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Pre-service Teacher Experiences with Multilingual Practices in Bontoc (Philippines): Learning to Value a Thoughtful and Agentive Approach to Translanguaging

Karanasan ng mga Pre-service Teacher sa Multilingguwal na Praktika sa Bontoc (Pilipinas): Pagkatutong Pahalagahan ang Mapanlikha at Makahulugang Lapit sa Translanguaging

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Abstract
Recent bilingual education literature extensively discusses translanguaging as a pedagogical tool to advance the language of minoritized children who speak languages other than English in school and at home. However, multilingual translanguaging frameworks remain underexamined with regards to tertiary education institutions connected to schools. The current qualitative case study investigates how pre-service teachers (PSTs) describe and interpret the multilingual practices used in their student teaching contexts and the possible challenges and opportunities they encounter. We used cultural-historical activity theory (CHAT) and a holistic bilingual translanguaging lens to investigate the phenomenon. Findings revealed tensions and possibilities that help better understand the pedagogical potential of translanguaging in this highly multilingual Philippine area and that hold implications for bilingual education contexts in the U.S. and other parts of the world.

Keywords: Teacher preparation, bilingual education, translanguaging, cultural-historical activity theory (CHAT)

Abstrak
Sa kasalukuyang literatura ng edukasyong bilingguwal, malawakang tinatalakay ang translanguaging bilang isang pedagogikal na kasangkapan upang paunlarin ang wika ng mga batang kabilang sa mga minoryang grupo na nagsasalita ng mga wikang iba sa Ingles, kapwa sa tahanan at sa paaralan. Gayunpaman, ang mga balangkas ng multilingual translanguaging ay nananatiling kulang sa pagsusuri sa konteksto ng mga institusyon ng tersyaryang edukasyon na may ugnayan sa mga paaralan. Sinisiyasat ng kasalukuyang kwalitatibong case study kung paano inilalarawan at binibigyang-kahulugan ng mga pre-service teachers (PSTs) ang mga multilinggwal na praktika sa kanilang mga kontekstong pang-pagtuturo at ang mga posibleng hamon at oportunidad na kanilang nararanasan. Gumamit kami ng cultural-historical activity theory (CHAT) at isang holistikong pananaw sa bilingguwal na translanguaging upang pag-aralan ang penomenong ito. Ipinakita ng mga natuklasan ang mga tensyon at posibilidad na makatutulong upang mas maunawaan ang pedagogikal na potensyal ng translanguaging sa isang lubhang multilinggwal na lugar sa Pilipinas, at may mga implikasyon ito para sa mga kontekstong bilingguwal sa Estados Unidos at iba pang bahagi ng mundo.

Mga Keyword: Edukasyong pangguro, bilingguwal na edukasyon, pagpapalit ng wika, teorya ng cultural-historical na kaganapan

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Introduction

The Philippines is historically a highly multilingual context with more than 175 living indigenous languages (Eberhard et al., 2024). As a result of consecutive colonization processes from Spain and then the United States and Japan, pre-colonial indigenous languages from the Philippines are now fluidly used with other languages (Smolicz et al., 2000). One of the Philippines' native languages, Filipino (based on Tagalog), now functions as the official language in addition to English; other indigenous languages continue to be used during instruction in K–12 schools, even if less formally (Conception, 2021). While research on multilingual education abounds, and multilingual meaning-making is ever present in the Philippines, challenges and opportunities that may come up from analyzing such practices through a translanguaging theoretical lens in K–12 educational settings deserve further attention (De Los Reyes, 2019). The present study aims to explore perspectives of pre-service teachers (PSTs) about multilingual practices in their student teaching classrooms in the highly multilingual context of Bontoc (Island of Luzon, Philippines) and in surrounding towns in the island's northern region. From a cultural-historical activity theoretical (CHAT) perspective rooted in Vygotsky's (1978) socio-cultural legacy and inspired by holistic bilingualism (Grosjean, 1982) and translanguaging theories and pedagogies (Vogel & García, 2017), this qualitative case study (Yin, 2009) investigates ways in which PSTs described and interpreted the multilingual practices used in their student-teaching contexts. The study also explores the possible challenges and opportunities the PSTs identified in relation to these multilingual practices. Studying translanguaging in this way can help illuminate the kinds of tensions that the use of translanguaging generates when PSTs try to implement what they have learned in their teacher preparation contexts. The relevance of the study relies on its potential to clarify how translanguaging pedagogies might need to be adjusted according to the linguistic context of the country under study. Findings revealed both tensions and possibilities that illuminate the pedagogical potential of translanguaging in this highly multilingual region of the Philippines. Moreover, these findings hold implications for bilingual education contexts in the U.S. and globally.

Before presenting the findings, the following sections provide an overview of the linguistic context of the Philippines, outline the theoretical frameworks guiding the study, and state the study's purpose. A description of the methods follows.

Multilingualism in the Philippines

While language is an important tool for cultural transmission, schools often function as vehicles for assimilation, potentially limiting the expansion of young people's linguistic repertoires. However, the outcomes of efforts to promote new languages that are often rooted in colonial processes vary across countries, depending on how the local languages continue to be used both inside and outside schools (Tupas, 2009; Tupas & Martin, 2016). The Philippines presents a particularly compelling case of linguistic diversity with scholars identifying 175 living indigenous languages, nine living non-indigenous languages, and several extinct languages (Eberhard et

al., 2024). Despite undergoing three different colonization processes and implementing the Bilingual Education Program in 1974 (*Department of Education, Culture and Sports*, 1989 as cited by Smolicz et al., 2000), the country's major indigenous languages remain actively spoken and deeply ingrained in the community.

Research by Smolicz and colleagues (2000) illustrates how secondary school students and their parents in non-Filipino (i.e., non-Tagalog) speaking regions (e.g., Ilocano, Waray, or Cebuano communities) engage with multiple languages in their daily lives. Their study found that while students regularly used three languages (their regional vernacular, Filipino, and English), the non-Filipino language was predominantly spoken rather than used for reading and writing. Interestingly, Ilocano students exhibited the highest frequency of vernacular language use across all communication activities. Unfortunately, engagement in reading and writing in the home language was lower among young people compared to their parents, reflecting the subtractive influence of schooling on local language literacy development (Smolicz et al., 2000). The study further revealed generational shifts in linguistic attitudes. While students generally held moderately positive views of their regional languages, Ilocano students demonstrated the strongest positive attitudes toward Filipino. Across linguistic groups, attitudes toward English were neutral or slightly negative. Importantly, the research identified a decline in positive attitudes toward local languages from parents to their children—an intergenerational trend that parallels similar findings regarding Spanish among younger generations of Latinx students (Otheguy et al., 2010).

Another factor shaping linguistic continuity is the selection of textbooks for biliteracy development. In the context of contemporary neocolonial dynamics, textbook content plays a key role in either supporting or undermining language preservation (Navarro, 2015). Curiel and Durán (2021) analyzed multilingual reading textbooks in the Philippines and found that early trilingual materials were distorted, lacked illustrations, and reinforced a "layered hierarchy of languages" (p. 510), ultimately affecting meaning-making and learning experiences.

In the absence of adequate instructional materials and the official use of home languages in schools, oral traditions emerge as a powerful alternative for learning. By conducting field research with indigenous communities in South Mindanao, Jorolan-Quintero compiled a collection of folk literature that could be translated and integrated into school spaces. Her findings highlight the potential for students to develop proficiency across multiple languages–learning content in their first language, Filipino, and English simultaneously.

