The Learner Development Journal Issue 5: Engaging with the Multilingual Turn for Learner Development: Practices, Issues, Discourses, and Theorisations

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Title: A Practitioners' Collaborative Review of *Researching Multilingualism: Critical and Ethnographic Perspectives* (Martin-Jones & Martin, 2017)

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A Practitioners' Collaborative Review of

Researching Multilingualism: Critical and Ethnographic Perspectives (Martin-Jones & Martin, 2017)

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In this jointly written review, we give an overview of the whole book before focusing on four chapters of particular interest to our lived experiences as multilinguals, language teachers or practitioner-researchers. The first part of this review explores the value of narrative analysis as a way to make sense of the struggles that transnationals face in living multilingually and multiculturally. We then focus on visual/multimodal approaches in combination with life-history inquiries to explore individuals' linguistic repertoires and their lived experiences of language. The third part looks at ideas for investigating the interplay between language ideologies and the way that languages are used in different institutional linguistic landscapes. Lastly, we take up the benefits of team ethnography for teacher-researchers in investigating multilingual issues together. We conclude by briefly considering the relevance of this research anthology to the multilingual turn for learner development.

この共同執筆による書評では，本書全体を概観した後，多言語，言語教師，実践研究者としての私たちの生きた経験から，特に興味深い4つの章に焦点を当てる。はじめに，トランスナショナルな人々が多言語・多文化の中で生活する上で直面する苦悩を理解する方法として，ナラティブ分析の価値を探る。次に，個人の言語レパートリーや生きた言語体験を探るために，ライフヒストリー調査と併用させたビジュアル／マルチモーダルなアプローチに注目する。続いて，言語イデオロギー間の相互関係と，異なる制度上の言語景観における言語の使用方法を調査するためのアイデアを検討する。最後に，教師兼研究者が共に多言語問題を調査する際のチームエスノグラフィーの利点を取り上げる。結論として，この研究アンソロジーと学習者ディベロップメントにおける多言語的転回との関連性を考察する。

En esta reseña escrita conjuntamente, ofrecemos un resumen de todo el libro antes de centrarnos en cuatro capítulos de especial interés para nuestras experiencias vividas como multilingües, profesores de idiomas o investigadores practicantes. La primera parte de esta reseña explora el valor del análisis narrativo como forma de dar sentido a las luchas a las que se enfrentan los transnacionales al vivir de forma multilingüe y multicultural. A continuación, nos centramos en los enfoques visuales/multimodales en combinación con las investigaciones sobre las historias de la vida para explorar los repertorios lingüísticos de los individuos y sus experiencias vividas con el lenguaje. En la tercera parte examinamos las ideas para investigar la interacción entre las ideologías lingüísticas y el modo en que se utilizan las lenguas en diferentes paisajes lingüísticos institucionales. Por último, abordamos las ventajas de la etnografía en equipo para los investigadores practicantes para investigar conjuntamente cuestiones multilingües. Concluimos considerando brevemente la relevancia de esta antología de investigación para el giro multilingüe en el desarrollo del alumno.

Keywords

lived multilingual experiences, transnational living, linguistic repertoires, institutional linguistic landscapes, team ethnography

生きた多言語経験, トランスナショナルな生活, 言語レパートリー, 制度的な言語的景観, チームエスノグラフィー

experiencias vividas como multilingües, vidas transnacionales, repertorios lingüísticos, paisajes lingüísticos institucionales, etnografía en equipo

Reviewing this particular volume on multilingualism research, with its focus on "addressing contemporary diversities, the globalized communicative order and the particular social and cultural conditions of our times" (p. i), has proved to be particularly illuminating for us not only as social participants and practitioner-researchers, but also as editors of Issue 5 of *The Learner Development Journal.* In this review, in addition to an overview of the whole book, each of the four authors focuses on one particular chapter that they find of personal and professional interest to their lived experiences as multilinguals, teachers, or researchers. Ahead of our reviews of those four chapters, we give a brief synopsis of the whole book. We conclude by briefly considering the relevance of this anthology to the multilingual turn in learner development.

