

## **Experiencing multilingualism in daily school life in Greece: Semi-structured interviews with adolescent bi/multilingual students**

**Tsiouma Caterina**

Greek & Spanish Philologist, M.A.; Language and Literature Teacher in Greek Sec. Education  
catsiouma@gmail.com

### **Abstract**

This paper explores bilingualism, multilingualism, and translanguaging as social practices in the Greek context. Historical and sociopolitical changes in recent years have caused transitions in the social context and the Greek schools as well. As a result, bi-/multilingualism is a wide usual practice in the public domain and family policy language, while it seems a contemporary pedagogical challenge. After a brief literature review of the theoretical concepts, the content of semi-structured interviews of three adolescent students with migrant backgrounds and bilingual families is presented and analyzed. The study aims to explore the use of translanguaging and bilingualism in the Greek context. The results relate to the examination of views at a micro-level of ideologies, concerning bilingualism and language maintenance or loss. In addition, it is obvious the recognition of the importance of bilingualism, but also the fear of using the language of the host society and the perception of the ease of using the English language.

**Keywords:** Bilingualism, multilingualism, translanguaging, code-switching, adolescents

### **Introduction**

*Bilingualism, multilingualism, plurilingualism, diglossia, code-switching, and translanguaging* are terms widely used in migration studies and language teaching/learning. However, as far as Greek society becomes more and more multicultural bi/multilingualism is converted into everyday practice for people with diverse backgrounds or multilingual families. In many domains of social life, the various circumstances demand the use of different languages or code-switching.

This behavior is observed both in the general population of young people in Greece, and people with a migrant background. On the one hand, the Modern Greek citizen should be trilingual, since the curriculum of the Greek compulsory education introduces English as a second language from primary school and a second foreign language of choice (usually French or German) in the last grades of primary school; and the same language-scheme is adopted in the curriculum of secondary education. At the same time, the dominance of the English language in technological development, music, cinema, lifestyle, etc., affects the language used daily by young people both worldwide and in Greece, which is the heritage language or the second language (Al-Zoubi, 2018).

On the other hand, bilingual families seem to be a special case, since they follow a specific language policy for the everyday conversations at home, between parents and children. Despite this, attendance at the Greek school, which offers monoglossic education for basic literacies, demands the learning and speaking of the Greek language only (except for the foreign language courses). It is, therefore, of particular interest to explore the experiences of adolescents with migrant backgrounds or with parents of non-Greek origin regarding their bilingualism and linguistic differentiation. Their attitudes and views towards bilingualism can be examined with language ideologies and emphasize the use of language in specific communicative practices and social contexts. Furthermore, the feelings of adolescents about the use of their first and second language provide stimuli for reflection on language policy-making, but also for teachers and language teaching in the school context.

## Theoretical background

### *Bi/Multilingualism*

Starting with the key terms, *bilingualism* refers to the ability to use two different languages equally well; to this extent, *multilingualism* is the use of more than one language fluently (Baetens Beardsmore, 1982). Both terms are used for individual speakers or groups of speakers. In contrast, these two notions should be not confused with *diglossia*, which defines the use of two distinct varieties (one regarded as high, the other as low) of the same language for divergent functions (Ferguson, 1959, 1996; Holmes, 2008) or *polyglossia*, a more sophisticated concept, which defines the distribution of more than two different varieties in a community (Holmes, 2008).

### *Translanguaging*

*Translanguaging*, as an extension of the term *linguaging* and borrowed from Cen Williams terminology (Baker, 2001, Tsokalidou, 2017), is a dynamic process of student/teacher engagement of bilingual “multiple and discursive practices” due to conceptualizing “their bilingual worlds” (García, 2009: 45, 78). The notion of *translanguaging* is included in the broader and former “code-switching”, a linguistic term used in academic discourse for decades, related to the linguistic repertoire and the language choice of variety or code in correspondence with certain social factors (interlocutors, context, topic, domain, addressees, setting of speaking, social distance, status, formality, the function of interaction) (Ferguson, 2003; Holmes, 2008). Nevertheless, *translanguaging* steadily gains popularity, thanks to the ideological development of bi/multilingualism in the academic, educational, political discourse, and in everyday communication (from the school environment to street communication) in today’s globalized world (Lewis et al, 2012).

