

Caroline Dault (00:06)

Bonjour et bienvenue dans le balado *Plurilinguisme en éducation*. Je m'appelle Caroline Dault et je suis professeure à la Faculté des sciences de l'éducation de l'Université de Moncton. Enseignants débutants et chevronnés, du préscolaire au milieu universitaire, enseignants de langue ou d'autres matières, en milieu pluriethnique ou non, c'est à vous que s'adresse ce balado. On souhaite vous inspirer, vous informer et vous équiper pour relever les défis de l'enseignement dans un monde où la diversité linguistique est désormais la norme.

*Plurilinguisme en éducation* va vous offrir des perspectives inspirantes et des outils concrets pour enrichir votre pratique pédagogique. Vous trouverez d'ailleurs tous les outils dont nous parlerons dans cet épisode sur notre site web, dont l'adresse se trouve dans les notes de l'épisode.

Caroline Dault (00:50)

Bonjour, bienvenue à *Plurilinguisme en éducation*. C'est un épisode qui va être spécial aujourd'hui, que je commence avec un brin d'excitation, premièrement parce que ça va être notre premier épisode plurilingue.

Je reçois aujourd'hui John Wayne dela Cruz, que je vais vous présenter dans un instant, qui va s'exprimer surtout en anglais. Moi, je vais essayer de parler français comme d'habitude. Mais ça se pourrait que dans le fil de la conversation, je parle un peu d'anglais aussi.

Pour ceux qui sont pas à l'aise à suivre la conversation dans les deux langues, sachez qu'on offre les traductions de tous nos épisodes. Au moment où est-ce qu'on enregistre, je peux pas encore vous dire exactement ça va être où, mais c'est sûr que, au moment où vous l'écoutez, si vous cliquez sur les notes de l'épisode, vous pouvez trouver à quel endroit est-ce qu'on a placé la traduction de l'épisode.

C'est aussi un moment qui me rend heureuse parce que John et moi, on a fait nos doctorats en même temps. On s'est suivis et on s'est beaucoup parlé de nos recherches pendant ce temps-là. Donc, sans plus attendre, John Wayne dela Cruz, est-ce que tu peux te présenter rapidement ?

John Wayne dela Cruz (02:00)

*Oui, salut. Bonjour tout le monde. Good morning everyone. Magandang umaga.* My name is John Wayne dela Cruz and I am a doctoral candidate at McGill University. I teach part-time also, so currently I am teaching at McGill University and at l'Université du Québec à Montréal.

Caroline Dault (02:18)

*And you teach language, or you teach didactic?*

John Wayne Dela Cruz (02:21)

More didactics. So at McGill right now, I am doing a course on sociolinguistics and at UQAM I am teaching a course on how to teach vocabulary to second language learners.

Caroline Dault (02:32)

*Wonderful ! And I will start the interview with the question that I ask to everybody, tu vois, j'ai tout de suite switché à l'anglais, c'est naturel ! Mais c'est parfait parce qu'on parle de plurilinguisme, donc ça fait partie de notre compétence plurilingue et pluriculturelle, puis c'est justement de ça que tu vas nous parler aujourd'hui, comment dans certains contextes, on est naturellement porté à aller vers notre propre compétence plurilingue.*

Mais donc, j'aimerais savoir qu'est-ce qui t'a amené à t'intéresser en tant que chercheur et en tant qu'enseignant et en tant que locuteur, en tant que *social agent*, à t'intéresser au plurilinguisme.

John Wayne Dela Cruz (03:15)

Very big, big question. We can start more recently. I think it really had to do with, after I finished my undergraduate, I moved to Montreal to do a government job. It's called the Odyssey Program. Maybe you've heard of it.

Basically, it's a federally funded program where they take English speakers from, say, anglophone provinces, like from Alberta, I'm from Alberta, and they'll place you at schools, whether primary, secondary or cégep, in the case of Québec I was placed at a cégep, in a francophone province, so Québec or New Brunswick, and you'll help teach English at one of these places.

And that kind of started my *parcours* in language education, because I studied anthropology but then I ended up working in language teaching, and I realized it was very English-only, at least in my experience, because I was there to help with English education.

So eventually I got really invested in language-teaching, generally speaking, and I wanted to kind of just continue doing that, but instead of going back and doing a Bachelor's in Education I thought I'd do grad school instead, ended up doing a Master's in Applied linguistics, which, I think we did the same program.

Caroline Dault (04:35)

Oui, à Concordia.

John Wayne dela Cruz (04:36)

*Oui*, just at different times. And that made me really fall in love with language teaching and education research, and I met my supervisor at the same time, she specializes on plurilingualism, with pluriculturalism also, and with my background in anthropology, it really drew me in.

And even my background as a Filipino immigrant, growing up in the Philippines, we have over 200 languages, so it's very common to just switch languages all the time, you learn English at school, you speak Tagalog at home, and then my mom's side of the family speaks Ilocano, my dad's side of the family would speak Kapampangan, and that was very normal.

