Dialogues with the Written World(s): Plurilingual TEAL Pedagogy and Content Learning of Japanese Young Learners in Multilingual Landscapes

by

Koichi Haseyama

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Name:	**Koichi Haseyama**
Degree:	**Doctor of Philosophy (Languages, Cultures and Literacies)**
Thesis title:	**Dialogues with the Written World(s): Plurilingual TEAL Pedagogy and Content Learning of Japanese Young Learners in Multilingual Landscapes**
Committee:	**Chair:** **Diane Dagenais** Professor, Education

Danièle Moore
Supervisor
Professor, Education

Steve Marshall
Committee Member
Associate Professor, Education

Cécile Bullock
Examiner
Associate Professor, Education

Sílvia Melo-Pfeifer
External Examiner
Professor
Fakultät für Erziehungswissenschaft
Universität Hamburg

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Abstract

This ethnographic study aims to describe the literacy development of young Japanese children learning English at an international school in Tokyo (Japan). The research participants, who were recruited from Kindergarten to 4th grade (5 to 10 years old), also participated in summer programs in British Columbia (Canada) for periods ranging from 2 weeks to 2 months. The school adopts a Content and Language Integrated Learning (CLIL) approach (Coyle, Hood & Marsh, 2010), within a Hundred Languages of Children of Reggio Emilia educational approach (Edwards, Gandini & Forman, 1998) and Miyazakian dialogic pedagogy (Miyazaki, 2013). The school also adopts a plurilingual approach to teaching (Lau & Van Viegen, 2020) and used linguistic landscapes as a pedagogical tool (Dagenais, Moore, Sabatier, Lamarre & Armand, 2009) to promote children's English and content learning through a series of critical inquiries.

Methodological tools include classroom ethnography (Heath & Heath, 1983; Frank, Dixon & Green, 1999; Egan-Robertson & Bloome, 1998), Action Research (Wallace, 1998), as well as visual (Pink, 2009) and walking ethnography (Ingold & Vergunst, 2008) to explore the linguistic landscapes with the participants. The analyses are anchored within the theoretical concepts interconnecting plurilingualism (Marshall & Moore, 2018), multiliteracies (Cope & Kalantzis, 2009, New London Group, 1996) and language learning in an asset-oriented perspective on education that views language competence as holistic and plurilingual and intercultural awareness conducive to critical thinking (Coste, Moore & Zarate, 2009).

The purpose of the thesis is to build upon the current discussion on plurilingual pedagogies, curriculum design and language instruction for K-12 children, in the context of English teaching and learning in elementary schools in Japan. It has wider implications for teacher education in English as an Additional Language (TEAL) situations.

Keywords: Plurilingual pedagogies; Content and Language Integrated Learning (CLIL); Teaching English as an Additional Language (TEAL); Linguistic Landscapes (LL); Plurilingual and intercultural awareness.

Dedication

To my family and friends,

Thank you for your support and being there with me.

心より感謝を込めて。ありがとう。

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I would like to extend my great appreciation to all the participants who shared the precious, valuable time of their life with me through this investigation.

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I have also encountered so many people over my PhD journey. Some have become my tremendous personal and academic mentors, others have become invaluable colleagues, friends (and someone I know...). Instead of naming and honouring everyone here, I choose to do my best to stick around the life of each of you, and give you back as much as I can. また、離れた日本や諸外国に居る友人たち。様々な時と場所で励ましてくれた皆さんに感謝します。

として、愛する妻・奈都美と子供達。仕事でもないこの長い学業生活に寄り添ってくれて、ありがとう。そろそろ真面目に稼ぎますので、

ご容赦下さい。そして、このコロナ禍にあって、恐らく**Zoom** でしか一緒に卒業式を見ることのできないであろう、東京の両親。長い間、期待し続けてくれて、ありがとう。

2021年1月　カナダにて

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List of Acronyms

CLIL   Content and Language Integrated Learning

EAL   English as an Additional Language

EFL   English as a Foreign Language

ESL   English as a Second Language

LL   Linguistic Landscape

TEAL   Teaching English as an Additional Language

Chapter 1.

Introduction

This ethnographic study aims to describe the literacy development of Kindergarten to Elementary Japanese children learning English at an international school in Tokyo, Japan. The school is original in that it uniquely and actively adopts a plurilingual and multidisciplinary perspective on language education, where I am an insider researcher-educator aiming to actively pursue its better pedagogical practice for the participant children and teachers. The focal participant children are varied in their ages and school years. They also all participated in a school summer program in British Columbia, Canada, as part of their studies. This study-abroad experience of the children is a pivotal aspect of this research. I am interested to explore how this transnational experience is transformative for these children: how it may change their perceptions of English and other languages, how it may affect their learning English, how it may enrich their literacy development, and their multilingual and multicultural skills as young learners. This doctoral investigation illustrates how the participant children's English (and Japanese) literacy development, supported by their study abroad, contributes to awareness of social phenomena and to their inquiries into contents areas other than English as a learning target, while I actively seek accountability of the Plurilingual Teaching English as an Additional Language (pluriTEAL) pedagogy that the participants and I have collaboratively created.

English is a dominant foreign language in Japan. English language teaching and learning is prioritized at all levels of education. In a context of internationalization (Liddicoat, 2007), where "globalization is conflated with Englishization" (Phan, 2013), and despite a raising international scholarly attention to multilingualism and plurilingualism, the discourse of English as a universally useful *lingua franca* shapes policies and practices in Japan (Terasawa, 2014). However, little attention is paid to actual needs or local language ecologies (Kubota, 2011, 2012), or to how learners interlink their languages in the process of learning (Moschkovich, 2006).

In this introductory chapter, I shall provide the readers with: 1) the rationale for identifying this theme for my doctoral thesis; 2) a brief description of the study; 3) a brief

introduction to the conceptual framework employed for this study; 4) the research questions; and 5) an overview of the thesis.

1.1. Identifying the Theme, a Rationale

As a foreword to this study, I would like to share a personal journal entry I wrote as part of my educator-researcher practice in the school where this research was conducted. This reflexive journal entry illustrates the core rationale for my doctoral investigation:

What's wrong with the EFL (English as a Foreign Language) education in Japan? I don't understand why schools and curricula at public schools can't change. Children know way better than we do. They know they want to and they will use English in their future, and they know they will need to understand through all the skills like including listening and speaking. They also know they can understand English better in communication processes (like negotiation of meaning). But I guess educators, or politics, need accountability and [their students] to get high scores in tests, which shows validity of their actions of teaching. I learnt English at public schools in Japan. At that time, I hated it because it meant studying, and hated to be scored in the tests. Mostly reading and writing, and a bit of listening with almost no prep in the class. Scored, and being good at it were needed to get into a good high school and a university. How neatly in correct stroke orders I was able to write English letters was all important at the very beginning of the EFL class at the public junior high. I needed to spell words correctly, and was made to practice printing the letters and words thousands of times. It was a pain. But I still remember how interesting it was when I first learnt how to pronounce 'apple' at a local prep evening school. We just had fun how listening to how it sounded different from Japanese, and can be the same in Japanese, too.

The children I saw here have totally different ideas on English (yet some think the same as I did). They think of actual use of it in society. Not just as a school subject to get into a better school (of course they said it makes school English easy, too), but for the occupations, holiday use, or just to deal with local visitors from foreign countries. Quantitatively, it was clear from survey data

(Haseyama, 2012). Perhaps adults as educational stakeholders have many constraints that may not let them be practical. As an educator, I do understand that to some extent. It is hard to change the social structure, or the culture of education in Japan or anywhere else. … It's too huge and the change is slow. (I know it is changing though!, but so slow, and it is perhaps usual.) Then, perhaps the better way is to see *what might be valuable in the current educational ideology of TEFL* (Teaching English as a Foreign Language) to cope with the learners' needs. I think their needs probably represent the suitable move in the current global trends.

While, to a certain extent, public education for EFL is becoming more and more communicative and engaging in recent years, I would still question the effectiveness of the pedagogies in many classrooms in Japan in terms of whether it is being authentic with real-life connections to individual children, or not. This idea of having some room for recognizing personal values should be critically important for children to learn a foreign language. Because I believe this recognition is a foundation of meaning making in learning by children.

(From a personal journal entry, 2012, edited in 2017)

[Artifact] + [Reflective journaling Entry]

Entering my doctoral journey as a novice student-researcher, I had an ambitious goal: I hoped to, ultimately, design curricular resources to support the implementation of English learning within a CLIL (Content and Languages Integrated Learning) framework within a plurilingual orientation in public education in Japan. My experience as an EFL education consultant at local school boards in Japan made me realize the urgent need to renew language-learning frameworks in order to create learning environments in which educators and learners could flourish. This entailed rethinking course outlines, units and lessons, as well as teaching strategies that would be both standards-based and embedded in the languages and cultural experiences of young learners.

I was especially struck by the lack of sociocultural perspectives offered in language education in Japan. Particularly, it is rare to see EFL education taking place outside the classroom. Without a more practical approach to multiculturalism in EFL education frameworks, children's motivation and rationalization of learning English have not been scaffolded with an understanding of the communicative purposes of learning a new

language. Then, the new opportunities they can gain in terms of personal development are also limited. From my personal experience and my own field observations, learning English in public education is essentially devoid of personal exploration. Learning objectives have been mostly limited to acquiring skills and knowledge for meeting the curriculum requirements and goals, language proficiency examinations, and competitive school entrance examinations in the K-12 public and private education systems. These examinations are steps toward quality postsecondary education in which English plays an important role of 'distinction' (Bourdieu, 1984) for Japanese parents who want their children to succeed within this desired pathway of 'selection.' The acquisition of these specific skills, in Japanese and in any additional languages, is highly valued and prioritized, especially in early education. Not much emphasis is given on self-expression or critical thinking. Despite the complexity and idiosyncrasies that can be observed in various educational settings and families, and even when parents do not adhere to or adopt the prevalent discourse, they want the best for their children. When parents opt for early English learning to give children a head-start in life, they are often attracted by alternative pre-schools and programs that offer them alternative choices for their children's education.

My rationale for this study is underpinned by my wonder and irritation about the nature of public EFL education in Japan. With regards to EFL instruction, the Japanese educational system significantly requires reading and writing skills and, young learners are under pressure of this condition (Matsuda, 2013). The ability to write 'correctly' for examinations is expected to be the top priority in public EFL education at a level of its cultural ideology. This ideology has been observable nationwide for decades, although the situation is drastically being challenged in recent years. For example, in 2020, practical English language examinations administered in the private sector were planned for the national common-entrance exam for many universities. However, those English language examinations were cancelled just a couple of months before the exam, due to a political decision of the national government. This last minute change illustrates how opposing forces are still at work in the Japanese education scene, creating disharmony between a strive for transformation through the integration of EFL education, and a strong tendency to adhere to traditions in Japan.

EFL literacy development has been my key focus for many years, starting with my Master's degree investigation of EFL classes in a public school in Tokyo. With a

relatively good quality public education in Japan, norms in public schools strongly reflect the sociocultural values regarding education at a national level. In the Japanese education system, a strong emphasis is given to handwriting, lettering and the skills of using pens and paper in the process of developing literacy. However, as an EFL educator, I felt that literacy development needs to be expanded beyond these skills, to include the ability to access and assess knowledge in complex contexts. When I started to work in the private educational sector, I realized that private schools offered more flexibility and creativity in the design of learning contexts that supported the development of multimodal (and possibly multilingual) literacies that went beyond the skills of reading and writing and the art of penmanship. As an educator with experiences and knowledge in both public and private educational systems in Japan, I believe that those two contexts can cross-pollinate and offer a more complex view for the benefit of all children.

In addition, the importance of communicative EFL competences has also been discussed for a long time in Japan (Matsuki, 2003). Previous studies suggest varied ongoing initiatives to address these issues through the promotion of English for Specific Purposes (ESP) and Plurilingualism in EFL education systems at postsecondary-institutional and third-sector levels (MEXT, 2014, Yoshida, 2014). Existing studies on Japanese as a Second Language (JSL) education demonstrate that multiculturalism is widely included at a practical level (Yamamoto, Arai, Koga & Yamauchi, 2010). However, there is a lack of qualitative studies around that question in the national elementary EFL education system. My aim is to provide knowledge on this under-explored field by taking advantage of and planting the seeds of an in-depth understanding of plurilingualism and pluriculturalism in education in Japan (Fukuda & Yoshimura, 2010; Fukushima, 2010, 2015; Hosokawa, 2015; Nishiyama, 2010, 2015; Sakurai, 2010).

1.2. The Study and Participants

In this study, I take a qualitative approach to the study of language education to investigate the praxis of English Language Teaching and Learning in a small international school located in Tokyo – LVM International School. Using primarily long-term classroom ethnography and visual methodologies, I aim to investigate children's experiences of learning English while they are still developing literacy in their home-language, Japanese, while I actively seek accountability of a Plurilingual Teaching English as an Additional Language (PluriTEAL) pedagogy. The participants are a group

of 17 children aged 5 to 9, their parents, instructors, and other school staff. The research site is unique and original because (i) the teachers openly adopt a plurilingual stance, and (ii) an integrated content and language approach to teaching English, (iii) embedded in experiential learning in and outside the classroom; and (iv) the children participate in a study-abroad immersion experience in Canada with their teachers over the summers. Alongside my focus on learners' language awareness and learning strategies in multilingual literacy development, I will explore teachers' beliefs and teaching strategies.

All children are Japanese, born and raised by Japanese parents in Japan. All the focal child participants have been to Canada for LVM's summer programs in Greater Vancouver area. The summer stays in Canada varied year to year, where they stayed at homestay families or overnight camp programs. While they were in Canada, I followed their time at homestay families with their teacher who accompanied them to Canada. Data has been collected through fieldnotes, video and audio recordings, photos, interviews, and other artifacts (e.g. assignment notebooks, drills, diaries, artwork, postcards) provided by the participants. As will be discussed in the methodology chapter, this visual and textual data is not limited to those I have collected on the children, but also those collected by the participant children themselves. Some unique data includes 1) the participant children's documentation on their own learning events, 2) my visual documentation of participants' visually documenting processes, 3) the children's visual documentation of my documentation actions on other child participants' documentation processes, and 4) child participants' documentations of their peers.

1.3. Conceptual Framework

The conceptual framework of this study is presented in four parts. First, the study will employ a theoretical-pedagogical focus on plurilingualism (Marshall & Moore, 2018). To embody this lens are the concepts of multimodal and multilingual literacies (Gee, 2000, 2015; Kalantzis & Cope, 2013; New London Group, 1996; Street, 2002, 2012). Second, linguistic landscape, constructed as (plurilingual) walking narratives (Ingold & Vergunst, 2008; Pink, 2009) is the central theme of the observed practices of the participants in this study. The third element of the conceptual framework is Content and Language Integrated Learning (CLIL) (Coyle, Hood & Marsh, 2010). This will be another analytical lens that is infused with plurilingualism (Moore, Hoskyn & Mayo, 2018; Hoskyn & Moore, in press; Moore, 2021). Lastly, two educational theoretical frameworks are also

informing analytical processes of the study. These ideas are: the Reggio Emilia "Hundred Languages of children" approach (Edwards, Gandini & Forman, 1998) and a dialogic pedagogy (Miyazaki, 2005, 2009, 2011, 2013). These pedagogical lenses are crucial to understand the educational foundation of the research site.

1.4. Research Questions

This doctoral investigation aims to gain in-depth knowledge and insights on the English language learning of Japanese children at an international school in Tokyo, Japan. In analyzing their learning experiences, the children's multilingual and multicultural repertoires were observed through a lens of plurilingualism, and plurilingual and pluricultural competence (Coste, Moore & Zarate, 1997, 2009; Marshall & Moore, 2018; Moore & Gajo, 2009). This asset perspective on learning (Lau & Van Viegen, 2020) was to gain a better understanding of how children use all their resources at school and in their everyday lives through Action Research (Wallace, 1998) that explored the new and unique plurilingual approach to Teaching English as an Additional Language (TEAL) at the research site. The overarching research question that guided my investigation and writing processes is:

> How do plurilingual pedagogies embedded within an interdisciplinary and comprehensive CLIL (Content and Language Integrated Learning) approach to English learning support young learners' multilingual and multimodal literacies, inquiry, dialogue, and critical thinking in a non-formal school environment in Japan? And, what roles can a transnational component, based on the study of Linguistic Landscapes, play within this model of Plurilingual TEAL (Plurilingual pedagogies when Learning English as an Additional Language)?

Three sub questions contribute to craft this central question:

> 1. How do the participants navigate and make use of their own first language, Japanese, as a bridge to learn (in) English?

2. How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support literacy development, language learning, and disciplinary knowledge and skills?

3. How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support critical thinking and learners' development and identity as social inquirers?

To answer these questions, I conducted a 4-year long longitudinal qualitative study at the participants' language school – an international school in Tokyo (LVM International School) – and on-site during their summer program in British Columbia, Canada.

The use of terms: EFL (English as a Foreign Language), and EAL (English as an Additional Language) in this study will be differentiated. EFL is used in this thesis to refer to learning English in a society where English is regarded as a foreign language; therefore, the socially dominant language is not English (i.e. English in Japan) (Stern, 1983). EAL is used especially when it is regarded as part of the individual's whole repertoire of linguistic knowledge and skills and when English could be other than a second language. These meanings of the terms are not completely exclusive to each other. Additionally, ESL (English as a Second Language) will be used to refer to English being a second language where the individual is situated in a community whose socially dominant language is English.

1.5. Overview of the Thesis

Following this introduction, Chapter 2 describes the research context. I first give an overview of the macro-context of EFL education in Japan, from sociocultural, socio-historical, socio-economic, socio-political and socio-institutional perspectives. I then describe the specific context of EFL education at the research site - LVM International School in Tokyo, Japan. I provide an overview of the school's 1) institutional history, 2) functions and organization, 3) programs, and 4) educational policies. These policies emphasize the school's philosophical beliefs, notably in relation to the school's focus on plurilingual and intercultural pedagogies (Lau & Van Viegen, 2020). Chapter 3 describes the conceptual framework of plurilingualism and plurilingual education that informs this study. Chapter 4 discusses the methodological construct of this study, informed by

classroom ethnography (Hammersley 1990; Hatton 1988; van Lier, 1988; Vanderstraeten 2001; Moore & Sabatier, 2012); visual ethnographies (Pink, 2008a, 2008b), walking ethnography (Ingold & Vergunst, 2016), and Action Research (Wallace, 1998). This chapter also describes the study participants and the various data collected. Chapter 5 discusses how the participant children navigate and use their first language (Japanese) as a bridge to learn English. A focus is placed on the plurilingual nature of the Japanese language, and how it can serve in a unique way plurilingual pedagogies in this particular context (Moore & Haseyama, 2019; Moore, Oyama, Pearce & Kitani, 2020). Chapter 6 will illustrate how the participants take pedagogical advantages of multilingual landscapes around them when learning English, in Japan, in Canada, and back in Japan. This chapter further discusses how such pedagogies support children development of critical awareness. Chapter 7 further expands on the impact of plurilingual pedagogies to show how children's critical thinking does not limit to the learning and exploring of English, but becomes a learning posture that they adopt in their daily lives, at school and in their community. Chapter 8 will present the conclusion and pedagogical implications of the study for teacher training, and for professional training.

Chapter 2.

The Context of the Study

This chapter describes the research context of this doctoral investigation. The investigation took place at an international school in Tokyo, Japan, and during a study-abroad component of the school program in British Columbia (BC), a western province of Canada. In this chapter, I first present the macro-context of English as a Foreign Language (EFL) education in Japan (Section 2.1). Section 2.1 describes the sociocultural, socio-historical, socio-economic, socio-political and socio-institutional aspects of EFL education in Japan. I move on with a description of the local context of language teaching at LVM International School (the research site)(Section 2.2). Section 2.2 describes the EAL education at LVM International School and the school's practices, focusing on 1) institutional history, 2) functions and organization, 3) programs, and 4) educational policies. In this last sub-section, I will particularly focus on the school's philosophical beliefs regarding plurilingualism, intercultural approaches and multilingual/multimodal literacies, and how these beliefs are embodied in daily practice. Lastly, I will describe the complex Japanese language system, which is a 'common language' between the readers of this study and me as a writer.

2.1. The Macro-context: EFL Education in Japan

In this section, EFL education in Japan is discussed from sociocultural, socio-historical, socio-economic, socio-political and socio-institutional perspectives.

Japan faces an important challenge in terms of foreign language teaching in public education. On one hand, the pressure of globalization and the push to learn English is very strong. On the other hand, many studies by Japanese scholars (e.g. CMMER, 2010) still show a strong monolingualizing tendency (Heller, 1995) within the Japanese culture (Noguchi, 2013), which results in a devaluation of languages other than Japanese, whether minority, immigrant or foreign languages. The macro-context of language education in Japan is important to understand as it directly impacts Japanese children as language learners. Although not only Japanese is spoken in Japan, Japan's national sense of belonging is strongly attached to the Japanese language. As a

consequence, scholars have shown that minority language speakers in Japanese public elementary schools usually feel excluded from a mainstream monolingual Japanese identity (Kanno, 2003). This sense of not belonging makes it difficult for minority languages speakers to invest in their home language, or see it as valuable. According to Kanno (2003), this is "because they do not want to be identified as speakers of a minority language" (p. 332). Issues have risen around minority community members' identities at schools.

Sato (2005) identifies four teacher expectations of minority language children in their classrooms: 1) they are expected to adapt; 2) they are not expected to perform well; 3) their individual attitude is highly valued; 4) they are valuable as rich human resources. Sato (2005) emphasizes the importance of empowerment (Cummins, 1996) for minority language speakers in Japan's elementary schools. Minority language speakers perhaps do not always receive the same respect as majority language speakers because Japanese cultural norms tend to value monolingualism and monoculturalism over bilingualism and multiculturalism (Heller, 1995; Oyama & Pearce, 2019; Piller, 2016).

It is also important to view Japanese EFL education from a socio-historical perspective, especially looking at the trajectory of language learning and teaching after the Second World War. According to Morrow (1987):

> The past 40 years have seen unprecedented industrial growth, and this has been accompanied by increasing trade relations between Japan and other countries, especially the United States. There has also been a substantial rise in the standard of living, which has in turn led to higher level of education for a larger segment of the population. It has also brought more Japanese into contact with English through the mass media. The present popularity of English in Japan is due in large measure to Japan's economic prosperity, the need for foreign-language skills which industrialization had brought about, and the favourable attitudes towards the west which developed during Japan's industrialization. (p. 50)

Japan has experienced a specific historical trajectory of introduction of English language to its public education. According to Seargeant (2011):

> Unlike many of its Asian neighbours, Japan does not have a history of colonial rule by a Western power, and though it did undergo a period of US occupation after the Second World War, English was never introduced into the infrastructure of the country. (p. 3)

To this day, English is the preferred foreign language taught in Japan "with English traditionally having the status of predominantly 'foreign' language in Japan, the majority of the population have their first and most sustained encounter with it via formal education" (Seargeant, 2011, p. 1). Japanese society was exposed to English language primarily through the national formal education. Since the 1990s, national policies and initiatives have contributed to an increase in English-medium education in Japan (Hashimoto, 2007; Yamagami & Tollefson, 2011). Numerous studies, such as Okano (2014), claim that putting too much emphasis on English has resulted in an extreme competitive culture of postsecondary institution entrance examinations. English is a common subject for college entrance exams that are usually paper based. Due to this focus on reading and writing skills for entrance examinations at all levels from elementary school to post-secondary, to a certain extent, Japan's educational system has traditionally emphasized these specific skills in EFL. That said, the importance of communicative competences in EFL has been socially discussed in the past two decades (Suzuki, Shimozaki, Yoshida & Tanaka, 1997). In 2014, the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) declared that a fundamental focus in the national elementary EFL education policy should be placed on communicative competences and cultural understanding. In general, the government also lacks the resources and training to implement the new policies in the school context (Tojo, 2013). In many cases, these changes can cause conflicts with tradition. For example, some school administrators and families may not value oral communication as much as academic written skills for the children to 'climb up the ladder' of their career in education. However, parents and educational administrators also seek to emphasize the importance of communicative EFL competency amongst children. This double-standard value on EFL education may be causing a dilemma amongst many stakeholders such as young school children, parents, and educators.

EFL Education in Japan can also be examined from a socio-economic perspective. In many countries other than Japan, foreign languages, such as English, have become embodied cultural capital of individuals as well as a target of economic investment. It is evident from numerous studies around the world (Kubota, 2011; Niño-Murcia, 2003; Prendergast, 2008) that EFL has become an economic tool for escaping poverty and gaining wealth in the postcolonial era. In Japan, however, learning EFL is also considered for consumption and leisure (Kubota, 2011). Kubota explains Japanese

people's motivation to learn EFL through the concept of *akogare* (romantic desire). This concept includes romanticized ideas on western cultures and common beliefs surrounding the superiority of mainstream Englishes and Caucasian people (Bailey, 2002; Kelsky, 2001; Piller & Takahashi, 2006). This ideology of beliefs in EFL may depend on the idea that Japanese people "faithfully follow the norms set by native speakers and denigrate non-native varieties as imperfect and incomplete" (Yano, 2011, p. 133). Such a social construct of native speakerism has been discussed for over a quarter century (Canagarajah, 1999; Kachru, 1986; Houghton & Hashimoto, 2018). Within this native speaker syndrome, some parents' desire for their children to learn English can also be based on their own romantic desires. This ideology can then be passed on through the generations. Such Japanese people often learn English through private *Eikaiwa* (private English conversation lessons) where oral communication is a pivotal mode of learning. These people may be parents who desire their children to learn English in order for the children to engage with the communicative language learning with native English speaker teachers or peers. At the same time, children must learn EFL in the regular public education, and some of them are willing to spend additional time and money to learn EFL in private education such as LVM. This situation is representative of the complex EFL landscape in Japan. In other words, what a parent desires for their child's EFL education may not be what is available in public education, or at least, not in what is perceived as EFL public education. Regardless of this conflict, EFL education in general, no matter if it is public or private, is often regarded as an investment for children's future by both parents and the children themselves (Haseyama, 2014), as is mandated in public education and further pursued in private education.

Within the discussions on world Englishes (e.g. Kachru & Nelson, 2006), there are scholarly arguments around colonialism in EFL education. Referring to Kubota's work (1998), Phan (2017) claims:

> What Kubota argues here points to the essence of the colonial mentality whereby Japan's identification with the West and the non-West, in her views, reproduces the superior 'Western' Self and the inferior Other mindset. (p. 105)

In later work, Kubota (2012) further illustrates "anti-normative paradigms that conceptualize the role of EIL [(English as an International Language)] from pluralist and critical perspectives" (p. 55). This mirrors her critical stance on EFL in Japan. In her

study: *Globalization and Language Learning in Rural Japan: The Role of English in the Local Linguistic Ecology,* Kubota and Sandra (2009) make several observations on EFL in the Japanese ideology rooted on her perspective on the socio-political history of Japan. These observations include:

> A belief in the power of English champions Japanese people's bilingualism in English and Japanese while alienating non–English speaking newcomers from imagined international communication in English and assimilating them into Japanese monolingualism. ... The image of English speakers tends to be not only racialized but also classed and nationalized. (p. 613)

> Attachment to English observed among the learners seems to be influenced by social, cultural, and historical backdrops that reflect symbolic colonialism involving the superiority of English, American culture, and Whiteness. (p. 612)

Kubota (2015) claims that "language education is shaped by a complex interplay between policy and practice, which hides or reveals coherent or paradoxical discourses. This also indicates that the ways in which power is exercised in language education symbolizes governmentality" (p. ix). I concur with this claim in general, especially in the manner that this relates to socio-institutional dominance of 'native English' (mainstream Englishes). In terms of the national governmental policy, "native-speakerism occupies a more prominent presence in recent MEXT policies, especially with regards to multiple depictions of 'native speakers' as both models of target language use and as 'tools'" (Bouchard, 2017, p. 199). According to official governmental documents, the *Course of Study for Languages* by MEXT (2002, 2018), the central government explicitly declares that, for compulsory foreign language instruction, English should be selected in principle, while they encourage to foster multicultural understanding amongst children. This certainly leads to the socio-cultural complexity of EFL education in Japan. Through examining Japanese educational policies, it is plausible that Japanese traditional ideology has both a 'real' and 'imagined' EFL status quo (Kariya & Rappleye, 2010).

To sum up, I shall conclude this section by providing some background around the socio-institutional aspects of public EFL education in Japan, and will provide a brief comparative illustration of how the local situation frames (or not) classroom practice at the research site. The research site is a private international school, that is, an alternative social institution. The following discussion intends to contextualize the site of the study by providing a contrasting and bridging view on two micro-contexts.

In public elementary school EFL classes, traditionally, the pedagogical focus is often based on Situational Language Teaching (SLT), a method of language teaching influenced by a behaviourist habit-based learning perspective (Richards & Rodgers, 2001). Some EFL teachers rely on memory-based tasks and oral repetition, where accuracy of duplication is positively valued, and mistakes should be avoided. To foster EFL learning through this method, the curriculum and instruction include psychomotor activities such as songs and fixed role-play, using textbook-reading. However, activities that allow young learners' personal choices of action and exploration scope are very limited. Nevertheless, while public schools may aim to promote oral proficiency in English through a rather strict application of the SLT methodology, the international school where this research was conducted encourages English expression through children's' self-script-based improvisations designed to gradually encourage meaningful opportunities for the development of authentic oral interaction. This pedagogical approach started as being based on Communicative Language Learning (Richards & Rodgers, 2001). This pedagogical approach is yet to be largely based on a transmission of knowledge model of education, and a critical inquiry model is less observable in such a teaching and learning style (Miyazaki, 2009).

However, drastic changes in public EFL education have been introduced in recent years, stemming from the 2020 national policy reform. From 2020, English learning activities are officially introduced from Grade 3, and English becomes a formal school subject from grade 5 (in middle schools, in principle, English classes will be taught in English from 2021). During the transition period of 2018-2019, "We Can" (textbooks created by Ministry of Education, Japan) is being introduced and used. The textbooks have more illustrations and activities, and some digital materials. National policies have been conveying some plurilingual nature, and classroom educators try out various activity-based teaching (Haseyama, 2012, 2014). However, scholarly discussions are still actively ongoing on the purpose of EFL education: EFL as knowledge vs. communication (Hasegawa, 2013), and on who should teach EFL: homeroom teacher or specialist teacher (Yorozuya, 2019) in public education. These explorations have not yet been realized in the national policies at large. Teacher development on pedagogical approaches is still in the hands of school boards to a large extent; accordingly, discussions on EFL learning and teaching as education for content-learning and critical thinking seem to be, as of yet, underdeveloped.

Another major point to mention is that learning a foreign language and being 'good' at it may be interpreted in very different ways, depending on the sociocultural context where the learner is situated. Although the introduction of EFL in Japanese public schools is a witness to the societal pressure of learning English to participate in the rapid world globalization, stigma is still very much attached to speaking other languages than Japanese. In one case, a young learner's being a 'good' EFL student may not necessarily always be a positive social factor within the public school classroom context. One skilled student's better accent in English, and fluency in speaking, may be interpreted by her peers in a negative way because they think of her as an outsider or an 'immigrant' in the classroom, even when the student is Japanese (Haseyama, 2014). In another case, a Japanese child who came back to Japan from a long overseas period did not want to accept friendly gestures, such as being given extra time for a task in a Japanese Language Arts class, as the child did not want to be treated differently compared to her peers; for that reason, she experienced some adaptation problems (Minami, 1996; Mori, 2018; Saito, Hara & Himeno, 2015). Insufficient institutional support by schools in this matter has also been pointed out (Matsuo, 2017; Saito & Sato, 2009; Shimizu & Shimizu, 2001). As discussed earlier, on one hand, cultural isolation and Japan's historical 'monolingualization' (Heller, 1995; Oyama & Pearce, 2019) may be playing a crucial role in constructing such a derogatory vision of EFL speakers. On the other hand, developing English and intercultural skills is very much valued at LVM, the research site. All children attend the school with a shared purpose highly valued by their families: learning and gaining skills in English and developing intercultural awareness to prepare for international mobility. This dual goal is not commonly shared in public schools.

To a large extent, literacy development in public schools is traditionally focused on learning to read and to memorize lists of vocabulary and learn formal grammar rules, correct usage with precisely correct writing skills, using a textbook and a drill, especially from middle school (Tojo, 2013). Writing is a formal exercise that consists of copying new words, either from a textbook or the blackboard, with an emphasis on the calligraphy of letters, and learning to separate words in English (but see Moore, Oyama, Pearce & Kitano, 2020, for examples of creative transdisciplinary teaching in Japanese and English). The pedagogical organization of the literacy curriculum is based on what Kalantzis and Cope (2013) refer to as "delivering structured and sequenced knowledge"

(p. 81), and "the ways in which learners are intended to learn to make meanings" are "copying, formulae and repetition, and memory work" (p. 87), based the textbooks and the blackboards. Textbooks in public schools have usually been rigorous in presenting the content to learn. However, as stated above with regard to the recent national curriculum formation agenda, this socio-cultural view on EFL education is now challenged. Nowadays, many creative EFL teachers in classrooms take advantage of new textbooks introduced under the new national curriculum reformation agenda. In comparison, the range of books that children are encouraged to explore and use in the research site school presents more variety. Books are usually more colourful, and the majority of them are those usually available for children in bookstores in Anglophone countries. They often rely more on visuals for meaning making, and are usually more fun for learners.

Lastly, I would like to discuss one possible challenge that the EFL educators at public schools are likely experiencing. The regular elementary school system is more focused on repetition and oral drills to develop the accurate use of vocabulary and grammar rules so as to respond quickly and automatically to speech situations. This educational focus on EFL does necessarily accurately represent the national policy and the curriculum of EFL education, however. Why? It should be kept in mind that teachers' practices are often 'haunted by a ghost' (Head & Taylor, 1997). Natural formation of memories of one's own symbolic teacher in their past can create an imaginary of their accustomed self of who a professional is or should be. Such a "ghost" (Head & Taylor, 1997) may impact the professional practice of each individual. It also seems challenging to many professionals to cope with change (e.g. Bolitho, Fullan & Rirsing as cited in Head & Taylor, 1997), and to adopt new teaching practices. Head and Taylor (1997) call this transformation 'unlearning'. Unlearning how the teachers themselves have been educated may be key. This challenge, at the same time, is framed within a wider ideology around foreign languages as a threat to the Japanese identity that remained prevalent in the nation when educators were still themselves learners.

2.2. The Micro-context: EAL Education at LVM International School

To illustrate the research site as a local research context, I approach the description from the perspectives of 1) the school's institutional history, 2) its functions

and organization, 3) its programs, and 4) its educational policies, in relation to the school's educators' philosophical beliefs regarding their educational practice to promote intercultural approaches and multilingual literacies.

The history of LVM International School began in June 2007 in Tokyo, Japan. The initial rationale for establishing the school was to provide a place in Japan for practicums for Japanese international students enrolled in the diploma program of Teaching English to Children of a private career college in BC, Canada. Partly functioning as an international representative office of the college, it started as a supplemental EFL school for the local community. It opened its doors to offer local children from 3 to 10 years old EFL and intercultural experiences through a variety of weekly programs and free storytelling sessions. The following year, it established a preschool division. LVM started with 43 students in the initial year (2007), and the enrolment rose to 131 within the first two years. In 2009, an additional location adjacent to the main campus was opened to accommodate more programs based on students' needs. However, during the 4 years before it closed its doors (2015-2019), the number of students continuously decreased. As of April, 2018, the school weekly welcomed 78 students. Several causes explain this loss: the economic depression that Japan has currently been experiencing, and the loss of the founder classroom teachers when they pursued the development of their future careers in Canada in the past decade. On the other hand, LVM had extended its practice to international programs through affiliations with multiple Canadian educational institutions (i.e., childcare centres, children's camp, ESL services) in BC.

At each milestone throughout its institutional growth, LVM has established educational affiliations domestically as well as internationally. As stated, it started as a representative office of a college in BC. As soon as the preschool division was founded, within the same year, it gained an official partnership agreement with another international school in an adjacent prefecture. The partner international school was accredited by a Canadian provincial authority for K-12 certification. This agreement was critical for LVM, since LVM did not have programs for those certifications or a full-time program for graduates of the preschool division. Graduates of LVM preschool were given priority admissions to the international school's elementary program. After the school reached its full capacity of student enrolment in 2010, the founder teachers started to reinstate themselves in their academic development. The Director of LVM pursued an

Early Childhood Educator license in BC, and completed the program in 2013. The Executive Director - I, the investigator of this study - started a PhD journey in Educational Sociolinguistics in 2013, also in BC. They took turns living alternatively in Japan and in BC, to share overseeing the school in Japan. At the same time, the school instituted a Summer Camp program in BC every summer, and a number of the LVM children travelled to Canada, under the supervision of one or two LVM teachers. Through the natural expansion of the summer program, LVM extended its official affiliations with a local childcare centre, children's summer camp programs and an ESL school in BC. Every summer, 2 to 7 LVM students visited BC for periods ranging from 2 weeks to 2 months. In 2018, two students enrolled to local overnight camp programs.

LVM as an educational institute had its particular functions and organization. In terms of its institutional functions, LVM was, technically, one division of an incorporated company (LVMs Co., Ltd.), which also carried on business in the areas of translations and interpretation services. The average annual revenue of these services was limited and less than 10 percent of the whole. To serve the community through the school business, the tuition was estimated as 30 to 50 percent lower than that of other institutes in similar businesses in their geographic area. The founders looked for the uninterrupted financial security in its sustainable management, since part of their educator identity enacted their sense of responsibility for continuous provision of education opportunities to the local community. The translation and interpretation business was part of initiatives to secure the sustainability of the school. In the best trials of ensuring such security, the founders also created a joint business with one of their former students in the college in BC. Establishing a separate business entity, EAL-Japanese conversation partner-matching services were provided, where the headquarters of LVM represented the office of the business. Despite such an effort, due to the fact that the founders were often away from the school in pursuit of their own education in BC, ironically, the additional location was shut down in 2013 in order to maintain a sound management of the school. The LVM International School was organized into three divisions: Preschool (Monday to Friday, 7:45 am to 6 pm), After-school Programs (Monday to Friday, 3 pm to 6 pm, and Saturday 9 am to 5 pm), and Secondary to Adult Programs (Monday to Friday, 6 pm to 9 pm). LVM's daily practices in children's programs were led by the Director, who was the spouse of the Executive Director. She had extensive experience of working in Early Childhood Education settings in BC and Tokyo. The Executive Director had been

teaching Secondary to Adult Programs, until he left to Canada in pursuit of further professional development. It was a family business, with the pivotal intention of serving local communities.

The research site school's educational programs were categorized into 4 types. The oldest type of classes was those mainly for children who attend public schools. These classes provided supplementary EAL lessons after school and/or on weekends. Typically, each student took a 50-minute lesson every week. One of these programs, *Short-Program*, consisted of various activities that were common in Canadian preschools. Activities from preschool education, such as art activities and circle time activities, were derived and 'packed' in the 50 minutes. The *Reading & Writing Program* had a focus on comprehension of English texts. Ranging from reading and writing books to card games, the activities in this program focused on learning texts. These learning activities often overlapped with components to those of Short-Program, as the pedagogical policies for all the programs were set to provide students with 'fun time' while EAL was a means of instruction and communication at LVM. Art activities were often rationalized as a means for EAL script learning, as drawing and writing could share the same materials for use. The ESP (*Elementary School Program*) was for the children at Grades 1 to 6, where the students were required to have a certain level of EAL proficiency in order to be enrolled. The pedagogical approach was self-directed and inquiry-based. LVM was flexible: some children were able to be enrolled in this program at the ages of 4 and 5, and some students stayed in the program until the end of their 9th grade. In ESP, students enrolled at least 2 hours a week, and normally enrolled 4 to 6 hours per week. The focal participant children in this doctoral study were dominantly from this program. Many of the students in this program were those who had graduated the preschool division of the school, and those who had entered a weekly-lesson program in the first year of LVM. The preschool division held an average of 15 students, aged from 18 months to 6 years old. With up to 8 students per class per day (up to 10 from 2017), each student came to school 2 to 5 days a week. It started at 7:45 am, ended at 2 pm, and continued with after-school childcare up to 6 pm if needed. The school also had the *Adult and High School Student Division* to accommodate student needs, ranging from conversational EAL to supporting studying EFL as a school subject.

The LVM's educational objectives were to raise awareness and competency in interculturalism and multilingual literacies, in a context where EAL was given focal

attention. The educational policies at LVM put emphasis on authentic linguistic and cultural resources. The following present 1) the "Message" co-written by the founders in August 2013, and 2) a revised text in December 2014, both of which represent the core value of their overall practice, and show how they have evolved over a short period of time. These messages were originally written in English, and available on the website of the school:

1)

"English is always there with fun." Learning a language for us is not a mere process of acquisition, but a holistic human development. Thus, for children, providing a place for fun comes first. Our educational philosophy comes from such a combination of humane beliefs embedded in the social practice of child development, held by the founders.

Our passion for such education never stops. We have been educating ourselves through, for example, visiting Reggio Emilia, Italy for their profound ECE philosophy, obtaining current knowledge and praxis required in ECE licensing in BC Canada, and continuous learning at professional level at world-class universities. We also maintain our vision at a local level, by conducting research at a local public school in Tokyo. We believe that educators should keep evolving themselves, and share their expertise with parents. We would never be satisfied with what we can do now. By maintaining views of children and parents at the heart of our practice and our very minds, we will go forward.

Such motivation of ours is now in practice in the way we promote domestic as well as international education. We have affiliation with local Canadian children's programs in BC over the years; we carry out parental discussions opportunities and workshops to contribute to their needs.

2)

"English can always be there with fun." For children, providing a place for fun comes first. Our educational philosophy comes from a combination of humane beliefs embedded in the social practice of child nurturing and relationships with sociocultural ideas around us. We see and hear English everywhere now. It is

getting easier for us to help children rationalize their own learning since we have more and more access to them. Or, it may be that we can simply try to pay more attention to and realize how much we are actually surrounded by English and other languages now. Or, we gain more access to the same resources by improving our pedagogical approaches and competency. In any event, learning a language for us is not a mere process of acquisition, but a holistic human development in the society. This human development is happening in this globalized era. Multiculturalism is ever becoming important. In this multicultural world both globally and locally, social perspectives and individual perspectives on each child are inseparable, in the same manner as culture and language are inseparable.

Our passion for such education never stops. We have been educating ourselves through, for example, visiting Reggio Emilia, Italy for their profound ECE philosophy, obtaining current knowledge and praxis required in ECE licensing in BC Canada, continuous learning at a professional level at world class universities such as Harvard for general educational practices, and doctoral level inquiries at a Canadian university for educational sociolinguistics. We also maintain our vision at a local level, by conducting research at a local public school in Tokyo. We believe in long-life professional development, and the need to share educational goals and expertise with parents. We would never be satisfied with what we can do now. By maintaining children and parents at the heart of our practice and our very minds, we will always go forward and improve.

Such motivation of ours is now in practice in the way we promote domestic as well as international education. We have gained affiliations with local Canadian children's programs in BC over the recent years. Authentic and natural experiences in an English speaking country will be a huge asset in language learning. We carry out parental education opportunities and workshops to contribute to communal needs.

[Artifact taken from the school website]

By looking at the conceptual shift in the two years, it is evident that the attention to local resources has appeared more and more explicitly. Those resources were believed to

enhance learners' motivation and awareness of their learning. This vision was very much inspired by current developments in early childhood principles and practice. In particular, pedagogical documentation (or pedagogical narratives, more recently), inspired by Reggio Emilia approach, was a core practice. The founder teachers visited childcare centres and Reggio Children in Reggio Emilia, Italy, and were actively exploring application of their pedagogical principles and implications at LVM. LVM's view on pedagogical documentation were most appropriately represented by what MacDonald (2007) states:

> Pedagogical documentation is defined as both content and process involving the use of concrete artifacts in the form of audio recordings, photographs, examples of the children's work, and collaborative re-visitation, interpretation, and negotiation by the protagonists (children, teachers and parents) to promote dialogue and reflection. (p. 233)

Artifacts such as photographs and written texts were often major components of the pedagogical documentation. The documentation was done in other modes such a narrated video documentary, and children and teacher's picture book that were jointly made. As will be shown in the methodological section of this thesis, pedagogical documentation also inspired our data collection (MacDonald, 2007).