### *Plurilingualism*

The term *plurilingualism* was suggested by the Council of Europe, as a warmly welcomed individual element of European citizens to learn and use additional languages to L1 (to satisfy needs of mobility and integration), besides the societal phenomenon of multilingualism in the framework of the transnational European Union (García & Otheguy, 2019).

### *Commonalities and differences*

The common ground on which concepts of bi-/multilingualism and translanguaging can be explored is the current socio-cultural conditions and the ability of speakers to use two or more languages simultaneously. On the other side, the difference lies in the fact that *multilingualism* (as a wide global phenomenon, with holistic content) and more concretely *bilingualism* (in personalized terms) are recognized as assets when populations with a dominant language learn foreign languages to increase their qualifications and become more competitive in the labor market (Cenoz, 2013; Cenoz & Gorter, 2015). At the same time, students with an immigrant background or with parents of different nationalities, living in a relatively monolingual society, face difficulties to use translanguaging at school, and therefore in the learning process, in the public domain, and in social life.

### *Bi/multilingualism in everyday life and Intercultural Communication*

Although multilingualism is not a recent phenomenon, it has recently gained particular interest from scholars, due to the strong need for intercultural communication (Cenoz, 2013). Deepening the issue of intercultural communication in the modern world, starting with the major historical and sociopolitical events of the second half of the 20<sup>th</sup> century (Second World War, revitalization movement in the 1960-the 1970s, collapse of the Soviet Union) (Judt, 2006) to nowadays’ effects of globalization and recent geopolitical conflicts and relocations, the western world is characterized by considerable ethnic, cultural, religious, racial, and linguistic diversity. Thanks to boosted migration and mobility flow people are challenged to embrace diversity and communicate changing codes and languages (Hua, 2014). So, in a multilingual

environment, bi-/multilingualism in everyday life is connected with appropriate language choices preferred in various domains (home/family, church/religion, work/employment, and school/education), taking into account the sociocultural surroundings per occasion. Moreover, in comparison with manifestations of multilingualism in the past, there is no longer a geographical restriction, it is not linked with specific social strata, professions, or religions, and thanks to the Internet development, multilingual communication is characterized by multimodality and instantaneity (Cenoz, 2013).

In addition, as the family is the primary agent of socialization, the field of family language policy has been explored to explain how the implicit beliefs and norms for language acquisition influence children's language socialization through family interactions (Kheirkhah, 2016; Ochs, 1996; Shohamy, 2006; Tannenbaum, 2012). This justifies the adoption of concrete and different linguistic attitudes compared to the background experiences and the language maintenance or loss in the migration setting (Fishman, 1970; Li Wei, 2012). Important research surveys reflect on the social impact on families' choices concerning the minority language, majority language or both languages use for everyday communication (Schwartz, 2010), the intended goals (Spolsky, 2012), or language management, ideologies, and practices (Kheirkhah, 2016). Of course, parents' experiences of multilingual practices are inescapable in raising children (Curdt-Christiansen & Wang, 2018).

Furthermore, bilingualism is addressed positively in everyday interactions, as several studies advocate in favor of bilinguals' cognitive advantages across their lifetime compared with monolinguals (Bialystok & Craik, 2010; Bright & Filippi, 2019). Also, bilingualism is important in the context of trade and technological and electronic environments, migration, minorities, in traditionally bilingual countries, and translation. To this extent, European Union has established *plurilingualism* to encourage the linguistic skills of European citizens (Abdullahi, 2017; Cenoz, 2013).

On the opposite, contradiction is often expressed, especially for "linguistic hegemony" (Hatzisavvidis, 1999). Concretely, English is viewed as an agent for linguistic imperialism, a vehicle for social and economic mobility (Brutt-Griffler, 2005), a solution proposed for escaping from poverty (Bruthiaux, 2002; Pennycook, 2004), or as a global lingua franca, to achieve global justice and prosperity (Cenoz, 2019; Picento, 2015). In the Greek context, speaking English is associated with language learning, but is also a basic communication requirement for learners with immigrant backgrounds (Skourtou, 2011). Of course, the preferences of language learning (LL) in Greece are widely known: European languages primarily: English, French, and German in the official public school system, and Spanish/Italian, and non-European ones such as Turkish, Chinese, Russian, or Arabic in secondary level and through private educational institutions.