But then, moving to Canada, it was more like, in Alberta, just English, and then, when I moved to Quebec—well Montreal is more multilingual in practise, but still, there's this kind of almost unspoken rule, or maybe spoken rule, that French is preferred.

And so in the back of my mind, I was always kind of tackling these questions, like why can't we just speak *la langue qu'on veut parler dans n'importe quelle situation qu'on veut*, etc. So I feel like there was always that going on and that kind of made me invested in the kind of research I do now.

Caroline Dault (05:55)

Puis, on va tout de suite aller vers ta recherche puisque tu nous as naturellement dirigés vers ça. Donc d'abord dans le cas de ta maîtrise, est-ce que tu as exploré des pratiques plurilingues dans... oui.

John Wayne Dela Cruz (06:09)

Yeah, so for my master's project I worked with ESL learners at a cégep. And there was a tutoring center at this particular cégep, and I was very interested in looking at how the more advanced students were helping, and teaching, or tutoring, in this particular example, tutoring their, say, more beginner, peers.

And I wanted to see if they engaged, or not, in plurilingual practices such as language mixing, or switching, why they're doing it, for what purpose, especially because they're not trained to do that, right?

And as I eventually later found out through interviews, they also were most of the time explicitly told not to engage in plurilingual practices in their regular English classes, and so the tutoring centre was kind of a unique place for them to be more creative and experimental with their repertoire, their language repertoire. So I looked at plurilingual practices more at the pedagogical level, in a kind of classroom context, or tutoring context.

Caroline Dault (07:17)

Puis donc à ce moment-là, tu étais dans l'observation de ce qui est fait. Puis là, pour ta thèse de doctorat, ta recherche de doctorat, tu as décidé d'aller plutôt proposer quelque chose de nouveau.

John Wayne Dela Cruz (07:32)

Yes, so I was very inspired by what I saw that these learners are doing, they're adult learners too. So for my doctoral project, I decided, why don't we also look at people's plurilingual practices outside of school, because these practices don't exist in a vacuum, right? They don't just magically appear or disappear just because we enter the school. And so for my current project, I looked at the plurilingual practices and identities also, of particularly immigrant adults in Montreal. I worked closely with Filipino immigrants in particular.

My project kind of had different stages, but the larger part of it, I talked with these immigrants, and, using partly the tool that I'll be sharing today, that we'll be talking about today, but also a

subset of these research participants I worked with, I invited as many as I can, and for those who agreed, I spent like eight weeks with them, in different places, in their day-to-day life, to really kind of see and observe and ask them more about, why are you switching languages, or why are you not switching languages ? So it was a lot of moving parts, but it was a very enriching research for me, personally speaking, research aside.

Caroline Dault (08:57)

Oh wow ! OK, je ne connaissais pas du tout cet aspect-là de ta recherche, c'est donc bien excitant. Donc, c'est pas juste les pratiques relatées des participants, mais c'est aussi les pratiques observées.

John Wayne Dela Cruz (09:12)

*Exact, ouais.*

Caroline Dault (09:13)

Wow ! OK, là, comme on s'adresse surtout... Les gens qui nous écoutent, j'imagine que ce que vous voulez, c'est plutôt des trucs pour l'enseignement, que de parler de la recherche de John, que vous pourrez aller lire, parce que je pense qu'au moment où est-ce qu'on va publier l'épisode, moi, je dis ça dans l'air, je pense qu'on va être capable de mettre un lien vers ta thèse.

John Wayne dela Cruz (09:33)

Yeah, fingers crossed!

Caroline Dault (09:34)

Donc, vous pourrez aller regarder cet aspect-là de sa recherche. Je vais t'amener à décrire l'outil en question, donc le PluriWheel. J'aimerais ça que... Tu sais, j'imagine que parmi les gens qui nous écoutent en ce moment, il y en a qui sont en train de se promener dans le bois avec leur chien, puis qui sont pas devant leur ordinateur.

J'aimerais ça que tu le décrives visuellement, que tu dises, tu sais, à quoi ça sert, mais pour tous ceux qui sont pas loin d'un ordinateur, sachez que vous avez accès à l'outil que John s'apprête à vous décrire sur le site web du balado que vous allez trouver, comme je vous le dis toujours, dans les notes de l'épisode. Donc, vas-y John, présente-nous le PluriWheel. Est-ce qu'il y a un nom en français que je pourrais utiliser, déjà ?

John Wayne Dela Cruz (10:23)

*Oui et non, en ce moment, parce que l'outil n'est pas encore formellement publié, donc je suis toujours en train de réfléchir au nom de l'outil en français. Mais on peut l'appeler, par exemple, comme PluriRoue. Je ne pas si ça « déroule » bien. If it rolls off nicely on the tongue.*

Caroline Dault (10:46)

Ouais, on peut le tester dans l'épisode d'aujourd'hui, la PluriRoue. Je pense que c'est un peu étrange.

