

Translanguaging: new dimensions and possibilities in communication and language learning

Roula Tsokalidou



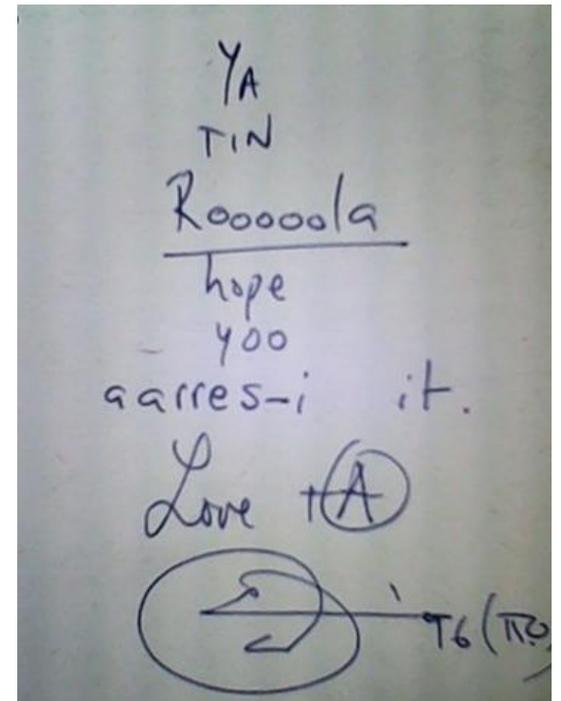
Themes

- Defining Translanguaging
- Related Terms
- Dimensions of Translanguaging
 - A. Linguistic-Creative-Communicative
 - B. Ideological-Sociopolitical
 - C. Educational
- Spaces of/for Translanguaging
 - I. Bi/Multilinguals' narratives/views/identity texts
 - II. Art work
 - III. Educators' initiatives

Translanguaging and educational prospects (Language Education for Refugees)

Definitions/Approaches

- What do we mean by translanguaging ή διαγλωσσικότητα?



Διαγλωσσικότητα/Translanguaging

- It was 'coined as a Welsh word 'trawsieithu' by Cen Williams
- It was later translated into English as 'translinguifying'
- Then changed to 'translanguaging' following a conversation between Cen Williams and Colin Baker'.

Approaches

- ‘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).

Approaches

- 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.
- ‘translanguaging’ is “a **powerful mechanism** to construct understandings, to include others, and to mediate understandings across language groups” (García, 2009a:307-308).

Related Terms

- **Synaesthesia**-a blend of senses (Kress, 2000 , Σκούρτου, 2002, Lvovich, 2012)
- **Polyglot synthesis** (Paradis, 1981)
- **Multiethnolects**: *through multiethnolects different minority groups express their reaction to a low social status and their collective attempt to upgrade it* (Clyne, 2000).

Related Terms

- **Superdiversity** (Blommaert & Rampton, 2012)

In a superdiverse context, communication is often realized cooperatively (Blommaert, 2010) as, in order for meaning to be shared, except for the basic interlocutors/protagonists in a communicative event, others often provide help and all those involved utilize the full range of their communicative competences.

Related Terms

- **‘Translanguaging space’**

An intense social experience and emotional investment. The individuals involved feel a strong sense of attachment to the space and they expect the psychological reward to be high’ (Li Wei, 2011)

Where our linguistic and other affiliations come together in order for communication to be realized

Dimensions

Translanguaging seems to have a variety of dimensions...a possible grouping:

- A. Linguistic-Creative-Communicative
- B. Ideological-Sociopolitical
- C. Educational

*All of the above can refer to **bi/multilingual and monolingual contexts***

*All of the above are **interrelated***



Spaces

Translanguaging can be found/studied in

- I. Bi/Multilinguals' narratives/views/identity texts
- II. Art work
- III. Educators' initiatives

*All of the above can refer to **bi/multilingual and monolingual contexts***

*All of the above are **interrelated***



A. Linguistic-Creative-Communicative Dimensions of TL

- **I. Bi/Multilinguals' narratives/views/identity texts**

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 (Cummins & Early, 2011).

