging moments observed at home versus in school.

It is important to state that the following a wide array of emergence as (Li Wei, 2011, p. 1223) mentions pointing to the fact that the translanguaging space are ‘ever shifting’. This means that depending on varying factors within a translanguaging moment primarily drawn from the
identity and shared history of the participants who may “speak different but overlapping idiolects” (Otheguy et al., 2015, p. 303) the participants may find ‘language’ and meaning through translanguaging if certain social and historical conditions are met and inspire a consensus between the participants. In this study, the linguistic, social, cultural, historical, religious, political, modern versus traditional factors all come together to “inspire a consensus” among the participants in unique ways according to different contexts for translanguaging to happen and for the translanguaging moments to open-up translanguaging spaces. According to the contexts in this study, the translanguaging moments opened up the following spaces.

i. Translanguaging moment as opening up space for multilingual identities in a context of conflict.

ii. Translanguaging moment as a space for cultural debate, fun and interethnic negotiation of knowledge

iii. Translanguaging moment as opening up space for mutually beneficial relationships.

iv. Translanguaging moment as opening space for inclusion.

v. Translanguaging moment as space for training multilingual children at home

vi. Translanguaging moment as opening up space for fun and jokes.

The studies on translanguaging moments and translanguaging spaces have explored different contexts and affordances of translanguaging spaces especially within classroom settings, however, only a few studies have focused on specific moments drawn from a distinctive point or “period of time” (translanguaging moment) within the conversation that shapes the development of the entire conversation and the behavior of the participants. This study is the first attempt at exploring from a translanguaging perspective the “wider array of contexts” (Makoni &
Pennycook, 2023) in this case the “informal” contexts from a translanguaging moment and translanguaging space framework. The translanguaging moments in this study emerged from conversations at home and in school and they were distinctive moments in the conversation that served as reference points for the entire conversations or that shaped the conversation substantially. These moments were orchestrated in different linguistic systems/resources such as English, Hausa, Kuteb, Jukun languages, using different cultural items/knowledge such as the “proverb”, histories of conflict including personal histories and experiences, and even religious perspectives. All translanguaging moments were spontaneous “spur of the moment” use of language by the participants in ways that called for their own interpretation and referencing for achieving meaning in ways that showed both creativity and criticality and contextual uniqueness. These findings are important towards understanding the translanguaging phenomenon using moment by moment analysis.

The findings in this study are important towards understanding the translanguaging practices of multilingual students by capturing their strategies of language and cultural use of resources and moment of language mixing in the students’ conversations or translanguaging events. Furthermore, by examining how languages are used together to make meaning by the students in the studied contexts provides insight into how ethnic and linguistic identities are negotiated during students’ social time as well as in their home contexts. This study focuses on the ways in which translanguaging moments occur in these conversations and the differences across contexts at home and in school.
Cross Context Translanguaging

The translanguaging moments in this study occur differently at home versus in school. At home the translanguaging moments were primarily points in casual talk between parents and children or spaces for bringing together the different linguistic resources of the speakers without necessarily drawing from the cultural, historical, political knowledge and experiences supported by the full multilingual repertoire of the speaker. The conversations were regular and spontaneous moments which created translanguaging spaces for child socialization, inclusion of other multilingual speakers and for casual talk including fun with words. On the other hand, translanguaging moments at school opened up translanguaging spaces for more robust expressions and negotiation of identity through conversation from the context of conflict, and interethnic negotiation of linguistic and cultural knowledge and from personal backgrounds, experiences and viewpoints on certain ideological thoughts. The translanguaging moments in the school setting opened up spaces for the full expression of the participants’ multilingualism including the use of their linguistic, and cultural resources that draw from multiple ways of knowing and linguistic, socio-historical conditions.