At LVM, Content and Language Integrated Learning (CLIL) (Coyle, 2008, 2018; Coyle, Hood & Marsh, 2010) was conducted within the principles of plurilingual education (Moore, Hoskyn & Mayo, 2018). The infusion of "a plurilingual perspective and CLIL/KLIL (Content/Knowledge and Language Integrated Learning) approach into […] interactive activities and the development of multiliteracies" (p. 43) provided the pedagogical environment to promote learning and awareness of cultural and linguistic diversity (Melo-Pfeifer, 2015; Nikula, Dafouz, Moore & Smit, 2016). My investigation has also taken place in the classroom. Moreover, CLIL is often seen in a perspective that it is an advantageous pedagogical approach for improving foreign language competences (Lasagabaster & Ruiz de Zarobe, 2010; Mehisto, Marsh & Frigols, 2008). At LVM, CLIL emerged and was enriched and sustained through a conscious plurilingual approach to EAL learning, which was developed as a core principle for the learning English, the development of multilingual and multimodal literacies, as well as to construct content-knowledge and to promote intercultural understanding and awareness.

2.3. The Plurilingual Quality of Japanese as a Complex Writing System

The Japanese language system is very different from that of English, from letters, lexis to syntax. The Japanese language system utilizes three distinctive types of scripts: Kanji, Hiragana, and Katakana. Some relevant characteristics of the language system shall be described here, since it is critical for the readers of this study to have a fundamental understanding of the participants' first language. Written Japanese embraces a plurilingual quality, as it uses a combination of logographic kanji, which are adopted Chinese characters, and syllabic kana: hiragana and katakana. It also uses Arabic numerals in horizontal texts, and Japanese numerals in vertical texts, as well as roman letters to help the pronunciation of unusual words. Learning to read and write in Japanese is therefore an endeavour that involves cognitive flexibility, and creative learning strategies. At the same time, because the Japanese writing system shares components with logographic and syllabic/alphabetical systems, it should also be considered as an interesting bridge to learning other languages. In the following paragraphs, I briefly describe some main features of each of these three systems: each specific nature in scripts as well as semantic functionalities.

Hiragana is a phonetic syllabary. In public education, Japanese children are usually taught Hiragana first, and gradually the other two. It is usual to see young children write all the sentences in Hiragana only. By the end of 3rd grade, they should have a good sense of the all three systems, while learning of Kanji lasts throughout one's lifetime. Katakana and Kanji are all representable in Hiragana, and understandable to certain extents. Kanji shares similar structures with Chinese, both for scripts and semantics. 'Kan' means Chinese, and 'ji' represents written letters or characters in Japanese. Most Kanji characters are intelligible for Chinese and Japanese readers.

While Kanji shares semantic characteristics with written Chinese, Kanji characters also display distinctive features. Thus, the mere visual access to a Kanji character provides a Japanese speaker the meaning of the character. In other words, even if one does not know how to pronounce a certain Kanji character of a word, it is possible to understand the meaning of the character and the whole word written in Kanji characters. Kanji usually can be read two ways. On-yomi (音読み) is a way of pronouncing the characters based on old Chinese pronunciations. (音/'on' means

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'sound'; 読み/'yomi' means 'read'.) Kun-yomi (訓読み) is a way of pronouncing the characters based on old Japanese pronunciations. The latter is created through a process of the semantic oral expressions in Japanese having been assigned to Chinese characters that share the same meanings. Thus, for Japanese speakers, even with the same Kanji characters, semantic access is more difficult on On-yomi, but easy on Kun-yomi. This is especially because there are numerous Kanji characters that have same On-yomi. Hiragana, a component of the Japanese written system, is a syllabary with a phonetic lettering system. Thus, each character in Hiragana is not comprehensible out of context. However, when one whole word is written in Hiragana, the meaning of the word is comprehensible by a matching process between the sound and the Kanji script of the word. This process is possible, as every syllable of every Kanji character corresponds with a Hiragana character. Katakana bears distinctive functions as it is used to write 'foreign words' (loanwords). Each Katakana character functions as a syllable in the same manner as Hiragana. Japanese speakers assign Japanese syllables, thus Katakana characters, to each foreign word by opting closest sounding syllables in Japanese. In terms of roman letters and Japanese syllables, Japanese speakers learn the correspondence chart that shows how each Hiragana or Katakana character is converted into roman letters of the closest phonetic values. Thus, when reading written English words, Japanese speakers apply Japanese syllables that have the closest sounds. They estimate the closeness and make decisions of the conversions between possible sounds of the written English letters and Japanese syllables (written in either Hiragana or Katakana characters). Reversing this process, Japanese speakers can write words in English, that is, roman letters, from listening to them by applying the linguistic knowledge of the closest Japanese syllables to the pronunciation of the word in English. Thus, it is often observable that Japanese speakers spell English words incorrectly, but the words has sets of roman letters to express Japanese syllables (e.g. hearing a word: passport, then writing "pasupouto"). In the course of English language learning, these skills can often be mixed (e.g. listening a word: passport, then writing "passpooto"). Since Katakana and roman letters correspond with rules in Japanese, and roman letters are often seen as English letters or English language itself, learners' cultural awareness of Katakana and English letters is personal, as well as based on the linguistic rules of Japanese. Therefore, learning to write Japanese is a very complex experience for each learner, as well. How to read/be read, and choices of the written system used in different social interactions all depend on the learner's repertoire of knowledge and skills of the

three writing systems on top of the roman letter system of Japanese and the alphabet system of English, and their interpretation of the social situation.

Kallen and Dhonnacha (2018) summarize below the complex nature of the Japanese writing system well:

> Kanji (the pictographically derived system based on Chinese orthography), Hiragana (a phonetic syllabary used to spell out Japanese words without using Kanji and to represent certain grammatical features of the language) and Katakana (a second, visually distinct syllabary generally used for non-Japanese loanwords). The Roman alphabet (referred to as Ro-maji) is also used for transliterations of Japanese. (p. 22)

The example below illustrates the intermixing of the various scripts in written Japanese:

> I study English with LVM teachers in Canada. (I/私は, study/勉強します, with/と一緒に, teachers/先生, in/で, Canada/カナダ)

> 私は、カナダで LVM の先生と英語を勉強します。

Most words can be written using any script. For example, 'blue': あお (Hiragana)，　アオ (Katakana), 青(Kanji). All three are pronounced 'ah-oh' as one of the closest choice sets in English. But it is unusual to write 青 ('blue' in Japanese) in Katakana, as it is not a word borrowed from another language. In the mixture, as seen in the sample above, if the three systems are concurrently used, a Japanese sentence does not have spaces between words, when it is written. This is normal in daily writing. However, as seen in an example in the following section, if it is written only in Hiragana, which is often seen in children's picture books, words are separated with spaces, in the same manner as in English.

All three scripts are normally used together when writing in Japanese. This fact plays a critical role when children are exposed to English (or another alphabetical language) or to written Chinese. Usually, children can make sense of basic Chinese sinograms if they have been exposed to them as Kanji in Japanese. Pictorial constructs and their meanings will be almost the same, but characters will be used and pronounced differently in Japanese and Chinese. Multilingual resources can thus be interpreted by Japanese children in their own ways because of the intrinsic plurilingual quality of the

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Japanese written system itself, provided that children are encouraged to take risks in their learning, and use their knowledge of written Japanese in creative ways. This unique set of Japanese scripts has been studied in many contexts such as linguistic landscapes, and Japanese national ideology of language use and cultural norms (Backhaus, 2007; Barrs, 2015; Kallen & Dhonnacha, 2018; Powell, 2019). However, the plurilingual quality of Japanese language alone seems not to have been discussed widely in scholarship, while many scholars explore Japanese language acquisition of Chinese and Korean speakers, especially with attention to Kanji script of Japanese (Machida, 2001; Suzuki, Shimizu, Shibuya, Nakamura & Fujimura, 2019; Yamato, Tamaoka, Xiong & Kim, 2017). At a theoretical level, the following account by Piccardo (2013) seems to represent my view the closest:

> A human language is not a closed and homogeneous "mono-system"; it is rather a unique, complex, flexible dynamic "polysystem,"a conglomerate of languages constantly moving and overlapping internally and reaching other languages externally (Wandruszka, 1979, p.39). As Wandruszka suggested, "already in our mother tongue we are plurilingual in all the colours of the sociocultural spectrum. Therefore it is also difficult to say what exactly our own personal language is, what constitutes the individual use of language of each of us" (1979, p. 38, my translation). (p. 605)

I see the ideas of being already plurilingual in our mother tongue critical in my study. All the repertoires of children's languages, not limited to linguistic ones (i.e. Hundred Languages of Children), are uniquely providing a colourful learning practice where the children navigate their own compasses for learning EAL. Piccardo (2013) further claims:

> Overcoming the monolingual disposition, so widespread especially when it comes to the teaching of such a "global" language as English, requires considerable effort. This effort is worthwhile because adopting a plurilingual lens would help both learners and teachers situate their efforts in a much wider perspective. Mastery of English would not be the sole objective, but rather one specific aim within a broader perspective of language education and personal development in the broad sense. (p. 610)

The following example taken from Haseyama, Moore and Kato (2017) enlightens the interlinguistic and plurilingual nature of Japanese in the context of this study.

> Because of the particularity of written Japanese, it is often not too difficult for Japanese travellers arriving in Vancouver to make sense of trilingual signage, even when English words lack transparency for them. While the sign for a washroom for men is not difficult to get in English (if only

because of the pictogram), it presents a good illustration of the possible interlinguistic bridges written Chinese offers for Japanese readers. Washroom for men is 男 in Chinese, 男性 in Japanese (literally, 男 a man; 性 gender). A little more opaque is the sign for Ground Transportation, which reads 地面交通 in Chinese, while 地面 means ground and 交通 means traffic in Japanese. Japanese readers would read the sign as indicating Ground Traffic, a strange expression in their language, but still comprehensible. (p. 6)

Photograph 1.
A multilingual sign
at the Vancouver International Airport

Photograph 2.
A washroom sign
at the Vancouver International airport.

Figure 2.1.   Multilingual signs at Vancouver International Airport (Haseyama, Moore, & Kato, 2017, p. 6)

Katakana is usually used for presenting foreign words in Japanese (loanwords), maintaining their sound identifiable to each foreign word for Japanese speakers, yet transformed to fit in the Japanese language system in both sound and script. Before discussing Katakana, it is important to know the relative system of Japanese scripts and sounds. In Japanese, each character (except in Kanji) has a single corresponding sound. (There are a few exceptions, however.) The sounds of combined characters rarely change from those when they are pronounced independently. Most of the Hiragana/Katakana characters have a distinctive sound consisting of a single consonant followed by a vowel. Let's take 'blue' again as an example, with another words: girl's name 'Aoka' and 'mom' in Japanese.

あお　sounds "ah-oh": あ sounds 'ah', and お sounds 'oh'. Thus, the following Japanese name of a girl: あおか sounds Ah-oh-ka (か＝ka). Shuffling the characters, おかあ ('mom' in informal Japanese) sounds oh-ka-ah.

*Usually, Japanese do not put 'h' after a vowel in Roma-ji writing. Only to differentiate the pronunciation of it form 'a' and 'o' as individual letters in English, 'h' has been placed on each, which makes the sound closer to that of Japanese.

For example, アルバム sounds Ah-lu-ba-mu, meaning 'album'. Names of people from foreign countries are transformed in the same manner. For example, 'Danièle' is into 4 characters: ダニエル, sounding 'dah-ni-eh-lu'. One sentence in English could be entirely written either in katakana or hiragana. The use of roma-ji, though, would help readers to know how to sound the words.

	"I	study	English	at	LVM."
(katakana)	アイ	スタディ	イングリッシュ	アット	エルブイエム
(hiragana)	あい	すたでぃ	いんぐりっしゅ	あっと	えるぶいえむ
(Sounds/Ro-maji)	ah-i	su-ta-diee	in-gu-li-shu	ah-to	e-lu-bu-ee-e-mu

(Translation in ordinary Japanese expression; mixture of the three scripts) 私は LVM で英語を勉強します。

This example illustrates that those Katakana and Hiragana expressions are readable independently, but are simply only the best possible choices for correspondences in sounds available in Japanese to English sounds when these are transformed into Japanese systems in terms of 'sounds'. Meanings are estimated and understood by utilizing one's repertoire of pragmatic linguistic and content knowledge of Japanese and other languages. In this study, such a way of reading of a foreign (English) language is referred as Katakana-yomi. Even if a Japanese language user does not understand English, they can still pronounce the word reading the Katakana letters. They will be able to sound the word, even without understanding its meaning in English.

Some studies such as Tumbull (2019) look into translanugaging practices in Japanese society, claiming that Japanese people fail to recognize their own practice as such. Exploring the Japanese usages of Katakana script may be key for such discussions. The relationships between 'foreign-ness' and Katakana are also strong at the level of cultural perceptions. The following image (Figure 2.2.) is an advertisement of a beer on a train. A famous American Hollywood actor is saying 'feels good' in Japanese (kimochi-ii). The expression is written in Katakana (キモチイイ), which is rare to see when it is expressed by Japanese people. We normally write '気持ち良い' (mixture of Kanji and Hiragana). Besides Roman alphabet (Roma-ji) used to present Japanese terms, Katakana presents imageries of western originated or styled matters (Kallen & Dhonnacha, 2018). Thus, in this case, although the actor does not speak Japanese, it seems he does in the printed text so as to be accessible to a Japanese reader. Yet, the use of Katakana adds foreignness to the expression, but the expression is kept in Japanese. In other words, Katakana works as a bridge, allowing to both accentuate and decrease the actor's foreignness by allowing Japanese readers to understand the meaning of the message. In terms of the translation above, 'wine' is usually expressed orally as 'wah-i-n' and ワイン in Katakana script (loanword, with the close sounds to those of English) in a normal Japanese sentence. This means that such a term is mostly written in Katakana, as it is regarded as an imported word to express a culturally imported item. This represents the Japanese cultural ideology of perceiving wine as coming from foreign countries. However, if a wine is made in Japan, in rare but some cases, Hiragana will be used on the label to emphasize that it is made by a Japanese manufacturer (Figure 2.3.). It may also appeal to a particular body of consumers, such as elder consumers who might have less personal knowledge, access and/or attachment to foreign languages. In other words, the use of Hiragana can shorten cultural distance to Japanese audiences.

Figure 2.2.   A poster of an advertisement for a beer with a male Caucasian Hollywood actor. *Kirin Tanrei*. From *Kirin Homepage*, by Kirin, n.d., www.kirin.jp

Figure 2.3.   A wine bottle label (赤＝red / わいん=wine) in Kanji and Hiragana. From *Yokohana Shuan Homepage* by Yokohhama Shuhan, n.d., http://yokoyamashuhan.co.jp/

2.4. Summary

This chapter illustrated the national and local research context of this doctoral investigation (macro and micro contexts). I first described EFL education in Japan. I then described the specific context of EAL education at LVM International School (the research site). The chapter illustrated how local practices at the research site mirror and diverge from educational trends of EFL education in the public system in Japan. I argued in this chapter that while public EFL education mirrors Japanese national ideology as well as moving forwards in terms of communicative EFL education, the international school (the research site) adopts different practice and deploys an educational vision that is explicitly oriented towards international mobility, intercultural awareness, and plurilingualism. The school favours a holistic view of learning, where Japanese, English (and potentially other languages) are not concurrent but all support literacy development and content learning. Lastly, the complex nature of Japanese language was illustrated in order to provide the readers with a common language to the analyses in this study.

In the next chapter, I will present the conceptual framework of the thesis: Plurilingualism, Plurilingual and Pluricultural competence; Multi- and pluriliteracies; Linguistic Landscapes as walking narratives in education; Content and Language Integrated Learning (CLIL); Hundred Languages of Children; and Miyazakian Dialogic Pedagogy.

Chapter 3.

The Theory and Practice of Plurilingualism in Action

This chapter illustrates the theoretical constructs that frame this study and is organized in four parts. The first section offers a discussion of how plurilingualism is conceptualized in this study, with a special focus on the theoretical-pedagogical nature of plurilingualism (Marshall & Moore, 2018). The second section centres on the concepts of multimodal and multilingual literacies (Gee, 2015, 2000; Kalantzis & Cope, 2013; New London Group, 1996; Street, 2002, 2012) or what Dagenais and Moore (2008), and Molinié and Moore (2012) refer as pluriliteracies, in relation to the participants' language learning practices. The third section will explore linguistic landscapes as a sociolinguistic and pedagogical framework to understand and support language learning, literacy development and intercultural awareness (Dagenais, Moore, Sabatier, Lamarre & Armand, 2009; Krompàk, Faruggia & Camilleri Grima, 2020; Moore & Haseyama, 2019). Closely connected with the study's methodological paradigm, the study of linguistic landscape, constructed as (plurilingual) walking narratives (Ingold & Vergunst, 2008; Pink, 2008a, 2008b), is the central theme of the observed practices of the participants in this study. In the fourth section, I shall focus on the approach of Content and Language Integrated Learning (CLIL) infused with plurilingualism (Moore, Hoskyn & Mayo, 2018; Hoskyn & Moore, in press; Moore, 2021). Lastly, I will discuss two educational theoretical frameworks: the Reggio Emilia 'Hundred Languages of Children' approach (Edwards, Gandini & Forman, 1998), and Miyazakian dialogic pedagogy (Miyazaki, 2005, 2009, 2011, 2013) that are particularly important to explain the educational vision and practice of the school where the study took place. The research methodology of this study favours the educational observation and analytical tool of pedagogical narration/documentation in classrooms, as inspired by a Reggio Emilia approach. This observation and documentation practice in teaching and learning at the research site is dialogic in nature. Dialogues frame the children-adult joint inquiry of unknown questions (Miyazaki, 2013). The data collection and analyses themselves are also an embodiment of the educational practices at the research site. The conceptual construct of *Hundred Languages of Children* underpins the school's educational practices - the focus of this study, the research processes, as well as the analytical discussions. In other words, in

this study, the employed theoretical framework is pedagogical, and the framework also works as part of its methodology (See Chapter 4 – Qualitative Research Methodology and Data Collection.). It is my intention to illustrate that through these theoretical lenses, I will be able to explore new possibilities for plurilingual education in CLIL and TEFL/TESL pedagogies.

3.1. Plurilingualism, and Plurilingual and Intercultural Competence

With more than three decades of scholarly exploration, plurilingualism has been reinforced and has enhanced its focus on individuals as loci and actors of social contacts (Coste, Moore & Zarate, 1997, 2009). Many Japanese scholars have explored the contextualization of plurilingualism in the scholarly landscape of Japan's educational sociolinguistics (Fukushima, 2010, 2011; Odaira, 2010; Himeta, 2015; Nishiyama, 2010; Ozeki & Kawakami, 2010); however, applications of this framework as a theoretical-pedagogical lens (Marshall & Moore, 2018) in content-based English language education has not been much explored, especially from a qualitative perspective. Also, we still know little about how children make sense of their multilingual repertoires and navigate diverse written systems (Moore, 2010).

In terms of the terminological shift from multilingualism as the study of societal contact to plurilingualism as the study of individual's repertoires and agency in several languages (Moore & Gajo, 2009), the Council of Europe (2001) suggests:

> Plurilingualism differs from multilingualism, which is the knowledge of a number of languages, or the coexistence of different languages…. Beyond this, the plurilingual approach emphasizes the fact that as an individual person's experience of language in its cultural contexts expands, from the language of the home to that of society at large and then to the languages of other peoples. (p. 4)

> [...] he or she does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact. (p. 4)

> [...] in a person's cultural competence, the various cultures (national, regional, social) to which that person has gained access do not simply coexist side by side; they are compared, contrasted and actively interact to produce an enriched, integrated pluricultural competence, of which

plurilingual competence is one component, again interacting with other components. (p. 6)

Since when this terminology was defined by Coste, Moore and Zarate in the mid 1990s, these thinkers have further explored the importance of plurilingualism in its philosophical construct and application. According to Marshall and Moore (2018), plurilingualism and plurilingual competence are about practice of individuals making choices in contact of social situations, where they argue that plurilingualism "describes sociolinguistic phenomena in contact situations" (p. 21). However, providing thick description (Geertz, 1973) of highly complex multilingual situations is challenging. In this thesis, I engage with multiple perspectives as much as I can with an attempt to capture and represent participants' "sociolinguistic phenomena in contact situations" (Marshall & Moore, 2018, p. 21). On the other hand, favouring one perspective over the others will provide writers and readers with a clearer view of the phenomena at stake, but with a risk of essentializing complex inter-relations. In this study, I adopt the view defended by Marshall and Moore (2018), and Moore and Gajo (2009) that personal repertoires of learners' linguistic and cultural competences should be understood and analyzed within a particular ecology and in relation to the social contacts and contexts where they emerge and develop. Without the sociality of learners' competences, their accounts do not exist. This logic makes plurilingualism as a preferable pedagogical lens (Lau & Van Viegen, 2020) for this study. As Marshall and Moore (2018) emphasize:

> The holistic conceptualisation of plurilingual and pluricultural competence emphasizes the interconnectedness of linguistic and cultural repertoires and the agency of individual as learners, its situatedness within an ecology, its sensitivity to changeable conditions and dynamic aspects over time, along life paths and social trajectories, and constraints and opportunities in educational contexts. … Through this lens, a person's languages and cultures are not viewed as separate and compartmentalised but instead are seen as interrelating in complex ways that change time and circumstances, and which depend on individuals' biographies, lived experiences, social trajectories, and life paths. (p. 22)

Each learner's personal repertoire of linguistic and cultural knowledge and skills is highly dependent on learners' lived experiences and social trajectories. Awareness of these trajectories and of their influence in the learning process may become significant assets for the research participants, so they can construct their own understandings of the learning resources, develop inquiry skills, and become empowered language learners. These individual complexities are given focal consideration in this study in terms of

pedagogical practices. Particularly, "[u]sage of the term plurilingual also carries the idea of a theoretical-pedagogical lens through which educators analyze teaching and learning spaces" (p. 22). Marshall and Moore (2018) further add that "Plurilingualism, whether a descriptor of individuals' multi-language interactions, or as a theoretical-pedagogical lens, is also about competence" (p. 22). This competence reflects complex, dynamic and interwoven practices of children learning and exploring EAL and societal knowledge, and concerns through a multiperspectival lens (Moore, Oyama, Pearce & Kitani, 2020).

This study follows Japanese children and educators who have been in constant motion locally and globally, in terms of their EFL/EAL learning and teaching. Looking at the participants' competences will provide a critical lens for analyzing sociolinguistic phenomena in contact situations, over a range of diverse geographical and cultural locations (in this study, in and outside the classroom, and in Japan and in Canada). Consequently, these phenomena are illustrated as translocal and transnational due to the unique transcultural and *pluri/translingual* (i.e., multiple foreign languages and multiple scripts in Japanese) practices of the participants across locations and across the two countries. In her discussion of plurilingualism in global mobility, Piccardo (2013) expresses the following view:

> The shift from a behaviorist paradigm to seeing language as cognitively developed (Garcia & Flores, 2012) and socially constructed (Lantolf, 2011) foregrounds the understanding that learning occurs when a new reflective, active process takes place and information can be linked to already existing knowledge. The mother tongue(s) is/are not excluded from this process: every (new) language acquisition modifies the global language competence of individuals and shapes their linguistic repertoires. In turn, errors are no longer seen as pure by-products of interference but also as a way of progressing. (p. 601)

The process of plurilinguals with and within Japanese language plays a critical role in understanding the children's EAL literacy development in global motion. With the previous discussion on the nature of plurilingual and pluricultural competence as a single interwoven concept in mind, not only the repertoire of linguistic knowledge, but also their cultural knowledge and skills should be taken into consideration for analyzing EAL literacy development in and for learning.

3.2.   Multi- and Pluriliteracies

In this thesis, I adopt a sociocultural perspective on literacy drawn from the New Literacy Studies (e.g. Gee, 2000, 2015; Street, 2002, 2012). In particular, the authors developed the concept of Multiliteracies. According to New London Group (1996):

> Multiliteracies, according to the authors, overcomes the limitations of traditional approaches by emphasizing how negotiating the multiple linguistic and cultural differences in our society is central to the pragmatics of the working, civic, and private lives of students. The authors maintain that the use of multiliteracies approaches to pedagogy will enable students to achieve the authors' twin goals for literacy learning: creating access to the evolving language of work, power, and community, and fostering the critical engagement necessary for them to design their social futures and achieve success through fulfilling employment. (p. 60)

Multiliteracies provides a framework to holistically understand how learners gain access to knowledge. The access to social knowledge is key in pedagogical inquiry, as learners are empowered through this lens to interact, understand, negotiate, and make meanings of the world around them. In this study, it provides a critical observation lens to understand how the children explore their linguistic and non-linguistic resources together during their inquiries of multilingual communities. It also informs how the educators try to co-construct their educational outcomes with the children on both EFL and content learning for the raising of critical thinking and awareness.

The New London Group (1996) introduced the terminology of multiliteracies in the era of globalization and innovation to better accommodate the tremendous changes in peoples' mobility and their access to new technologies. Linguistic and cultural diversity, and the need to understand multimodal ways to construct literacy underpinned the development of the multiliteracies perspective in educational theory. Situating meaning making in varied social contexts, the multiliteracies perspective is a powerful analytical lens for the development of new teaching-learning practices. It accommodates learner's individual needs and unique repertoire of linguistic and cultural knowledge and skills in their situated practices. Situated practice in education as 'experiencing' (Cope & Kalantzis, 2000, 2009, 2015) provides a lens to understand how individuals may navigate their own existing knowledge through a new situation and social interactions. From written, oral, visual, audio to tactile, the pedagogical framework of multiliteracies offers new ways to see how multimodality is a crucial component of meaning making

(Cope & Kalantzis, 2000, 2009). This multimodality of meaning making is critically valued to accommodate the social change of communication technologies and the growing cultural diversity of our modern societies. Children are constantly making use of multiple modes of expressions.

The Multiliteracies framework also provides a critical stance to view literacy not only as multimodal, but also potentially multilingual (Martin-Jones & Jones, 2001). Martin-Jones and Jones (2001) argue that the development of home and school literacies, often in different languages and various written systems, should be seen along a continuum and not as separated. Their work echoes Cummins' three decade-long views on multilingual education, and Grosjean's (2008, 2010) holistic understandings of bi-/multilingual repertoires as unique systems of highly inter-related components (see also Lüdi & Py, 2009).

Sharing these views, and valuing multimodality and multilingualism in literacies, this study takes a sociolinguistic stance favouring 'plurilingualism as practice' (Marshall & Moore, 2018). As plurilingualism emphasizes, an individual's repertoire of languages and cultures is influenced by social contacts, and each individual's personal experiences in these multiple social contexts. In this view, individual's literacies are viewed as social practices tightly tied with personal values and beliefs.

> Literacies are social practices: ways of reading and writing and using written texts that are bound up in social processes which locate individual action within social and cultural processes. These practices are partly observable in specific events, but also operate on a socio-cognitive level. They include the values, understandings, and intentions people have, both individually and collectively about what they and other do. (Martin-Jones & Jones, 2000, pp. 4-5)

In connection to Multiliteracies, multimodality aspect of the idea will also be guiding this study. According to Brooks (2017):

> Drawing supports the movement from simple spontaneous concepts to more complex concepts and plays an important role in promoting higher mental functions. When drawing is used in a collaborative and communicative manner, it becomes a powerful meaning-making tool. When drawing is recognized as a meaning-making process, supporting drawing then becomes central to the teaching and learning of young children. (p. 25)

This multimodal meaning-making process in teaching and learning of young children becomes more critical when the children are EAL learners. According to Richards (2017):

> English language narrative and illustration matching is a complex task, especially for children with English as an additional language (Peng et al., 2006) when the story is not their own…drawings provide powerful means of expressing important social issues, facilitating child-adult and child-child interactions and increasing a child's sense of belonging and well-being. (p. 142)

Drawings are also an informative means of knowledge construction and communication in this co-investigation amongst the participants and me. Melo-Pfeifer (2015) illustrates the benefit of 'visual narratives' as an effective data collection tool as "drawings show how children make sense out of the world" (p. 201). Furthermore, according to Melo-Pfeifer (2015):

> "the collection of 'visual narratives' (Melo-Pfeifer & Schmidt, 2012; Pietikäinen & Pitkänen-Huhta, 2013) has proved to be a useful tool to gain access to children's representations and imagery about multilingualism, in general, and their linguistic resources, ..." (p. 198).

This enriched learning environment facilitates and promotes critical inquiries on social issues and knowledge by sharing children's stories as communication instrument (Gallas, 2003). When storytelling concurrently occurs along with drawing processes, they as a whole create a unique mode where children can explore English literacy and multicultural resources with a sense of security, joy, wonder and excitement. With these emotional, personal and lively processes, what I was seeing as the pedagogical documentation was actually not a mere documentation, but a collection of alive, flexible, reflective, emotional, shared narratives.

3.3. Linguistic Landscapes as Walking Narratives in Education

Linguistic landscapes have been explored in many sociolinguistic urban studies and school environments, including in Japan (Backhaus, 2006, 2007; Backhaus, Barn, & Extra, 2008; Gorter, 2006; Gorter & Cenoz, 2008; Inoue, 2000; Krompàk, Faruggia & Camilleri Grima, 2020; Masai, 1972; Someya, 2002). Amongst this body of inquiries, Wetzel (2010) proposes "to look at these signs in terms of narrative – to examine their

relationship to the reader and to notions of language as praxis" (p. 325). The following is her socio-semantic analysis on signs and posters in Tokyo, with some original images.

> Another commonly observed formal feature of Japanese signs and advertisements is that they are much more likely to use a hortative (-masho¯, 'let's') than an imperative form (as might be expected in an English sign) to elicit behavior or consumption from readers (see Figures 3 and 4). This even extends to cannibalizing English morphology such as 'Let's' to get readers to patronize a company (see Figure 5). (p. 325)

Figure 3.1. FIGURE 3. (Wetzel, 2010, p. 327)

> Japanese signs that use a hortative (-masho¯ 'let's'). On the left, discouraging train users from running on the platform and into the train, '[It]'s dangerous so let's stop galloping onto the train.' On the right, an advertisement for a magazine named Biteki ('Beautiful'), 'Let's live Beautiful-ly'" (p. 326);

Figure 3.2.   "FIGURE 5. A sign for visitors to Tokyo that uses English 'Let's' to exhort readers use the tour company" (Wetzel, 2010, p. 327).

This work of Wetzel is fundamentally informative for analyses of the ethnographic nature of the co-investigation I undertook in this study. Nevertheless, the studies above are not grounded in education research, and they do not make use of the linguistic landscape as a pedagogical tool (Moore & Haseyama, 2019).

In this study, on the other hand, I adopt an educational stance on the study of linguistic landscape (LL) as ways to infuse a plurilingual approach to CLIL in English, and to raise (multimodal and multilingual) literacy development and intercultural awareness in and outside the classroom, and across social contexts (Dagenais, Moore, Sabatier, Lamarre & Armand, 2009; Moore, Hoskyn & Mayo, 2018; Moore & Haseyama, 2019). This approach also stems from Dagenais et al. (2009), who claim that 1) the study of LL empowers the awareness of children to understand the world they live in:

> we emphasize how young children are social actors who have their own take on the places they live and construct their identities accordingly. (p. 254),

and 2) that the study of LL is both a pedagogical framework and a research tool, for researchers, practitioners and learners (I will discuss this point further in the methodological chapter):

We also describe how they co-construct representations of languages, language speakers and language learning in language awareness activities. As well, we investigate how aspects of the LL can serve both as research and pedagogical tools in these activities. (p. 259)

In this study, language and intercultural awareness, and co-construction of learning experiences are pivotal, closely related to the epistemology of the participants' lived places and learner identities as part of themselves as social actors. This how-to-know in the participants' EAL learning is deepened by the plurilingual pedagogy enacted at LVM. Dagenais et al. (2009) further elaborate:

In our study, children are ever-changing actors, whose reading of the city may be below awareness and deeply embedded in their own experiences, for as Scollon and Scollon (2003: 15) argued, " . . . although it is strongly debated just how much agency (active, rational, conscious intention) any social actor might have in any situation, the position we take is that in most cases our actions are only vaguely purposive and conscious, and almost always they are multiple and complex." Approaching the LL through critical pedagogy enables us to capture and transform awareness of cities in children' s eyes. Following Bertucci' s (2005) call for pedagogy based on students' experiences, such activities take into account their out-of-school lives, their own values and perceptions. (p. 266)

Shifts of awareness in children are crucial aspects in this study. I see linguistic landscapes as walking (ethnographic) pedagogy, where walking is a way of knowing (Pink, 2009; Pink, Hubbard, O'Neill, & Radley, 2010). In this sense, it is evident that the analytical lenses and methodological approach of this study are interconnected (See 3.6. Miyazakian dialogic pedagogy, 4.2.1. Classroom ethnography, and 4.2.2. Visual (walking) ethnography.). I will discuss how children navigate and make sense of mobile resources available in their linguistic landscapes, and how they navigate their experiences in and out of the school, and across worlds (in Japan and Canada) in this study.

As just discussed above, I see a classroom as a critically important space of the world where the children and I are walking through LL pedagogy. Sayer (2009) claims that LL pedagogy helps interweave classroom lessons and the world beyond the classroom through learning content, and "it allows students to think creatively and analytically about how language is used in society and become more aware of their own sociolinguistic context" (p. 153). With this pedagogical resource, the participants and I

become both sociolinguists and ethnographers together. Sayer (2009) further explains his view on LL pedagogy:

> A constructivist approach to education in other content areas strives to have the student approach the problem as a professional would, whether it is to take on the writing process as a writer would, or to approach a problem in the natural world as a scientist would. The linguistic landscape project compels the student to see the world through the eyes of a sociolinguist, who questions how and why people use language differently according to different social identities or purposes. This is constructivist in the Deweyan sense because students are engaged in concrete, experiential learning, where their understandings of the topic are built 'bottom-up' or inductively from their own exploration. Clearly, this perspective also underlies approaches in ELT that promote learner autonomy through the use of student-centred activities. (p. 153)

With the participant children being no exception, EAL literacy development is co-occurring with content learning. For new linguistic functions and concepts to be introduced in learning English, the linguistic knowledge is often presented as embedded in culturally unique contexts (e.g., North American culture, international trading practice). This LL pedagogy will not only recognize such interconnectedness between language and culture, but also perhaps help learners and educators (and researchers) see the world around them with purposes, creativity, autonomy, and awareness of one's own social identities as language learners, co-researchers, citizens of a particular nation, and explorers of problems in the society. When the children and I explore the physical world through an approach of walking ethnography, our perspectives are not only visual perceptions, but actually multi-sensory and multimodal (Li & Marshall, 2018). Furthermore, I claim that this multi-sensory view not only helps us, co-ethnographers, co-construct nuanced sense of all the physically engaged aspects of local LL, but also recognizes the importance of such nuanced senses of experienced ideas as uniquely becoming learning resources. The sensory knowledge may often become part of people's long-term memory, and this knowledge may be translated in many ways (i.e. in text, oral expressions, drawings) in future learning occasions, for example, through interaction with people from the past and other geographical locations through the pedagogical discourses and use of digital technologies. Learners may shuttle between the present sense of physical contact with LL, and their knowledge they have gained through their sensory experiences in past at other places.

Individuals' plurilingual competences are made of knowledge and skills gained, practiced, sustained, developed, and transformed through their lived experiences and socio-cognitive inquiries of self and social totalities (Marshall & Moore, 2018). Learners may make use of memory of a particular sensory knowledge from other space and time in learning by making sense of the knowledge in the current context they are in. Through such a complex, dynamic and interconnected practice, learners may co-construct meanings of the multilingual landscapes around themselves, as pedagogical in themselves and, at the same time, as resources for enriching their literacy and plurilingual and pluricultural competence (Carinhas, Araujo, & Moore, 2020).

Olwig (2007) views LLs through a lens of local convention where a particular LL is observed, rather than the meaning of fixed definitions of landscape and related concepts. This perspective in conjunction with the children's unique repertoires of knowledge and skills, and capabilities of how to navigate them is comprehensive in terms of the grasping the children's learning amid the social totality of the community they are learning and learning in. This also is a matter of one's perception, social imaginary (Thompson, 1984), of social structures around them. This somewhat abstract nature of ideas for the children to explore can be seen in LL as a tool for learning, particularly in this study.

3.4. From Content and Language Integrated Learning (CLIL) to Plurilingual Education

CLIL has been analyzed in terms of its application to bilingual education (Mehisto, 2012; Mehisto, Marsh, & Frigols, 2008), language learner motivation (Doiz, Lasagabaster, & Sierra, 2014; Lasagabaster, 2011), and curriculum and instruction (Llinares, & Lyster, 2014; Ordoñez & Vázquez, 2015). In this flow of exploration of CLIL, Mehisto, Wolff and Martín (2011) claim that CLIL describes educational approaches that aim to develop a second language and/through disciplines, and disciplines through immersion in a second language.

In their 2018 study, Moore, Hoskyn and Mayo discuss how the infusion of "a plurilingual perspective and CLIL/KLIL (Content/Knowledge and Language Integrated Learning) approach can be adopted to support and sustain language learning, literacy development and science inquiry targeting young learners in an informal setting (a

science centre). Their approach to learning is holistic in many ways: it aims to bridge home-school-communities literacies, and build on children's prior knowledge, and on plurilingualism (in children's repertoires and in the local landscape) as a lens to explore perspective-taking in content-learning (Hoskyn & Moore, in press; Moore, Oyama, Pearce & Kitani, 2020; Moore, 2021). The authors argue that to "valorize the plurality of perspectives represented by the multiple languages in use […] has potential to broaden and shape not only children's own perspectives, but through argumentation, the perspectives of others with whom they interact and co-construct shared meanings" (Hoskyn & Moore, in press).

Similar to these contributions, this study looks into the contacts between CLIL and pluri-inspired EAL education as ways to support and sustain multiperspectivity in literacy development, and language and content learning. CLIL creates a pedagogical environment that promotes cultural and linguistic diversity (Nikula, Dafouz, Moore & Smit, 2016). While Coyle (2008) defines CLIL as "an integrated approach where both language and content are conceptualised on a continuum without an implied preference for either" (p. 545), CLIL is often seen in a perspective that it is an advantageous pedagogical approach for improving foreign language competences (Gabillon, 2020; Lasagabaster & Ruiz de Zarobe, 2010; Mehisto, Marsh & Frigols, 2008). At LVM, CLIL emerges as enriched through a pluri-inspired EAL learning and teaching practice more in line with Coyle's (2018) claims that CLIL should frame an ecological model for plurilingual learning:

> We know that plurilingual learning is complex, fluid, and contextually hybrid. We know that integrated learning has not only to focus on language and content but on plurilingual learning including the growth of learner-teacher partnerships (plurilingual here also includes apparently monolingual classrooms that will need to shift toward plurilingualism). (p. 173)

At the research site, CLIL was never proactively introduced as a model, but rather, CLIL was a natural outcome of the teaching practice in relation to plurilingual education (Gabillon, 2020). Considering the fact that EAL education was the pivotal practice at the research site, it is plausible to claim in the same manner as Moore, Hoskyn and Mayo (2018) as follows:

> [w]hile Language and Content Integrated Learning (CLIL) covers a wide range of educational practice in which content knowledge is fully or

partially taught through a second language in a variety of education environments (Mehisto, Frigols & Marsh, 2008), most research in this area focuses on the classroom. (p. 40)

In the next section, I explore how a plurilingual-infused CLIL approach to early and elementary childhood education echoes the philosophy and educational principles of Reggio Emilia's *Hundred Languages of Children.*

3.5. Hundred Languages of Children

In Reggio Emilia's educational approach, "[y]oung children are encouraged to explore their environment and express themselves through multiple paths and all their "languages," including the expressive, communicative, symbolic, cognitive, ethical, metaphorical, logical, imaginative, and relational" (Edwards, Gandini & Forman, 1998, p. 7). This view of children's expressional competence is aligned with that of multi/pluriliteracies, where multimodality of expression is pivotally respected. Seen in this attention to children's multimodal competence, this educational approach shares a philosophical nature with plurilingualism, where both perspectives look at individuals' personal competence in social practice. **"The theory of the hundred languages, as proposed by Reggio Emilia educators, offers a new vantage point for seeing children in their brilliance and competence in constructing and advancing their own understanding" (Cooper, as cited in Edwards, Gandini, Forman, & Reggio Children 2011, p. 295).

In the Reggio Emilia approach, each child is seen as: having rights, an active constructor of knowledge, a researcher and a social being, whereas each teacher is seen as a collaborator, a co-learner, a guide, a facilitator, a researcher and a reflective practitioner (Hewett, 2001). Since the educational practices at LVM are 'Reggio-inspired' to a large extent, this set of views on children and educators is foundational to their pedagogical practice and learning norms. In the same manner as plurilingualism, children are seen as social actors, who are navigating their whole personal repertoire of knowledge and skills in social contacts with multilingual and multicultural resources. These social contacts in classroom are the loci of their inquiries and knowledge construction. Educators, too, are there as co-researchers and co-learners. Through this pedagogical-philosophical lens, I see educators, including those at LVM, also as reflective practitioners, learning their own educational philosophy through putting it in action for examination and negotiation for their very educational practice.

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Children, including those at LVM, are seen as "authors of their own learning" (Malaguzzi, 1994). Reggio Emilia approach is underpinned by the idea of John Dewey (1916, 1938): "All thinking is research" (p. 148). Children's exploration in learning is all seen as their researcher exploration, and educators and children mutually interact for inquiry through multimodal expressions - Hundred Languages of Children. Hewett (2001) summarizes the nature of this multimodality in knowledge construction as:

> Malaguzzi (1993b) stated, "[Vygotsky] reminds us how thought and language are operative together to form ideas and to make a plan for action" (p. 79). Children's communication through language, any of "the hundred languages of children" (Edwards, et al., 1993, p. 6), is considered essential to bringing meaning to knowledge within the Reggio Emilia Approach. (p. 97)

In this study, as the plurilingual framework suggests, learners' whole repertoires of linguistic and cultural knowledge, skills and experienced thoughts in their life are neither separable nor compartmentalizable. Where children's verbal expressions are limited to observation (for example in the early stages of a second language learning), other modes are critical representations of the extended possibilities of learners' expression of knowledge and skills.

Loris Malaguzzi, founder of Reggio Emilia's educational philosophy, urges educators to "[s]tand aside awhile and leave room for learning, observe carefully what children do, and then, if you have understood well, perhaps teaching will be different than before" (as cited in Edwards, Gandini & Forman, 1998, p. 82). Through this educational stance, educators and I as a researcher at LVM have investigated children's learning practices through a researcher-educator lens. This lens is critical to not only sustain the co-constructive analytical nature of this study, but also to observe the co-constructive educational practice of the participant children and educators for data collection. To situate their EAL learning and teaching practice in their educational setting, my aim is to develop critical and further understandings of the role of educators drawing on Hewett's (2001) observation:

> The role of the teacher as partner and co-learner is most clearly demonstrated as both child and teacher engage in collaborative learning during the process of working through a project. "... Reggio's overarching educational principle of reciprocity appears again and again as teacher and learner together guide the project" (Rankin, 1992, p. 30). The teacher does not control nor dominate the child or her learning, but rather,

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demonstrates respect for the child's rights through mutual participation and joint action. (p. 97)

The collaborative nature of dialogues and knowledge construction should be provoked and fostered by educators (Edwards, Gandini, & Forman, 1993). In the next section, I further discuss this key principle, through the lens of the dialogic pedagogy, influenced by the Japanese scholar Kiyotaka Miyazaki, which is also a foundational element of the educational practice at the LVM international school, my research site.