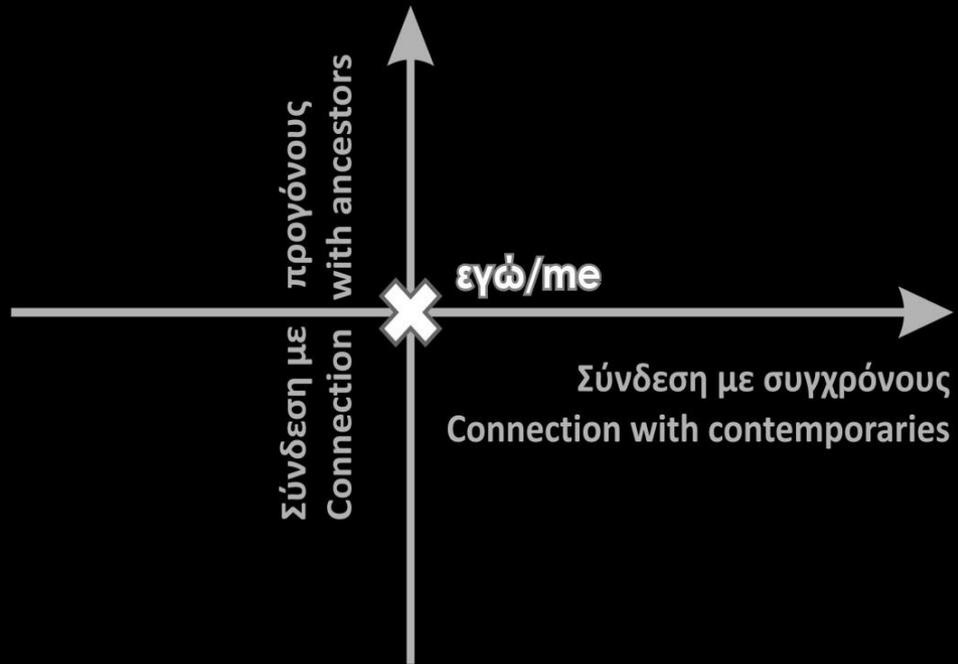
A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

- For bilinguals, what is blended or synthesized is not only linguistic systems but **cultural, social, historical, interactional and personal scripts** which forge networks and new realities that are expressed. In other words, *what is meant by language systems in these approaches is much broader than named languages* (Beaujour, 1989)

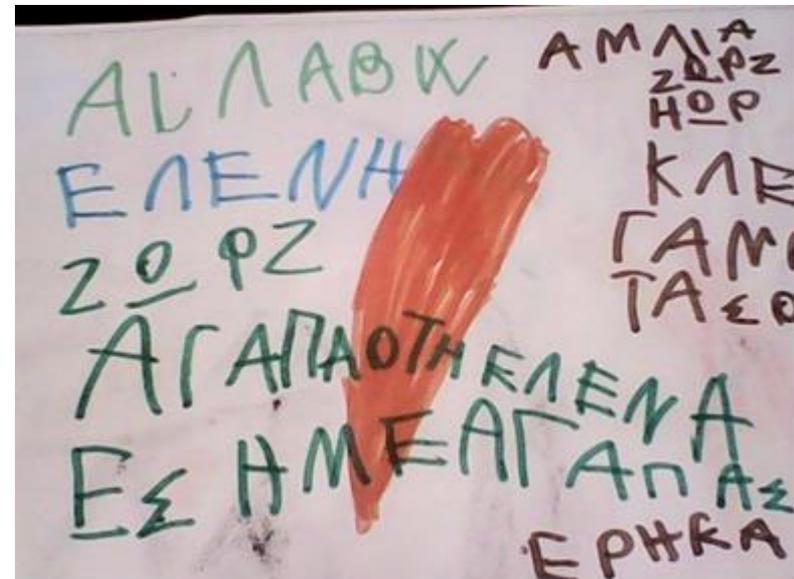
In order to speak for my childhood I have to translate. It is as if I were writing for someone else. The words don't fit because they are in English...The word 'boy' could not refer to him he is 'un garçon'..."

Οι άξονες της ταυτότητάς μας
The axes of our identity



- According to the above approach, **the fusion of different views and cultures** plays a significant role in understanding bi/multilingualism
- At the same time, the traditional distinction of autonomous languages is abandoned as emphasis is given to the existence of a **linguistic continuum**.

