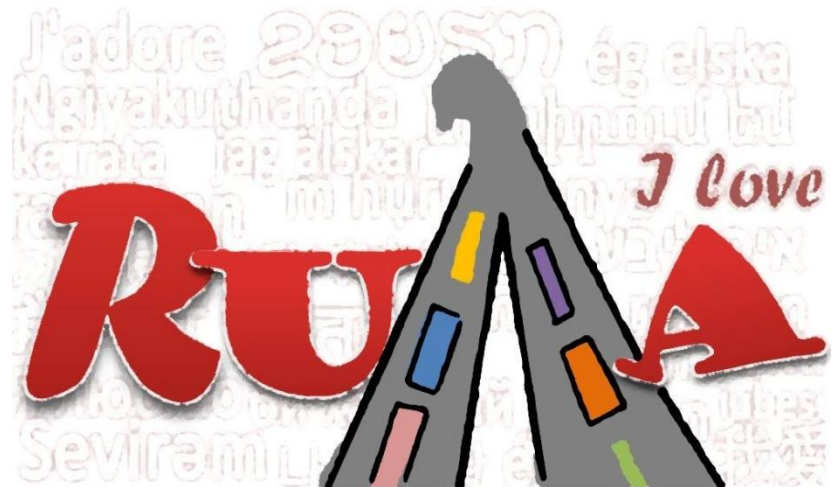
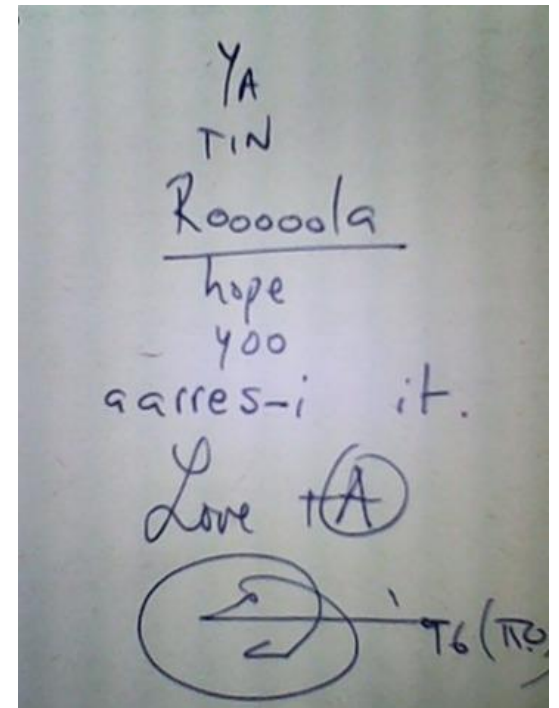


Researching the insight of bilinguals into translanguaging

Roula Tsokalidou



- This is a translingual presentation
- What do we mean by translanguaging ή διαγλωσσικότητα?



Διαγλωσσικότητα/Translanguaging

- It was 'coined as a Welsh word 'trawsieithu' by Cen Williams and a colleague of his (Dafydd Whittall) during an in-service course for deputy headteachers in Llandudno (North Wales) and it was later translated into English as 'translinguifying' but then changed to 'translanguaging' following a conversation between Cen Williams and Colin Baker'.

- ‘Translanguaging’ came to mean the process whereby one language is used in order to reinforce the other with the aim to increase understanding and in order to augment the pupils’ ability in both languages (Williams, 2002:40).

Listen:

my father speaks Urdu,
language of dancing peacocks,
rosewater fountains –
even its curses are beautiful.

He speaks Hindi,
suave and melodic,
earthy Punjabi,
salty-rich as saag paneer,
coastal Swahili laced with Arabic.
He speaks Gujarati,
solid ancestral pride.

Five languages,
five different worlds.
Yet English
shrinks
him
down
before white men

- Ofelia García (2009a, 2009b) extended the term ‘translanguaging’ to mean more than the pedagogic variation of linguistic input and output.
- García treats ‘translanguaging’ as a strategy that bilinguals use to make meaning, shape their experiences, gain understanding and knowledge, and make sense of their bilingual worlds through the everyday use of two (or more) languages. García proposed the definition of ‘translanguaging’ as “a powerful mechanism to construct understandings, to include others, and to mediate understandings across language groups” (García, 2009a:307-308).

- The proposed approach to translanguaging (or TL for short) seems to be in line with an approach to bilingualism as proposed by Brutt-Griffler & Varghese (2004: 94), according to which ‘Bilinguals remind us that linguistic space is rather a continuum of Language (...) it is not only languages that cohabit in the same space but (...) also an accompanying process of (...) ‘mixing of cultures and world views’ that is impenetrable to some, troubling to others’.
- Ο γλωσσικός χώρος αποτελεί μάλλον ένα συνεχές και για τα δίγλωσσα άτομα δεν είναι μόνο οι γλώσσες, οι οποίες συγκατοικούν στον ίδιο γλωσσικό χώρο, αλλά ένα μίγμα από κουλτούρες και οπτικές γωνίες’ (Brutt-Griffler & Varghese, 2004).

- Η διαγλωσσικότητα στον βαθμό που δεν περιορίζεται σε γλωσσικές δομές, μπορεί να περιλαμβάνει εξίσου ποικίλες προσεγγίσεις και αξιακά σχήματα, τα οποία μπορεί να έχουν την αφετηρία ή καταγωγή τους σε κάποια 'ονοματισμένη γλώσσα' ή κοινότητα, αλλά η δυναμική και η ιδιαίτερη σημασία τους αγγίζει, επηρεάζει και διαπερνά ολόκληρο το φάσμα των επικοινωνιακών μας δυνατοτήτων.

