CHAPTER 4

Bridging Local and Global Literacies

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Vignette: Bringing school into the home and home into the school

In My-Linh Hong’s reception class she creates digital student portfolios using digital pictures of students throughout the year (for example, activities, learning moments, field trips, and so on). These pictures are shared with both students and parents, most of whom are of EAL backgrounds, to communicate student learning and growth on an ongoing basis. My-Linh believes that despite language barriers, students and especially their parents appreciate and value seeing these pictures — ‘It brought the school into the home and invited the home into the school’. My-Linh puts up new bulletin board displays bi-weekly and students would narrate what they were doing and either attempt to write down their words using invented spelling or dictated their words to her to be scribed. As a result, she was not simply ‘putting up pretty pictures of cute kids’, but there was an actual concrete purpose for writing and this manifests the school’s communication between home and school. What is more, she would use the pictures to make the class read aloud (‘again the words would come from the students’) and to make school ‘home’ movies using the software program I-movie to be viewed as a group during open houses, parent interviews or class celebrations.

KEY THEMES IN THE CHAPTER

- Research on local and global theory
- Building on language variety in the classroom
- Multiple literacies
- Global identities
- Working within global cultures

INTRODUCTION

Imagine that you are working in a year 5 classroom with a mix of students from different cultures, with varying language needs, from lower middle-class backgrounds, who practise different religions and beliefs. You work in a multicultural, urban school with families from a variety of cultures that make up the school’s community. You are planning a language/history lesson on citizenship. You ask your students to write poems about their sense of belonging within their immediate culture. You teach them how to create a respectful digital photo to the computer, using software of themselves that the teacher takes with a digital camera. Students then create a poem about their sense of belonging, or lack of belonging, to their school and community, and type their poem on the computer and superimpose the text onto the student’s photo. The result is a celebration of their old culture within a new one — the medium of a digital photo of them that can appear on screen or be printed.

In this chapter, the focus will be on the way global influences — the Internet, economic migration — are embedded within local contexts. Media can be gathered and held in the form of ways of speaking and telling stories and taken across diasporas. How can language teaching reflect the globalised world we live in? Like previous chapters, this chapter bridges the theoretical and research to offer ways of creating a language and literacy curriculum that builds on what children bring to literacy. Children bring themself the texts they read and make and their identities inform the making process. Children’s linguistic, cultural, and socio-economic backgrounds play out in their literacy learning. When they engage in the contexts, they bring local and global funds of knowledge to those conversations.

The chapter considers how to relate local/global concerns to class practice. How does the New Literacy Studies help us to teach in class where children bring their many languages to literacy learning? This chapter builds on Chapter 3 with its emphasis on family literacies into school literacy teaching: the crossing of sites is an important inquiry and thought for literacy teachers.
Local classroom contexts are tied to global contexts. Just as literacy events and practices are bound to classroom contexts, to teachers and to students so, too, local-based practices and assumptions are bound to larger, global practices and assumptions. By situating literacy within the local and the global, issues such as 'global economies' and 'global markets' become important and relevant to our learning and our understanding of language. Global economies and global markets are tied to classroom language teaching in that the New Literacy Studies are most concerned with embodied understandings of meaning and of knowledge.

**Activity**

Children's embodied understandings

Take a piece of text from any genre. Ask yourself these questions:

- Why was this text written?
- Who wrote it?
- What do you bring to the text (as a person; as a teacher; as a text-maker)?
- What kind of language is used in the text?
- Is it specific or general?
- Which bits of the text are tied to local contexts?
- Which bits of the text are tied to global contexts?

The activity illustrates our taken-for-granted understanding of reading and writing processes. Young children possess a similar understanding that grows with time and with our fluency of different ways of speaking. Such an activity facilitates a meta-awareness of the embodied nature of reading and writing specifically, but as well of how we exist in what Etienne Wenger calls 'communities of practice' (Wenger, 1998).

Think back to Faith's bird in Chapter 3, which he constructed using Super Mario characters (although a bird does not exist in the Super Mario game). We discussed the importance of birds within Faith's cultural framework or lived experience – the complex interweaving of different parts of himself within the learning process. Faith's embodied understandings led him to transfer or transform one cultural/embodied understanding to another – Super Mario. This is as much a learning context as studying gears and pulleys as part of a science unit. Literacy teachers today have to move beyond such practical issues as decoding print to take equal account of the ideas beneath writing.

