Introduction

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Why *Liberating Language Education*?

Dominant paradigms of language and language education worldwide continue to be based on static notions of language as code, as a rule-governed system, that is coterminous with stable communities and identities and on prescriptive pedagogical and language assessment models. This book sets out to challenge such an ordered categorisation of languages, cultures, and identities. It seeks to stretch and explode their meanings by focusing on the relationships and entanglements that these complex concepts establish with specific contexts. It sits within a growing body of work in sociolinguistics and applied linguistics that has placed an emphasis on situated descriptions of language education practices and has illuminated how these descriptions are enmeshed with local, institutional, and wider social forces. This line of research has alerted us to the importance of harnessing the pedagogic potential that comes with valorising and strategically deploying the multilingual repertoires of learners and teachers across a range of contexts of instruction and learning. Yet, there is a need for further empirical work that engages with new ways of understanding language and language education. These new ways expand the meaning of language by including other semiotic resources and meaning-making practices and bring to the fore its messiness and unpredictability. The current volume extends this scholarship, by illustrating how a translingual and transcultural orientation to language and language pedagogy can provide a point of entry to reimagining what language education might look like under conditions of heightened linguistic and cultural diversity and increased linguistic and social inequalities.

The chapters unite an international group of contributors, presenting state of the art empirical studies drawing on a wide range of local contexts and spaces, from linguistically and culturally heterogeneous mainstream and HE classrooms to complementary (community) school and informal language learning contexts. The studies bring together a plurality of voices, theoretical and methodological approaches. At the same time, they place at the centre of the analysis a focus on situated meaning-making practices and instability. This analytical focus has been shaped by the increasing destabilisation of bounded and static representations of languages, cultures, identities, and communities and a strong orientation towards movement, uncertainty and rhizomatic off-shoots that develop in horizontal, and creative ways. The book expands these perspectives in the following distinct ways that cut across chapters.

The book seeks to interrogate dominant monolingual and prescriptivist ideologies about how language is understood and should be taught. It questions what types of languages and varieties of language the object of study is and in what ways it should be done and, ultimately, it questions what constitutes language education. Rather than alienating learners and teachers from current educational structures, the empirical studies presented in this volume encourage them to be proactive and work collaboratively in constructing a learning environment that better reflects their desires, their worlds, and their responsibilities. In this way, learners and teachers can become engaged policy activists.

Taken together, authors investigate learners' agencies and their individual voices, their biographies, and their histories. The book highlights not only their individual value, but it also capitalises on the relational and organic in the working of new identities. It presents language as part of a complex semiotic assemblage of relations between humans, objects, and artifacts in the extraordinary and ordinary of their lives. A focus on the personal expands our view of language by not only emphasising the instructional and formal aspects of language education, but also the more intimate, and biographical aspects of the lived linguistic experience. This book addresses the non-verbal aspects surrounding and contributing to a richer multisensorial understanding of language and its material dimension where embodiment and sensation are key. Grounded on perception as well as feeling and intuition, it moves away from rationalist and pragmatic understandings of language that focus on its effectiveness. Instead, it foregrounds the new possibilities that the aesthetic dimension in language education (e.g., art-based learning approaches and digital storytelling) can open for language use that are evocative of personal and collective memories.

In highlighting the different voices, textures, visions, and sensations that language education can take, this book hopes to contribute to on-going dialogue on the diverse ways of teaching and educating that language offers whilst demonstrating the importance of grounding language education in the local.

Some of the questions that will be addressed in this book are:

- How do learners reproduce or resist institutional and societal ideologies and policies?
- How do teachers re-imagine their repertoires, identities, and agencies?
- In what ways does a translingual-transcultural orientation reshape experience and generate a dynamic, fluid and agentive sense of self?
- How is language learning lived through artefacts and everyday materiality?
- What are the intimate and embodied aspects of language education?
- Does recognising the centrality of narrative in shaping our identities give children and young people greater ownership over their languages?
- Can a political view of language and literacy prepare young people to become active democratic citizens with a desire to find other ways of knowing and being?
- In what ways can an arts-based perspective draw on multiple semiotic resources that enhance meaning-making?
- How can creative interactions such as artworks support language education?

How *Liberating Language Education* came into being

The four editors are members of the Centre for Language, Culture and Learning at Goldsmiths, University of London and the idea for this book grew out of wondering how we could make stronger connections across our research, practice, and community engagement in the field of language education. Thus, we set out to look for a way to bring our ideas about language together. This book came into being as we gathered together in a small Goldsmiths office surrounded by books, papers and other objects thinking about how the four of us could combine our expertise and unite research from both new and more experienced researchers in the field of language education. It was an exciting experience as we gave ourselves time to share, pick up and discard ideas, meander through possibilities, and reflect on our position and what we could bring to a book where we wanted to see language education differently.

This book is embedded in our language histories, the plurality of our approaches, and the importance of dialogue, but also in reflecting upon our own positions as researchers.