- In other words, according to the above approach, the fusion of different views and cultures plays a significant role in understanding bilingualism, and, at the same time, the traditional distinction of autonomous languages is abandoned as emphasis is given to the existence of a linguistic continuum.

- A research project which took place in primary schools in Volos (Tsokalidou, 2005) shows that children of non-Greek origin are described as ‘αλλόγλωσσα’, even though the majority either already speak Greek or are in the process of learning it, along with the home language or languages. The use of the adjective αλλόγλωσσα’ not only does it not correspond to the linguistic behaviour and reality of the children with two or more available linguistic (and cultural) pools, but it can lead to their marginalisation within and beyond the school setting.

‘Αλλόγλωσσο’ παιδί

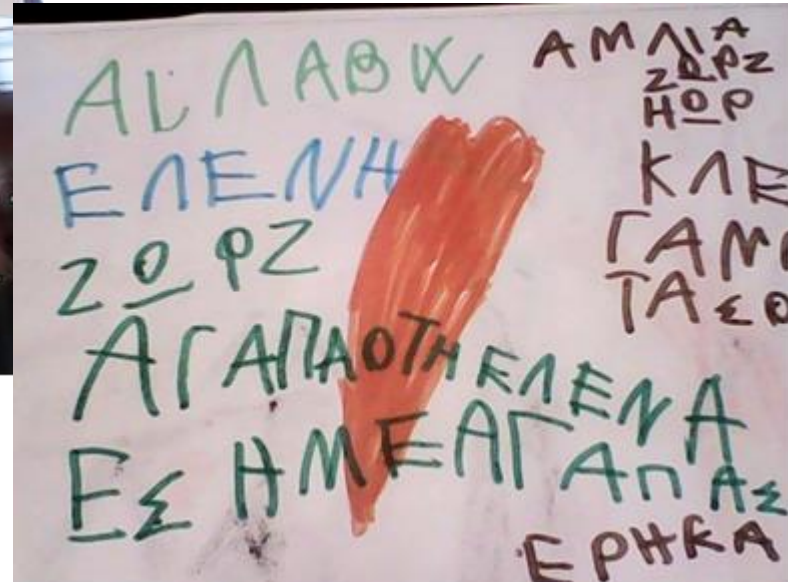
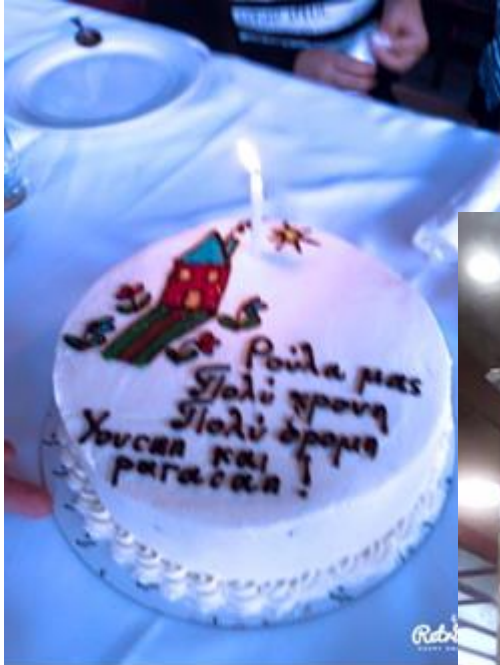
- «Η μαμά μου μεγάλωσε στη Γεωργία. Δεν είναι ακριβώς από τη Γεωργία. Εκεί υπάρχουν πολλά χωριά που μιλάνε ελληνικά. Ας πούμε, η γιαγιά μου δεν έχει έρθει ποτέ Ελλάδα και μιλάει ελληνικά, κάποια με διάλεκτο. Ο μπαμπάς μου μιλάει ρωσικά, αλλά ο μπαμπάς του ελληνικά. Η μαμά μου μιλάει κι αυτή ρωσικά, αλλά και τουρκικά. Η γιαγιά μου (από τη μεριά της μαμάς) μιλάει ελληνικά και ο παππούς ρωσικά και ελληνικά. Η γιαγιά είναι φιλόλογος και ο παππούς ιστορικός. Η γιαγιά με τη μαμά μου μιλάνε ρωσικά και τουρκικά». (Νίκος από τη Ρωσία)
- (Koutsogiannis & Tsokalidou, 2013)

Η διαγλωσσικότητα και τα κείμενα ταυτότητας

- According to Cummins & Early (2011: 3), identity texts act as mirrors reflecting back students' identities and various aspects in a positive light. Identity texts help children relate the new knowledge acquired at school to the already available knowledge, develop their imaginative and multilingual skills, and also to better understand the relation between the school language and their home language. Since 2009 the multilingual journal Polydromo, published in Greece by 'Polydromo' Group (Tsokalidou, 2015) has published numerous children's identity texts with the aim of providing a source of inspiration and a resource for educational initiatives in modern multilingual classrooms.