These ideas could be accounting for:

- the social, cultural and economic ideas embedded in the text;
- the intended audience of a text;
- the function of a text;
- whether a text is print or electronic and why one over the other;
- whether the text was produced locally or globally.

To illustrate what 'literacy in its social context' means, let us return to the vignette at the beginning of the chapter. My-Linh teaches in a reception classroom. She has as multicultural a classroom as you can imagine, with students from mostly lower socio-economic backgrounds. Her governing philosophy in My-Linh's classroom is to create an inclusive classroom by creating a community within her classroom. She does so by blurring her students' cultural identities or introducing an entity for them to adopt, but instead by having them slowly fit into the community.

In My-Linh's classroom she teaches children with the experience of many – of multiculturalism and of global and economic integration. This intensifies as the gap between local worlds and global worlds lessens and you feel it in your teaching when you work with a group of students from different cultures and families and you discuss new media they visit or website they visit. When cultures and linguistic diversity collide, they form into a new experience for everyone and incite a new community practice for everyone involved.

**Etienne Wenger: Communities of practice**

Etienne Wenger argues that we belong to communities of practice at home, at school, at work, in our hobbies – we belong to several different communities of practice at once. They are so informal and so permissive that they rarely come into explicit focus, but for the same reasons they are also quite familiar. As individuals, learning is an issue of engaging in contributing to the practices of our communities. For communities, learning entails refining practices and ensuring new generations of members. Learning is an integral part of our everyday lives and learning goes on all time by the sustained pursuit of a shared experience (Wenger, 1998).
This form of inquiry looks beyond the practical in our language teaching to understand what ideas lie beneath our texts, our practices, our understandings and our assumptions. How we make meaning is tied to where and within what set of values, forms of knowledge and underlying meanings we read and we write. The New Literacy Studies looks at literacy as a social practice. In doing so, the theories then take account of the local and of the global. Global literacies mean that we need to take account of our students' cultural identities. This puts the focus back onto meaning, the ways in which some students carry their narratives of migration with them across contexts, into new settings and new cultural identities.

**Allan and Carmen Luke: Local–global flows of knowledge**

Communities of practice rely on a variety of factors tied to larger influences. In their writings, Allan and Carmen Luke discuss the interdependent relationship between the local and the global within such forces as flows of knowledge. By 'flows of knowledge' they mean: how knowledge makes its way into different communities from one context to the next; issues of power and who controls capital within local contexts and across local and global contexts; and the way local contexts reinterpret global events. In this way, the local–global continuum cuts across all levels of society and culture and literacy, through traditional and new communicational systems like the Web we have new vehicles for articulating this relationship (Luke and Luke, 2000).

**GLOBAL LITERACY AS MULTIMODAL**

As noted in earlier chapters, meaning is made in ways that are increasingly multimodal whereby written, that is, linguistic modes of meaning work in synchronization with the visual, the audio and spatial patterns of meaning. Take, for example, rock videos with their fusillade of music, of dance, of gesture and of visual animation, to create a certain mood with a particular message. Most of our communicational systems rely on multimodality to create a message.

Given that the substance, content and aesthetics of multimodality rely on the global and globalization, we should account for multimodality in our meaning-making. It follows that if we should understand the relationship between multimodality and globalization, we equally should understand how the multimodal and the global function within local contexts.

**ACTIVITY**

Isolating the local in the global and the global in the local

To develop a sense of the local in the global, collect two newspaper articles: one local event and one on an international event. Ideally, find the local article in a national newspaper and an international article in a local paper. Discuss aspects of both articles (authorial voice, use of language, different Discourses, photo format and layout) and the relationship between the local and the global.

Ask yourself these questions:

- How does the content differ?
- Is there a significant difference between the layout and overall visual presentation of the two texts?
- How has the author situated herself or himself in the article?

**LOCAL AND GLOBAL LITERACIES IN THE CLASSROOM**

In urban classrooms, where there are students from a variety of such as Turkish, Afro-Caribbean and Serbo-Croatian students, ways of respecting cultural practices within the curriculum, through a multimodal approach, like in drama, in role-play, in music, in arts through the arts. For example, a tile project took place in a Tur hiversity in a school in North London, which encouraged children on their drawings of plants in science and turn them into Turk linking science and the arts.

