

MEDIATION, TRANSLANGUAGING AND LANGUAGE EDUCATION PEDAGOGIES

Translanguaging as mediation in and beyond the classroom

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Ethnography

ethnography is an interpretive approach which studies the local and immediate actions of actors from their point of view and considers how these interactions are embedded in wider social contexts and structures

Copland and Creese, 2014:13

Dismantling of systemic categorizations of language and identity; resisting superordinate categories; or treating them as problematic

Heller, 2007

Translanguaging

- A pedagogic approach which draws on the communicative resources of students and teachers in teaching and learning
- Refers to the communicative practices in which people engage as they bring into contact different biographies, histories, and linguistic backgrounds
- An ideological orientation to communication in changing space
- A manoeuvring device within constrained language environments (McKinney and Tyler, 2018)
- A theory of language (Li Wei, 2017) which is heteroglossic (Blackledge and Creese, 2014), multimodal and multisensory

Languaging

- changing the idea of language to a process in which ‘people and language are inextricable from each other’ and together ‘shape a perpetually indeterminate and incomplete processes’ (Cowley, 2017).
- an animated interactivity with one another (Thibault, 2017).
- of the ‘body dynamics of vocalizations, facial expressions, eye movements and so on’, and paying attention to ‘living, feeling, moving bodies’ in ‘inter-individual’ activity (Thibault, 2017:80)

Translanguaging and pedagogy

- counters ideologies of homogeneity (Jonsson)
- challenges language hierarchies (Rosén)
- creates choices for literary and academic effect (Dewildle)
- constitutes, ‘a pocket of hope’: humanizing and cultivating dignity (Hopewell)
- acknowledges existing competences as complex sign users (Allard and Wedin)
- values linguistic and cultural resources (Mary and Young)
- opens up social space to challenge political hierarchies (Straszer)
- creates learner-centred environments for peer interaction (Rosier)
- plays a crucial role in developing conceptual thinking and allowed everyone to engage in and understand at least some part of the discussion (Slotte and Ahlholm)
- teacher translanguaging produces better results when it is planned (Toth and Paulstrud)
- translanguaging must be deliberately designed (Ganuza and Hedman)

Language ideologies and translanguaging

- A powerful language ideology shaping language in education policy and curricula is the notion of ‘named languages’ (such as English, isiXhosa) as unitary, stable objects, clearly differentiated from one another, and existing separately in the individual mind. This leads for example, to policies specifying that a single named language should be used as language of learning and teaching (McKinney and Tyler, 2018)
- Anglonormativity – ‘the expectation that people will be and should be proficient in English and are deficient, even deviant, if they are not (McKinney, 2017:80)

Concept development in Science

(Tyler, 2018)

- Translation one: isiXhosa to English of ‘molecule’. Required learners to draw on and develop their knowledge of scientific register in both languages
- Translation two: transfer the science context for an audience of peers (weaving together of social or informal registers with scientific registers into one heteroglossic utterance)
- Constructing essential meanings in their own words (Lemke’s 1990).

Miss do you realise this is like...deep...deep Zulu. (Thandile)

