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INTRODUCTION TO THE SPECIAL ISSUE: PRACTICING MULTILINGUAL RESEARCH

The thematization of multilingualism in research is not necessarily accompanied by multilingual practices. Indeed, 'monolingual ways of seeing multilingualism' (Piller 2016) have often shaped the content of research. 93 percent of the references in Liddicoat's (2016: 22) corpus of multilingualism research articles were in English, suggesting that "multilingualism may be more an object of study than a practice of research." There is also a widespread assumption among Anglo-Saxon linguists "that they do not need to know specific languages in order to conduct research on 'language,'" resulting "in a disciplinary sleight of hand," whereby "the abstract universal language that constitutes both our object of study and the lens through which we produce knowledge about it implicitly becomes English" (Piller 2016: 26). L2 literacy research has similarly been criticized for its Anglocentrism; "first-language reading research is almost exclusively 'English-language based'" and "[t]he logic seems to follow, then, that the processes [for L2 reading] must be 'the same'" (Bernhardt 2003: 112). This problem is compounded by the fact that many literacy researchers are monolingual in English (Bernhardt 2003). Researchers interested in multilingualism who do endeavor to draw on research in languages other than English find themselves faced with a limited, and potentially decreasing, body of scholarship (Liddicoat 2016: 20).

Monolingual ideologies have also influenced the linguistic form of publications. Academic research on diverse aspects of multilingualism is undertaken by a restricted number of individuals publishing in a limited number of languages, with English predominating (Piller 2016: 27). Consequently, research on multilingualism "participates in the monolingualised reality that it seeks to critique" (Liddicoat 2016: 22). As Pavlenko (2014: 300) recognizes, our language choice as

researchers is not inconsequential but fundamental to our ways of understanding multilingualism: "Whorfian effects par excellence are found not in some far-away exotic tribe but on the pages of academic journals, among scholars who [...] equate the English lexicon with 'the language of thought'" (also see Piller 2016: 28). And yet, the production of scholarship in English by individuals who have been trained in academic practices in other languages frequently goes unquestioned as an unremarkable norm in academia. Individuals who were socialized into language- and culture-specific practices may research and write in additional languages that carry different linguistic, emotional, sociocultural, and epistemological specificities. It follows that the decision to practice multilingual research involves socialization into multiple communities of practice. As research has become more reflexive (see, for example, Byrd Clark & Dervin 2014), reflections on the role of researchers' own linguistic background and their linguistic relationship to participants in multilingual research are beginning to emerge (see, for example, Gibb & Danero Iglesias 2017; Martin-Jones, Andrews & Martin 2016). This reflexivity is also evidenced by the implementation of an international research collaboration led by Professor Alison Phipps and involving researchers at seven academic institutions (*Researching Multilingually at the Borders of Language, the Body, Law and the State*), which aims: "1) to research interpreting, translation and multilingual practices in challenging contexts, and, 2) *while doing so*, to evaluate appropriate research methods (traditional and arts-based) and develop theoretical approaches for this type of academic exploration." Although we have a better understanding of the experiences of multilingual subjects (Kramsch 2009) and multilingual instructors (Kramsch & Zhang 2018), we know less about the challenges faced by multilingual writers and researchers as they navigate multiple languages and associated norms of use.

The monolingual trend identified in research is also encountered in pedagogy, whereby research on multilingual approaches to language pedagogy do not always translate into multilingual classroom practices. For instance, as Pennycook (2008: 33) observes, "[English language teaching] is paradoxically viewed as a monolingual enterprise. Both the pedagogy that underpins much of this spread and the ways in which the global spread of English has been described and resisted emphasize English as a language that operates only in its own presence." He criticizes "one of the great crimes of the global hegemony of communicative language teaching over the last few decades," namely, the prevailing pedagogical approach that promotes a "monolingual, native-speaker-norm-based, and educationally shallow version of English (or other languages)" (43). In light of the perpetuation of monolingual instructional strategies in classrooms with bilingual students, Cummins (2005) calls on language researchers and educators "to confront and critically reexamine our own monolingual instructional assumptions" (590). Kramsch and Huffmaster (2015: 114) acknowledge the paradox faced by language instructors who are expected to impart a monolingual standard while simultaneously preparing students to "operate between languages" (MLA 2007: 237) in a world where interlocutors are not necessarily, nor likely, monolinguals in