John Wayne Dela Cruz (10:52)

*Oui, c'est un peu étrange, peut-être parce que la traduction est plutôt comme... C'est un anglicisme, je sais pas. But we can stick to PluriWheel, pour maintenant.*

Caroline Dault (11:01)

OK, on va y aller avec PluriWheel pour aujourd'hui, puis on verra, peut-être que le nom en français sera déjà officiel au moment de la publication de l'épisode. Alors je te laisse la parole.

John Wayne Dela Cruz (11:11)

Yeah. So the PluriWheel or the Plurilingual Identity Wheel, the idea behind it is that, to quote sociolinguist or applied linguist Alastair Pennycook, "we perform our identities with our words." So my idea for my thesis was to develop a reflexion and interview tool that I can use with participants to really incite them to think about their plurilingual identities and the kinds of language practices that they do to enact or perform this identity.

So the wheel consists of three concentric circles, and the circles basically go inwards to outwards and I assign some sort of level to them. So the innermost circle is monolingual identity, the one in the middle is bilingual identity, and the outermost is plurilingual. I was interested in asking participants how they would rate, or classify themselves in these circles in different contexts, like different communicative contexts, where they use their languages.

So along the wheel, I had eight spokes or basically—I don't drive, but if we imagine the wheel on a car, usually it has a rim with the different lines intersecting in the middle, right, or at the centre of the circle.

So the different spokes basically represented the different places where they would use the languages. So there's home, work, school, social media, other digital places online such as Reddit or YouTube. And then I also split public spaces into two, one where you're in social gatherings with family and friends, so people you're familiar with, and the other one is just public spaces, with strangers, basically.

So basically, I ask participants to go around the wheel and along the spokes, depending on whether they feel or think they're more or less plurilingual, bilingual, or monolingual, they can mark along the spokes, their identities there. And then once they've had some time to mark their responses, or their ratings, we would start reflecting and I would start asking them, "why did you answer this way, can you give me some examples?" etc.

And the wheel is a little bit different than, say, typical questionnaires or scales that we use most of the time for this type of research because as I co-reflect and interview with the participants, I give them a chance to change their answers, if they feel necessary. So if they say that, "oh I marked myself at bilingual at school" but then they tell me "yeah, I use languages A, B, C and D," then I would ask, "so wouldn't you say you're actually more plurilingual?" And then, if they agree, they can change their answer. So, it's kind of one of the perks of doing it this way.

But, basically, the final result would be like a radar chart, where it's a circle and there's a zigzag pattern if you start connecting all of the responses along the wheel and spokes.

Caroline Dault (14:23)

Tu dis que c'est différent des échelles, puis là, ça m'a tout de suite fait penser à la recherche d'Angelica Galante, ta directrice de thèse, sur l'échelle... Le Plurilingual and pluricultural competence scale, je pense ?

John Wayne dela Cruz (14:37)

Yes, c'est ça.

Caroline Dault (14:37)

Je me souviens que la première fois qu'on s'est rencontrés en personne, toi et moi, tu étais assistant de recherche dans ce projet-là, puis j'avais rempli le questionnaire.

Puis, pour nos auditeurs, sachez que je vais mettre le lien vers cette recherche-là, comme d'habitude dans les notes de l'épisode. Mais il me semble qu'après que j'aie rempli le questionnaire, c'était un peu la même chose. Tu me demandais d'expliquer mes réponses, puis je pouvais me repositionner un peu à la lumière des explications que je te donnais. Ma question, c'est peut-être, comment est-ce que ton travail sur ce projet-là t'a inspiré pour la PluriWheel ? Quelle est la différence entre les deux ?

John Wayne dela Cruz (15:22)

Yeah, it's an excellent question. I feel like I'm defending my thesis, right now!

Caroline Dault (15:26)

S'cuse !

John Wayne dela Cruz (15:27)

Not in a bad way! I feel like, this is practice, great practise! It was actually very inspiring because I used the PPC scale, or the Plurilingual, pluricultural competence scale, for my master's thesis. And like you said, I was able to interview participants about that, also their answers.

It's less synchronic, let's say, for lack of a better term, I guess synchronic... I want to use more accessible terms, for everybody. It's less on the spot, we can say it this way. I feel like the reflexion is usually post-answering, after you answer the tool, and with the PPC scale at the time, the kinds of research that, as you said, with Angelica also, we used the Plurilingual and pluricultural identity questionnaire, but it was a yes or no questionnaire, if you recall answering that.

Caroline Dault (16:17)

OK. Ça fait longtemps.

John Wayne dela Cruz (16:20)

Yeah, *ça fait, ça fait très longtemps* ! Basically, "this is a plurilingual person. Are you plurilingual? This is a pluricultural person. Are you pluricultural?" And then you answer, yes or no. And then, you requalify it. We ask participants, "OK write your answers here, or you can tell me about it, I can write it down for you." But even with the PPC scale, yeah, it's numerical.

And some others are forced choice, a little bit, because it's 1-4 and there's no neutral answer. Which is kind of great, because participants get to really decide, whether "I'm one way or the other." But with the PluriWheel, I kind of want to expand a little bit more, what participants might mean if they say they're plurilingual or not.