We were keen to embrace a broad spectrum of research expertise and knowledge in soliciting the different chapters. As editors of this book, we drew on our own diverse and inclusive language expertise to shape the four main sections and then approached researchers whose work we knew well and whose research would contribute valuable insights into new possibilities for language and education. We decided to conceptualise our own positionality in relation to language, education and lived multilingualism through a series of four characters. We present these four characters to interrogate our own language histories and think more deeply about what we mean by liberating language education. Vally Lytra, lead editor for the first section on policies, discourses and ideologies becomes the weaver; Cristina Ros i Solé, lead editor for the section on language-living: materialities, affectivities and becomings becomes the fool; Jim Anderson, lead editor for the section on transcultural journeying and aesthetics becomes the traveller; and Vicky Macleroy, lead editor for the section on voices, identities and citizenship becomes the activist.

The Weaver

The metaphor of weaving different coloured threads to create a vibrant fabric best represents how I see languages and language education in this book. The metaphor of weaving is intimately linked to my own biography. As a young Greek child of four I found myself having to make sense of a new language (English) and new modes of cultural expression. These new language and cultural threads were interwoven with existing ones passed down from significant others, my parents, grandparents and family friends. According to family lore, I was a reluctant speaker of English during the first six months. I don't remember much of those early months of language socialisation and perhaps I have tucked away the feelings of frustration and inadequacy of not being able to make myself understood, but I do have a very clear memory of sitting on one of the nursery teacher's laps and being read a picture book. In my heart this image has registered as a very happy moment. Upon my return to Greece, it started to become apparent to me that these recently interwoven threads were highly valued. I was praised for my "native" English accent and was asked how come I spoke such "good English". These were my first encounters with the linguistic privilege associated with speaking a coveted global language, or in sociolinguistic terms the power of social valuations associated with named languages that position languages and their speakers in unequal ways.

To these language and cultural threads, new threads have been added over the years (French, German, Turkish, a few bits of Spanish, Italian, Tamil). Some threads have got a bit loose, or perhaps their original vibrancy has faded away. The intersections and interconnections of these different threads have opened up new worldviews and understandings of the self. The fabric is in a constant process of creation and recreation, as is the process of (language) learning, in perpetual motion, never complete. The act of weaving has been very personal and selective. It has been shaped by individual preferences and desires, professional decisions and family circumstances. At the same time, it cannot be divorced from the contexts of its production. Institutional, social and ideological forces as well as political and historical processes of migration, globalisation, post-colonialism frame the ways we make sense of the world and evaluate ways of speaking and being.

It is the quest for understanding the weavings between the personal and the social and ideological in language education that has underpinned my research, practice, and community

engagement. In trying to make sense of these weavings, I seek to listen closely to the lived experiences of learners and teachers, to be alert to whose voices get heard and whose get ignored and who decides and to the inherent tensions in negotiations of knowledge, linguistic expertise, and identity articulations. I subscribe to viewing linguistic diversity from a position of strength, as a valuable resource for communication, (language) learning and social identification, while not shying away from questions of linguistic and social inequality. Taking a reflexive stance, pushes me to interrogate my own partial understandings and interpretations and to openly acknowledge where they are coming from. This analytical orientation informs the first section of the book as well, exploring how policies, discourses, and ideologies about multilingualism, language diversity and language learning are enacted and negotiated across schools and classrooms.

The Fool

I was going to be the daughter who ran away with the circus troupe. I disappointed my unorthodox family: I became an academic. Unexpectedly, academia has provided me with a playful and humorous approach to life that shies away from hierarchies and linear paths. It has shown me unpredictable paths driven by affect and intuition. Although my interest revolves around language, I have taken inspiration in a variety of disciplines: anthropology, philosophy, literature, and the arts. I have resisted the categorisations and stasis that comes with pre-established roles: a Spanish teacher, a language teacher, a researcher, an academic. Instead I have tried to follow and adapt to the social relationships I have formed along the way, and the circumstances I have found myself in. This has allowed me to build an identity that is multiple and always in the process of becoming something else. Like 'life in a caravan', there has been constant movement between fact and fiction, on the one hand paying attention to the smallest detail of fact, like the detective looking for clues and trying to make sense of languages and cultures on the ground; on the other, imagining new vistas, imagined communities and the possibilities for world-making that they offer.

I like relaxing the rules and creating new openings for new spaces. Like The Fool, I believe that, sometimes, we may find more sense in nonsense, more reason in the absurd, more order in a mess, and more movement in the contingent of language. Similarly, multilingualism and language education are more meaningful when we dwell in the differences, the contradictions, and their possibilities. Perhaps it is my biography and how I experienced the censorship of a dictatorial regime that has shaped the way I look at languages as a source of energy, force and vibrancy. It is *with* and *in* languages that I have learnt how to be subversive and creative to find ways to escape and liberate language from the constraints of hegemony and power. Or perhaps it is my fondness of multilayered identities that disarms, dissolves structures and boundaries and gives me this off-centre perspective on language.