#### *Language ideologies*

As Gkaintartzi and Tsokalidou (2011) mention, the term "language ideology" has been discussed by researchers from various perspectives. In short, it is associated with a discussion about the formation and development of beliefs and attitudes toward language learning, but also the use of a particular language (Fairclough, 1989; Gkaintartzi & Tsokalidou, 2011; Martínez-Roldán & Malavé, 2004). Language ideologies arise as social constructions (Cenoz, 2013; Gkaintartzi & Tsokalidou, 2011; Schieffelin et al., 1998). Considering this, we could understand adolescents' views and beliefs about native and second language use by focusing on the agents of socialization that promote such ideological reflections on the power of language knowledge, heritage language, and English as a "language ticket" in intercultural communication in the globalized world (Blommaert, 2010; Cenoz, 2019).

## **Methodology**

### *The study*

The current study presents semi-structured interviews conducted with three bilingual/multilingual adolescents, enrolled in Senior High School in Patras and Thermo EtoIoakarnanias. The primary goal of the research is to examine the practices of multilingualism and translanguaging (using both native language and second language) in everyday life in the concrete Greek provinces and cities, as far as our society becomes more and more multilingual. The study focuses on attitudes towards the different languages spoken, experiences, and views about multicultural communication in modern reality by 17-year-old persons with a multicultural background.

### *The sample and the interviewees' profile*

Sampling was based on the available subjects. Also, the age group was taken into account, so that the respondents have common experiences, despite their diverse backgrounds. The profile of the interviewees concerns adolescent students of the first two grades of Senior High School. The research sample consists of two adolescents with migrant backgrounds and one adolescent of semi-Greek origin. Specifically, interviews were conducted with:

- a 17-year-old boy from Romania who has been in Greece for the last two years. He lives in Patras and is studying in the First grade of Vocational High School (EPAL). His level in Greek is estimated between B1-B2. [Hereinafter referred to as R]
- a 17-year-old girl from Albania who has been in Greece for about a year and a half and is studying in the second year of Senior High School in Thermo, EtoIoakarnania. Her level in Greek is estimated between B1-B2. [Hereinafter referred to as A]
- a 16,5-year-old girl with a Greek father (with studies abroad) and a mother of Iranian origin, and with relatives in England. This girl has stayed in England for a long time and most of the time in Greece. She attends the Second year of Senior High School in Thermo, EtoIoakarnania, as well. [Hereinafter referred to as G]

### *The research tool*

The research tool is a semi-structured interview, based on ethnomethodological research and the selection of a qualitative interpretive approach (Babbie, 2017; Creswell & Poth, 2018; Long, et al., 2012). With these tools, it is taken into account that human experience is fluid and arises as a "social construction" and thus is transferred. Furthermore, the spontaneous answers of the respondents are analyzed concerning the scientific literature in the examined field. The semi-structured interviews were conducted individually and by telephone (to facilitate the conversation and to avoid interruptions on Internet access). They followed after a personal communication between the researcher and the parents, who were asked for their consent for the child's participation in the research through a consent form/sheet. The interview included demographic data (origin and native language (L1), age, time/years of living in Greece for the adolescent and his/her parents, and the following 4 questions:

Q1: Which language do you use in your daily life (home, school, with friends, with other people)? When? Please give us an example!

Q2: Do you consider bilingualism as an asset or a problem and why?

Q3: How do you feel when using L1?

Q4: How do you feel when using L2?

The spontaneous responses were transcribed and analyzed through content analysis methodology (Bazeley, 2013), making correlations with already studied data in the scientific bibliography.

## **Results**

Starting from the study of the answers to each research question we can critically discuss the following issues.

Q1. Which language do you use in your daily life (home, school, with friends, with other people)? When? Please give me an example!

The interviewees used different languages depending on the social environment and context in which they were each time. In the family environment, they spoke mainly the heritage language (Romanian, Albanian, or Greek-English). Meanwhile, as far as the dominant language in the school curriculum was Greek, and the participants used only this language with teachers. However, with their Greek-speaking friends or classmates, the adolescents often used translanguaging and switched codes for communication. At the same time, the students with a migrant background positively recognized and welcomed the English language speaking of their classmates, and the help they received from them since the English language seems to bridge the communication gap of linguistic diversity. Translanguaging and the use of bilingualism as a daily practice, however, also existed in-home communication according to the respondents.