3.6. Miyazakian Dialogic Pedagogy

Dialogic pedagogies have been discussed for decades. The theory underlying this pedagogical approach is influenced by a Russian philosopher, Mikhail Bakhtin (Eun, 2019; Holquist, 2002). Bakhtin (1981, 1991, 2010) discusses 'internally persuasive discourse' (IPD). IPD is socially shared, yet personal, where a discourse "does not remain in an isolated and static condition... it enters into interanimating relationships with new contexts" (Bakhtin, 1991, p. 346). Dialogues can only exist in their being performed in contact with social contexts.

Underpinned by Bakhtin's philosophical construct, Miyazakian dialogic pedagogy is rooted in the idea of *unknown questions* (Miyazaki, 2013):

> Unknown questions are those whose answers are not known by the teacher, even though the teacher may have posed the questions. They may also be questions raised by others, whose significance the teacher does not understand. Since the teacher doesn't know the answer, she/he cannot provide the "correct answer" to the children; the answers need to be explored. When the teacher commits to a collaborative exploration of the answer with the children, the explorative activities involve the children in tackling the question. In this sense, the unknown question stimulates children to think deeply about the teaching material. That is the main tenet of a Japanese dialogical pedagogy called Saitou pedagogy after its founder Kihaku Saitou. (p. 208)

Based on Saitou pedagogy, Miyazaki (2009, 2013) explores the pedagogical values of unknown questions. An unknown question emerges when educators find a question that they have prepared without an explicit answer, and they have to inquire into the answer on their own. While an educator can find an unknown question by themselves, this unknown question is actively pursued in students' answers in the dialogic pedagogy. Even for a question with an explicit answer that has been prepared by the educator, an

unknown question emerges when the educator takes serious consideration and explores a plausibly wrong answer from their student. The answer may be wrong to the educator's question that has one intended answer in their mind. However, the wrong answer carries a certain logic that the student should be allowed to explore. This exploration can be reinforced and made accessible for discussion through "可能態としての子どもの声 (children's voices in possible modes)" (=observable representations of how children think, through the educator's *authentic facilitation-ship*) (Miyazaki, 2005). By authentic facilitation-ship in my translation, I do not mean educational facilitation in a conventional sense. Teachers are not merely leading or supporting, but actively promoting the public understanding of learners' thoughts and ideas through negotiating, challenging, visualizing and learning together through student-led explorations.

For educators to be dialogic, Miyazaki (2005, 2009, 2013) claims that educator's need to become proactive researchers. Mizayaki's view echoes in many ways the Reggio Emilia approach claiming that teachers must view themselves as researchers to provoke thinking and transformative learning (Edwards, Gandini & Forman, 2013; Malaguzzi, 1994). In the same vein, Miyazaki (2005) views educators as *proto-learners* (who learn the teaching material not only to teach but also because of their own wonder). Moving away from the transmission of knowledge model of education, Miyazakian dialogic pedagogy suggests the importance of in-depth inquiry shared and pursued by both the learners and their educators. Miyazaki (2013) explains his view in the following:

> The teacher's discovering and presenting the unknown question to the children can be compared to the "posing of profound and acute problems." The unknown question provokes the children to undertake exploratory activities about that question. It encourages them to collide with other children on the ideas they develop around the question. … the "profound and acute problem," or the unknown question, is a question not only for the children, but also for the teacher. It tests both the children and the teacher. (p. 218)

This pedagogical construct aligns with the educational practice at LVM. Observation and pedagogical documentation/narration are dialogic in nature, with ample inquiry of theoretical perspectives in practice. Dialogues on a study material such as linguistic landscapes amongst children and educators create co-constructed loci of inquiries. Through dialogues enhanced with this pedagogy, what children have observed is also discussed, and at each time documented. These joint inquiry processes are conducted

in a way that the children and the educators share their experiences and thoughts through negotiating, compromising, conflicting and discovering together new ideas about the study material in consideration. In line with plurilingualism, Miyazakian dialogic pedagogy is about theoretical-pedagogical practice. Dialogues can also foster the perspective-taking and intercultural awareness I have emphasized in the plurilingual model (Lau & Van Viegen, 2020; Moore, Oyama, Pearce & Kitani, 2020) I adopt.

3.7. Summary

This chapter discussed key theoretical constructs that frame this study inquiry. In each section, a brief background of the theoretical lens was introduced. I have then presented key concepts and critical ideas, and how each lens builds from one another and weaves together to create a framework to guide my data analyses in subsequent chapters. My conceptualization of plurilingualism, introduced in the first section, guides the understanding of all subsequent sections: Multiliteracies, Linguistic Landscape, CLIL, Hundred Languages of Children, Miyazakian dialogic pedagogy. These analytical lenses were all shown as connected to plurilingualism as the philosophical backbone for this study.

Core principles of this study that come through the theoretical lenses above include the focus on individual competence as a favoured analytical perspective, autonomy of young learners as capable beings, and mutual respect of learning and teaching through multimodal expressions. These perspectives guide every part of the thesis, including its methodology and data analysis. Anchored in the set of analytical lenses discussed in this chapter, I aim to illustrate how knowledge is co-constructed amongst children, educators and myself as the insider-researcher in this study. The plurilingual framework I adopt in this thesis also opens new possibilities to explore CLIL and plurilingualism in TEFL/TEAL pedagogies and teacher practice.

Chapter 4.

Qualitative Research Methodology and Data Collection Methods

In this chapter, I will discuss the methodological constructs that will guide the study, and present my data collection methods. First, I will illustrate my posture as a researcher-practitioner. This personal stance to this research rationalizes the selection of the research methodology, my data collection methods, and how I (co)construct interpretation of the data in this study. The methodological backbone of this study is anchored in ethnographic inquiries in educational settings. Within the qualitative framework, I drew from selected ethnographic approaches. This study is embodied in classroom and visual ethnographies (Moore & Sabatier, 2012; Pink, Hubbard, O'Neill, & Radley, 2010), and in walking ethnography (Ingold & Vergunst, 2008), which sees walking as 'ways of knowing' (Pink, Hubbard, O'Neill, & Radley, 2010) and bridges the street into classrooms. As a guiding principle of this investigation itself being a pedagogical inquiry into a better practice, I also employ action research (Wallace, 1998) lens as part of the research methodology. I will also discuss key aspects of why educational ethnographic approaches and other educational tools are the preferred data collection methods in this study.

4.1. My Posture as a Researcher-Practitioner

Fundamentally, my personal identity as an educator is pivotal in influencing my research methodology, conceptual framework for analysis, the analysis of the data, implications for pedagogical applications, and continuously identifying new ideas in the theoretical framework.

I am one of the founders and owners of the research site - LVM International School. The other founder is my wife. I have been an administrator as well as a classroom teacher at the school for many years. I taught the participant children for several years; some were only 2-years old when I first started to be their teacher. I saw them grow up. I shared multiple learning experiences with them. I have accompanied these children for 12 years, having met with them on a weekly basis for most of those

years. We ate together, went on trips together, and created fun moments together. We laughed, cried and got mad together. We have been emotionally connected, and shared thoughts as honestly as we could. This shared emotional engagement and the in-depth knowledge I gained of each student's personal character informed each step of my doctoral research. The children engaged in this research as collaborators, co-investigators, and co-interpreters. It has been a long journey together. This unique position of my role as a researcher-educator is also what makes my research unique and original.

In-depth personal knowledge of the participant children and the research site constitute significant resources to shape and inform my understanding of the learning situations I observed for this study. Throughout the research process I formed a series of micro lenses to interpret literacy events and access relevant contextual knowledge.

Throughout the investigation, I constantly shared the findings of my on-going data analysis with the children. I believe that these sophisticated ideas are usually achieved by the children themselves through the Reggio Emilia educational approach. This approach involves teachers making concepts cognitively accessible to the children by letting them *borrow* teacher's knowledge (Project Zero & Reggio Children, 2001). In my writing process, outcomes of this co-constructed process of knowledge creation are common. Outcomes from this joint pursuit (by both the researcher and the researched, in a normal sense of research activities) of understanding children's EAL learning are a key element of this thesis. Children are encouraged to actively understand their own learning processes. Understanding their EAL learning is pursued in a context of the engaging coexistence of the children's learner autonomies and teacher development in their practice (Edge & Wharton, 1998).

My reflective practice as an educator is useful for me as a researcher. I did not aim to eliminate my educator practice, as I always see an educator as a whole person (Amsel, 2015). Whether being an educator or researcher, my action in one role always depends on my own beliefs, skills and knowledge that are gained and practised outside of the scope of each role. Ideas from my observations often emerged through my reflective engagement, as well as the teacher-learner inquiries and co-constructive dynamics of the interpretation processes. Throughout these processes, I engage with my own conscious inquiries, shifts and development of thoughts in EAL education practices.

Moreover, the young learners present their own voices and practices as active EAL learners and as communal members of LVM. In this sense, my researcher reflexivity in the writing of my dissertation is embedded in my educator reflexivity in creating the school's educational vision and curriculum. My educator identity and practice inform my research posture, which reciprocally informs my researcher and educator practice. I view this reflective research-education cycle as a desirable, authentic and active model in which I inter-relate theory and practice in education.

My rationale for conducting research projects has always been embedded in my own interests and questions in my educational practice. These questions are continuously emerging in my practice. For instance, I actively employ Miyazaki's (2009, 2011, 2013) version of Dialogic Pedagogy in my EAL education practice. Miyazaki insists on three critical elements in education: teachers, learners, and study materials (not limited to textbooks but any of the physical and metaphysical items that are pedagogically used), as giving vital significance to each other. As an educator, I am also a co-learner in my classroom. I learn and engage with the participants and learning resources not only to teach, but also because of my own wonder (Miyazaki, 2013). I thrive on providing my students with opportunities to *make familiar matters unfamiliar*, so that their inquiries are continuously ongoing.

Similarly, I have pursued the best methods to present the participants' voices, my voice as a researcher, and the values of EAL education at LVM all as the interwoven outcomes of my doctoral research activity. In this manner, I attempted to avoid the pitfall cautioned by Marshall, Clemente and Higgins (2014) when they wrote: "[..], we are opening up spaces to bring our participants' voices into our study but applying solely our own interpretations of their lived worlds and social, cultural, and linguistic practices" (p. 7). By sharing with the children my and their own interpretations of the children's lived worlds in which their learning developed, I attempted to pursue a true emic nature for my study. In such, I have self-inquired my own researcher-educator identity. Distinctive from other qualitative studies, the philosophical and personal bonding amongst the researcher, the participants, and the research site is a key defining feature of this study.

For this study, I am an insider researcher, who has already established membership in the community. My perceived role in the community is that of an educator, and I have been a past teacher for most of the research participants. In

slipping into my role as a researcher, I have actively sought to enroll the research participants as co-researchers in the study. I am seeking their co-collection of data and co-interpretation. The study, as such, should be a co-representation of the participants' voices. In conducting an ethnographic inquiry in their classroom environments, my posture is proactively subjective. One of the purposes of the research is to enrich the experience, and learning and teaching environment for the participants. Thus, looking at the centrality of my own subjective thinking processes and recognizing the co-constructed nature of the study are critical in the interpretation of the data, and constitute the core of my researcher-practitioner posture. Pink (2001) views as follows:

> "A reflexive approach recognizes the centrality of the subjectivity of the researcher to the production and representation of ethnographic knowledge" (p. 19).

Following Coffey (1999), I also recognize the importance of emotionality and inner self in my work as a classroom ethnographer. As a researcher-educator doing classroom ethnography, my goal is to capture the voices of the participants in my studies. Striving to adopt an emic approach in research starts with a recognition of my role, place and own voice in the production and representation processes throughout all stages of the research project. This need for reflexivity must be present while designing and rationalizing the employed methodological constructs, during the data analysis processes, as well as the writing-up of the thesis. Who I am myself in the research project is key for this process. In this regard, I see myself as an "ultimate instrument of fieldwork" (Heath & Street, 2008, p. 57). One way of breaking the boundaries between the participants and the researcher is to welcome the participants as co-researchers/co-ethnographers in the research project. This thought, nonetheless, was not enough. I felt I still struggled with a sense of imbalance of power: as the researcher, I was the one to *let* them be in the position that I wanted for them to be in; as an adult and their teacher, I had authority over the child participants. Although I was able to recognize the centrality of my own subjectivity, as Pink (2001) suggests, it did not satisfy my desire for my expression of the participants' voices to be truly emic. This methodology chapter will illustrate my struggles and challenges, and my trajectory to realize this view.

While conducting the research, I experienced a significant amount of tension, which originated from the insider (emic) perspectives of my participants and my own (etic) perspective as their teacher and the researcher. I therefore continued to explore

the issue of reflexivity and subjectivity in qualitative studies. In terms of the ontological examination of emic approaches, "[r]ather than existing objectively and being accessible and recordable through 'scientific' research methods, reality is subjective and known only as it is experienced by individuals" (Pink, 2001, p. 20). Spradley (1980) claims that knowledge of a member of a culture-sharing group cannot be observed directly. In other words, knowledge as a participant's reality can only be understood through experiencing this reality. Then, epistemologically, as we are all separate independent human beings with individual minds, we can never truly or completely share our own experiences and voices with one another. This impossibility is due to the physical reality that only one individual can stand in the exact same place in terms of time and space. It is also due to the assumption that every individual constructs their own meanings of a shared experience, depending on their unique life trajectories and their experiences of social and intrapersonal events.

In writing this study, I accept the loss of my complete control of what I create as a written piece. In giving voice to participants and accepting that their voices complement my voice, the participants play a role in deciding what is to be written in this study, and to a certain extent, they shape the methodologies and methods I am discussing in this chapter. Due to the scholarly nature of a doctoral thesis, I have negotiated and co-constructed some ideas with the participants in my analysis. Not only did I invite the children and the teachers to join and think what I desire to share with them, I also tried my best to listen to their desire of what to explore (i.e. Pedagogy of Listening, Early Learning Framework of BC (Government of BC, 2019)). In my role as a researcher-educator, I actively strived to act as their collaborative educator. The participant children, as co-ethnographers of their learning, remain learners, and the participant educators remain my colleagues. My educator identity, knowledge, skills, experiences and relationships with the participants are all foundational assets for the observed researching process that emerged.

4.2.   Justifying the Methodology

This study is ethnographic in nature. In the following sections, I shall discuss classroom ethnography and visual (walking) ethnography as the two methodological approaches used for this study. Also, as I have actively made my actions to influence the participants' practices, I will also refer to Action Research methodology.

Ethnography itself originates from anthropology. A neologism of *ethnographia*, based on Greek origins of *ethnos*, meaning 'people' and *graphia*, meaning 'writing'. Geertz (1973) advocates *thick description* to capture one's intentions behind participants' behaviours. While ethnographic research traditionally focused on describing culture-sharing (usually) remote groups, it has evolved in many branches that provide useful lenses for scholarly inquiries, including educational studies in classrooms (Creswell, 2013). Unlike conventional definitions of ethnography (e.g. American Anthropological Association, 2004), classroom ethnography is designed to be suitable to ethnographic studies in classrooms in postmodern societies. While ethnography has been developed around the disciplinary areas of social and cultural anthropologies, and in many social sciences areas (Atkinson & Hammersley, 2007; Creswell, 2013), it has now gained popularity as an effective way to inquire into classroom practice (Moore & Sabatier, 2012). The geographical places of work for ethnographers are no longer remote or excluded areas of the world. In such a historical trajectory, many methodologists have defined and redefined qualitative research methodologies including ethnography (Creswell, 2013; Maanen, 1995; Madison, 2005; Schensul, Schensul, & LeCompte, 1999; Wolcott, 2008). Amongst such exploration of ethnography as a research methodology, classroom ethnography gives new light on the use of ethnography in education. Classroom ethnography is particularly meaningful for my study, as the school context I was immersed in is the school I founded and worked in for many years. I trained the educators, and they are my colleagues. I personally knew the children and their parents. And, my methodology, based on pedagogical documentation and empowering students' voices, resonates with ordinary educational practice in the school. Marshall (2014) claims that "the purest forms of ethnographic research - inductive study of human behaviour and cultural systems in natural settings, and researchers immersed in the activities of the communities being studied - may not always be effective in collecting data to find answers to research questions" (p.148). My research methodology is more aligned with forms of classroom ethnography and inquiry, as described and supported in Marshall (2014), and Moore and Sabatier (2012), which encourage educators and other actors to reflect on their practice while performing learning-teaching.

4.2.1. Classroom Ethnography

Classroom ethnography as a methodology has been used and argued throughout the last several decades (e.g., Cambra Giné & Cavalli, 2011; Trueba, Guthrie & Au, 1981). It provides an approach to explore behaviour, activities, interaction, and discourse in formal and semi-formal educational settings (Hornberger, Corson & Corson, 1997), such as the roles of children in classrooms (Smith & Geoffrey, 1968), teachers' daily routines in the classroom (Sabatier & Moore, 2012), teacher cognition (Birello, 2012), and school social organization (Spindler, 1982). Classroom ethnography also represents a philosophical stance that one can take in the classroom as a researcher, rather than a mere research methodology (Wolcott, 2008). I employ a research methodology that allows me to actively bring in my personal values of learning and teaching in educational settings. Thus, classroom ethnography, which helps me focus on children as actors in their learning, best provides an observational lens to my study, and aligns with my pivotal theoretical lens of plurilingualism, which favours the focus on individual learners as loci of inquiry.

Classroom ethnography adopts a different stand from the traditional forms of ethnography, originally rooted in anthropological viewpoints. In the late 1980s and early 1990s, ethnography often was associated with rigorously investigating particular social groups remote from modern society (e.g. Miklouho-Maclay (as cited in Arsenijević-Mitrić, 2017)). Over the years, ethnography permeated various fields of studies such as sociology (Sanjek, 2001), clinical psychology (Potter, 1996), and even marketing (Venkatesh, Crockett, Cross & Chen, 2015). All of these contexts require ethnographers to be a participant within the community that they investigate. However, many researchers were outsiders of the communities they studied before they attempted to become insiders through patient networking and long-term observation/participation. While classroom ethnography can be viewed in the same way (an outsider studying the classroom as a context), it is different from other ethnographic approaches in the fact that researchers usually aim to make a difference in the community. As an educator deeply involved in the life of the school and the participants I study, an ethnographic stance is perfectly aligned with my purpose to better the learning experience of students and educators, and with the philosophical vision of the school, which favours pedagogical documentation and experiential approaches to learning, in and outside the *classroom*.

Classroom ethnography is a methodological approach that can be a form of pedagogy in school children's everyday lives. I am looking at teaching-learning processes in classrooms from the standpoint of a researcher-educator. Thus, it is attractive and logically appropriate for me to see 'ethnography as a tool for learning' (Heath & Heath, 1983; Frank, Dixon & Green, 1999; Egan-Robertson & Bloome, 1998). According to Frank, Dixon and Green (1999):

> Some teachers have explicitly used both the theory (theory of culture) and the practices (observing, recording, and interpreting patterns of life) of ethnography. These teachers help students learn how to observe from a point of view, to tale notes, to interpret data, to talk from evidence grounded in their everyday actions and those of others, and to take up the language of ethnography. By using ethnography as an instructional resource, these teachers have helped students to engage in inquiry across academic content areas as well as to reflect in what and how they are learning in their classrooms. (p. 6)

At the research site, observation and interviews would provide children with more power and chances to explore ideas rather than just handing them a textbook (Carolyn, Dixon, & Green, 1999). Children thus collect their own resources for English learning. In this sense, encouraging children to collect data is a pedagogically meaningful tool to empower them as learners, and as co-researchers in the study.

The classroom ethnographic approach in this study not only guides the research implementation such as data collection and analysis, but also facilitates the learning practices of the children participants. It is didactic in nature. The co-constructive nature in the ethnographic approach of this study frames the research itself as pedagogical in nature, more interpersonally active, and socially productive. According to Frank (1999):

> "an ethnographic perspective helps students understand teaching and learning from multiple perspectives; an ethnographic perspective helps them gain an awareness of the power of diversity and how these differences can be a resource for community development" (p. 5).

This ethnographic stance as a learning tool also encourages a higher level of critical awareness. Because they become actors of their own inquiries, children need to look into why and how things are happening. Dixon, Frank and Green (1999) discuss the inter-relations between auto-observation and heightened awareness as follows:

> Having students become ethnographers of their own classrooms allows students to examine why things are happening in school. They take

ownership of the events in their lives, standing back and reflecting on what they do at school, who they do it with, what is said, what actions they take, and take on more meaning. They develop a kind of "wide-awakeness" (Calkins, 1986) as they notice and reflect back on their experiences and record their community life. Involving these students as co-researchers in this inquiry means that students assume the identity of ethnographer by engaging in the costal practiced go observing, writing fieldnotes, asking questions, recording events, and discussing their findings with others. (p. 81)

This active attention to the learning environments is essential for the participant children of my study in terms of their awakening to plurilingualism and languages. According to Candelier and Andrade (2003):

An awakening to languages is when part of the activities concerns languages that the school does not intend to teach (which may or may not be the mother tongues of some pupils). This does not mean that only that part of the work that focuses on these languages deserves to be called an awakening to languages. Such a differentiation would not make sense as normally it has to be a global enterprise, usually comparative in nature, that concerns both those languages, the language or languages of the school and any foreign (or other) language learnt. (pp. 18-19)

At the research site, children often spontaneously paid attention to languages, around which those children not only sought answers to the teacher's questions, but also self-generated questions through facilitation by their teachers. This facilitation did not directly aim to encourage children to come up with their own questions, but to raise awareness on their own thinking and wonders by making familiar matters unfamiliar (Miyazaki, 2005). The facilitation aimed at children's re-examinations of their current knowledge in ways that the children and teacher explore new views on familiar matters. Being co-researchers not only means asking questions, but also unveiling Unknown Questions (Miyazaki, 2013). The children and the teachers discover new questions. This practice is unlikely at Japanese public schools, where the teaching-learning is more vertical, with teachers asking students questions, and students expected to answer them *correctly*: "[t]eaching children how to develop questions is part of schooling. It's about teaching children to be critical learners who notice the world and the people and places in it" (Dixon, Frank & Green, 1999, p. 93).

'Ethnography as a tool for learning' is not only empowering for the participants, it is also for me as a researcher-practitioner. I am not only investigating but also, concurrently, learning together with the participants. This perspective is critical to a co-

constructive approach in data collection. In learning at LVM International School, I aim to be deeply engaged with the participants and their learning materials. In other words, I am also interested in learning *what* the children learn, and about *how* they learn. My interest is triggered by observations that children often bring to our attention: for example, surprising ways to look at the study materials. This interest is rooted in a philosophical approach to teaching that defends the view that teaching environments should leverage children's curiosity and, as actors of their own learning, provide exploration-based learning that reflects their own interests and aspirations. As educators, we know that, most often, the outcomes of children's learning are not the ones teachers aimed at in their lesson planning; they are the result of children's authentic joy of exploration of the study materials.

Similarly, when the participants and I together deepen our learning of EAL through the exploration of social phenomena, we all learn, generate and collect data for this investigation. This practice of 'collecting data as both learning tools and data collection tools,' is inspired from the Reggio Emilia early childhood education approach. Therefore, in this study, classroom ethnography principles also justify the employment of the following data collection methods: pedagogical documentation (MacDonald, 2007), reflective journaling (Birello, Pluvinet & Royer, 2011), and the use of photographs to co-construct understanding (MacDonald, 2008), three major methodological-analytical tools shared amongst the participants and the researcher (See Section 4.3.). Pedagogical documentation allows the learners and educators to co-investigate learning topics, share each other's interpretation of their observations, and co-create visible outcomes that can be made use of for further learning. This study takes pedagogical documentation and reflective journaling as the pivotal data collection-analysis methods. Embodiment, place and materiality are also crucial components of the philosophy of education, which was inspired by the Reggio Emilia principles of learning. Looking at these educational principles, the pedagogical documentation and the educational philosophy of Reggio Emilia become aligned, rationalized and empowered by each other. Bringing this pedagogical framework into the research framework in this thesis, the methodology and methods of this study are undoubtedly informing and shaping each other.

4.2.2. Visual (Walking) Ethnography

Rooted in visual anthropology, which emerged in the early 1920s, visual ethnography explores new ways to share insights about people and places on multiple levels (discursive, sensory, embodied, spatial), and to deconstruct the traditional relationships between researchers and the 'researched': the social sciences started to look into reshaping of their views on the relationship between researcher and participant, inspired by collaborative as well as participatory approaches (Given, 2008). For my co-constructive study, visual ethnography (Pink, 2001, 2008a, 2008b,2009, 2012; Pink, Hubbard, O'Neill, & Radley, 2010) lets co-ethnographers design particular research questions and navigate together through local spaces of their community to investigate these questions. It lets us pay attention to our own senses of 'being there and then' through which our data collection and analysis become subjective but authentic to the researchers themselves. Visual ethnography is a supplemental yet critical approach to embody my inquiry through classroom ethnography. Especially with Reggio's Hundred Languages of Children as a theoretical lens, pedagogical documentation is an educationally meaningful research tool for children to create and share their multimodal voices as co-investigators. These multimodal voices are often visually expressed (through drawing, photographs and artifacts) through their personally embodied explorations of learning issues, at the very moment and place of learning: looking for multilingual resources while walking the streets during their outdoor classes with their teachers. Children engage with social structures such as local signage and interpret its meanings through the filters of their personal linguistic repertoire and conceptual knowledge and skills. Children are actors and agents of their own learning on the stage of their local community. They sense and make sense of their surroundings while they shape their own learning and develop English (and Japanese) literacy. Therefore, visual ethnography is a critical lens to guide us in an exploration of co-learning, co-collecting and co-analyzing multimodal data and outcomes.

Images speak as powerfully as texts do. This view is consistent with the theoretical view of multiliteracies (New London Group, 1996), placing multimodality of literacy as a locus of argument on form of literacy knowledge. Pink (2001) claims that "there is no essential hierarchy of knowledge or media for ethnographic representation" (p. 5). Forms of representation of meanings may vary, but the capabilities of their expression are equally treated. Access to each mode may vary, depending on each

individual. Borrowing the idea of the Hundred Languages of Children of Reggio Emilia, multimodality can also be seen as a social justice tool to respect children's capacities, preferences, and human rights. This humanitarian-pedagogical approach underpins educators' and researchers' observation, communication, interpretation and documentation practices especially when engaging with children.

Pedagogical documentation, the core method of data collection of this study, is a nexus of texts and visuals (Kress & Jewitt, 2003; Narey, 2017), collaboratively inquired, negotiated and created by the children, the educators and the researcher. A characteristic value of visual ethnographies, including this study, lies in the interconnectedness the images create amongst individuals and sociocultural contexts. Pink's (2001) articulation captures this idea well:

> "[Images] are inextricably interwoven with our personal identities, narratives, lifestyles, cultures and societies, as well as with definitions of history, space and truth" (p. 17).

Ingold and Vergunst (2008) view 'walking ethnography' as a communicative social practice. The children's documentation processes are usually multimodal narratives in nature. These narratives are socially co-constructed amongst children and adults. Through this co-construction of narratives, practitioners discover and value their own lived experiences, perceived totality of the local and global societies, and physical spaces such as streets full of multicultural and multilingual resources. Walking through the linguistic landscapes, the young learners process their 'thinking in movement' (Sheets-Johnstone, 2010). Children explore local streets with their own feet, absorbing and feeling what they see and touch their surroundings, transforming the street into the classroom (Curtis & Carter, 2011). Curtis and Carter (2011) further claim:

> Children participating in this kind of exploratory activity have the opportunity to take the lead in their learning, and their success is conditional on their existing knowledge and understanding of how to carry out an urban investigation. It is also governed by their predisposition to self-motivated learning. (p. 152)

In such learning, children are developing the navigation skills of their own knowledge and skills – plurilingual and pluricultural competence, where they are entitled for their own designing of their own learning with their own motivation.

Understanding walking ethnography as a narrative that weaves knowledge in various times and spaces, promotes multiple perspectives on learning and multiple ways of storying learning, akin to the multi-poly aspects of experience highlighted in Pink's (2008a) idea below:

> To understand multiple self-consciously constructed urban routes, rather than simply thinking in terms of two competing forms of place-making […] I suggest thinking in terms of simultaneous, multiple, parallel, perhaps competing, and sometimes interwoven forms of place-making. This can be understood in terms of Margaret Rodman's idea of multi-locality. Multilocality implies (amongst other things) "seeking to understand the construction of place from multiple viewpoints" and recognising that "a single physical landscape can be multilocal in the sense that it shapes and expresses polysemic meanings of place for different users" (Rodman, 2003, p.212). (Pink, 2008, np)

Also, according to Ingold & Vergunst (2008):

> "Whatever the matter at hand, they can always find a story stretching back to old times but extended and embellished through their own experience, by which its significance can be interpreted" (p. 5).

Ethnographers can continuously make meanings of their own experience of particular matters at particular places over the time. Widlok (2008) claims that there is no separation between going and coming. This notion is based on the relationships that one perceives at a particular location at a certain time. Ethnographers as authors (adults or children) share these meaning-making narratives with their readers. In this regard, "Narrative writing is closely bound up with walking precisely because, just as with following footsteps, it allows one to read the words of someone – the author – who has gone before" (Solnit, as cited in Ingold & Vergunst, 2008, p. 8).

4.2.3. Action Research

This study is also Action Research (AR) in nature. For AR in classrooms, researchers usually take actions to change the practice in the classroom (Baumfield, Hall, & Wall, 2012; McAteer & British Educational Research Association, 2013). According to Mertler (2019), "action research is transformative social learning with a change agenda" (p. 7). With AR, "the research conducted by participants is oriented to making improvements in practices and their settings by the participants themselves" (Kemmis, McTaggart, & Nixon, 2013, p. 4). With a similar agenda in mind, I use the term

Action Research to define the collaborative and transformative inquiry-based process that the educators and learners, together, develop to learn.

Actions can be designed through multiple "reflective cycles" (Elliott, 1991; Wallace, 1998) of ideas and modified within AR implementation. Wallace (1998) views AR as "the systematic collection and analysis of data relating to the improvement of some aspect of professional practice" (p. 1). According to Elliott (1991), AR is "the study of a social situation with a view to improving the quality of action within it" (p. 69). Hughes (2006) claims that "action research ... seems to be presented as a balancing aspect within PD [Professional Development], to some extent" (p. 14). Taking all the above into account, AR is employed in this study, where the driving aspect of the study and investigation is to improve the quality of the overall educational practice that the research site provides to the children.

AR is valid if its actions align with data collection (Bell, 2010; Harris & McCann, 1994; Wallace, 1998). The alignment and fusion of the purpose, the area of interest, and the nature of the research project the participants will collaboratively create are all critical in AR projects. Furthermore, according to Wallace (1998), AR most likely does not interfere with the regular work of the participants. With research actions being a pedagogically meaningful tool to the educators in the school being studied, this study actively employs an AR approach, where children are involved in the data collection and its interpretation.

With me as an insider researcher-educator at the site, this investigation situates itself within the site's ordinary practice. The participant children and teachers at the site have been working together towards improvement and positive transformation in practice. Thus, this research is a set of normal, but perhaps a little more extensive, professional development inquiries, and learning and teaching actions at the research site, although this study bears the nature of AR.

4.3. Justifying the Co-constructive Data Collection Methods and/as Analytical Processes

This section of the chapter discusses the data collection methods and the data analysis processes in this study. The following subsections will present methods as analysis procedures, trustworthiness, ethics, participants, and data types of this study.

4.3.1. Pedagogical Documentation as Ethnographic Narratives

Pedagogical documentation is a key educational tool in the Reggio Emilia approach. Although the principles of Pedagogical Documentation are now often described in the same way as those for Pedagogical Narration (e.g. Early Learning Framework of BC (2019)), I refer to Pedagogical Documentation as of the methodological tools of this study. This is because 1) many Early Childhood Educators often have various understandings of the shift to Pedagogical Narration as a new terminology, and 2) I desire to provide my own account of this pedagogical tool through Ethnographic Narratives in my study. Pedagogical documentation had been introduced at the research site as part of the teachers' professional development. In this process, I used the same methodological approach as described in MacDonald (2007) through this pedagogical tool:

> Pedagogical documentation was introduced in each classroom using a hands-on approach. The researcher shared her knowledge of the observation process and discussed criteria for selection of photographs. The teachers were also shown examples of documentation panels and various elements that made up the panel were pointed out. These elements included, the "children's story" made up of quotations or phrases of the children's conversation accompanying the photographs, the "learner's story" discussing the children's focus, interests, and learning, and the "teacher's story" interpreting the pedagogical implications of the children's actions and learning. The content of the documentation panels consisted primarily of quotes from the children, interpretation constructed by the teacher and myself, pictures of the children during literacy-related activities, and/or artefacts of the children's drawing and/or writing. (p. 234)

For my study, I was navigating two roles and postures: as both researcher and as the children's teacher over many occasions. In my role as a researcher, I shared my knowledge of the observation process with the child participants as co-ethnographers. Children were shown examples of documentation panels created by the teacher

participants. The contents of the panels are the same as in the description above. Also, in this study, we regarded any form of outcomes as pedagogical documentation, as long as it shared the core principles of the documentation. Pedagogical documentation in this sense can be understood as an ethnographic narrative, capturing the children's and teachers' multimodal stories. At LVM and in the research, the co-constructive process of creating documented narratives, in written, oral, gestural, pictorial and mixed multiple modes, was both encouraged and valued. Through this tool, "together with our participants we become co-constructors of the reality, knowledge, and interpretation that we write about in our accounts" (Marshall, Clemente & Higgins, 2014, p. 5).

This pedagogical documentation must be clearly differentiated from those of Reggio Emilia educational approach or British Columbia Early Learning Framework (i.e., documentation panel, pedagogical narratives, pedagogical narration) in various aspects. Educators usually use pedagogical documentation to express their own subjective stories and interpretations, which are interwoven with the voices of the children. In a sense, this is creating the teachers' "authorial reflexivity," which refers to an idea of "how they [researchers] best want the voices of their participants, the contexts of their studies, and their own voices as authors to be interwoven" (Marshall, Clemente & Higgins, 2014, p. 13). While the producers of the documentation and/or narratives are teachers in those approaches described above, the narratives as data in my investigation were co-constructed amongst co-ethnographers through constant interactions, negotiations and clarifications of meanings.

Pedagogical documentation is also critical for the study because of the fact that it is a material locus of visual-classroom ethnography. "In theory, the photographs and text that make up the documentation panel can be seen as part of a transactional process that acts on the world to affect a response" (MacDonald, 2007, p. 233). The designing and redesigning of meanings, and understandings of others' representations of such meanings in and of social contexts are approached through the means of visual ethnography and classroom ethnography. Dialogues amongst co-ethnographers are generated through photographs and texts that are often explored in the processes of creating a pedagogical documentation panel and discussing it. Educationally and scholastically, this aims to provoke more inquiries and in-depth understanding of the learning process.

Why and in what ways pedagogical documentation is pedagogical is best expressed by MacDonald (2007), who captures its critical pedagogical meanings when she writes:

> Once the learner perceives the significance of the behavior (either their own or that modeled by others) and focuses on it, he/she and may repeat it, pending deliberation about its meaning and consequences. When the learning process is documented and shared with the child, theoretically his/her attention is drawn toward considering those significant aspects of behavior in relation to "learning." Through documentation, the child's attention can be drawn to significant examples of their thought processes. (p. 234)

As MacDonald claims, pedagogical documentation is a valuable educational tool for children to look into and become aware of their own learning processes, notably in terms of literacy development, and English learning. Pedagogical documentation is a critical tool for data collection, generation and analysis. Through this method, the creation process of the data itself is the analytical process.

I am not merely exploiting documents and narratives for research or learning. As co-learners and as co-ethnographers (and co-researchers), the children and I are co-designing/creating our narratives and documentation. Participant children are usually the ones who proactively aim at and create presentations that they will share with the class. This knowledge for sharing is clarified, and sometimes amplified through pedagogical documentation, and narratives become new knowledge to be shared and recorded. The interpretations of the educators and researcher are presented, examined and negotiated with the children, who accept (or not) to include them to their documentation. This joint-inquiry practice amongst the children, educators and researcher is the core of the analytical process for this study.

Ultimately, this thesis represents the pedagogical documentation of the participants' EAL learning processes, and records their learning activities. It presents a collection of ethnographic narratives we share amongst the children, educators, and researcher.

4.3.2. Miyazakian Educational Approach for Data Collection and Analysis

The triangulation of the educators', children and the researcher's inquiries and interpretation is critical in the co-constructive nature of the data collection and analysis. As such, it echoes the philosophical perspectives defended in the pedagogy of Kihaku Saitou (1911-81) by Kiyotaka Miyazaki, a retired professor at the Faculty of Human Sciences at Waseda University, in Japan. Inspired by the work of Bakhtin and Saitou, his studies critically observe the triangle of learners, teachers and study materials to explore dialogic pedagogy (e.g. Miyazaki, 2005, 2009, 2011, 2013). The following quotation from Saitou's work is often referred to in Miyazaki's work.

> [A good classroom lesson] should be one in which contradiction, opposition, or tension between the teaching material, teacher, and students occur first. Then, the teacher and students should overcome the tension to discover and create something new. (Saitou, 1969, Miyazaki's translation, Miyazaki, 2011, P. 37)

In Saitou's claim, teachers still hold the objective, critical, and logical approach to their pedagogical conducts, even when they emotionally engage with the materials and students. According to Miyazaki (2013), this 'emotional engagement' means that the educators should examine and interact with the teaching/learning materials with awe at the knowledge that they themselves may or *may not* be able to find the covert meaning of the learning artifacts and materials. G*etting lost* by making the familiar unfamiliar is achieved through digging the materials deeper and deeper, and is also as such, a new finding. This philosophical perspective aligns with the nature of illuminative research (Wallace, 1998), a fundamental view I adopt for my doctoral study as well. It is critical to be engaging with the participant children with a sense that discovery is for everyone. Children, including the participants of my study, have abilities to sense the educative situation (Donaldson, 1978); they can often perceive both the adult's authentic passion or emotional interest, *and the pretended interest* in what the children are doing. In sum, as a researcher, I desire to face and grapple the possible tensions between myself and the participants, and our diverse interpretation of knowledge, as ways of learning. In doing so, the participants and myself are able to co-construct our own realities together. It is a human-interaction, not merely a matter of data documentation and analysis. In this sense, this study illustrates authentic learning and teaching practices, where knowledge is co-constructed amongst the learners and teachers.

'Co-learning as co-analysis' occurs through learning and teaching amongst the children, teachers and me as a researcher-educator. Referring to *revoicing*, coined by Mehan in 1976 (Miyazaki, 2002), Miyazaki (2005) argues his notions of "現実態としての子どもの声 (children's voices in real modes)" (=observable representation of how and what children may be thinking) and "可能態としての子どもの声 (children's voices in possible modes)" (=observable representation of how children think; made observable through the educator's *authentic facilitation-ship*). By authentic facilitation-ship in my translation, I do not mean the educational facilitation in a conventional sense. The authentic facilitation-ship is based on teachers being "proto-learners" (Miyazaki, 2002), who themselves inquire into the materials they teach, as well as their skills of treating the learners' prima facie answers. Questions teachers ask often request expected answers that are backed up by academically validated knowledge. Thus, answers that are different from those expected are often regarded wrong and valueless. Miyazaki (2013) claims the opposite. He claims that any idea that children provide as answers to questions are valid. When they are not validated, it is merely because their questions are still 'unknown questions' when they should, in fact, be read as valuable learning resources in the classroom and a key to "wonder-full education" (Miyazaki, 2013, p. 115), and a trigger for further discussion and negotiation of meanings, and direction for learning. In sum, learners' voices are not correct or wrong. They have their own unique meanings, which can generate contextual inquiries new to all. In this sense, the wonder-full educational approach defended by Miyazaki as a core for the instructional vision at LVM is a co-constructive realization of knowledge though social interactions between the learners, teachers and study materials in the classrooms. It also stands as a core of the methodological approach and one of the critical data collection tools in this study.

Revoicing is an important aspect of both data interpretation and learning. This entire thesis focuses on children's voices and perspectives on their learning and on the research process as a learning tool. I have insisted on the importance of empowering the children as co-investigators and co-analysts. This means that data is 'voiced' and 'revoiced' by the participants, including me as a researcher-practitioner, who is also a proto-learner in many respects, at various stages and in different forms. This process of revoicing is intimately linked to awareness, as the participants need to elucidate their ideas for themselves and for others. A critical nature of revoicing is that the researcher is only initiating a confirmation and re-examination of what was meant by the participants.

This back-and-forth process often leads to further self-exploration and renegotiation of meaning for the co-participants. In this way, an emic approach to representing the participants' voices is respected.

Co-learning is co-analysis. The educational practice at the research site has partly been influenced by Miyazaki's educational approach, and such principles were actually observed in the educational practices at LVM during my investigation. This approach and its tool align with and enrich the plurilingual instructional approach at LVM. Plurilingual pedagogy does facilitate learners' inquiries at a level of theoretical and abstract thinking. This is a metacognitive tool that is critical in the data analysis. One of the pivotal objectives of this pluri-pedagogical EAL practice at LVM is the development of such personal metacognitive skills for critical content learning. How to find themes for data analysis and discussion, why to pursue further analytical discussion on the identified themes, and how and why to reach certain findings as shared products of data analysis are all pivotal processes as well as part of the data itself and learning itself. In this sense again, Miyazakian dialogic pedagogy underpins the creation and exploration processes of our pedagogical documentation and data collection.

4.3.3. Photographs as Data Collection and Analytical Tool

Effective use of photographic data for further data collection has been discussed by MacDonald (2007, 2008). In her study on the interactions of mothers with their very pre-term infants, she claims "the use of digital photographs to trigger memory and reflection" (MacDonald, 2008, p. 238). Photographs are not only a tool to engage with their knowledge but also an amplifier of participants' voices: "The photo interviewing technique I used contributed to the provision of open-ended authentic comments from my participants" (p. 243), MacDonald (2008) continues. MacDonald (2008) further claims:

> "The technique of using digital photographs to create a joint focus of attention around the inquiry proved beneficial in allowing the participants' voices to be heard in an equitable way" (p. 244).

This joint focus is a fundamental means for me to get close to the participants' voices and interpretations. In the same study, MacDonald (2007) further claims:

Although they [photographs] only capture a brief moment in time, the selection of that particular moment to capture, translate, and interpret becomes significant because it is distinguished from other moments and chosen by the investigator. The moment can be re-visited to exemplify the action the investigator found compelling. By re-representing and interpreting the learning moment with the children and other members of the classroom community, pedagogical documentation has the potential to communicate ideas, and provoke and inspire responses from others that may lead to further action or self-awareness. In this way, it may facilitate conversations about learning moments and focus teachers and children more thoughtfully on how learners' construct knowledge. (p. 234)

This not only aligns with Hodge and Jones' (2000) urge for effective data collection, it also defines educational values in the process of visual data collection.

Photographs are a tool for creating knowledge as well as knowledge itself to travel through time and space. Digital photography and video recording are actively employed by Hodge and Jones (2000) to gain critical data. In their study, for example, participants are asked to take photos at home, and their conversations with the researcher at a research site can be facilitated by the collective interpretation of these photos. These multilayers of knowledge co-constructed with and by the children, the educators and me should represent a sound thick description of the focal practice of this research (Dagenais et al. 2009). Moreover, visual methodologies offer multiple prisms to better access and understand multiperspectivity within a plurilingual framework (Prasad, 2013, 2017).