- Τα κείμενα ταυτότητας ή οι προσωπικές αφηγήσεις (Kourtis-Kazoullis, 2011) ατόμων που βιώνουν την επαφή των γλωσσών και των πολιτισμών μπορούν να αποτελέσουν ένα ισχυρό μέσο προσέγγισης θεωρητικών ζητημάτων όπως αυτό της διαγλωσσικότητας, διευρύνοντας το φάσμα των επιμέρους θεμάτων που θέτει η επιστημονική κοινότητα

Παραδείγματα Διαγλωσσικότητας



- The research findings presented here come from bilinguals living in different countries, who are all friends of the researcher/writer so there is mutual trust and openness connecting each participant with the researcher.
- These are important conditions for the collection of valid data.

- Through the interviews the participants' ideas, understanding and approaches to the concept and practice of translanguaging are investigated and issues of language and culture contact are discussed.



The research sample or the protagonists

Name (age)/quote	Country of origin	Country of living	Linguistic universe
Mary, f., 44 "I have personally felt that I don't belong to any country – Australians don't view me as Australians and Greeks don't view me as Greek and yet we are an untapped source"	Greece	Australia	English (dominant), Greek, French, Italian
Stacey-Frida, f., 51 "..it has often meant that I was never sure which 'world' I belonged to or which cultural identity, however it has also been enriching as my life has never been one dimensional"	Greece	Australia	Greek, English
Devika, f., 50 "TL is a fascinating gateway, a shift in thinking that takes place instinctively when I am trying to understand and communicate with people"	Sri Lanka Australia	Australia Sri Lanka	English as her first language, French well, some Italian and Spanish and also some Korean and Sinhala through teaching.

<p>Valbona, f., 45 “Νιώθω ότι μέσα από τη διγλωσσία, η δύναμη της σκέψης μου είναι τεράστια”</p>	<p>Albania</p>	<p>Greece</p>	<p>Albanian, English Greek,</p>
<p>Stacey, f., 26 “..most importantly, I have earned <u>lifelong friends</u> and invaluable memories!”</p>	<p>Greece</p>	<p>Canada</p>	<p>Greek, English, French, Italian, some Arabic, some Hebrew, some bonds with Turkish</p>
<p>Nina, f., 32 “The negative sides are mostly the feeling of not belonging to one place, the confusion of what can be called home, and the feeling of being a stranger in both places”</p>	<p>Lebanon</p>	<p>Germany</p>	<p>Arabic, French, English, German</p>
<p>Kathy, f., 39 “pancakes for breakfast one day, zaatar and labneh another, bread and butter and jam another”</p>	<p>Lebanon</p>	<p>USA, France, Dubai</p>	<p>English, (Lebanese), Spanish Arabic French,</p>

<p>Max, m., 68 “If you provide this “freedom of speech” you will have many more “teachable moments” in your classes”</p>	Greece	Australia	Greek, English, French
<p>Simon, m., 55 “when the two of us are together, many Thais assume that my daughter is not a Thai and this can create semi-awkward situations, such as Thais trying to speak to us in broken Thai.”</p>	Australia	Thailand	English, Thai, Greek, Khmer
<p>Badal, m., 57 “TL occurs but only from one direction, i.e. the speakers of non-state native languages try to speak their mother-tongue studded with words from the dominating state language to demonstrate that they are literate and cultured”</p>	Pakistan (Baluchistan)	Italy	Balochi, English, Urdu, Italian
<p>Nick, m., 51 “Living translingually means having different cultural insights.”</p>	Greece	Australia	Greek, English,
<p>Albert, m., 22 “Something as small as rewriting a sentence in a different language so that it carries the same tone and message can actually provide a big lesson in how culture affects meaning as well as grammar”</p>	Lebanon	Australia	English, (Lebanese) Arabic

The issues raised

- The questions that the participants were asked to answer, apart from those concerning their life details, were:
- 1. Translanguaging is the process whereby people combine and express the ways in which they make meaning of the linguistic and cultural worlds they inhabit. This can happen through the synthesis of linguistic, semantic or pragmatic elements, that is languages, meanings and values. **What does TL mean to you?**
- 2. **What has it meant to you to live in between worlds? (positive/negative aspects)**
- 3. **Can you provide some examples of such combinations from your own lives?**
- 4. **Do you play language games with friends and family? Give some examples.**
- 5. **Do you switch between languages? When, why? Provide some examples.**
- 6. **How can the concept or practice of TL benefit your monolingual friends?**

- For those involved in education, some extra questions they had to answer were:
- **7. How do you think that such a process can benefit your students? In what ways?**
- (use of trigger words, culturally specific terms, etc)
- **8. How can the concept or practice of TL benefit your monolingual students?**
- **9. Think about ways in which TL can be applied in a class?**
- **10. What could it achieve for your bilingual students?**
- **11. What could it achieve for your monolingual students?**

- In this presentation we will focus on the first three issues: what TL means for our protagonists, what it has meant for them to live between different worlds and if they have examples from their own lives.
- We will look at the issues raised by four female and three male participants, namely Mary, Stacey-Frida, Devika, Kathy, Max, Albert and Badal.