First, the students’ belief interview revealed varied responses about beliefs on translanguaging and multilingual practices for each participant. However, all three participants believed that they did not consciously aspire to be creative with all the languages they know. Their language process was simply spontaneous. Secondly, they all believed that their worldview was influenced by all the languages they know and that they used knowledge from one language to understand the other or a concept when there was need. Lastly, they did not see themselves as part of a language community while speaking languages other than Kuteb.
Consequent on their beliefs, the students' actual translanguaging practices were fairly consistent with their primary beliefs on translanguaging both at home and in school. Although the student participants did not “translanguage” in the classroom during class period, but after the class period they switched to fully expressing themselves in all the shared “languages” they used including Hausa and Kuteb. At home, there were translanguaging moments between the students and their friends or family for casual talk.

**Implications of the Study (University and Multilingual Students)**

The knowledge from this study shows that everyday talk of multilingual university students is important to understanding the role of the university ‘space’ in society towards the students’ expression of multilingualism and how university contexts differ from other contexts of students’ lives such as at home. The main issues multilingual students face are primarily related to the issues of language and identity and as (Preece & Martin, 2009) argue, there is need to reimagine and promote higher education as multilingual space especially in minority contexts. Their studies in universities and colleges UK and Canada on linguistic diversity revealed the challenge (of exclusion and disregard) of the multilingual students’ linguistic repertoire and further showed the mismatch between monolingual ideologies in EMI educational systems and the needs and identities of multilingual students. This shows that not only do multilingual students need multilingual spaces for the expressions of their linguistic knowledge, but there is also a strong connection between their multilingual identity and their overall status as students. This is one major point in the findings in this study which was that the multilingual students found, created and managed their own spaces which was achieved through translanguaging practices. In another study of third year college students at a Hong Kong University, (Gu, 2017) found that the multilingual practices of university students in group discussions showed
connections to their multilingual identities, ideologies, histories and cultures following (Kramsch & Whiteside, 2008) concept of “symbolic competence” which is “the ability not only to approximate or appropriate for oneself someone else’s language, but to shape the very context in which the language is learned and used”. Gu found that the language choices of the participants were influenced by their “subjective perceptions of the shifting dynamic within the interaction” which were not dictated by fixed or named languages or their values. This means that the multilingual students used language as resources to shape and reconstruct spaces for themselves by showing semiotic awareness. Although Gu drew insights from the “Complexity” theory, their study reiterates Li Wei’s (Li Wei, 2011) observation of the different tensions that may arise in multilingual discourse such as the tensions between ideologies, values, social problems and practices; tensions in different social and cultural contexts; and tensions between different communities. These tensions according to Li Wei derive from “creativity” and “criticality” which can be observed as moments as in the present study which further provides insight to the spaces, in this case, translanguaging spaces among the multilingual students or participants.

In this present study, the focus was from moments to spaces and the examination of which “tensions” are afforded for multilingual interactions across school and home contexts. This present study is a further step at exploring the multilingual tensions managed and orchestrated through translanguaging practices in unregulated spaces within the university environment. This means that the multilingual language practices, the spaces for such practices and the meaning of such practices were important in this study. This emphasizes the importance of the university space for the multilingual student towards their own relationships as well as learning. The university showed great potential for multilingual students’ expressions of their
linguistic and cultural knowledge and identity which may impact their overall learning experience in a positive way.