4.3.4. Data collection and Writing as Analysis: The Use of Fieldnotes and Reflective Journaling as a Reflective Practice

Emerson, Fretz and Shaw (2001) claim that "[e]thnographers also vary in their approaches to fieldnotes because of different understandings to ultimate value of fieldnotes" (p. 355). I take the stance that all the writing processes, including jotting down ideas on a fieldnote, are researchers' analytical processes that are based on the relationship amongst the researchers (the children, the educators, and me).

Fieldnotes are fundamental pieces of *graphia*: representation and writing up of what a researcher finds (Walford, 2008). I, as an ethnographer, produce and reproduce texts from what I see and think. I produce texts before observations (i.e., what I have in mind as preoccupying thoughts). This is critical to realize my reflexivity as a researcher

beforehand, since such thoughts may influence and pre-fix my observational lens. I produce texts during observations (i.e., on-site fieldnotes). I make on-site decisions of what to record on my memo pads. I also produce texts after the observations (i.e., my retrospective reflective journal). In my fieldnotes, I make a conscious effort to carefully listen to the participants in order to respect the emic nature of my study by carefully reflecting on my own ideas. This means that I have to exercise my reflexivity on how to deal with my own possible bias, and my awareness of my own desire, all in relation to what I actually saw as representations of the participants' desires and voices.

Reflective journaling (Dunlap, 2006; Hubbs & Brand, 2005; Park & Kim, 2012; Ruiz-Lópes, Rodriguez-García, Villanueva, Márquez-Cava, García-Mateos, Ruiz-Ruiz, & Herrera-Sánchez, 2015) is a key tool of my methodology. Photography and other visual forms are also important tools for my work. As argued in the section on v*isual ethnography* in this chapter, visual knowledge is equally valuable to textual knowledge as an analytical product. Where to place them, and what to derive from the recorded images and sounds, are all dependent on the researcher's decision making. These decisions at various stages of the research shape the final written piece of my ethnographic study. I kept record of my own analytical thoughts through texts and visuals throughout the investigation and writing periods.

This 'emic/etic' concern I have been discussing would be stronger if I were a lone researcher at the research site. I am a co-ethnographic researcher, not with any collegial academic researcher, but with the participant children as co-ethnographers (Prasad, 2013). This makes a fundamental difference. We created many ethnographic pieces of knowledge together, as I have claimed above. Over many occasions, I was not alone to make decisions regarding data analysis. This is evident in my retrospective journal in the data analysis chapters. Those notes represent our co-constructed knowledge based on 1) the data that children collected, 2) the data that I collected, 3) the data that we collected together, and 4) my analysis of these data as tools for further co-constructive analysis by the children, the educators and me, all together. Then, all of us share, assume, clarify, negotiate, and come up with a single set of written and visual outcomes. This set of processes is generated when the children, the educators and I co-create a piece of pedagogical documentation. This joint writing practice is an analytical co-construction of knowledge.

Writing as an analytical process is a powerful educational practice. Thus, we, researchers, strive to justify our account by rigorous methodological and theoretical arguments. I am not mourning this scientific hardship and complexity. I, in fact, see such a scientific approach is beneficial to educational practices. When the inquiry processes are shared amongst children, educators and a researcher, these inquiries can become powerful resources for learning and teaching. They facilitate our understanding of valuing attitudes and tolerance to sociocultural diversities. "Knowing how to see and understand our own culture will help us learn how to see others. … we can use it in other situations to learn about other ways of being" (Frank, Dixon & Green,1999, p. 99). Thus, fundamentally, writing processes (including visually expressing) of ethnographic works constitute a valuable educational practice to engage with learning resources critically and analytically.

4.4. The Participants and Types of Data

The participants of this study are students, parents, teachers and staff members of LVM International School in Tokyo, Japan. I mainly followed 8 students, aged from 5 to 9, as the focal participants of the investigation, both in their school time at LVM in Tokyo, Japan and during their summer programs in British Columbia, Canada. I also occasionally but continuously interacted with another 9 students, 3 teachers, 1 staff member, and 4 parents of the children of the school, as secondary participants. They are all Japanese, born and raised by Japanese parents in Japan. Most of the participant children have been in the Elementary School Program (ESP) of LVM, which only accepts selected students with higher English language skills. All the focal child participants had been to Canada for LVM's summer programs in Greater Vancouver area, from two to five times. The summer stays in Canada varied year to year, where they stayed at homestay families or overnights camp programs. While they were in Canada, I followed their time at homestay families with their teacher who accompanied them to Canada.

Data was collected through fieldnotes and reflective journaling, video and audio recordings, photos, interviews, and other artifacts (e.g. assignment, notebooks, drills, diaries, artwork, postcards) provided by the participants. As discussed in this chapter, this visual and textual data is not limited to those I have collected on the children, but also those collected and created by the participant children and educators, along with me. Some data includes 1) the participant children's documentation on their own

learning events, 2) my visual documentation of participants' visually documenting processes, 3) the children's visual documentation of my documentation actions on other child participants' documentation processes, and 4) child participants' documentations of their peers. Also, forms of data other than above mentioned were created by the participant children as elements of our pedagogical documentation, which I also define as ethnographic narratives. Some of such data was created as pedagogical documentation, which were co-constructed actively with me and the teachers, as a result of co-constructive analysis processes on the children's own ethnographic narratives.

The overall body of the participants and data types can be found in the table below (Table 4.1.).

Table 4.1.   Participants and data sources

Focal Participants (Gender) (Years in ESP program at LVM) [at the time of commence of the investigation]	
Ume (F)(2)	Age: 9 / Years at LVM: 5 / Sister of Toshi / an initial member of ESP
Toshi (M)(2)	Age: 7 / Years at LVM: 5 / Brother of Ume / an initial member of ESP / 3 years in LVM Preschool
Sage (M)(2)	Age: 10 / Years at LVM: 5 / Brother of Haruto / an initial member of ESP
Haruto (M)(2)	Age: 7 / Years at LVM: 5 / Brother of Saje
Miyu (F)(2)	Age: 7 / Years at LVM: 5 / an initial member of ESP / 3 years in LVM Preschool
Haruko (F)(.5)	Age: 8 / Years at LVM: 4
Kenshiro (M)(1.5)	Age: 7 / Years at LVM: 4
Kenta (M)(0)	Age: 5 / Years at LVM: 2 /Not a member of ESP
Natalie (F)(2)	Teacher of LVM / Years of working: 5

The data sources:

- [Transcription of Audio Recording (Ordinary Moment)]: Inspired by the Reggio Emilia educational approach, 'ordinary moments' are also valued in Early Learning Framework of BC (Government of BC, 2019). According to Forman, Hall and Berglund (2001):

> Ordinary moments are the pages in the child's diary for the day. If we could resist our temptation to record only the grand moments, we might find the authentic child living in the in-between. If we could resist our temptation to put the children on a stage, we might find the real work being done in the wings. If we understood the great value in the ordinary

moments, we might be less inclined to have a marvelous finale for a long-term project. We appeal to educators everywhere to find the marvel in the *mundane*, to find the power of the ordinary moment. (pp. 52-53)

I have recorded children's and educators' everyday-life moments at the research sites while they participated in the program. This type of data represents the transcribed audio recordings of this audio- and video data.

- [Video Recording]: Visual and audio recording of the participants' practice at the research sites, and interview sessions. Videos were taken by the participants and me.

- [Photograph]: Visual recording of the participants' practice, taken by both the participants and me.

- [Transcription of Audio Recording (Interview)]: Similar to the above, this type of data is the transcribed audio data recorded during interview settings.

- [Correspondence]: Items that were created by the participants, and sent to me. This type of data are texts, emails or hardcopy documents that I obtained permission to use as part of the research.

- [Artifact]: This type of data includes, but is not limited to, children's school work, teacher's notes, and other types of documents and work that are produced not for the purpose of the data collection but are included as relevant to the research objectives.

- [Fieldnote]: This data includes all documentary notes I took when, or shortly after (within an hour), I recorded data. These notes include my observations of the contextual aspects, some quick notes and ideas written down when I engaged with the participants, or just after. This type of data may include a transcription of my self-recorded voice memos.

- [Retrospective Fieldnote]: This form of fieldnote is my further reflection on a particular fieldnote entry, often within a few days or so.

- [Reflective Journaling Entry]: This type of data is a more analytical engagement with my data, including my fieldnotes. My research journal is a reflection of my exploration process. It illustrates shifts in my own thinking and perspectives, and is an example of my reflexivity as both a researcher and as an educator.

- [My Translation]: When the original data was in Japanese, I have provided an English translation.

Sometimes, the data types presented in this study can be multimodal, and meaning-making emerges from the interpretation of multiple sources, as illustrated above. For example, the interpretation of data emerges from the (i) the transcription of Audio Recording (Interview); (ii) my fieldnotes; (iii) my reflective journaling, while the entire process is also supported by, and interpreted through, (iv) my translations from Japanese into English. When this is the case, I shall specify so.

4.5. Trustworthiness, Ethics, and Limitations of the Study

There is a plenty of literature that discusses trustworthiness of research methodology (e.g. Creswell, 2013; Guba, 1981; Shenton, 2004). For a methodological concern in this study, the trustworthiness regarding data analysis procedures is critical, as data analysis itself is also part of the data collection process. First, I shall critique some ideas that are more towards a postpositive stance to make a point of the critical nature of human perception and data coding. Secondly, I will discuss the concept of intrusion in a research activity, and ethical consent.

Human perception is a critical element in data analysis. In qualitative studies, it is common to depend on emergent coding (or even a priori coding) to analyze data. Coding processes require researchers to make conscious decisions that are based on their philosophical assumptions, reflexivity, and personal beliefs. Even in quantitative studies, when researchers are *cleaning up* their data, their own logic feeds their decisions not to count certain responses from the participants as significant. Researchers set *or do not set* certain criteria for environmentally and personally influential factors (e.g. noise level of the research site; participants' concentration levels defined by fatigue) to make such decisions for exclusion of certain data. Researchers can assess and value their own decision-making based on personal factors attributable to participants and social factors in context. My researcher posture respects all of the thoughts and actions made by the participants. Thus, I do not code the data in a traditional sense of breaking it up according to emerging themes. Ultimately, every single piece of the data is a valuable case for study. I have chosen data for discussion in this study by determining whether it was *interesting to the participants*, and generated

surprise, wonder and energy, as deemed by co-participants to have appeared during our discussions and interpretation of data.

The methodological tools used in this research (e.g. discussions about the photos taken by the participants, and the photos of their visual documentation taken by the teachers) are already part of the participants' routines and daily in-classroom practice. The use of digital tools, inquiry-based exploration and pedagogical documentation were all already part of the regular curriculum and instruction practice at the research. The research implementation was thus as extension of local practices in the school, and contributes to validate my methodological choices, as well as my identity as an insider researcher-practitioner. I nevertheless agree with Hammersley (2001), who argues that:

> […] we can retain truth conceived as correspondence with reality as a standard of assessment and that there are good reasons for doing so, but that we must accept the fallible and selective character of all knowledge, and therefore the qualified and limited intellectual authority of ethnographers. (p. 338)

There are limitations to all kinds of methodologies, ethnographic in nature or not. However, if I consider the participant children's work of ethnography as one of the very objectives of this study, then this mitigates any related limitations to this study. The ethnographic work became part of the participant children's learning practice and literacy development.

I recognize that I was an insider of the school community with 'power.' On the one hand, as an insider researcher, I had the special advantage of being able to gain easy access to information and interactive data collection, to understand the norms in practice, and to make sense of participants' behaviours in the light of casual and natural relationships of stakeholders (Coghlan, 2003; Herrmann, 1989). On the other hand, there were ethical concerns and researcher reflexivity challenges. Unluer (2012) lists possible disadvantages of being an insider researcher, in the light of a series of scholarly inquiries in this matter (Hermann, 1989; Rooney, 2005; Sikes & Potts, 2008; Smyth & Holian, 2008):

• Role duality (instructor/researcher);

• Overlooking certain routine behaviours;

- Making assumptions about the meanings of events and not seeking clarification;

- Assuming he/she knows participants' views and issues;

- The participants may tend to assume you already know what they know;

- Closeness to the situation hindering the researcher from seeing all dimensions of the bigger picture while collecting the data (p. 6)

These concerns were all applicable to my situation. One way of overcoming these concerns as much as possible was to make the research project co-constructed with the participants in order for all of us to benefit from the project. I was never able to become an outsider to the community. Thus, rather than attempting to make myself distant to the focal practice of the study, I actively tried to create a pedagogical practice where all the stakeholders (i.e. children, teachers, parents, staff and me as a researcher-educator) could become pedagogical co-inquirers/learners. This pedagogical attempt was to ensure the quality of collected data as much as possible. Especially through the lens of Miyazakian dialogic pedagogy, I have continuously inquired into my own educator lens to see the children and their voices. (See *4.3.2. Miyazakian educational approach for data collection and analysis.*)

Although participants were recruited on a voluntary basis, admittedly, I should consider ethical issues potentially having arisen due to my position as an owner of the international school. In fact, while I received benefits from the participants such as tuition revenue, I had the power, for example, to have selected who could be admitted to ESP programs; I could have raised tuition; I could have controlled the class schedule, to name a few. In such a relationship with the participants, considering and gaining the participants' understanding of what benefit I could bring to the participants was a critical aspect of this research project, especially in terms of creating the co-constructive and democratic nature of it, and of recruiting the participants. I had always regarded that the process of building a relationship as a researcher-educator with the participants would be critical for our quality educational practice; thus, I had started to inform the school community about the start of my PhD journey and the pedagogical benefit that this research could bring to the school, when it was a couple of years before the beginning of this research project. I believe that, ultimately, the fact of having this early communication with the community in which I have been an insider represents my

attitude towards the significance of co-constructive nature for designing my study, and became part of my researcher reflexivity.

The research received ethics approval from the university, with properly designed consent and assent forms. Confidentiality was secured with alias identifiers from the stage of data collection, by the investigator's encryption of data.

4.6. Summary

In this chapter, I discussed the methodological constructs of this study. First, I discussed my personal and professional trajectories and how these framed my educational researcher-practitioner posture. This posture is anchored in a social constructivist point of view. I explained the co-constructive nature of the study, and discussed the key ethnographic approaches and educational tools I used for the data collection. In the next chapter, the first data analysis chapter, I shall present a description of the plurilingual quality of written Japanese, and how the language as L1 works for English language learning.

Chapter 5.

Data Analysis 1: Japanese as a Bridge to Learn (in) English

This chapter aims to answer the first research sub-question: How do the participants navigate and make use of their own first language, Japanese, as a bridge to learn (in) English? With particular attention to the children's first language, Japanese, and English as their learning target, I will describe and analyze children's personal repertoires of linguistic skills and knowledge, and focus on how they navigate their linguistic and cultural knowledge and skills – which I describe as their plurilingual and pluricultural competence.

Expanding on the discussion in *2.3. Japanese, a Complex Written System*, this chapter first discusses the plurilingual nature of the Japanese written language system and its critical role in students' navigation of multilingual resources. I discuss why the complexity of written Japanese can be viewed as a bridge and an asset to the interpretation of meaning in other languages such as English. These language-learning resources are observed through the study of linguistic landscapes as loci of inquiries to understand children's plurilingual practices in various language and content learning contexts in the subsequent data analysis chapters.

5.1. L2 literacy Development through L1 Competence

The following example illustrates how children participants construct literacy skills in English, making use of to their first language - Japanese. As discussed earlier, the plurilingual nature of the written Japanese language is playing a critical role in meaning making in other languages. The arguments in this section provide conceptual connections between the linguistic systems of Japanese and the sociocultural nature of the language in use to make sense of other languages. Understanding such connections in English learning will critically inform the discussions about the participants' transnational multilingual practices in Canada and Japan in the subsequent chapters.

Twin sisters, Sumire and Sakura come to a supplementary EFL program at LVM once a week in the afternoon after their regular schooling in the morning. They are both in grade 2 at a local public elementary school. They soon became close to the researcher, easily talking about their public school life and experiences in the class at LVM. One day the sisters and I were discussing the drawings they produced in their class at LVM. According to an interview with their teacher, this particular class intended to develop and create stronger assimilation and accommodation (Piaget, 1952) of vocabulary through an imaginative approach. Being physically in the classroom, the children were asked to imagine their actual life space outside the school. The teacher encouraged the children to engage with their daily life and situated knowledge in their L1, Japanese, outside the classroom. This prior work stimulated their acquisition of new vocabulary in English, as their experiences were discussed in class with their teacher, and progressively presented in English. The objective of the lesson was to discuss the classification and properties of shapes in geometry, through learning English words to represent items that are in the shape of 'circle'.

Figure 5.1.   Sumire's drawing to support her literacy learning in class (left)

Figure 5.2.   Teacher's writing supporting the writing of the students (right)

Figure 5.3.   Right part of the image 2 magnified (bottom)

The conversation started when I as a researcher was taking photos of Sumire's drawing (Figures 5.1. & 5.3.) above and getting ready for an interview with the sisters. Sumire started to talk about her drawing.

康一：これなんで読むの？これ。

すみれ：メロン

康一：メロン。これなんでメロンて読むの？

すみれ：えー、ウォーターメロンがさー、あのさー

康一：えー、でもこれアルファベットなに？

すみれ：エム

康一：これは？

すみれ：イー。えーと、エル，オー

さくら：エヌ

すみれ：エヌ

康一：じゃあ、これメロンじゃなくて、エムイーエルオーエヌじゃだめなの？

すみれ：ちがーう、ちがう、ちがう、ちがう。

康一：なんで違うの？

さくら：発音？

康一：発音が違う？じゃあ、エム一個だったらエムって読んで良い？それともメ
　　　　ロンのムって読むの？

すみれ：ムとメとも、あとエムとも読むから。

康一：え？どこがメなの？

（中略）

すみれ：メーってここつながってるでしょ、メーって感じで。ロー、ンって感じ

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康一：って感じ？エヌがあれか。。オッケオッケ。

<div align="right">[Transcription of Audio Recording (Interview)]</div>

Below is an English translation of the discussion, with my field notes and description of the event.

Transcript	Description	Field notes
Researcher: How do you read this? This one. Sumire: meh-lo-n R: me-lo-n. Why do you read this meh-lo-n? Su: well, wo-ta-meh-lo-n is..., well.. R: Well, what is this alphabet? Su: e-mu R: How about this? Su: ee. well, e-lu, oh... Sakura: e-nu Su: e-nu R: Then, can't it be "e-mu, ee, e-lu, oh, e-nu"? Su: No:::, no, no, no. R: Why not? Sa: Pronunciation? R: Pronunciation is different? Then, can I read it e-mu, if e-mu is alone? Or, should I read "mu" in meh-lo-n? Su: It can be read mu, meh, and e-mu, too. R: Really? Where is 'meh'? (Omission) Su: It is connected here like meh:::. like meh:::::. R: Like that? Eh-nu is that? O-kke, okke.	- Researcher points at the word 'MELON'. (*Image 4*) - Pronouncing in Japanese letters - wo-ta-meh-lo-n is an Katakana-yomi of "watermelon". - Reading alphabets in Katakana-yomi. - Researcher mistakenly said 'mu' instead of 'meh' - Sumire points at and slides her finger on M and E.	It seems that her understanding of reading English letters may be dependent on Katakana-yomi (Roman letter scripts in Japanese literacy education in grade 2. Need to check with them.)

<div align="center">[Transcription of Audio Recording (Interview)] + [Fieldnote]+[My Translation]</div>

Sumire's L1 literacy skills including Katakana-yomi helped her read the word in English, 'melon.' She showed her understanding of a set of two English letters corresponding to one character of Japanese. She read all the items in Katakana-yomi. For example, grapes was read as *gu-le-e-pu*. Japanese does not have the system of 's' for pluralizing a noun. Therefore, it was evident that she read it in Katakana-yomi, in a unique way. In Japanese, グレープ (gu-le-e-pu: grapes as a loanword in Katakana) in

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Figure 5.2. is often used, in addition to the regular use of ぶどう (bu-doh: the Japanese term for grapes).

As exemplified in the excerpt above, Sumire utilized her knowledge of her L1 in terms of pronouncing an English word (L2), based on the Japanese language system (L1). Sumire did not have phonetic knowledge in English that many single language speakers of English would be exposed through phonics practices such as those in picture books, songs, and so on in early childhood. Instead, she had an understanding of the sounds of the letter 'M' in the corresponding sounds of the Japanese characters of ム (mu) or メ (meh). Later in our conversations, I initiated her reflexive thinking because of a mistake I made (purposefully) when reading. I asked Sumire to confirm how to read meh-lo-n, with 'mu' instead of 'meh'. Sumire showed her knowledge of multiple ways of sounding and reading the letter M in English through her L1 knowledge of the Katakana-yomi. It was clear in this example that the pronunciation of the word melon in English, as sounded by their teacher, failed to be transmitted to Sumire. But she made use of her knowledge of Katakana-yomi. This navigation between languages to make sense of them was also influenced by the child's knowledge of the rules of Katakana. Katakana-yomi has both provided her with access to pronounce the English word through choices formable in Katakana, and, concurrently, limited her choices within the sounds representable by Katakana. As a result, the knowledge of L1 informed Sumire not to straightforwardly copy the English sounds, but to provide access to express English language through her L1 knowledge and skills. The lens of plurilingualism illustrates the unique navigation of the child's repertoire of her bilingual knowledge and skills (Coste, Moore & Zarate, 2009; Marshall & Moore, 2018; Moore & Gajo, 2009). This example illustrates how the child makes use of her repertoire in L2 and L1 and navigates languages and writing systems, thus contributing to learning L2.

Interviewing the teacher afterward with this data and my analysis, the teacher provided me with the following insight:

> Thank you. It was good to know what they think. I think as long as they have fun speaking English and close enough is ok. If they can be understood, it is ok. Even mixed with Japanese, and because of it, they can speak English and can communicate, it's good. Pronunciation is not important. Katakana English is ok, as I was speaking so too. It's all about be able to communicate when needed.

The teacher's concern was not how correctly the children can speak in English, but rather how much they can communicate with others in English. In other words, the teacher's pedagogical intention was to nurture a skill for the children to navigate their developing English skills with least hesitance by letting them feel free to practice pluri-translanguaging (Haseyama, Moore & Kato, 2017) and engage in various social events within the classroom learning situations (Moore & Gajo, 2009).

The following week, I showed my transcript and discussed my interpretation of the data with Sumire. She commented on her utterance of '感じ' (= feel) as follows:

She claims that 'feel' is somewhat true. Because she doesn't know what it exactly is. She thinks she is feeling Japanese but speaking English in her class.

[Fieldnote]

Sumire claimed that what she was expressing in Katakana-yomi was English to her, but with a sense of Japanese. This statement is a representation of her awareness of her Japanese competence in relation to English as an additional, developing, distant, yet actively engaging language in her class. This awareness and engagement within her L1 and between L1 and L2 are representation of her linguistic competence that underpins her plurilingual competence.

5.2. The Plurilingual Nature of Japanese: Katakana and English

The following is a postcard (Figure 5.4.) that Kenta, a 6-year-old boy, wrote to his mother and father in Japan during his stay in Canada.
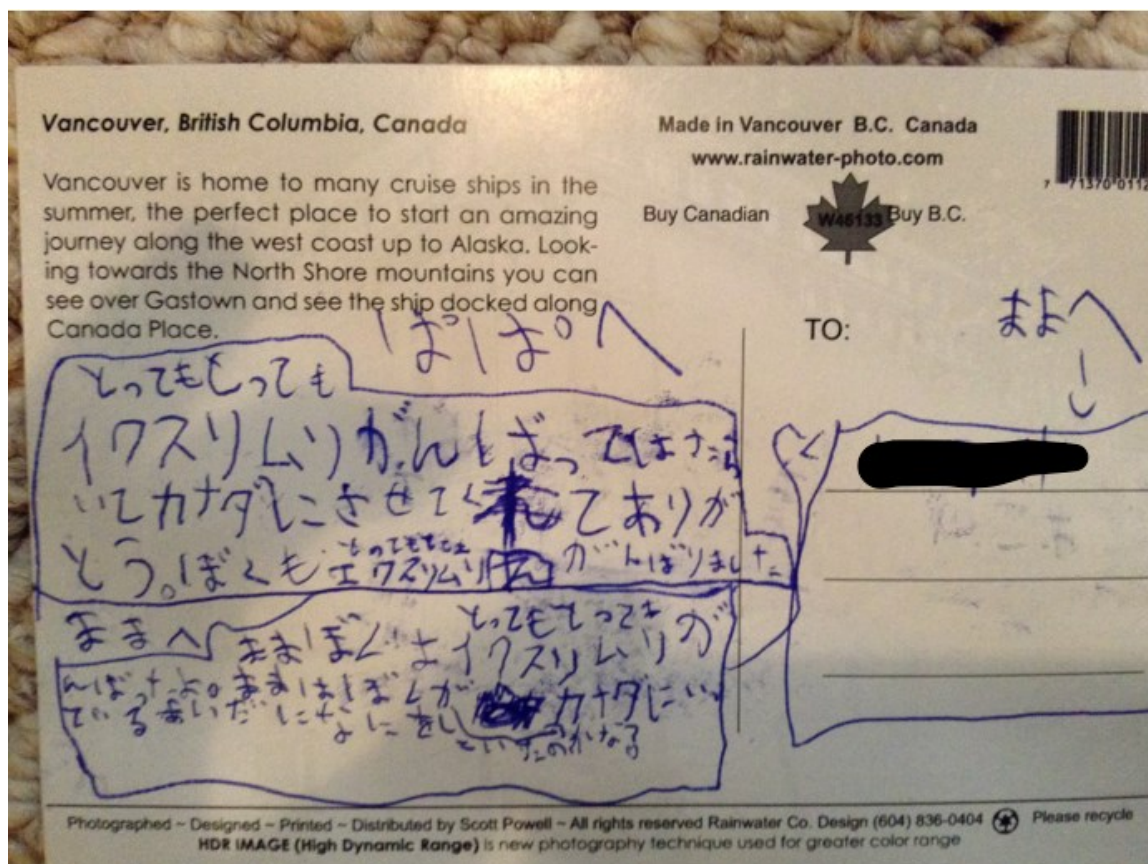
Figure 5.4.   Kenta's postcard to his parents

The entire message is written in Hiragana, with two exceptions: 'Canada' and 'extremely,' which Kenta wrote in Katakana. Katakana is usually used for expressing loan words (foreign words transferred into Japanese sounds and characters). Considering his age, 6 years old, in Grade 1, it is natural to see Kenta's writing based on a single system of Hiragana, which is a simpler system than Kanji. He asked the teacher how to say すごく[extremely] in English. Having a closer look at one aspect:

エクスリムリ(eh-ku-su-li-mu-li)

イクスリムリ (i-ku-su-li-mu-li)

Both of these have appeared in his writing, and both are the acceptable representations of "extremely" in Katakana. In the word of extremely, the first letter 'e' sounds close to 'i'

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which is written イ, whereas, in Romaji-yomi, a letter 'e' itself sounds and corresponds to エ in Japanese. On both, the expression of:

とってもとっても

[very very]

is added above each word. According to Kenta:

> He [Kenta] asked the teacher what "ものすごく [very much]" is in English. He liked to choose the word, extremely [amongst a few choices orally given]. He did not ask for the spelling, but wrote it in Katakana. I asked, and he responded that he wanted to write it by himself, but did not know the spelling. (キャンプ行かされ、自立心に火がついたか？ [having made to go to the camp, his mind for independence is ignited?]) Also, he thought his parents would not know the word ["extremely" in English], so he placed his translation (とってもとっても [very very]) on top of each word.
>
> [Fieldnote]

Kenta's desire to write the English word by himself with no help of the teacher for spelling was evident in his writing of 'extremely' in Katakana.

This is another example of the plurilingual nature of Japanese. The teacher did not ask Kenta to write in English. Kenta's intention was to use English for 'extremely,' which he learned through oral communication. This intention of his came out and was expressed through his writing in Katakana. When Kenta was not able to write in English, he engaged in a pluri-translanguaging practice within his L1, switching Hiragana or the set of interpreted sounds to Katakana in order to write "extremely". Kenta here displayed his own understanding of the relationship between both systems and his creative use of his L1 in writing an English word. His choice of Katakana illustrated his own engagement with EAL writing, although the entire message was written in Japanese. This pluri-translanguaging practice of Kenta's represents his agency in terms of developing English literacy through his new knowledge of L2 expressed through his L1 competence. Kenta was experiencing the new knowledge through bringing in his own existing

knowledge in the scope of his current intelligibility (Cope & Kalantzis, 2015), as part of his English literacy development.

Kenta had the word イクスリムリ written in his notebook in Canada. Later in Japan, I pointed it out, and he responded もういいや [no need any more]. This event also illustrates the interrelations between geographical location, language need and use, and the logic and choice of one's language use.

カナダにいるから、先生といるから、英語で書かないといけない。

[Because I am in Canada, because I am with the teacher, I have to write in English.]

[Fieldnote]

These children's navigation of the plurilinguality of Japanese, and their teachers' encouragement and respect of languages are the core representation of the plurilingual pedagogy in EAL education at LVM. Kenta's rationale of his plurilingual use of L1 was not only his desire to learn English, but was also influenced by the socio-educational intercultural context, defined by both the teacher's presence and the awareness of the geographical location and language (Lau & Van Viegen, 2020; Moore, Oyama, Pearce & Kitani, 2020). Based on this pedagogical agency, the learning and teaching practice at LVM explores learners' local multilingual resources. This exploration in their EAL learning raises their critical awareness in social phenomena around their lives.

The following image is another case that illustrates the relationship between Katakana and English. Figure 5.5. is a drawing made by Toshi, a participant in ESP class at the international school. It illustrates his documentation of linguistic landscapes in his environment. Rōson is an Roman alphabetical expression of its Katakana:ローソン, which we write when we hear the name of a popular convenience store chain in Japan: Lawson.
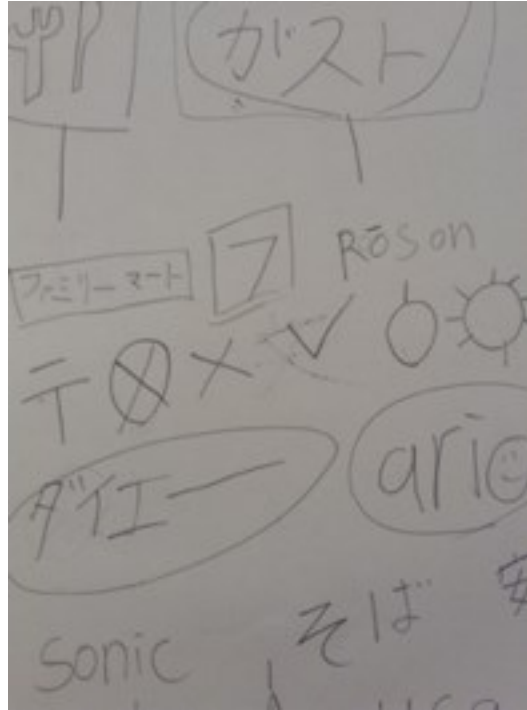
Figure 5.5.   Toshi's drawing

This data not only shows the plurilingual nature of Japanese with Katakana, but also the Multiliterate (New London Group, 1996) nature of the child's exploration. Explorations of diverse types of symbols are all evident, and they were both outcomes of their exploration of the local community, and means to further inquire into these ideas. This data will be further discussed in Section 6.2.2.

5.3. Pedagogical Documentation to Support Bridging Languages

This section will chronologically illustrate an ignition point and an early stage of the process of creating a pedagogical documentation. The illustration will start with two multilingual postcards. Subsequently, I shall describe the process of how the children and the teacher co-constructed the discussion with some involvement of the researcher (myself). Finally, a written record of this learning event has been added to the postcard images, which became a pedagogical documentation.

One morning, Haruto brought to the class the postcard he wrote to his mother (Figure 5.6.) while he was in Canada. Kenta's card (Figure 5.4.) was also brought to the class. Natalie, an LVM teacher, pulled up a photo from the school iPad of the postcard that Kenta had written to his parents from Canada in the previous year (the case in 5.4).
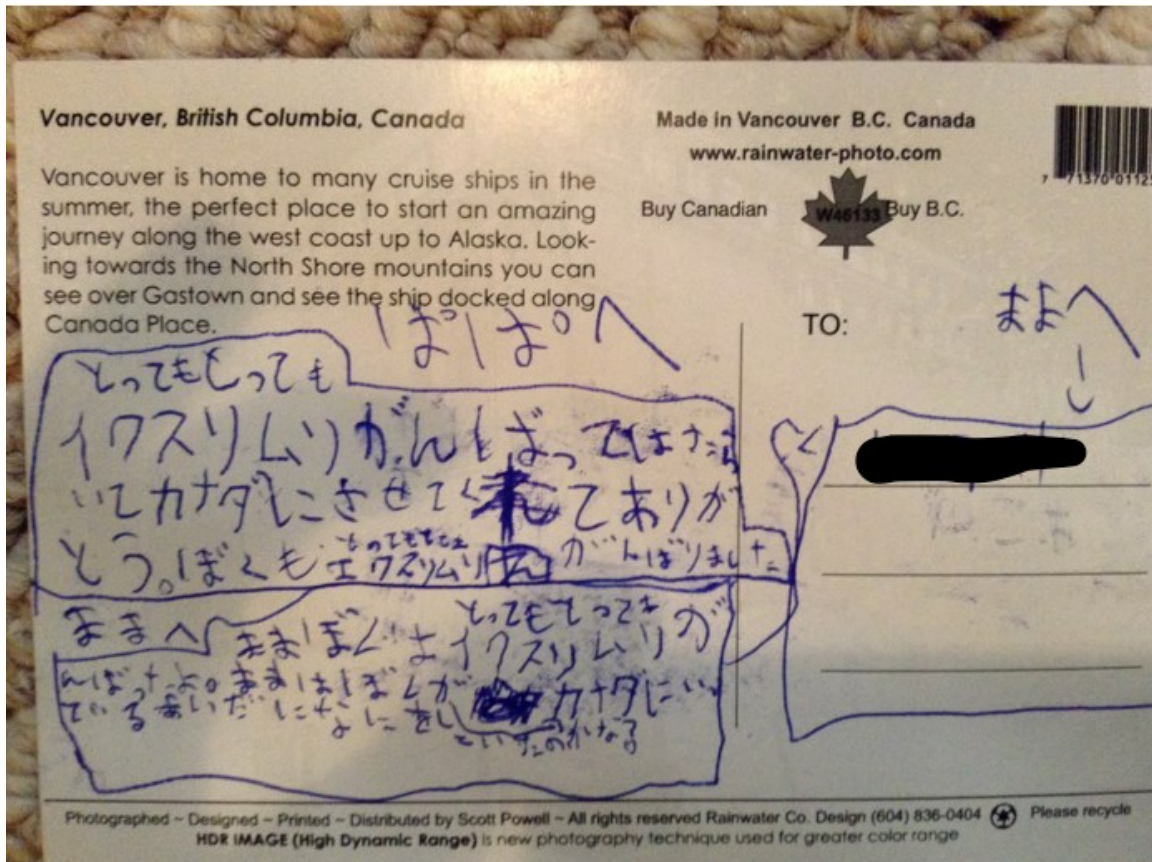
Figure 5.4.   Kenta's postcard to his parents

Dad, thank you for letting me come to Canada by working extremely hard. I did my best extremely. Mom, I did my best extremely. What were you doing while I was in Canada?

[My Translation]
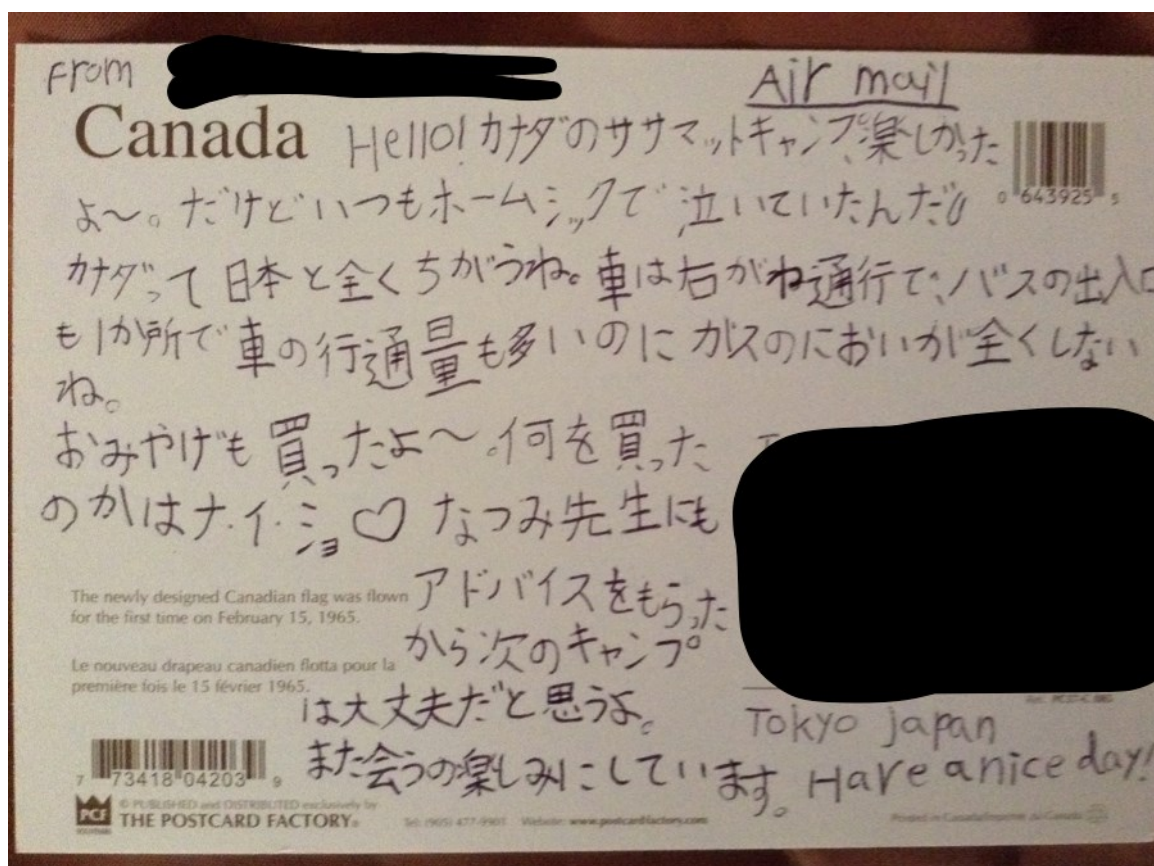
Figure 5.6.   Haruto's postcard to his parents

Hello! XX Camp was fun. But I was crying with homesickness. Canada is so different from Japan. Cars run on the right, buses have one exit/entrance, no smell of gas albeit much traffic. I bought you souvenirs. It's secret what I bought. Ms. Natalie gave me advice, so it should be ok from the next camp. Looking forward to seeing you again. Have a nice day.

[My Translation]

The children's discussion on the postcards gained attention amongst Kenta and Haruto, who wrote them, and Sage, Ume and Toshi. The following transcribed audio data is an excerpt from the recording of the main English learning activity of the day. This, later, becomes the core resource of a pedagogical documentation.

Sage: I saw many language in postcard.

Koichi: Oh, you mean in Canada? The souvenir stores?

Sage: No, my dad gave me before.

Koichi: Oh. Nice. What... umm... Why do you think so many languages?

Sage: I don't know. Oh, maybe, it sell many place.

Toshi: Yes, yes.

Koichi: So, it saves money?

Sage: え？[what?]

Koichi: I mean, they print many and, umm... use anywhere.

Sage: I don't know. But, I think many people can read, ... umm, send そしたら [then] ... maybe, working in post office people understand, maybe.

[Transcription of Audio Recording (Ordinary Moment)] + [My Translation (partial)]

In this oral discussion, Sage's answers to the multiple languages printed in a postcard emerged through the conversation. First, he claimed that the multiple languages were used in the postcards so that the cards can be sold at different places where these languages are used. Another interpretation that Sage offered to explain the use of multiple languages was that it allowed for post officers in different parts of the world to be able to recognize their own language among these multiple languages. His suggestions differed from Natalie's or mine, as we had different interpretations compared to the children's as to why multiple languages were present on the postcards. The children's and the adults' interpretations were compared and treated with equal respect. The following is from my fieldnote at this event.

Ume is good. Because of the same numbers, she guessed it is the same as that of English. Also, it's French because of Canada.

"Extremely" was interesting. It is his willingness in English learning. Maybe.

[Fieldnote]

The postcard of Figure 5.6. has bilingual texts at the right-bottom corner. I have shared my fieldnote with Natalie, and joined the conversation. Then, Natalie and I have come up with the following questions to share with the children later.

"Usually, we hear 'bus'(バス) and 'homesick'(ホームシック) in Japanese, too. Is it English or Japanese?"

"What is Katakana? What's the purpose of it?"

[Fieldnote]

Later on that day, during lunchtime, Natalie and I shared and explained our questions to the children. The following is my retrospective fieldnote illustrating the discussion with the children, and Natalie's and my responses to the discussion.

Discussing a question from Natalie, Toshi claimed that "extremely" in Katakana was strange. Natalie kept asking 'why' questions. Sage replied with his idea that "extremely" is not a famous word. Here, by famous, he perhaps meant that it was not usually said by ordinary Japanese speakers as a popular loanword, but the other Katakana words are. It is not used in Japanese. Natalie pointed out that イクスリムリ[extremely] was a good choice, and it shows a good try by Kenta. And, this try makes his parents happy because they sent him to learn English and experience Canada.

[Retrospective Fieldnote]

With the ideas derived from the questions and discussion with the children, Natalie wrote and typed a following piece on behalf of the children, her and me, and created a 'record of the learning' (pedagogical documentation) with the postcards, that is, a pedagogical documentation.

「カタカナでイクスリムリは 変なのに、アドバイス、カナダ、キャンプ、バスはなぜ普通なのか。イクスリムリは普通じゃないから、という答えに、「普通に感じる」ということはどういうことなのか子どもたちと考えた。話すと変だけれど、書くとそうでもない。知ってるからカタカナで良いなど、面白い答えが出て

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きた。この答えをそれぞれ追求していくと面白そうだと思う。それぞれの考えが
あることは確かで、それ自体がすでに面白い」。

「子どもが何に興味を示すかは本当に分からない。[Ume]が一つのポストカード
の英語以外の言葉がフランス語だとわかったのは、カナダでフランス語も話され
ていると知っているからだったように、日本でも英語が話されてもいいよね、と
いう子どもたちの言っていることは一理あるかも。そんな中で、カナダの街中の
こととかと一緒に話して行くと、「なんで？」が広がっていく。」

<div align="right">[Artifact]</div>

 "Why advice, Canada, camp, bus [written in Katakana in original] are usual, although extremely [written in Katakana] is strange in Katakana? Getting an answer [from children] that it is because extremely [in Katakana] is not usual, I thought about what it means to "feel usual" with the children. Interesting answers came out; [the answers include that] it is strange if spoken, but not really if written; it is ok to be in Katakana because [we/I] know it. I think it will be fun to pursue these answers. It is sure that there is each thought, and [the existence of the multiple thoughts] is interesting itself."

"I never know what the children show their interest in. Ume said the language other than English was French in one card, because she knew English and French are spoken in Canada. Like this, there is some logic in what the children say: English may be spoken in Japan, too. In this conversation, as we talk this together with ideas about [things] in the town, "why" is being expanded."

<div align="right">[My translation]</div>

This note with the postcards was discussed with the children later in a class. Although detailed data was not collected on this extended inquiry, those questions that had emerged have been explored amongst Natalie and the children. The documentation was also shared with the parents.

This data illustrates the fundamental nature of teachers' plurilingual pedagogy, which is underpinned by various aspects of literacies and educational approaches and how children react to the pedagogical material they are exposed to or they collaborate to

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create. Sage has uniquely shaped possible meanings of postcards with texts in multiple languages. Whether to sell in multiple countries or to be dealt by postal authorities in the world, the multiplicity of the linguistic expressions was *purposeful* for him. With the postcards, the set of multiple languages to illustrate a single content bears purposes that it is to provide linguistic access to the people with specific purposes. Sage's claim on this purpose-bearing nature of the languages provoked me to include a question to inquire into the children's ideas of Katakana for purposeful uses. In this sense, my research activities and interests are provoked and based on the participants' voices.