The research by Smolicz and colleagues (2000) underscores the resilience of indigenous, home, and community languages in the Philippines, yet their integration into formal education remains limited. While English and Tagalog dominate as instructional languages, the exclusion of other Filipino languages from official curricula may contribute to their gradual marginalization. Schools may inadvertently act as agents of assimilation. Nonetheless, classroom interactions may still include languages beyond Filipino and English, offering a space for multilingual development despite institutional constraints.

Cultural-Historical Activity Theory (CHAT): A Brief Overview

Cultural-historical activity theory (CHAT), inspired by the legacy of Lev Vygotsky (1896–1934), situates human activity, such as teaching and learning, as guided by a shared goal that drives the work. Vygotsky (1978) proposed that human activity is mediated by artifacts, tools, and signs–both material (e.g., books, handouts, or technological devices) and psychological (e.g., language)—that are historically and culturally developed. Occurring within activity systems that represent groups working together with shared rules and practices, he saw development as socially promoted and artifact-mediated. Engeström (2001) explained,

> An activity system is always a community of multiple points of view, traditions and interests. The division of labor in an activity creates different positions for the participants, the participants carry their own diverse histories, and the activity system itself carries multiple layers and strands of history engraved in its artifacts, rules and conventions. (p. 136)

Building on Leont'ev's (1978) work, activity is distinguished from action and operation; while actions are conscious, goal-directed behaviors, operations are often unconscious and help facilitate activity. Activity is realized via these multiple individual actions as they materialize to assist and promote movement toward a shared goal (Engeström et al., 2013). Furthermore, recent CHAT theorists have advanced the idea that rather than focusing on a single activity system the unit of analysis in research should include at least "two interacting activity systems" (Engeström, 2001, p. 136). As activity systems—represented by human beings working together but carrying differing historical artifacts, tools, and systems—interact to advance toward a partially shared object, larger issues or tensions arise, provoking individuals to take action to alter the direction toward which they are progressing onto a workable, possibly improved, object. Engeström (2001) elucidates how these issues (or tensions) might be historically accumulated contradictions that arise from structural tensions and are situated within and across elements of the participating activity systems. The process by which individuals take actions impacting the collective shared multi-activity systemic work leads to expansive qualitative transformation of the historical activity. Such a process makes it possible to advance new directions for novel outcomes to promote learning and develop more critical Vygotskian-backed approaches.

CHAT provides a useful framework for understanding how PSTs engage in translanguaging within their student teaching contexts. While translanguaging acts as a mediating tool, tensions between activity systems–especially when multilingual practices conflict with bilingual policies–can illustrate the transformative potential of translanguaging in schools.

Enacting a Holistic Bilingual Lens Through Translanguaging

As one of the most important mediating psychological tools for meaning-making and learning, language, in all its diversity and richness, is an indispensable mediating tool for teaching and learning in the classroom. The idea of translanguaging has been extensively discussed in recent

literature in bilingual education as a pedagogical tool to advance the language of minoritized children who speak languages other than English in the home (García, 2009; García et al., 2017; García & Wei, 2018).

Translanguaging is rooted in holistic perspectives that reject the socially provoked and historically established hierarchies of languages (Lewis et al., 2012). The current study employs the concept of translanguaging as "the deployment of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages" (Otheguy et al., 2015, p. 283). Specifically, translanguaging refers to various ways multilingual individuals draw on different modes, means, and media from the different social spaces they navigate that do not focus on one language or on any one language at a time (García, 2009; García & Wei, 2014).

While a post-structural translanguaging approach views languages as "inventions of social, cultural and political movements" (Makoni & Pennycook, 2007, p. 2), a deconstructionist multilingual perspective considers languages as products of historical acquisition in instructional contexts (MacSwan, 2017). In this study, we understand languages as human creations, while also recognizing that social contexts necessitate their learning and use for communication and learning.

A multilingual perspective on translanguaging aligns with holistic views of multilingual individuals as unique language users, not as monolinguals (MacSwan, 2017). However, MacSwan (2017) acknowledges that individuals may intentionally use a single linguistic form and differentiate among mental grammars, though their languages remain active and serve as a resource for meaning-making (Cummins, 2008).

"Translanguaging pedagogy" refers to "strategies that use the entire linguistic repertoire of bilingual students flexibly to teach both rigorous content and language for academic use" (Celic & Seltzer, 2013, p. 2). Proponents advance that translanguaging pedagogy "[develops] both of the named languages that are the object of bilingual instruction precisely because it considers them in a horizontal continua as part of the learners' linguistic repertoire, rather than as separate compartments in a hierarchical relationship" (Vogel & García, 2017, p. 10). In essence, translanguaging promotes the deployment of languages along a neutral continuum.

This study views languages as human creations while simultaneously realizing the need to learn and use languages as both separate and hybrid tools–a stance supported by research on Philippine English and bilingual school policies. For instance, Sibayan (1985) identified two main varieties: "Taglish," where translanguaging occurs, and a "formal variety" without it (p. 2). Studies show that emergent bilinguals can negotiate "their hybrid languaging practices as both separate and mixed entities when allowed" (Martínez-Álvarez, 2017, p. 255), highlighting translanguaging's potential for learning.

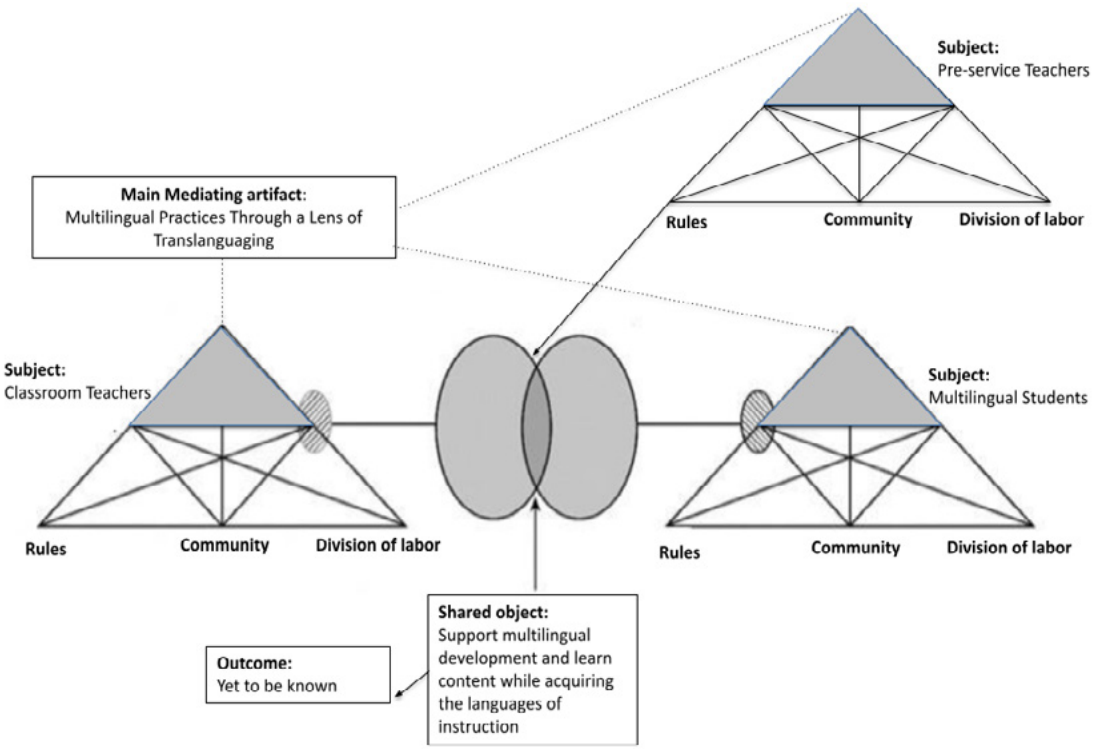
While translanguaging can challenge language hierarchies (Otheguy et al., 2015), CHAT-based research suggests it may also unintentionally reinforce English dominance (Martínez-Roldán, 2015, p. 44). Most studies focus on U.S. contexts and more research is needed to understand translanguaging's role in bilingual education more globally, particularly in postcolonial contexts like the Philippines.