**Multilingual Features (Creativity and Criticality)**

Following Li Wei’s definition of criticality which he uses to mean “the ability to use available evidence appropriately, systematically and insightfully to inform considered views of cultural, social and linguistic phenomena, to question and problematize received wisdom, and to express views adequately through reasoned responses to situations”, the translanguaging spaces in this study showed how these multilingual students express their criticality. In expressing criticality, the translanguaging moments also showed a wide range of ‘creativity’ which informs criticality and vice versa. Creativity in this case to mean pushing and breaking the boundaries of language use by either choosing to follow or flout the rules or norms of behavior (Li Wei, 2011) within a conversation. For example, in excerpt 1, Saratu pushes the boundaries of her family language policy of Kuteb only to speaking and using resources of a ‘prohibited’ Jukun language in her household for her to ‘do translanguaging’ in a ‘school’ context translanguaging space that affords her that kind of multilingual power. In a similar example, we see Saratu push boundaries set by traditional and patriarchal conventions about marriage and education and expresses herself in ways that exhibit a modern and progressive mindset. Saratu’s example shows the tension between ideologies and social problems and shows her expression of multilingualism and even identity. Although the moments are spur of the moment occurrences, we see the spontaneous implementation of both creativity and criticality by the participants observed in this study as “translanguaging moments”. These creative and critical moments required the participants to fully immerse themselves in their multilingual competence in similar ways as the other
participants to make sense of the space created or afforded to them and to make meaning of the conversation.

Furthermore, the findings in this study show the implications of the study of translanguaging moments. This is because the translanguaging moments at home were largely non-controversial and the participants rarely discussed complex topics and they did not exhaust a moment until they moved to another topic or space. The moments were hardly referenced or taken up by other participants because the nature of the conversations at home were shorter and uncoordinated moving too quickly. Although this phenomenon happened in my data, other examples may show a different practice which may in turn show a different occurrence of translanguaging moments in the home context.

Translanguaging as Performance for Meaning-Making

In both school and home contexts, the speakers orchestrated “meaningful performance” (Li Wei, 2011, p. 1223, 2018) by the use of language materials and actions which were embedded in the moments I analyzed. The translanguaging moments explored in this study showed the kinds of language actions and materials used by the Kuteb students to create spaces for their meaningful, multilingual performances to happen. For example, the Kuteb students used specific cultural items such as the “proverb” and in other instances they used inter-ethnic and multilingual resources/examples to provoke “humor” which were recognized for their distinctiveness and referenced by other speakers.

Furthermore, this study showed the multilingual students’ practices in relation to the translanguaging spaces created by the ‘moments’ and ‘resources’ embedded in their translanguaging practices. The ‘moments’ explored in this study afforded the speakers unique
and translinguaging spaces to express their multilingual identity, challenge cultural norms, and to position themselves as Kuteb. The main (Kuteb) participants in this study held strongly to their Kuteb identity and language primarily for emotional reasons stemming from a long history of conflict. Interviews with the participants showed that the Kuteb participants all shared the same level of emotional attachment to their Kuteb homeland and that largely informed their family language policies.

**The Kuteb Language**

The Kuteb language in this study was a valuable language resource which is showcased in both home and school contexts. The students were comfortable with expressing themselves as multilingual Kuteb speakers and speaking the Kuteb language regardless of context. Consequently, The Kuteb students expressed themselves freely in Kuteb language, and Hausa language in addition to Jukun language and English.

Furthermore, this study shows how translinguaging moments opened social spaces that included languages, and other cultural resources to include or exclude participants depending on the context or moment. Such moments for inclusion or exclusion observed in this study opened up from ‘ever shifting’ translinguaging spaces where the participants’ discussions about their ethnic identities possessed underlining topics of conflict, gender, age, traditions/culture, religion and actions that required rapport building show of solidarity and collective action for inclusion or exclusion.
Beliefs

The translinguaging moments recorded in this study showed massive use of creativity and Criticality to create space and express belonging, however, the linguistic resources used did not necessarily reflect and follow the patterns believed by the students. Each participant actually translanguaged as part of belonging to a language community although they did not believe to be part of a language community when they spoke. Depending on the cultural identity of the other speaker, each Kuteb participant adjusted their language behavior to meet other people, share knowledge and concerns and make sense of each other beyond the language of the moment. Reasons for the students’ belief on belonging to the language community was largely about maintaining their cultural identity especially as a minority ethnic nation which is constantly under siege both by neighbors who share similar worldview and outsiders (See Chapter 4).

On the other hand, the classroom environment was teacher centered and did not allow the students to fully express their translinguaging potential in the classroom and during the class period.