Like the Fool, my approach to language education tries to challenge disciplines, the dichotomies of the self-other, and hierarchies. This view of language education sides with the 'commoner' by pointing out some of the limitations of some language education practices. The upside of the underprivileged position is that its outsider condition frees it from particular discourses and social constraints. It is a condition that allows for a sideways movement. A movement that connects language to the viscerality of the world through the senses and the irrational connections with our idiosyncratic pasts, presents and futures. A personal, embodied and grounded approach to multilingualism may be 'the groundlings' of language education who, in challenging hierarchy, portray an alternative view of how we can educate from a different viewpoint. By locating language closer to the ground, the sensual

and the playful, the view of *The Fool* shows us a different type of 'truth' in language: how to 'live' them from the ground by connecting spaces, bodies and their materiality.

The Traveller

Experiencing the tensions and delights that go with a cosmopolitan heritage, language learning was always much more than an intellectual exercise for me. Complementing a dry, grammar-based approach to the teaching of French and German at school, I was blessed in being able to experience French language and culture at first hand from a young age through family connections and then, as an adolescent, to benefit from visits to Germany and Austria staying with families who welcomed me with warm hospitality and kindness. These experiences were at times unnerving, but also eye-opening and deeply personal, offering escape and adventure, enabling me to feel the world differently and to question static notions of culture and identity.

There is a restlessness about the traveller, dwelling in new places, meeting new people, but then moving on and this is captured powerfully in the experience of hitchhiking and youth hostelling. This accentuates the adventurous, nomadic nature of the traveller, expecting the unexpected, going with the flow, making connections with people of different backgrounds and developing linguistic competence in the process, ever curious and recording impressions in photographs, letters and journals composed in a mix of languages. Memories of trips in France and Germany before university remain vivid in the memory and reveal a growing sense of myself as in-between, a mediator, able to empathise with different perspectives and to see possible points of contact beyond walls and borders.

Travel is experienced not only through the body and in space and time but also through engaging with creative works of the imagination. Thus the study of French and German literature at school and then at university took me on further journeys of discovery enabling me to appreciate more deeply the relationship between language and culture as well as the varied colours, tastes and cadences reflected in different languages. I became fascinated with the connections between literary works in different languages but also with connections across art forms, in particular between literature, visual art and music. Through the arts, we can experience language and culture in ways that are deeper and more fulfilling because they draw on affective, multisensory and aesthetic experience. They enable us to see the world anew and to reinvent ourselves in the process.

The perspective of the traveller in its various forms has been at the heart of my work as teacher, teacher educator and researcher and is reflected in the stance I adopt in this book. It has led to involvement in supporting the teaching of a wide range of world languages. In our increasingly diverse classrooms, we have the opportunity to draw on a wealth of linguistic and cultural experience and share stories which transport us to different worlds and ways of being. The traveller is interested in possibilities more than certainties and this is an aspiration which lies at the heart of chapters in section three of this book.

The Activist

Language as an activist is about whose voices are heard and whose stories are told. My perspective in this book is about how we can change things through our research and imagine how language and education could be different. My approach to drama was through theatre in

education and entering school spaces to work with children through improvisation and imagining new places and worlds. My own theatre performances were as part of a political street theatre company for three years where we took our stories into the streets, parks, community centres and schools. Improvisation, acting, and activism led to my own filmmaking through our political drama, *Frozen Pipe Dreams*. Fostering this political dimension towards filmmaking is crucial to the way I look at life. Digital storytelling comes out of a community activist and theatre in education background and is about alternative stories and listening to voices that are too often silenced. Being an activist is about taking risks and standing up for ways of doing things that we know and believe matter to our lives and the lives of future generations. Having the right to protest, to walk the streets with others, and to find strength in community is part of my life as an activist and my need to be on the move and doing, acting, and creating.

My way into working actively with poetry was belonging to a small writing collective producing and writing a poetry magazine, *Sphagnum*. Poetry, songs and music are an integral part of an activist's life and show the power of language to affect and move others. Being part of the Spoken Word Education programme at Goldsmiths (the first in the world) for five years showed me how poetry could be approached differently in schools and the importance of poetry and spaces for performance in these young people's lives. In the primary school in Taiwan the children use poetry to portray protests over their land and communities.

Living in Lisbon for sixteen years led me to research and foster multilingual childhoods and think about ways that children become literate across their linguistic repertoire. Being a language activist is about making language matter and 'doing stuff' with languages. It is also about using language in imaginative, poetic and artistic ways to create connections in and across communities, both locally and globally. This connects with the work presented in the chapter on visual representations of multilingualism and the winning entry, *Language and Light,* that explored indigenous people's knowledge and spelt out multiple languages with solar powered lights across the Australian desert. Activist citizenship is at the core of being a language activist and rethinking our place in the world. Being an activist has at its heart collaboration and working in a team. My approach to liberating language education is about finding ways to open up spaces for new collaborations where children and young people are given platforms to create collaboratively and share, perform and present their languages.