Purpose of the Study

The current study understands translanguaging as a cultural historical practice that acts, from a Vygotskian standpoint, as a mediating artifact for communication and learning (Martínez-Álvarez & Ghiso, 2017). Multilingual practices embracing a lens of translanguaging as an artifact can potentially help educators progress toward helping children develop multilingually and learn by acquiring the languages of instruction and content that currently dominate worldwide social and academic spaces. The study is situated in PSTs' student teaching experiences and considers the PSTs, the in-service teachers (i.e., classroom teachers), and the children who are connected to student teaching as three distinct activity systems (Engeström, 2001) working toward this shared object of supporting multilingual development while acquiring content and the instructional languages. Figure 1 shows the activity systems involved in the study using the traditional CHAT triangular model.

Figure 1

Multi-System Model in the Student Teaching Collective Activity1



[1] Source. Adapted from Engeström (1987). It should be noted that the shaded top triangle of each activity system corresponds to Vygotsky's (1978) mediated action (i.e., subject, shared object, and mediating artifacts) and the bottom corresponds to the collective elements (i.e., rules, community, and division of labor).

Movement toward a shared object (or the main objective) that provides the motif for the activity—which in this study centers on supporting multilingual development and learning content—takes place through actions that impact the individual and the collective multi-systemic activity. As the multiple systems work together, transformation and learning happen as the different involved subjects—functioning within their historically acquired artifacts and elements, which have been assimilated while participating with others in related activities—take individual actions that assist the collective activity.

The study examines the highly multilingual context of Bontoc, the capital town and main educational center of Mountain Province in the northern region of the Philippines, with two official languages of instruction (Filipino-Tagalog and English). Using CHAT and translanguaging frameworks, we investigate two research questions: (1) How do PSTs describe and interpret the multilingual practices used in their student-teaching contexts? (2) What challenges and opportunities do the PSTs identify in relation to these multilingual practices?

Study Methods

The current qualitative case study (Yin, 2009) seeks to gain insight into the perspectives of PSTs on multilingual practices in K–12 educational settings. Such design allows us to deeply explore the phenomenon of interest, which in this case is the linguistic experiences of PSTs and their multilingual student teaching classroom practices (Creswell, 2014).

Study Context

The public higher education institution where the PSTs were studying is located in Bontoc. It offers K–12 teacher preparation programs such as baccalaureate degrees in secondary education (BSEd) with specializations in several areas (including English) which is the specialization of focus in this study. The diverse student population is attributed to the presence of multiple Filipino languages—Bontok, Applai, Kankanaey, Lubuagan, and Ga'dang, including the regional lingua franca Ilocano—that are used in instruction and daily conversations. The diverse student population is attributed to students' place of origin, which include, among others, the nearby provinces of Kalinga, Ilocos Sur, Benguet, and Ifugao. Because of the prevalence of multilingualism among the student and faculty population, the institution recognizes indigenous knowledge, systems, and practices (IKSP), thus allowing a critical space for indigenous languages to be part of classroom conversations in teacher education programs. In fact, the School of Teacher Education sustains research and activities on indigenous people's education (IPED) which provide PSTs with the pedagogical knowledge they bring with them to K–12 schools. The program of studies centered an asset-based perspective on using translanguaging while learning.

Study Participants

The study focused on 20 PSTs expected to complete their student teaching by the second

semester of the school year 2023–2024. The PSTs were in their final year of study in the BSEd in English Education Program of the institution's School of Teacher Education. Participants (two male and 18 females) were between 21 and 23 years of age and had no previous formal teaching experience.

The level of the teachers' multilingualism (and their many connections with their students) contrast with that of teachers in the U.S., where most of the teachers are White and monolingual (National Center for Education Statistics, 2020). Table 1 reflects the linguistic landscape of the participants that were interviewed, but it is important to point out that they all learned local indigenous languages, Filipino, and English as additional languages while growing up and had different levels of comfort teaching in these languages. All participants' names are pseudonyms.

Table 1

Linguistic Landscape of PSTs

Participants	Place of birth	Languages spoken
Librada	Sabangan, Mountain Province	Kankana-ey, Ilokano, Filipino, English
Malea	Tadian, Mountain Province	Kankana-ey, Ilokano, Filipino, English, Kalinga
Hanako	Bauko, Mountain Province	Kankana-ey, Ilokano, Filipino, English
Florita	Balili, Bontoc Mountain Province	Kankana-ey, Ilokano, Filipino, English, Binalili
Nenette	Kadaclan, Barlig Mountain Province	Kankana-ey, Ilokano, English, Filipino, Kinachakran
Kuniko	Bontoc, Mountain Province	Bontok, Ilokano, English, Filipino
Atarah	Bauko, Mountain Province	Kankana-ey, Ilokano, English, Filipino
Camia	Sadanga, Mountain Province	Kankane-ey, Iyan-ofor, Ilocano, English, Filipino
Shia	Barlig, Mountain Province	Finallig, Ilocano, Filipino, English

Data Collection

Consistent with case study research design (Yin, 2009), the researchers employed multiple approaches to data collection to better explore the research questions. These approaches consisted of (1) interview data, (2) multimodal collage, (3) focus group discussion data, and (4) classroom observation field notes.

Interview Data

Structured and open-ended interviews were used to explore PSTs' perspectives regarding multilingual practices in their student teaching contexts. Seven participants were interviewed

for up to 40 minutes. The open-ended interview questions[2] were collectively formulated by the researchers based on the research questions.

Multimodal Collage and Focus Group Discussions Data

After conducting interviews with the participants, we organized a multimodal collage-making session[3] that resulted in a group generated multimodal narratives document and in discussion data solicited via a focus group discussion based on the multimodal collages produced. Participants were divided into five groups to create a multimodal collage representing their experiences as multilingual language learners using images, words, and symbols. There were five small groups of four students: Yellow, Pink, Green, Heart, and Emerald. Participants were given the necessary time and materials to brainstorm and work on their collages. Each group then wrote a two-page multimodal narrative. The activity lasted for two hours and 30 minutes.

Classroom Observation Field Notes

Three author-researchers conducted seven observations that lasted the duration of the class (an hour each) in Grades 7, 8, and 9 classrooms where the PSTs were assigned. The researchers took copious notes during the observations to document the PSTs' teaching.

These classroom observations were carried out in three different schools where the PSTs were conducting their student teaching. The first school, Unity High School, is a large public high school with a population of 1,613 students (2023–2024). Regular sections have 40–45 students who are highly diverse in terms of language spoken (i.e., Bontok, Ilokano, Kankanaey, Tagalog, and English) and student demographics (originating from the different ten municipalities of the Mountain Province due to local migration to Bontoc). The teachers also come from various ethnolinguistic groups in the Mountain Province (i.e., Bontocs, Kankanaeys, Applais, Balangao, and Ga'dang). The same applies to the other two schools, Professional High School and Country High School, though they maintain smaller student populations.