A global approach to literacy implies an understanding of the relations around literacy. Globalization has and does supply for different kinds of research on literacy. An example of different kinds of research is to look at language. How we speak in one local can be quite different from a neighbouring local context. Compare contrasting language use in the two contexts helps us to a complex set of values, beliefs and agendas. Language - how and used - separates one society from the next. Such theorizing belief in the situated nature of language. Language practices to meet local conditions.
**Vignette: Infusing global literacies in your classroom**

Sue Pedersen designs her classroom with illustrations and photographs from different cultures. She has a separate reading area with soft cushions with a rich library filled with dual-language texts, wordless picture books, non-fiction texts, comic books, Pokémon cards and stories of all sorts from fables to Harry Potter. It is a classroom that celebrates different cultures and appeals strongly to the interests of students in the class. Sue has a 'publishing centre' in the middle of her classroom where children laminate, collate and bind books of their poetry, drawings and stories in English and, at times, in their own language. These books are on display around the room and in a central area of the school.

Sue has a specific philosophy of literacy that embraces all forms of literacy and invites linguistic diversity. Sue does not insist that students adopt one culture and one language, but instead allows and encourages them to adopt their own culture and language to their host language and culture. In this way, one language begets another.

If we are to understand the relationship between power relations and literacy, we need to understand how the cultural background of our students relates to classroom practice. The vignettes above and at the beginning of the chapter illustrate how we can harness our language teaching to culture and cultural practice by incorporating and building on students' lived experiences in our teaching.

When we scaffold our students' home culture and social practices within their schooling contexts, students are able to situate themselves in the process. They can find themselves in the local and in the global and embed their identities in artefacts like a poem on a digital image. That is, they can bring a part of themselves tied to family and their birthplace and re-create it in a contemporary medium. After all, children are the masters of our new communicational systems and by combining them with more traditional methods we are speaking to their needs and to their interests.

**Teaching to global literacies**

What to think about when you are teaching students literacy:

- The way we question students about language (that is, how our assumptions inform their assumptions).
- The types of texts we use (combine print with electronic, mix genres, offer exposure to home texts and school texts).

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**LOCAL LITERACIES IN GLOBAL LITERACIES**

Deborah Brandt and Katie Clinton explore in their article, 'The local', the evolution of the New Literacy Studies, discussing study to literacy as a social practice as a framework (Brandt and Clinton). Formerly, many literacy theorists and educators adopted a cognizance of literacy development whereby we carry language skills with us through teaching and usage that we become literate. In the work and Clinton, they maintain that social context organizes literacy to literacy organizing social context.

In an autonomous mode of literacy, as discussed in Chapter 1, the terms for the reader, whereas in an ideological mode of literacy, and the context dictate the terms of how a text is read and used. Such a shift in thinking gives more power to the reader and the carriers of their own meanings, discourses and ideologies. All understand as being part of the theories described within the No Studies. What has not been accounted for as much is the relationship between local practices and their tie to globalization. Just as exist within discourses, so too Cultures (to take up Gee's use of lower cases) exist within cultures. If we locate the way we embody and our history into our literacy teaching and learning, are the way students embody their culture and history into their literacies, we are that much closer to understanding where our literacy assumptions end and where global influences begin.

**Brandt and Clinton: The local and the global**

Deborah Brandt and Katie Clinton argue that detailed ethnographies, which demonstrate the role of identity and context in development, need to be located within a larger, global frame.
regard literacy as a global and social practice, we have to analyse how we communicate across cultures within a global space. Brandt and Clinton draw from the work of Bruno Latour in arguing for a local–global continuum within a literacy framework. Latour speaks of an Ariadne’s thread that allows us to pass seamlessly from the local to the global (Brandt and Clinton, 2002).

The local and the global rely on each other and manifest themselves in our artefacts, in our speech and in our practices. There is an increasing nexus between what goes on locally and what goes on globally. There is a thread of networks and practices that cuts across cultures, sites, communities of practice and identities in practice from textbooks used in South Africa by global publishing corporations like Thomson Publishing to standardized tests administered in Asia, the USA and so on.