The editors and authors of this volume, whilst being aware of the privilege of writing mainly from positions in academia in the Global North, speak from a variety of socio-economic, linguistic, and cultural trajectories that belie a range of language, cultural and identity positions. We believe that the heterogeneity of these standpoints and positionings has allowed us to present a view of language education that resists hegemonies, inequality and colonising attitudes in language education that arise from monolingual and Anglo-centric standpoints. It therefore aims to make a small contribution to a more inclusive approach in language education that whilst supporting decolonising processes, also purports to 'liberate' it by including a variety of languages, voices, and perspectives. Such a standpoint seeks to contribute to a shifting kaleidoscopic approach to language education that rejects static versions of languages, cultures and identities that find specificity, multiplicity, and messiness where generic, singular and prescriptive approaches had previously taken hold.

Theoretical principles

It has become increasingly clear that prevailing models of language and language education fail to take account of massive social and cultural change arising from globalisation and of

new understandings emerging from this which radically alter our relationship to and sense of ourselves within the world (Kramsch, 2014). *Liberating Language Education* is about challenging assumptions and dismantling barriers. In so doing it offers an alternative vision for the future based on grounded research across multiple contexts and with multiple aims.

Informed by developments in the fields of philosophy, sociolinguistics, anthropology, sociology, literacy, aesthetics and the arts, and pedagogy, the book's approach rests on a number of important principles. Firstly, it takes an integrated and inclusive view of language and language learning and there are various dimensions to this. It sees languages as porous and interconnected rather than as autonomous, bounded systems (García & Li, 2014). It acknowledges that the social values associated with named languages hierarchise languages and confer social attributes of distinction to their speakers which have real-life consequences, e.g., in terms of access to national citizenship and socio-economic mobility (Heller, 2007). Whilst recognising how discourses of power in society can support the maintenance of hierarchical relationships, the book highlights ways that dominant language ideologies and discourses can be resisted, reconfigured or subverted in educational spaces (Heller & Martin-Jones, 2001) and strongly asserts the value of all languages (Lo Bianco, 2014). The book takes pride and pleasure in rendering visible substantial work taking place in the complementary sector to maintain home languages and cultures and to foster learners' harmonious bilingual/multilingual development (Blackledge & Creese, 2010; Lytra & Martin, 2010). It further recognises how linguistic repertoires are developed organically but favours the broader lens of semiotic repertoires encompassing the full range of resources for meaning making (Kusters *et al.*, 2017; Rymes, 2014).

Secondly, the book aims to reflect the symbiotic relationship between language and culture and how our journey into another language is shaped by our background and past experience however uniform or varied that might be. In other words learning another language is about expanding and reconfiguring an existing communicative resource and also about perceiving and nurturing a new way of being in the world (Kramsch, 2009; Ros i Solé, 2016). The process is negotiated not separately, not in binary or fixed positions, but through movement towards a third space, a space of becoming where interactions between thoughts and words can mingle and reach out syncretically and rhizomatically towards new possibilities of meaning-making (Phipps & Gonzalez, 2004; Ros i Solé *et al.*, 2020). The creative and transformative nature of such interactions is further emphasised in the notion of 'translanguaging space' (Li, 2011: 1223) underlining the fact that this is 'not a space where different identities, values and practices simply co-exist, but combine together to generate new identities, values and practices'.

The book supports this translingual-transcultural orientation within language education and recognises how it can contribute both within the language learning process and in building critical metalinguistic awareness (García & Kleifgen, 2019; Little & Kirwan, 2019). It is seen as fundamental to the dialogic, multiperspectival and multivoiced forces driving the multilingual turn (Conteh and Meier, 2014; May, 2014) and which are represented in various ways in this book. Vital here is the understanding that language education should not be confined to the classroom but should include learning across multiple sites including social spaces, home and community, as well as virtual spaces, offline and online (Anderson & Macleroy, 2016; Reinders & Benson, 2017). Language education gains purpose and vibrancy when it is understood as part of a wider ecosystem in which boundaries both between curriculum subject areas and between formal and informal learning become blurred.

Thirdly, the book recognises multiple ways of knowing and seeks to challenge the dominance of rationalist and pragmatic approaches to languages and language education. The dualist separation of mind and body is rejected, and language is seen as rooted as much in the senses and in our affective being as in cognitive processes. This aesthetic perspective foregrounds relationships or intra-actions between our embodied selves and the living (human and non-human) and material elements that constitute our lifeworlds (Leung & Scarino, 2016; Ros i Sole *et al.*, 2020). It reveals the entanglements, forces and assemblages that shape how meanings are made, breathing life into language-and-culture learning. It is within this context that the arts and creativity are seen to have an important role to play as they draw powerfully on the emotions and the senses, free up the imagination and involve new and engaging ways of seeing, feeling and expressing (Mentz & Fleiner, 2018; Moore *et al.*, 2020).