I have known for a while that theories should never be apart from experience, that we should unite these two fields in an effort tied to the nature of our mind, tied to the history of our kind...” (Adnan, 2016)



A. The protagonists

Devika, 50, (Australian) English, Sinhalese, French...

Valbona, 45, Albanian, Greek, English

Mary, 44, (Australian) English, Greek, French, Russian...

Gianna, 55, Greek, French, English, Russian

Kathy, 39, (American) English, Arabic, French

Stacey, 26, (Canadian) English, Greek, French, Italian...

Albert, 22, (Australian) English, Arabic

Nick, 52, (Australian) English, Greek, Turkish

Badal, 57, Balochi, English, Urdu, Italian...

Max, 68, (Australian) English, Greek, French

A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*TL is a **fascinating gateway**, a **shift** in thinking that takes place instinctively when I am trying to understand and communicate with people*
(Devika) (Tsokalidou, in press)



A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

“Νιώθω ότι μέσα από τη διγλωσσία, η δύναμη της σκέψης μου είναι τεράστια” (Valbona)

Επίσης δημιουργώ νέες αλβανικές εκφράσεις όπως “MË/TË VOLET” , δηλαδή «με/σε βολεύει». (Valbona)

(Tsokalidou, in press)

A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts- creative language games

*“What did one galah say to the other galah
(Australian bird): Ti kanis, nkala? (but nkala is
said with a dialect so it sounds like both kala and
galah)” (Mary)*

(Tsokalidou, in press)

A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts-creative language games

The "Alice Kopelis" theory



A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts- creative language games

We also had amongst our friendship circle the “Alice Kopelis” theory – this is essentially a play on the words of “oi alles kopeles” (meaning ‘the other girls’) and essentially refers to how Greek mothers of their own daughters are never good enough but the daughters of other mothers are better. It’s how we coped with the incessant criticism from parents.
(Mary)

(Tsokalidou, in press)

A. Linguistic-Creative-Communicative Dimensions of TL

II Art work

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. (Max)



A. Linguistic-Creative-Communicative Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

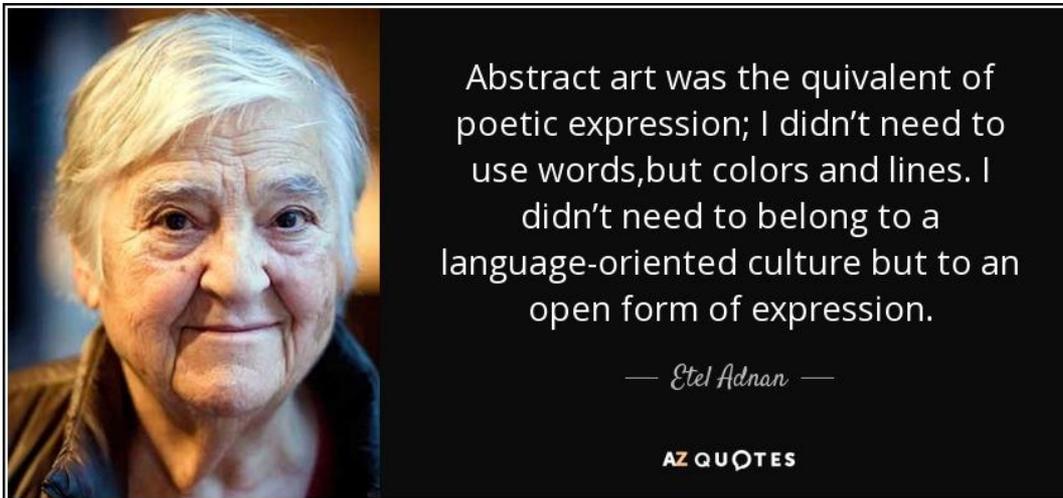
“When studying literature, a major process is understanding how we get meaning from words and tone etc. Someone who speaks a different language can better understand this process through seeing that the same words and tone may not carry over a direction translation. Something as small as rewriting a 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”. (Albert)

*“Living translingually means having different cultural insights.”
(Nick)*

(Tsokalidou, in press)

A. Linguistic-Creative-Communicative Dimensions of TL

- II Art work



[...] the beautiful land is for refugees nothing but a desert, a desert which must be transgressed in order to reach what is called "intergration" or "assimilation". Some will never make it.