We see the local and the global in all manner of websites used in locations such as Cardiff, Wales, and in Edmonton, Alberta. All is made of local interactions. Every text and practice bear traces of former texts and practices. However, studying literacy from strictly inside the frame (that is, strictly from a local perspective), global contexts get lost or blurred. According to Brandt and Clinton, the process of obfuscating the global has a tendency for some researchers to concentrate overly on the local without foregrounding traces of global influences.

**Forms of literacy that bridge local and global**

There are certain literacies which are simultaneously local and global. That is, they take place in local settings but rely on global networks. These are:

1. Literacy for establishing and maintaining relationships (for example, email, texting);
2. Literacy for accessing or displaying information (for example, PowerPoint, Internet searches, SGML or XML coding);
3. Literacy for pleasure and/or self-expression (for example, web pages, videogames);
4. Literacy for skills development (for example, combining media in written assignments).

**ADOPTING A MULTILITERACIES FRAMEWORK**

When we return to New Literacy Studies teachers presented in the book — such as Angie, Anne and Andras — it is clear that theory and research in this area leads us to a teaching framework that builds on theoretical and practical foundations. In their work, the New London Group’s pedagogy of multiliteracies has offered a pedagogy that meets the communicational and cultural needs of contemporary students.

Jo Lo Bianco, in ‘Multiliteracies and multilingualism’, describes the effect of English assuming the function of ‘lingua mundi’ means that ‘complex dynamic of cultural politics emerges’ (Bianco, 2000: 93). She describes how language change needs to be understood in the context of globalization, ‘with its hybrid language and cultural forms’ (Bianco, 2000: 94). Globalization has brought with it a plethora of other Discourses cultural forms, and our students have the most savvy with it.

Bianco described examples of language and literacy practices that challenge traditional curricula because of their complexity. 

- Panjabi written in Gurmukhi scripts associated with Sikhs;
- Hindi written in Devanagari script and associated with Hindus;
- Urdu which is written in Perso-Arabic script and associated with Muslims (Saxena, 2000).

This pattern of multilingual scripts being associated with different cultures is one which is familiar to multilingual households, who may number of different oral and written linguistic practices within them. In many countries, such as India, a household will draw on local words, the days of the week or the months of the year, as well as nationally standardized words. An English speaker speaking Hindi in a global setting use English words, inserted into Hindi. In doing so, the local–global of knowledge, as Luke and Luke express it, is realized (Luke and Luke, 2000). Return to My-Linh’s class with Urdu students and student Jo from Angola and we appreciate how classrooms need to be set up differently that everyone finds a place.
A pedagogy of multiliteracies: the New London Group

1 Situated practice: a student's immersion into meaningful practices within a community of learners who are capable of playing multiple and different roles based on their backgrounds and experience. Situated practice must consider the sociocultural needs and identities of all learners.

2 Overt instruction: a teacher's intervention into the meaning-making process by scaffolding learning activities. Students gain explicit information to organize and guide their learning. The goal of overt instruction is to develop a student's conscious awareness and control over what is being learned.

3 Critical framing: a student frames his or her teaching and learning around such embedded understandings as culture, politics, ideologies, values and beliefs. Teachers thereby denaturalize and 'make strange' what they have been taught and learned. Through critical framing, students can constructively critique what they have learned and account for its cultural, political and socio-economic implications.

4 Transformed practice: a teacher can develop new ways in which students can demonstrate how they can design and carry out new practices embedded in their goals and values. Transformed practice allows students to apply and revise what they have learned — and do so critically and, as a result, more meaningfully (Cope and Kalantzis, 2000: 35).

MULTILITERACIES FRAMEWORK: SITUATED PRACTICE

In this section, we focus on the role of teaching and pedagogy in constructing local and global spaces for learning. As the first of four components to the multiliteracies framework conceived by Cope and Kalantzis and the group of scholars that gathered to forge a new language pedagogy, situated practice works from a base of students' own interests and life-world experience (Cope and Kalantzis, 2000: 240). Grounded on real-life experience, students use their prior knowledge, from home, from school, from communities and from culture, to contribute to their language learning.