Findings-The protagonists' stories

- **Mary**, 44 years old, who studied linguistics and works as a Community Development & Strategic Planner for Age-friendly Cities & Communities (World Health Organisation framework) for a Local Government Area and has only spent 4 months of her life outside Australia, in Greece, when she was 6-7 years old, said:
- *Translanguaging for me would be the use of more than one language at any time or simultaneously to express oneself (opinions/values) and also to communicate something which the user may or may not be aware of. But it may also include other aspects like **accent/dialect, non-verbal communication that is culturally-specific**. For example, I use my hands a lot when I speak and am constantly told about it and **how “Greek/Wog” that is**, but I am unaware I do that and question whether that’s a translanguaging outcome or a personal preference. But conversely, I don’t like it that there is **a group of second generation born Greek-Australians who speak English with an accent (despite being born here) – as a linguist I understand it as part of group membership but as a lay person I do not like it & feel it creates an inferior perception of the person.***

Mary's life in between

- *My personal view is that more work needs to be done on the children of migrants – not only from a linguistics point of view- but also from a sociological and anthropological perspective. I have personally felt that I don't belong to any country – Australians don't view me as Australians and Greeks don't view me as Greek and yet we are an untapped source. So psychologically you feel displaced in a very different sense to the migrant's/refugee's experience.*
- *But on the flip side of the above, I have felt so blessed and privileged that I grew up bilingually and within a home that practised a different culture to the dominant one as this assisted with my lateral thinking, my appreciation for languages in general, expression, communication, culture and may have even fostered this desire for learning (or, it could be something particular to me).*

- *I constantly get asked “what are ya?” I reply Australian – I was born here, educated here, paid taxes here, and all my contributions have been to this country but they do not see me as Australian. But I think it is the way they ask. If they asked me what is your cultural/familial background, I would feel more comfortable.*
- *I also grew up being called wog (& Australia likes to say that it’s not a racist country but it is)*
- *And whenever a Greek-related crime/accident occurs in Australia, they will say that one of my relatives or my kind was involved with it as if we are all related to each other.*

- There is also an assumption made that if you are Greek that you speak impeccable Greek in Australia and the truth is that this is not the case anymore (which isn't necessarily a bad thing but it is frustrating that the Greek input lessons as you grow older and you don't have opportunities to practise it anymore and your eloquence and ability declines).
- But in recent times, having been involved in a class that has recent Greeks from a younger age coming to Australia (potentially due to the economic crisis in Greece) their attitude towards us and when we speak Greek to them is quite hostile....not sure why and whether this is more a personality issue but it's like they don't even want you to speak Greek to them for whatever reason.

- *But then the flipside is that despite, the general global attitude regarding the French and their attitude towards their language, the French people have always been so appreciative and complimentary of my French when I speak to them and ask me in what part of France I come from so they are shocked when I tell them I'm Australian. So I feel more welcomed by French speakers than I do with Greek speakers which sometimes makes me sad considering that Greek was the first language I spoke despite being born in Australia.*

- Για τη Μαίρη, η δεύτερη μεταναστευτική γενιά έχει ιδιαίτερο ενδιαφέρον, όχι μόνο γλωσσολογικά αλλά κοινωνιολογικά και ανθρωπολογικά. Χαρακτηριστικά το γεγονός ότι η γενιά αυτή δε θεωρείται ούτε Αυστραλιανή ούτε ελληνική, από τα μέλη των επιμέρους κυρίαρχων ομάδων, την καθιστά μία ειδική περίπτωση, 'an untapped source', μία ομάδα ανθρώπων που χαρακτηρίζονται από την αδυναμία να ανήκουν σε ένα μέρος με διαφορετικό τρόπο από αυτό των μεταναστών/ριών και προσφύγων.
- Ταυτόχρονα, όμως, στην περιγραφή της για τις παραμέτρους της διαγλωσσικότητας και της ταυτότητας, η Μαίρη χρησιμοποιεί τις λέξεις 'blessed' ή ευλογημένη και 'privileged', δηλαδή σε προνομιακή θέση, παρόλο που μεγαλώνοντας την αποκαλούσαν 'wog' και ακόμη μπορεί να την ρωτήσουν 'τι είσαι;' εννοώντας την καταγωγή της, ενώ αν τη ρωτούσαν 'ποιο είναι το οικογενειακό/πολιτισμικό σου υπόβαθρο ή καταγωγή' θα ένιωθε πιο άνετα

- Οι συναισθηματικοί δεσμοί της με την ελληνική γλώσσα την κάνουν να στενοχωριέται όταν εισπράττει απόρριψη από τα άτομα ελληνικής καταγωγής. Αντίθετα, ως ομιλήτρια της γαλλικής γλώσσας εισπράττει αποδοχή και περηφάνεια.

Stacey-Frida's story

- Stacey-Frida, 51, a psychotherapist born in Greece, who has lived in Australia since she was 1 year old, had to say the following on the meaning of translanguaging:
- *It has meant different things at different stages of my life, at times positive and at times negative, it has often meant that I was never sure which 'world' I belonged to or which cultural identity, however it has also been enriching as my life has never been one dimensional.*

- On the questions regarding life between different worlds, Stacey-Frida replied:
- *At times I felt I belonged nowhere and was not really part of either cultural and linguistic domain. It has meant that I never felt part of any mainstream society and that I was always the outsider. When I visited Greece, I did not feel 'Greek' as I did not have a competent command of the language, I did not share the dominant religion and I had very different values. On the other hand, Australian society defined me as different throughout my childhood, so I grew believing I was not really a good fit with this society either.*
- *This has meant that I have over the years become comfortable with feeling like I don't fit in anywhere and actually liking being different and seeing difference as a positive thing.*

- Η Στέισυ-Φρίντα φαίνεται να συμφωνεί με τη Μαίρη σχετικά με την έλλειψη αισθήματος του ανήκειν τόσο στη μία όσο και στην άλλη πραγματικότητα αλλά εντέλει είναι σε θέση να δει περισσότερο τη θετική πλευρά της διαφορετικότητάς της.