Agota Kristoff (2008)
(my translation)

A. Linguistic-Creative-Communicative Dimensions of TL

III Educational Initiatives



The way αστυνομία is dealing with we blacks, μαύροι is not fair. Imagine the black guy police killed because of selling cd in the year 2007 in Θεσσαλονίκη what will it profit the αστυνομία to take ζωή because of a cd, what a pity! Αστυνομία are meant to save ζωή, not to take ζωή.

(Adult immigrant language student of 'Polydromo' group, June 2015) (Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

“..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” (Stacey-Frida)

“My background is that I lived in a country which is multi-lingual. One is forced to switch language every now and then. For example, when you are among your friends and they come from different ethnic groups, you address each one in his or her language if you know the language of each one or only in Urdu with a good dose of English to show that you are well-read and highly educated not a rustic who don't know any English or can't pronounce it properly”.” (Badal)

(Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

- Who is a Leb-nah lover?



B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

We speak French and English at home instead of Arabic, we have breakfast at Dunkin Donuts and watch MTV, we learn Italian and eat Sushi, we dance Salsa and drink Vodka, we relax at Starbucks and would kill for Brazil during the world Cup, then we go up to the village for the weekend and dance dabke. We identify with religion and political parties instead of with our country. We've had every nation from every faith, belief and creed walk across our lands and leave bits of themselves behind for us to absorb. How can we have a solid identity given all this? (Shalhoub, 2011:150)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*“.. 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**” (Badal)*

(Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*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.
(Mary)*

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

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)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*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 Australian 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.***

(Mary)

(Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

Bi/Multilinguals' narratives/views/identity texts

*TL would greatly help both self and others in communication. One's accent, vocabulary and familiarity with other cultures can lead to one being stereotyped negatively as elitist or classist or condescending. So **linguistic openness and adaptability** can combat that perception". (Devika)*

(Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

Bi/Multilinguals' narratives/views/identity texts

*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.

(Devika)

(Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

I guess if I spoke my “mother tongue” with another friend amongst non-Greek speakers, it could, or it may not, engender an awareness of the existence of “other languages”. In a climate of “cultural prejudice” I suspect there could be a backlash. I have on occasions heard an abusive individual shout at people “Speak English why don’t ya? You’re in Australia now and we speak English here!!” Clearly an individual with some issues, and clearly not aware of linguistic diversity and its power to transform. (Max)

(Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*I live today surrounded by a husband, children, grandchildren, siblings and nieces and nephews who also inhabit different nests. And so, like most families, **we negotiate who we are and how we communicate to ensure that we connect.** In so doing, we act as **a transcultural family with translanguaging practices** — neither American, nor Cuban or Puerto Rican; neither simply Anglo nor Latino; neither Spanish nor English. It is the **trans-lens that I have adopted from the polydomous way I have lived that has led me to adopt translanguaging as a foundational concept** in the ways that I describe the language practices of those that are most often described as bilingual, multilingual or plurilingual individuals.*

(Ofelia García) (García, 2016, Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*Translanguaging is a dynamic concept that describes people in social interaction while making meaning, it is always transforming itself. This is precisely what gives translanguaging its power to **transform society, disrupting linguistic hierarchies, devolving power to minoritized communities, giving agency to speakers themselves***

(Ofelia García)

(García, 2016, Tsokalidou, in press)

B. Ideological-Sociopolitical Dimensions of TL

- **I. Bi/Multilinguals' narratives/views/identity texts**

My bonus language: a personal identity text

During the period in which this book was being written the issue of how we term the languages that make up our linguistic universe was one of my preoccupations. During this time I had the opportunity to meet up with an old friend from Sweden, Annika Lindqvist who, while talking to me about her family situation, told me that her husband's daughter is her 'bonus' daughter, obviously transferring an expression from Swedish. I thought that the term 'bonus children'/'bonus family' that describe your partner's or spouse's children/family by itself makes a very strong statement about one of life's gifts, that is those that come to our life and can enrich it through our love for someone we live with or marry.