- R claimed: “But I think I should start talking more Greek, but with my family, I usually talk Romanian, my native language”
- A mentioned that communication was complicated, even with her parents, given that: *“I push them up and mix them up all the time. Like, when I’m at home, I usually speak Albanian with a little bit of Greek. Like, like, I never finish a sentence in one language... I always switch in the middle of the sentence. And, yeah, because both of my parents and my siblings know both Albanian and Greek. So, we just like... it’s really complicated talking... We don’t talk in just one language”.*
- A similar answer was received by the third respondent (G): *“When you come to us you can hear many languages. So, we have English, Greek, Iranian and Romanian. Yeah, with my brother I speak mainly in English and Greek, with my mother I’m gonna talk either in person in Greek or English and with my father mainly in Greek. Also, my parents when they... Also, about the Romanian, my parents do want us to learn about something else [she meant the language] and they talk in Romanian”.*

Translanguaging seemed to be an inevitable process to achieve effective communication, for finding the appropriate vocabulary in each language use. It should also be noted that G felt the need to switch her language during the interview (English to Greek) as well, for words related to the skills of using academic vocabulary (G: *So, there was a problem there because I and my brother had like κάποιες ελλείψεις στη γλώσσα στα ελληνικά [some lacks in the language in Greek] in comparison with other children*)).

Q2: Do you consider bilingualism an asset or a problem and why?

All three multilingual respondents answered that bilingualism has advantages and disadvantages. With examples from their experience, participants justified their point of view.

R	<ul style="list-style-type: none"> <li>• “you get a better job”</li> <li>• “you have a better vocabulary”</li> </ul>	<ul style="list-style-type: none"> <li>• “you can lose vocabulary”</li> <li>• “most of the time I forget words”</li> <li>• “You lose vocabulary very fast”.</li> </ul>
A	<ul style="list-style-type: none"> <li>• “you know a lot about other cultures”</li> <li>• “It can actually help you, like, get a proper job”</li> <li>• “You can communicate with</li> </ul>	<ul style="list-style-type: none"> <li>• “you start forgetting (...) the other languages, your native language for example.”</li> <li>• “Sometimes I cannot find the word (...) you start forgetting a lot of things”</li> <li>• “Your memory (...)</li> </ul>

	people from different countries”	weakens.”
<b>G</b>	<ul style="list-style-type: none"> <li>• “like English (...) is international (...) you can talk everywhere on the planet in English...”</li> <li>• “can communicate with people from other countries”</li> <li>• “There is no barrier in that with languages”</li> </ul>	<ul style="list-style-type: none"> <li>• “A problem is...</li> <li>• Like my mother... she is Persian. And (...) when we (the children) were younger (...) until seven years old (...) my mother talked to us in English. So, (...) me and my brother had like κάποιες ελλείψεις στη γλώσσα στα ελληνικά [some lacks in the language in Greek] in comparison with other children, which have both parents speaking in Greek”.</li> </ul>

On the one hand, the advantages included the ability to speak many foreign languages and their impact on professional life and personal progress, such as eloquence and rich vocabulary. Equally important was the view about in-depth knowledge of other cultures (A). So, an intercultural perspective of cultures was shaped. A special point was the use of English as an international language that breaks down the barriers between people. On the other hand, the disadvantages included loss of vocabulary skills, because of memory weakness (as A claimed) or confusion. Also, when the children were very young and the language of the dominant/host society was not used at home, they faced language deficits when they started school. Thus, expression in specific contexts was prevented from being completed in a single language.

*Q3: How do you feel when using L1?*

Regarding their feelings about using the native language (L1), the respondents answered the following:

<b>R</b>	<ul style="list-style-type: none"> <li>• “I feel like I can express myself better... I know everything that I'm going to say and I say it, I can express things better”</li> <li>• “I feel more comfortable”</li> <li>• “my native language... that's how I learned it, I grew up learning that language”</li> </ul>
<b>A</b>	<ul style="list-style-type: none"> <li>• “usually more easygoing”</li> <li>• “more carefree”</li> <li>• “more rebellious and more...”</li> <li>• “I just get really nostalgic when I'm speaking in my native language because it brings back all the memories like when I lived back in Albania. And this kind of... not sad... but I left Albania...”</li> </ul>
<b>G</b>	<ul style="list-style-type: none"> <li>• “So, Greek is my initial language I would say because it has a very rich vocabulary”</li> <li>• “And yes, it's my native, you know, I use it. Like when I'm going to talk about something formal, I use my native language, because I grew up with it. And I feel like (...) Like nice...”</li> </ul>



- “When I go to (...) England (...) and we meet with other people and say I am Greek, they get like excited, because they said ‘Oh, ancient Greek, Homer, and Acropolis’..., so that's cool. When you hear other people saying your language is cool, you feel cool too. And you speak that language...”