Nancy Hornberger: The continua of biliteracy

Research in multilingual settings contributes to a situated practice approach to language teaching. Nancy Hornberger analyses a concept she calls 'the continua of biliteracy.' Hornberger uses the term 'biliteracy' to signal that communication takes place in two or more languages an classrooms around the world, this is taking place (Hornberger, 2000: 200 most urban classroom settings, students bring a mosaic of cultures and guages. Teachers commonly draw on their students' different language this kind of setting. For example, teachers may use their students' home guages to get a point across or use dual-language texts when creating dis. Hornberger's work suggests that learning contexts should allow lea. draw from their different language backgrounds and, in doing so, lang teachers are providing greater chances for switching between, or even art languages for greater expression. As a result, students are able to use all c linguistic resources they have to hand (Hornberger, 2000).

Like Hornberger, researcher Larry Condelli maintains that when tea his study used native languages as part of instruction to clarify and points, students showed faster growth in both reading comprehensi oral communication skills. Condelli carried out a comprehensive su how literacy was being taught to EAL learners, and devised recommendations from the research. By using learners' native languages classroom, learning is achieved more quickly. According to Condell the directions for a language and literacy task are often more comple the language required to complete the task itself, students who re clarification in their first language were able to focus on the task a (Condelli, 2003). For instance, if you have to assemble a piece of fu or cook something, directions can be in another language and the s simply needs to follow illustrations.

One of the key findings of his study is connecting literacy teach everyday life. To implement Condelli's strategy, teachers used mi from daily life which contained information that students wanted to about, or with which they had some experience. Victoria Purcell-C-Gal also argue that using objects from everyday experiences encourag e to embed their lived experience into their language le. (Purcell-Gates et al., 2002). Cultural practices and views of the world students bring to class can and should be used in teaching language literacy to students. In this way, not only are practices taken across sit literacy practices in classrooms are imbued with the cultural meanin lived experience of out-of-school literacies and linguistic repertoires.
Vignette: Charting cultural migrations
In Andras Valezy’s year 8 intermediate/advanced English as a Second Language class, students worked on a biography unit that tied together concepts of the local and the global. As part of the project, students were expected to invoke a variety of designs in the context of a multimodal approach to language. They relied on this approach to develop their ideas into short published works.

Students began by reading a biography of Terry Fox with their teacher. After finishing the story they proceeded to identify the distinguishing features of biographical writing. Students were asked to work in groups in order to formulate questions that biographers might ask their subjects. They were also encouraged to pick an older family member who had immigrated to Canada. Andras then asked them to think of some relevant questions that could be used in an interview if they were to write a narrative of this person’s life.

To facilitate subject-related discussions students were asked to bring photos of the chosen family member to class. Most of the students brought pictures that chronicled a story of migration from their country of origin to Canada. The photos were an excellent catalyst for generating discussion in class. Students expressed interest in each other’s photos and enthusiastically shared stories about their parents or grandparents.

Using the questions they had generated previously, students went home and interviewed their family. Many of the biographies focused on how these individuals’ lives differed as they grew up in other parts of the world from their new lives in Canada; furthermore, the students’ work explored issues and various factors that motivated their chosen subject to immigrate to Canada.

The remainder of the project was completed in the information technology (IT) room. With the aid of word-processing programs (Appleworks and Word), students used their notes from the interviews to author biographies. Andras then helped them to scan their photos in order to incorporate them into their stories. Along with these pictures students used Internet resources to import maps, flags and other relevant images that served to complement the written text. They also designed a cover page and wrote captions under the imported images. The project generated student input on a variety of topics, including differences in social conditions and culture as well as the economic disparities that exist between various countries. Students finished their work by publishing the stories, but the greatest satisfaction they got from the completion of their assignment was the opportunity to share it with their families.

By welcoming the linguistic resources students bring to class, learners are placed within contexts that acknowledge what the offer within a classroom setting. Multiple literacies involve several language varieties and scripts, complex and multiple repertoires be documented through ethnographic observation. That is, these guistic differences and visual and oral repertoires are carried different communicative events. For example, when we move schooling setting to a commercial setting like a department store still using language varieties and scripts, and the same can be said travel across settings. In many everyday contexts, dual language common. For example, in Wales, train announcements and commonly presented in Welsh and English.

**ACTIVITY**
**Accounting for communicative repertoires**

Contexts therefore carry what Hornberger terms ‘communicative repertoires’ of communicative practices (for example, talking, describing, listening, gesturing, and so on). Classroom contexts have students with different communicative repertoires. Think of a bilingual student you have taught or who is in your class at the moment. List some of the communicative repertoires required of the student, for example:

- **Mosque**: Arabic
- **Classroom**: English
- **Home**: Turkish

Consider how the contexts in which the repertoire is used change the way is viewed or used (Hornberger, 2000).