the target language. Researchers have recognized how "[t]he exclusive use of monolingual / national points of reference deprives the learners" (114), however pedagogical strategies to better prepare them for multilingual contexts are needed. Efforts to increase the presence of multiple languages in the classroom have been undertaken, particularly in heritage language academic contexts in the US and Canada (e.g., Canagarajah 2011; Cummins 2005; García & Wei 2013; Prada & Nikula 2018). In Europe, plurilingual projects have also sought to recognize and incorporate students' multiple languages as resources for the language of schooling (e.g., Aalto et al. 2015; Auger 2008). It is crucial that such pedagogical strategies aim not only to incorporate multiple languages in the classroom but to sensitize students to the diversity of linguistic practices to which speakers of different languages are socialized. For instance, writing in US foreign language courses may consist of foreign language words coupled with an entirely US discourse (Kramsch, personal communication) that may earn students a positive evaluation within their academic context but would be received very differently within a target-language context.

The monolingual ideologies that permeate research, shaping both the content and form of scholarship, and that persist in pedagogical practices often remain unquestioned or unnoticed. This, we are reminded, is the 'ideology' of monolingualism: "to become transparent and plain, unworthy of comment or critique" (Gramling 2016: 18). However, as Holmes, Fay, Andrews, and Attia (2013: 298) observe, "Questions concerning languages in theses, publications, and examinations point to the need for the decolonisation of the linguistic imperialism of English." When the dominance of English in academic scholarship is interrogated, practicality is sometimes emphasized (e.g., dissemination to a broad readership) and neoliberal arguments advanced (e.g., the *value* of English-language publications for tenure, promotion, etc.). Gramling (2016: 11) asserts that the "underlying principle [of monolingualism] has never quite been that other languages are bad or inferior, but that they are contextually unnecessary. Monolingualism *manages* other languages." What does it mean—for researchers, for disciplines (such as multilingual studies), for institutions—to be managed by monolingualism? Although scholars increasingly reject the superiority of the English native speaker in research, this figure, if only an abstract construct, appears to continue to hold sway in academic publishing practices. What does it mean then for speakers of English as an additional language to break with this trend and endeavor to publish in their L1? In other words, what is entailed by both researching multilingualism and practicing multilingual research, and what challenges and affordances devolve from such an endeavor? These questions are at the core of this special issue.

My participation in the 18th World Congress of Applied Linguistics, organized by the Association internationale de linguistique appliquée / International Association of Applied Linguistics in August 2017 in Rio de Janeiro, Brazil, served as the impetus for this special issue. The conference hosted an international community of scholars who engaged with the theme of innovation and

epistemological challenges in Applied Linguistics. The focus of this international meeting prompted a meta-level question concerning innovation and epistemological challenges for the field of applied linguistics to consider: What does—and should—it mean to practice multilingual research? As Liddicoat (2016: 9) suggests, "[M]ultilingualism research is a site in which a monolingual habitus predominates and […] this represents an epistemological dilemma for the field." Multilingual scholars, such as those who participated in the congress, are regularly faced with a number of challenges, including but not limited to: the juggling of language- and country-specific rhetorical conventions; the difficulty of sharing multilingual data in a monolingual research context; the tension between achieving language-specific and broad relevance; the complexity of academic publications and presentations in English as an additional language; the disorienting experience of publishing or presenting in one's L1 after having developed a career in English for academic purposes; and comments from reviewers on the content and form of our research, written as multilinguals socialized in diverse contexts and languages but expected to conform to monolingual norms.

This collection in *CMS* has sought to foster a discussion by inviting researchers from a variety of linguistic backgrounds and with wide-ranging research interests involving multilingualism to interrogate and contest the normative monolingual and linguistic forms that academic scholarship tends to take, as well as to reflect on the experience of publishing in a non-native language—or in one's native language after having established an authorial identity in another language. Additionally, the Call for Papers invited reflections on methodological approaches, including pedagogical strategies, that endeavor to promote awareness of ways to practice multilingualism. Contributions could take a wide range of forms, including but not limited to discourse analyses, theoretical reflections, empirical studies, and autoethnographic accounts. Throughout, contributors were encouraged to critically reflect on the sometimes-implicit presence of monolingualism in theory, research and pedagogical methods, and form and to suggest ways to both research and practice multilingualism. The autoethnographic reflections and articles that comprise this special issue collectively draw attention to the challenges of navigating multilingual pedagogical, research, and publication agendas, as well as cultivating multilingual identities.