Not only in terms of their perception of their plurilingual competence, because I also use that in my thesis, to kind of see how different data from different tools would come together or not, but also with the wheel it's not rated numerically, it's more visual, so there's a possibility to kind of put your answer very, very closely to the centre of the wheel.

Or I had a lot of participants who would put their answer very close to the border of bilingual and plurilingual. Because they would say, "oh I use a lot of English and French, and sometimes Tagalog, or sometimes Spanish, but less so," and so they would put it just below the border, or sometimes right on the border. And I found that this gave them more flexibility to, maybe, think differently about what it means to be mono-, bi- or plurilingual, because I feel like, especially in research, there's a discourse where we have to choose. It's either, you're plurilingual or not.

But, even now, even in our conversation today, maybe I'm speaking in English a lot, you're speaking in French a lot, but we would switch, and does that really mean I'm more or less of the other? So, in my experience, so far, I'm not saying that it's the wheel's design that allows to do this, but I feel like maybe just the different format of it allows for more flexibility in the way that the responder would describe their answer, because you might not necessarily have to choose.

Caroline Dault (18:34)

OK, t'es prêt, t'es prêt pour ta soutenance, ça marche. Mais je me rends compte que ma question était peut-être un petit peu égoïste dans le sens que c'était moi qui voulais la comparaison, mais là nos auditeurs et auditrices, ils ne connaissent pas l'outil, mais je pense que ça va m'amener vers le prochain lien que je veux faire parce que tu reparlais du questionnaire, puis j'ai fait, mais oui, mais c'est un outil de lab, ce questionnaire-là, c'est un outil de recherche.

John Wayne Dela Cruz (18:56)

Yeah.

Caroline Dault (18:57)

Alors que la PluriWheel, ça peut aussi être un outil de classe, un outil d'enseignement. Donc j'aimerais que tu nous décrives quel usage peut être fait et quel usage t'as observé qui a été fait de cet outil-là dans différents contextes de classe.

John Wayne Dela Cruz (19:16)

OK, first, I do want to be totally transparent. With my context, so far, I've used it, like we mentioned, with my research participants. But I also have been using it with some of the students that I've been teaching in the past year. But these are not language learners. These are students who are training to be teachers, either ESL teachers or FSL teachers for example.

Caroline Dault (19:42)

C'est super intéressant parce que je me doute que parmi nos auditeurs, il y a probablement des gens qui sont dans la formation des futurs enseignants et probablement aussi, je l'espère, qu'il y a parmi nous des conseillers et conseillères pédagogiques qui travaillent avec des enseignants puis qui font de la formation continue.

Je pense que tout cet aspect-là de formation des enseignants ou d'autoformation aussi, pour les enseignants qui nous écoutent puis qui voudraient l'utiliser pour eux-mêmes, peut être vraiment intéressant. Donc, vas-y, parle-nous de ce contexte-là.

John Wayne Dela Cruz (20:14)

My next step really would be to hopefully have this be useful for more particular classroom contexts. But for now, I'll share what I've seen, and what responders have shared with me, whether my participants or some of my students.

Basically, I think, the number one pedagogical usefulness of the tool is for language awareness, raising the responders' language awareness, so in our case it's perhaps language students, language learners, but also teachers, right, because with some of the ways that I've used this with some pre-service teachers, not a lot of them were readily cognizant, or aware that "oh yeah, you're right, I actually use my languages more than I thought I would in these contexts."

But basically, by inviting the responder to reflect about which languages they use, and how, to what extent, how often, in all of these different places, it can give them a visual of how dynamic and how fluctuating their language identities are, and how more connected they are than we think.

From some of the feedback I got from my participants, many of them have sometimes joked that doing the wheel for them was therapeutic, they were like "wow, this felt like I went through therapy," because they never really thought about... These are things we take for granted, what kind of languages we use, why, especially the why part.

Because a lot of them started unpacking, like, "oh yeah, I didn't realize that I only use English or French at work because of XYZ" and then they would be like "I wish I could use more of these or that." But to go back to my first point, it's really more about that plurilingual language awareness.

And the way I've used it for teachers specifically, because last semester I taught a class on bilingualism, and then this term I'm teaching a class on sociolinguistics. For those classes I dealt with language beliefs, language ideologies and things like that.

And so with teachers, specifically, my next part of using the wheel in that way is, knowing that you do this with the languages in your repertoire, can you then imagine yourself in your students' shoes? And you can imagine the kind of responses that they'll also give, knowing that you have all of these language practises in your repertoire, how can you then translate the wheel, like how dynamic our identity is, into what you do in the classroom?

Because if you're telling me, "at home I do all of these things," then how come at school, all of a sudden, maybe your answer goes towards more the inside of the circle, is there a way for us to modulate that, or maybe just...

Because, really, my argument here is to transfer all of these literacies, all of these language strategies and competences that we can find outside that are readily available as resources outside of the classroom and, kind of, adapt them to be more particularly useful when teaching and learning. And it's kind of my next part of how I think the wheel would be useful.