Devika's story

- Devika, 50, born in Sri Lanka, raised in Australia, who is an academic, a teacher of English Literature and Language, an editor and reviewer, a journalist and a creative writer, has lived in India, England, Ireland and Sri Lanka, and also travelled extensively, in Europe, (including Iceland), Asia and South America:
- *Translanguaging is a fascinating gateway, a shift in thinking that takes place instinctively when I am trying to understand and communicate with people.*

- On the questions regarding life between different worlds, Devika replied:
- *It is sometimes exhausting to try to navigate cross-currents in communication. It is frustrating because other cultures have different modes of discourse and different emphases and approaches. I prefer direct communication, and having to express ideas in polite and ornate ways is time-consuming. When I am not tired or drained, I love matching wits and communication styles!*
- *I love feeling like a citizen of the world! I love discerning people's intentions from their facial expressions, gestures and body language, and the context of our conversation.*

- *I currently live in Sri Lanka, where English is spoken by an elite expatriate group, who have been educated in International Schools or abroad. Dealing with the Sinhalese-speaking majority is fraught with opportunities for misunderstanding. I have to be patient, and keep my words simple and clear. My tone must not be subtle or ambiguous, as the words may not be familiar to them, so the tone of my voice and my facial expressions are bigger clues to them than the diction.*

- Η Ντέβικα χαρακτηρίζει τη διαγλωσσικότητα ως μία συναρπαστική πύλη (gateway), μια ενστικτώδης μετατόπιση στη σκέψη όταν επιχειρούμε να κατανοήσουμε και να επικοινωνήσουμε με διαφορετικούς ανθρώπους. Σχετικά με τη ζωή της ανάμεσα σε διαφορετικά πολιτισμικά και γλωσσικά περιβάλλοντα, η Ντέβικα εκφράζει τη ματαίωση και εξάντληση που νιώθει όταν πρέπει να διασχίσει αντίθετα ρεύματα στην επικοινωνία (cross-currents in communication), λόγω των διαφορετικών προσεγγίσεων που μπορεί να οδηγήσουν σε παρεξηγήσεις. Παρόλα αυτά η ίδια της νιώθει πολίτης του κόσμου και ικανή να διακρίνει διαφορετικά επίπεδα ύφους, εκφράσεις και επικοινωνιακά σύμβολα.

- Valbona, 45, a language teacher from Albania, who has lived in Greece since she was 23 years old, and has been involved in the Association of Albanian Immigrants and the NGO Arsis, said:
- *TL gives me the advantages to make my life easier. It means the easiness I feel during my ordinary oral actions and the one I feel when I am fully understandable from my environment. Οι μονόγλωσσοι Αλβανοί μου λένε ότι έχω ελληνική προφορά στα αλβανικά, ενώ οι δίγλωσσοι Ελληνο-Αλβανοί ούτε που το αντιλαμβάνονται*
- On the questions regarding life between different worlds, Valbona replied:
- *Το μόνο αρνητικό είναι που στην αρχή δεν είχα μεγάλο φάσμα γνωριμιών και δραστηριοτήτων. Θεωρώ πλούτο και τεράστια ευκαιρία (τη μετανάστευση) και μπορώ/θέλω να το ξανακάνω.*

- Στη καθημερινότητα, αλλά και στη δουλειά μου συνδυάζω αρκετά στοιχεία π.χ. συνδυάζω και τις τρεις γλώσσες που γνωρίζω αφού εκτός των ελληνόφωνων και αγγλόφωνων συναδέλφων συνεργάζομαι με Αλβανούς μετανάστες, πρόσφυγες που δεν γνωρίζουν ακόμα ελληνικά ή αγγλικά. Ακόμα και τη γλώσσα του σώματος θεωρώ ότι τη χρησιμοποιώ αποτελεσματικότερα. Μου είναι ευκολότερο από άλλους συναδέλφους να αντιλαμβάνομαι κάποιες καταστάσεις των μεταναστών και προσφύγων λόγω καταγωγής και εμπειριών.
- Επίσης, λόγω της φτώχειας μάθαμε στην Αλβανία να ζούμε λιτά και αυτό με βοηθάει πολύ να μην περάσω στην υπερκατανάλωση, αλλά και να φροντίζω να μειωθεί η σπατάλη, πχ. Οικονομία στο νερό, ηλεκτρικό ρεύμα, χαρτί, κλπ

- Valbona has a very positive attitude to translanguaging and life in between languages and cultures, as she communicates more easily with people from a wide range of cultural backgrounds and she claims to be able to combine all three languages (Greek, Albanian and English), as well as body language, in ways that facilitate communication. Moreover, her own life experiences coming from Albania have made her more aware of the need not to overconsume and understand people in need. The only negative aspect that she could recount was the fact that for her migration into another country initially deprived her of contacts and a wide range of activities. All in all, for Valbona migration means wealth and a wonderful opportunity. She is ready to repeat it and discover another, a third country.