All participants engaged in the collage-making data collection activity to solicit their perspectives on multilingualism as integral to their student teaching practices; afterward, the seven interviews were conducted. We engaged two of the seven interviewed participants in a member-checking session where they validated arising codes and themes.

We involved these multiple data collection methods for a more comprehensive understanding of the PSTs' perspectives, their reflections around the use of translanguaging, and the interactions in their classrooms. The multimodal collages aimed to capture their personal and visual representations of language use and helped us in triangulating the findings.

[2] The interview questions used are provided in Appendix 1.
[3] See Appendix 2 for the prompt.

Data Analysis

Our analysis followed a two-stage process involving a warm and cool analytical approach to identify themes from the data (de Guzmán & Tan, 2007). According to de Guzmán and Tan (2007), initial cool analysis consists of the "identification of the significant statements or verbalizations for each respondent" (p. 54) a structural analysis that then leads to the formulation of themes that characterize the essence of the phenomenon under study.

For the cool analysis stage, we first started with the reading and rereading of the interview transcripts. As we reviewed these extended texts and started with one of the interviews, each of the author-researchers created a copy of the interview text to identify significant excerpts relevant to the research questions. We met to discuss our initial analysis and found a high level of similarity in the selections and in the diversity of specific descriptions we discussed while making theoretical connections. While meeting regularly, we then continued to analyze the rest of the interview data following this procedure.

As we transitioned onto the warm analysis, we extracted highlighted excerpts and emergent themes across interview texts and input them onto a table. We grouped all concepts arising from the excerpts together and compared one against another to identify those that "pertain to a similar phenomenon" that is a "more abstract concept" (Strauss & Corbin, 1990, p. 61), which became initial themes/subthemes. Once we had these initial themes, we used the additional data to triangulate the themes/subthemes.

The process led us to connect the extracted expressions and visual data to the following subthemes: (a) perceptions about language learning versus learning content across activity systems, (b) issues or tensions about translanguaging, (c) learning about multi-system culture(s) and cultural differences, (d) learning about language/s and linguistic differences, and (d) other actions and opportunities involving translanguaging.

We then searched for the overarching (main or most comprehensive) themes across the data, encompassing our sub-themes and sample expressions in the data (Ryan & Bernard, 2003). The search led us to two overarching themes: (1) differences in the implementation of translanguaging across the participating activity systems (represented by the PSTs, the classroom teachers, and students)—encompassing the first two sub-themes; and (2) teachers as multilingual agents—encompassing the last three sub-themes.

To enhance the credibility and trustworthiness of the analysis, we, the author-researchers, were vigilant throughout the process and triangulated our findings across data sources. While the widely-used method of conducting interviews may account for participants' reactions to their experiences in the classroom and can be assumed to generate accurate answers, the multimodal collage and focus group discussion as well as the classroom observation field note data provided the social space where responses (or actions) were created in the moment during the interaction (Lambert & Loiselle, 2007). To enhance the confirmation of overarching themes, we engaged in research-study participant checking with two of the participants from the collage-making activity (de Guzmán & Tan, 2007).

Positionality

In this study, we took the role of author-researchers, who work in teacher education, with four of us situated in the University where the study took place and one who had spent time in the study's University in a graduate school of education in Northeastern United States. We came into the study as scholar-practitioners inquiring into a phenomenon and sustained our professional stance in engaging with the participants.

We situate ourselves in the study as self-reflective practitioners in qualitative research (Mortari, 2015). Through our data collection and analysis processes, we implemented measures to monitor our biases and avoid solely relying on our own experiences, values, beliefs, or intellectual intuition.

Findings

Our findings are organized around two overarching ideas: (1) the way the PSTs expected to use and used their different languages while teaching did not always align with how the classroom teachers expected translanguaging to be implemented in their school, and (2) teachers (PSTs and classroom teachers) acted as multilingual agents who decided to translanguage to ensure uninterrupted communication and meaning-making in their lessons and to continue to learn more language/s to meet the needs of their students.

(1) Differences in Expectations and Implementation of Translanguaging Across Activity Systems

The study revealed that the PSTs and the classroom teachers greatly understood and recognized the value of translanguaging for teaching and learning in the highly multilingual context of the Philippines. However, as illustrated in this section, the way the PSTs used their different languages while teaching did not always align with how the classroom teachers (or even the children) expected translanguaging to be implemented in the school.

The languages and orientations to multilingualism and the fact that the two main languages of instruction were new languages for these teachers points to the many similarities across both groups of teachers (i.e., in-service and PSTs). Despite being members of different activity systems—connected mostly to the College or to the public school system—PSTs and classroom teachers had a shared experience of community, languages, and other socio-cultural resources.

The analysis of the data shows that the PSTs demonstrated a clear asset-based perspective on translanguaging during the multimodal collage making and focus group discussions, one emphasized in their program of studies. The PSTs expressed the value of using multiple languages to "resolve disparity among diverse learners" ("Group Green") and to "promote collaboration for improving and enhancing educational experiences, and… to bridge language barriers across countries through collaboration or cooperation" ("Group Pink"). The use of different languages in the classroom was described as a tool to promote "a strong bond between the students and

the teacher" and as a mediator to "[and boosting] the thoughts, boosts the students' confidence and participation inside the classroom. Utilizing multiple languages inside the classroom is crucial since it boosts the confidence level of the students" ("Group Yellow"). That is, the PSTs overwhelmingly expressed positive views of multilingualism and the idea that translanguaging is a mediator for learning during the collage making and focus group discussions.

During the interviews, however, the idyllic image that PSTs initially portrayed shifted to convey a more complicated reality in the actual highly multilingual student teaching classroom where Kankanaey, Ilocano, Kalinga, Finallig, Filipino, English, and other local languages are used. In a conversation during her interview, Librada—the PST from Sabangan and a fourth year BSEd English student who spoke Kankana-ey and Ilokano in addition to Filipino and English—explained:

> I use Tagalog [Filipino] in my motivation and from my explanation particularly when I relate it [to] my real-life experience, I slightly used Ilocano and Kankanaey. My critic [classroom] teacher says that I am supposed to use English... Our teacher in college says that we can use [translanguaging] in the classroom for the students to better understand the lesson.

The excerpt reveals how Librada's approach to the use of translanguaging emerged because of being professionally socialized within the teacher education activity system. Librada explained that during her observation, she was supposed to use English only during the English language class; however, she also added that she did not agree with this imposition, which created a tension. The excerpt also documents the importance of strategically selecting mentor teachers to allow for PSTs' implementation of innovative strategies. Librada explained that, in addition to the College classes, she also learned this during her observation of the students:

> The students also need to speak in their [the indigenous language], so that the students can expound, explain and express their ideas more. For example, if the student did not understand the lesson but one of his classmates did, the classmate speaks Finuntok to express his ideas more... When I first had my observation... it was more on English. They [the classroom teacher(s)] do not use dialect [the indigenous languages]. They prefer "English only policy"... I am slightly shocked... I am embarrassed to speak Finuntok and Ilocano because she tells her students to speak in English... when I ask questions to the students, it should also be in English.

These sample excerpts resonate with the entire body of data. As shown, the PSTs clarified that the classroom teachers limited translanguaging in the context of the English language class, but not as much during classes in other content areas. Hanako—the PST from Bauko who, similarly to other PSTs, also spoke Kankana-ey and Ilokano in addition to Filipino and English—explained during the interview:

> During our first teaching in Bagnen, we observed students and teachers. The students, when they express their answers or when they ask questions, [they say], "Ma'am can I speak in

> Filipino because I cannot express my thoughts well in English?" So, the teacher would say, "No, we're going to use English because the subject is English."