And it's kind of also inspired by the "can do" statements, maybe some of our listeners are familiar with it. But for those of us who have maybe encountered the *Common European Framework of reference for Language Teaching, Learning and Evaluation*, there are descriptors there where they're formulated in the "can do" phrasing where learners are invited to think about what they can do in the language instead of what they cannot do.

But the idea again there is, what kind of literacies outside of the school, what abilities the students can do outside of the school, can you bring into the classroom to scaffold their learning and make them more successful in the evaluations that we do?

Because my research interest was kind of on identity, I focus on identity in practices and how those two co-construct each other. I hear a lot, "we have to affirm and validate learners' plurilingual identity in the classroom." OK, but how exactly do we do that if we don't know exactly how they enact these identities in day-to-day life?

Maybe I'll stop there and see what kind of questions you have so I don't drown our listeners with too much unnecessary information.

Caroline Dault (24:47)

C'est super intéressant, je te rassure. Je pense que je vais me mettre moi-même dans ma peau de prof de français, langue seconde. Comment je le fais ? Est-ce que je distribue la roue à tous mes étudiants, je les invite à la remplir puis ensuite à discuter en petits groupes ?

Puis là, je m'excuse, je t'ai comme amené directement dans mon contexte d'enseignement qui est celui de l'enseignement d'une langue. Je sais que c'est pas dans ce contexte-là que tu l'as expérimenté.

On peut peut-être imaginer ensemble, puis parler en même temps des deux contextes. Donc dans le contexte d'une classe de langue, puis dans le contexte d'une classe de formation à l'enseignement, qu'elle soit initiale ou continue, pas une classe, mais dans le contexte de formation à l'enseignement.

On remplit la roue, puis ensuite de ça, on en discute. Mais là, en classe, c'est pas juste avec toi ou avec l'enseignant, c'est en petits groupes ou dans une réflexion à l'écrit, ou quelle forme est-ce ça prend ?

John Wayne Dela Cruz (25:54)

Excellent question. Yes, so it's very integral to the use of the tool that there's some sort of a reflection. So I would highly recommend that we ask students to complete it individually at first, so they can have some time to think about their own answers without being influenced by what the others are putting, and then we ask them to ideally either reflect in little groups or in pairs.

I forgot to mention earlier that the Plurilingual Identity Wheel or PluriWheel was kind of inspired by the socratic wheel. The socratic wheel is a very similar tool, basically the format was kind of drawn from that, but I changed the items and the way I designed the concentric circles based on existing tools for plurilingual research in particular.

Even with the name socratic wheel, if we're familiar with the socratic method, it's all about asking questions and answering the questions and like "why did you answer this? OK, you said that, so why did you say that?"

So it's all about the why or how, and things like that. We ask them to respond and make sure they're really aware of why they answered the way they did, and they can annotate the wheel if they want, they can write down the languages that they had in mind when they marked mono-, bi- or plurilingual along the spokes.

So far, I've always asked responders to give specific examples. If they said "I'm very plurilingual at home," OK, what does that mean? Or "I'm very monolingual in public spaces," what does that mean exactly? What do you mean, monolingual? Which language do you use?

Once the students had a chance to share with each other, then we can go back together as a class to see what everyone thought and said. This step is very, kind of, step one, it doesn't stop here. Because then, the way that I imagine it is, there would be some sort of follow-up activity, where the teacher hopefully designed an activity that will draw from this repertoire, or from all these literacies and competences. So something like, "OK, knowing that you do all of these things, let's now do this activity, where you can apply the skills that you have, now that you're aware of it.

Caroline Dault (28:12)

Donc là, on va aller vers les autres activités qui sont proposées dans les autres épisodes du balado, par exemple, les activités qui font appel à l'utilisation du répertoire linguistique.

Pendant que tu parlais, j'ai eu un flash. Parce que tu as observé tes participants pendant huit semaines, tu as dit, est-ce que les étudiants, encore une fois, soit d'un cours de langue ou soit en formation à l'enseignement, pourraient amener la roue chez eux, puis s'auto-observer pendant un certain laps de temps, puis voir comment leurs réponses vont bouger sur la roue ?

Tu sais, « je ne m'étais pas rendu compte que finalement, à la maison, j'utilise telle et telle langue dans tel contexte, mais c'est vrai que j'écoute la télé toujours en anglais, ça fait que même si je parle en- ». Est-ce que tu penses que c'est quelque chose qui pourrait être utilisé dans un contexte de classe ?

John Wayne Dela Cruz (29:04)

Oh yeah, especially if you want to do it at the beginning of your school year and then at the middle, and then at the end, depending on how long your school year is. I did it, actually. So at the end of the eight weeks, I asked participants to revisit their wheel, and asked them, “after everything that we’ve done together, would you change any of your answers?”

Because this was in a research context, I had an advantage, because I was keeping field notes and I was able to make them aware. “You know, on week four, we did this, and you were less plurilingual than you said, and you thought, and you were more bilingual, etc.”