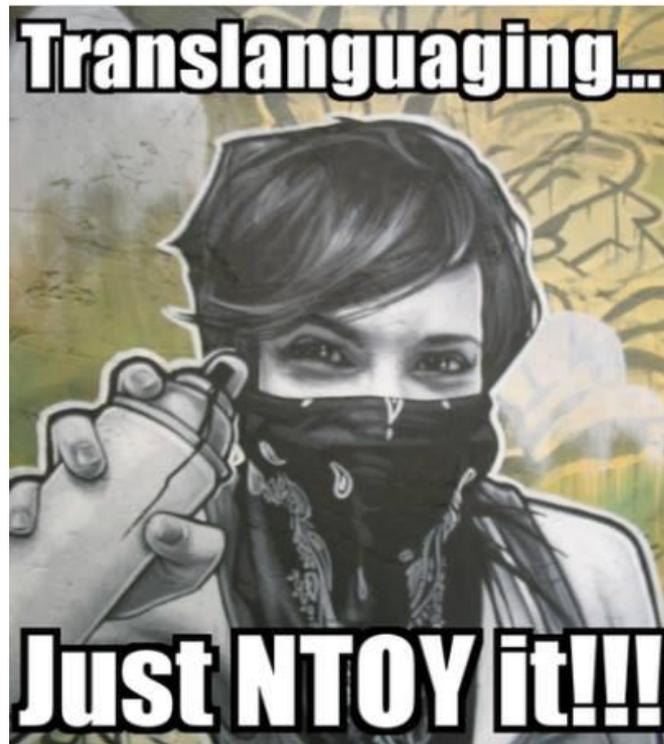
B. Ideological-Sociopolitical Dimensions of TL

- **I. Bi/Multilinguals' narratives/views/identity texts**

I have to thank Annika for this window that she opened for me that helped me find the term that best describes my own relationship with the language and culture of my spouse. For me (Lebanese) Arabic is not a language I can call 'foreign', 'second', 'third' or 'fourth'. I was not taught Arabic at school, but it came into my life, through my life choices and marriage, and it has become one of the most important aspects of my identity. Moreover, what actually matters for me is not the order in which different languages have appeared in my life but my continuous and growing interest in and love for them. Arabic is my personal 'bonus' language and I hope that 'bonus' languages, that come to our lives through love and friendship, keep coming to our lives.

(Roula Tsokalidou) (García, 2016, Tsokalidou, in press)

B. Ideological-Sociopolitical
Dimensions of TL
II. Art work



B. Ideological-Sociopolitical Dimensions of TL

II. Art work

So Papou finally gets an iPhone 6 and Yiayia surprises him with a cover 🙄🙄🙄



Greek Australian Pride



B. Ideological-Sociopolitical Dimensions of TL

II Art Work

αμμος**and**αμμος**and**αμμος**and**
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andαμμος**and**αμμος**and**αμμο**sa**

Π.Ο.

B. Ideological-Sociopolitical Dimensions of TL

II. Art work

The poem is created through the repetition of the words
'αμμος' and 'sand'

The final Greek 'ς' becomes the initial English 's'

The letter's/ς' becomes both a beginning and an end, a
bridge between two languages, two worlds.

Π.Ο. also chooses to emphasize 'and' from 'ςand' which I
interpret as an effort to make an addition

B. Ideological-Sociopolitical Dimensions of TL

II. Art work

εδω**here**

αντιθε**topposite**
κουμαν**order**

μικρο**s****mall**
κοντο**s****hort**
βεβαιο**s****sure**



Π.Ο. (Tsokalidou, in press)

*The blending of language borders expresses the blending of the worlds that
come together*

B. Ideological-Sociopolitical Dimensions of TL

II. Art work

*“I grabbed the poetry written by important contemporary Arab poets and worked with it. I did not try to ask them to translate it for me, the paradox of what I could understand, extracts of sentences here and there, phrases from which I could only understand one keyword, it was like **looking through a veil, like gazing at a grand landscape through a screen**, as if the screen did not delete the pictures, rendering them even more mysterious than they actually were”*

(Adnan, 2016: 33, my translation)

II. Art work

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

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*Well, clearly, students can feel “more comfortable” about **making the cross bridges in communications**. Sometimes, language classes are quite strict and the teacher demands that responses must only be in the language under study. I know from personal experience this puts great pressure on individuals who may avoid the task to avoid embarrassment. **If you provide this “freedom of speech” you will have many more “teachable moments” in your classes.***

(Max)