Generally, when L1 was spoken, positive emotions came up, related to the best expression, carefreeness, security, safety, clearness, convenience, and confidence, as far as there was a sense of spontaneity and effective communication. The argument in most cases was expressed with the word “just” since L1 is the heritage language and had been acquired from birth. From the G’s answers, pride for the heritage language was highlighted as well, given that the Greek language was her native language and had cultural symbolism of supremacy due to ancient Greece’s glamor abroad.

*Q4: How do you feel when using L2?*

The use of the second language caused mixed emotions in the interviewed adolescents of the present research. Fragments of their given answers are:

<b>R</b>	<ul style="list-style-type: none"> <li>• “I <b>need</b> to speak Greek outside because I live in Greece”</li> <li>• “a bit uncomfortable, like, it's like I’m speaking a code, I don’t know how to say. Like I speak what I've learned”</li> <li>• “This is bad sometimes because I'm scared at school to use it”</li> <li>• “I feel scared sometimes”</li> <li>• “Stress as well”</li> </ul>
<b>A</b>	<ul style="list-style-type: none"> <li>• “[Speaking for Greek] hard issue, like a big obstacle for me in my life”.</li> <li>• “When I use English, like, I just became more kind of like <b>professional</b>. I don't know why... I just have this kind of vibe”</li> <li>• “Also using English it's easier for me (...) easier than Albanian (...) English is easier. And it's just, I just really like English. Like as I said... English just makes things easier”</li> </ul>
<b>G</b>	<ul style="list-style-type: none"> <li>• “So, although, I am in Greece, I live in Greece, I was born in Greece...Like for me, English was always important to me, because, like all my family from my mother's side is in England”.</li> <li>• “So, in England, we have a lot of cousins there. And, yeah, I always like English because I could talk to them, and my friends there”</li> <li>• “So, I feel very like relaxed when I speak in English. It is easy too. And I like the accent too.”</li> <li>• “Yeah, I would say I prefer English a little bit better because it has (...) a special part in my heart”</li> </ul>

Taking all the above into consideration, it is observed that in the case of the first adolescent with a migrant background and a relatively short stay in Greece, the use of the language of the host society frightened the speaker. Stress and fear came up. Also, the expression of the necessity to speak Greek was characteristic. Alongside, he claimed that he had experienced uncomfortable situations. Probably, the fear was caused by the possibility of making expressive

mistakes in front of the native speakers of a language, since the learning of Greek had not occurred naturally, but through the educational process.

However, regarding the use of English, according to A and G, English seemed to be easier than native languages (Albanian and Greek). The girl from Albania claimed that she felt “more professional” speaking English, while the semi-Greek girl connected the use of L2 with enhancing the family bonds and communication with other relatives; that's why she felt “more relaxed”.

From these contexts, stimuli of reflection arise on the ideologies and prejudices that people have about the ease of some languages, e.g., due to grammar. Perceptions and feelings follow family, emotional bonds between members of (linguistic) communities, and get symbolic dimensions of language (Cummins, 2000, 2001) and the power of language (Fairclough, 1989).

### **Discussion**

Through the analysis of all three interviewees' discourse, multilingualism and translanguaging are positively appreciated by multilingual adolescents today. However, the adolescents live in a general monolingual environment; and in the Greek educational system practices like translanguaging are not applied formally to support the non-Greek speakers' linguistic inclusion. Nevertheless, the English language, since it dominates in the adolescents' answers, plays a crucial role as a linguistic channel for communication, when it comes to second language learners with poor vocabulary skills (Cenoz, 2019). This illustrates that bi-/multilingualism is either completely rejected in Greece or is limited to the superficial use of English as a mediate language (cases of translations and scaffolding) (Skourtou, 2011). At the same time, it is important to establish the existence of individual multilingualism, regardless of speech adequacy or proficiency skills (Cenoz, 2013).

It is also confirmed that multilingualism is a holistic phenomenon, while bilingualism has an individualistic character upon speakers. Also, there are cognitive outcomes, as multilingual speakers realize the use of their language, conceptualize it and talk about it in meta-linguistic discussions (Cenoz, 2013).