Overview of the Book

In their introductory chapter to *Researching Multilingualism: Critical and Ethnographic Perspectives,* Marilyn Martin-Jones and Deirdre Martin trace the development of research in this field. They first focus on the foundational work of Hymes and Gumperz into language in social life from the 1960s, and then summarise new work in the 1980s and later that was driven by poststructuralist and critical theory perspectives. The editors also highlight the impact on multilingualism of far-reaching changes in the global political economy, particularly the development of new technologies and the increase in transnational population flows across the world from the 1990s onwards. These have created new diversities in social life and communication, around which Martin-Jones and Martin present the themes in this volume in the final part of the introduction:

- Researching trajectories, multilingual repertoires and identities (Chapters 2–5)
- Researching discourses, policies and practices on different scales (Chapters 6–8)
- Researching multilingual communication and multisemioticity online (Chapters 9–11)
- Multilingualism in research practice: voices, identities and research reflexivity (Chapters 12–15)
- Ethnographic monitoring and critical collaborative analysis for social change (Chapters 16–17).

We continue with a brief descriptive synopsis of the whole book apart from the four specific chapters (Chapters 2, 3, 8, and 13) that we have chosen to explore in greater detail later in this review.

The theme of Part 1 is "Researching Trajectories, Multilingual Repertoires and Identities." In Chapter 4, *The Risks and Gains of a Single Case Study*, Kamran Khan looks at research design questions around working with a single individual over 11 months—in this case, W, from Yemen—as he applied for citizenship in the UK. In Chapter 5, *Researching Student Mobility in Multilingual Switzerland*, Martina Zimmermann discusses the benefits of using a multi-sited approach in understanding students' changing language practices and ideologies as they move from one linguistic region to another in Switzerland to pursue their higher education.

Part 2 centres on "Researching Discourses, Policies and Practices on Different Scales." In Chapter 6, *Nexus Analysis as Scalar Ethnography for Educational Linguistics*, Francis Hult examines how researchers can explore the intersections between local practices and actions and "ideas circulating in society on wider scales" (p. 97). He argues that nexus analysis can enable researchers to map discourses and examine how they are reproduced and layered in single moments of social action across different scales (for example, micro, meso, macro). In Chapter 7, *Critical Ethnography of Language Policy: A Semi-confessional Tale*, David Cassel Johnson presents a reflexive account of the development of language planning, policy, and participation in two local school districts in the USA. To overcome discourses of marginalisation, Johnson advocates collaboration between multiple actors (teachers, administrators, students, parents, and university researchers) through "Educational Language Policy Engagement and Action Research" (ELPEAR).

Part 3 focuses on "Researching Multilingual Communication and Multisemioticity Online." In Chapter 9, *Methodologies for Researching Multilingual Online Texts and Practices*, David Barton and Carmen Lee discuss mixed research methods in three multilingualism online studies. These studies looked at young Hong Kongers' instant messaging practices and texts, the multilingual writing of active Flickr users, and the online and offline linguistic practices of university students in Hong Kong (including their "techno-linguistic biographies"), respectively. In Chapter 10, *Investigating Multilingualism and Multisemioticity as Communicative Resources in Social Media*, Sirpa Leppänen and Samu Kytölä identify "resemiotization" and "entextualisation" as key processes for understanding how discourse is multiplied and recirculated in digital social media "across boundaries of nations, ethnicities, languages, genres, and formats" (p. 158). They focus on two projects: the multilingual joking on Twitter of three professional Finnish footballers in one study, and, in the other, the multimodal literacy practices of online fans who re-work (= "shred") the lyrics and subtitles of famous rock and pop music videos, then share their parody videos in translocal fan communities. In Chapter 11, *Virtual Ethnographic Approaches to Researching Multilingualism Online*, Aoife Lenthan and Helen Kelly Holmes explore ways of observing over time multilingual features in the websites of transnational corporations. They also report on research into the development of a mobile translation app for Irish on Facebook, where online participation and observation, handwritten fieldwork diary entries, and screenshots all formed part of the virtual ethnography.