Hanako's words show how the use of languages other than English was not widely permitted. She added during the interview, "If I'm the student, [I would say], 'How can I express my thoughts if I can't deliver my speech well? I cannot compose my thoughts well.'" In this way, Hanako explained she was frustrated by the critic/classroom teacher-imposed limitation for students to express their ideas in the English language class in a single language.

When the PSTs explained the added tension that they themselves could not find the words in English at times while in the language class, the classroom teachers would encourage them to learn more pedagogical language and to better prepare for the lesson. Research supports the importance for teachers of English learners to develop knowledge about pedagogical language rather than the traditional focus on pedagogical content (Bunch, 2013). Librada explained, for example, how her teacher advised her, "You try to research more" when she explained this tension. Librada added that she did not feel that using some of the other languages would impede the learning of English during the language class. She instead said, "For me, it's ok to insert 20% Tagalog or other vernacular terms [terms in the indigenous languages] so that students would understand." The teacher here is working from the idea that using only the target language provides greater opportunities for developing English proficiency, which is an important pedagogical practice in "bilingual immersion" and "additive pedagogies." This is contrary to the PST and the student's perspective of how "translanguaging"—using their entire linguistic repertoire to make meaning without regard for named languages—seems more natural and is aligned with their tacit understanding that such a practice would not impede the learning of English.

Nonetheless, the classroom observation field notes suggest that some of the PSTs did use mostly English during their formal observations, by preparing the pedagogical language in advance. For instance, an excerpt from the field notes explained,

> One factor that would contribute to the fluency of the pre-service teacher in the English language is the consultation from her critic [classroom] teacher that gives her suggestions on how to improve her lesson. Also, the time, effort and practice exerted in presenting the lesson since her teaching performance will be observed by a college instructor. (Classroom Observation, Grade 10 at Mountain Province General Comprehensive High School, April 22, 2024)

The need to thoughtfully prepare to facilitate a class, practicing the language to be used ahead of time, surfaced in the analysis as being quite important and to the advantage of PSTs more readily and comfortably teaching content using other languages (i.e., English or Tagalog). The tension we encountered, as Ofelia García (2024) described it, is one common to all non-English-speaking contexts where teachers must determine "how do you teach English, a language of dominance, with a translanguaging instance?" (personal communication, June 2,

2024). Scholars have recently proposed an approach to prepare bilingual teachers through pedagogical innovations that value a "both/and" approach that supports the stance of preparing PSTs to learn the pedagogical language and encouraging them to carefully prepare for teaching (Martínez-Roldán in foreword to Aquino-Sterling et al., 2022). Such an approach would allow the PSTs to at times offer language for content learning in English only for the children to explore while simultaneously respecting the use of multiple languages for meaning-making and for the promotion of learning as needed. It is also aligned with the idea of additive multilingualism or the need to teach the minority language while learning other languages. To avoid possible erroneous connections to monoglossic ideologies from the use of this term, the use of the term that Cummins (2017) proposed of "active multilingualism" (or active bilingualism) is useful, as it continues to acknowledge that "languages/dialects are fluid," are an "integrated system" and "socially contested sites," and that teaching multilingual students' needs to connect to their lives and integrate their entire "multilingual repertoires" (pp. 414–415).

Generally, the PSTs did express an understanding of the value of translanguaging across all contexts during the school day. The value of translanguaging for the PSTs was not only limited to lessons where content was taught in the target language. Nonetheless, there were times when PSTs would hesitate, which could be a sign of avoiding questioning classroom teachers. Further, learning the new rules the classroom teachers attached to the use of translanguaging as a mediator for learning was also an outcome of their experiences. The learning process seems to allow the PSTs to understand the "both/and" approach suggested by Aquino-Sterling and colleagues (2022). We observed the hesitation in the PSTs when they were asked to confirm in a more direct way if they felt translanguaging should be kept outside the English language class. During these parts of the conversation, and while in this learning process, the PSTs would typically contradict themselves. Florita's interview illustrates this instance in the following excerpt:

> Interviewer: So, they [the students] can use [translanguaging] in the classroom even if the subject is English? This is different from your previous answer.[4]
> Florita: Yes.
> Interviewer: Or do you still prefer that an English subject is taught in the English language and in the Filipino subject, Filipino is used only?
> Florita: Even if I prefer [translanguaging throughout the day, including the language specific classes], we cannot go with[out] codeswitching.

Florita chooses the term "codeswitching" to refer to what she is witnessing in her student teaching context. In doing so, she seems to be working from the multilingual perspective on translanguaging earlier discussed where multilingual individuals might, at times, purposefully decide to stick to a single linguistic form and grammar while they might (at other times) decide to use all their languages simultaneously (MacSwan, 2017).

[4] Florita had earlier hesitated in indicating that translanguaging should be kept outside the English language classroom?

Florita then explained how using translanguaging could help even in the English language class with the following scenario from her practice:

> "For example, in the poem, 'The Road Not Taken" [by Robert Frost].[5] The students will choose a particular line that would depict leadership. There are ideas that will be generated but they will be explaining it in their dialect to further understand the meaning and theme found in the poem."

In this way, Florita illustrated how indigenous languages can help students understand this poem in English and assist them to engage in comprehending it at a higher order thinking level, a practice that is aligned with the strategies for translanguaging pedagogy proposed by Celic and Seltzer (2012) in their guide for educators developed through The City University of New York (CUNY) New York State Initiative on Emergent Bilinguals (CUNY-NYSIEB) group.

As already suggested in Florita's illustrative case, we also identified some shifts (i.e., learning around tensions) in the PSTs' thinking as they imagined their future practice.

The PST Malea, who was originally from the municipality of Tadian but moved to Sagada, spoke Kankana-ey, Ilokano, and Kalinga in addition to the two instructional languages. She said,

> I'm not against [translanguaging] ma'am, but as an English major, I can see the hardships of students in speaking English ngay gamin ma'am. So, kayat ko kuma baliwan ket inside my classroom, dapat walang [translanguaging], pag English, English lang ma'am.[6]

This example indicates how PSTs, in their emphasis to help students learn English, might hesitate in their commitment to translanguaging when they perceive the students are not progressing adequately in a short time or when they lack readily available evidence of student progress. From a CHAT perspective, we understand these different stances as learning taking place across activity systems that suggests a thoughtful approach to translanguaging rather than a lack of commitment to pedagogical translanguaging.

Similarly, the PSTs described how, at times, the students, who we understand from a CHAT perspective as being situated in a different activity system, will ask for English-only instruction from the PST. For instance, Librada described how while the students can use multiple languages for communication, they expressed monolingual expectations from the teacher: "Apy baken pure English?"[7] These perspectives that came up across at least half of the PSTs' interviews point to the different elements across activity systems that came into place in this study as students brought in their own set of rules and expectations as to how to implement translanguaging. We see this as being an important finding that calls for integrating and working from students' own perspectives and aspirations, a practice rarely favored in traditional research practices (Martínez-Álvarez, 2023).

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[5] Read in English

[6] I'm not against [translanguaging] ma'am, but as an English major, I can see the hardships of students in speaking English. So, I want to change that there should not be [translanguaging] in my English classroom.

[7] "Why not use pure English?"