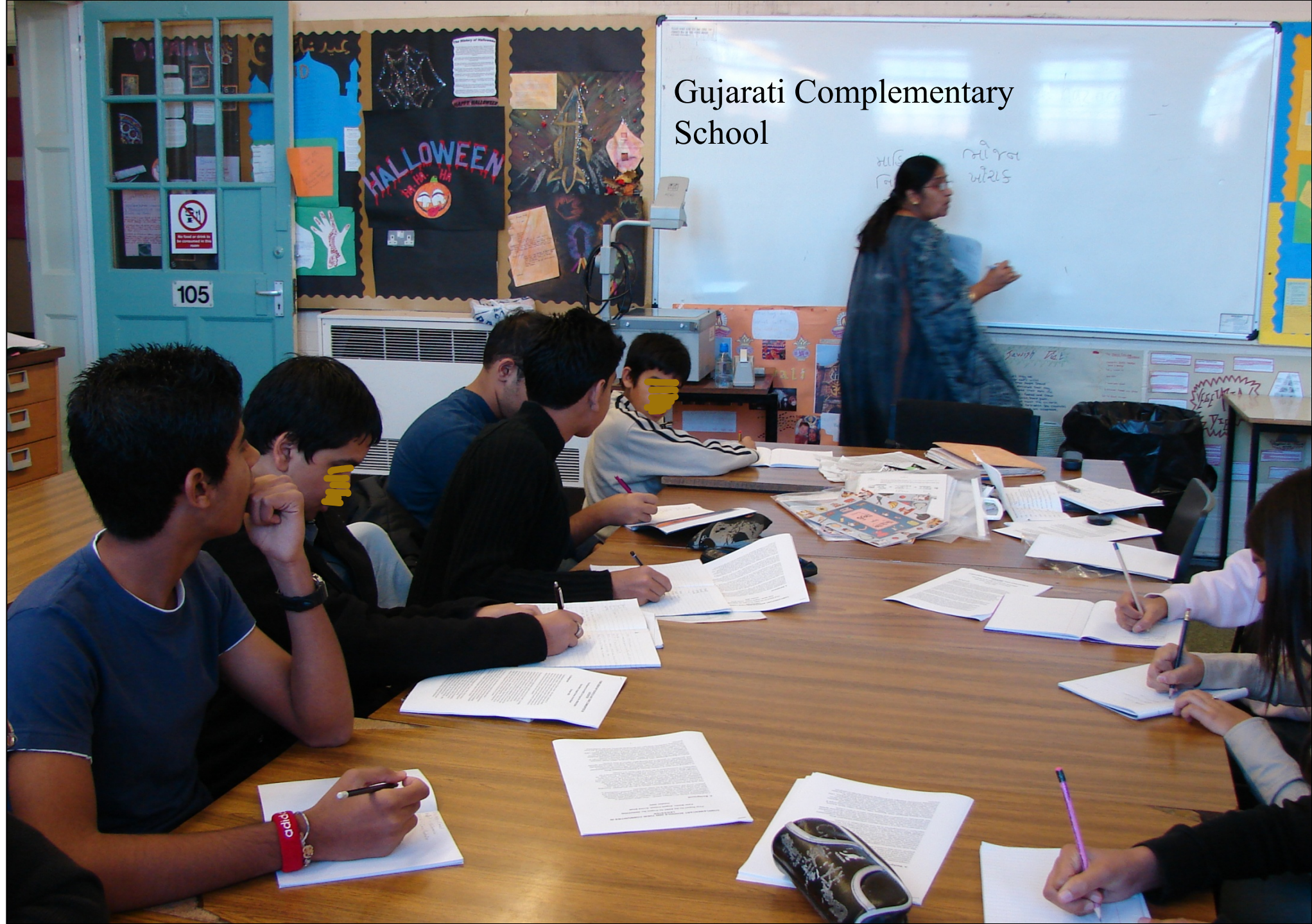
Asithi like ‘ba formal Xhosa thina (We don’t speak like like formal Xhosa) (Yonela)

‘Funeka sizibhale kaloku but kengoku sisiXhosa esidibene ne-English (We must write them but it’s Xhosa that is combined with English). (Thandile)

Chinese complementary school (Cantonese)



Gujarati Complementary School



Turkish Complementary School



Bengali Complementary School







Communicative repertoires

I want to share one thing with you last week I was doing a translation for somebody er it was a Gurdwara <*Sikh temple*> and there was a leaflet. Couple of lines only I had to translate for some, er babaji <*grandfather*> like bazurgh <*elderly person*> yeah? Elderly person er and the word was communit – community yeah? And I was doing the translation and I said samhudai <*community*> yeah? Community means samhudai. Couldn't understand ah then I tried to make this word more easier no then I was thinking hunh mein ehnoo ki dasaa <*what shall I tell him now?*> what shall I tell him now? Then I said shall I say the word community I said community. It was fine [some of the class laugh] he did understand because some words like they are so familiar right? Cos then the people the people living with those words right, he easily understood what I'm talking about. Community haa puth tu community kehna si community kehna si menoo <*yes child you should have said community should have said community to me*> I said ok I was uncleji <*uncle*> I was doing word to word translation. OK? Some words they are more easier to understand if you say them in English. OK?