"Multilingualism in Research Practice: Voices, Identities and Research Reflexivity" is the theme of Part 4. In Chapter 12, *Reflexive Ethnographic Research Practice in Multilingual Contexts*, Marilyn Martin-Jones, Jane Andrews, and Deirdre Martin focus on reflexive quality in research practices. Among other issues, they cover working with interpreters, developing reflexive practices, building linguistic and cultural diversity in research teams, and creating collaborative field narratives. In Chapter 14, *Researching Children's Literacy Practices and Identities in Faith Settings: Multimodal Text-making and Talk About Text as Resources for Knowledge-building*, Vally Lytra, Eve Gregory, and Arani Ilankuberan discuss a multilingual and multicultural team's research into how children become literate through faith activities in different religious communities in London. Finally, in Chapter 15, *Multilingual Dynamics in the Research Process: Transcribing and Interpreting International Data*), Sabina Vakser discusses the complexities of deciding what and how to transcribe from multilingual interviews with a couple in Australia who, through their complex transmigratory histories, have Russian, English, German, and Yiddish in their languaged lives.

The two chapters in Part 5 address "Ethnographic Monitoring and Critical Collaborative Analysis for Social Change." In Chapter 16, *Countering Unequal Multilingualism through Ethnographic Monitoring*, Haley De Korne and Nancy Hornberger take up the issue of

"ethnographic monitoring" (originally proposed by Dell Hymes) as a paradigm for linking multilingualism research with working for social justice. From their work with indigenous communities in Mexico, Scandinavia, South Africa, and the Philippines, De Korne and Hornberger share examples of researchers forming alliances with local stakeholders to address linguistic inequalities. In the final chapter of the whole volume, Chapter 17, *Ethnographic Monitoring and the Study of Complexity*, Jef Van der Aa and Jan Blommaert argue that the ongoing "diversification of diversity" (p. 259) across society presents fundamental challenges for researchers in understanding "society's rapid and permanent change, its instability, unpredictability and complexity" (p. 260). They put forward the case for social-action oriented ethnographic research between academic researchers and social actors on a long-term qualitative basis. Illustrating their argument with a project at a family care centre in Antwerp, Belgium, Van der Aa and Blommaert emphasise that this kind of research entails positioning social actor participants as "organic intellectuals" who, in alliance with academic researchers, can produce new theoretical understandings, or "counterhegemonic knowledges aimed at achieving lasting social change" (p. 268). In other words, linguistic ethnography has an emancipatory responsibility: This, they conclude, is central to social-action oriented multilingualism research.

Personal Insights with Chapters 2, 3, 8, and 13

As mentioned earlier, certain chapters spoke directly to different areas of our lives. Oana Cusen reviews Chapter 2, *Narrative Analysis in Migrant and Transnational Contexts*, by Mike Baynham and Anna de Fina, as she found it to resonate with her own experiences as a transnational living in a multilingual environment in Japan. Riitta Kelly looks at Chapter 3, *Biographical Approaches to Research in Multilingual Settings: Exploring Linguistic Repertoires*, by Brigitta Busch, and makes connections to her own language portrait research with Japanese exchange students and with university students in Finland who use Finnish Sign Language as their first language. Next, Andy Barfield relates Chapter 8, *Investigating Visual Practices in Educational Settings: Schoolscapes, Language Ideologies and Organizational Cultures*, by Petteri Laihonen and Tamas Peter Szabo, to fieldwork with students into multilingual "scapes" in Tokyo during the COVID-19 pandemic. In the final review, Yuri Imamura highlights how Chapter 13, *Reflexivity in Team Ethnography: Using Researcher Vignettes*, by Angela Creese, Jaspreet Kaur Takhi, and Adrian Blackledge can help researchers and educators explore different stories in their lives and better support their students in the multilingual turn for learner development.

Oana Cusen - Chapter 2 *Narrative Analysis in Migrant and Transnational Contexts*

Chapter 2 in this volume by Mike Baynham and Anna de Fina, tracks the evolution of narrative analysis as a field of research. The authors point out that it started as a means to evaluate migrants' linguistic abilities through their narrative production and evolved into a more practice-oriented and ethnographic approach focused on "storytelling as a meaning-making practice" (p. 32). The authors begin by showing how a narrative turn in social sciences has paved the way for different types of narratives (including, but not limited to, biographical ones) to be the focus of narrative analysis in transnational and migratory contexts. The main part of this chapter focuses on two research areas: naturally occurring narratives in different institutional and other everyday contexts, and narratives as produced during research interviews. The authors draw on a wealth of studies involving multilingual, as well as transnational individuals and communities, to exemplify instances of co-constructed narratives as part of research interviews, narratives as identity work, and narratives as the site for power struggles.