The current study therefore revealed tensions across PSTs, classroom teachers, and children activity systems in connection to the use of translanguaging in the English language class versus content area teaching using English as a means for instruction. While they embraced the use of translanguaging throughout the school day and across school contexts and also expressed the difficulties in expressing solely in one language, PSTs explained how the classroom teachers expressed the need to use only English during the English language class (see, for instance Librada's and Hanako's comments). The children themselves also brought their own perspectives, at times requesting PSTs to use only English. While this tension initially contrasted with the PSTs' ideas that seem to be rooted in their studies at their college, they did hesitate in their commitment to translanguaging throughout the day.

(2) Teachers as Multilingual Agents

The second overarching theme arising from this study is how teachers (PSTs and classroom teachers) acted as *multilingual agents* who decided when and how to translanguage and demonstrated metalinguistic and metacultural awareness. Teachers acted as multilingual agents to ensure uninterrupted communication and meaning-making in their lessons and to continue to learn more language/s to meet student needs.

PSTs described how they and their classroom teachers frequently chose to translanguage to ensure lesson fluidity and to provide uninterrupted discussions and meaning-making processes while teaching; they were aligned in the need to do this while teaching content in English and/or Filipino. That is, even though the classroom teachers might have tended to ask PSTs to focus on using only English during the language class while translanguaging purposefully when teaching content in English or in Filipino, they still found themselves choosing to translanguage at certain moments where the needs of the students seemed to require it, even if it went beyond these understandings. These practices were similar across different school contexts regardless of languages used by students or their place of origin.

For instance, Librada's interview included this information as she explained, "Because, for example, [the classroom teacher] explains things in English; she even restates them in simple terms so they would understand, but they still don't get it until she translates it to Kankana-ey." Librada here illustrates the decision-making process of the classroom teacher as she first tries to help students make meaning using only English but then transitions to using the best resource they have (i.e., indigenous local language) to help students understand. Such transitioning is an important practice that can help make input comprehensible by employing multiple resources (Celic & Seltzer, 2012, revised 2013).

PSTs even described how they agentively decided to learn the indigenous local language to be able to translanguage. For instance, Florita articulated, "For example, if you are a teacher from another place, you have to learn first the language of the community you will be teaching so that you can use it with Filipino, English, and Kankana-ey for the students to understand what you will say." Florita's insights were one among several others that mentioned a similar language learning-related agentive turn. Nenette's case further illustrates this form of acting

as she made the decision to learn, Kankana-ey, the language most of her students in Tadian speak:

> Today, I am learning to speak Kankana-ey since it is the language spoken in Tadian, where I go home. It is also a chance for me to speak the language since my mother is from Tadian… The students and I do not understand one another since some of them do not know how to speak Ilocano. They purely speak Kankana-ey. That is one of my problems, especially if they came to seek help/ask [for] the translation of a word [in English], but I do not understand the word they are saying since it is in Kankana-ey. Yet I can learn [and] adapt especially if they explain the meaning of the word.

In Nenette's case, being motivated by her students and her student-teaching context to learn a new language also served as a form of revitalizing her heritage language as her mother spoke Kankana-ey. While various PST agentive turns might be perceived as individual actions, it was clear in the data that the turns were motivated by an effort to shift the direction of the collective activity toward the shared object (i.e., helping children develop multilingually and learn content while acquiring the languages of instruction). Over time, their individual level actions will most certainly have implications for the collective activity, changing the path toward this aimed object which includes incentivizing translanguaging in teaching.

As mentioned earlier, another important agentive turn the teachers took was to translanguage by borrowing knowledge from their expansive linguistic repertoire because they did not immediately have the words or linguistic forms in the language of instruction, and they resorted to explaining it using their multiple other languages. For instance, Nenette shared that while she feels focusing on using the target language has advantages for her own pedagogical language learning, "It is also an opportunity for me to do my best in teaching using English or Tagalog." At times, she still chose to switch to ensure the fluidity of the lesson: "I usually use English because I am stuttering if it is in Tagalog." PSTs described changing to a different language not only from the official instructional languages, which were both new languages for PSTs, but to their indigenous language and the other way around.

Malea shared how she observed that the critic classroom teacher went through a similar decision-making process:

> The [classroom] teacher feels intimidated especially when we [three student-teachers] observe her class. When she explains the lesson, we observe moments of mental block, and she often shifts to Kankana-ey. Maybe she's playing it safe, so she won't be embarrassed… The teachers also do have moments of mental block. They lost words to use. Like, if they are explaining a certain topic and then they are lost in the explanation for students, they shift to Tagalog or Kankana-ey, ma'am.

We see how the reality of the highly linguistically diverse context of the Philippines, where most people fluidly use multiple languages to communicate, is unavoidable in the classroom

to allow the teachers to communicate and how they all translanguage purposefully for various reasons.

Fieldnotes from classroom observations revealed multiple other actual translanguaging events that the teachers chose to take. Such events are illustrated in the following field note entry:

> The teacher switches to Kankana-ey to draw examples from students' experiences. For example, "Hino di wada idol na sina si Korean drama? Let's have that example."[8] "Sino di ammo yu sinan theme?"[9] In both cases, the students primarily answered in chorus. The teacher then translates when he wants to check students' understanding: "Sya? Mage-gets yo? Are you sure? Sure, ba kayo?"[10] The students responded positively. The teacher switched when he praised the students after successfully identifying aspects from a past lesson: "Ang gagaling naman ng grade 7."[11] He switched after students did not respond: "Bakit iisa lang estudyante ko?"[12]

While teachers are often multilingual, the children might still speak other indigenous languages that are new to teachers. As earlier explained, the teachers often take action to address this need and continue to try to use the students' indigenous languages. Florita explained the language process teachers go through, just as their students do:

> They laugh when I try to reproduce/speak their language, especially if I speak it using the tone of Kinachakran. They say I sound very kind. I still like it. I also try to imitate the way they say it, but they laugh at it.

Situations like this are typical because the College the PSTs attend encourages PSTs to be placed in schools located in a village where they did not grow up. The location decision underscores the need to communicate in English and Filipino and also so that PSTs are exposed to new languages. The richness of language learning experiences the teachers carry with them and the ways they model for their students clearly impact collective learning activities.

The PSTs appreciate the challenge of learning new languages, even though they already are multilingual. Hanako's interview illustrates this:

> It's not only in the classroom but also outside. If I know more languages, then I can easily accept [other people]. I will want to explore more dialects like Ibuntok. Like when you talk to them, "Oh, it's like this. Let me try speaking [pause] as well."

[8] "Who has an idol from a Korean drama? Let's have that example."
[9] "What do you know about this theme?"
[10] "Right? Are you getting it? Are you sure? Sure, are you?"
[11] "The grade 7 is great.
[12] "Why do I only have one student?"

Such appreciation was also found with English and Filipino, as the PSTs took action to also continue to learn more of these languages that are newer to them than others. Camia explained it in this way during the member-checking process: "As time passes by, I search all the words in the dictionary so that if they ask questions, I can answer all their questions [in English]."

During the study, PSTs also acted as multilingual agents as they often spoke about language(s), meanings, and cultural understandings and misunderstandings. In this way, we feel they demonstrated their enhanced metalinguistic and metacultural awareness. Hanako shared this process in the following excerpt:

> There are vernacular words with meanings that contradict our dialect. Their meaning is different from our meaning [in the PST's indigenous languages]. Like the word, "bigat." For Población Bauko, "bigat" means "tomorrow," but for Bagnen, it means "the day after tomorrow." So, when I said, "Okay, you submit your assignment *bigat*." Like that. They didn't [understand] if what I meant was "tomorrow" or "the day after tomorrow." So, the next day, I'm expecting that they're going to submit their assignment and then they're going to defend themselves like, "Ma'am, you said *bigat*. The meaning of *bigat* is the day after tomorrow. That's why."