The interesting part, though, is that I kind of expected that everybody’s answers would grow more outwards. They would find themselves being more plurilingual. But there were some participants who actually moved their answers towards the more inner parts of the wheel, because they realized, “yeah at home, actually, I live alone, I don’t have a lot of people visit me, I just speak English, or I just speak French, or I just speak Tagalog,” right, and that’s fine.

And I think what I kind of realized with my research too, based on what responders say, is that sometimes being plurilingual means being monolingual, sometimes, in some places, and that’s OK. I don’t know if you agree, you’re an expert on plurilingual education now, also.

But I feel like in the literature, there’s sometimes less emphasis on parts of a plurilingual individual, and the part that has to do with language separation. Because we emphasize, a lot, language mixing, language switching. Because we have a lot of that, I love that too. But one thing I found in my research is that my participants would sometimes be like “yeah I’m plurilingual, but I don’t always want to show it, or I don’t always feel like using all of my languages.”

And as a language teacher also, before I dedicated myself full-time to grad school... You know, who are we to tell our students, “no, use all of your languages, right now,” right? The interesting part, too, is pedagogically, what does it mean to affirm our students’ plurilingual identity? Not only the part of them that would mix languages but also the part of them that had the agency to use only one.

Caroline Dault (31:25)

Ah oui, merci de ramener ça, ouais, ouais.

John Wayne Dela Cruz (31:28)

Right? Because sometimes, maybe they’ll choose to use one, and sometimes it’s the target language, or sometimes it’s another language all together. And because I’m also kind of cautious not to replace monolingual language policing, policing target-language only, with plurilingual language policing, where we’re just, always, “no!”

Caroline Dault (31:48)

Ça serait épouvantable si on faisait ça.

John Wayne Dela Cruz (31:52)

*C'est ça, exact. Donc, il y a toujours comme comment trouver...* Like, the balance, especially because when we talk about plurilingualism it's all about the agency of the students, but it's a very interesting question to answer, like, what if this agency decides that they don't wanna mix languages?

I think that should be OK. But, again, it depends on the context, it depends on the students, it depends on the goal of what we're trying to do in the classroom, too. But it was very interesting for me to see that, and to observe that. That sometimes, plurilinguals' agency would manifest in their choice to use only one language despite being able to use more than that.

Caroline Dault (32:38)

*J'aime tellement que tu rappelles ça. Puis dans les résultats de ma recherche doctorale aussi, il y a ça, il y a des étudiants plurilingues qui ne veulent pas utiliser leur répertoire plurilingue. Quand je fais de la formation, j'aime toujours rappeler que pour moi, des pratiques plurilingues, c'est une forme de différenciation pédagogique. Donc ça va répondre aux besoins d'une certaine partie des étudiants, des apprenants, mais pas de tous. Il faut respecter ça.*

Merci de le rappeler. Je vois le temps filer. J'aimerais ça que tu me parles des impacts positifs de l'utilisation en classe de la PluriWheel, que tu as observés.

John Wayne Dela Cruz (33:18)

Yeah, I'll talk again about both of these contexts I've used the wheel with so far. For those who participated in my research, so not necessarily within classroom contexts. A lot of them really openly said, "I never thought I was plurilingual" or some of them never even thought they were bilingual, despite knowing all of these languages.

I specifically recruited participants who have a first language other than English or French, and who speak an additional language, other than English or French, so all of them at least have four languages in their repertoire. But because of some of our discourse on what it means to be bilingual or plurilingual, many of my participants before reflecting on the wheel said, "I'm not bilingual enough, because I haven't mastered my languages enough."

And this is a common theme, this has been around for forever, right? But also, for them to visualize their language competence that way, or their identities and how... In French, I love François Grosjean's phrases, "*le flux et reflux, des identités pratiques plurilingues et bilingues.*" They really see that "*flux et reflux*" more tangibly, and they just found that also more freeing, because sometimes, especially, for better or for worse, we are in an officially monolingual environment and it's sometimes easy for people to think, "yeah, because this is the policy, maybe I am monolingual."

We forget that we engage in other languages, we do it, but we don't pay too much attention to it, because at least officially, we're not supposed to, right? So a lot of my participants were like, "oh yeah, you're right, I do this, I do that." And I had one participant, for example, when she was participating in this study, she was finishing up her TESL program, in one of the universities here, I'm not gonna say where, there's a lot of universities in the province.

But one of the things that came out with our reflection on the wheel is that she really wants to be more plurilingual at her work. For her, work is the school where she was doing her *stage*, and where she would do her substitutions, and stuff like that.

Because she finally more explicitly noticed that she acts more monolingually at work, even though in her training she gets so much information about translanguaging and plurilingual pedagogies, but then why is it not translating into practice, right? And so, being able to be aware of some of the factors that might prevent you from expressing the identity that you want to present in different places, that was useful too.

And that kind of leads into a similar scenario where I used it with pre-service teachers, because a lot of them realized that they're more plurilingual than they thought they were, particularly the FSL teachers, or those who are training to be FSL teachers. Because they do their courses in French, and then they would go to their *stage* and do that in French, and they live a very...

Caroline Dault (36:32)

Oui, puis ils sont au Québec...