Another aspect observable in this case of the postcards was Ume's identification process of the French text. Firstly, the spatial mode of multiliteracies (Cope & Kalantzis, 2009) played a critical role. Understanding the physical location of the French text in relation to that of English, which she could understand, Ume was able to identify the same set of meanings in the other text that was in a different language (French in this case) that she was not literate in. This identification process is based on her knowledgeability of spatial patterns of meaning (Cope & Kalantzis, 2009). On top of her skill of identifying the same numbers in the two texts, her sociocultural knowledge of Canada as a bilingual country with English and French helped the conclusion be drawn.

With this inquiry of the educator and the researcher as proto-learners (Miyazaki, 2005), new inquiries have been provoked amongst the children and the adults, where some insightful perspectives emerged from children. Through Miyazakian dialogic pedagogy with tools such as revoicing (Miyazaki, 2009, 2013), children's ideas became more explicit and available for discussions socially shared with peers and adults. Centring on each child's individual competence, plurilingual pedagogy at LVM guided the teacher and me to appreciate individual's meanings of their L1 and L2 literacies, which had been recognized through the dialogic pedagogy. Sage and Natalie saw different purposes for the use of multiple languages on the postcard. However, Natalie did not refute the child's interpretation. Instead, the child's perspectives had Natalie and me ponder about languages usage, especially with respect to the alternative use of English and Katakana. It is through such respectful engagement with the children's thoughts and ideas that Natalie's and my teaching philosophies were informed by the multi-perspectival lens that the socio-inclusive nature of plurilingualism can offer to the learning process.

Let us take a closer look at an excerpt from the translation of Natalie's record on children's ideas above.

> strange if spoken, but not really if written; it is ok to be in Katakana because [we/I] know it.

The children explored the values of Katakana literacy in different modes: spoken and written. In exploring the possible meanings of why Katakana was used, from various perspectives and multicultural lenses, the children explored and proposed possible relationships of Katakana usage based on their own personal experience and their linguistic repertoires. In this learning case, the children's linguistic repertoires of Japanese were highlighted by the use of Katakana as a linguistic bridge to explore their local social world in English.

In this activity, the postcard was the focal locus of inquiry, but the children's interests expanded to online search and re-examination through critical inquiry of their experiences and past knowledge. Their inquiry started with the Katakana word for "extremely". It then expanded to include a discussion of more words. Here, the children co-constructed meaning, using their own experiences and understandings of multilingualism to conceptualize language variation and use of various ecologies, such as in Canada and Japan. Expanding the scope of discussion into inquiries of local sceneries of Canada they had experienced, the "whys" of languages and cultures started to emerge and expand, as Natalie, their instructor, reflected. Natalie helped the children interpret the textual literacy that described cultural resources in a local community of Canada. Children actively looked into how the buses on the streets in Canada operated by drawing them, accessing the internet for images of the blue, yellow and white buses in Vancouver, and jotting down in English their own ideas from their own memories of their own experiences in Canada. The children recreated these ideas to document and share their first-hand experiences through their multimodal literacies, using multiple languages and different types of visuals (i.e. drawing and photos/screenshots), while utilizing gestures to aid their communication. These multimodal and multilingual resources were interwoven to create a documentation artifact to support their inquiry and their learning. For example, Ume moved back and forth between each wall of the classroom, imagining the distance and locations of Japan and Canada. Her walking through the classroom embodied her ways to represent the geographical and cultural

distance between Canada and Japan; it illustrates her exercising learner agency in the recreation of the multilingual and multicultural spaces (between the two societies: Japan and Canada), and her intercultural mobility and ability to navigate those transnational spaces.

This inquiry of children participants' multilingual practice in the postcards is a representational ignition point of their larger pedagogical inquiry often observed in their English language-learning environment. Natalie and I had multiple occasions to provoke the children to explore their awareness of languages and cultures they experienced in Japan and Canada. (See Chapters 6 and 7.) The development of such inquiry skills provided a bringing learning resource to learn about and discuss social ideas in English. We wanted them to encounter challenges of theorizing their experiences. In this sense, plurilingualism is the core theoretical-pedagogical lens (Marshall & Moore, 2018) we draw from in our everyday practice, where "children are encouraged to explore their environment and express themselves through multiple paths and all their "languages," including the expressive, communicative, symbolic, cognitive, ethical, metaphorical, logical, imaginative, and relational" (Edwards, Gandini & Forman, 1998, p. 7).

5.4. Summary

This chapter illustrated the plurilingual quality of written Japanese. Through the examples of Sumire, Sage, Ume and others, I provided insights on children's use and perception of multiple scripts in Japanese and how these children used this knowledge as a bridge towards their learning English. The last section of this chapter discussed a case that exemplified a pedagogically dialogical continuum of interactions amongst children, an educator and the researcher. This social continuum shared amongst the participants and me was a locus where plurilingual pedagogy informed our practice to respectfully pursue and examine the personal interests of the children. In other words, this process followed four stages: 1) it started with the children's exploration of the multilingual resources available to them (illustrated here in artifacts such as postcards); 2) the children relied on their personal repertoires of linguistic and cultural knowledge and multimodal skills for meaning-making; 3) these personal repertoires were gained and expanded through personal experience, such as their encounters with languages in their social world, on buses, food packages and street signage, in both countries; 4) these repertoires were re-examined and further cultivated through the inquiry processes

they engaged in in their English language learning classroom. The children and teachers actively inquired into Japanese as a tool for expression and a locus of inquiry, which facilitated their learning (in) English.

Chapter 6.

Data Analysis 2: Linguistic Landscapes, and Young Transnational Meaning-Makers

In this chapter, I will illustrate findings in the light of the research sub-question 2: How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support literacy development, language learning, and disciplinary knowledge and skills? As the locus of this discussion, drawing upon the understanding of plurilingualism as illustrated in the previous chapters, this chapter describes how the participants take pedagogical advantages of multilingual landscapes when learning English in and around their classrooms, in Japan then Canada.

This chapter focuses on the children's (multilingual and multimodal) literacy development (Cope & Kalantzis, 2000, 2009) and discusses how language awareness activities around the study of linguistic landscapes (in Japan and in Canada) supported their learning. Similar learning activities were held in Tokyo and Vancouver, where environments were different in terms of languages and cultures. This chapter illustrates how children activate their lived experiences and gained knowledge about multilingual and multicultural local resources in one geographical location to become learning resources in the other. The first section will describe how children conceptualize their geographical locations and their learning environments, and how the experience of mobility enriches their understandings. This discussion plays a role as a foundational point of view to understand the children as transnational meaning makers in the following sections. The rest of the chapter will illustrate 'walking as a way of learning' (Ingold & Vergunst, 2008) through the activity called Language Hunt, where the participants first explored their linguistic landscapes in Tokyo, then in Canada, and once again back in Tokyo.

6.1. Children's Conceptualization of Their Learning Environment(s)

In this section, I focus on the researcher's and participants' voices as part of a place-making project (Gille & Riain, 2002). My multi-layered analyses emerge from

intersecting my fieldnotes and retrospective notes to illustrate my understanding of Toshi's representation of place and time with regard to his learning at LVM.

> One day, while walking through a park on my way to school, I met Toshi, an 8-year-old participant of the study. LVM students often went to the park near their school for class activities. Toshi called me from behind, pushing his bicycle. He asked me a question about today's class, and we also discussed together his class from the previous week. The previous week, we had visited the park to practice outdoor games that the children had created. As an assignment, their teacher had given the students an entire class time (3 hours) to come up with games they could practice outside the classroom, and that should facilitate their own EFL learning. As a guideline, the teacher had specified that they would need to think how those games could support learning 4 skills (Reading, Listening, Speaking, and Writing) in English. Within the classroom, the class used iPads to find internet resources and various apps to gather ideas so as to create 8 games that would meet the assigned criteria. I asked Toshi if he had completed his task during the last class, or if he had come up with his own ideas as homework at home. He didn't respond. I asked how his class was last week. He started to talk about how hard it was to come up with ideas, but at the end, he always could come up with some somehow. We then arrived at his classroom. His teacher asked the children whether they have completed their last week assignment during the class. Toshi then responded: "I did, but I didn't write. I will show it in the class." I found out later that his ideas for a new outdoor game doable in the park had just popped up while we were walking through the park earlier together. It made sense to me as he asked me if it would be ok to bring his bike to the class for his game. He had created a game that uses his bike in the park.

> [Fieldnote]

The following piece is my retrospective fieldnote in which I have later reflected on the note above.

> This example illustrates the very loose boundaries between teacher-researcher-children as co-participants to the study, and between the learning that happens within and outside the classroom. I had sometimes taught Toshi's classes. As a

researcher, I still see the student participants as my students. Toshi obviously still saw me as one of his teachers, although my role had evolved to become that of a researcher-educator with the children, perhaps with a more explicit sense. This intersection of roles and postures is also evidenced in daily routines. When the children misbehave in school, and suddenly notice my presence, they turn and look at me, to watch whether I am going to say something. They also come to me and say hi *in English* when we unexpectedly meet at a local shopping mall on a weekend. Despite the fact they are aware that my role has shifted – I am not their teacher any more. I am a researcher collecting data in their school, while I remain their teacher, always. This partnership is what the student participants and I have built over the past 9 years together. For Toshi, I sensed that his talking with me on our way to school was constructed as "time with his teacher". He was also my student. When I bumped into him, one of my initial questions was about his homework at LVM. He knew there would be a class held in the park on that day. The park is constructed as a place for learning and for classes to be held. Our teacher-learner relationship might also have influenced Toshi's perception of the park as a learning site. I felt so because of my educator practice and his learner response. This encounter and communication had also been a normal, everyday event even before the investigation started. Reflecting back to the moment, I notice that I was not actively collecting data (at least) consciously. I was behaving as 'usual' in my educator role with him. In this sense, my fieldnote reveals my (un)conscious analytical processes in jotting down these types of information from my own point of view. I myself generate data; then, it is critical to notice how my mind works, and shifts in my mind. Thinking back reflectively about my fieldnotes is a way for me to better envision how I have been defining the research site (the physical context of the research) *as a collection of multiple research sites*. This plurality is, presumably, what I see in what I think Toshi sees about LVM as a learning place.

[Retrospective Fieldnote]

Views on space are often discussed in ethnographies (e.g. Pink, 2008; Shao-Kobayashi, 2014). The excerpt of my fieldnotes above shows that there are various locations and particular times in which the participants are the L2 learners *at school*, in addition to the relationship to the people with whom they are interacting on the spot. Physical places of

observation are therefore multiple, as well as time beyond the boundaries of 'school.' In this sense, the concept of a place-making project is critical to my ethnographic investigation into the children's diverse experience of their worlds (Gille, 2001). Identifying the notions of, or personal and social realities of 'place' shall be critical in my investigation. This identification needs to be done in a collaborative manner with the participants. Most importantly, such a practice of becoming aware of the loci of their learning becomes a pivotal aspect of the subsequent data analysis of this study, especially when I discuss the participants' transnational practice. In Toshi's case above, not only the physical realities (i.e. places where he is) but also his metaphysical realities (i.e. representations of the physical environment through relationships with people he was with, and his personal meanings of the loci) are both vital factors to determine the locus of his learning, each event of learning, and how he uses and explores his unique linguistic and cultural knowledge and skills repertoire.

I have seen, through my case study of Toshi presented above, that the definition of what counts as a learning place is also subject to the personal representation of meanings that each participant holds about what/where the place is. It also appears from my observations and reflective journaling entries that once a location has been constructed as a learning place for the participants, it remains one learning environment for them across time and situations. My own interpretation of my data collection seemed to illustrate a representation of *a collection* of multiple learning sites for the participants (Gille & Riain, 2002). But, as shown below, this view clashed with some participant children's understanding, when I tried to validate my interpretation through their eyes.

Koichi：ってことは、LVM の生徒として行けばどこでもその場は学校？

うめ＆とし：うん。

Koichi：「生徒として」ってどういう意味？

うめ：…先生といる時、あとカナダにいる時。

とし：そそ。

Koichi：としはどう思う？

とし：同じ

うめ：ah, ah, I know. カナダで宿題あるとき。

Koichi：宿題ね..その時 LVM から宿題無かったよね？

うめ：ああ、小学校の。

Koichi：ああ、じゃあ学校から宿題があったらそこの生徒って感じるんだ？もう
　　　　ちょっと詳しく言える？例えば。。

うめ：生徒だって感じる時がたまにある。SS にいる時とか、、それで宿題があ
　　　るのを覚えてたら。

Koichi：じゃあ、SS でも生徒なの？

うめ：うん、たぶん。

Koichi：じゃあさ、カナダでナタリ先生がいつも質問してくる時とか、生徒って
　　　　いつも思う？うめ：いつもじゃないけど、、ふうつうはそう。

Koichi：ってことは、どこもかもも LVM？LVM だらけ？

うめ：LVM は一つだけだけど、えー、全部それに入ってる。

Koichi：そうなんだ。全部 LVM なんだ、、、うめには一つの学校なのね？

うめ：うん。

[Transcription of Audio Recording (Interview)]

Koichi: So, wherever you go as a student of LVM, that place is part of
　　　　the school?

Ume & Toshi: Yes.

Koichi: What does it mean by "as a student"? [my fingers make
　　　　quotation marks.]

Ume: … When I am with a teacher, and in Canada.

Toshi: yes. yes.

Koichi: How about you, Toshi?

Toshi: same.

Ume: ah, ah, I know. When I have homework in Canada.

Koichi: Homework? LVM didn't give you homework then?

Ume: No, from my elementary school.

Koichi: Oh. So, when you have homework from the school, you feel
　　　　you are the student? Can you tell me a bit more? For
　　　　example.

Ume: There are some moments I feel I am a student. Like when I am in SS (shopping mall), and remember…I have homework.

Koichi: Then, you are a student in a mall?

Ume: Yes, maybe.

Koichi: So, when you are in Canada with Ms. Natalie (her teacher at LVM) asking you questions, you always feel you are a student?

Ume:… not always. But…usually yes.

Koichi: So, everywhere is LVM. You have so many LVMs?

Ume: LVM is only one… but…well.. everything is in it.

Koichi: I see. So, all the places are LVM… I mean one school to you? [my index finger up]

Ume: I think so.

[My Translation]

This conversation shows Ume's conceptualization of her learning experiences in Japan and Canada, and how she establishes clear boundaries that define her learning sites. While I claimed that there were multiple learning sites defined as such, my interview with Ume showed she did not share my initial view. Her understanding clashes with my initial analytical assumption, as is evidenced in the excerpt below.

Koichi: So, everywhere is LVM. You have so many LVMs?

Ume: LVM is only one… but…well.. everything is in it.

I believed first that Ume thought that only school sites and other related locations used for learning with teachers could be many of the multiple learning sites. But then, when we continued our conversation, I realized that Ume's perception was much more nuanced, and that she encompassed as learning sites all spaces that she walked through with her teachers, as is reflected in her explanation: "everything is in it". I initially interpreted what Ume thought of LVM as a set of multiple geographical sites where learning events have occurred. However, she was also conceptualizing LVM as a continuum, where her teacher was the centre of how she conceptualized time and space. Her own perception of LVM as a locus of learning shows her comprehensive

inclusion of times and spaces, whether in the school facilities or abroad, as part of her being an LVM student. It was one whole place.

In the subsequent sections that discuss particular English learning activities within the Language Hunt learning sequence, I shall illustrate the children's complex yet natural processes of inquiry in language learning. These processes are uniquely transnational, and they are the children's meaning making processes of linguistic landscapes as multicultural and multilingual resources for English language learning. The complexity of their meaning making processes is observable in the course of traveling between Tokyo and Vancouver over time. In describing this course of events, I shall pay attention particularly to 1) the children's navigation of their own personal repertoire of linguistic and cultural knowledge and skills, and 2) the loci of their learning (i.e. physical and metaphysical times and spaces of learning between Japan and Canada). Through the Language Hunt as a locus of discussion, I shall illustrate 1) how plurilingual pedagogy facilitates for educators and for children to explore and value the children's unique repertoires of knowledge and skills for learning English, 2) how this experiential learning dilutes physical restrictions of time and space for learning, and 3) how these realities become more *abstract* for the young learners.

6.2. Language Hunt activities in Tokyo (Sequence 1)

6.2.1. Linguistic Landscape in Tokyo at a Glance

The local linguistic landscape in Japan has been under the massive influence of western culture. English invades and enriches street signage everywhere in towns, and English texts in the urban signage are assumed to be comprehensible to a large audience. The hair salon sign in a train station (Figure 6.1.) has important information such as business hours and store holidays only in English. As a result, Japan, especially in a megalopolis such as Tokyo, exhibits a very rich linguistic landscape. Furthermore, the number of languages that are available on streets has been increasing. It is now common to see other European languages such as French and German, as well as Asian languages such as Korean and Chinese. It is still limited, though, compared to the large number of languages and written systems available in the urban landscape of Vancouver. My classroom observations showed that LVM used and valued authentic resources, such as urban signage, in its common pedagogical practices. As a

researcher-educator at LVM, I shared the LVM educators' beliefs in the power of authentic resources to support language learning and literacy development. LVM encouraged students to visit an Anglophone province of bilingual Canada, which is further evidence of the LVM educators' strong educational beliefs in learning through immersion and experience in authentic environments using authentic resources.

Figure 6.1. A sign of a hair salon

There is also more emphasis on new media, with explicit references to what the children may have experienced at home or in their environment and in the streets. Living in Tokyo makes it easier as they can easily be asked if they have seen anything in English in what contexts and why: children might then talk about store signs (Figure 6.2.) on buildings in streets; they may have been to McDonald's (Figure 6.3.), and they may have noticed that mailboxes are bilingual in Japanese and English (Figure 6.4.), as is information at the subway or at all the train stations (usually, station names are written in Kanji, the hardest Japanese writing system of the three the language has, where English letters are often easier for the international school students at elementary school ages to read) (Figure 6.5.). By actually taking learners into the streets, the literacy curriculum also allows 'the places' to be part of the learning literacy (Somerville, 2007) through authentic experiences (Kalantzis & Cope, 2013). In this sense, literacy learning can also be more multimodal, using tactile screens that encourage playing with written words, images and sound. This also encourages different positions and gestures around the act of writing: from sitting on a chair at a table with a pen or brush, to standing in front of a

vertical screen and using one finger to draw letters (Figure 6.6.). It is with this understanding that the critical observation of the linguistic landscape in the local community can support critical ways of interacting with literacies on the streets.
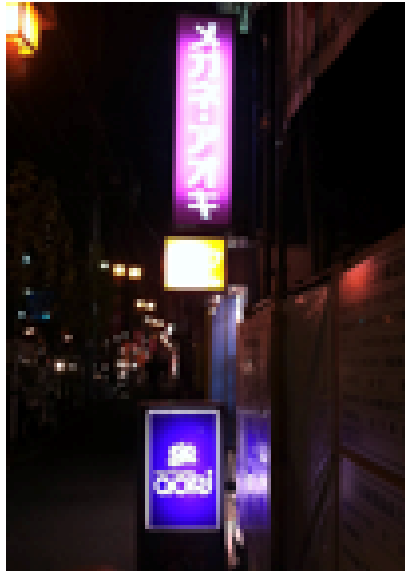

Figure 6.2.   An eye wear store with store name signs both in Katakana and English

Figure 6.3.   A sign at a McDonald's restaurant

Figure 6.4.   Mailboxes at an apartment building

Figure 6.5.   A sign of a subway station, and a subway map

Figure 6.6. A piece of machine at a local facility

6.2.2. Language Hunt around the School in Tokyo

The following discussion is based on the data collected during the Language Hunt outdoor activity on the streets of Tokyo around the participants' international school (Figure 6.7.). What we see is a series of moments in which the children and a teacher explored and documented their local streets and a subway station. The teacher started her lesson, saying, 'Let's hunt the languages outside!' Children were given an iPad to document and share what they found in relation to languages. The children started to document signs on streets and then in the subway station close to the school (see also Moore & Haseyama, 2019), where they engaged with peers and the teacher.
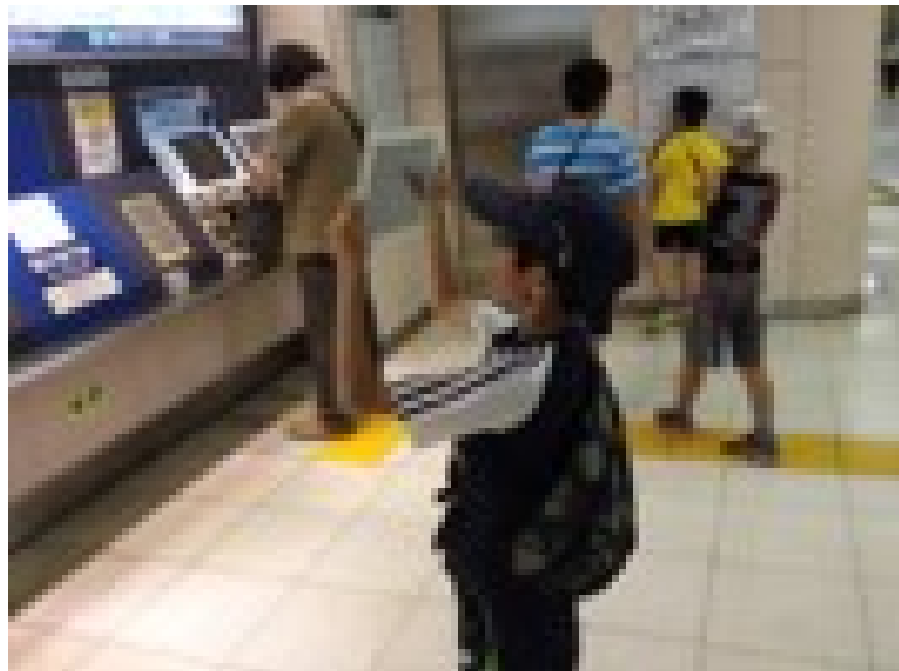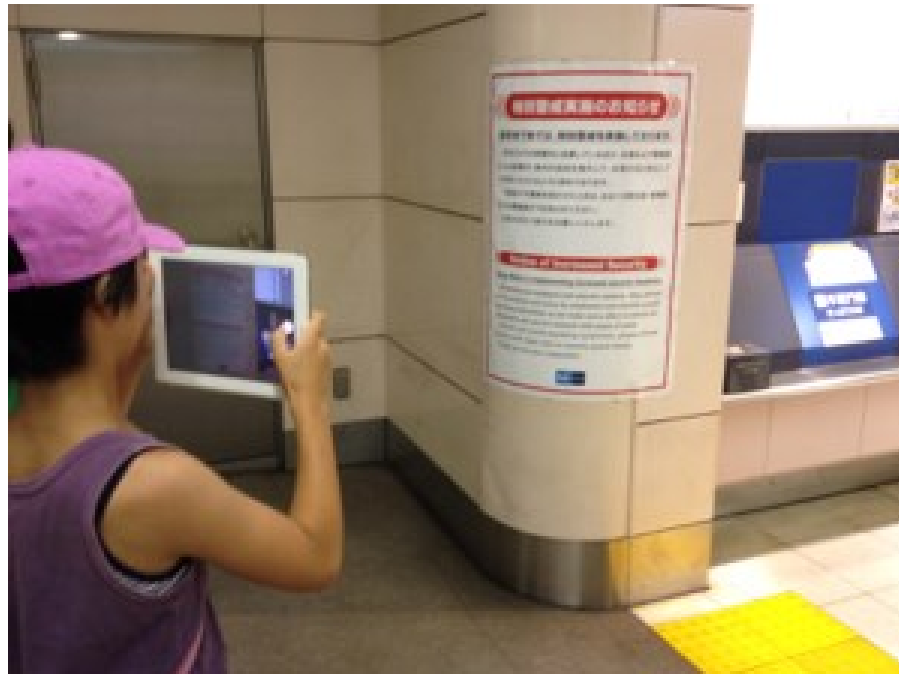
Figure 6.7.   Images of the participants exploring, discussing and documenting local streets and a subway station near LVM

They also used the Google Translate app to compare the different languages that were next to each other. Where Ume used this app on an iPhone, her use of it was to check the meaning of two relatively unfamiliar languages, here Korean and Chinese. During my observation, Ume first used the translation function set as 'from Japanese to English', and then 'English to Korean.' She first typed Katakana words (Japanese words) *in Roman alphabet* to translate to English, and then with no valid answer in the app, switched to those in Japanese scripts on the sign. I asked her to describe her strategy, and she answered the following:

> "I don't know. We are in English class. That's why. Oh, and people use English in the world. So…., everyone starts with English or, make it into English."

> [Transcription of Audio Recording (Ordinary Moment)]

During our discussion, she also mentioned the importance of Katakana. According to Ume, pronunciations in Katakana can mean the same in English. (In this case, Roma-ji Japanese is seen as English.) Thus, Katakana is not English, but regarded as part of

English by the child. One single Katakana character does not usually carry any meaning, as is the case with roman alphabet letters. This is similar to English, where letters carry meanings when they form a word. Independent letters and syllables mostly do not have specific semantic values (except in onomatopoeias, as well as some single-letter words such as 'a' as indefinite article, and 'u' in texting). As described in the previous chapter, only one of the three writing systems - Kanji – can have a meaning associated to independent characters (like in Chinese). Besides, Ume uniquely values Katakana; this is evidenced in her (and most of the other participants') Katakana-pronunciation of English, where I could also see their abilities to usually pronounce English in a more fluent speaker manner. She claims that sounding English based on her translations of words into Katakana script is still valid and useful oral communication in English. At the same time, my data shows that sounding English from katakana also functions as "tere-kakushi" (masking children's feeling of embarrassment about their English skills, both positively and negatively: "My English is too good in this group, so I don't want to show off my real skills." / "My English is not that good in this group, so I don't want to show my real skills that is at a moderate level."). For Ume, Katakana seems to be positioned with an intermediary value between Japanese and English. Her perception of English shows that it dominates her learning practice, 1) even a translation app for multiple languages becomes a learning tool for English, and 2) English is a medium between her first and 3rd languages, and/or 3) the third languages may be a medium for learning English.

Through the Language Hunt, children claimed to have found languages such as Japanese, English (including Roma-ji), Chinese, Korean, and Japanese Braille on streets signage. This fact shows that those students are capable of identifying those languages by their scripts. Throughout the data that was collected, it was clear that many of the children referred to the number of languages as relative to the degree of importance of the expressed content and the size of the population that could access that content. The following excerpts show why children think that important topics should be written in multiple languages, and that multiple languages facilitate their understanding by a larger number of people.

> Koichi: So, Korean people don't understand these maybe? (Pointing at Japanese scripts)
>
> Ume: Not Kanji, but like that. (Pointing at the Roman script)
>
> Koichi: So they don't understand Kanji, but they understand English.

Ume: But someone Chinese can understand, I think.

Koichi: but why you said English is… may be.

Ume: Lots of Korean and Chinese people can speak English.

[Transcription of Audio Recording (Ordinary Moment)]

Prior to this excerpt, Ume showed her understanding of Japanese words presented in Roman alphabet (Roma-ji) as English. When the teacher was discussing local address signs that were bilingual in Japanese characters and the letters of English (Roma-ji), Ume showed her knowledge that foreigners have different linguistic skills. In this case, her knowledge of who can understand English other than what she calls 'native English speakers' was expressed through her referring to various nationalities.

The hunt for languages continued. All of us were walking towards the nearest subway station to LVM.

Koichi: Station has lots of languages.

Ume: Lots of people gonna use trains, and buses and stuff.

[Transcription of Audio Recording (Ordinary Moment)]

This conversation on the way down to the subway station illustrated, in my view, Ume's understanding that large numbers of people use diverse public facilities, and that the use of a large number of languages facilitates access to information by more people.

After the children finished documenting the linguistic landscape around the school, everyone went back to school. The teacher then printed out the photos the children had taken as part of their documentation, and put some on the wall, and the others on a table. The children had already drawn an image map to visualize the space around their school before going out. Haruto and Toshi used map symbols and the names of stores as legends for their map. This activity, in which their task was to represent their local linguistic landscape, is a further example of how the children conceptualized their social and geographical space, and used various resources such as symbols and textual signs with particular designs as images. Although the children were to draw a pictorial map of what the city around them looked like, some of them chose to use more symbolic systems. On the other hand, what they were exposed to in the

classroom was physically brought outside and became part of the local landscape to make sense of them. Toshi brought the mind map he had drawn to the Language Hunt to compare with the actual local community. Reversely, the documentation of the real landscape has been again brought back into the classroom for further discussion. Toshi kept adding what he saw on the streets and brought back to the class to talk about his experience on the streets. His teacher facilitated the child's work along the way.

In this activity, it was evident that the plurilingual actively employed pedagogy (Marshall & Moore, 2018) encouraged the children to explore and value their unique repertoires of knowledge and skills for learning English. The use of the iPad allowed the children to focus their attention on the multiple languages available around them in the streets. In their exploration, for instance, Ume showed she could recognize the presence of multiple languages in the streets, and could use a translation application on her iPad to make sense of the English signs she saw on urban signage. In other words, allowing her to utilize and explore her interests in the multiplicity of languages in her neighbourhood has enriched her ways of learning English. Also, through the use of iPad, the images as their learning materials travelled amongst the local and classroom environments. Furthermore, when children were asked to work on the assigned task, the teacher did not limit their modes of written expression. Toshi's documentation (Figure 6.8.) shows he included symbols from the Japanese map system, drawing of images, writing in Katakana, and writing in Roman alphabet to express: i.e. "ファミリーマート" (FamilyMart, in Katakana), "7" (Seven Eleven, in one iconic numerical letter), and "Rōson" (Lawson, in Roma-ji), all of which are popular convenience store chains in Japan, available throughout in Tokyo. This pedagogical guidance empowered the young learners even more when they explored the linguistic landscape once in Vancouver, a multilingual Anglophone city, where Japanese language was not as present as some other languages, such as Chinese. The various examples discussed here point to the various ways the children were able to draw from their varied experiences of plurilingualism to make sense of new meaning in each social context, utilizing the plurilingual Japanese scripts and other types of pictorial symbols (Figure 6.8.).
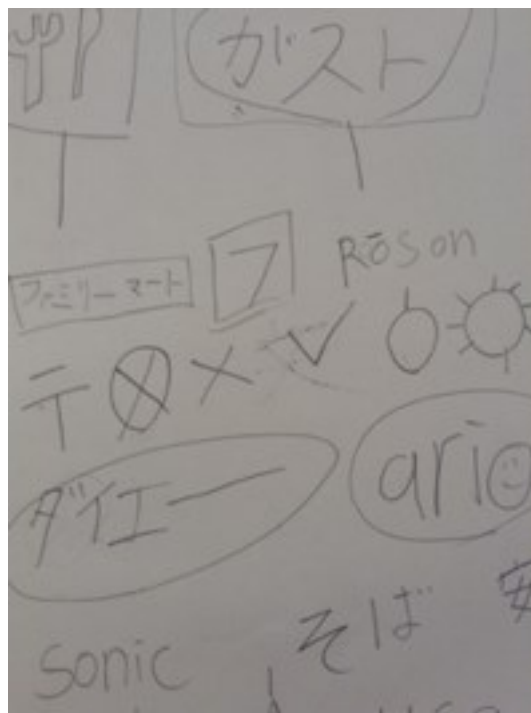
Figure 6.8.　　Toshi's drawing

This illustration of a series of steps of the children's exploration of local linguistic landscapes in multimodality represents walking narratives of the participants. Walking ethnography with attention to multi-sensory aspects of it (Li & Marshall, 2018) created the children's nuances and values of the linguistic landscapes as learning materials in and out of the classroom. This is a seed for exploring CLIL/KLIL-based learning (Moore, Hoskin & Mayo, 2018), anchored in plurilingual pedagogy (Marshall & Moore, 2018) at LVM. Plurilingual pedagogy, which provides children with the tools and power of being active agents of their own learning, is making them the owners of their own learning. The children's Multiliteracies (New London Group, 1996) are being driven by the co-constructed plurilingual pedagogy amongst the children, educators, and the researcher. This exploration will be further examined in the following sections where the children are creating such learning materials, or in other words, making meanings of linguistic landscapes as learning materials by not only sensing the physicality of the landscapes, but also finding the meanings behind them, utilizing their repertoire of knowledge and skill in languages and social structures. In this process, their repertoires as such are seen as a critical asset for learning through plurilingual pedagogy.

6.3. Language Hunt Activities in Vancouver (Sequence 2)

6.3.1. The Start of Language Hunt

The following pictures (Figure 6.9.) were taken by the participant children during the Language Hunt activity in Metro Vancouver in Canada. The teacher initiated the activity while they were all staying at a homestay family's house in a relatively suburban area of Metro Vancouver. The activity took place during a weekend, in between two week-long overnight camps. Toshi first took a picture of a Coke can in the house. Six children, their teacher, and I took a bus to a downtown area of the city where we were staying.

PLEASE PULL FORWARD

FIRE HAZARD
NO SMOKING
NO OPEN FLAMES
FIRE CHIEF CONV

BLACK BEAR SIGHTING

Do not approach or interfere with bears
Make noise in your yard and on the trail
Remove all bear attractants (food)
Leave bears an escape route
Keep an eye on children and pets
Dogs should be on leash
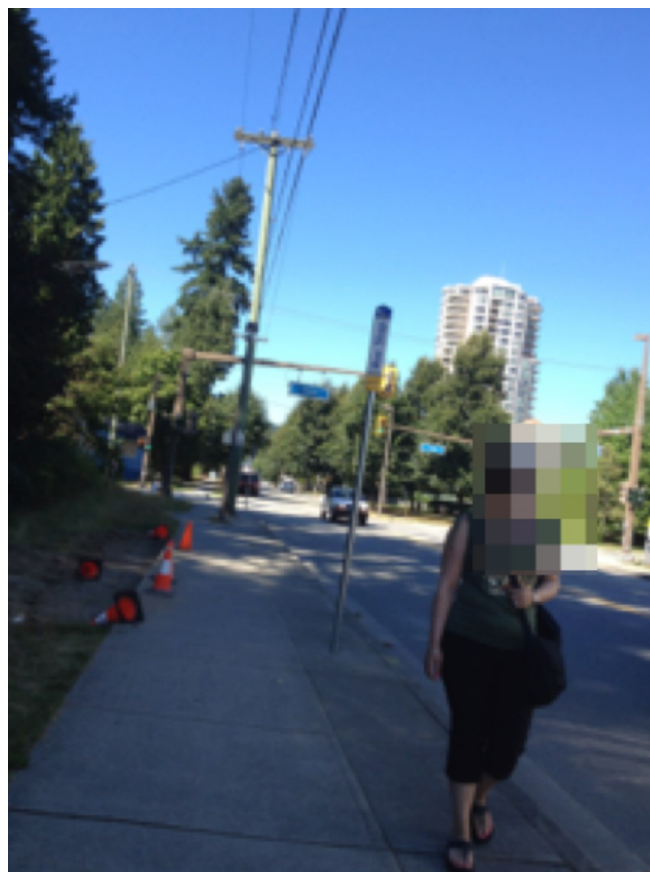... Be a part of the solution

Figure 6.9.   Pictures taken by children during the Language Hunt activity

The following conversation took place in a park when we had a lunch break.

Ume: It's not Chinatown, so only English. A bit of French. It's Canada, so.

Koichi: So, in Chinatown, it's only in Chinese?

Ume: No… English is strong in Canada. So, it is English.

Koichi: But didn't you mean there is Chinese language in Chinatown?

Ume: Yes…ah, Chinese people live there. Stores are Chinese. And, they sell Chinese thing.

Koichi: I see. More Chinese things there?

Ume: Umm.. they speak Chinese, so schools are Chinese too?

Koichi: Ah-ha. Maybe. No English then.

Ume: No… I mean yes, it's English. It's Canada, so.

[Transcription of Audio Recording (Ordinary Moment)]

This piece represents Ume's exploration of the local social structures (i.e. school, languages, and a particular area of the nation and the nation) triggered by the experience with linguistic landscape and my pedagogical interaction. In this conversation, Ume sees Canada has English as a dominating language in the local linguistic landscape, as well as at socio-institutional level (i.e. school). However, she noticed that Vancouver's Chinatown has its own culture and written codes, where,

Chinese, rather than English, is a legitimate part of the society. The infrastructure such as schools and street signs are dominated by signage in Chinese. She understands the 'Chineseness' of the area, which is observable in people's behaviour and what is available in shops that can socioculturally be defined as Chinese. For her, this is why Chinese dominates the neighbourhood. At the same time, she sees that:

'the global society is Canadian; thus English is used even in Chinatown.

[Fieldnote]

Ume's rationale for language use and language planning in the various neighbourhoods she visited shows her understanding has been shifting, and she displays a deeper awareness of the social values of languages and places. Dagenais et al. (2009) argue that the study of linguistic landscapes as a critical plurilingual pedagogy supports learners to experience language diversity and to develop a more acute awareness of the socio-historical factors that underlie the use and power of languages (see also Li & Marshall, 2018). At this stage, Ume's exploration of a school in Chinatown was still somewhat vague. In the following section, I discuss how the same activity was carried out for the third time, back in Japan. I shall illustrate how her initial understanding became a locus for her further inquiry into the languages and cultures of multilingual communities represented through the multilingual landscapes in Canada and Japan.

The following is an excerpt from my fieldnotes reflecting on my experience with Ume in Canada on the weekend.

When her teacher and she were together doing a language hunt activity, I prompted her, and Ume remembered about her inquiry on the sign of transit police. She was not sure why she had thought it was weird in Japan. I told her it was something with the idea that she doesn't see police in the station in Japan. Then, she did not explain the difference between Japan and Canada, but she talked how there were different ideas with different places and peoples in the world.

[Fieldnote]

This note shows how I viewed Ume's understanding on the multiple, diverse natures of signs in the world as uniquely varied in the world. Her literacy practices in Canada and

Japan concurred to form her vision and belief of diversity in the global world. Her transnational experience contributed to forming her nuanced thoughts about multiple social structures (i.e. norms and physical realities such as signs at a train station in Japan and Canada). Her holistic perception on the multiple social structures in different countries formed her perception on a larger social structure (i.e. the globe). This perception is similar to how she sees LVM as a whole environment to learn English (Section 6.1. - 'Everything is in it'). Her representation of languages in society is enhanced through her contrasted experience in the two countries; it has extended to form her social imaginary (Thompson, 1984) of the global world. According to Thompson (1984), the social imaginary refers to "the creative and symbolic dimension of the social world, the dimension through which human beings create their ways of living together and their ways of representing their collective life" (p. 6). In the subsequent section, I shall continue to discuss this point regarding Ume's more refined understanding of society through language awareness activities such as the Language Hunt. When back in Japan, and doing the activity for the third time, I used my fieldnotes to co-interpret with children the evolution of their reflective thinking. The following excerpts illustrate the children's creative ways of perceiving Japanese and Canadian societies together.

6.3.2. Toshi's Exploration of Linguistic Landscape as an EAL Learning Resource

I took the following fieldnote during Toshi' s homestay in the afternoon of the same day, after the Language Hunt activity.

He was perhaps aware of the presence of and attention from the teacher behind him when he was showing a letter to and talking to the host father. When the host father asked him what some part of scribbled English-looking words meant, he not only read the words but also started to talk about the event (swimming contest advertisement at the local community centre) in English. When he was talking, unlike other times, he mixed a few words in Japanese, looking at the teacher. The teacher told him "What do you say that in English?" He replied in English correctly, but in Japan-glish. It was perhaps his way of asking for help or confirming his knowledge of his L2 indirectly. He didn't want to break the line of speech or was just not confident. I don't know.

My fieldnotes illustrate Toshi's linguistic behaviours, expressed as a series of code-switching between Japanese, Japan-glish (distinguished from "loan words"; English pronounced in Katakana-reading), and English in the child's written and oral expressions. His use of Japan-glish was evidence of his learning. The English he had acquired through his stay in Canada was more and more permeating his oral and written conversations back in Japan: i.e., to look for help or to confirm the correctness of his English with a teacher. Toshi started to use code-switching strategies to communicate with his teachers and peers, and to learn more English. His learning experiences in different sites modelled in different ways his learning strategies. Two factors seem to be here at play. Toshi was reproducing his efforts to use as much English as possible while he was in Canada once back in his school in Japan. Also, the fact that his teacher was present both in Canada and back in Japan may have helped Toshi bridge these two learning experiences. Including 'his teacher', contextual aspects of his literacy practices (Street, 1995) have influenced his conceptualization of his L2 learning environment(s). All of these views of mine are based on the plurilingual-pedagogical perspective with which the teacher accepted Toshi's unique navigation of multiple modes and languages in communicating with the host father, and the Toshi's trust in the teacher through such experiences with her.

6.3.3. Kenta's Awareness on English Script

On the same day of the Language Hunt in the neighbourhood of their homestay, Kenta was exploring how to write particular English letters with his LVM teacher, Natalie, after the dinner with his host family. Kenta and Natalie were discussing letters in the street signs Kenta had taken pictures of on that day. The following images are what Kenta wrote with Natalie (Figure 6.10.). What we see represents how Kenta explores and makes sense of writing in English, being provoked by his use of a Japanese tablet machine when he was reflecting on the resources he has personally collected from the linguistic landscape.
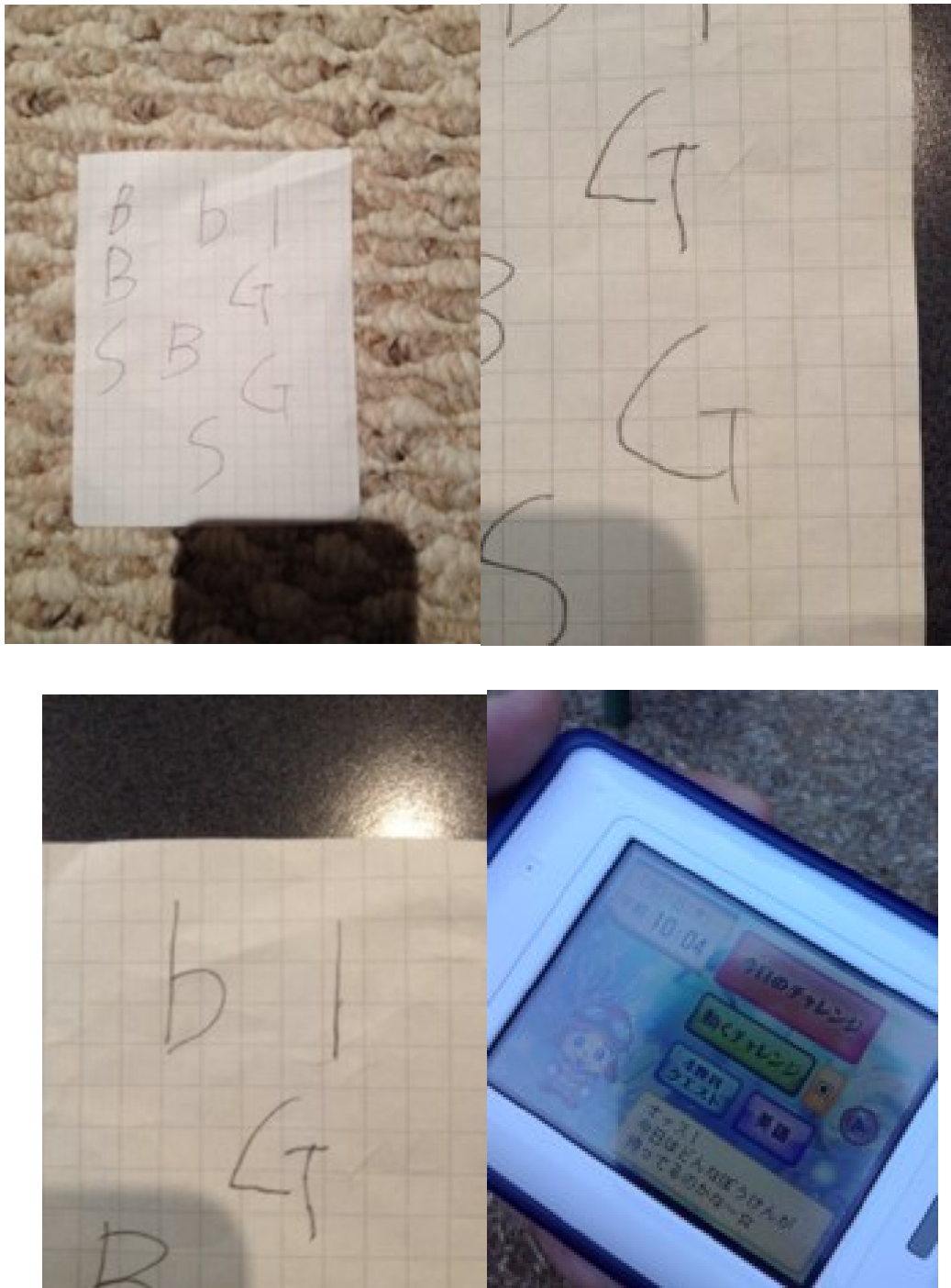
Figure 6.10.   Kenta's notes and his Japanese tablet gadget

The following is an excerpt from my fieldnote written while observing this event.