Kathy's story

- Kathy, 39, a Lebanese woman, a personal development coach, educator, researcher and writer, who has lived in the USA where she studied at the University, then in France, where she did her PhD and now lives in Dubai with her family, said:
- *In Lebanon we all grow up mixing all three languages together (referring to Arabic, English and French). That's the first thing that comes to mind.*
- For Kathy living in between different languages and cultures means that she is "*adaptable and flexible, love understanding so many different cultures*" and that she is comfortable anywhere.

- On the other side, she believes that:

It can get lonely because we are exposed to a lot more and therefore feel like we know more. Also feel like few people really 'get' us and we are always juggling what we love. So pancakes for breakfast one day, zaatar and labneh another, bread and butter and jam anotherthat's just a silly example of how much more choice and range we end up having in our repertoire. I wonder if it makes us have a higher need for variety and choice as we get older?

- Η Κάθου δηλώνει ότι η διαγλωσσικότητα είναι στην πραγματικότητα ο τρόπος που μεγάλωσε κι η ίδια της στον Λίβανο, χρησιμοποιώντας ταυτόχρονα διαφορετικές γλώσσες για να επικοινωνήσει, ενώ, λόγω της δι/πολυγλωσσίας της, νιώθει ευπροσάρμοστη, ευέλικτη και άνετα όπου κι αν βρίσκεται. Από την άλλη πλευρά όμως, δηλώνει ότι λίγοι άνθρωποι μπορούν να καταλάβουν καλά τα δί/πολύγλωσσα άτομα, ενώ συχνά απαιτείται ένα είδος ταχυδακτυλουργίας (juggling) για να κρατηθούν όλα όσα αγαπάει.
- Η συνάντηση γλωσσών και πολιτισμών που χαρακτηρίζει τη ζωή της μεταφράζεται σε διαφορετικούς τρόπους ζωής όπως ευρωπαϊκό πρωινό τη μία μέρα, αμερικάνικο την άλλη και λιβανέζικο την τρίτη. Η ποικιλία των επιλογών φαίνεται να είναι πολύ σημαντικό στοιχείο για τη ζωή της Κάθου.

Max's story

- Max, 68, an Arts teacher and drama specialist, born and raised in Australia, of a Greek background, who speaks English, Greek, French and learned Latin in high school, who lived for a year in Greece and travelled to various countries, said about TL:
- *Before coming here no idea but I understand it as the capability to shift modes of expression.*

- *A dramatic text is really a “LINGUISTIC STRATEGY” ie words are selected with a specific purpose, for a specific intention and with a desired effect or impact in mind; this represents the literary craft of the playwright. We do the same when we speak; at times it may seem that we speak purposelessly, with no reason for it other than to speak. However, even that apparent “idleness” is an “intention”.*
- *Most times we speak to communicate an idea and this requires the critical selection of words as concepts and ideas along with the “assembly” of those words in to a coherent and meaningful shape that is recognizable for the listener(s). In theatre there is also the use of “proxemics” or the “language” of spatial shaping and relationships to indicate the nature of relationships on stage.*
- *Often when we speak, we actually combine many of these “codes” such as when we demonstrate an action to another in a story or recall of events, we use gestures, we modulate our voices to demonstrate how another was speaking or reacting, we change facial expression to communicate how a person was expressing themselves. And so on; we “dramatise”. Culturally, we embody and employ many devices when communicating.*

- *“Eho yiayia and we go the church on Sundays. My patera takes us after to a pizza place na fame.” These students shift between language codes much as I can shift modes in Drama: we both also have a “narrative purpose” in doing this. In Drama it is all performative, students use different narratives modes or performative strategies to present a story. For example, when dramatizing a Japanese myth they employ mime, spoken word, props, movement and aspects of Jap. Theatre to tell the story, ie to demonstrate he premises of the text and its purpose. ... is this an example of TL in the “language” of theatre?*

- Positive: *It means cultural enrichment. But it doesn't just happen, people come into contact with cultures but they only "surf", often with no depth. If I can extend the analogy, they don't dive deeper into the major currents that are driving that culture and for what reasons it has persisted, perpetuated and also how it has permutated across time into an ever evolving "organism". Culture is not static.*
- Negative: *archaic and staid views in life and contemporary issues and relationships. Much of "traditional" discourse is not informed but rather based on "urban myths" and "eternal values". Thus, little shifts in terms of perspectives and understanding and acceptance. Does this make some cultures "museum pieces"? Then again, the tourism industry thrives on the "unique" experiencing of cultures that seem "frozen" in time.*

A story within Max's story

- *Well, I recall my brother's funeral; it was not the "traditional orthodox' funeral. Firstly, he wished the service to be conducted in a Church of England church. That is OK as the Anglicans and the Orthodox see eye to eye on many canonical tenets. So, everyone attended, including the elderly (and mostly widowed) aunties. Then it was announced that his burial would be a private affair wherein only his immediate family would attend as he was to be cremated. This is anathema in the Orthodox faith, and furthermore, a Greek funeral is a huge social event which consolidates everyone and the extended family members through common grief and respect. So, the extended family was "locked out" of the ritual and also condemned the cremation. The aunties all wailed in the Church when this was announced as if all hell would break loose. I understood totally where they were coming from but I also was silently critical of their lack of acceptance. The "debate" continued outside the church.*