In addition, translinguaging practices by the key participants in this study reveals the fluidity of use of available linguistic resources deployed by multilingual speakers. Some traditionally named “language” resources assume prominence at some point in the different translinguaging events across all transcripts. One important factor that determined the status of linguistic resources selected for a given translinguaging moment, is the multilingual compatibility between the speakers in a conversation, notwithstanding their cognitive conditioning.
Limitations and Recommendations for Future Research

This present study has only focused on verbalized data samples from naturally occurring conversations. It is important to note that translinguaging research can focus on a wider range of interactional events including physical and semiotic activities and resources. This is because as Li Wei, (2011) mentions, the idea of translinguaging brings everything together including interactional resources such as body movement, signs and symbols, words/conversations etc. for the purpose of sense and meaning making. The present study explored the verbal interaction between the participants which may have limited the potential of a more holistic insight that may have emerged from the analysis of both the verbalized and non-verbalized actions of the multilingual students. In a future study with more participants and resources, the researcher (s) may consider video recording the language practices of the participants especially in the school context in addition to the audio recordings they may receive from the participants. This may open newer and detailed insights into the non-verbal aspects of the translinguaging practices of the students.

Furthermore, since the research is conducted among students for the ultimate purpose of enhancing their overall school experience including the expression of their multilingualism, then researchers may consider the views of the teachers with regards to translinguaging or the language practices of their students or even what policies and actions may influence the confidence and motivation of these multilingual students who speak minority languages in minority academic contexts.

Additionally, this is one of the few studies to explore school versus home contexts using the translinguaging approach. It is important for researchers to look towards employing the
translanguaging approach to study the diverse aspects of the concept of translanguaging as everyday practice, and within teaching/pedagogical spaces. The translanguaging approach provides a rich and holistic approach to the data collection and analysis of translanguaging practices.

Finally, researchers may consider exploring the affordances of translanguaging moments that open spaces for critical conversations such as discourse in the context of conflict. In the same vein, they may explore the characteristics of translanguaging moments before, during or after the creation of and affordances of unique social spaces for achieving different social and communicative goals within the translanguaging framework/phenomenon leading to positive social capital. This present study has the potential to inform researchers and teachers about the moments of language use by multilingual students, and more importantly how these moments are achieved, and what these moments can contribute towards enhancing the teachers’ teaching strategies, the kinds of spaces that teachers may influence for the students, and the overall improvement of the quality and learning experiences of the multilingual student. This study also points in the direction of minority contexts and the need for more translanguaging studies in such minority contexts.

Conclusion

In conclusion of this chapter, I discuss the translanguaging moments in relation to the spaces created by the students and I present an overview of the translanguaging practices of the participants at home and in school. Ultimately and to a greater extent, the translanguaging spaces gave room for translanguaging practices and for the minority (Kuteb) language to flourish in exclusive spaces even within majority language spaces. Translanguaging practices among
multilingual students from minority language backgrounds showed a great sense of association to meaning and identity and the students associated speaking Kuteb language with the full expressions of their multilingual identity showing a deep sense of sentimental attachment to their home language which is considered a minority language.
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Appendices

Appendix A

*Reflective Interview Questions*

(5-15mins)

These are questions that I will ask students at a later time to have them reflect on a translanguaging moment during and/or after the class period and to prompt response as to why they translanguaged within the spur of the moment or at the time they did.

1. Tell me about why you said this about or when....in these languages.

2. At this moment, can you tell me what you were thinking when you said this? Or what were you doing when you said this? Or what did you mean at this point or time?

3. At this moment, what were your thought about speaker A’s language practice? How did it help with your conversation?
Appendix B

Background Interview questions

For all interview sessions, I will conduct an initial interview to elicit the participants’ language background, basic attitudes and ideologies and then follow up with after class/reflective interviews with questions about their conversation/interaction.