Scope of the Special Issue

The first two contributions examine the disorienting experience of publishing in one's L1 after having established a publication record in English. In their article, "The Trajectory of a Multilingual Academic: Striving for Academic Literacy and Publication Success in a Mother Tongue," Caroline PAYANT and Diane BELCHER explore the first author's process of writing a research article in her L1, French, after having published exclusively in English as an L2. Through a dialogical, longitudinal case study, the authors highlight the personal and professional

motivations for Payant's decision to publish in French and the challenges pertaining to socialization—such as limited access to literacy mentors and unfamiliar writing conventions (in terms of syntax, lexis, and rhetoric) in L1 academic circles—involved in such an endeavor. They also propose possible coping strategies to facilitate success in a language that is both familiar and foreign, an L1 that generally functions as an L2 for academic publishing. Pamela OLMOS-LÓPEZ'S autoethnographic reflection traces a similar project of finding an academic voice in one's L1. In this contribution, she focuses on her difficulty in moving back and forth between Spanish and English following her return to her native Mexico. Having earned a PhD in Applied Linguistics in the UK, Olmos-López describes her experiences as an early career researcher at a Mexican university. Whereas Payant and Belcher's study centered primarily on publication success, Olmos-López reflects broadly on the sometimes-painful process of developing an academic L1 voice in both written and spoken output. These authors share an understanding of the feeling of imposture (Kramsch 2012) provoked by socialization into L1 academic practices and the search for a voice in one's L1 as a research idiom. As Olmos-López writes in this issue:

> [O]ne of my friends in Mexican academia replied to an email I wrote to her: 'congratulations, you start sounding like a native Spanish speaker'; it was certainly a joke and I smiled, but deep inside that smile, I felt a bit of a tiny achievement of restoring myself back to academia in Spanish. (40)

The two contributions by Chantal CROZET and Steven KELLMAN draw on different sources to explore how the development of "a condition beyond any language" (Kellman 51), a multilingual subject position, may afford individuals an experience that is at once liberating and unsettling. In her auto-ethnographic reflection, "L'équilibriste (Tightrope walker)," Crozet reflects on her evolving awareness that "walking the multilingual tightrope in academia is not always an easy ride" (47). A French applied linguist trained in Australia, who writes and publishes primarily in English but occasionally in French, and whose work also involves Spanish and inspiration from Sanskrit, Crozet describes her search for an academic identity. Her reflection highlights the agility and courage of multilingual scholars as they "[balance] thoughts and feelings […] in different languages" and determine "how to carve a single and authentic voice out of them to carry across" (49).

Similarly, Kellman's article, "Hugo Hamilton's Language War," describes Hamilton's search for an identity beyond any language as recounted in his language memoires, *The Speckled People* (2003) and *The Sailor in the Wardrobe* (2006). The son of a refugee from Nazi Germany and an Irish nationalist, Hamilton reflects on his childhood in a bilingual German-Irish household in which English is forbidden. It is in this forbidden language that Hamilton composes his memoires: "The language he uses to convey his childhood is the not the languages in which he experienced it" (58). English offers Hamilton an opportunity to develop a voice in which his tongues can bleed

together, freed from the linguistic boundaries and norms imposed throughout his childhood by the communities of practice that have placed him in the center of a language war. His autobiographical texts are accordingly "written as if in translation," "[bearing] traces of other tongues" (55). Crozet can identify with what Kellman terms Hamilton's "trilingual trilemma." She writes of the linguistic uneasiness of the multilingual condition, of "no longer experiencing the comfort of feeling complete ownership of expression / style in any language, the kind of ownership monolingual native speakers can assert and that I did feel when I was one myself" (47). For Crozet, as for Hamilton, multilingualism affords a difficult and painful experience, yet it also offers the possibility of liberation known to l'équlibriste who steps through the air.

The next group of contributors advance reflections on the development of pedagogical approaches and research projects set in multilingual contexts in which diverse languages and perspectives come into contact. In her article, "Intercultural Translation in Classroom-based Multilingual Educational Research," Gabriela BORGE JANETTI draws attention to the socializing potential of intercultural translation in the classroom. Her research, informed by ethnographic fieldwork at a trilingual university in the Yucatan Peninsula, illustrates how students are socialized to and through intercultural translation. Building Bakhtin's theorizing of dialogism, she views classroom interactions involving intercultural translation as secondary speech genres, organized exchanges whereby utterances, positionalities, and worldviews come into contact. As a participant-observer, Borge Janetti is herself socialized into "the dynamic processes of language contact in [multilingual] contexts" that she studies (69).