Regarding the minority language, the interviewees testify that they use it intensively when communicating with other members of the minority and people with shared cultural identities (parents, siblings, relatives, and friends from their homeland). The heritage language is recognized and estimated with high cultural value, and there seems to be a fear of losing it (Gounari, 2014). In fact, at the level of Family Language Policy, the effort to maintain the native language is visible as desired and performed. Likewise, despite code-switching's frequency, the dilemma of maintenance or loss of the native language in favor of the full use of the host country's language is replied to with the practical adoption of the heritage language inside the home and with relatives. Also, in all the adolescents' words, possessive pronouns were used (*my* language, *my* country, etc.), making obvious their positive emotions about the undoubtedly useful, efficacious, and confident feelings for their heritage language, in perfect agreement. It is therefore obvious the nostalgia and the love for their homeland and memories. Even for the use of Greek as a native language arise emotional and symbolic dimensions of language and superiority (Cummins, 2001; Holmes, 2008).

Furthermore, it seems that there is no social pressure to follow an assimilative behavior in the language, adopting only the Greek, for the generation of 17-years-olds in the Greek social context. On the contrary, this generation can express its self and ethnic identity, through the linguistic communicative tool, adopting even translanguaging in the public societal domain (in informal interpersonal relationships). Along with this, intercultural communication is enhanced thanks to cross-linguistic and cross-cultural interaction of code-switching and negotiating of identities (with English gaining a particular position compared to other second languages (Cenoz, 2013, 2019).

Last but not least, the views on the use of a language reflect the perceptions that others have about our language; and they are social constructs (Cenoz, 2013). Taking into account the terms of sociology and psychology, the use of a specific language encourages some emotions related



to self-esteem and self-image. For example, the second interviewee (A) referred to changes in “personality” and attitude [So, basically, when *I talk in each language, I have like my voice changes. So, when, and even my attitude changed, like, even my personality, for some reason, I don't know how it happened. I think it's something like psychological or something I don't know...*]. Additionally, the third interviewee (G) claimed that her feeling about speaking her native language stems from how others feel about using that language (*When you hear other people saying your language is cool, you feel cool too*). Here the social effect is illustrated.

### Conclusion

Given the small sample studied we cannot generalize the results of this study. However, the present research is a clear indication of what occurs in the current social context of the becoming a more and more multicultural society in Greece, in two provincial regions. In the future, by extending the research field from the present essay, further investigation could be conducted for multi/bilingualism and translanguaging in the public domain, of the (non) use of minority language in the school context, the workplaces, or recreation areas in the Greek environment.

To sum up, in multilingual societies, bilingualism is widely used. Despite the more controlled official situations, especially in school, where multimodal and multilingual aspects are associated with dominant practices (Garcia & Othegu, 2019), translanguaging is a never-ending continuum in multilingual speakers and language learners’ discourse for the conceptualization of language and meaning-making (Wright et al., 2017). Translanguaging interconnects learners’ identity and cognitive complexities and permits their active participation in language utterances socially and educationally determined. In other words, it permits the integration of new language features into a given linguistic repertoire, already known to the speaker (Wright et al., 2017) and benefits social inclusion (Hughes et al., 2006; Kokkini, 2019; Lightbrown & Spada, 2011) and the individual’s socioemotional development (Kokkini, 2019: 40-42; Tsokalidou, 2018). Finally, translanguaging is and should be considered a principal element for pedagogical practices in bilingual classrooms, as far as multiple advantages are enumerated (Baker, 2001, 2011; Cenoz & Corter, 2015) for assisting the learning and teaching process (García, 2009; Tsokalidou, 2017). In the end, this powerful linguistic mechanism bridges the two sides between the social spoken language and the home-native language (Cummins & Early, 2011).