(Tsokalidou, in press)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

Translanguaging lessens the perceived remoteness from my students, while it opens our minds to think outside our own exclusive frame of reference. It helps us stay open and fluid and adaptive, in dealing with others. (Devika)

(Tsokalidou, in press)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

“I am currently learning to understand Sinhalese, and expanding my vocabulary and phraseology, to enable me to create course materials in English for students from rural and regional areas who are cut off from the wider world. There is a need for me to start to think as they do, to understand how best to reach them and help them equip themselves with English skills in a way which respects their original language and cultural base”. (Devika)

(Tsokalidou, in press)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

Είναι ελευθερία για μένα. Πιάνω των εαυτό μου ότι μιλάει άλλη γλώσσα, πχ ελληνικά αντί για αλβανικά στην τάξη. Αρνητικό ίσως είναι ότι δεν ενισχύεται η εκμάθηση της γλώσσας στόχου, αλλά απελευθερώνει τα παιδιά κι εμένα πάρα πολύ, 'απερίγραπτη' ελευθερία. Αντιλαμβάνομαι ότι μιλάω ελληνικά αντί για αλβανικά από τα «ήρεμα» πρόσωπα των μαθητών/ριών μου. Γενικότερα, υπάρχει διαφορά στην αντίληψη που έχει σχέση με τον πλούτο και τον πολιτισμό. Οι αγγλόφωνοι συχνά δε μπορούν να κατανοήσουν τι λέει ένας μη γηγενής ομιλητής στα αγγλικά. Είναι μια ικανότητα, μια δεξιότητα που έχω παρατηρήσει ότι έχω. Ο μονόγλωσσος δεν έχει τόσο δυνατή σκέψη...(Valbona)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*I question the absolute immersion (in my case the immersion into the Greek language) and use of the languages my students speak. In addition, **I am certain that the use of multiple languages will boost their confidence and self-esteem.** I also turn to code switching when I teach, in order to ease the language-learning process. Especially now that I teach to English-speaking preschoolers Greek I need to switch between English and Greek often, otherwise they don't understand and lose interest".*

(Stacey)

(Tsokalidou, in press)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*Most of my students are bi- and tri-lingual. I don't have any monolingual students what I have is mono-cultural or mono-socialized students and that makes for a greater barrier to teaching new concepts than language does I think. **When students are narrowly socialized and educated they have a harder time being flexible and accepting of new ideas.** Remember that I teach innovation and entrepreneurship so the students that have traveled more, explored more and experienced more are much faster at picking up and adopting new concepts that the ones that have stayed put”.*

(Kathy)

(Tsokalidou, in press)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

Προσφέρει μια κανονικότητα, φυσιολογικότητα στο να είσαι δίγλωσσος/η, νομιμοποιεί κατά κάποιο τρόπο αυτή την κατάσταση.

*Ιδίως στα παιδιά που η άλλη τους γλώσσα δεν είναι και πολύ “αποδεκτή”, όπως τα αραβικά ή τα πολωνικά. Αυτή η κατάσταση τα βοηθάει να νοιώσουν καλύτερα και να προοδεύσουν γενικά και στα μαθήματα γλώσσας αλλά και στα υπόλοιπα μαθήματα. **Να βγουν από το μπλοκάρισμα που τους προκαλεί το ότι είναι διαφορετικά από την πλειοψηφία και να δουν τη διγλωσσία σαν κάτι θετικό κι όχι σαν ελάττωμα»***

(Γιάννα)

(Tsokalidou, in press)

C. Educational Dimensions of TL

I. Bi/Multilinguals' narratives/views/identity texts

*'My personal opinion is that such a process might be very effective for students from all backgrounds. It increases the confidence of those kids who are a minority in number and whose language is not the medium of instruction or communication in school and society but also to the host students who, learning a few words from the minority/guest language, **create a kind of bridge to approach to the world of the minority**'*

(Badal)

(Tsokalidou, in press)

Connecting data to theory

- As Li Wei (2011) proposes, it is 'the linguist's responsibility to analyse what translanguaging space, both as a process and as a product, means to the individuals' social life in terms of identity formation and development' (p. 1234).
- We have shown that TL is associated with more opportunities, a broader range of tools for expression and many positive and creative aspects, which are celebrated in the relevant literature (García & Kleyn, 2016). However, there are also negative associations as some of the key words that follow:

Key words-concepts

- an untapped source,
- being 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.