Students Interview Questions (20-40mins)

1. Tell me about your language background. Which languages do you speak and how well?
2. Tell me about why you said this about or when….in these languages
3. Do you have any special views on literacy and learning with regards to languages? Why?
4. What do you think about learning in all the languages you know?
5. Are you aware of using all the languages you know when you speak?
6. Do you see yourself as a part of a language community when you speak it or its just about the communication for you?
7. When people switch to languages you don’t know in between your conversations how do you try to keep up or maintain the flow?
8. Is there any moment that has impacted the way you see the world?
9. Do you think the languages you know have an effect on how you see the world or learn about certain topics?
10. Are there moments you just want to be creative with language or it is just a part of what you do whenever you communicate?
11. Do you think the university provides you space to be multilingual?
12. How can you best explain the language policy in your household?
13. Are there any connections between all the languages you speak? Or are they each very different systems linguistically?

14. Are you more proficient when you use all the languages you know or just one language?

15. Do you notice a difference in your language use in the classroom versus across other contexts?

16. Is there anything else you want me to know about your language practices?
A STUDY ON TRANSLANGUAGING

Hello friends,

Are you willing to contribute to knowledge? Do you want to know cool things about the language use of multilingual people? Are you a Kuteb speaker? Do you speak more than three languages? Here is your chance to participate in an exciting research study on the language practices of multilingual students. We want to observe and record the language practices of multilingual students at Taraba State University. If you are a TSU student in Jalingo:

Please send an email to irmadaki@memphis.edu or you can scan the QR code to fill out the survey below. Also, see the flyer for more details.

Link: https://memphis.co1.qualtrics.com/jfe/form/SV_556ZElhr3yzJzs
A STUDY ON TRANSLANGUAGEING PRACTICES
PRO-FY2023-225

Are you willing to contribute to knowledge? Do you want to know cool things about the language use of multilingual people? Are you a Kuteb speaker? Do you speak more than three languages? Here is your chance to participate in an exciting research study on the language practices of multilingual students. We want to observe and record the language practices of multilingual students at Taraba State University.

Please send an email to irmadaki@memphis.edu or you can scan the QR code to fill out the survey below.

Link: https://memphis.co1.qualtrics.com/jfe/form/SV_556ZE1hr3yzJzsq
Greetings. My name is Madaki Iratishe Reuben and I am a PhD candidate working under the supervision of Dr. Lyn Wright at the University of Memphis. I am conducting a study which is my dissertation project about the role and affordances of translanguaging among multilingual students. A brief introduction to translanguaging is that translanguaging is the phenomenon of language use or practice among bilingual and multilingual people. It is how they use multiple linguistic systems as one resource comprising their full linguistic repertoire for their communication, learning and understanding of the world among other things.

I am emailing to ask if you would like to participate in this research project. The study will take a translanguaging approach including ethnographic methods so you will continue to do your normal life activities and I will observe and record your language practices. I will observe you in the classroom for 2 hours three times a week and you will be asked to record yourself talking to other people in other contexts outside the classroom. Each recording will be for a maximum of 20 minutes also 3 times in a week. The schedule can be flexible. I will schedule meetings occasionally to keep us all updated. Participation is completely voluntary, and all data will be completely anonymous. If you are interested, please contact me on +2348038575465 or irmadaki@memphis.edu. If you have any questions, please do not hesitate to contact me on the same email or phone number. Thank you for your time.

Madaki Iratishe Reuben
PhD Candidate
University of Memphis
## Student Consent for Research Participation

<table>
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<tr>
<th>Title</th>
<th>The Role of Translanguaging among Multilingual Learners at the University Level in Nigeria. Implications for Teaching and Learning in Multilingual Classrooms</th>
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<td><strong>Sponsor</strong></td>
<td>Madaki, Iratishe Reuben</td>
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<td>(University of Memphis)</td>
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<td><strong>Researcher(s)</strong></td>
<td>Madaki Iratishe Reuben</td>
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<td>(University of Memphis)</td>
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<tr>
<td><strong>Researchers Contact Information</strong></td>
<td>(+2348038575465), (<a href="mailto:irmadaki@memphis.edu">irmadaki@memphis.edu</a>)</td>
</tr>
</tbody>
</table>
You are being asked to participate in a research study. The box below highlights key information for you to consider when deciding if you want to participate. More detailed information is provided below in the box. Please ask the researcher(s) any questions about the study before you make your decision. If you volunteer, you will be one of 25 people to do so.