Aside from the thought-provoking issues brought up in Chapter 2 of Researching Multilingualism in terms of research approaches to narrative analysis, this chapter also struck a deeply personal cord with me. I very much identified with the narratives of transnationals that Baynham and de Fina use throughout the chapter to illustrate the shift in narrative analysis, as I am an immigrant myself. I was born and I grew up in Romania, but I moved to Japan at the age of 19, to complete graduate studies at Japanese universities, and I have lived in Japan ever since. During this time, the transnational experience has shaped my identity in numerous ways, all of them intertwined with the evolution of my multilingual repertoire. This is the case with some of the transnationals reported on in Chapter 2, such as the Moroccan immigrants in the UK in Baynham's (2003) study, or the immigrants from El Salvador to the US in Carranza's (1998) study.

Chapter 2 also gives examples of narratives as the places for identity work done by transnationals. One such example is that of Ryoko, a flight attendant who refused to be positioned as a representative of Japan by a rude customer (Piller & Takahashi, 2013). In my own case, among the first instances of identity work happening after I relocated to Japan, was the realization that I was in fact a multilingual, something that I had never thought about myself when I lived in Romania, even though I used Romanian and English on a daily basis, was studying and using Japanese and to a somewhat lesser extent French, and had also acquired Italian and some Spanish from watching TV. However, once I arrived in Japan and became part of the community of international students, my identity shifted alongside with a shift in my L1 from Romanian to English (Kirkpatrick, 2007), which became the language I used (and continue to use) most often on a daily basis. I was also using Japanese much more often as I adapted to life in Japanese society, and around the same time, I started using Spanish with my Colombian boyfriend (now husband).

The issues of power struggles that transnationals have to face as they are seen as representatives of one culture living in another also resonated with me personally. I still vividly remember how, as my Japanese ability improved during my undergraduate years in a Japanese university, I started to be perceived as a proficient speaker by the university administrative staff and my professors. Thus, I moved beyond the stage experienced by many foreigners in Japan—the *nihongo wa jouzu desu ne* [your Japanese is so good] stage—when Japanese people compliment the Japanese spoken by foreigners based on the ability to form just a few rudimentary sentences. However, as my Japanese ability significantly improved, Japanese people I was interacting with began expecting my Japanese social pragmatics abilities to be on a par, even though these abilities require more time to develop. Thus I was considered too blunt and even rude during certain interactions in Japanese. One such example would be using the form … *shite kudasai* [please do] when asking office staff to help me with something. However, this form, although polite, it is more often used for requests from superiors, and so I should have used a form more appropriate to my status as a student, like … *shite itadakemasuka*, which is the approximate equivalent of [Would you be so kind as to do … for me?].

A phrase in Chapter 2 of *Researching Multilingualism* that made a strong impression on me was: "narratives as an essential site for the articulation of subordinate subjects' own voices" (p. 32). I firmly believe in the need to bring transnational migrants' own voices to the forefront, not only for the wealth of information and knowledge this could bring, but also as a means of making those migrants feel seen and validated. This is particularly important in Japan, where, despite some efforts to integrate immigrants (such as Korean, Chinese, or Brazilian communities) into society, much remains to be done, as the general public has almost no knowledge about the day to day struggles faced by such communities in Japan.