- Για τη ζωή ανάμεσα σε διαφορετικές γλώσσες και πολιτισμούς, ο Μαξ θεωρεί ότι στα θετικά σημεία ανήκουν ο πολιτισμικός πλούτος, ειδικότερα όταν τα δίγλωσσα άτομα έχουν τη διάθεση να εμβαθύνουν στις κουλτούρες και να μην περνάν μόνο από την επιφάνειά τους ('surf' όπως λέει ο ίδιος). Ταυτόχρονα όμως ο Μαξ τονίζει τη μη στατική φύση των πολιτισμών, επικρίνοντας τον λόγο της παράδοσης που συχνά βασίζεται σε 'αστικούς μύθους' και 'αιώνιες αξίες' που καθιστούν τους πολιτισμούς εκθέματα μουσείων αναλλοίωτα στον χρόνο. Ως παράδειγμα της ανάγκης των στοιχείων των πολιτισμών να αναθεωρούνται, για να είναι σε θέση να εκφράσουν τις νέες ανάγκες των μελών τους που ανήκουν σε αυτές, ο Μαξ παραθέτει το γεγονός της κηδείας του αδερφού του.

Albert's story

- Albert, 22, an engineering student of a Lebanese descent who has been born and raised in Australia, speaks English and Arabic (at home) and said about the issue of TL and life in between different worlds:
- *It's difficult to give translanguaging meaning, because I've never known it any other way. Growing up it was a means of communicating to relatives overseas. Later it helped me understand certain things about how my friends communicated in different languages to their family.*

- *Oddly enough the greatest impact came out in the way I speak to the parents of friends Growing up I spoke Arabic almost exclusively to elders, because cousins preferred using me as a subject to practice their English. So Arabic was almost always spoken with extra politeness and respect. It's difficult to explain but that tone, and style of speaking comes out when I speak to elders and higher ups, even though it's in English. It was only after learning the concept of translanguaging that I've been conscious of why I do this.*

- *For most of my life I considered falling back to English when I got stuck on an Arabic word or expression, to be a weakness or reflection of poor Arabic vocabulary. I still do - but after having translanguaging explained to me, I've starting making a conscious effort to learn/notice things about both Arabic and English beyond just the vocabulary.*

- *One main positive is the large amount of common ground I have with friends/associates with ethnic families. Their cultural behaviors may be different, but **we adapt to each other's cultural responsibilities** significantly better than friends with parents born in Australia. This can sometimes make relationships with those who can't understand and adapt to those responsibilities, difficult.*
- *There's also being able to see and compare the best and worst of the different cultures. Some things seem crazy to me because I have seen it done a different way, and this can apply in either direction. Disagreements can form with my parents because their way seems less practical in Australian culture, but at the same time there are plenty of things considered fine in Australian culture that I consider myself fortunate for being discouraged from doing.*

- *I think it's great that I'm at least aware of different ways of doing things and can pick and choose with minimal conflict. Though it does make me so much aware of when someone picks an element of one culture and it causes a lot of friction with the other. I know plenty of second (and first too) generation immigrants who have this problem.*

- Ο Άλμπερτ κάνει πολλές ενδιαφέρουσες παρατηρήσεις σχετικά με το πώς βιώνει τη διαγλωσσικότητα. Μία από αυτές έχει να κάνει με τη χρήση του της αραβικής γλώσσας, η οποία συνδέεται για τον ίδιο με την οικογένεια και, ειδικότερα, με μεγαλύτερους συγγενείς, στους οποίους ένιωθε την υποχρέωση να μιλάει πιο ευγενικά. Αυτή την ευγένεια στην επικοινωνία με μεγαλύτερους θεωρεί ότι την μεταφέρει (μέσω της σχέσης του με την αραβική) και στις επικοινωνιακές περιστάσεις με μεγαλύτερους/ες συνομιλητές/ριες που πραγματώνονται στα αγγλικά. Η μεταφορά υφολογικών συμβάσεων από τη μία γλώσσα στην άλλη αποτελεί για τον Άλμπερτ παράδειγμα διαγλωσσικότητας που μπόρεσε να κατανοήσει όταν άκουσε για τον συγκεκριμένο όρο ('It was only after learning the concept of translanguaging that I've been conscious of why I do this').

- Ένα σημαντικό πλεονέκτημα που βιώνει ο Άλμπερτ σχετικά με τη ζωή του ανάμεσα σε διαφορετικές γλώσσες είναι η δυνατότητά του να προσαρμόζεται στις πολιτισμικές συμβάσεις και ευθύνες, όπως τις χαρακτηρίζει ('cultural responsibilities'), των φίλων του, παρόλο που αυτοί προέρχονται από διαφορετικά γλωσσο-πολιτισμικά περιβάλλοντα. Η επιλογή στοιχείων από διαφορετικούς πολιτισμούς μπορεί να προκαλέσει συγκρούσεις, ειδικά ανάμεσα στις διαφορετικές μεταναστευτικές γενιές, αλλά ο Άλμπερτ θεωρεί μεγάλο πλεονέκτημα τη δυνατότητα να έχει υπόψη του και άλλους τρόπους συμπεριφοράς λόγω της καταγωγής του.

Badal's story

- Badal, 57, who is a University teacher, says that 'the languages that I speak but especially Urdu, English and Italian. Balochi and Urdu when I am in Balochistan, Urdu when I am outside Balochistan but still in Pakistan where Urdu, a non-native language which was brought from India and imposed upon the natives of the newly created country of Pakistan for the Muslims of India, and English when I am travelling abroad. Of course, Italian when I am in Italy.