**Key Information for You to Consider**

**Voluntary Consent:** You are being asked to volunteer for a research study. It is up to you to decide whether to participate. There will be no penalty or loss of benefit to which you are otherwise entitled if you choose not to participate or discontinue participation.

**Purpose:** The purpose of this research is to investigate the actual language practices of multilingual students and teachers who may or not be multilinguals through the idea of translanguaging as a way of rethinking the idea of multilingual education.

**Duration:** It is expected that your participation will last for a total period of 16 weeks.

**Procedures and Activities:** Your class will be observed, and you will be asked to record yourself talking to friends and family for a maximum of 20 minutes 3 times a week.

**Risk:** Some of the foreseeable risks or discomforts of your participation include the case of fatigue.

**Benefits:** You will be contributing to the idea of multilingual education and teaching practices. This study will inform and challenge existing notions on multilingual education and multilingual students may have their knowledge of multiple linguistic systems reconsidered for the benefit of their learning. Teachers will also benefit from rethinking their teaching practices for multilingual classrooms. This study will benefit the multilingual African context.

**Alternatives:** As an alternative to participation, you could withdraw at any time and, Participation is entirely voluntary.
Who is conducting this research?
Madaki Iratishe Reuben of the University of Memphis, Department of English oversees the study. His/her faculty advisor is Dr. Lyn Wright.

Why is this research being done?
The purpose is to investigate the idea of translanguaging in multilingual classrooms within a minority African linguistic context and what implications are there towards translanguaging studies and teaching and learning in multilingual contexts.

How long will I be in this research?
The research will take an ethnographic approach at Taraba State University main campus and surrounding environment in Nigeria. It should take about 16 weeks. All participants will be required to complete an initial survey on Qualtrics to determine their linguistic eligibility. The P.I will take it over from there.

What happens if I agree to participate in this Research?
- If you agree you will receive emails from the investigator reminding you not to forget your participation.
- You will be asked to record yourself talking to other members of the community apart from your classmates in the classroom.
- You will be interviewed from time to time.
- You will be required to complete a one-time initial survey to determine your linguistic eligibility.

For research involving survey, questionnaires, and or interviews:
- Participants are at liberty to skip any question that makes them uncomfortable, and they can stop any time.

What happens to the information collected for this research?
Information collected for this research will be treated anonymously and there will be no identifiable information about the participants.

For Example:
- Your name will not be used in any published reports, conference presentation, etc.
- The researcher may publish/present the results of this research. However, we will keep your name and other identifying information confidential.
The information collected for this research will NOT be shared under any circumstance.

The researcher promises to protect your privacy and security of your personal information. Measures taken to ensure your safety will include:

- Protecting each participant’s privacy by ensuring security parameters for online survey platforms. Such parameters will be data encrypted.
- Data will be stored in a password protected computer and only the PI will have access to it. The identity of the participants will be coded using the English letters as pseudonyms and there will be no transfers of data.

Individuals and organizations that monitor this research may be permitted access to inspect the research records.

What are the risks if I participate in this research?

The risk or discomforts of participating in this research includes fatigue.

What are the benefits of participating in this research?

Participants will be contributing to the body of knowledge. The outcome of the research will offer insight into the multilingual students’ language dynamic in the classroom, expose the challenges multilingual students encounter with restricting their knowledge of languages to only one when learning, and provide recommendations which teachers can employ to harness and incorporate their students’ linguistic diversity in teaching and learning and overall literacy and education.