Fourthly, and consistent with the ecological and personal emphasis, active learner participation emerges as central to the theme of liberation. The book shows how from various perspectives motivation and engagement are enhanced when student agency is activated, when there is a sense of ownership, when space is allowed for experimentation, play and performance, when critical thinking and self-regulation are encouraged (van Lier, 2007). It also shows how young people can start to believe in themselves and gain the confidence to make their voices heard as activist citizens (Byram, 2020). Language education is political and it can serve to further or impede principles of democracy and equity and decolonisation for 'languages and intercultural communication are never just neutral' (Phipps & Guilherme, 2004: 1; also Gray, 2013).

The chapters of this book offer fresh thinking in the four areas outlined above and open up important directions for language education.

A plurality of methodological perspectives

The book brings together a wealth of methodological perspectives that are consistent with its theoretical orientations of opening new possibilities for doing language education, as noted in the beginning of the Introduction. The studies position learners and language educators as agentive social actors who actively, critically, and creatively engage in co-constructing their learning environments, bringing to the fore their practices, voices, biographies, and desires. To capture these, chapter authors have employed a wide range of ethnographic approaches, including autoethnography, critical ethnography and case study, action research, arts-based and multisensory research approaches. This broadening of methodological perspectives aligns with the view of understanding the linguistic mode as part of a wider semiotic repertoire, as part of a multimodal, multisensory ensemble that brings together individuals, objects, and technologies. It is inscribed within a broader turn towards the use of multimodal, spatial, material, and sensory conceptual lenses in language and literacy research (see Mills, 2016, for an overview). It allows chapter contributors to explore to different degrees the affective, the embodied and the aesthetic alongside the socio-historical and the ideological dimensions of language education. To this end, chapter contributors deploy long established ethnographic tools, such as a variety of fieldwork texts (fieldnotes, written reflections, vignettes), transcripts of audio- and video-recorded interviews and the textual and historical analysis of documents. These are expanded by the examination of participants' digital stories, photographs, artifacts, and artworks (see, in particular, the chapters in Sections III and IV) and the exploration of "language biographies" (Busch, 2017) and "schoolscapes" (Laihonen and Szabó, 2017), as evidenced in Thomas Quehl's multi-sited school ethnography (Chapter 2).

As Martin-Jones and Jones (2017) have cogently argued, the plurality of methodological perspectives has resulted in "greater researcher reflexivity and a greater commitment to bringing the voices of research participants into developing research narratives" (: 12). Several chapter contributors emphasise the democratic, collaborative, and personalised ways in which they engaged with participants for knowledge building and the creation of a sense of shared ownership and trust. A common thread that emerges across many of the studies is the researchers' long-term investment in the field (in some cases over several years and across more than one site) and their intense engagement in interaction and mutual dialogue with research participants. This image of the researcher disrupts the dominant "figure of the lone researcher, a figure toiling independently to create knowledge in the field" (Wasser and Bresler, 1996). It calls for continuously questioning the role of the researcher's own personal subjectivity throughout the research process (Hymes, 1996). It draws attention to how the voices of both the researchers and the research participants are reconstructed and represented in research narratives, alerting us to whose voices get privileged and whose do not as well as to "the many tensions between the different points of view of the multiple and sometimes competing voices" (Patiño-Santos, 2020: 218).

To this effect, chapter authors engage in reflexive accounts of their multiple positionings in the field and the negotiation and transformation of identities during the various phases of the research. The researchers' self-awareness in the field is extended when pushing against the dominant monolingual paradigm. This is encapsulated in the "researching multilingually" framework (Holmes et al., 2013), which explicitly investigates the possibilities and complexities of using more than one language in the research process, discussed by Nuria Polo-Pérez and Prue Holmes in Chapter 7. Taken together, the researchers' engagement with wider methods and methodologies documented in this book invites us to open to new possibilities about what doing research in language education that is collaborative, interdisciplinary and sensitive might look like.

Outline of the book

Liberating Language Education is organised according to four thematic sections: policies, discourses and ideologies (Section I), language-living: materialities, affectivities and becomings (Section II), transcultural journeying and aesthetics (Section III) and voices, identities and citizenship (Section IV). Each section consists of 3-4 chapters followed by a commentary by an invited discussant. The fourteen chapters can be read in any order or according to the thematic structure proposed.