- *I believe that TL is allowed in societies where languages have equal rights and status. In my part of the world, there are superior languages and inferior languages. Superior languages are those which are patronized by the state and state machinery while inferior and downgraded languages are those which are spoken by people/ethnic groups/communities, etc. who have no position or a say in state affairs. Even their vote is of no importance as they don't make a considerable number in the overall electoral count and make no decisive impact on any government at national level. As such, they themselves and their languages are taken as a symbol of backwardness, ignorance and underdeveloped resulting that they tend to imitate their rulers and masters. Here, **code switching or TL occurs but only from one direction, i.e. the speakers of non-state native languages try to speak their mother-tongue studded with words from the dominating state language to demonstrate that they are literate and cultured.***

- *The dominating ethnic and linguistic groups, on their part, never try to express anything in the marginalized language to keep maintain the superiority symbol of their language. However, this is not limited to the third world and/or multi-lingual states but also to the developed Western world where **some dialects are marked as backward and rustic** and any expression in those languages produces some sort of a nauseating effect on the listener. For example, this can be seen very clearly in Naples in Italy where the Neapolitan dialect, declared as a heritage of humanity by the UNESCO for its peculiar features, is seen as **a symbol of backwardness by the speakers of standard Italian which is used in schools and media, and, as such, even literate Neapolitans try to avoid communicating in their native dialect to not give the impression that they are from the low strata of social scale.***

- On the topic of living between different languages and cultures, Badal said:
- *It has been a tough challenge. I have felt that **I don't belong to either of the worlds**: now, after spending 32 years out of my country, I feel myself an outsider in my country of origin and a visitor, while in my host country I also feel that I don't belong here and am an outsider and intruder. There is a term in the Arabic world but also in the world of Iranian speaking languages, such as in Iran, Afghanistan, Tajikistan, etc. which is gharībī. It basically means being a poor (gharīb) but it is the term used for a foreigner. **This term means that when one is out of his land, he is gharīb, a poor, helpless, unprotected, and so on.***

- Ο Μπάνταλ από το Πακιστάν και, ειδικότερα από το Βαλουχιστάν, προσεγγίζει το θέμα της διαγλωσσικότητας μέσα από την οπτική της επαφής γλωσσών που έχουν διαφορετική κοινωνικο-πολιτική θέση, διακριτά δικαιώματα και άνιση πρόσβαση στον δημόσιο χώρο. Η πολιτική κατάσταση στη χώρα προέλευσής του, το Πακιστάν, ήταν τέτοια που έχει οδηγήσει στην κυριαρχία της γλώσσας Ούρντου ως της κυρίαρχης γλώσσας του κράτους και όλες οι γλώσσες των επιμέρους εθνοτικών κοινοτήτων έχουν δευτερεύουσα θέση, λειτουργούν στο περιθώριο της κοινωνίας και συνάδουν με μια περιφερειακή και οπισθοδρομική ταυτότητα. Την ίδια στιγμή, όμως, ο Μπάνταλ αναγνωρίζει, μέσα από τη διδακτική του εμπειρία, τη δύναμη της διαγλωσσικότητας να κερδίσει το ενδιαφέρον των φοιτητών/ριών μέσα από αναφορές σε εξωτικά πολιτισμικά στοιχεία.

- Σχετικά με τη ζωή του ανάμεσα σε διαφορετικούς πολιτισμούς και κόσμους, ο Μπάνταλ χρησιμοποιεί τον χαρακτηρισμό «σκληρή πρόκληση» ('a tough challenge'). Εξηγεί ότι, μετά από 32 χρόνια απουσίας, νιώθει ότι δεν ανήκει σε κανέναν κόσμο, ούτε σε αυτόν της πατρίδας καταγωγής του αλλά ούτε και στον άλλο της δεύτερης χώρας, όπου νιώθει ότι ξένος ('an outsider') και εισβολέας ('an intruder') και παραπέμπει στην αραβική λέξη 'gharib' που εκφράζει καλύτερα, σύμφωνα με τον ίδιο, το πώς νιώθει, δηλαδή 'ξένος', από άλλον τόπο, με τις συνδηλώσεις του 'φτωχός' ('poor'), 'αβοήθητος' ('helpless'), 'απροστάτευτος' ('unprotected'), κ.α.

Key words-concepts and the conclusions are yours


- Living languages and cultures,
- an untapped source, b
- eing called 'a wog',
- hostility, racism,
- a privilege, being an outsider,
- difference as positive,
- a fascinating gateway, exhausting, navigating cross currents,

- πλούτος, τεράστια ευκαιρία,
- flexibility, adaptability,
- loneliness, juggling,
- the embodiment of many modes of expression, dramatization, diving deeper into major cultural currents, cultures as frozen in time, museum pieces,
- adapting to cultural responsibilities,
- a political issue, unequal status of languages, feeling like a 'gharib', a stranger, poor and unprotected.

επίο

ΟΥΤΕ ΕΛΛΑΔΑ
ΟΥΤΕ ΑΛΒΑΝΙΑ ~~⊗~~
ΜΟΝΗ ΠΑΤΡΙΔΑ
ΤΑ ΠΑΙΔΙΚΑ ΜΑΣ ΧΡΟΝΙΑ

ΚΕ. ΠΙΝΤΟΡ
ΠΡΟΝΑ
79



"Never make fun of
someone who speaks
broken English. It means
they know another
language."

H. Jackson Brown, Jr.

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