Riitta Kelly - Chapter 3 *Biographical Approaches to Research in Multilingual Settings: Exploring Linguistic Repertoires*

In Chapter 3, Brigitta Busch focuses on the exploration of linguistic repertoires, looking at the issue from various methodological points of view. In her view, "Biographical approaches based on the notions of lived experience of language and the linguistic repertoire seem particularly productive for multilingualism research" (p. 53). Busch highlights the use of multimodal methods which provide a creative way of gathering biographical information. Language portraits have become quite a popular way of gathering data and have been used for example in the form of participants either drawing themselves or mapping their languages and ways of speaking using a silhouette of a body to draw this information in. Busch emphasises the importance of the picture in relation to what participants say about their linguistic repertoires. Elements of the picture directly "structure the interpretation and reconstruction of the narrative in a way that differs from responses to interview questions organised around a participant's language biography" (p. 54). She also draws attention to the differences in the creation of the meaning: Narrations are linear structures, but the visual mode can "move one's vision toward the whole and towards the connections between the parts" (p. 55).

I got interested in language portraits whilst teaching English to Finnish university students, who use Finnish Sign Language (FinSL) as their first language (Kelly, 2009). Our university is the only one in Finland to offer Finnish Sign Language as a major subject. As their English teacher, I was hoping to learn more about how they see themselves as learners of English, and also hoped that using language portraits as a research method would be relevant to them as users of a visual language. I asked them to draw language portraits, which helped me a lot in understanding how they saw themselves as learners of English, and visualizing their practices seemed to come easily for them. I also gained insights into how they felt when thinking about learning English, and it was interesting to see how different elements such as motivation, the importance of informal learning, challenges, and teaching were emphasized in their drawings.

Whilst the language silhouettes have the potential to become powerful images, when the silhouettes are considered in connection with FinSL signers, they might also occasionally seem limiting (Kelly, 2021). When I asked two signers to work with a language silhouette instead of coming up with a free drawing, both of them had problems with the pre-drawn hands, which in the silhouette that I used were on the sides of the silhouette pointing down. One of the signers would have wanted to move the hands of the silhouette up to a position more natural for signers, whilst the other drew several additional hands to the silhouette to enable communication using various signed languages.

In addition to working with FinSL students, I continued to wonder whether this method would be useful also for users of other languages who might be more visually oriented than those using western scripts. As I also teach exchange students in our university, I have met many Japanese students and felt that I would like to understand their position as language learners and their linguistic repertoires better. Together with a colleague, Jussi Jussila, in our ongoing research we wanted to see if visual methods could be applied in finding out what kind of learner beliefs Japanese exchange students have. We asked them to draw two pictures, one using language silhouettes describing the languages in their lives, and the other a free drawing on how they see themselves as language learners. In addition, interviews in Japanese were carried out on, for example, what kind of challenges they have in learning English and what motivates them as learners. Combining these methods has offered us interesting insights in the views of Japanese exchange students as language learners. For example, the size and location of languages in the brain in one student's drawing shows the student's

first language, Japanese, literally coming first with a marking of number 1 and the Finnish language occupying only a small space in the brain. In another drawing, there are multiple languages located in the silhouette's head but only one has been located in the mouth, namely Japanese. Busch's work has provided an inspiring framework for us, and although these two extracts of Japanese exchange students' drawings are just examples of what can be seen in the drawings, we think that visual methods have a great deal of potential in helping us to understand better our students' biographies, as well as their learner beliefs.

Andy Barfield - Chapter 8 *Investigating Visual Practices in Educational Settings: Schoolscapes, Language Ideologies and Organizational Cultures*

In early 2020, with the Olympics in Tokyo on the summer horizon, my attention was drawn towards Petteri Laihonen and Tamas Peter Szabo's chapter. I started brainstorming ideas with my student assistant for doing some joint research into different "scapes" in Tokyo. I wanted to try different ways of doing research so that I could better support students in different classes and seminars in carrying out their own research into language issues in society. My student assistant was keen to help with such research too.

Chapter 8 was particularly useful for developing ideas. The authors look at investigating *schoolscapes*, or the linguistic landscapes in schools, their corridors, and classrooms, and different interactions within these places, through which language ideologies and organisational cultures are realised. They highlight particular innovative practices and approaches that others have tried. They report, for example, on fieldwork by Szabo into the schoolscapes in two state schools and two private schools in Budapest, Hungary, which explores how nation-state discourses are reproduced in texts, displays, and portraits within different classrooms and spaces. Szabo used the "walking tour methodology" whereby he took photos of the signs in one of the schools during an interview with a senior teacher as the teacher guided Szabo through the school and commented on "the choice of language, texts and other symbols on display" (pp. 126–127). Laihonen did similar fieldwork in a Hungarian minority school in Romania, and two other schools in Ukraine and in rural southern Slovakia, where Hungarian is the dominant language of instruction. In each case they adapted their fieldwork and research practices to the local site and kept a strong visual dimension to their investigations. The result is a thought-provoking reflective chapter which enables the reader to (re-)imagine how they might investigate particular "scapes" (educational, institutional, public, for example) in their own local contexts.