Hanako provided this description as an example when the meaning of a word changes across languages in ways that will impact the timely delivery of the assignment, and there were numerous instances of similar meta-level comments about language and culture the PSTs shared. Such a level of awareness, manifested across the interviews, demonstrated how these multilingually gifted teachers can think about language and culture and use them to inform their teaching.

The teachers in this study surfaced as multilingual agents making informed and purposeful decisions about the use of their languages and considering their entire linguistic repertoires to positively contribute to their teaching, either to meet the needs of the students or to secure the fluidity of the discourse while in the classroom.

Discussion and Implications

The study's findings demonstrate the value of object-directed multi-system analysis in cases where participants belong to relatively consistent different professional groups. In this case, we found that there were tensions around the use and learning of languages that helped us better understand the use of translanguaging in the multimodal classroom contexts in this Northern region in the Philippines.

One tension resided in pedagogical conventions that should guide translanguaging and the difficulties teachers experienced in communicating in only one language. As has been highlighted, the institution where the PSTs studied favors a critical space for indigenous languages to be part of the classroom and reinforces the value of translanguaging. However, as they entered the school, their classroom teachers were inclined to expect them to use English

only while in the English language class. The tension came from the classroom rule that was, generally, at odds with their understanding of pedagogical uses of translanguaging and to which the PSTs had to follow if they wanted to graduate.

The tension is more broadly situated in the use of translanguaging as a mediating artifact and in the rules guiding the collective activity but also in the division of labor, which marked who was expected to do what. Specifically, the classroom teacher was expected to take on the role of a supervisor and a mentor for their PST while the PST was expected to learn from their classroom teacher. The historically established division of labor suggests that classroom teachers might have limited opportunities to formally learn from their PSTs, at least as evidenced in this study. However, we did see PSTs learning as they moved toward some revised integration of rules to limit the use of translanguaging in certain situations.

We understand that a classroom teacher's emphasis on promoting the use of one language during English language moments yet deciding to instead use translanguaging to ensure the fluidity of content lessons is a manifestation of teacher multilingual agency. In the continuum of teacher choices around translanguaging, their efforts were all aligned with what they felt they needed to do to meet the needs of their students and to help their PSTs in learning to teach. Such choices are supported by acts we identified and through which classroom teachers offered several intermediate artifacts for the PSTs to continue to progress toward using English only (i.e., suggestions to "research more" or the PSTs mentioning other resources such as using dictionaries, translating, or paraphrasing).

In a way, tensions over using translanguaging in the English language classroom seemed to be incentivized by the unrealistic expectations teachers might hold about learning a new language. The current study showed ways through which teachers felt children did not know enough English—"I can see the hardships of students in speaking English," PST Malea said—and that they needed to learn English faster by limiting translanguaging in the classroom—"I want to change that there should not be multilingualism in my English classroom," PST Malea elaborated. However, research shows that language learning takes place over time, and it is not an easy and quick process. In fact, researchers working from an "additive" multilingualism or "active" multilingualism (the alternative term that Cummins [2017] used to avoid misinterpretations] have considered the development of separate languages in an instructional context. They have found that the more advanced forms of the language that are needed to learn develop over at least a period of twelve years, but that continues throughout life (Collier, 1987). The fact that the Filipinx who have already been through this educational system communicate fluently in English is a testament that English development is happening, and it is important we ensure that the indigenous languages are sustained and expanded as well, supporting the value of "both/and" approaches to language development in bi-/multilingual classroom contexts (Aquino-Sterling et al., 2022).

There are multiple factors that impact the language learning experience, however. At times, one important factor that is not well understood is how, rather than the number of hours students are exposed to the new language, what is most impactful is how consistent it is throughout the years and how comprehensible the input is made (Collier, 1987; Krashen,

1981). In other words, receiving quality input over time is more important than the quantity in terms of language learning. Furthermore, there is now overwhelming evidence of how being literate in first languages supports the learning of additional languages (Cummins, 2000).

As PSTs explained, using translanguaging in the English language class is only natural and it acts as a learning mediating tool. Research shows how incorporating "translanguaging moments" can "lead to some transformation" (Orellana & García, 2014, p. 389). The transformation includes maintaining indigenous languages and ensuring the uninterrupted transmission of the indigenous/cultural knowledge these languages carry. However, the classroom teachers are also charged with the task of helping the PSTs realize that it is also important to ensure students have sufficient quality input and enough opportunities for using and experimenting with English, a new language for everyone in this study's school contexts. This is a matter of the specific object that is guiding the collective activity. In this study, the object includes numerous objectives such as multilingual development, content learning, and learning English and Filipino. What we see is that these are multiple objectives embedded in the collective activity motif (i.e., partially shared object) guiding this study, and many individual actions, as this study revealed, take place to guide translanguaging practices. Given this finding, we propose that special consideration is given to the ongoing use of translanguaging in the English classroom, as teachers in this study agentively proposed.

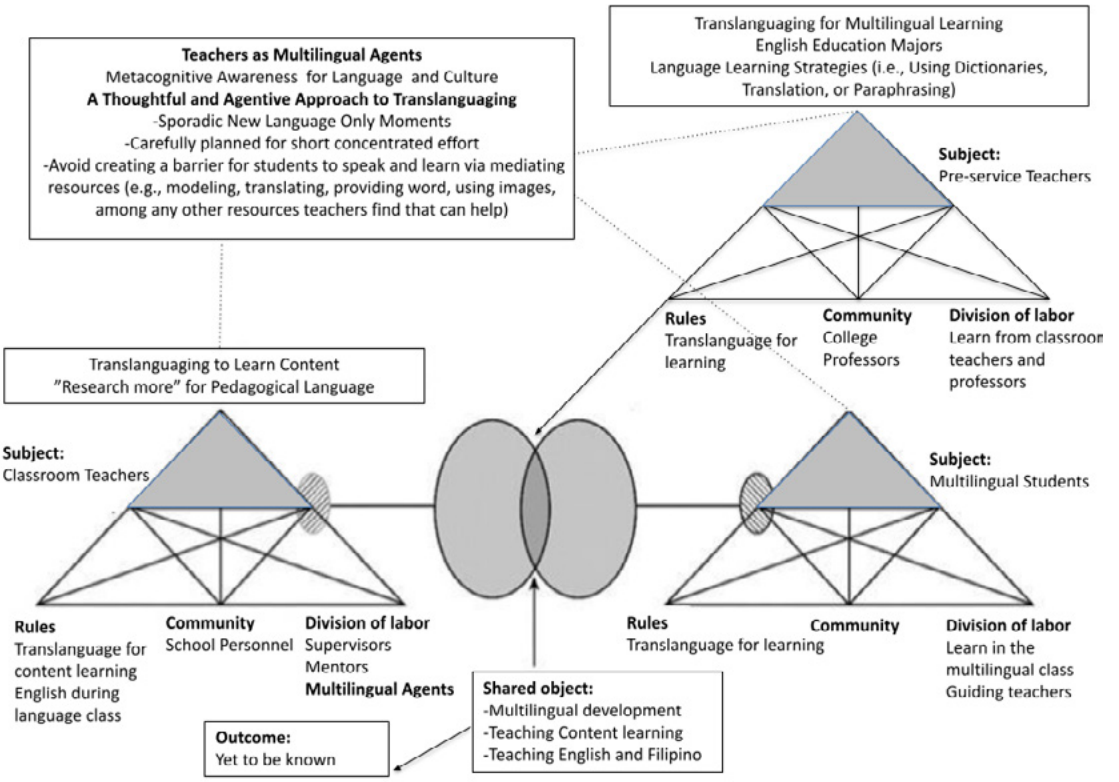
Specifically, we suggest *a thoughtful and agentive approach to translanguaging* that includes purposeful plans for *sporadic new (or one) language only moments*. Such an approach can gain meaning in a context such as the one in this study where English production must be done in a relatively artificial way. While students and teachers have many linguistic resources to make meaning apart from English, they do need English, the current dominant common lingua franca, for future opportunities in life. Incorporating translanguaging with plans for *sporadic new language only moments* can help organize the many individual actions and decisions that teachers make and ensure they are aligned with the collective activity in consistent ways rather than instead deviating from progressing toward the shared object at times (Leont'ev, 1978).