What if I want to stop participating in this research?
It is up to you to decide whether you want to volunteer for this study. It is also okay to decide to end your participation at any time. There is no penalty or loss of benefits to which you are otherwise entitled if you decide to withdraw your participation. Your decision about participating will not affect your relationship with the researcher(s) or the University of Memphis. The participants may decide to discontinue at any time.

Will it cost me money to take part in this research?

- There are no costs associated with participation in this research study

Will I receive any compensation or reward for participating in this research?

There is no compensation or any kind of financial commitment from the researchers.

Who can answer my question about this research?

Before you decide to volunteer for this study, please ask any questions that might come to mind. Later, if you have questions, suggestions, concerns, or complaints about the study, you can contact the investigator, Madaki Iratishe Reuben at irmadaki@memphis.edu and +2348038575465 or Dr. Lyn Wright at ewfogle@memphis.edu. If you have any questions about your rights as a volunteer in this research, contact the Institutional Review Board staff at the University of Memphis at 901-678-2705 or email irb@memphis.edu. We will give you a signed copy of this consent to take with you.

Statement of Consent

I have had the opportunity to consider the information in this document. I have asked any questions needed for me to decide about my participation. I understand that I can ask additional questions through the study.

By signing below, I volunteer to participate in this research. I understand that I am not waiving any legal rights. I have been given a copy of this consent document. I understand that if my ability to
As described above, you will record your conversation on audio and will be observed in class. Audio recording will be used for evaluation. Append your initial at the space below if you consent to the use of (audio) as described.

____ I agree to the use of audio.

Researcher Signature (To be completed at the time of Informed Consent)

I have explained the research to the participant and answered all his/her questions. I believe that he/she understands the information described in this consent and freely consents to participate.
Family Consent for Research Participation

<table>
<thead>
<tr>
<th>Title</th>
<th>The Role of Translanguaging among Multilingual Learners at the University Level in Nigeria. Implications for Teaching and Learning in Multilingual Classrooms</th>
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<td>Madaki, Iratishe Reuben (University of Memphis)</td>
</tr>
<tr>
<td>Researcher(s)</td>
<td>Madaki Iratishe Reuben (University of Memphis)</td>
</tr>
<tr>
<td>Researchers Contact Information</td>
<td>(+2348038575465), (<a href="mailto:irmadaki@memphis.edu">irmadaki@memphis.edu</a>)</td>
</tr>
</tbody>
</table>

You are being asked to participate in a research study. The box below highlights key information for you to consider when deciding if you want to participate. More detailed information is provided below the box. Please ask the researcher any questions about the study before you make your decision. If you volunteer, you will be assisting the researcher and your relation who is also a participant in this study to produce analyzable data and you will be contributing to the development of the study and to a greater body on knowledge about multilingual education.

Key Information for You to Consider
Voluntary Consent: You are being asked to volunteer for a research study. It is up to you to decide whether to participate. There will be no penalty or loss of benefit to which you are otherwise entitled if you choose not to participate or discontinue participation.

Purpose: The purpose of this research is to investigate the actual language practices of multilingual students and teachers who may or not be multilinguals through the idea of translanguaging as a way of rethinking the idea of multilingual education.

Duration: It is expected that your participation will last for the total period of 8 weeks.

Procedures and Activities: You will be recorded talking to your relative for maximum 20 minutes and 3 times a week.

Risk: Some of the foreseeable risk or discomforts of your participation include the case of fatigue. In some cases, personal information may be captured in the voice recording, that is why all data will be encrypted and stored in a password protected computer only accessible by the researcher. The audio recordings will be destroyed after 8 months after verification of transcripts.

Benefits: You will be contributing to the idea of multilingual education and teaching practices. This study will inform and challenge existing notions on multilingual education and multilingual students may have their knowledge of multiple linguistic systems reconsidered for the benefit of their learning. Teachers will also benefit from rethinking their teaching practices for multilingual classrooms. This study will benefit the multilingual African context.