"カナダだからイングリッシュでイングリッシュを覚えやすい。" [It is easy to remember English by English because (I am in) Canada], said Kenta.

[Fieldnote]

Kenta said 'English' in Katakana-yomi. He explained how a 'b' is made up with an 'l' with a mirrored 'c'. A 'G' is made of a 'C' and a 'T'.   To come up with this explanation, the child was using an educational digital gadget to learn English through Japanese. According to the child's explanation, where he was physically located at that time played a crucial role in defining whether he perceived one language more effective or suitable in that environment, in relation to the learning context and expectations.

Let us recall the case of the twin sisters, learning EFL in LVM classroom (Section 5.1.). Sumire used her plurilingual L1 knowledge to explore her understanding of spelling and reading of a letter 'M' and a word 'melon' from her class. This was an example of her use of Japanese to learn English, and that her language skills are intrinsically interwoven. Kenta on the other hand only relied on English to learn his second language, and did not seem to transfer his knowledge of Japanese to bridge his learning. But in fact, he did use Japanese, borrowing the rules of complex Kanji characters (that are composed of multiple simpler Kanji characters) to apply that formation knowledge to draw a letter in English. For example, 親 (a parent) is made of 立 (stand), 木 (tree), and 見 (watch); a parent is someone who is watching their children by standing on a tree (a high place), a metaphor to describe parenthood as looking after children. Applying that knowledge to drawing the capital letters G in English, Kenta combined the two letters capital C and capital T. Kenta was comfortably explaining and looking for affirmation from the teacher about his ideas on his writing of the letters *in Japanese*. Kenta and the teacher (both Japanese speakers) naturally communicated in Japanese about Kenta's creative ways to learn the English alphabet. The child applied a similar strategy to draw the letter "b" in English. These are interesting examples of how children rely on the plurilingual nature of the Japanese script to learn foreign languages and navigate their new plurilingual skills.

6.3.4. Haruko's Case

Haruko showed her ideas on what she could see on the streets in Canada. The following is an excerpt of a conversation between her and me.

Haruko: カナダだとやっぱり英語。日本と同じだけど。

[It's English in Canada. Same as in Japan, though.]

Koichi:同じってどういうこと？

[Same? What do you mean?]

Haruko:日本でも英語がいっぱい。読めないのがいっぱいある。

[A lot of English in Japan, too. So much I cannot read.]

Koichi: そっか。 読めないから同じなんだ？

[I see. So, you cannot read, so the same?]

Haruko:　うん。でも、こっちは読めなくても、カナダだからいい。

[Yes. But, it's ok that I cannot read here, it's ok because (I am in) Canada]

Koichi: なんで？

[Why?]

Haruko:うーん、だって私日本人だから。

[Well, because I am Japanese.]

Koichi: そっか。日本で LVM での勉強は役に立ってない？

[I see. Isn't what you learn at LVM in Japan being useful?]

Haruko:うーん。わかんない。立ってないかな。

[Umm. I don't know. Maybe not.]

Koichi:残念。でも頑張ってるからいいよね。

[Sad. But you are doing your best, so it's good.]

Haruko: あ、でも英語が一番大事ってお母さん言うのわかる。あと、LVM で喋
        れるから、ここでもそんな感じでもいいかなって。

[Ah, but I understand why my mom says English is most important. Also, I can speak at LVM, so it's ok something like that here too.]

Koichi:そっか。ありがとうね。

[I see. Thanks.]

[Transcription of Audio Recording (Interview)] + [My Translation]

For Haruko, whether she is in Canada or in Japan does not change how she views her learning. She states she does not understand English around her, whether she is in Japan or in Canada. She further justified that it was ok not being able to understand English in Canada because she is Japanese, and thus monolingual, although she recognizes her mother's claim that English is a useful and dominant language (and thus worth learning), which motivated her to learn English once back in Japan. She justified her own sense of English as an additional language, claiming to speak in her own ways and at her own pace. Because of this sense of entitlement, Haruko may have started to invest more on her language learning (Norton, 1995).

6.3.5. Linguistic Landscapes: Traveling Across Places and Times

As the preceding sections illustrated, the children's exploration of LL triggered their further inquiries in EAL to continue at a later time and in another place. The children's learning experiences of English, both in Japan and Canada, encouraged their distanciation from the physical realities of time and space attached to learning; at the same time, the locality of the children's embodied practices continued to influence their thinking. In other words, each child gained a personal sense of cultures and languages in Vancouver (i.e. the experience of Ume with a school in Chinatown) because of the opportunity they had to explore and compare their local linguistic landscapes, both in Japan and then in Canada. Linguistic landscapes are pedagogical (Dagenais et al., 2009) when an educator has actively encouraged children's learning based on each child's whole set of knowledge and skills, and their own engagement in languages and cultural norms. Toshi was actively sharing his findings from his observations of the linguistic landscape in Vancouver with his host family, and to achieve this, he needed to use his linguistic skills in English. He had gained a sense of legitimacy in his use of English because he had been able, and was encouraged to, navigate his entire repertoire in his classroom at LVM. Switching languages was a respected practice of

English language learning at LVM, as part of the plurilingual TEAL pedagogy the educators at LVM explored. His translanguaging practice in conversations with the host father was his way of claiming his legitimacy as an 'other' speaker of English (Marshall, 2014). In the cases of Kenta and Haruko, the social locality of where each child was situated remained the most significant aspect of their English literacy practice. The study of linguistic landscape as a multilingual pedagogical framework in Canada and Japan, and the experience of mobility between the two learning sites, enabled the children to experience various ways to construct meaning and make sense of the world around them, in each geographic location. This pedagogical experience allowed each child to explore their own knowledge of English and of themselves as language learners. These learning practices were possible because of their cross-national mobility. As discussed in Section 6.1. because of this transnational experience, the children's perceptional boundaries of times and places for learning English in Canada and Japan became blurred. Their perceptions about their learning environments, linguistic skills, and personal identities became more fluid and interconnected.

6.4.   Language Hunt Activities Back in Tokyo (Sequence 3)

In Canada, the children had another chance to explore their local linguistic landscapes with their instructors through a Language Hunt activity. Because this was their second experience in Tokyo, and the children had the experience of reflecting on the differences between the two sites when doing the same activity in Vancouver, the third iteration of the activity met with deeper awareness of the locality and transnational components of language use in society.

> another occasion in the Language Hunt activity in Tokyo in the following academic year, Ume, who visited Canada to participate in the summer programs multiple times, suggested finding a space that has one foreign language, and 'a lot of it.' While walking in the street with her, I asked her why she thought Chinese people speak English well. She responded:
>
> "Canada has so much Chinese; I learnt it; Chinese people speak English well."
>
> [Fiedlnote]

Ume explained she had taken a bus that drove through Chinatown in Vancouver, and had noted that all signs were written in Chinese, with only some English visible here and there. On the other hand, she was aware of the fact that not all but many Chinese people living there were also fluent in English. Ume brought her knowledge gained through her experience in Canada to analyze the multiplicity of languages present on signage in the streets of Tokyo, with a special attention to the dominance of particular (foreign) languages.

The teacher asked the children whether Chinese and Korean people could understand English, and why they added their languages in addition to English on urban signage the children had observed and documented. According to Ume:

> できるだけ多くの言い方とか、早くわかってもらったりできるように。その人に迷惑かけないていうか、すぐわかって、ちゃんと自分からできるように。誰にも助けをもとめずできるように、あれ、するように書いてある。

> As many ways to say as possible, or to let them understand quickly. Like, not to bother the person, or they can understand quickly and they can do it well on their own. Without other people's help, they can do, so they are written.

[[Transcription of Audio Recording (Ordinary Moment)] + [My Translation]

This excerpt illustrates Ume's reasoning around her ideological belief of the societal roles that public facilities play for the local communities, but also for *foreigners*. The more languages available in the street signage, the more people could understand what it was all about. There are two thoughtful beliefs she shared over conversations: 1) Public service should be kind and not *bothering* people, especially visitors from overseas, and 2) public service should support the autonomy of everyone using the transportation and other services. Ume's insistence on the need to "not bother" other people reflects sociocultural norms in Japan. Japanese people tend to apologize a lot in many situations. It is often heard in the public announcement on trains: "It is crowded. We apologize for bothering." (my translation). This apology may be understood by a Japanese customer in a way that the service provider is entirely responsible for ideally providing enough train cars so that customers can enjoy the service with comfort. This is also evident in a popular saying in business in Japan: "Every customer is God." In this

learning event, Ume's inquiry on languages in the social world around her developed into an inquiry of the social roles of public signage. Ume began noticing and exploring not only languages but also her ideas that stemmed from her observations of the public infrastructures in her world. In other words, Ume's learning of and in the linguistic landscapes supported not only language learning and literacy development, but also enhanced her disciplinary knowledge and skills to inquire into the social world around her.

Ume has also mentioned that some Japanese names could only be translated and written in Roma-ji (Japanese use of the Roman alphabet). She explained that this is why some Japanese expressions were only translated into English, and not into Chinese or Korean. Again, the use of a translation app seems to have triggered Ume's transnational investigation. She pulled out the pictures she had taken in Canada from her iPad, and started to type a linguistic sign in English in Google Translate. She had done the same in Canada during her summer program. In front of a police box with a sign of police in English, as she finds and looks at the picture of the transit police board in the Skytrain station in Metro Vancouver:

Koichi: What are you doing?

Ume: I'm checking how it is in Japanese.

Koichi: You mean those English signs in Canada?

Ume: Yes

Koichi: Did you find something interesting?

Ume: I understand it, but strange.

Koichi: What strange?

Ume: This is like… I need to see it again in Canada.

Koichi: Why?

Ume: There are police in Canada. In Japan, it's only at airport. So I want to check.

Koichi: I see. Well, you can do it in Canada next summer.

Ume: Yes.

[Transcription of Audio Recording (Ordinary Moment)]

Ume also claimed that she would check what the sign of transit police in Canada said. Comparing her documentation of the linguistic landscapes in both sites, and relying on her memory of her experiences, her interests in languages and how they could be invested by the local community (here the police officers who have to deal with the public), seem to have become interconnected, It will be interesting for us to remember this and let Ume explore this when we (Ume, a teacher, and me) are back in Canada. Because it seems that Ume's encounter with a police sign in the linguistic landscape around LVM in Tokyo triggered her investigation on cultural norms in Tokyo and Canada. She recalled that in Canada, there were more transit police officers in train stations, but not in Tokyo, and wondered why such a difference. The teacher suggested we also do this in different cities in Japan. Developing other documentation activities and multiplying the inquiry sites should support ways for children to engage more explicitly with the use of languages in society.

[Retrospective Fieldnote]

Her main concern was not the linguistic content of the text in both languages. What we see here is how the child makes connections between her experiences in Canada and in Japan: she noted that police officers were everywhere in the Skytrain stations in Vancouver, but not as visible in the subway in Tokyo. This illustrates her understanding of variation across social contexts, and can be used in a further explanatory exploration, helping children hypothesize about observable ideas in the societies in which they live.

Her linguistic awareness of certain signs was influenced by the contextual information she could gather, such as local social norms and social practices observable in the place where the linguistic sign was observed. The linguistic resources that were culturally both embedded and embodied (through the public linguistic landscape) were critical aspects she used to explore a particular concept and social practice, such as how transit police interact with the public in specific places. Contextual knowledge gained in Canada supported a more-layered and in-depth awareness and understanding when she documented and interpreted street signage and practices in Japan. Her transnational literacy practices informed her understanding of her experiences, both in Japan and in Canada.

Ume's unique explorations of her linguistic landscapes triggered her meaning making of these resources as learning resources. I interpreted these learning processes through a lens of plurilingualism. As discussed in the conceptual framework of this study. According to CEFR (Council of Europe, 2001):

> [...] in a person's cultural competence, the various cultures (national, regional, social) to which that person has gained access do not simply coexist side by side; they are compared, contrasted and actively interact to produce an enriched, integrated pluricultural competence, of which plurilingual competence is one component, again interacting with other components. (p. 6)

The learning practice observed during these activities led the school educators and me to collaboratively redesign the future learning activities to support language awareness and in-depth learning. Another activity that allowed the children to dramatize their learning through their comparative ethnography of their linguistic landscapes is discussed below. Ume, again, reaffirms her willingness to further pursue her comparative research on linguistic signs in her dramatic-play presentation at the end of the class on the same day. The excerpt illustrates how Ume reshapes her literacy knowledge in multiple languages and through multiple modalities.

Back in the classroom, children spent some time to prepare for learning outcome presentations. Ume performed a stand-alone skit.

> "I am in Jessica's house in Vancouver. Drinking Coca Cola," Ume started. She took out an iPad and showed the class a picture of a can of Coke Zero, on which an English word "dad" was written with it in French as well. ぼんじゅー (Bonjour). She said hi in French, but in Katakana-reading. (Not in a popular way in Japan for this word, but rather closer to the actual French sounds of it.) She explained how French is not popular in Vancouver, but is an important component of Canada's identity. She further explained that she observed that many food products labels *were translated into French*. In her oral explanation in front of the class, she adopted two roles and voices. She pretended she was speaking French, then spoke in English, as if she was two persons speaking and responding to each other.

[Fieldnote]

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This short excerpt illustrates several aspects of Ume's learning and explorations of languages. First, she utilized her competence in French to showcase her point: she was introducing the topic of *French as an additional language* in Canada. 'Bonjour' was certainly not uttered as a greeting ritual, but to exemplify the social topic she wanted to express (the political power of English and French in Canada). Secondly, her presentation interweaved art and language. When dramatic-play is seen as one form of art, her role-play was giving rich information about how Ume viewed Canadian culture to her audience (Kress, 2000). Art and language are complimenting each other, and should be seen as continuous with each other. The aesthetic component of literacy is crucial to children's learning, where multimodal tools are used as powerful resources for communication. This social communication was highly pedagogical in this case, and it requires situating each of the child's meaning making processes in each social context of its production (New London Group, 1996). Ume did not know French. However, her use of a common French greeting displayed her understanding of the power of French in bilingual Canada, which was evidenced in her dramatic-play art.

These various examples used in this chapter to showcase children's multilingual and multimodal literacy resources illustrate how the participant children's experience of mobility, from Japan to Canada and back, contributed to deepen their understanding of social norms, of plurality, diversity, as well as helped foster enriched abstract thinking and critical inquiry amongst the young learners. Through her transnational inquiries of languages and social norms around public transport in Canada as compared to Japan, Ume rationalized the existence of multilingual resources, connecting national ideologies to language use and practice. It was evident that such cultural inquiries went beyond the simple act of language learning in LVM, especially compared with public education in Japan. Ume used her knowledge of Katakana to introduce a foreign expression (in the above example, the French greeting) to symbolically flag Canada's bilingualism and dual identity, which she discovered during her trip to Vancouver. This complexity in the usage of her linguistic and cultural competence is an illustration of how she used languages in her repertoire as a pedagogically valuable resource for not only learning English but also to explore disciplinary knowledge as well as inquire about cultural norms in Canada.

6.5. Pedagogical Documentation to Support Multilingual and Multimodal Literacies

LVM educators encouraged children to explore their locus of learning by bringing the children's attention to linguistic landscapes, which became multilingual and multicultural resources for English literacy development. Children were also encouraged to express their ideas through multiliteracies, including "the expressive, communicative, symbolic, cognitive, ... metaphorical, logical, imaginative, and relational" (Edwards, Gandini & Forman, 1998, p. 7) languages of children. As part of the methodological and pedagogical lens in this study, the following learning project represents the contents of a pedagogical documentation: a collaborative interpretation of learning resources shared amongst the children, educators and me as the researcher-educator. The following project developed spontaneously from the activities of children's explorations of their linguistic landscapes.

The following examples illustrate how children use everyday situations and materials to explore language learning and exhibit their literacy skills in several languages. In the following example comprised of visuals (Figure 6.11.) and a conversation, we see that even when children are playing with their snacks, they practised their literacy skills and writing in English. The snack for the day was bought by the teacher when all of them (the children, teacher, and I) went in a convenience store as part of the LL investigation during the class. In the pictures below, Toshi spelled 'ice' using his crunchy corn bits snack. He wanted to complain that he was not getting an ice-cream for his school snack. This led to the following conversation, in English, amongst three children: Toshi, Sage and Haruto.

Figure 6.11.   'Writing' English with food

Toshi: I want ice-cream. I want ice-cream. I want ice-cream.

Haruto: Yes.

Sage: Me, too.

Toshi: Why can't we get ice-cream?

Teacher: How do you learn English with an ice-cream?

Sage: We can do it.

[Transcription of Audio Recording (Ordinary Moment)]

Sage started to spell 'we can do it' with snacks of corn puffs and potato sticks (Figure 6.12.). Then, "See? We can do it!", claimed Sage. However, the teacher asked how to do it with ice-cream, and he could not answer.

Figure 6.12.   'We can do it' written by Sage with food

Later in my informal interview, Sage explained his motive for this action:

> "えー、(Well,) I can do it, so I did it." Sage wanted to show his creative abilities to impress the teacher, so that he could get an ice-cream from a teacher. He was hoping that if he used English, and thus exhibited his English learning, he could get what he wanted. Moreover, Sage claimed that being able to show his English skills in any way possible would be positively valued by the teacher. He claimed that teachers liked his imagination skills. He also claimed that he could even imagine that he could speak Chinese a bit, and even if not as well as Meimei (a new member in ESP, a Chinese girl), he could fake speaking Chinese to explain matters in English. I asked him how to fake Chinese speaking to speak English, he replied, "Write Kanji, and speak English." I asked for clarification, and he further talked about his experience in Canada. He could read signs in Chinese, using his knowledge of Japanese sinograms. He also observed that Chinese people were speaking English, but used characters mainly in Chinese when at restaurants in Chinatown. His explanations show that his experiences helped him developed a nuanced understanding of language use in contact situation, in English and other languages.

> [Fieldnote]

Kanji uses sinograms (Hanzi, or Chinese characters), found in Meime's first language, Chinese. However, Sage was not interested in using Kanji to communicate with her. It seems that the availability and use of multilingual resources such as books in other languages did not inform Sage's practice. Sage also claimed that other languages were too difficult and tiring to learn. However, he utilized the plurilingual nature of the Japanese script system and his oral English to communicate with others.

This multimodal engagement with English writing through snacks was also observable in other play situations, like on one occasion when the group went out to a nearby park for outdoor activities. There, the children talked about signs on the ice-cream truck. The sign was in Katakana, and Ume was telling Toshi that ice-cream was called soft serve in English. This was not an activity planned by the teacher. It emerged

while walking towards a field in the park to do the activity the teacher had in her mind. Other children were also interested in street signs on the way to the play park. In the following pictures (presented in Figure 6.13.), Haruto used rocks and tree branches to write/draw an E on the ground.

Figure 6.13.   The letter 'E', drawn by Haruto

The following is an excerpt from my fieldnotes, with an additional note on this event with Haruto.

> E。 はねる、はらう、とめるとか。字をちゃんと作るには必要。石はその代わり。
>
> [E. Hane-ru (jump with a hook end), Hara-u (sweep with a sharp end), and Tome-ru (stop the stroke). Need these to make a character nicely. Rocks represent these.]
>
> [Fieldnote] + [My Translation]

Hane（はね）, Harai（はらい）, and Tome（とめ） (Figure 6.14.) are basic techniques of strokes in writing Japanese, which all of the children learn at elementary education in Japan.
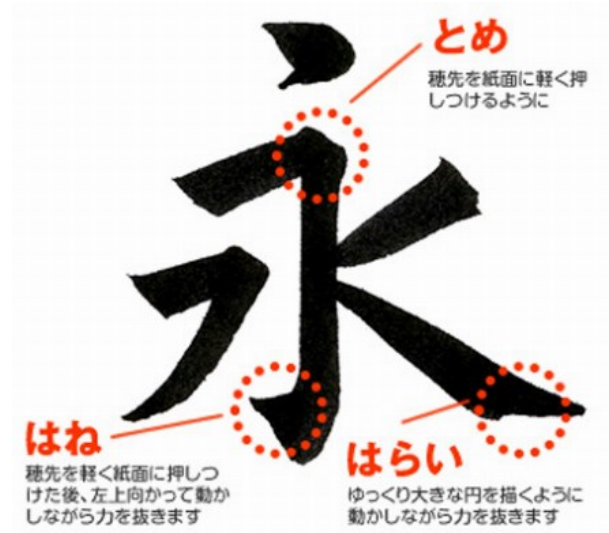
とめ
穂先を紙面に軽く押しつけるように

はね
穂先を軽く紙面に押しつけた後、左上向かって動かしながら力を抜きます

はらい
ゆっくり大きな円を描くように動かしながら力を抜きます

Figure 6.14.   Visual images of techniques in Kanji writing: Hane（はね）, Harai（はらい）, and Tome（とめ）(Loft, n.d.)

I asked Haruto a question to explore his linguistic awareness around this act. Haruto responded to the question by expressing his knowledge of 漢文(an ancient Japanese writing with a body of mere Chinese characters). 漢 is Kan of Kanji, and 文 means a 'sentence'. Referring to this Chinese-oriented writing system, it seemed that his attention was led to Kanji writing, while looking at Roman letters.

[Retrospective Fieldnote]

Different from Kanji being used amongst the other two writing systems, 漢文 is regarded as Chinese language written exclusively in Kanji. Japanese people do not use this system in daily life, but learn in the K-12 education within the study of Japanese Literature. Haruto recalled his related linguistic knowledge as such here. In this flow of exploration, it did not seem to inform further meaning-making of English letters with everyday materials. However, it was evident that he was actively utilizing and exploring his uncompartmentalized knowledge of multiple languages.

Kanji can be expressed through multiple modes: pictorial, linguistic, spatial and functional ones. Chinese characters combine linguistic semantics and pictorial semiotics. For children, as Moore (2013) suggested in her study, this is very similar to drawing for

some young children. This system is learned at elementary schools in Japan, and the pictorial semiotics of kanji is often taught as a strategy for children to memorize Kanji characters. In the same manner as a human face is composed with facial parts located relationally to each other, each stroke of a Kanji character is drawn in relation to others in terms of space, direction, length, shapes and types of strokes. In this way, Kanji can be regarded as both linguistic and pictorial-semiotic resources, and is multimodal in itself. My retrospective fieldnote entry below illustrates my thoughts during these activities, and how I provoked the children through the classroom teacher to explore their own knowledge of Japanese and English languages.

> This view on Kanji with other modes in their pluriliteracies plays a critical role in their English literacy development through transnational meaning making of their own linguistic knowledge and skills accompanied with related cultural knowledge of theirs. As seen in the activity of Haruto and Sage, the logical relations, influences, or connections between Japanese and English literacies are rather vague at this point. Children are interpreting languages at a material level (looking at material commonalities), and not yet considering the semantic possibilities of those multiples languages. I desired to further see how the children are making sense of scripts in English.

> [Retrospective Fieldnote]

In the following activity, prompted by my retrospective notes above, the children became teachers of fellow students in other classes. The participants here were part of the special class (ESP) based on their higher English skills; thus, this kind of activity was popular: learning by teaching. This time, they were encouraged to make plans for teaching how to learn and write letters. The data below represents how the children of other classes actually learn English scripts as well as the best possible way to learn English scripts, as imagined by the participant children.
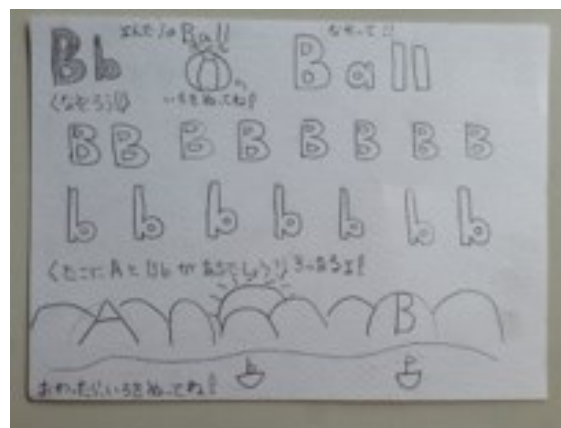
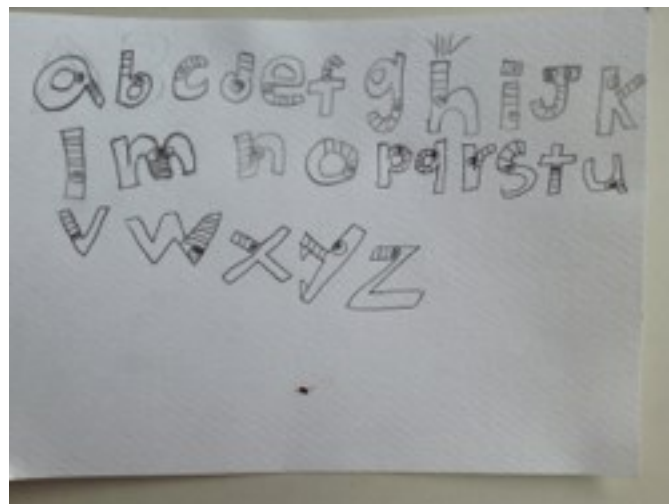Figure 6.15.　'English letters in scenery' worksheets

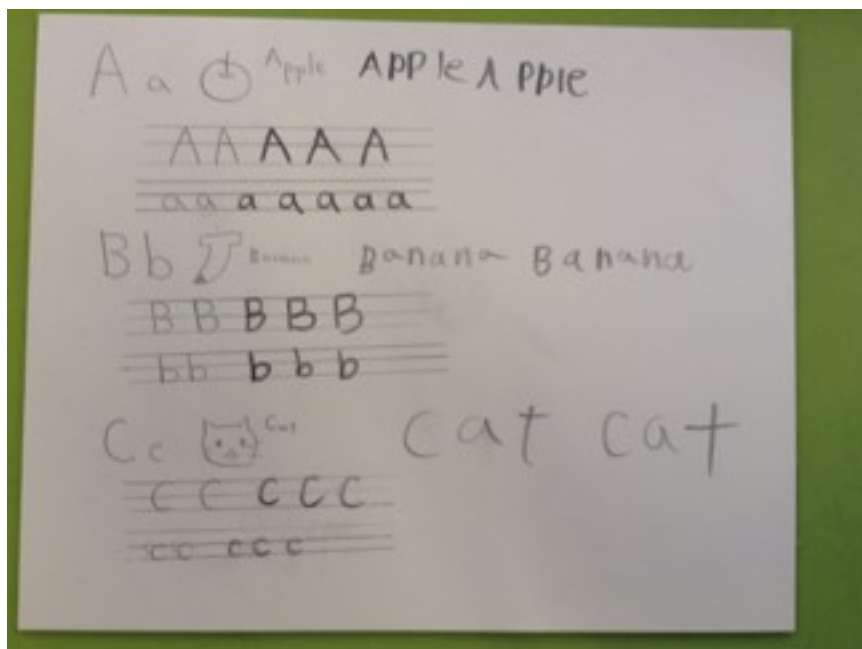Figure 6.16.　'Alphabet Monster Family' worksheet

Figure 6.17.   Worksheet with representational nouns

The above photos show the worksheets that Miyu, Ume and Toshi created. The first two incorporate Japanese expressions and visual aids for beginner level students. They are intended to ease their learning process. The second from the top embedded letters in the mountain scenery. The first two sheets, in Japanese, encourage learners to find the letters A and B in each scene (Figure 6.15.). The third one is meant to create a unique monster family of letters (Figure 6.16.). The last one connects each letter with a representational noun and some visuals (Figure 6.17.). Without specific instruction for creating the worksheet, the children created a collection of worksheets that uniquely represents this multimodal activity. The first two include self-participatory games. The third one illustrates a set of living creatures. The last one is rather standard, with visual and semantic/semiotic aids to practise the linguistic structure of each letter.

Natalie, the teacher, started a discussion on these student-made worksheets with Miyu, Ume, Toshi, Sage and Haruto.

> Natalie: Japanese explanation is good. It's good for children in Short Program, I think.
>
> Miyu: I thought so.
>
> Natalie: Monster one is also fun, I think. They'll love it.

Toshi: yes.

Koichi: How much Japanese is good? I mean, if all was Japanese, less
          English, isn't it?

Miyu: Well,…we should tell them what to do in Japanese.

Koichi: ok.

                    [[Transcription of Audio Recording (Ordinary Moment)]]

Later, Natalie further asked Miyu about the use of Japanese. Miyu replied with the
rationale of telling the learners what to do in Japanese as:

 "If they see it in Japanese, they can do it by themselves."

                    [Fieldnote]

Natalie rephrased her reply to ask if she had meant that the learners' being able
to do it on their own was important. Miyu elaborated on this idea that whether or
not learners were using Japanese, their access to learning English was the most
important. She brought in some example of workbooks for English with
instructions in Japanese at (her public) school.

   [Retrospective Fieldnote]

I sensed that Natalie wanted to, but did not, say that instruction in English was
also acceptable, and it would become another opportunity to learn English. Miyu
might have sensed the same, and further stated that people in Canada would
understand English part only, and asked back to Natalie whether it would not
matter even if they spoke to English speaking people mixed with Japanese.

                    [Fieldnote]

Miyu has also been to the summer program in BC. Natalie and I have agreed that the
communication recorded in this fieldnote represents a great skill of Miyu's in terms of
sensing the situation (Donaldson, 1978), and the close relationship and trust between
Natalie and Miyu which allowed the child to express her views on language learning. The
discussion was co-constructed between teacher and child, with Natalie's revoicing as
part of her dialogic pedagogy (Miyazaki, 2005). At the end, Miyu reached her 'unknown

question' (Miyazaki, 2013) through this pedagogical dialogue with her peers, teacher and me.

Below is one scene when Sage was working on this activity to create an English alphabet worksheet (Figure 6.18.).
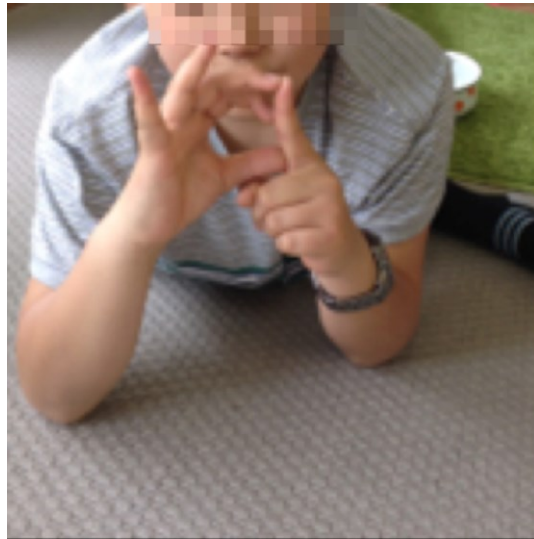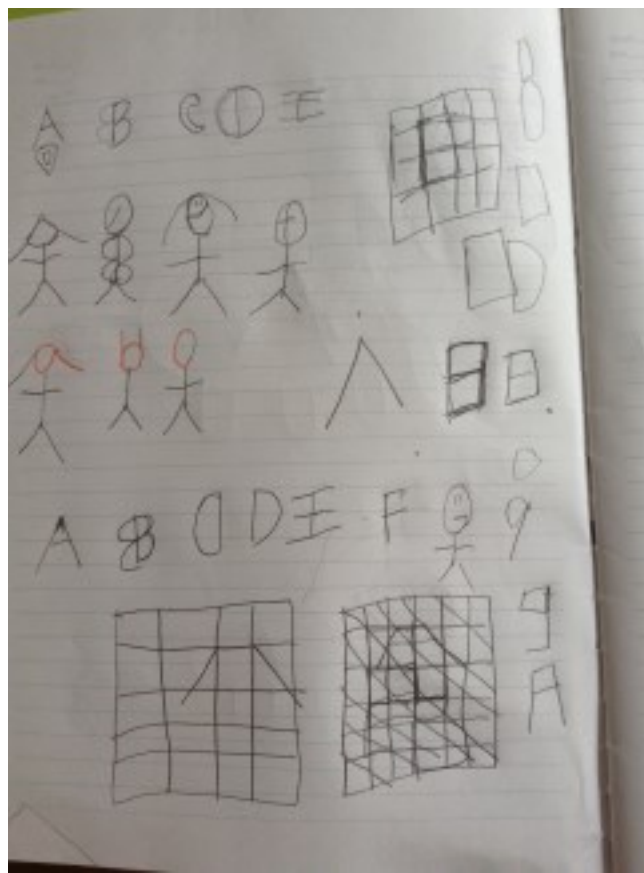
Figure 6.18.   Images of Sage, exploring English letters through fingers, and then on a notebook

With his fingers' motions and geographical-spatial exploration, he jotted script acquisition ideas with the use of a grid. According to him,

> Letters are made of parts. But [unlike] Japanese と違って lines are simple. だから、[so] we need to make it small.

<div align="right">[Fieldnote] + [My Translation (partial)]</div>

In this excerpt, "we need to make it small" meant "we need to break each line in smaller pieces." Japanese Kanji characters are composed of many strokes. Many have over 10 strokes. The Kanji dictionaries have multiple search indexes. Amongst others, the characters are searched in the index by the number of strokes they are made of, and those dictionaries are used especially at elementary schools to learn Japanese. Thus, while I was not sure why he required finer details for the simpler letters, it was evident

that the finer details that construct a letter were an essential element for him to define how English letters are written. Also, on top of the cultural relevance of learning Japanese through dictionaries, the emergence of this grid-based approach is somewhat plausible and relevant to his Japanese language learning at a public school. Japanese children have notebooks such as below at schools for Japanese Language Arts classes (Figure 6.19.). It is critical for them to fit each letter/character in each box. The relative positioning of strokes to the box as a specified space and to the other strokes within the box is also very important.
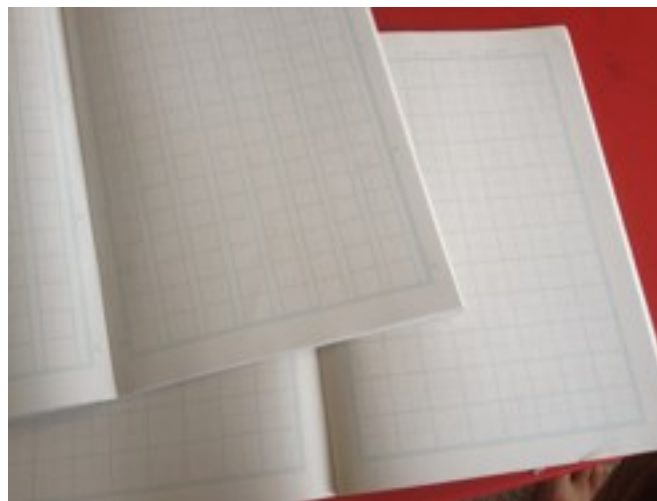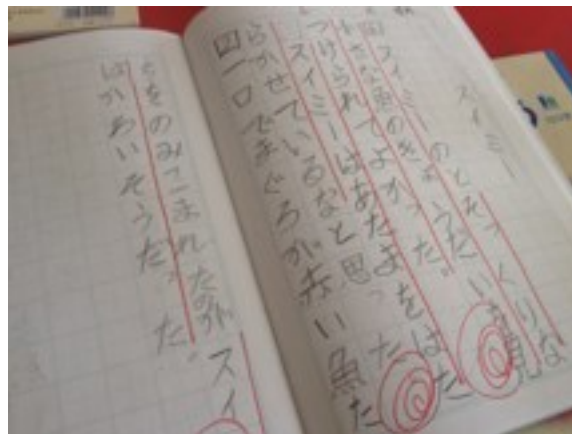

Figure 6.19.   Notebooks in Grade 2 Japanese Language Art, required by a school

Some of the teachers actually used these worksheets in their classes, by listening to the rationale and stories behind their creating process. This case is another example of both the learners and teachers' exploration of pedagogical artifacts. As seen

from the data, learners expressed their own unique understanding of the study materials they had been exposed to and that they also created in their bicultural social context, in relation to their L1 knowledge. This, in other words, can mean that children developed their own understanding of the capabilities of the pedagogical artifact, such as the worksheets they created. Sage's literacy explorations echo in nature the preceding data analysis in the next chapter, as well as the case of the twin sisters discussed in Chapter 5.

To further reflect on the theoretical framework, at LVM, this global motion is pedagogically elaborated with consideration of the children as Japanese EAL learners in global motion, but in each local context of learning. In the children's inquiries of linguistic landscapes and English scripts, "[t]he mother tongue is not excluded from foreign language learning. On the contrary, it forms the basis and point of reference for further language learning" (Neuner, 2004, P. 17). As part of their bilingual practices, the participants' positive reliance on the plurilingual quality of the Japanese written system (Moore & Haseyama, 2019) created a unique inclusiveness towards other languages and cultures. LVM not only had books from multiple Anglophone countries but also celebrated international cultures through their curriculum. In such an environment, the linguistic ecology (Creese & Martin, 2003b; Edwards, 1992; Haugen, 1972) is enriched. The data most specifically illustrates the plurilingual nature of Japanese language as part of the repertoires of linguistic skills the children used as leverage for English language learning. In principle, this is consistent with a view of pluri-translanguaging (Haseyama, Moore & Kato, 2017), where a learner navigates multiple and flexible ways to effectively communicate through shuttling between and within languages in a certain situation. This practice was evident in the case of Sage's unique bilingual multimodal and plurisemiotic communication, where he intermeshed visual forms and materials, written Kanji, and spoken English. This holistic approach to learning supported his literacy development and language learning.

Drawings can contribute to children's complex thinking (Brooks, 2017). Sage's multimodal exploration of creating a way to teach and learn scripts was informed by his use of fingers and drawing of grids. This conforms to other data I collected, for example, in Haruto's case. Haruto explored Kanji strokes, following a pattern informed by the norms of language learning he was exposed to in his L1, Japanese. The participant children in Japan are also exposed to western style notebooks with horizontal rulings. In

reference to Neuner's (2004) idea of retrospective-prospective plurilingualism, I see those children bring not only their plurilingualism but also pluriculturalism into the classroom. The ways they make choices among available resources, and the ways these choices are informed and embedded in their multicultural knowledge, and expressed through their designing of pedagogical products are both very rich and unique in modes, cultures and languages. Children's agency in their own learning across contexts was evidenced in the resources they created for their peers. Their repertoire of linguistic and cultural knowledge was enriched through their lived experiences, in Japan and Canada, and used transnationally in their multilingual and multimodal literacy development.

To sum up, this section illustrated how the children are meaning-makers in motion, geographically as well as conceptually. They display a complex set of knowledge and skills that they navigate in each social (learning) context. Plurilingualism and multimodality in the children's practices of Japanese and English languages are key to their identity as a learner and to their practice. Current literature in plurilingual pedagogy (Marshall & Moore, 2018), KLIL/CLIL (Moore, Hoskyn & Mayo, 2018), walking ethnography (Li & Marshall, 2019), and linguistic landscapes (Dagenais et al., 2009) provides views on the critical interconnectedness between the particular aspects illustrated above. However, a more holistic and kaleidoscopic view, interconnecting these various lenses, would benefit children's own understandings of their local and global communities. In these children's case, language learning through LLs became a locus of understanding the 'relationships' between different societies (here, Tokyo and Vancouver) and a way for children to experience and engage with their own linguistic and cultural repertoires in the context of English learning. In these learning experiences, the children not only learned English but also gained a view beyond language learning, which was connected, expanded, and generated through language learning. While their language learning and literacy development continue, their gained awareness on languages, cultures and literacies seems to have contributed to provoke more in-depth learning in critical aspects of society in the form of disciplinary knowledge and skills through the plurilingual pedagogy. We will explore this further in the next chapter.

6.6. Summary

This chapter illustrated how the children's lived experiences and gained knowledge about multilingual and multicultural local resources in one geographical location became a learning resource in the other. It also showcased that the children's multimodal and multilingual learning facilitated by the plurilingual pedagogy supported children's disciplinary knowledge and the development of critical skills for inquiring into the social world around them. In this chapter, I shed light on 1) how children navigated their own personal repertoire of linguistic and cultural knowledge and skills, and 2) how their transnational experiences (in Japan, Canada and back) enriched their language awareness, language learning, and disciplinary knowledge and skills. In the first section, the multi-layered data illustrated how children navigated geographical locations and conceptualized the situatedness of their learning environments. Relationships to people and the purposes of LVM as an English learning institution played critical roles in how the children perceived the loci of their English learning. Through the Language Hunt as a locus of inquiries, I discussed 1) how plurilingual pedagogy facilitated, for educators and children, the exploration and valuing of the children's unique repertoires of knowledge and skills as a trigger for their learning English and inquiring into social contents, 2) how the pedagogical scenario illustrated throughout the chapter disrupted the physical realities of time and space for learning, and 3) how learning was inscribed on a continuum for the young learners. Through the analyses of participants' pedagogical documentation, the discussion illustrated the complex interconnectedness amongst plurilingualism, multiliteracies, multimodality, dialogic pedagogy, Hundred Languages of Children, and the transnational nature of the learners' meaning making processes of language learning in the relations of children, teachers and me as a researcher-educator. In the final data analysis chapter, I shall discuss how language awareness supports critical thinking and children's theorization of new ideas (Moore, Oyama, Pearce & Kitani, 2020). The chapter will also further investigate the role of critical inquiry in language learning and teaching.

Chapter 7.

Data Analysis 3: Linguistic Landscapes and Critical Content Learning

In Chapter 5 (Data Analysis 1), I described the plurilingual nature of the participant children and how they make connections between their first language, Japanese, and English literacy. The chapter also described and analyzed children's personal repertoires of skills and knowledge, and how they navigate them to enhance their learning – which I described as their plurilingual and pluricultural competence. In Chapter 6 (Data Analysis 2), I discussed how the plurilingual pedagogy employed at the research site facilitated language awareness, English learning, and awareness of the children's own wonder triggered by their interests in linguistic landscapes. The chapter showed how transnational experience (exploring the linguistic landscape in Tokyo, then in Vancouver, then back in Tokyo) raised students'/children's understanding of commonalities and differences between the use of semiotic and symbolic resources in various cultural and socio-political backgrounds, with a focus on children's English learning. The data illustrated how observations of different language ecologies supported English fluency, but more importantly, raised abstract thinking: the ability to take some distance and make general principles out of the observations of specific occurrences, whether accurate or not. Distanciation across time and space is crucial in this learning process. Keefer, Stewart, Palitsky, and Sullivan (2019) summarizes their view on Time-space distanciation as follows:

> Derived from the theorizing of Giddens (1990) and Harvey (1990), TSD refers to the extent to which (1) time and space are abstracted from one another within a social environment through their precise measurement and control as separate, quantifiable dimensions, and (2) activities tend to be abstracted and organized across large distances and long spans of time (Sullivan et al., 2016). (p. 299)

In this study, it is hypothesized that the children's transnational activities and constant traveling back and forth Japan and Canada over the course of several years, contribute to activate their own conceptualization of times and places. Their learning environments are seen as a whole entity (e.g. Ume's and Toshi's cases in Section 6.1.), which leads to

a better understanding of abstract ideas and a better awareness that such concepts are subjective and socially constructed.