Section I: Policies, discourses and ideologies

In section I, chapter contributors take a determinedly situated, social practice approach to language and language pedagogy. This approach centres on what Ben Rampton (2020: 3) refers to as "a linguistics of 'situated interaction' which extends beyond systems and speakers to the ways in which embodied individuals engage with each other in encounters at particular times and places". The section chapters focus on the sensibilities and tensions around how multilingualism, language diversity and language learning are represented, understood, and interpreted in a range of educational spaces. The reluctance to acknowledge the normalcy of quotidian multilingual language use and to challenge deficit constructions of language learners has meant that linguistic diversity may be viewed with ambivalence by language educators (Chapters 1,3). Added to this, language hierarchies and the social valuations

associated with named languages and language varieties may privilege, marginalise, or disparage particular configurations of language and cultural resources and practices under specific conditions (Chapter 4). Dominant discourses, language ideologies and policies may be accepted, adapted, recast, or contested. When challenged they can open ideological and implementational spaces (Hornberger, 2002) for the articulation of alternative discourses and the construction of identity positionings that can empower language speakers of historically minoritized languages (Chapter 2). The chapters in this section illustrate the importance of examining the ideological dimension of language education and the interconnections between policies, discourses, and language ideologies.

Thomas Quehl's chapter (Chapter 1) entitled "'I don't think we encourage the use of their home language…": Exploring 'multilingualism light' in a London primary school' traces how dominant language ideologies and discourses about language use and students' plurilingual repertoires come into contact in a mainstream primary school. Drawing on multiple data sources from a larger ethnographic study, the chapter illustrates the construction of a discourse, in which the monolingual norm and a symbolic take on multilingualism merge into what the author cogently refers to as 'multilingualism light'. This discourse has the powerful effect of restricting the pedagogic possibilities of plurilingual children to leverage all their linguistic resources for learning.

In Chapter 2 on 'Discursive constructions of enslavement and the enslaved in Kreol textbooks in Mauritius' Ambarin Mooznah Auleear Owodally delves into the representation of the Creole minority community in Kreol textbooks, which have been recently introduced in the Mauritian education system. Through the thematic analysis of a corpus of nine Kreol Morisien textbooks, the author examines discourses associated with enslavement and the enslaved historically connected to the Creole minority community that has felt disempowered. She uncovers how far from being portrayed as victims, the enslaved are represented as agentive social actors and their important contributions to the history, economy and artistic expression of multicultural Mauritius are foregrounded and celebrated.

The next two chapters bring to the fore processes of change in community/heritage languages education. In Chapter 3, 'Appropriating Portuguese language policies in England', Cátia Verguete investigates the broadening goals in official language policy discourses for Portuguese language abroad from endorsing language maintenance to including the promotion of language internationalisation. The chapter reports on how Portuguese official language policies as articulated by the Portuguese government through *Camões – Instituto da Cooperação e da Língua* are interpreted and appropriated by its regional director and a group of language educators working across the various levels of educational provision. Situated within an ethnography of language policy, the chapter illustrates how the regional director and the language educators engaged with the policy goals in highly individualised ways based on their experiences and beliefs.

In chapter 4 on 'Making sense of the internal diversities of Greek schools abroad: Exploring the purposeful use of translation as communicative resource for language learning and identity construction', Vally Lytra sheds light on the internal diversities of Greek community schools against the backdrop of heightened transnational mobilities post-2009 and educational policy changes in Greece. The chapter emerges from a slow autoethnographic study of a newly founded Greek school in Switzerland. It illustrates how teachers and students can capitalise on the purposeful use of translation as a communicative resource to co-construct new knowledge and negotiate new identity positionings. At the same time, it

alerts us to the struggle at the core of the ideology and practice of community schools between flexible and fixed language practices.

In her commentary rounding off this first section, Ana Souza revisits the chapters through the lens of language planning and policy (LPP), advocating for a closer collaboration between policy and practice. She stresses that despite the persistence of the 'monolingual bias', the chapters illustrate "how much monolingualism has in fact been replaced by multilingualism in a variety of educational settings".

Section II: Language-living: connecting spaces, bodies and materiality

This section presents language education and language learning as an embodied practice, a way of *living* languages and ways of being in the world that involve multiple entanglements with the material world at different levels. It unsettles established understandings of language learning that rest on rational and disembodied models of learning by emphasising the contingent and the tangible. It homes in the many and unique entanglements that languagers create with their favourite socialising spaces, their spoken languages and their linguistic repertoires, and the ordinary objects that accompany them in such linguistic experiences. It puts a sharp focus on how languages are lived in the here and now whilst connecting with the past through individual and collective biographies, and how these are reassessed and integrated into individuals lives and condition their plans for the future. This section highlights the idea that languages are not only transcendental and static formations and structures, but dynamic and vibrant processes that shape our linguistic repertoires via the multitude of creative arrangements that the spaces, bodies, and materials we inhabit create.

The chapters in this section reflect this alternative view of foreign language education, one that is built on the informal and socialising aspects of languaging, such as the languaging occurring in language cafes, and how these can give rise to personally crafted alternative worlds (Chapter 5). It is also predicated upon a view of language learning that confers language education and its agents, be it learners or educators, the power of dissolving reified political boundaries between languages and cultures (Chapter 6). Finally, it engages with the idea that languages are tangible and located at the boundaries of our bodies, made sense through the physical and multisensorial aspects that our identities feed on (Chapter 7).