John Wayne Dela Cruz (36:34)

*Ouais, ils sont au Québec...* You kind of live your life in French. And then they realize, there's more to their life than that part. And many of them also come from either first- or second-generation immigrant backgrounds, but then they were also like, "I never thought about how I'm not tapping into that part of me as a teacher." When a lot of their students also share that profile.

And it's kind of a little bit different with the ESL teachers because for some of them, say if you go to a francophone university, if you came to be an ESL teacher, you might take courses in English. So they're a little bit more aware of different language practices, the plurilingualism.

But for the FSL teachers, they were kind of like, "I never thought about this." Or even if they thought about it, they never thought that it could be feasible, or a positive thing to bring into the classroom. Because a lot of them are like "oh, I'm interested in doing plurilingualism, where do I start?"

And sometimes, you're the start, because you're the teacher, right? So if you raise your awareness first, along with your students, if they see you doing it, that you're open to it, they'll be more open to that too, and they'll be more open to the pedagogical possibilities and the advantages, if any, for your context. So I thought that was interesting.

Caroline Dault (38:02)

Donc, dans les deux cas, une prise de conscience identitaire sur ce qu'ils sont capables de faire, ce qu'ils ont envie de faire, qui les amène peut-être à changer certaines pratiques ensuite.

John Wayne Dela Cruz (38:12)

Yeah, an interesting part about plurilingual identity and practises too is that, even with the wheel, it allowed responders to think about the recent past, and even the long, long past. A lot of them have brought up things that I never even asked about, they're like "yeah, when I was in high school, I did this." I'm like, "OK, thanks for sharing!"

Cause I was only expecting present-time reflection, but I suppose if you deal with a tool that allows wider reflection... But also, like you just said, it can also helps students visualize, and aspire for a future plurilingual self, no matter how that self looks like.

Because I have participants, too, or some responders who said "yeah, right now, I'm very plurilingual, but I don't know if I want that for myself for the future. I don't know if that's what I'm gonna be in the future." But then on the other hand, there's some people who use the wheel and say, "yeah I want it to be more outward."

Caroline Dault (39:10)

Oui ! Puis là, tu vois, je viens d'avoir un autre flash, mettons, en enseignement d'une langue seconde, si on leur disait d'utiliser deux couleurs, tu sais, l'endroit où tu te situes présentement, puis l'endroit qui serait idéal pour toi, ça pourrait être super intéressant.

John Wayne Dela Cruz (39:26)

Yeah, exactly. And speaking of how to use a tool, I used it one way for my study, and of course, if people are using it in different contexts, please, be creative, it's a visual tool. Use different colours, use different markers, of how you mark your answers. Some of my responders used a star, some people used an X, some people used a circle or a heart... So, I had to quote unquote "clean" them, for research presentation.

Caroline Dault (39:59)

Oui, bien sûr, mais dans un usage pédagogique...

John Wayne Dela Cruz (40:02)

Yeah, there's no rule to it, it's a reflection tool, as long as there's reflection, that's what it's for. It's super interesting to see how that might change, too. I even had one person who responded who said, "I want my wheel to go more outward, in general, but more inward and monolingual when it comes to my use of Tagalog," her mother tongue is Tagalog. Because she's on this journey of reconnecting with her mother tongue, and when she uses Tagalog she wants to use it without mixing other languages, not even borrowed words from Spanish.

Caroline Dault (40:38)

Ouais. C'est intéressant, c'est ça, parce que l'objectif n'a pas à être le plurilinguisme partout. Il y a des endroits où est-ce qu'on veut créer une connexion spéciale avec une langue, tu sais, puis...

John Wayne Dela Cruz (40:49)

Yeah, yeah. We might think simply, "oh you're trying to be monolingual." But sometimes, when we say that, there's nuance that's left behind. So I feel like if we really want to validate our

learners' plurilingual identities and practices in the classroom through our activities, then it would have to be aligned with how they themselves see this plurilingual identity.

Which is not an easy task, I talk about it as if, “*voilà*, my participants said this, now let's make activities out of it!” It's not an easy task to do, but it's hopefully a start to help teachers and students alike, to think about how we use our languages in the classroom in a way that's healthy and sustainable for everyone's plurilingual selves.

Caroline Dault (41:37)

C'est parfait. Il y a rien qui est jamais déjà un outil qui va présenter toutes les facettes de tout. Le fait que tu le présentes comme un outil en évolution, dont les usages vont varier d'un contexte à l'autre, moi, je trouve que c'est merveilleux comme ça, parce que si c'était trop fixe puis que ça venait avec un document PDF de six pages de consignes, ça serait plus difficile à utiliser. Je trouve ça super inspirant. Est-ce qu'un enseignant ou un conseiller pédagogique, un prof d'université qui voudrait utiliser cet outil-là doit s'attendre à certains défis, certains enjeux ?

John Wayne Dela Cruz (42:18)

Definitely. There's some practical challenges, where in my experience, not everybody responded to it the way I imagined for them. So sometimes, when people started comparing, their wheels looked different, and then they'd get confused.