Guided by the third research sub-question: How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support critical thinking and learners' development and identity as social inquirers? In this final data analysis chapter, I shall discuss a set of data to explore how the plurilingual pedagogy in place at LVM contributed to support critical thinking and learning in/on languages beyond English. Children exercise critical thinking when they conceptualize and theorize ideas to generate imaginable hypotheses in inquiries that possibly expand beyond language learning (Kalaja & Melo-Pfeiffer, 2019; Moore, Oyama, Pearce & Kitani, 2020). The data was collected during a set of activities that were a follow-up to the Language Hunt. The teacher invited the children to explore, in English, complex, real-world concerns and ideas such as local and global communities, global warming, influenza epidemic, and national identities. Their teacher did not introduce these topics. These topics and ideas emerged through children's inquiry into their own repertoire of linguistic and cultural knowledge and skills, and further researching of socially available knowledge (e.g. interviewing parents, reading books, searching on internet). Through the process of such inquiry, the children developed their own critical perspectives on each of the topics they had chosen to inquire into. In public education both in Japan and Canada, such topics and depth of inquiries are often observable in later years in school, where they are often *introduced* as unit plan contents, rather than triggered by the learners themselves and their need to know. (Note: An interdisciplinary inquiry model was introduced in the last stage of the K-12 education in BC after the last provincial curriculum transformation, and in Japan, a similar initiative is planned for 2022.) In the following discussion, I shall illustrate how the plurilingual pedagogies employed and practised in the school enriched and sustained language and content learning. In the data, we see a profound shift from monolingual models of language instruction to multilingual and multicultural co-learning and co-participation. This multilingual partnership between the teachers and learners - instead of the usual binary relationship of teaching and learning - is key in the language-content integration for teaching and learning (Coyle, 2008; Coyle, Hood & Marsh, 2010; Gabillon, 2020; Piccardo, 2013).

7.1. Communities

The Language Hunt activity further led the children to exploring their local community in Tokyo. They went out to check the Coke cans in a convenience store to see if the labels included English, French or any other languages, alongside Japanese, as they had observed English and French languages on Coke cans in Canada. In the previous sections, we were able to see how the Language Hunt activity opened children's perspectives and how multilingual resources around their lives were widened, which is explored further in the following sections. Awareness of language use within children's local community was provoked by the plurilingual activities deployed in their language learning at and around their school, and from their prior experiences in Canada. The children's productions presented below, illustrate their understandings of social properties such as language use on local stores (Figure 7.1.) and in the public transit system (Figure 7.2.) as observed in Canada.
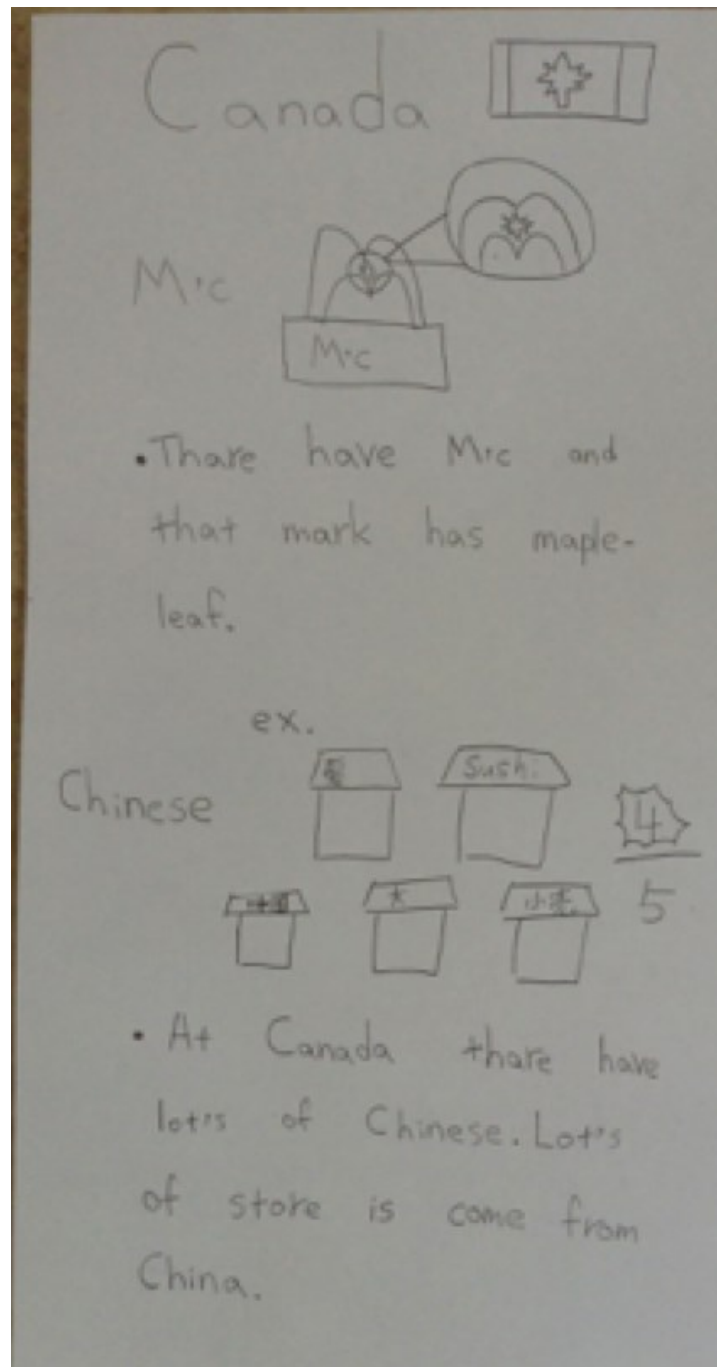
Figure 7.1.   Ume's presentation panel about stores and public transit in Canada (1)
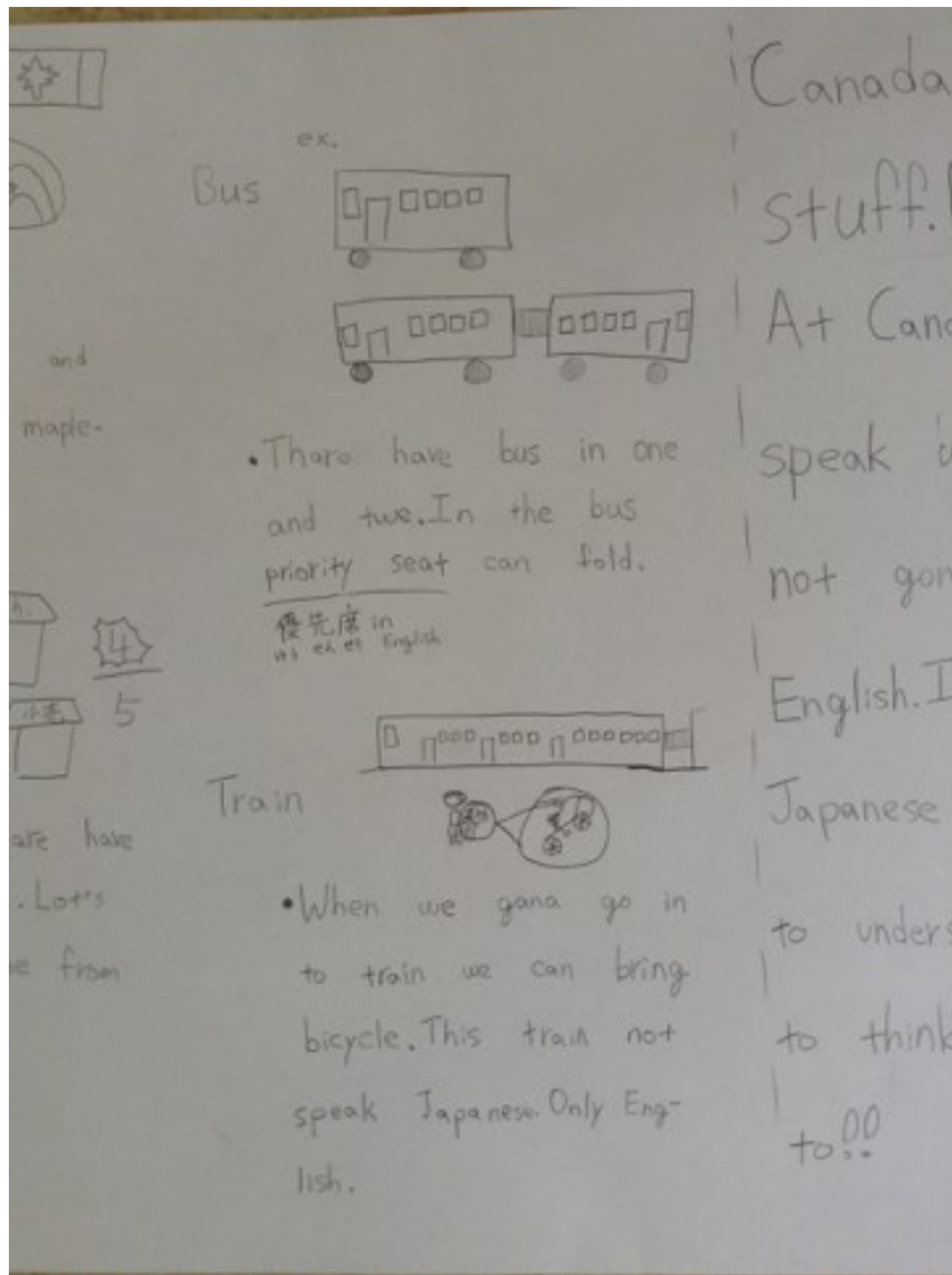
Figure 7.2.   Ume's presentation panel about stores and public transit in Canada (2)

Besides noticing the fine details of the Canadian McDonald's restaurants, which include a maple leaf on their yellow arch, Ume exhibits her perception of the strong presence of Chinese people and culture in Canada. Her illustration mentions a high ratio of Chinese stores (4 out of 5) identifiable by store signs. This documentation of her understanding of

Canadian society triggered the whole class to recreate what they experienced in their own town in Tokyo (Figure 7.3.).

Figure 7.3.   Group creation of the local town: Expanded and blended into the children's knowledge of both Tokyo and Metro Vancouver

The artifact shown above (Figure 7.3.) was a collaborative work, initiated, created and discussed by the children together. Through this multimodal art activity, the children discussed and represented the surroundings around LVM: convenience stores, postal boxes, the local park and so on (discussed in Chapters 5 and 6). In this creation process, children started to also add and blend symbolic representations from their experiences in Canada. In the above example, a Skytrain railway and the overwhelming presence of nature (high trees and logs), as iconic characteristics of Canada, are central to the children's creation. Their experience of city living was no longer restricted to their own city, Tokyo, but expanded on their Canadian immersion experiences, and also relied on their imagination.

This natural shift of the learners' focus in their collective exploration is evidence of their complex navigation of their own transnational knowledge, their creativity in learning, and the locus of wisdom for their own learning. Being encouraged to express themselves with whatever works (e.g. drawing, gestural communication, data found on the internet, children's memories of their past trip in Canada), as long as they maintain their desire to learn English, children's learning became multimodal, multicultural and multilingual. This multimodality was not only facilitating their English literacy development; it also stimulated the children's wonder in social phenomena.

Discussing the coexistence of nature and city living, Sage later proposed that he and his friend Toshi should explore how people could deal with global warming. Other children chose different topics to explore, such as pandemics and the notion of 'nation'. When this multimodal learning was seen as a course of literacy practice, the children's multiliteracies were not only a tool for communication and learning but also thinking and learning process itself (Kalantzis & Cope, 2013). Their language learning was not only a means of acquiring special skills for communication, but it expanded to becoming an inquiry into human knowledge and societal phenomena. Plurilingual pedagogies that make use of a range of one's experiences as well as linguistic and cultural knowledge and skills not only support the development of disciplinary knowledge, but also they also support children's learning competence. English language learning no longer only targeted acquiring English literacy in a conventional sense. In the above examples that were analyzed, children were fully engaged in co-learning and pedagogical dialogues with their teacher and peers; this was the practice embodied by Miyazakian dialogic pedagogy principles (Miyazaki, 2005, 2009, 2011, 2013) through the model of the

Hundred Languages of Children (Edwards, Gandini & Forman, 1998). In this pedagogical context, children's literacy development and cultural competence development are interconnected as one whole practice. In other words, language education has become education, and language learning and teaching became learning and teaching. As the plurilingual lens holds, language and other parts of human lives (culture) are inseparable.

7.2. Local and Global

The next section illustrates another example of critical inquiry and distanciation. We see here how children move from abstract thinking to conceptual reasoning through a process of questioning issues from evidence-informed practice and observation, adopting multiple perspectives.

Kenshiro is a member of the group who produced the artifact that was discussed in the previous section. The following example illustrates how Kenshiro's attention is drawn to the whole landscape that surrounds his school: not only does he focus on language usage, he also pays attention to other physical environmental components. His own inquiry initiates a sequence of learning and teaching on the environmental resources around LVM. The data illustrates how this group of children's learning emerges from collaboration and their reflective inquiry around their present and prior experiences in and out of the classroom as a whole. A summarized sequence of the project is as follows. The topic of discussion explored by Kenshiro was 'the forest', based on the fact that children thought nature was a key component of the essence of Vancouver. Because of their new interest, their teacher decided then to read a fairly-tale in class, using a picture book about a monster wandering through the woods. There is no forest around LVM. This exemplifies how the teacher *joined the conversation (the learning)* with a literacy activity carried out in English, and centred on the topic of the forest. She then engages the children to investigate the topic further, asking questions about what they know about the forest. In answer to her first question: What is forest?, the students easily responded in English with descriptions such as: "It has many trees". At the end of the discussion, the teacher concluded, "So, it's the same as the park here then?" "It has all these things." One of the children contradicted her, saying the park is man-made (and a forest is not). However, the teacher did not back down. Forests can be man-made, too, in a sense that humans maintain the place by planting trees, cleaning

and creating hiking paths, and some forests in Japan may also be fenced, just like a park. The children and their teacher continued their collaborative inquiry, which ultimately led to their creating a model of a forest, using whatever materials they could find in the classroom.

While the children were creating their ideal forest, they also discussed how to design their English language learning for this topic - a key component of the learning contract in the classroom. The extract below was recorded during this reflective interaction between the children and teacher.

Haruto: I want to write it. でもむづかしいかな。[but, it is hard.]

Toshi: No, I don't want to.

Sage: It's ok if we make the model and explain in English. Anything is ok.

Teacher: Sure. Like before, you can even write in Japanese and explain it in English.

Haruto: Maybe drawing is better… than Japanese.

Toshi: ok..

[Transcription of Audio Recording (Ordinary Moment)]

The sequence developed in the collaborative creation of the class forest. Then, the group of children decided to photograph their creation. The illustration below shows a child documenting the creation (Creation 1) to make it a portable document to bring with them while visiting the nearby park, which the teacher had proposed as a follow-up activity (Figure 7.4.).

Figure 7.4.   Creation 1: Forest created by the children, and documented with an iPad in order to bring it out of the classroom

As agreed, the class went out to the park nearby on the same day. Children documented the scenery with an iPod Touch and an iPad. Following are the pictures Haruto took at the park. According to Haruto, lowering the position of camera to the level of the grass made it look like giant wood area, and the park then looked like a forest (Figure 7.5. (top) (Creation 2-1)). In the following images, we can also see how Ume was using rocks and branches to reproduce a fire pit in the forest, as she was telling her friends that this was what she did during a summer camp in a forest in Canada (Figure 7.5. (bottom) (Creation 2-2)).

Figure 7.5.   Creation 2: Grass made into bushes by camera positioning (top), and campfire pit (bottom)

Back in the classroom, children created the third version of their forest (Figure 7.6.), using some of the materials and the documentation they had gathered earlier while at the park. They also wove in the earlier discussions they had around the forest and the story-telling during their reading session.

Figure 7.6.   A dragon nest and a snake in a creek with a bridge (left), and a campfire on the right of the creek (right)

> Around the campfire, a creek is being made by Sage. Across the creek, a dragons' nest is being built by Toshi. Haruto is making a habitat for snakes. This was all imaginary, but I see where they are coming from and going. They have based their imaginations on their experiences from Canada, other lessons in past, and so on.
>
> [Fieldnotes]

All the children's experiences, in school and out of school, in Canada and in Japan, resonate in their own ways. In the pictures above, the children represented a bridge over water, a brown snake swimming, and a fire pit. This is reminiscent of both an event in Canada, where there was a creek behind the house where the children were hosted, which they often crossed a tiny bridge. On the way back to LVM a couple of weeks after their return to Japan, Haruto found a snakeskin on a grass that he linked to the collaborative production. These children created their own forest from their own perspectives, and the nature and characteristics of their forest were expressed through their personal meaning-making processes in the learning of EAL in the class. The productions and the children's discussions around their creation showed the potential of transnational experience and plurilingual pedagogies to encourage multiple perspectives, and enhance language awareness as well as abstract and critical thinking.

Creating and recreating the models of a forest were the central aspect of the pedagogical approach. The approach was based on the interest and outcome of the learners' initial discussion, which was anchored in their transnational experience. The above examples illustrated how the pedagogical sequence and activities were initiated by the children, and how their teacher encouraged their tapping into their whole repertoire of knowledge and skills for collaborative inquiry and language learning. Their teacher showed respect and a positive attitude towards the children's own sets of knowledge and skills in communication and critical thinking, and their navigation of these knowledge and skills. This part of the pedagogical sequence was anchored in plurilingualism (Marshall & Moore, 2018). The plurilingual pedagogy explored at LVM is fundamentally about being both theoretical and pedagogical. The children and educators embraced and explored their abstract images of learning materials, which they created and theorized them as part of their own pedagogical inquiries. This process reinforced, empowered, and continuously transformed their theories in question, and then their plurilingual pedagogy. In other words, this plurilingual pedagogy equips itself with a self-growth function. It allows the users to affect and control their own learning in terms of creating opportunities of examination of biases, gaining reinforced learner autonomy, and unleashing the potential of each learner (both the children and their educators).

In these examples, transnational experiences seemed to play an indispensable role in children's reflective investigations and learning. While engaged in their English language class, the children's creative productions appeared to stem from their previous experiences in Canada, and be woven into everyday activities, such as the story time at LVM. These navigations have created the multifaceted meaning making inquiries of their lived experiences through the mélange of local and global conceptualizations of place. For the children exploring learning resources in Japan and Canada, the physical distance to the community in the other nation created unequal access to the learning resources such as the local linguistic landscapes. For example, all children were all able to access the park as it was only a few minutes away from their school in Tokyo, and part of their local community. Only some of them had previously been able to access a Skytrain station in Canada, and none could physically, directly (re)examine the Skytrain to check what they were looking for while in Japan. At this point of time and space, they only could rely on their memories and use the documented artifacts they had collected for their learning. How each child navigates these diversely situated experiences in

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multiple localities depends on how each one taps into her personal multilingual and multicultural knowledge and skills; each child has their own plurilingual agency as a critical inquirer. Collectively, children can collaborate to create one shared dialogue through which they can reflect and learn. This pedagogical dialogue is a key locus where learning of the children occurs. In such dialogues, their abstract thinking is often a result of distanciation. Their ideas of 'when' and 'where' are negotiated and made meanings in and for their learning. Some of the children 'interacted with people in Canada' while they were working in the learning project in Tokyo. The children brought out their experiences of local camps, time in neighbourhoods in Canada, and literacy lessons in past at LVM classroom in Tokyo all together in the forest project by recalling what they have talked with their homestay family, camp leaders, and teachers there. Relying on their imagination and perhaps based on their own experience, Kenshiro responded as if his group were the camp staff in Canada when talking with other children. One teacher led the forest project in Tokyo; this same teacher participated in the summer program in Canada, and also taught the literacy lessons with the dragon egg story. These examples illustrate the complex relationships amongst multiple times and spaces that were represented during the children's learning process while in their classroom in Tokyo. The children reflected on their interactions with their peers and teacher in the classroom and in the park in Tokyo. At the same time, they also reflected on their past experiences with the people and infrastructures in Canada. The plurilingual pedagogy adopted to teach and learn at LVM promoted distanciation, and as a result, became a shared tool for children to learn.

This activity brought further questions that children wished to investigate on future research projects:

1) How are Sci-Fi movies created? (Sage)

2) Why do some snakes swim in the sea? (Haruto)

3) Where were dragons from? Are they different from dinosaurs? (Toshi)

4) Why do trees need water? (Miyu)

[Fieldnote]

Sage's question was perhaps rooted in his interest in science, and provoked by the resemblance the children's imaginary production had with making a set for a theatre stage. Haruto's question could be a lead for exploring the environment and ecological taxonomies. Toshi's idea could be expanded in many directions: history, archaeology, and anthropology. Borrowing knowledge from adults, children are on their own exploratory journeys to ponder, find, re-examine and enjoy their own growing critical knowledge. This is the Reggio Emilia approach out of ECE, made possible by the plurilingual pedagogy.

[Reflective Journaling Entry]

These questions were never given or imposed by teachers. These emerged from the children's exploration of their own interests through the inquiries in EAL learning, making use of their own experiences and knowledge. These were resources for learning, and were personal as well as shared and negotiated amongst peers. In other words, the plurilingual pedagogy transformed a CLIL-based approach to learning into 'learning' of life. Yet, learning English remained the teachers' and children's primary goal.

7.3. Interdisciplinary Inquiries

7.3.1. Sage and Toshi

Based upon Sage's idea, Toshi followed Sage to make his contribution for the class activity. Sage said to Toshi, "You can cut the things for the activity. I will draw." During that sequence, Sage was in charge of drawing pictures with a pencil to show how CO^2 is produced and harmful to the society, based on his research in English on the Internet. Toshi cut out the CO^2 models drawn on the paper.

According to his teacher and my observations, Sage's spelling skills are relatively lower than his speaking skills, and he does not like to write in English, although he enjoys speaking it. However, I also observed that he prefers English to Japanese when it comes to reading.

> Sage: 先生たちが見てるのもあるけど、読むのは簡単だし、勉強になるから。読むくらいは英語にしておかないと、あんまり書きたくないし。[It is also because teachers are watching me, but reading is easy,

and it lets me learn. At least reading should be in English; I don't want to write much.]

Koichi: でも、プレゼンでちゃんとしゃべるじゃん、英語。[But, you speak well in the presentation, in English.]

Sage: 喋っても残らない。っていうか、聞くと忘れるから。[Even if I speak, it does not stay. I mean, when I (or they) listen, I (or they) forget.]

Koichi: そっか。[I see.]

[Transcription of Audio Recording (Interview)] + [My Translation]

Sage sometimes looks at Japanese websites for information, but he says this is only when he cannot find enough information in English, not because some information is difficult to understand in English. His perception of multilingual knowledge available in the global society is based on his own current repertoire of knowledge and skills, and the opportunities provided though plurilingual pedagogy to use this repertoire during his English language learning. The following data illustrates how Sage, using his imagination, designed a mechanism that informed the production of a bio-robot able to purify CO_2 and to emit O_2 (Figure 7.7.). I am unsure whether he was thinking in English while he was imagining his robot conception, but he did explain his idea and he answered my questions in English. He also allowed Toshi to read a related Japanese article on the Internet, and asked me questions about CO_2 and the Kyoto Treaty in English. One of the questions was about who decided how to define what constitutes too much CO_2. I spoke to their teacher about this idea as it may have connected to Ume's research on the definition of 'nation'.
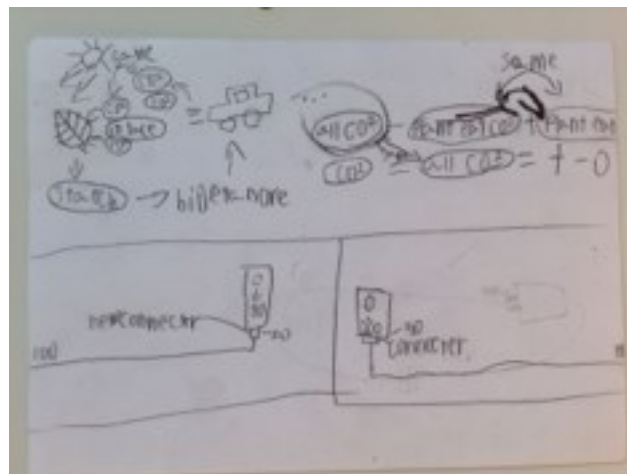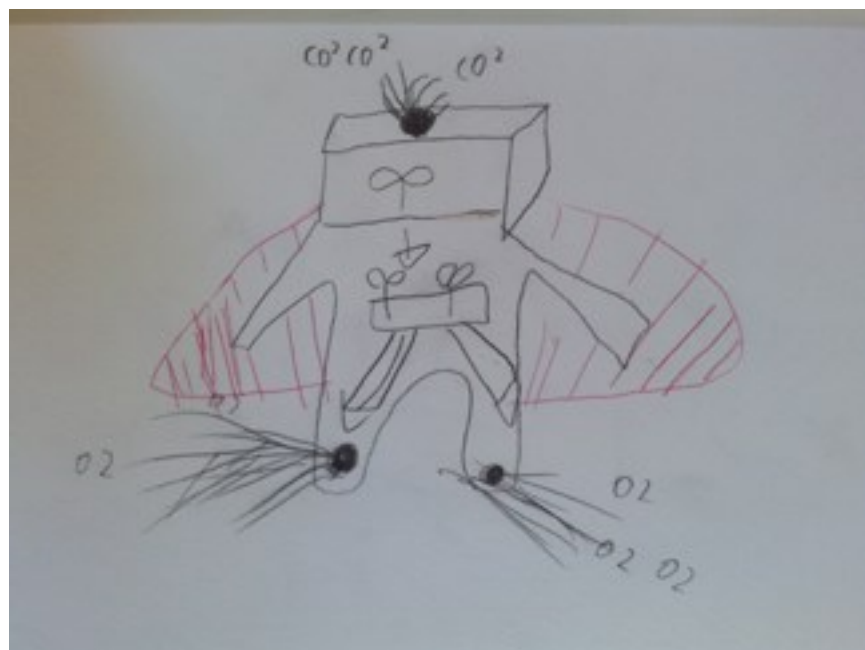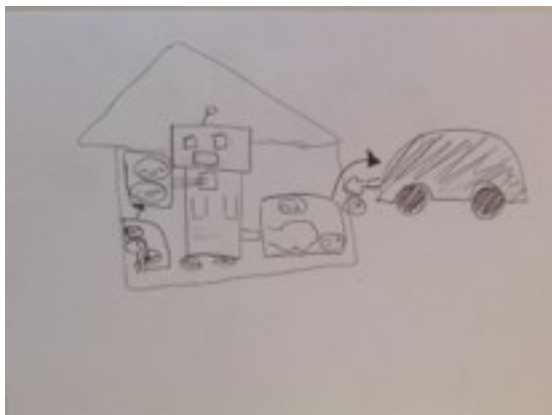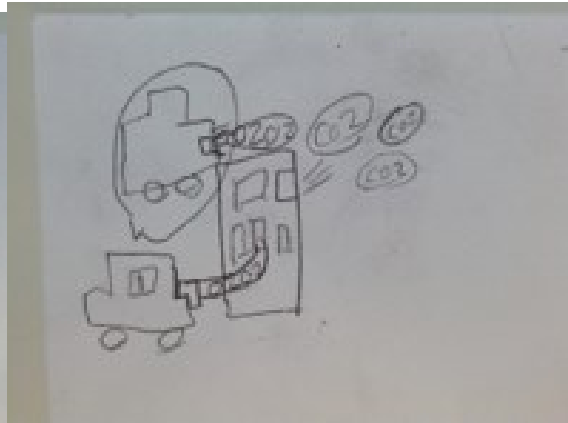
Figure 7.7.   Ideas of CO2 Purifying Robot in relation to CO2 emission in ecosystem

Drawing images and writing in English, Sage created a series of card panels shown above (Figure 7.7.). He created a couple of them, then went to his teacher to talk about them, asking questions such as "Natalie, would be ok to say CO^2, not carbon dioxide?; Is carbon dioxide correct?" then went back to drawing another, and came back to the teacher to talk more with her.

Sage's inquiry on CO^2 was a multimodal, plurilingual process that was also interpersonal. He was using his emerging plurilingual competency to determine which linguistic resource and skills to use, depending on whom he interacted with in the specific classroom context. Sage brought a screenshot of an online dictionary search page for "carbon dioxide," and showed his iPad to his teacher while asking his questions. The search page showed a Japanese term (二酸化炭素) that is translated into 'carbon dioxide'. He was focusing on using correct English language when communicating with his teacher. But rather than bringing his notebook, on which he had written everything in English, including 'carbon dioxide', he chose to use an iPad with an online dictionary search showing on the screen. The search result may have been more acceptable for the teacher, or so he may have thought. Kress and Jewitt (2003) view multiple modes for communication as relational:

> Modes are relational; they are almost always read and used in conjunction with each other as the "processing of modes, such as image, words, sound, gesture and movement" either receptively or expressively, "can occur simultaneously" (Walsh, 2011, p. 12). Nonetheless, "specific modes may dominate or converge" (p. 12). Multimodal literacy, then, can be understood as "the use of several semiotic modes in the design of a semiotic product or event, together with the particular way in which these modes are combined" (Kress & van Leeuwen, 2001, p. 20). (p. 2)

For Sage, his being able to use multiple modes of communicative tools reinforced his plurilingual competence, and thus communication with the teacher, and learning with his peer. In creating artifacts, Sage and Toshi used illustrative drawings combined with text to create meanings. Multimodal literacy practice was one pivotal outcome of plurilingual pedagogy for English language learning, as well as itself the means of the learning. Sage, depending on with whom he engaged (Toshi or the teacher), navigated his pluri-translanguaging (Haseyama, Moore & Kato, 2017) practice in multilingual and multimodal literacies. Sage complies with the norms in the classroom: the social practice of learning English with the teacher and peers, which he performs through multimodal literacies.

7.3.2. Haruto

Haruto, who is the same age as Toshi, was doing research about illnesses, such as colds and flu. In his case, I often observed that he copied and summarized in English what he had found in Japanese on various websites (Figure 7.8.). He often used Japanese-English dictionaries and used them effectively. According to the teacher and my own observations, his skills in spelling were very accurate and attention to details such as the use of past tense of verbs was very sharp. These skills were often valued as his strength by the teacher.

Figure 7.8.   Haruto's notes, and screenshots of his internet search results

At the end of the class, where Sage and Toshi were concurrently working on the project described above, Haruto read the manuscript he had prepared for his presentation. Sage spoke freely about the pictures he had drawn. Toshi continuously 'agreed' to what Sage said. When the teacher commented on their work and asked them questions, Sage was the one replying, and Toshi was straightforwardly saying "I don't know." Haruto

would take several seconds uttering "ah….um…" until the teacher would let him say what he wanted to say in Japanese, then translated it into English for him to share in the class (Figure 7.9.). In this image, children are presenting their findings from their own research, and peer comments are made through the teacher's facilitation and a series of trials to become able to express in public what they desire to do so.

Figure 7.9.　　Presentation session

In this example, the inclusive nature of plurilingual pedagogy and the bilingual and multimodal revoicing practices through dialogic pedagogy were supporting Haruto's learning through his reliance on his own knowledge and skills. Haruto's ideas in Japanese were often revoiced by the teacher in English. When this scaffolding process of the teacher could be observable, Haruto's voice was multimodal (e.g. drawing, photos, screenshots, text, oral and gestural), as well. The teacher also processed what Haruto had written in English in his own ways, but often in short expressions such as single words and/or phrases (Figure 7.8.). Then, she shared her own interpretation of what Haruto was expressing in her oral communication with the whole class. These interpretations were to be engaged with, examined and sometimes challenged by the children. On such occasions, further in-depth inquiries on previously explored ideas were

emerging. At a later stage of Haruto's inquiry, his interest in this learning topic extended to the relation of pandemics and common diseases such as flu. The activity stopped at this phase. Nevertheless, the following idea from the teacher represented how Haruto could keep pursuing the depth of knowledge and critical thinking.

> Natalie: It might make sense to him (Haruto) when he sees news on another
> epidemic or so. Or, maybe introducing him with past pandemics such as SARS.

> [Fieldnote]

For the teacher, learning was about the relationship to social realities. Even though the teacher did not possess the knowledge to answer Haruto's inquiry, her idea of her role as the class instructor was to provide space for children to find more questions and wonder, not to provide answers to the questions she provided. In other words, her pedagogy was to make familiar matters unfamiliar in learning (Miyazaki, 2009). For Haruto, this learning experience may expand the range of his choice-making practice in terms of academic interest and/or professional career goals in future.

7.3.3. Ume

In the following project originally triggered by the Language Hunt activity, Ume's note expresses her empathy towards other countries through a comparison of schooling in Canada and Japan (Figure 7.10.). In her notebook, Ume titled her inquiry as 'school', and she listed her ideas of school in Japan and Canada, along with an idea for learning activity.
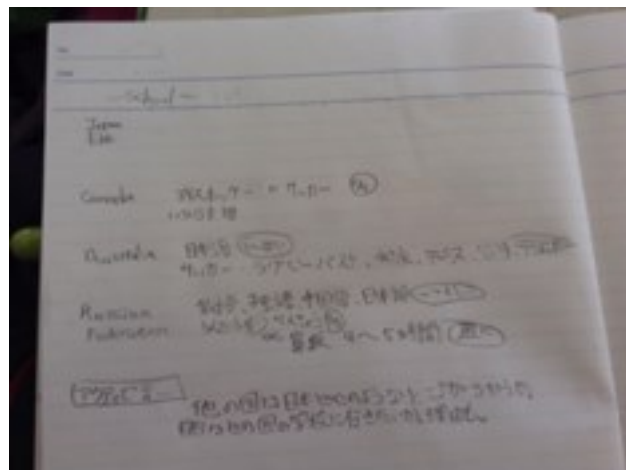
Figure 7.10.   Umie's note exploring 'school' in Canada and Japan

Being in the same classroom with the teacher participant during Ume's project, I referred to the communication event between Ume and myself discussing languages of schools in Chinatown in Vancouver, and Canada as a nation. The same teacher was also part of the conversation in Vancouver, and remembered the event. The teacher agreed with me, and reminded Ume of the conversation between her and me. This reference to this past conversation in Canada led her to pondering on the difficult question: What is a 'nation'? (Figure 7.11.)
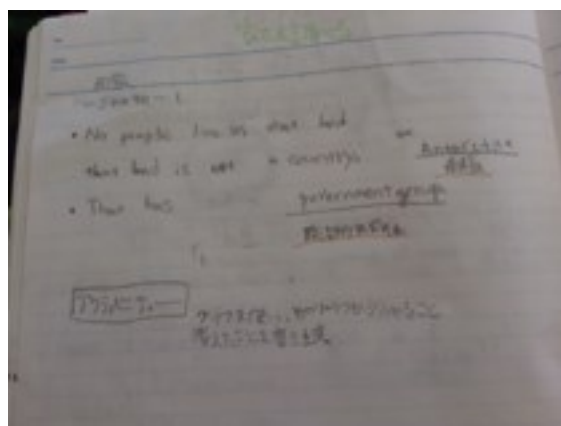

Figure 7.11.   Ume's note on 'nation'

This sequence with Ume illustrates the complexity of learning, over time and space, and is an example of her English language learning and global thinking. Her reflection in her language learning process provoked critical learning about sociocultural and socio-institutional aspects at a global level.

To conclude this section, I shall discuss these cases, further applying the theoretical lenses of this study. Through multiliteracies, learners can take advantage of a CLIL approach to language learning. Accordingly, the processes of students' content exploration can become a pedagogical resource. Paying close attention to what they know and can do – their plurilingual competence –, children gain content-language integrated learning resources, since the plurilingual pedagogy sees the children's prior knowledge and experience as assets for learning. In other words, in the plurilingual TEAL pedagogy, it is the children who generate the meanings of the contents to be a

resource for English language learning. The environment that is promoted through these resources is a locus for enriching cultural, social and linguistic diversity as a whole. This process can also promote multidisciplinary inquiries, as seen in this section. This example of Ume's interactions illustrates how multiliteracies is an important outcome of plurilingual pedagogy within the frame of English language learning. This pedagogy has created loci for the learners to explore the interconnectedness of multilingual and multicultural resources, in addition to exploring their individual repertoire with regards to these resources. As a result, in-depth inquiries in the interests of content learning have emerged amongst the children, and have undoubtedly become resources for English literacy development. Despite these examples appearing to be CLIL promoting language learning (as described by Lasagabaster & Ruiz de Zarobe, 2010; Mehisto, Marsh & Frigols, 2008), it was actually the plurilingual pedagogy that enabled language learning to occur through in-depth exploration and engagement with various contents, which itself was also facilitated by the plurilingual framework of TEAL pedagogy. Thus, the plurilingual pedagogy adopted in class empowered the learners to grow as critical social inquirers in and outside of language learning.

7.4. Pedagogical Documentation to Develop Learners' Identities as Social Inquirers

In this section, I illustrate one sequence of learner inquiries where pedagogical documentation was the children's and the teacher's pedagogically inductive product and process, and a purpose of class activities. Pedagogical documentation was also a tool, a resource and a locus of learning amongst the children, the teacher and me as co-ethnographers.

In the learning cases above, the teacher illustrated the Miyazakian Dialogic approach and Plurilingual TEAL pedagogy by asking the students to tell stories. Also, drawing and visual creation processes tasks supported the pedagogy (Gallas, 2003; Brooks, 2017). The following learning sequence is also a collaborative inquiry amongst children, educators, and the researcher.

The following poster, which was analyzed through a different angle earlier in this chapter, was produced by Ume to expand on her exploration of multilingual and multicultural resources in Canada and Japan. The students were not told what to

compare, but the teacher prompted simply, "What are the differences between Canada and Japan?" Due to the fact that the children were used to learning in this way, they did not need any other instruction to start their work. Ume drew items such as a MacDonald's logo with a maple leaf, seats in buses, and signage in Chinatown. As can be seen in the presentation poster (Figures 7.12. - 7.15.), her comparison was elaborated in written and spoken languages, other symbols, and physical objects such as seats in a bus.
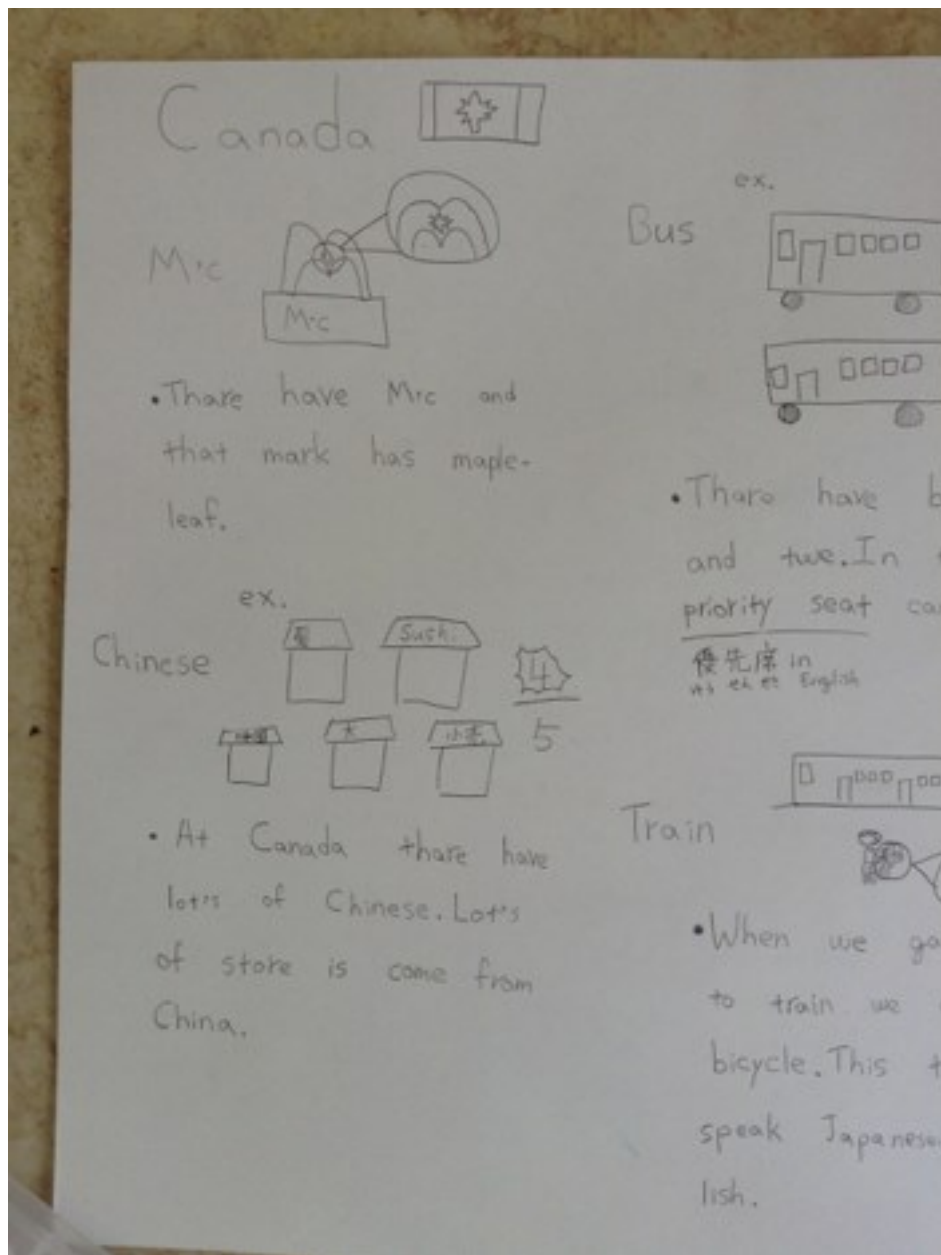
Figure 7.12.   Ume's presentation panel about stores and public transit in Canada (1)
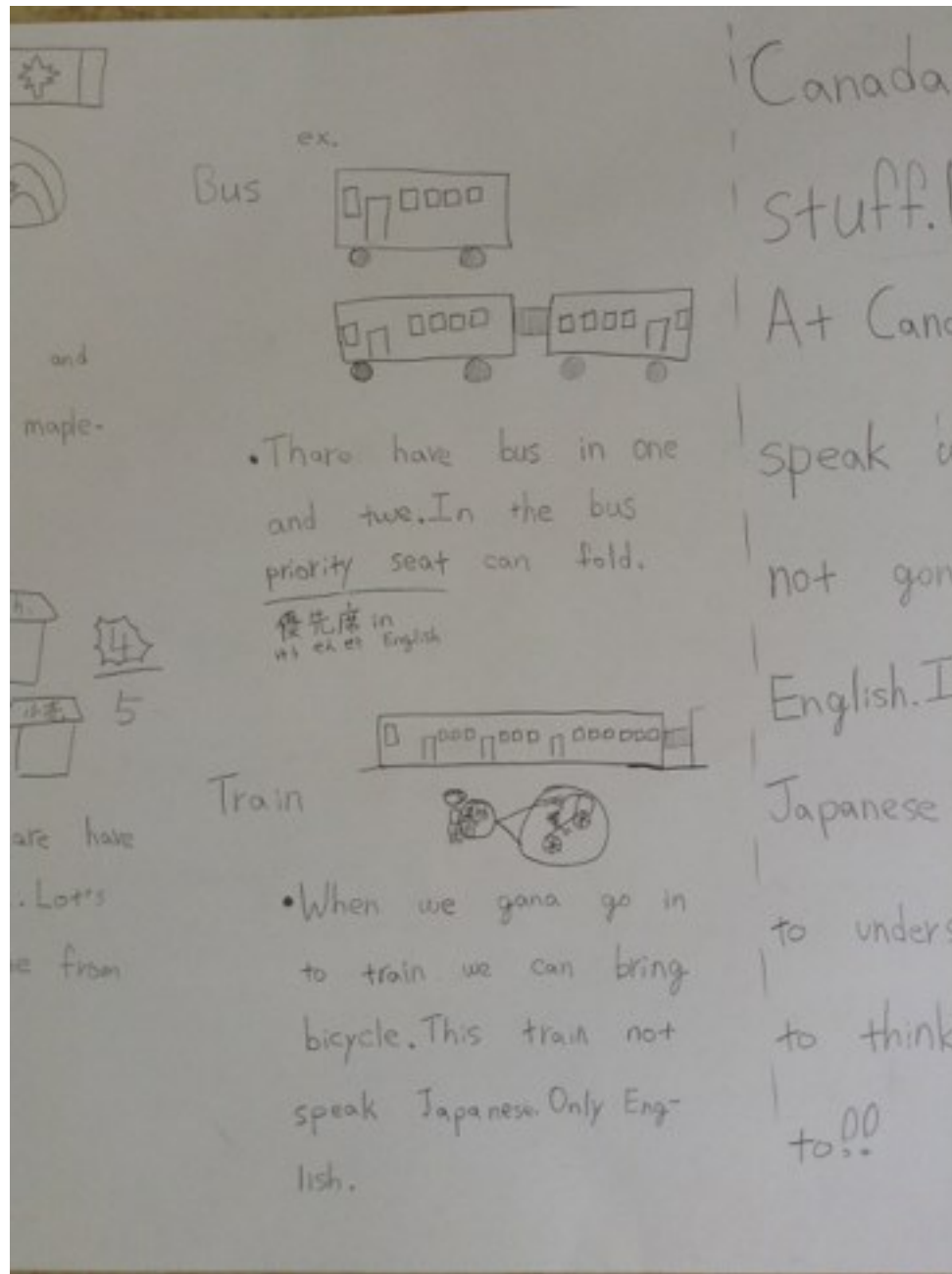
Figure 7.13.   Ume's presentation panel about stores and public transit in Canada (2)

In Figure 7.12., at one point, Ume wrote "priority seat" underlined and "優先席／ゆうせんせき in English" where English, Hiragana, Kanji are all present. Also, for signs of stores in Chinatown, she wrote: 髪[hair], 犬[dog], 中国[China], 小売[retail], and Sushi, claiming that 4 out of five signs were in Chinese. Those pronouns were written in Kanji, not Mandarin Chinese by her, as she had mentioned Kanji was the same as Chinese so she could write in Kanji to express Chinese. She also wrote, "At Canada thare [there] have lots of Chinese. Lots of store is come from China." At this point, her generalization of Canada being with a lot of Chinese culture is evident, while this observation of Chinese culture is not consistent throughout the country. The educators at LVM were interested in further exploring this generalization with her, as part of learning, for example, by her visiting other cities of BC such as those in Sunshine Coast. There are multiple aspects of her critical thinking based on her plurilingual competence in this case. Using multiple scripts in Japanese and one in English, the idea of 'priority seat' was more accessible to her peers with lower proficiency in English in the class. The use of multiple scripts reinforced the accessibility of her presentation to more classmates. For another, Ume used Kanji (L1 competence) to illustrate her understanding that Chinese was an important part of the linguistic landscape of Vancouver. This way of presenting Chinese helped her develop valuable linguistic and cultural resources. Using these recourses, she pointed on the differences between Canada and Japan. This multilingual and multimodal illustration of the difference was to become a resource for her to orally further express her critical view on those differences between the two countries. All the choices of expressions she made here represent the complexity of her plurilingual and pluricultural competence, which was resourced by her exposure to Canadian local social properties, knowledge of those in Japan, and understanding of Kanji (one of the Japanese writing systems) being from Chinese language (i.e. the same understanding of the Japanese language scripts illustrated in Section 2.3 in a simpler manner.).