In Chapter 5, 'Languaging in language cafés: Emotion work, creating alternative worlds, and metalanguaging', Núria Polo-Pérez and Prue Holmes report on an ethnographic research conducted in two language cafés in North England that aims to draw attention to non-instructional contexts as meaningful environments for language socialisation. Following an ecological approach towards language learning, the study sheds light on the affordances of language cafés for the social, embodied experience of languaging and the mobilisation of a complex mélange of emotions that comes with it. The authors argue that language cafés bring the immersion experience to the here-and-now of everyday leisure activities, by enabling languagers to co-construct 'other worlds' to immerse themselves in the pains and pleasures of dwelling in another language regardless of geographical location. Finally, the study illustrates how the languaging experience in language cafés is often linked to episodes of meta-languaging, where multilingual speakers discuss their subjective relationships with languaging.

In Chapter 6, 'Language studies as transcultural becoming and participation: undoing language boundaries across the Danube region', Eszter Tarsoly and Jelena Ćalić address the conventionalised separation of 'language' and 'content' in institutional discourse settings, particularly the informal but wide-spread division of academic subjects. They argue that the

separation of 'language' (as 'container') and 'content' in institutional jargon draws on a more generic conceptual framing of the notion of *language*, which transfers the notion of national identities to institutionalised impermeable disciplinary divisions that present *language* as a bounded entity, reduced to the function of a receptacle for meanings, ideas, and knowledge. It then presents a view of languages education that offers a more flexible language pedagogy by involving the simultaneous teaching of multiple languages in order to allow learners to recognise the permeability of borders between languages in society.

In Chapter 7, 'The textures of language: an auto-ethnography of a gloves collection', Cristina Ros i Solé engages with current discussions about the nature of language in applied linguistics which highlight the affective, embodied and multisensorial, this chapter presents a view of language education that brings together two seemingly opposed poles, the abstract and the tangible in language and suggests a meeting point: 'the wild' in language. Through the use of the materiality of language writing on a piece of clothing (gloves), it presents languages as semiotic repertoires capable of tracing one's lived materiality and sensory experiences. In doing this, it proposes that pedagogical models for foreign language education should include not only conscious, planned and intangible ways of learning, but also ways of embodying languages that are unconscious, spontaneous and tangible.

Simon Coffey's commentary adds to these chapters by highlighting the transdisciplinarity nature of this section and how it reflects the recent influence of posthumanism theory in applied linguistics. He argues that a post-humanist approach could help language education offer a more distributed understanding of the location of semiotic resources. The discussion also highlights how an approach that integrates creative and arts-based as well as more critically engaged, conception of linguistics research can problematise some long-held premises of the intercultural experience through language.

Section III: Transcultural journeying and aesthetics

Viewing language learning as transcultural journeying challenges the dominance of rationalist and instrumental perspectives on language and culture and recognises that communication processes are socially constructed, complex, personal and fluid. Pedagogically this means rejecting essentialised and binary positionings and providing space for learners to bring together prior and new experience and to construct their own syncretic understandings within the 'contact zone'. In other words, the way we understand and use language involves important subjective and intersubjective dimensions.

Central in this is student agency and the unlocking of playful, imaginative and personal worlds including digitally mediated worlds. It is here that the arts in their different forms can play a significant role in the language classroom bringing a symbolic and aesthetic orientation which recognises perceptual, sensory and heartfelt dimensions to culture and experience, facilitating meaning-making and the generation of new knowledge.

The section contains four chapters each of which explores transcultural and aesthetic dimensions to language learning through engagement with the arts in different ways. In chapter eight, 'Visual art in Arabic foreign and heritage language-and-culture learning: Expanding the scope for meaning-making', Jim Anderson explores synergies between language, culture and visual art and how they can work together within a pedagogical approach oriented towards translingual-transcultural, symbolic and aesthetic dimensions to meaning-making. It is based on a project carried out in an Arabic classroom in a London complementary school which draws on the resource 'Language in Art and the Work of Ali Omar Ermes'.

Chapter nine, 'Creating spaces for translingual and transcultural meaning-making in a London Greek complementary school', by Maria Charalambous investigates flexible teaching and learning practices in a London Greek complementary school, through the lens of a reflexive multiliteracies pedagogical framework. The chapter addresses the question of how complementary schools can respond to increased diversity and digitally mediated worlds, by endorsing multilingualism as an integral part of multiliteracies. Central to this is the teacher's flexibility in the design and implementation of creative activities that prioritise collaboration with the students, encourage students' agency and inspire dynamic interactions.