Simultaneously, it is necessary to provide students with the resources to engage in such efforts productively and enhance their performance (Sánchez et al., 2018). For example, the PST Hanako explained in an earlier presented vignette that students had asked the classroom teacher to use Filipino to express their thoughts because they could not articulate what they wanted to say in English. She added that the classroom teacher responded, "No, we're going to use English because the subject is English." The classroom teacher could have instead provided other mediating artifacts upon which students could draw, including modeling, translation to integrate into speech, word walls from which to capture terms, pictures to point at and other resources that can help the specific students make meaning and communicate in the new language.

At the same time, the teacher could offer students a rationale on the need to work with a translanguaging allocation policy, where at certain times we encourage production with the features of English only during the language classroom while also implementing translanguaging spaces leveraging student multilingualism (Sánchez et al., 2018). Figure 2 shows a multi-system representation of such a collective activity.

Figure 2

Revised Multi-System Model in the Student Teaching Collective Activity



Given the contrasting landscape between the U.S. and the Philippines, we cannot assume that theories that are primarily advanced in one country will be directly applicable to the other (Navarro, 2015). In fact, while in the U.S. about 80% of the population speak only English (Commission on Language Learning, 2016), in the Philippines that number is limited to only a few provinces (Conception, 2021). However, while the need to find specific sporadic moments to produce solely in English is particularly important in the Philippines, in the U.S., this practice is as critical, not so much for the learning of English, but for the learning of languages other than English. That is, across bilingual learning spaces, there is sometimes the need to highlight spaces for all languages to be employed together but also separately: "academically, each language still deserves its space for prolonged engagement" (Martínez-Roldán, 2015, p. 56).

Highly multilingual contexts like the Philippines call for the development of some guidelines around the sporadic but intense moments when the students will make the effort, for a short period of time, to stay within one language output when the teacher feels it is important to do so. While students and teachers might choose to stay within one language for practice purposes, at times all their languages remain active and contribute to that communicative effort (MacSwan, 2017). It is critical to realize that repressing parts of one's linguistic repertoires is an deliberate process so this should be carefully planned to last for a length of time that makes

sense for the teacher and the students. Furthermore, as mentioned earlier, teachers must consciously plan for resources that will ensure students do not face insurmountable barriers to speaking and learning and that will actively involve students in their own language learning (Billings & Mueller, 2021).

Acknowledging the hegemony of English outside the Philippines, most Filipino people agree on today's importance of making meaning and communicating not only in the many indigenous languages of the Philippines but also in English. Teachers must be ready to explain to students (and to others involved in the community) this collective activity: fostering learning that comes with sticking to producing in a single language and other times when languages should not be restricted but, instead, used for multidimensional learning.

Conclusion and Future Directions

This study contributes to the growing understanding of translanguaging in highly multilingual contexts, specifically in the Philippines. The context of the Philippines where multiple languages are constantly employed demand unique approaches to translanguaging. The current study found that while translanguaging is a mediating artifact for learning, PSTs, classroom teachers, and students might carry different artifacts, rules, roles, and tasks alongside various objectives (i.e., developing one's languages, using only English in the English class, expanding pedagogical language, and supervising and evaluating PSTs among others). We propose a *thoughtful approach to translanguaging* that includes purposeful plans for *sporadic new language only moments*. The approach can be critical in a context like the Philippines where translanguaging is a way of living and English production is not always experienced outside of the English language classroom.

When explaining the implications for his landmark research on the role of English and Filipino in the Philippines, Sibayan (1985) cited economist Gunnar Myrdal (1968) to emphasize the importance of using and maintaining the need for the indigenous languages in South Asia while simultaneously developing English, an approach that we hope the present study contributes to clarify.

To close, this study has some limitations. The data was collected with PSTs but without direct input from children or classroom teachers. Additionally, much of the data relies on self-report methods, which may introduce bias due to social desirability within the context of their program of studies. Triangulating with video recordings or peer observations could help alleviate some of the issues posed by self-reported data. The classroom observations are also limited in that they capture only a snapshot of translanguaging practices. Including additional teaching moments or school spaces outside the classroom might provide a more nuanced understanding of these practices.

We hope future studies can incorporate interviews with the classroom teachers and the students and collect data in informal spaces outside the school or college classroom contexts. Research that tracks the evolution of PSTs' use of translanguaging over time, from their preparation programs to their early years of teaching, could provide additional practical insights. Studying how translanguaging practices differ in various multilingual contexts could

help identify common challenges and best practices for translanguaging pedagogy across global spaces. By studying translanguaging across global contexts, we could deepen our understanding of hybrid language practices in education, provide practical pedagogical recommendations, and contribute to our understanding about how translanguaging can support more inclusive classroom practices.

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Appendix 1
Interview Guide Questions

1. Exploratory questions about teacher candidate demographics (i.e., age, teaching and learning experiences, language use, and general background information):
   a) Please state your name (first and last) and your age for the recording.
   b) Tell me about where you grew up.
   c) Describe your early schooling experiences.
   d) Tell me about all your languages and your learning experiences with languages (English, Filipino, or others).
   e) What teaching experiences do you have?
   f) Is there any other information about your background that you would like to share?
2. Describe your student teaching classroom context in terms of languages represented and language use:
   a) Tell us about the languages children and teacher(s) speak in the class where you are student teaching.
   b) How do you see their multiple languages being used in this school?
3. How do teachers and students in your student-teaching classroom change languages while learning?
4. What do you think about using multiple languages in the classroom to learn?
5. Children come with other languages besides English and Filipino. How are these integrated or visible, if at all, in your student teaching context?
6. Think of a specific example where language helped with learning. How did it take place?
7. Think of a specific example of when there was a lack of meaning-making (i.e., a lack of learning) between teachers and children or among children. How was this addressed by the teacher and the children, and how did they end up making meaning/communicating?
8. What challenges and opportunities do you feel arise from multilingual practices in your student teaching context?
9. Is there anything else that you find interesting about using multiple languages while learning in your student-teaching context?
10. Imagine that you could change anything related to language used for teaching in your student teaching classroom. What would you change? What would the perfect multilingual learning environment look like to you?

Appendix 2
Prompt for the Multimodal Collage

1. Use the collage to show your ideas about the role of language in teaching and learning.
2. Show your own experiences as a multilingual language learner and how you feel about your language learning.
3. Describe your languages, where and how you learned them, and what you use them for.
4. Show your use and feelings around your mother tongue.
5. Through the collage, show how you navigate teaching and learning experiences, the use of your mother tongue, and the use of the children's languages in your student teaching context.