Another observation I made about this event with Ume was her generalizations of ideas about Canada based on her experiences in Vancouver's Chinatown, the particular moments and places where she encountered Chinese culture. In terms of Japanese culture in Vancouver, Noro (2006) states:

For the past 100 years, the city of Vancouver has been affecting the Japanese-Canadian perception of linguistic/ cultural heritage and ethnic identity. In fact, Japanese-Canadian history began in Vancouver. Until the total uprooting of pre-war Japanese Canadians in 1942, the former Japantown, known as Powell Street, was a focal point and model community for the Japanese-Canadian settlements scattered around British Columbia. (p. 94)

Despite Vancouver's rich Japanese heritage, Ume did not have a chance to encounter Japanese cultural events, such as the Powell Street Festival, or local places such as Fujiya Japanese grocery stores. She was not taken to the Nikkei (Japanese) Cultural Centre, either. As a result, Ume's learning and navigation of her cultural and linguistic knowledge during the summer program was influenced by the curricular goals of the program and field trips. In other words, Ume's repertoire of knowledge and skills that she navigated in this poster activity was an outcome of her personal engagement and shuttling amongst: 1) her own engagement with and exposure to the history of the Chinese-Canadian community in Vancouver at particular times and spaces, 2) her generalizations of Canada based on observations of particular norms in Vancouver (i.e., the prevalence of Chinese language and culture), 3) the teacher's navigation of Ume's learning events, and 4) her insular life experiences in Japan (i.e., no previous direct exposure to a single foreign-culture dominated town). Pedagogically, over-generalizations may negatively impact learning and teaching; however, based on my observations, it was evident that Ume's navigation of her own repertoire of knowledge can be understood as located in liminal spaces along a continuum of ontological observations and epistemological inquiries based on her own encounters in particular times and spaces (Giddens' 1984; Marshall, 2014; Mossman, 2018). This process can be understood as embodying Ume's navigation of her linguistic and cultural knowledge vis-à-vis her encounters with particular people and places. Regardless of Ume's generalizations, her learning processes, as observed through these examples, are interesting illustrations of how she attempted to critically examine her social world as a social learner-inquirer.

This comparison also led to her realizing and thinking of the value and need for her L1 for her practice of L2 (Figure 7.14.). Here, what she meant by "Japanese" was somewhat vague.

Canada have more

stuff. But now it all.

At Canada when I gona

in one
bus
fold.

speak with friends I'm

not gona think about only

English. I gona think about

Japanese to! Beacace we have

go in
n bring
 not
nly Eng-

to understand so we have
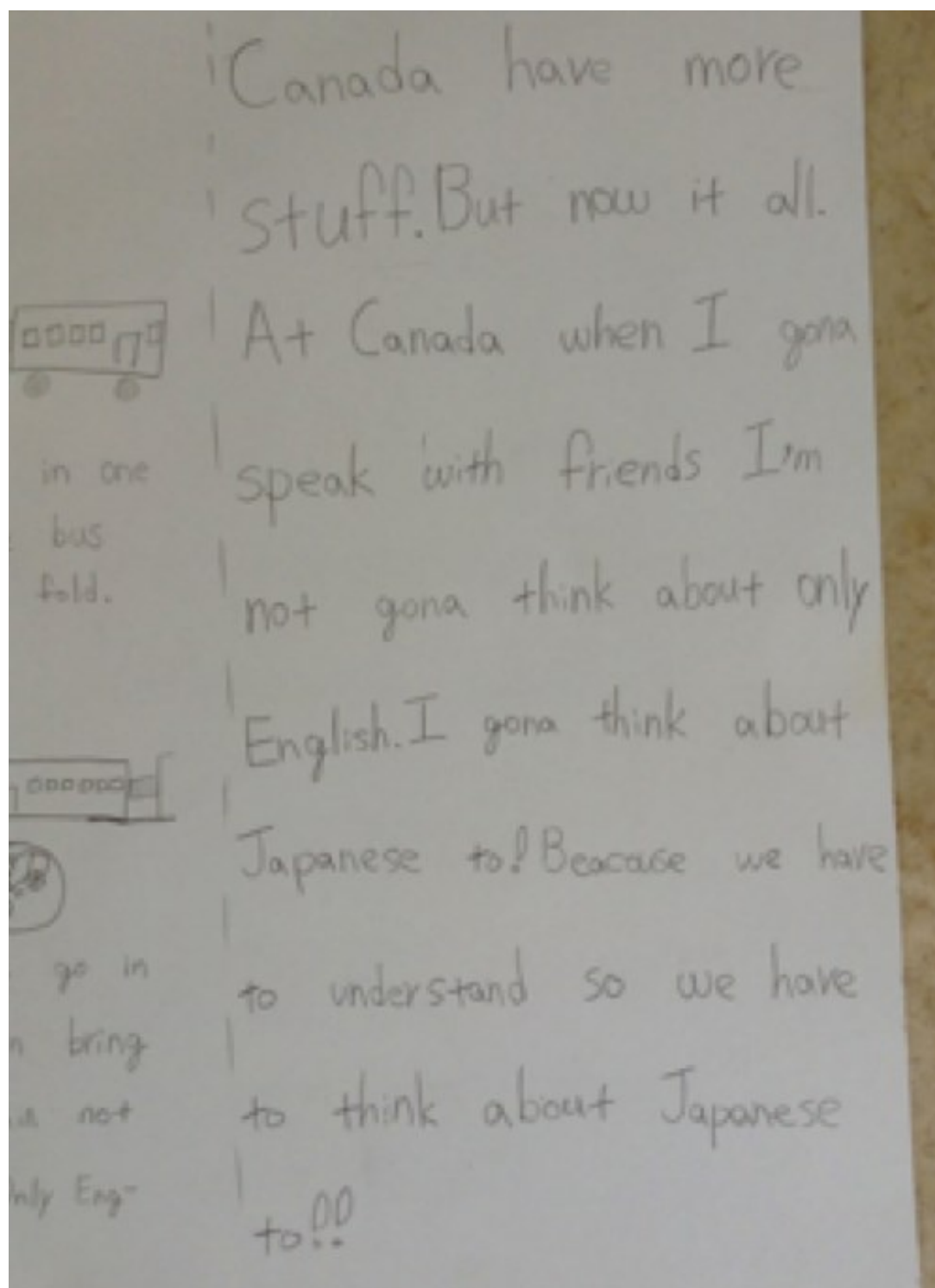
to think about Japanese

to!!

Figure 7.14.   Ume's presentation panel about stores and public transit in Canada (3)

I asked if "Japanese" was Japanese language. She said yes. But later, it was actually to "think about Japanese", not think in Japanese. It may have shifted in her mind. Not sure. But, it is sure that it was already or became "think about Japanese"

<div align="right">[Fieldnote]</div>

Ume's line of thinking was evident as she continued pondering about Japanese cultural aspects and values and did not limit herself to Japanese. Her multilingual and multicultural resources allowed her to take multiple perspectives and show flexibility about what Japanese language and people (can or should) do in a community outside of Japan, and for people from other countries in Japan. In a quantitative study of public elementary school children at the age of Ume's in Japan (Haseyama, 2012), many children vaguely consider their own needs of learning English with practical rationales: to help foreign visitors in Japan, and work or help Japanese in foreign countries. In Ume's case, she also recognizes and explores how her Japanese repertoire of language and cultural knowledge and skills can be meaningful for her and others. One essential aspect in this argument is that, as illustrated earlier, the plurilingual TEAL pedagogy facilitated those multilingual and cultural resources to be meaningful to her, and now it provoked Ume's conceptualization of her own Japanese English language learner identity. The plurilingual TEAL pedagogy was already absorbed by many of the children, including Ume. With no further instruction, Ume was aware that she could express whatever she would wish to share with the class, and what she shares with the class would still be respected by the teacher and her peers. Ume understood that any communication modes to express her own ideas were respected; the class was a safe learning environment. In other words, from my analytical viewpoint, Ume's EAL literacy is represented in how language and thoughts are ideologically approached (i.e. the ideological model of literacy, coined by Street (2006)). Her plurilingual competence enriched her learning practice in ways that are uniquely meaningful to herself in the very context of LVM, where teachers hope this meaning-making inquiry of each child will continue after their leaving the school.

In the separate poster that represents the Japan side (on the back of the paper), she referred to おもてなし(omotenashi: hosting with pleasure) as a Japanese

nature/spirit towards foreigners (Figure 7.15.). She introduced the example of multiple languages in the subway station for foreign visitors (the case illustrated in Chapter 6).
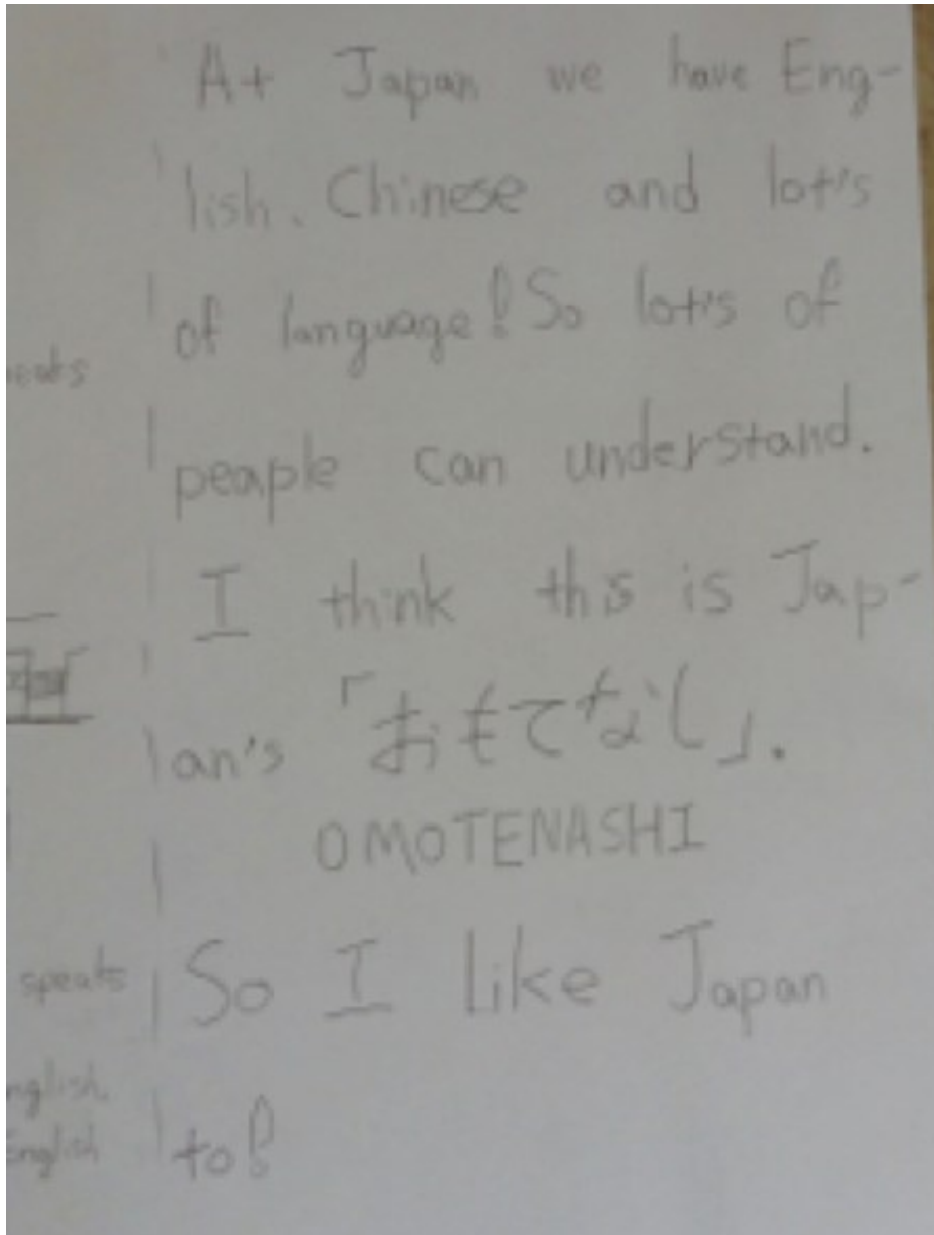

Figure 7.15.   Ume's presentation panel about stores and public transit in Canada (4)

For Ume, this activity became a resource for her personal further inquiry on schools and nations, illustrated in *7.3.3. Ume*. It also provoked the following group activity.

The following pedagogical documentation panel (Figure 7.16.) is a representation of the English learning process illustrated through the multiple cases in this study. This panel was created by Ume, Sage, Toshi, a teacher participant, and the researcher (me), all together. I was in charge of the creation of the final product on a computer, where I had been a member of this documentation generation activity. Final wording on the panel was designed by the teacher and me. The textual expressions are based on the ideas selected from communicated, *revoiced, and negotiated* thoughts observed in the conversations between the children, the teacher, and me. The choice of which pictures to include was made solely by the children at the initial stage of the panel. This documentation was created to bring to light how the plurilingual TEAL pedagogy plays a critical role in English education, where the language learning can become a locus of exploration of societal phenomena, development of diverse knowledge and skills, and growth of each learner as a whole entity of social agency - a social actor. This intention for the documentation creation had originally been mine as part of my authorial reflexivity. The teacher participants were actively exploring the role of the plurilingual pedagogy in English language learning and teaching, and we learnt together, and explored together. For the children as co-ethnographers, the oral communication as a process of creating this documentation panel was more the focal purpose. They knew that generating this documentation panel contributed to their English learning. Although adults mostly did the final wording, the children largely contributed to the production of the artifact at its foundation level. This contribution process was also a pedagogical tool for enhancing the children's critical thinking. For example, the following fieldnote provides an example of the interaction between the teacher and a child, when they were co-creating texts to be included in the panel.

> T [teacher]: Why learning English?>>> Toshi: To be more popular (have fun) in Canada.>> T: So, that's your purpose of learning English?>>>Toshi: For now.>>>Ume: Yes, basically for me to do something I want to do.>>>Haruto: yes, to be rich in future.>>>T: how to be rich?>>>Haruto: Work in a big foreign company. >>> T: So, it is important for all of you to learn English. With each purpose?>>> All agreed.

> [Fieldnote]

This process was summarized and expressed in the green text boxes that accompany the children's productions. These summaries were co-constructed by the children themselves, who dictated their ideas on the pictures to the teacher and me. The teacher and I further facilitated discussions on these outputs of the children's through the dialogic pedagogy. We typed them and added them to the final production on the computer, then printed them before posting them in the classroom. The documentation panels are used to promote further inquiry and learning, with children, parents and other teachers.

In the data provided below, Toshi wanted to express that learning English was in order to be popular in Canada; Haruto wanted to use English skills to earn good money in Canada or USA; Ume's idea for English language learning was to learn more about foreign countries. Due to the limited space, the children agreed that all of their learning goals had one common intention: they wanted to enjoy their lives outside of Japan. Since all of them had travelled to Canada, they chose to mention explicitly Canada in their quotes. This pedagogical documentation process was all about the participants' lived experiences and their own desires, beliefs, perceptions and creative ideas. As stated in the data below, 'who they are' essentially matters for them as social inquirers, based on their own interests and identities. In doing so, they are empowered as the social actors and as learner-inquirers
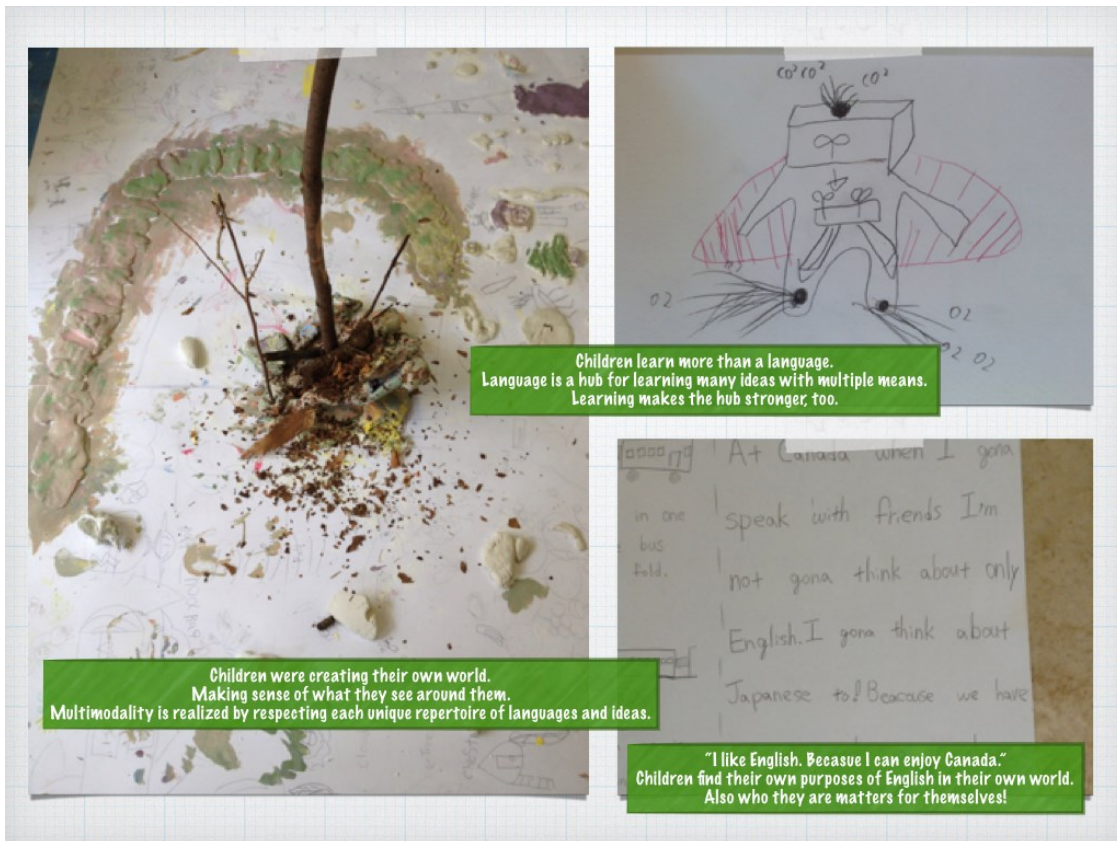
Figure 7.16.   Documentation Panel created by children, teacher participants, and the researcher

This pedagogical document is a product, process and purpose of English language learning. It is a *product* of English language learning because it is an artifact that represents co-ethnographers' joint inquiry as co-learning, where the multimodal learning is made visible (Project Zero & Reggio Children, 2001). Our revoiced and negotiated voices in the documentation are our inductive thoughts on our learning and our (self) positioning as learners. This pedagogical documentation is a *process* of English language learning. Children are encouraged to express their voices in multiple paths and in all the languages available in their repertoires (Edwards, Gandini & Forman, 1998).

> Pedagogical documentation is simply what we do. It is our education. It is what everyone can see. It is our teaching and learning. It is our moments of wondering on what we see. It is our thinking. It is our shift of views on what we learn and what we are capable of. It is about gaining principles and ideas.

Pedagogical documentation is itself a process of children's learning with peers and adults, where they are encouraged to find rich ways to express their own voices. These discoveries represent a desirable pedagogical process in the creation of pedagogical documentation. Exploring their environment through unexpected, unplanned and unfixed pathways, the children and educators become co-investigators of their shared inquiries.

This pedagogical documentation is a *purpose*, a *tool* and a *resource* of English language learning. Documentation activities serve as a purposeful tool for learning. This is a pedagogical tool to reach a shared learning objective amongst co-ethnographers. Natalie wrote:

> Pedagogical documentation is used to communicate with parents. Children also see them on the wall, and we encourage them to look at them. It's like Waldorf education; let children create their own textbooks in their languages.

<div align="right">[Correspondence]</div>

Children and educators also revisit the documentation panel to make a connection to ongoing learning processes. In other words, this documentation is 'pedagogical multiliteracies' with which children and adults share unique literacies as both communication tools and representation of meanings (Cope & Kalantzis, 2000) *as their learner's agency*. This pedagogical documentation is a *locus* of English language learning. This documentation is a pedagogically valuable time and place for the children to express their own voices as capable learners, valued community members, and social actors. Pedagogical documentation provides *us*, as co-ethnographic learners, with a locus to express, explore, acknowledge, collaborate, interweave, and navigate our individual repertoires of linguistic and cultural knowledge and skills in order to create our own meanings of our individual learning practices by inquiring into our own identities as social inquirers. This is our plurilingual TEAL pedagogy.

7.5. Summary

In this final analysis chapter, I illustrated how children's transnational abstract thinking, as promoted by the plurilingual TEAL pedagogy, led to the children's

development of critical thinking – not only learning English but also exploring content learning of their own interests. I saw that the plurilingual TEAL pedagogy we have implemented has become a principal pedagogical construct for the participants' English language learning, while the children and their teacher energetically pursued their own accounts of complex, meaningful, real-life social phenomena. There, the participants became social inquirers who actively examined their own identities as critical learners. I myself have also continuously looked for further accounts for this plurilingual TEAL pedagogy for their better educational practice and this study. In the midst of the learner-teacher relationships, curriculum has emerged on various aspects of the participant children's lives: locality and globalism, concerns in natural science areas of inquiry, institutions and nations, languages and cultures, literacies and language learner identities. Plurilingual pedagogy for English language learning opens agentive spaces for learners and educators' empowerment; it allows them to probe the edges of human knowledge in the topics of their personal interests, making use of their unique repertoire of knowledge and skills. This learning process contributes to the growth of the individual's personal repertoire of knowledge and skills, and provides the young language learners with loci for individual and collaborative reflective practices as social actors.

Chapter 8.

Conclusion and Implications

This doctoral investigation intended to gain better insights and in-depth knowledge on the English literacy development processes of Japanese children at an international school in Tokyo, Japan. The multilingual and multicultural repertoires of the children were respected and explored in consideration of their learning English, anchored in a plurilingual TEAL pedagogy, in order to gain a better understanding of how children use these resources in their everyday lives. I have discussed how meaning-making is a critical and shared experience between the children, their educators and myself, using a range of multilingual and multicultural resources for the purpose of EAL learning. This plurilingual learning posture as critical inquirers also contributes to position us as current and future social actors.

In a context of language education where "globalization is conflated with Englishization" (Phan, 2013), and despite a rising international scholarly attention to multilingualism and plurilingual education (May, 2014; Lau & Van Viegen, 2020), the discourse around English as a universally useful *lingua franca* shapes policies and practices in Japan (Terasawa, 2014; Moore, Oyama, Pearce & Kitani, 2020). As discussed in the introductory and context chapters, the plurilingual TEAL pedagogy has been explored at the research site. This study has emerged from the interest in plurilingualism as a pedagogical principle to guide our practice in order to continue to enhance the learning experience of the school children. I held this interest in my multiple identities (Norton, 1997) as a learner, a classroom educator, a researcher, and a social actor to make a difference in children's life through EAL education. The purpose of this doctoral investigation was to explore this learning and teaching practice on the English literacy development of Japanese children at an international school in Tokyo, Japan. The overarching research question and sub questions that guided my investigation and writing processes were the following:

The central question:

How do plurilingual pedagogies embedded within an interdisciplinary and comprehensive CLIL (Content and Language Integrated Learning) approach to English learning support young learners' multilingual and multimodal literacies, inquiry, dialogue, and critical thinking in a non-formal school environment in Japan? And, what roles can a transnational component, based on the study of Linguistic Landscapes, play within this model of Plurilingual TEAL (Plurilingual pedagogies when Learning English as an Additional Language)?

Three sub questions contributed to craft this central question:

1. How do the participants navigate and make use of their own first language, Japanese, as a bridge to learn (in) English?

2. How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support literacy development, language learning, and disciplinary knowledge and skills?

3. How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support critical thinking and learners' development and identity as social inquirers?

This study has stemmed out from my personal experience as a reflective practitioner in language education. I set out to explore children's plurilingual practices and transnational inquiries in English learning, in Japan and in Canada. This study focused on non-mainstream EAL education in Japan, in a context where transnational travels (between Canada and Japan) were an integrated component of their learning experience. It was also new in a sense that I saw learning and teaching a single foreign language, here English, through a lens of plurilingualism as a pedagogy. Throughout the investigation and this study, popular language teaching approaches such as CLIL were re-examined and transformed as part of the plurilingual TEAL pedagogy that the research participant children, teachers and I have co-constructed. This final chapter will provide summaries of the study and the findings related to each research sub-question. Following this, I will discuss some pedagogical implications for teacher education as well as professional training.

8.1. Overview of the Study

This study inquired into the language and literacy development of young learners involved in an English program in Japan that included transnational experiences in the form of summer camps in Canada. The program had specific characteristics: the classes were composed of multiple-aged groups, the teachers adopted a Content and Language Integrated Learning approach (CLIL), where art was an important component. They also adopted an inquiry-based plurilingual approach to pedagogy to enhance children's navigation of their multiple linguistic resources, and to develop language and intercultural awareness. The participants were a group of 17 children aged 5 to 9, their parents, instructors, and other school staff at an international school situated in Tokyo, Japan.

As a teacher and the principal of the school, I adopted an action-research approach to critically examine pedagogical practice of teaching and learning. To guide this co-constructive pedagogical investigation, I used methodological tools of classroom ethnography (Moore & Sabatier, 2012), visual ethnographies (Pink, 2001), and walking ethnography (Ingold & Vergunst, 2008). Data collection and analysis were an interwoven pedagogical process with the participants as co-ethnographers. We used 'pedagogical documentation as ethnographic narratives' and Miyazakian dialogic pedagogy (Miyazaki, 2005, 2009, 2013) as co-constructive data collection and analysis tools. Data forms included: fieldnotes and reflective journaling, video and audio recordings, photos, interviews, and other artifacts (e.g., assignment, notebooks, drills, diaries, artwork, postcards) provided by the participants. Data was collected and analyzed collaboratively amongst the participants and myself as co-researchers; it included 1) the participant children's documentation on their own learning events, 2) my visual documentation of participants' visually documenting processes, 3) the children's visual documentation of my documentation actions on other child participants' documentation processes, and 4) child participants' documentations of their peers.

8.2. Summaries of Research Findings

In this section, summaries of the research findings that are pertaining to each research sub-question are illustrated.

8.2.1. Findings Related to Sub-Question 1

Sub-Question 1: How do the participants navigate and make use of their own first language, Japanese, as a bridge to learn (in) English?

In this chapter, I looked into how the participants navigated through their L1 as a resource for EFL learning. I argued that when children were made aware of the intrinsic plurilingual nature of written Japanese, they were able to use this unique knowledge as a springboard to learn other languages, such as English. Several examples illustrated this finding. For example, the twin sisters' case illustrated how a child's awareness and engagement within their L1, and between L1 and L2, underpinned their development of a plurilingual competence (Moore & Gajo, 2009). Notably, Sumire used Katakana (one of the Japanese written script systems) to understand how English words were pronounced and written. Another example was Kenta, whose plurilingual use of Japanese was examined through his understanding of his learner accountability, his parents' expectations, and his own desire to express himself in English through the use of Katakana. Kenta's desire to do well in EFL were showcased in his attempts to 'write English in Japanese (Katakana)' in a postcard he wrote to his parents during his stay in Canada. Data observations and analyses revealed his complex learner identity as a child who loves his parents, and his strong desire to do well in English to meet his parents' high expectations of success at school, although his yet limited competence in English as a beginner learner was expanded using his knowledge of the complex Japanese writing system as a bridging component of a plurilingual competence to write English.

8.2.2. Findings Related to Sub-Question 2

Sub-Question 2: How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support literacy development, language learning, and disciplinary knowledge and skills?

This chapter used the observation of local Linguistic Landscapes (LL) used as a pedagogical and research tool, in Japan, Canada, then back in Japan to illustrate how children engaged with local signage to develop language, and social awareness. The children documented their learning through artifacts such as photographs, drawings, and notes. In doing so, and in collaborating with the teacher and the researcher in their

interpretation, the children generated walking narratives, in the sense described in Ingold and Vergunst (2008):

> Walking ... is much like talking, and both are quintessential features of what we take to be a human form of life. ... walking is a profoundly social activity. ... Social relations, we maintain, are not enacted in situ but are paced out along the ground. (italics original, p. 1)

Provoked by the LL activities in Tokyo and Canada, the children continued their activity into exploring other materials in public domains. The children were further becoming aware of non-linguistic resources around LLs. The children began exploring disciplinary knowledge and skills to inquire into the social world around them. Then, reversely, they started to utilize non-linguistic materials such as snacks, rocks and branches to create words. In this expansion of their multimodal explorations with diverse materials, the participants were conducting multilingual and multicultural social activities, anchored in their critical ethnographic inquiry of their local landscapes.

The children's and my processes of documenting learning also played a facilitating role for further English and literacy development. This process led the children to create English script learning materials for their peers, and to develop their skills as intercultural mentors. In this study, I did not limit myself to the use of visual tools for data collection and analysis. I observed, respected and valued the children's multimodal multilingual learning. Thus, I also honoured and incorporated multimodality and multilingualism in my data collection and analysis. I situated myself within the philosophy of Hodge and Jones' (2000), who defend the idea that all types of data (such as artifacts created by children, and my fieldnotes) are valid and can be viewed as both data and as analytical products that can further trigger reflective explorations. By doing so, I pushed my research activity to further become a part of the children's multimodal literacy development and language learning. For example, fieldnotes with summaries of my interpretation of the data were used as tools to further discuss with the children the primary data such as their interview audio recording. In doing so, I actively used revoicing techniques to explain my interpretations of the data to the participants, and to gain the children's own ideas on these interpretations. Visuals and texts were valued equally, and used together to facilitate meaning making. Drawings often carried a mixed nature of visuals and texts. Based on the idea that drawings can contribute to complex children's thinking (Brooks, 2017), I actively referred to the participants' drawings that

they had created in their EAL learning practice, during semi-structured interviews with them. By doing so, co-constructive analyses were developed through negotiations, examinations and redesigning of meanings amongst the participants (including myself) as co-ethnographers, giving respect to the original voices of the children.

8.2.3. Findings Related to Sub-Question 3

Sub-Question 3: How does the study of Linguistic Landscapes as a key component of plurilingual pedagogies, in Japan and in Canada, support critical thinking and learners' development and identity as social inquirers?

In the final analysis chapter, I illustrated how children's transnational experiences stimulated abstract thinking that led to the children's development of critical thinking, that supported both learning English and disciplinary content learning. In this process, plurilingual pedagogy was a key pedagogical construct to trigger a sense of wonder in the learning process. Wonder provoked the participants to not be hindered in their exploration by fears of the unknown. Rather, the sense of wonder distilled through plurilingual practice aimed to empower pedagogical freedom and fuel interest for EAL learning. The children and their teachers actively pursued their own accounts of complex, meaningful, real-life social phenomena. In so doing, EAL education also becomes more meaningful, as it is not viewed anymore as merely gaining a set of linguistic skills in another language *through* content learning. The learner-teacher relationships become here the core loci to emergent wonder on various aspects of the participants' lives: locality and globalism, concerns in natural science areas of inquiries, institutions and nations, languages and cultures, literacies and language learner identities. The children' awareness of their own identities as transnational social inquirers was facilitated through the plurilingual TEAL pedagogy.

In the pedagogical documentation section of this analysis chapter, I illustrated how visual data supported collaborative meaning making. Researcher-initiated production of visual data in education has often been studied (Prosser, 2007). However, as argued elsewhere, the inclusive nature of data collection is crucial with young participants. Hodge and Jones (2000) call for "the collaborative approach, which is located within a theoretical framework for democratic research" (p. 299). One of the fundamental claims in their study was that the use of artifacts such as photographs is the

means through which participants and the researcher become equal partners in the research process. This democratic co-constructive claim aligned with my posture as a researcher-practitioner throughout this chapter (and the study), and the participants (including myself) being co-ethnographers. By having a visible artifact (data), children could point at or move the pictures in some ways, and be helped to verbally express their ideas. Especially for plurilingual English Language Learner (ELL) children, such support was critical. Children's meaning making processes were analytical in nature and personal to each of the participant children. Pedagogical documentation, enriched through a dialogic pedagogy, was a powerful locus for the exploration of meaning, making use of "visible" knowledge amongst the children, the educator and the researcher.

8.3. Implications of the Study for Teacher Education: Plurilingual TEAL Pedagogy 'for' and 'as' Learning

This qualitative inquiry into exploring CLIL for the purpose of EAL learning (Lasagabaster & Ruiz de Zarobe, 2010; Mehisto, Marsh, & Frigols, 2008) through the lens of plurilingualism and plurilingual pedagogies, raised a number of issues that need to be addressed in term of curriculum design and teacher/professional training in language education. In this final section, based on the insights obtained from this study, I will explore how a plurilingual approach to TEAL pedagogy may influence curriculum reformations not only in language education but also education in general. To discuss this, I shall argue the need for 1) plurilingual pedagogy for learning, and 2) plurilingual pedagogy as learning.

I define 'plurilingual pedagogy *for* learning' as the pedagogy to guide the learning of learners. When I see 'pedagogy' as method and practice of teaching, plurilingual pedagogy can be a method and practice of teaching. In other words, it is a tool for educators in order to teach languages and/or any other learning targets that are set by the educators. This use of this pedagogy is inevitably useful for guiding educator practices, where it facilitates educators' sensitiveness of learners' cultural diversity and personal interests. However, if I see the pedagogy in this way, educators' facilitating learners' learning experiences does not actively facilitate educators' posture as proto-learners, or researcher-practitioners.

On the other hand, what I mean by 'plurilingual pedagogy *as* learning' is that the pedagogy should aim to facilitate learning through learners' own metacognitive inquiries into their own learning, together with their educators. The pedagogy itself is the learners' learning opportunities and processes. In nature, as seen in this study, the pedagogy is collaborative, inquiry-based, and respectful of each individual's skills and ideas. The nature of such an approach to pedagogy, in itself, aims to reinforce people's interpersonal inquiries, and should help develop diversely situated perspectives, socially and culturally, through a collaborative examination of ideas and practice. As Lau and Van Viegen (2020) state, plurilingual pedagogy is about "engaging the everyday language practices of bi/multilingual communities" (p. 3). In a similar vein, the practice of plurilingual TEAL pedagogy discussed in this study was all about the participants jointly exercising their agencies in a unique transformative sociocultural context – the LVM International School.

A transformative aspect of plurilingual pedagogies is that the stances and roles of educators are encouraged to be focused on each individual; they weave together educators' philosophy and practice in flexible ways that can also provide educators with the tools for critical learning and teaching experiences. What is meant here is that a plurilingual approach to pedagogy will not only generate powerful foundations for diverse language teaching practices, but also provide insights to curriculum designing and teacher training for many areas in K-12 education settings. This resonates with Lau and Van Viegen (2020), when they claim that plurilingual pedagogies also permit:

> [...] to highlight fieldwork as methodology (ways of doing) and onto-epistemology (ways of being and knowing); to showcase pedagogical approaches and instructional and assessment strategies for teaching and learning language and/or content curriculum to students across educational settings. (p. 3)

Plurilingual pedagogy as practice, in itself, makes our learning and teaching loci transformative. It encourages a critical posture to know of investigative inquiry into our practice: how can we (re)design our instruction?; how can we consciously learn together with vivid motivation? Educators should continuously look for answers to these questions.

What my study has shown, is that the practical inquiry and implementation schemes for such transformative education is not only valid in multilingual societies such

as Canada. In Japan as well, as Moore, Oyama, Pearce and Kitani (2020) showed, when teachers and learners engage in "weaving, in multiple ways, language(s) and viewpoints for learning", learning spaces can be created:

> […] where learners could engage with creativity, critical reflection; could be self-aware, notice and pay attention; use and transfer all their semiotic resources; and construct an "experience" of language(s) conducive to an "experience" of the other, and of otherness (np).

Plurilingual pedagogies, because they foster a holistic asset-oriented perspective on education, can contribute to shifts in learners' identities in their abilities to develop plurilingual and intercultural awareness conducive to critical thinking that goes far and beyond language and (interdisciplinary) content learning. They integrate multiple sources of knowledge to foster a better understanding of social issues and civic engagement. As such, the study has critical implications for practice and for teacher training in contexts where English is promoted as a fundamental component of globalization and of the children's learning experience.

A couple of important limitations need to be considered. One limitation of this study is that, while I respected the participant children's work of ethnography as the pivotal finding of this study, it was challenging to measure and define how successful I was in doing so. However, I can say with confidence that the ethnographic work that the participants and I created was an important part of the participant children's learning practice and literacy development. Further, I acknowledge that my privileged insider position as the director of the research-site school is bound to have played a role in how the participants and I interacted. However, as this study was partially ethnographic, longitudinal, and framed within my own plurilingual theory and practice, I actively strained to interweave my voice as a power holder with the voices of the participants as co-researchers and co-learners, all of us striving to enhancing learning opportunities for all of us. Thus, in a sense, I leveraged both the participants' and my voices in order to develop and amplify our voices as a shared learning experience throughout this doctoral investigation.

Future studies on this topic are recommended. I see many socio-institutional areas to which the study can be applied. I have taught in K-12 teacher education programs at public universities in BC for years. During this time, I have been thinking of the interrelations of the educators' struggles of interpreting and implementing the

provincial curriculum in this multicultural region, and exploring curriculum designing schemes at a policy level in BC (i.e., the BC's New Curriculum). In such inquiries, I find that plurilingual pedagogy can assist and guide micro and macro decision-making practices at both the classroom and provincial policy levels, especially in a multicultural and multilingual society such as Metro Vancouver. This is because plurilingual pedagogy 1) respects each individual's (both student's and teacher's) distinctive repertoire of linguistic and cultural skills as an inquirer asset; 2) examines multilingual and multicultural sociality viewed in contact with multi-layered local communities (e.g., family, school, church, cultural and social groups) through a lens of individuals as loci of inquiry, and 3) explores how to design, provoke, and realize the environment and practice of education. This plurilingual framework both encourages and requires a commitment from educators and policy makers to support the needs of learners (both students and teachers). With such support, learners can flourish in society as they seek their own meaning of being a social actor.

For instance, at the level of policy, I have recently started to work in a consortium of English Language Learners (ELLs) support staff from every school district in Metro Vancouver. BC's English Language Learning Standards (Government of British Columbia, 2017) should largely benefit from this plurilingual pedagogical approach when applied to the observational and analytical lenses of assessment. This ELL framework is an assessment tool currently based on a single language and limited modes for English language stand-alone competency examinations. The plurilingual pedagogy should inform the policy makers how this, rather, less pragmatic form of linguistic knowledge and skills assessment can become a more comprehensive tool to assess each child's proficiency of the language(s) in the context of each child's linguistic and cultural profile, and the pedagogical needs and accommodation capabilities in each school district. This can be reinforced with an additional framework for each classroom teacher to reflect on their own needs and skills. The practical inquiry and implementation schemes for such educational transformation is long overdue not only in British Columbia, but also in other parts of the world where multiculturalism and multilingualism play critical roles in children's daily lives. This innovative plurilingual pedagogy can be a powerful tool that can contribute to reframing educational practice across diverse socio-cultural, socio-institutional and socio-economical contexts. Plurilingual education offers both a critique and an alternative to monolingualizing theories and practices in second language

acquisition and TESOL, still dominant around the world; it offers new potential and benefits for individuals and societies (Jiang, Zhang, May, & Qin, 2020; Lau & Van Viegen, 2020; Moore, Oyama, Pearce, & Kitano, 2020; Pearce, Oyama, Moore, & Irisawa, 2020).

       With this work, I hope I have contributed to raise educators' awareness on the role of plurilingualism and plurilingual approaches and their benefits for learning in and around schools. Clearly more research on learning spaces of these sorts can offer us a broader view to envision transformative educational policies and pedagogical practices, educational inquiry, and imaginative learning for the benefits of all. Let us continue the conversation (Moore, Lau & Van Viegen, 2020) of children's creative, visible and encouraging learning experiences for equitably accessible education.

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