### References

- Abdullahi, I. (2017). *Global library and information science*. K.G. Saur, IFLA Publications Series, 174.
- Al-Zoubi, S.M. (2018). The impact of exposure to English language on language acquisition. *Journal of Applied Linguistics and Language Research*, 5(4), 151-162.
- Babbie, E. (2017). *The basics of social research* (7<sup>th</sup> edition). Cengage Learning.
- Baetens, Beardsmore, H. (1982), *Bilingualism: basic principles*. Tieto - Language Arts & Disciplines.
- Baker, C. (2001). *Foundations of bilingual education and bilingualism* (3rd ed.). Clevedon, UK: Multilingual Matters.
- Baker, C. (2011). *Foundations of bilingual education and bilingualism* (5th ed.). Clevedon, UK: Multilingual Matters.
- Bazeley, P. (2013). *Qualitative data analysis: practical strategies*. Sage Publications.
- Bialystok, E., & Craik, F. I. M. (2010). Cognitive and linguistic processing in the bilingual mind. *Current Directions in Psychological Science*, 19(1), 19–23. doi:10.1177/0963721409358571
- Blommaert, J. (2010). *The Sociolinguistics of globalization*. Cambridge University Press.

Bright, P. & Filippi, R. (2019). Perspectives on the 'bilingual advantage': challenges and opportunities. *Frontiers in Psychology and Frontiers in Communication, Frontiers Research Topics*. DOI 10.3389/978-2-88963-017-2.

Bruthiaux, P. (2002). Hold your courses: language education, language choice, and economic development. *TESOL Quarterly*, 36(3), 275. doi:10.2307/3588414

Brutt-Griffler, J. (2005). "Globalisation" and Applied Linguistics: post-imperial questions of identity and the construction of applied linguistics discourse. *International Journal of Applied Linguistics* 15 (1), 113-115.

Cenoz, J. (2013). Defining multilingualism. *Annual Review of Applied Linguistics*, 33, 3–18. doi:10.1017/s026719051300007x

Cenoz, J. (2019). Translanguaging pedagogies and English as a lingua franca. *Language Teaching*, 52 (1), 71–85.

Cenoz, J., & Gorter, D. (2015). Translanguaging as a pedagogical tool in multilingual education. *Language Awareness and Multilingualism*, 1–14. doi:10.1007/978-3-319-02325-0\_20-1.

Creswell, J.W. & Poth, C.N. (2018). *Qualitative inquiry and research design choosing among five approaches*. 4th Edition, SAGE Publications, Inc., Thousand Oaks.

Cummins, J. & Early, M. (Eds.) (2011). *Identity texts the collaborative creation of power in multilingual schools*. UK & Sterling: Trentham Books.

Cummins, J. (2000). *Language, power, and pedagogy. Bilingual children in the crossfire*. Multilingual Matters, Clevedon, England.

Cummins, J. (2001). *Negotiating identities: Education for empowerment in a diverse society*, 2nd ed. California Association for Bilingual Education. Los Angeles.

Curdt-Christiansen, X. L., & Wang, W. (2018). Parents as agents of multilingual education: family language planning in China. *Language, Culture and Curriculum*, 1–20. doi:10.1080/07908318.2018.1504394

Fairclough, N. (1989). *Language and Power*. Longman.

Ferguson, C. A. (1959). Diglossia. *Word*, 15, 325-340.

Ferguson, C. A. (1996). *Sociolinguistic perspectives papers on language in society, 1959-1994* (ed. by T. Huebner). Oxford University Press.

Ferguson, G. (2003). Classroom code-switching in post-colonial contexts: Functions, attitudes and policies. *AILA Review Africa and Applied Linguistics*, 16, 38-51. DOI: 10.1075/aila.16.05fer

Fishman, J. (1970) *Sociolinguistics: A brief introduction*. Rowley, MA: Newbury House.

García, O. (2009). *Bilingual education in the 21st century: a global perspective*. Wiley Blackwell.

García, O., & Otheguy, R. (2019). Plurilingualism and translanguaging: commonalities and divergences. *International Journal of Bilingual Education and Bilingualism*, 1–19. doi:10.1080/13670050.2019.1598932

Gkaintartzi, A., & Tsokalidou, R. (2011). "She is a very good child but she doesn't speak": The invisibility of children's bilingualism and teacher ideology. *Journal of Pragmatics*, 43(2), 588–601. doi:10.1016/j.pragma.2010.09.014

Gounari, P. (2014). Rethinking heritage language in a critical pedagogy framework. In Trifonas, P. & Aravossitas, T. (Eds.) *Rethinking heritage education* (pp.254-269). Cambridge University Press.