(Classroom audio recording)

Circulating ideologies

- Parneet you know when you speak Panjabi do you say things like with mair <*I*> and mera <*mine*> and stuff at the beginning then and then hai <*is*> or whatever at the end?
- Mother I don't know ()
- Parneet cos you say short clips or phrases I am thinking
- Mother it's not just that
- Parneet [referring to her hair] puffy
- Mother mami ji <*mother's brother's wife*> was saying to me that when she was talking to me that I was using a lot of Hindi words hana? <*right?*> and I said am I? she goes yeah. so
- Parneet probably why we don't understand Panjabi
- Mother no I think it might be because you know at the Gurdwara <*Sikh temple*> there's these men that come there they are Gujarati hana? <*right?*> and oh Hindi bolde sirf hana? <*they speak Hindi only right?*> Hindi hana? <*right?*> So mein roj svaire nu <*I always in the morning*> I speak Hindi with them every morning hana? <*right?*>
- Parneet [while brushing hair] need to clip that back
- Mother so do you see what I'm saying? so (.) it's pretty difficult for me like because (.) i don't find it difficult English Panjabi Hindi



Learning from the multilingual workplace: Communicative dispositions

- communicative disposition - a willingness to communicate even in the face of difficulties; mutual accommodation in the building of trusting relationships. (Kubota, 2013)
 - While language educators pursue formal teaching and assessment, office workers follow different goals. The need to consider ‘pedagogical innovation’ in language teaching (Kubota, 2013).
- co-operative disposition - a mutual willingness to communicate, requiring ethical sensitivity and critical reflexivity (Canagarajah 2013)
 - A pedagogy designed ‘for communicative and normative unpredictability’ (Canagarajah 2016: 59), in which students learn about interactional practices for negotiating difference.
 - Such a pedagogy needs to contest the accountability, productivity and standardisation demanded of education systems in late modernity.

Translanguaging in the library





Winnie Lateano

Born: Hong Kong

Arrived in UK: 1990



‘but I said very good’

Context: Information desk, Library of Birmingham

WL: Winnie, Customer Experience Assistant

LU: Library user

C: Colleague

Language-related episode (Swain and Lapkin, 1998)

Language teaching and learning as a ‘supportive interchange’
co-operative disposition, mutual accommodation through interactivity

Dialogues between people with different levels of proficiency:

- metacommentary
- correcting oneself or others,
- producing more (and less) target like forms
- corrective feedback
- slowing the pace
- repetition

Proficiency as emergent

Equivalence and correctness as creative

Versatile classrooms

Classroom spaces can be transformed when they are reconceptualised as microcosms of societal multilingualism where fluid, versatile language practices are affirmed and encouraged.

(Makalela 2017)

Global Challenges Research Fund



Overcoming Barriers to University Education in South Africa (OBUESA) (AH/P009433/1) (November 2016 – June 2017) (Adrian Blackledge and Angela Creese)



1. To enhance knowledge and understanding of translanguaging as pedagogy in higher education in South Africa.
2. To extend lecturers' and tutors' knowledge and expertise in implementing translanguaging as pedagogy in higher education in South Africa.
3. To develop policy makers' knowledge and expertise in the development of translanguaging as pedagogy in higher education in South Africa.
4. To develop the research capacity and international networks of ten early-career South African researchers on translanguaging.