In their joint reflection, "Notions of community and *intisari*: Reflections on researching language ideologies in multilingual eastern Indonesia," Jenny ZHANG and YANTI describe the planning and implementation of a multilingual project. In order to explore language ideologies in the Nusa Tenggara Timor Province, the authors worked collaboratively with a multilingual research team composed of eight research assistants who were native speakers in local languages. Together they negotiated the translation of a survey instrument into all eight languages, a process that involved discussions about the meaning of community and *intisari*, or essence, and ultimately confronted them with an outsider's gaze on their own ideologies about language. As the authors acknowledge, "the research was both reflexive and iterative, and the methodology was as significant as our data corpus of survey and interview responses" (95).

The research methodology described by Jessie H. CURTIS and Sara I. NOBOA in their reflection, "Vamos a conversar en los dos idiomas: Notes on interviews in the contact zone," is similarly reflexive. Originally designed as a tool to obtain information from a study participant, the interview itself becomes an object of research. An illustration of humanizing research (Paris & Winn 2014), their interview method, enacted in a contact zone, challenges the notion of research

as a hegemonic enterprise that empowers the researcher at the expense of participants. What begins as a standard interview, with a doctoral student (Jessie) asking questions of Sara, a participant in an English conversation program, is transformed into a collaborative exchange in which, through a mutual relationship of trust, both women develop a "willingness to rearrange our stories, to re-tell them from our everyday lives, from multiple perspectives, in order to construct truer stories" (103)—en los dos idiomas. In revisiting transcriptions of their previous bilingual negotiations of meaning, Jessie and Isabel notice their positionalities as researcher and researched begin to blur, yielding "awareness of the gaze of one upon the other" (103).

The final article, "Towards Decentering English: Practices and Challenges of a Multilingual Academic Journal," turns attention to methodological research considerations beyond the individual research project or publication. Laura DI FERRANTE, Katie BERNSTEIN, and Elisa GIRONZETTI, the co-editors of the *EuroAmerican Journal of Applied Linguistics and Languages*, a tri-lingual, bi-continental journal published in Spanish, English, and Italian report on the complexities of designing the journal and examine the production output since the publication of the inaugural multilingual issue in 2014. Like Curtis and Noboa's longitudinal exchanges and Zhang and Yanti's project, Di Ferrante, Bernstein, and Ginonzetti's journal represents a collaborative endeavor, made possible by a team of reviewers, proofreaders, and translators who could work within and across languages, and editors who could do the same. The design of the journal necessitated considerations of how to foster an academic contact zone in coordinating a multilingual team of editors and authors.

Collectively, the contributions to this special issue highlight the tension of multilingual writers and researchers who seek to find an authentic voice in their practice. This tension is the result, in large part, of socialization into multiple languages and associated communities of practice. How can a French-Canadian academic educated in the US publish Spanish-language data in a French-language publication? How can a Mexican researcher trained in Applied Linguistics in the UK translate her academic identity and discipline into Spanish? How can a French applied linguist educated in Australia who publishes in English, occasionally in French, and more recently in Spanish balance these languages and carve out a voice in which to communicate her research? How can a child of a refugee raised in a German-Irish household where English is forbidden overcome his "trilingual trilemma," sharing his experiences in a language in which he has not lived them? How can students and their instructors at a trilingual university in the Yucatan peninsula become aware of "other ways of doing, understanding, and being" through intercultural translation (80)? How can researchers working with a multilingual team of eight assistants in Indonesia develop research instruments that capture the essence of local languages to which participants have been socialized and reflect on their own language ideologies in the process? How can a "doctoral student" and a "research participant" challenge the pre-assigned subject positions to which they

have been socialized as they develop a bilingual dialogue en los dos idiomas? And how can a trilingual journal bring together research from academics who have been socialized into diverse academic traditions and languages and who, regardless of their background, may choose to publish in any of the journal's languages? In the general spirit of the *Critical Multilingualism Studies* journal, this issue endeavors to contribute to a discussion on "what 'blind spots' vis-à-vis multilingual praxis and theory might still persist […]; and to pursue whatever reorientations may be necessary in order to address these adequately" (Gramling & Warner 2012: 4). It is my hope that this special issue will nourish a continued discussion about the often-conflictual socializing experiences of multilinguals who research, write, publish, and teach in multiple languages and discourse communities.

Acknowledgments

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