In chapter ten, 'Unpacking entanglements in practice: Language learning in technology-rich learning environments', Koula Charitonos presents a small exploratory study undertaken as action research in two community schools in the UK, where migrant youth from Greek diaspora community were invited to explore traces of their Greek heritage in their UK context, with a partially bilingual, or indeed translingual, approach allowing different conversational entry points for learners with varying levels of Greek. The study drew on a blended approach to language learning and utilised methods of inquiry learning (e.g., observation, data collection, reflection) along with web and mobile technologies to facilitate young people's engagement in citizen-led inquiry with a focus on social and cultural issues. Central to the study is the notion of entanglement, which explores the inseparability of meaning and matter.

The section concludes with Dobrochna Futro's chapter, 'Translanguaging art - exploring the transformative potential of contemporary art for language teaching in the multilingual context' which describes how the multilingual works created by Krzysztof Wodiczko, Małgorzata Dawidek and Monika Szydłowska – Polish-born visual artists, who, in their artistic practice combine multiple languages with other means of artistic expression – were employed to teach Polish to a small group of 9-11 year old pupils in a Scottish primary school. Here the potential of translanguaging art for creating translanguaging spaces in a school environment is made clear. Creative research methods are applied involving children as co-researchers as well as 'native speaking' teaching assistants.

Rounding off the section is the commentary by Alison Phipps which recognises the value of arts based approaches in opening up creative spaces for language learning and intercultural being and in supporting languaging processes. In noting the ground-breaking nature of the studies presented she also signals the need for further critical work in the area.

Section IV: Voices, identities and citizenship

This final section looks closely at how we listen to the varied voices of language learners and find ways to perceive and experience languages differently. Children and young people are often forced to chase after an illusory fixed literacy that seems distant from their own rich and noisy experience of language. Much school-based learning around language and literacy seeks to control and contain language and provides little opportunity for innovation and creativity, or an openness towards uncertainty. The move away from transdisciplinary work in schools undermines a sense of language as a powerful tool for meaning making and does little to prepare young people to become active democratic citizens with a desire to find other ways of knowing and being. Children and young people's multivoicedness is often silenced and their digital dexterity is marginalised in educational settings. There is often no space to include their messy and complex ideas and explore narratives of freedom and social justice. The chapters in this section show how engaging critically and creatively with digital media allows language learners, artists and educators to take control of the production process and

represent and make sense of multilingual experiences. Transforming personal stories and cultural experiences into film or different art forms pushes language learners and educators to imagine other viewpoints and reconceptualise identities. This process of creating and transforming tends to involve collaborative discovery and a space for reciprocity between young people, educators, artists and researchers. The chapters in this section are all co-authored and bring diverse personal, aesthetic and political perspectives to language education and how we make sense of and shape the world.

In Chapter 12 of this section of the book, '*How Weird is Weird?* Young people, activist citizenship and multivoiced digital stories', Yu-Chiao Chung and Vicky Macleroy draw on the work of the Critical Connections Multilingual Digital Storytelling Project (2012-ongoing).

> I took my camera with me all the time wherever I went. I didn't pay any attention to my surroundings and my life like this before' (Student, FSHS, Taiwan).

This chapter looks at the way digital storytelling enables young people to turn the lens on their lives and frame stories about other ways of knowing and being. The research presented here focuses on case studies of two Taiwanese schools in the project where students walked out into their communities to uncover hidden truths and document bold and noisy stories. The voices and identities of these young people are examined in their digital stories of protest, reflection and reconnection: *How Weird is Weird?* and *The Indestructible Belonging*.

In Chapter 13 of this section, ''Animating objects': Co-creation in digital story making between planning and play', Gabriele Budach, Gohar Sharoyan and Daniela Loghin explore the process of digital story making as it evolved for students around an approach called 'animating objects'. Through digital story making Budach and her students explore, share and discuss issues of migration, language and identity. This chapter asks what kind of identity work is possible through digital story making and how it enables learners to find a voice, share, articulate, and reflect on experiences and concepts. It also looks at how playful engagement with objects in digital story making can transform language learning and literacy education. In liberating language education, this chapter looks at ways of promoting pedagogies that foster criticality and creativity and sustain an ethic of social justice.

In Chapter 14, 'Visual representations of multilingualism: Exploring aesthetic approaches to communication in a Fine Art context', Jessica Bradley, Zhu Hua and Louise Atkinson reflect on the process of engaging with artists and creative practitioners to explore ideas of multilingualism. They contemplate the challenges and opportunities of engaging in transdisciplinary dialogue through the visual arts and consider how applied linguists might work productively with these innovative methods. This chapter focuses on a project 'Visual Representations of Multilingualism' which sought to stimulate debate and raise awareness through considering innovative ways of understanding multilingual realities and identities, and incorporating a wider range of voices and perspectives. This chapter also looks at how aesthetic perspectives towards language education can deepen our understandings of how to develop social justice-oriented language curricula.

Kate Pahl, the discussant for this section on 'Voices, identities and citizenship' foregrounds the idea of 'imagining otherwise' that connects these chapters and looks at how this kind of multilingual multimodal research frees language and therefore literacy from its fixedness. Liberating language education in this section is about this new-ness and living with theory a bit more dangerously.

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