For doing fieldwork in 2020 in Tokyo our initial idea was to investigate from March onwards the linguistic landscapes of particular local areas and explore the multilingual provisions of different public institutions (e.g., city offices, schools, libraries, and so on). We hoped to try "language walking tours," perhaps using video to record what we noticed, as well as to conduct interviews with different public actors to develop a finer sense of changing official policies and stances towards multilingualism. Then COVID-19 happened, and the first lockdown in Tokyo. Our plans shifted to researching online and looking at particular *digital* scapes in the Tokyo area. To take one example, with a population of just over 298,000, Toshima-ku is one of the eight central administrative areas of Tokyo. Through its city website (Toshima City Office, 2021) we learn that the biggest groups of foreign-born residents are from China (12,414), Vietnam (2,688), Nepal (2,388), Korea (2,339), Myanmar (1,735), and Taiwan (1,114). Then comes the Philippines (549), the USA (412), France (253), and Thailand (253). Toshima-ku's foreign population totaled 25,651 in April 2021, or just under 9% of the ward's residents. It is striking that the city website provides information in English, Chinese, Korean, *as well as* Burmese, Nepali, and Vietnamese, and in plain Japanese, with furigana

characters added above Japanese script on pages to make reading easier for both Japanese and non-Japanese residents. Furthermore COVID-19 guidance and information are provided multilingually in Japanese, English, Chinese, Vietnamese, Burmese, and Nepali.

Although such "digital municipal-scapes" are certainly different from the schoolscapes that Laihonen & Szabo investigate in their chapter, exploring them helps us to begin to question what language ideologies regulate the digital use and display of languages by local government actors in Tokyo. Policies vary considerably within the city, and local authorities are left to decide their own multilingual provisions themselves despite some recent initiatives announced by the central government (Menju, 2019; Shoji, 2019). We are now beginning to explore these digital scapes in more detail, and in the near future, after pandemic restrictions ease, we hope to visit various city offices to understand better the language policies for these municipal-scapes, as well as the language ideologies behind them. Petteri Laihonen & Tamas Peter Szabo's chapter, a starting point, was completely absorbing. I thoroughly recommend their work to you.

Yuri Imamura - Chapter 13 *Reflexivity in Team Ethnography: Using Researcher Vignettes*

One of the important aspects of researching multilingualism is to understand different individuals who have various language repertoires and multicultural backgrounds. In Chapter 13, Creese et al. (2017) demonstrate team ethnography as a crucial research method which allows researchers to interpret different points of views and accept multivoicedness. In team ethnography, reflexivity is a key dimension to negotiate varying points of view as well as acknowledge the positions each team member embodies. Through the reflexive approach, researchers can enhance their self-reflection and collaboration with other researchers.

In this chapter, Creese et al. used team ethnography to reveal how teacher-researchers position themselves, as well as their participants, in their research field. They view researcher vignettes, a part of ethnography, as a means of reflective practice to clarify "how individuals engaged in the presentation of 'self' in the research process, and to understand interactional positioning within the team" (p. 204). In their research, they collected written vignettes from teacher-researchers investigating community-run language schools in the UK, Denmark, Finland, and the Netherlands. Two teacher-researchers (Takhi and Creese) visited a Panjabi school in Birmingham, England. They observed classes, kept field-notes, and collected audio-recordings during both class time and beyond the classroom. They also kept vignettes "to address teacher positionality, and to make visible field and team relationships" (p. 206). In the case study, it was shown that the two research vignettes from Takhi and Creese were shaped remarkably by social, political, and historical forces. For instance, Takhi mentioned her own experiences at primary school, where she learned Panjabi and felt the classroom was not "'our space'" (p. 208) because both teachers and students did not have the freedom to use the school building as they wished. These personal experiences, due to their relatable nature, were beneficial to form a good relationship with the participants (particularly children). On the other hand, the team needed to position themselves as both insiders and outsiders fluidly, which often led to their frustration at not being able to achieve same-level rapport with the participants at the Panjabi school.