Children acquire home languages at different rates, and acquire language systems using different ways of instruction. Eve Gregory mentioned how Bangladeshi children learn Arabic using very different pedagogical models from the way they acquire or develop their dialects in school (Gregory, 1997).

**MULTILITERACIES FRAMEWORK: OVERT INSTRUCTION**

Overt instruction involves comparing and contrasting different understandings of meaning in different cultural contexts: the social contexts of the school’s community; the professional Discourse (Gee, 1996) of teaching and learning; and the cultural contexts of the students' home environments.
curriculum: your students' cultural capital (Cope and Kalantzis, 2000: 240). Overt instruction peels back the layers of ideas and concepts you teach to uncover underlying systems and structures; how meaning is organized, by whom and when.

In our speaking, in our listening, and in our actions, there is a mixing and melding together of different voices, which form a mix of our communicative repertoires. Theorists in the area of New Literacy Studies speak of hybridity in this light: as a blending of linguistic repertoires and accompanying practices within situated speech.

**Dinah Volk: Syncretic literacies**

Researchers like Dinah Volk found that children blend literacy practices. These literacy practices come from:

- home;
- school;
- popular culture;
- religion;
- community groups (Volk, 1997).

She described the complex web of continuities and discontinuities in language-use patterns of 5-year-olds. Volk argued that parents speaking to their children at home insert patterns of interaction from school into home practices.

Blending cultural patterns across diasporas was the focus of Duranti and Ochs research on literacy practices of the Samoan community in the USA. They observed families' literacy practices at home. They blended existing practices taken from Samoa, involving family artefacts, with schooled literacy practices when supporting their children with reading. They used the term syncretic, to describe the blending of different practices, from different sources and cultures (Duranti and Ochs, 1996).

In everyday life, we mix popular cultural texts with long-standing community and social practices and traditions. There is a rich vein of inquiry and relevance to language teaching when we account for complex mixes of cultural traditions within our speech patterns. Appreciating the local and the global and the local cultural identity of our students opens up opportunities for richer classroom experiences. Many researchers have located the intersection of culture and new media and its impact on learning. For example, Hornberger identifies the concept of 'sites' and 'worlds' where repertoires are used, which could be, for example, home and mosque and school.

**Ben Rampton: Code-switching**

Ben Rampton in his analysis of urban youth's linguistic practices uses the term code-switching to describe how urban young men use a number of linguistic resources in different settings, switching, for example, Black patois, 'Bangla' to white slang (Rampton, 1992). Code-switching was first used by Gumperz when describing different active practices and how communicators shift from one linguistic another (Gumperz, 1982).

**Activity**

Charting code-switching

Reflect on the different linguistic worlds or speech communities in which you can be:

- as a teacher;
- as a parent;
- as a writer;
- as someone involved in politics;
- as a member of a local community;
- as a reader.

Write them down. Take note of your speech in different contexts and describe how you:

- Are there any patterns in your own code-switching?
- Did you notice your students code-switching?
- Did you notice anyone else code-switching (for example, administrator and so on)?
- What does the interaction of different codes tell you about language
MULTILITERACIES FRAMEWORK: CRITICAL FRAMING

Critical framing extends overt instruction by reflecting on embodied understandings in texts of all kinds (Figure 4.1). As Cope and Kalantzis express it, critical framing interrogates contexts and purposes, adding breadth to our perspective on our identities and social contexts. Typically, when adopting critical framing in your teaching you would be asking, why do texts work in this way? It is an interpretation of the social and cultural contexts of meaning (Cope and Kalantzis, 2000: 247).

Figure 4.1 Students working with and critically framing new technologies

Jim Cummins: Negotiating identities in multilingual classrooms

In Jim Cummins's work, he reflects on identity negotiation within classroom contexts — particularly multicultural classroom contexts. Cummins looks at micro interactions between students and teachers as image-forming. In his research he shows how the current push in literacy for standardized tests and increasing endorsement of traditional or, as he expresses it, 'scripted' literacy instruction through phonological interventions prevent students' negotiation of identity in classrooms. Cummins claims that empowerment for students results from a collaborative creation of power. In the classroom, a collaborative creation of power relies on interaction between teacher and student. Based on Cummins's research, power is created and shared within this interpersonal space where minds and identities meet. Cummins speaks of a 'triangular set of images':

1 an image of our own identities as educators;
2 an image of the identity options we highlight for our students;
3 an image of the society we hope our students will help form.