Translanguaging & new educational/social prospects

- As Edwards (2004) proposes globalization has given multilingualism visibility but also an added value associated with the ability to speak several languages. However, **not all language speakers receive the same added value for their languages.**
- Through translanguaging weaker or stigmatized languages can find a place along dominant ones whose value is not questioned.
- This is in line with the approach known as **Culturally Sustaining Pedagogies (or CSP)** (Paris & Alim, 2017) which 'calls for schooling to be a site for sustaining the cultural ways of being of communities of color'/disadvantage(p. 5).

- The strategic use of TL as explored by Garcia & Kleyn (2016) could be aligned with the idea of creating **more teachable moments**
- TL as a means of assisting students to overcome any negative feelings attached to their other languages and cultures and giving them a **sense of normality and belonging**, which is another major strategic goal in education.
- TL in education is related to the importance of cultural contexts and their impact on language use (suggested by Kyppö et al, 2015),
- The restriction of monocultural perspectives and the treatment of bilingualism as the **embodiment of the world's cultural diversity**.

Translanguaging and new educational challenges

The 'CR.E.A.T.E. for Refugees' programme by 'Polydromo' group challenged us all to rethink about many of the given assumptions about languages and communication.

The challenge of getting to know, understanding and catering for the needs of many adult students who were people in need, at a loss, who had lost so much of their life as they had known it till then, who looked forward to the unknown with hope and despair at the same time.

The challenge of language teaching to populations whose lives are particularly difficult or unforeseeable is not easily transformed into a successful educational practice.

- Our students became our teachers as we got to know them, giving us their words, their ‘gaze’, trying to discover ways to be with us, given that we could not know and appreciate all the different languages and experiences they brought to class.
- The tools of translanguaging and the ideas of CSP, whereby cultures are dynamic and flexible, can function in a catalytic manner, rendering potential failures to actual successes.

Luqman's identity text

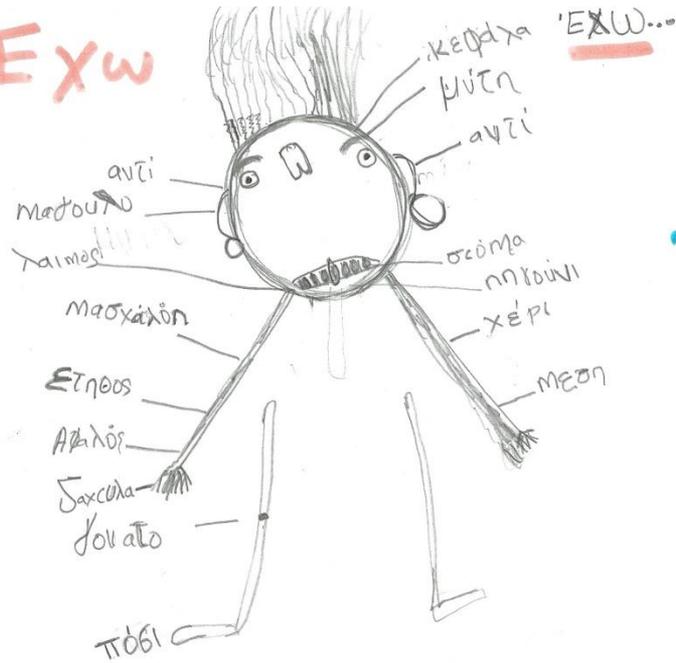
The love might have different definitions, such as the love of a mother to her child, or the father's love, etc...

*But in this group, where I was member just for learning English and I was expecting to speak English better than before while I attend the class, I learned much more than what I had imagined. I learned from all the teachers, or I could say my friends, lessons of love, affection, solidarity, discipline, commitment and **how to make hopeless people believe in this planet**. As a single person, a refugee who came from Asia, I am proud of knowing people like you, and I try to talk about this experience to other people during my whole lifetime. I should mention that I have been writing a book since the beginning of my trip till my final destination. The book title will be "Closed Wings", in which I am going to write a summary of this story.*

Luqman Qassemi, an Asian refugee on the way to Europe.

Thessaloniki, 24.6.2017

Έχω



Nasta

Είμαι άνθρωπος όπως είσαι και συ.

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