This book chapter made me rethink how social forces, particularly educational and familial, have a large impact on my agency as an English user. In 2002 while I was in secondary school, the Ministry of Education, Culture, Sports, Science and Technology formulated a strategic plan to cultivate "Japanese with English Abilities" (「英語が使える日本人」の育成のための戦略構想 ["Eigo ga tsukaeru nihonjin" no ikusei notameno senryakukousou]), which emphasised English communication in schools. In order to achieve this, Japanese teachers were asked to offer communication activities in English in class, and assistant language teachers (ALTs)

from overseas often collaborated with them. In addition to this, the number of English conversation schools increased exponentially around the same time. Thus, it was natural for me to think of English as an important skill to acquire. The thought was also influenced by my mother too. She highly anticipated the era of English would come in the near future, and that I should be equipped to make my mark in this era of English. I would say without any doubts that I was exposed to an English-focused education from various layers of society. After finishing my MA in the UK, I started working as an English teacher in the primary sector and later as a language learning advisor and lecturer in higher education. I am one of the Japanese people who benefited from being able to use English. On the other hand, as an educator, I would like younger generations to see languages with broader consideration rather than focusing too much on just English, especially under the current multilingual turn. This complex feeling needs more discussion among educators who have similar backgrounds to mine for the future of foreign language education in Japan.

In this issue of the *Learner Development Journal*, my colleague and I (Wongsarnpigoon & Imamura, 2021) used duoethnography as a means of reflective practice related to a multilingual language space in a self-access centre. It was a meaningful experience for me because I had never reflected on my life trajectory with someone from a different cultural background as part of a research project. Creese et al.'s research was a large project in Europe, a context vastly different to my own. I believe that a multilingual team approach to researching multilingual education in East Asian contexts should be developed to discover potential areas of inquiry that teacher-researchers may face. Team ethnography can be an effective research method to reflexively consider our different stories and investigate some of the puzzles that we as researchers and educators face while supporting our students (the future generation) in understanding and participating fully in the multilingual turn.

Learner Development Perspectives

Researching Multilingualism: Critical and Ethnographic Perspectives provides a wide-ranging panorama of recent groundbreaking research into multilingual issues, and as such the book will be of primary interest to researchers and graduate students in the field of multilingual studies. In this practice-related review, we have attempted to draw parallels between particular cases of research presented in the book and our own histories, work, and identities as multilinguals, language teachers, and practitioner-researchers. We have found this thoroughly fascinating to discuss as we have developed this review.

So, what is the relevance of this research anthology to exploring the multilingual turn for learner development? Among the perspectives that *Researching Multilingualism* brings to the learner development table, so to speak, the following stand out for us: questions of agency, ethnography, identity, multimodality, narrative, online communication, power, researcher positionality, space, visual communication, and voice. These themes run through different contributions to this issue of *The Learner Development Journal*. They are, then, already being taken up in understanding the multilingual turn for learner development. From another vantage point, that of practitioner-researchers as social actors, reviewing *Researching Multilingualism: Critical and Ethnographic Perspectives* has helped us start to grasp new, more complex ways of exploring the changing multilingual social worlds that we and our learners are part of. We have also become more informed about doing multilingualism research in a socially engaged way. Here, new collaborations have started taking shape for future projects. We would like to express our appreciation to the editors and contributors of *Researching Multilingualism: Critical and Ethnographic Perspectives* for their stimulating work. We warmly recommend this volume to readers of *The Learner Development Journal*.

Author Bios

Andy Barfield teaches in the Faculty of Law at Chuo University, Tokyo, where he helps to coordinate an English curriculum in which students do self-directed research projects into social, political, legal, and global issues. His current research interests include multilingual issues in society, critical literacy, and fieldwork.

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Review Process

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