Cummins argued that notions of identity or power negotiation and learning do not appear in policy documents or in 'positivist research', but they do very much appear in many of the ethnographies conducted by researchers such as Moll et al (Cummins, 2001).

ACTIVITY

Negotiating identities in the classroom

Draw a Venn diagram (Figure 4.2), two intersecting circles with a common area. In the one circle, write the word 'Identity' and write down words and thoughts on the role of identity in the classroom. In the other circle, write 'Community' and write down words and thoughts you have about community in the classroom. In the common area, write down words that bring the two concepts together. Reflect on when and how the two converge or intersect.

Figure 4.2 Community and identity

Vignette: Getting to know someone

Steve Pirso, a year 4 teacher, and Marianna Diorio, a teacher, worked collaboratively with Steve's students to create a multilingual poetry. To begin with, the students were immersed in a variety of texts. Their teachers read and dramatized poems, and talked at
characteristics of the different forms of poetry. Students were then divided into two smaller groups, one using computers to learn the software needed for the project and the other focused on choral readings of poems for two voices. The choral readings were taped using a digital video camera and then edited using i-move. Students also wrote poems and used a word-processing program to publish their poems. They used colour and pencil crayons to illustrate their poems. The illustrations were scanned and saved using the school's server. As a cumulative activity, the class collaboratively wrote a poem entitled 'We know someone' based on a poem in Michael Rosen's My Song is Beautiful entitled, 'I Know Someone'. The students performed this work, which was also taped and edited using i-move. Finally, all the pieces were pulled together using i-move. The project resulted in a multimedia video that included video clips, voice-overs, background music, titles and transitions.

Once completed, the students had an opportunity to share their work with their families. Students were able to borrow a CD copy or a video copy of the work. This enterprise gave families a chance to see the diversity of students in Steve's class and to recognize how hard they work together.

MULTILITERACIES FRAMEWORK: TRANSFORMED PRACTICE

The end result of situating practice, overtly instructing, and critically framing language teaching is _transformed practice_. According to Cope and Kalantzis, this is making transferred meanings and putting them to work in other contexts or cultural sites. Transformed practice teaches students to have meta-awareness of their embodied understandings and to guide them to inform their understandings, their reading and their writing (that is, their meaning-making). Transformed practice enables students to bring their embodied understandings into other contexts and cultural sites (Cope and Kalantzis, 2000: 35).

Transformed practice can help us teach specific language skills that are contemporary and far more differentiated than a stable, sound-letter correspondence approach which has been the traditional approach to literacy teaching and learning. Gone are the days of decoding phonemes to learn to read and make texts. To effectively teach today's students we should take equal account of:

1 their communicative repertoire;
2 their embodied understandings of language - in local perspectives.

For example, a number of different researchers have included systems in their approaches to multilingualism. Kenner, for example, documented how young children worked across sign systems: variety of different modes, including drawing and writing to meanings (Kenner, 2000). By recognizing that students' number of languages move across a range of semiotic systems, make meaning, a way of analysing the EAL classroom can be.

When a child moves from a mathematics lesson toessentially any lesson on explorers, they not only move across subject areas but also semiotic systems, across value systems and across embodiments, and their assumptions (and implications). Language learners need to understand a wide range of discourse strategies which may be the grammar and pragmatics. Interaction is set in a wider social context. The need to be analysed in order to focus on the needs of Recognizing the value of semiotic systems which engage in diversity of language contexts provides a more nuanced read of languages are used in twenty-first century contexts. For example, one may draw on English to describe a football team, but may not Chinese script to compose a birthday card, switching to a Nike brand name to provide another dimension to the text.