Or they thought they would have to put their answers in between the spokes, the wedges of the circles, but some people put them on the spokes, which is what I wanted them to do, for example. And so I would suggest that the teachers or the conseillères pédagogique show an example first of how you filled it out, just so the learners would know how to go about it.

But also, I feel like sometimes the responders had an expectation of what they think you want for them to answer, not only in the research context, but also even when I tried it with some of my undergraduate students, they were kind of disappointed, like, “my circle is not as zigzaggy as-” you know, maybe they were thinking the result would be more interesting. And I just have to remind our learners, in this case, that it's fine, there's no wrong or right answer.

Caroline Dault (43:28)

Non, c'est ça, ouais.

John Wayne Dela Cruz (43:30)

But one of the things, too, that's not captured in the wheel, which one of my students pointed out, is that it doesn't necessarily capture or indicate how much time we spend in each of these places.

So, for example, even if most of your wheel is plurilingual, but then on the one place where you're least plurilingual, you spend the most time there, then maybe visually, the wheel is skewed to kind of represent a plurilingual identity, but in reality, if I spend most of my time at school, and I'm more monolingual there, then perhaps, there's that nuance there.

So it's also a little bit of a... It's not really a challenge, but I think it's something that teachers might want to think about and really help students unpack. And I think the biggest *défi*, not in a negative way, but next-step challenge is, what do we then do with this information? Raising critical language awareness like this is just the first step.

Caroline Dault (44:33)

C'est ça, ça peut pas mourir là après, puis que tout le reste du cours se déroule de manière monolingue.

John Wayne Dela Cruz (44:39)

Yeah, because even, what I saw from my study, I had one participant who scored so high on the PPC scale, and then her wheel was so plurilingual, or bilingual at least, and then I spent eight weeks with her, and she just used English all the time, even in very francophone spaces in the city.

And so that was interesting to see. So, just because she did all of these tools that were supposed to make her be more aware, it might not necessarily translate into action. So the next part really is to pair this and tandem this with activities that explicitly invite learners to use their agency and creativity when it comes to their repertoire.

Caroline Dault (45:23)

J'ai envie de dire que pour ça, ils pourront aller voir du côté de ma thèse. Il y aura peut-être un épisode où est-ce que je raconterai ma recherche.

John Wayne Dela Cruz (45:31)

*Oui bien sûr, il faut, il faut !*

Caroline Dault (45:35)

Est-ce qu'il y a quelque chose que tu aimerais ajouter, comme un mot de la fin ?

John Wayne dela Cruz (45:40)

I didn't think about this! But I think, I mean I would love for... I know at this point, a lot of people are like, "this is such an interesting tool, I want to use it," but as a student, you're in the middle of writing things, and publishing things, and it's always a little bit tricky, where you're like, "yeah, just use it, but maybe don't" because it's tricky with the citation, and the publication and things like that.

But I did share a copy with my name in there, and everything. So I would love for people to try it out and share, get in touch with me, what you think, how it worked out, and maybe it didn't work out. And I feel like that's part of developing pedagogical tools, too. Sometimes, it doesn't work out, and that's OK.

Caroline Dault (46:28)

Oui, c'est tellement important de le spécifier !

John Wayne Dela Cruz (46:31)

Yeah, so I would love, moving forward, beyond the PhD I would love to continue refining this tool and maybe finding other ways to apply it. But also maybe using it in different languages, I think that might be interesting, because, yeah, for my thesis, I kind of tried to make an English, French, Tagalog version. I even tried to do it plurilingually with my participants, but it's always so interesting because, even with our conversation today, some people are just more comfortable, sometimes, with one language or another.

And even if we're both plurilingual, *ça ne veut pas dire nécessairement que je vais utiliser le français avec mon anglais, etc.* Sometimes you just stick to one. And it just kind of goes back to what Grosjean says, also, about language modes, and "*le principe de complémentarité,*" that sometimes we have activities that we attach languages to, like, "if I watch news, I watch news in French, I don't like watching news in English," sometimes that's just normal.

So it would be interesting to see if using the tools in a language other than English, or maybe in a mix of languages would result in a different looking wheel, because you're kind of priming the responder to think differently so that was a little bit outside the scope of my research but it would be interesting to see, especially in a classroom context.

Caroline Dault (47:56)

*Yeah. I think so much can be done with it, and imagining especially, in a context where students would have the same languages in their repertoire, maybe.*

John Wayne Dela Cruz (48:09)

Yeah, other than their target language, yeah, exactly.

Caroline Dault (48:11)

*I can already think about so many uses that I want to do out of it. I'll let you know.*

John, merci beaucoup pour ta participation au balado aujourd'hui. Merci aussi de nous permettre de publier ta PluriWheel sur le site du balado. On va créer une fiche pédagogique aussi à partir de ça, qui ne fera pas six pages. Félicitations pour la création de cet outil-là, pour ta recherche. Bonne chance pour la suite.

John Wayne Dela Cruz (48:40)

*Merci !*

Caroline Dault (48:44)

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