Hatzisavvidis, S. (1999). The "weak" languages of the European Union and their attitude towards linguistic hegemony: the case of Romanes. In: Christidis, A.F. (ed.) *"Strong" and "weak" languages in the European Union: aspects of linguistic hegemony (Proceedings of the International Conference, Thessaloniki, 26-28/3/97)*, Volume A, Thessaloniki: Center Greek Language, pp. 423-430

Holmes, J. (2008). *An introduction to sociolinguistics*. Pearson Longman.

- Hua, Z. (2014). *Exploring intercultural communication: Language in action*. Routledge.
- Hughes, C. E., Shaunessy, E. S., Brice, A. R., Ratliff, M. A., & Mc Hatton, P. A. (2006). Code Switching among Bilingual and Limited English Proficient Students: Possible Indicators of Giftedness. *Journal for the Education of the Gifted*, 30(1), 7-28. doi:10.1177/016235320603000102
- Judt, T. (2006). *Postwar: A History of Europe Since 1945*. Penguin Books; Reprint edition.
- Kheirkhah, M. (2016). *From family language practices to family language policies: Children as socializing agents*. Linköping Studies in Arts and Science, No. 676. Department of Thematic Studies – Child Studies, Linköping University: Sweden, Linköping.
- Kokkini, C. (2019). Postgraduate dissertation “Translanguaging in the Greek language classroom: the case of foreign schools in Greece”. School of Humanities - Language Education for Refugees and Migrants, Patras: Hellenic Open University ([https://apothesis.eap.gr/bitstream/repo/40962/1/501251\\_KOKKINH\\_XPYΣOYΛA.pdf](https://apothesis.eap.gr/bitstream/repo/40962/1/501251_KOKKINH_XPYΣOYΛA.pdf))
- Lewis, G., Jones, B., & Baker, C. (2012). Translanguaging: origins and development from school to street and beyond. *Educational Research and Evaluation*, 18(7), 641–654. doi:10.1080/13803611.2012.718488
- Li Wei (2012) Language policy and practice in multilingual, transnational families and beyond. *Journal of Multilingual and Multicultural Development*, 33(1), 1–2.
- Lightbrown, P. M., & Spada, N. M. (2011). *How languages are learned*. Oxford University Press.
- Long, D., Panter, A. Rindskopf D., & Sher K. (Eds.) (2012). *APA handbook of research methods in psychology, Vol 2: Research designs: Quantitative, qualitative, neuropsychological, and biological*. American Psychological Association, pp. 57-71.
- Martínez-Roldán, C., & Malavé, G. (2004). Language ideologies mediating literacy and identity in bilingual contexts. *Journal of Early Childhood Literacy* 4 (2), 155–180.
- Ochs, E. (1996) Linguistic resources for socializing humanity. In J. J. Gumperz & S. C. Levinson (Eds.), *Rethinking linguistic relatively*. New York: Cambridge University Press, pp. 407–437.
- Pennycook, A. (2004). Performativity and language studies. *Critical Inquiry in Language Studies*, 1(1), 1–19. doi:10.1207/s15427595cils0101\_1
- Picento, T. (2015). *Language policy and political economy: English in a global context*. Oxford University Press.
- Schieffelin, B., Woolard, K. & Kroskrity, P. V. (Eds.) (1998). *Language Ideologies: Practice and Theory*. Oxford University Press.
- Schwartz, M. (2010) Family language policy: Core issues of an emerging field. *Applied Linguistics Review*, 1, 171-92.
- Shohamy, E. (2006). *Language policy: Hidden agendas and new approaches*. Routledge.
- Skourtou, E. (2011). *Bilingualism in school*. Gutenberg.
- Spolsky, B. (2012). *The Cambridge handbook of language policy*. Cambridge University Press.
- Tannenbaum, M. (2012). Family language policy as a form of coping or defense mechanism. *Journal of Multilingual and Multicultural Development*, 33(1), 57-66.
- Tsokalidou, R. (2017). *SiDaYes: beyond bilingualism to translanguaging*. Gutenberg.
- Tsokalidou, R. (2018). Translanguaging and educational tools. In: *Measures to improve the social and educational integration of third country children in Cyprus: A guide to managing socio-cultural diversity* (Retrieved 6<sup>th</sup> April, 2022 from <https://mefesi.pi.ac.cy/files/docs/Odigos-Diaxeirisis-Koinonikopolitismikis-eterotitas.pdf>)
- Wright, W. E., Boun, S. & García O. (2017). *The handbook of bilingual and multilingual education*. Wiley-Blackwell.