THE HOME WITHIN THE SCHOOL

What lies at the heart of this chapter, is a focus on the home school. The home and the school are in dialogic relationship each, mutually influenced and speak to the other, and these emerge. Children bring their culture and cultural practices into classrooms and find their way into language and into print and cultural ways which guides their literacy practices. It is clear if the powerful ethnographic studies presented in earlier chapters of cultural studies of contexts such as the Piedmont, Liberia, West Africa, Lancaster, UK, and Iran (Scribner and Heath, 1983; Street, 1984; Barton and Hamilton, 1998) elucidate relationships between home cultures and schooling these studies provide space to voice concerns about the being taught and understood in our schools.
School literacy can dominate the home. One of our goals in writing this book is to encourage you, as literacy educators, to support the flow between meaning-making at home and meaning-making at school. There should not be a dissonant relationship between these contexts but a dialogic one, where multilingual language practices can be built on and fostered in the students' new culture and new schooling models. Children are mediators of literacy. We should structure activities and relationships in such a way that children can develop greater ownership over school-authorized literacy practices. Adopting a multiliteracies framework takes us that much closer to meeting the contemporary literacy needs of our students. Studies of out-of-school literacy practices should turn more of a focus on out-of-school informing in-school practices. These studies may describe practices, which may not initially make sense but will provide a richer understanding of our students' life worlds.

Vignette: Fatih's bead map

Fatih, a Turkish 5-year-old boy, was learning map-making at school. He drew maps of how to get to Granny's house from Red Riding Hood's house. He also was interested in flags, and in his family literacy class he made Turkish flags. As part of an ethnographic research project, Fatih's meaning-making was followed at home. Fatih was observed making an outline of a country, Turkey, with his mother's prayer beads on the kitchen table (see Figure 4.3). Fatih's mother was a devout Muslim and yet she allowed her son to make shapes of countries with her prayer beads. Fatih's uncle worked in Saudi Arabia and the family had migrated from Turkey to the UK. When I asked Fatih's mother, Elif, about the bead map shapes, she said,

Elif: Do you know sometimes he ... er ... just, er, for mine I explain ...

Kate: Show me

(Shes gets some prayer beads and makes a shape),

E: Lots of these making these ...
K: Fatih makes?
E: No!
K: You make?
E: No ... playing this.
K: Beads?
E: After the prayer he making. (laughs) He make it like this on the carpet.
K: Yeah?

Fatih then traced the outline of his country of origin on the kitchen table (see Figure 4.3).

This vignette illustrates the power of the global in informatics. As Fatih traced the outlines of the countries, he was engaging in economic migration of his family across diasporas. He was interested in global migratory patterns that led him to London, UK, in form. This activity could have been carried over into the classroom, explored using traditional stories, could have had a rich cultural context.
CONCLUSION

How can these ideas be used in the classroom? Many practitioners working within a New Literacy Studies framework would argue that effective literacy learning in current educational climates can now occur only outside school settings. As practitioners, we should bring these theories into the classroom and use them in the following ways:

- as a framework for language teaching;
- to think about race and language;
- to incorporate multimodality into literacy teaching and learning;
- to diversify and blur gender lines;
- to account for forms and funds of knowledge in our planning and teaching.

By supporting our students, we recognize the value of their local/global knowledge, we are also valuing their literacy, and fostering their identities in practice and across diasporas.

REFLECTION

On the local and global in elementary teaching

This autumn I observed a recently converted Muslim student teach a year 2 class composed primarily of Muslim students. The topic of the lesson was celebration and naturally Chi-Binh and the students focused on Ramadan. What I found particularly interesting about the lesson was the cultural capital (Bourdieu, 1991) students had over Chi-Binh's more scholarly knowledge of the religion. From a theological context, Chi-Binh could discuss rituals and their purposes and significance, however, on cultural points children could fill out a picture of celebrating Ramadan with family and friends and differing perspectives on rituals. What struck me most sitting in an inner city school in Toronto was the fusion of old and new, of young and old, of crossing domains and sharing rituals, and perhaps more importantly, of local interpretations of a global faith. Chi-Binh learned a great deal from the cultural enrichment and expression of Islam about being a Muslim offered by students in his class, and students appreciated having a teacher who shared their faith possessed such an in-depth knowledge of their religion. Chi-Binh shared his feelings of working with the group of students during practicum: "I'm just remembering how excited the Muslim students in the class were about sharing what they knew, and I think it made a difference to them that I wasn't just someone who shared their faith about Islam but that I was also someone who shared in their understanding and values."