Alternatives: As an alternative to participation, you could withdraw at any time and, Participation is entirely voluntary.
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Will it cost me money to take part in this research?

- There are no costs associated with participation in this research study

Will I receive any compensation or reward for participating in this research?

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Please click on the survey link https://memphis.co1.qualtrics.com/jfe/form/SV_556ZEIlhr3yzJzsq to check whether you are eligible to participate in this study. You can also copy and paste the link in your browser.

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Name of Researcher       Signature of Researcher       Date
Friends/other participants

Friends Consent for Research Participation

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______________________________  ________________________________  _____________
Name of Researcher              Signature of Researcher            Date
Appendix G

Qualtrics Survey/Screener

Do you wish to participate in this research?

- Yes, I consent to participate in this research  (1)
- No, I do not consent.  (2)

End of Block: GEN CONSNT

Start of Block: CNSNT Languages you Speak

CNST Initial Survey Study Recruitment Survey

These questions will determine whether you are eligible to participate in this study. Please respond to them truthfully to allow for the credibility of the entire study.
For students, I am looking for people who speak 3 or more languages including Kuteb language.
For teachers, I am looking for any lecturer who is willing for me to observe their class and interview them about their language and teaching practices. The teacher can be either monolingual, bilingual or multilingual.
For friends, relatives and others, I am looking for people who speak any 3 or more languages.
Please indicate whether you are eligible and wish to continue:

- Yes, I want to continue  (1)
- No, I want to stop here  (2)

Skip To: End of Survey If Study Recruitment Survey These questions will determine whether you are eligible to participate i... = No, I want to stop here
Langs spoken How many languages do you speak?

- I am a student and I speak 3 or more languages (1)
- I am a professor and I speak 3 or more languages (5)
- I am a Professor and I speak less than 3 languages (6)
- I am a friend and I speak 3 or more languages (7)
- I am a family member and I speak 3 or more languages (8)

Langs spoken Cont What languages do you speak daily? Please type all in the box below.

_________________________________________

Page Break
Kuteb Do you speak the Kuteb Language?

- I am a student and I speak the Kuteb language (1)
- I am a friend and I don’t speak Kuteb language (2)
- I am a professor and I speak Kuteb language (3)
- I am a professor and I don’t speak Kuteb language (4)
- Other (5)

Kuteb Cont Describe an appropriate designation for you. Please type your response in the box below. For example: "I am a friend and student and I speak..." or "I am family and I don’t speak..."
Are you a student or professor?

- Student (1)
- Professor (2)
- Other (3)

If you selected other in the question above, please type your response in the box below. For example, "I am a student and family," or "I am a student and friend"
Level Are you a 200 level student?

- Yes (1)
- No (2)
- Professor (4)
- Other (3)

Skip To: Teach If Are you a 200 level student? = Professor

Level contd If you selected other above, please type your response in the box below. Example: "I am not a student" or "Public servant"

________________________________________________________________
Course What is your course of study/major? Please type in the box below.
______________________________________________________________
Teach What course do you teach/lecture? Please type in the box below.

________________________________________________________________

End of Block: CNSNT
Languages you Speak

Start of Block: Mlang desc

Multilang descr Can you describe how you use 3 or more languages everyday? Please type your description in the box below.

________________________________________________________________

End of Block: Mlang desc

Start of Block: Email

Email Please type your email in the box below if you are a student or professor.

________________________________________________________________

End of Block: Email
List of Excerpts

1. Jukun proverb
2. Marriage
   2.1 “As a Fulani man”
   2.2 “I can marry an eighteen-year-old”
   2.3 “That is wickedness”
   2.4 Different cultures and religion – Fulani and Muslim versus Kuteb and Christian
3. Unfriendly Proctor
4. Lightbulb
   4.1 “Hair”
5. Tinyang with Family
6. Witchcraft and Imagination
   6.1 “Altar-native” as “alternative”
7. “Farm issues”