



1st Call for H.F.R.I. Research Projects for the Support of Faculty Members and Researchers and the Procurement of high-cost Research Equipment

PROJECT TITLE

**CREATIVE MULTILINGUALISM: FROM PRACTICE TO
RESEARCH TO EDUCATION (MEinART)**

PROJECT NUMBER

HFRI-FM17-710

HOST INSTITUTION

UNIVERSITY OF THESSALY

PRINCIPAL INVESTIGATOR

GEORGE ANDROULAKIS

DELIVERABLE 26

PROJECT PAPER 5

**ON ARTS-BASED AND DIGITAL
EDUCATIONAL ACTIVITIES**

University of Thessaly (UTH)

Greek Language and Multilingualism Laboratory (GLML)

Research undertaken with refugees at the GLML-
UTH for task-based language learning
exploring multimodal and multilingual resources



George Androulakis



MigraLang 2.0 - Seminar 2
Lille, 26.11.2021

Outline

- The context of refugee education in Greece
- ‘Practiced’ language policy: the interventions of GLML-UTH
- Multimodality, translanguaging, creativity as key principles for more just and effective language learning

The research project MEinART was supported by the Hellenic Foundation for Research and Innovation (H.F.R.I.) under the “1st Call for H.F.R.I. Research Projects to support Faculty Members & Researchers, and the Procurement of High-and the procurement of high-cost research equipment grant” (Project Number: HFRI-FM17-710).

Context 1: Refugee Education in Greece

From 2015

and the so-called '**refugee crisis**' (the other way round, we perceive it as '**reception crisis**')
to 2020

and the **pandemic** outbreak (which meant the almost total exclusion of refugees from Greek schools),

educational policy and schooling in Greece for refugee children and adolescents, despite some achievements and the hard work of people involved, has been criticised as:

- **Ineffective** (less than half of school-age refugee children were receiving any schooling in early 2020).
- **Unfair** (DYEP classes were set up segregating refugee from children in mainstream schools).

Context 2: Languages in the Greek School System

In the Greek national school system, (Modern) **Greek** is the language of instruction, **English** is the 1st 'foreign' language, offered to more and more early classes (in preschool classes from the current school year 2021-2022), then **French or German** is offered from grade 5 (age of 11) as a 2nd 'foreign' language. However, the essential of language learning is considered to happen in private language schools that function outside the school system and are a burden on the families budget. Regional and migrant languages are not included in the national curriculum.

‘Default’ Language Policy for Refugees in Greece: Greek + English

This “**default**” choice of **Greek + English** by the Ministry of Education and the Institute of Educational Policy effects (or coincides with) the policy with other actors and stakeholders working in the field of refugee education in Greece (NGOs, UN Institutions).

The DYEP (Classes for Reception and Education of Refugees) curriculum included intensive **Greek, English**, maths, computer science, physical education, and art.

The choice of Greek and English (among other possible languages) was not documented, not justified, not discussed: a ‘**default**’, **implicit language policy**.

Greek: the national language of the country (& the monolingual ideology)

English: the language of international communication (& the instrumentality in language use).

‘Practiced’ language policy and ‘legitimate’ languages in the refugee context in Greece

What happens in refugee education contexts in Greece?

Could this ‘default’ policy with two school languages be different?

What could be the ‘legitimate’ (=appropriate, Heller 1996) languages for this context?

Classes with refugees in Greece are **multi-diverse** in terms of languages and cultures.

Translanguaging is present in the classroom and is dominant in the schoolyard.

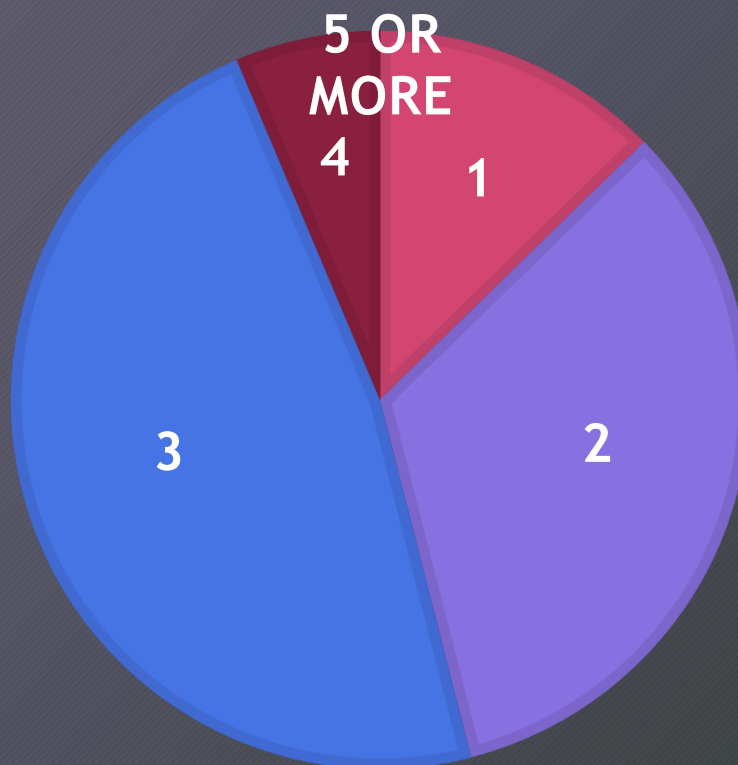
Let’s not be simplistic with this complexity!

This diversity is observed by the researchers, and is also revendicated by the young refugees, and their families.

Here are some findings from our research in 2019 and 2020 in two refugee camps in Thessaly with two groups of refugee students, one with Arabic and one with Kurdish language background.

Children and adolescents (8-15 years old) with Arabic as main family language (N=63)

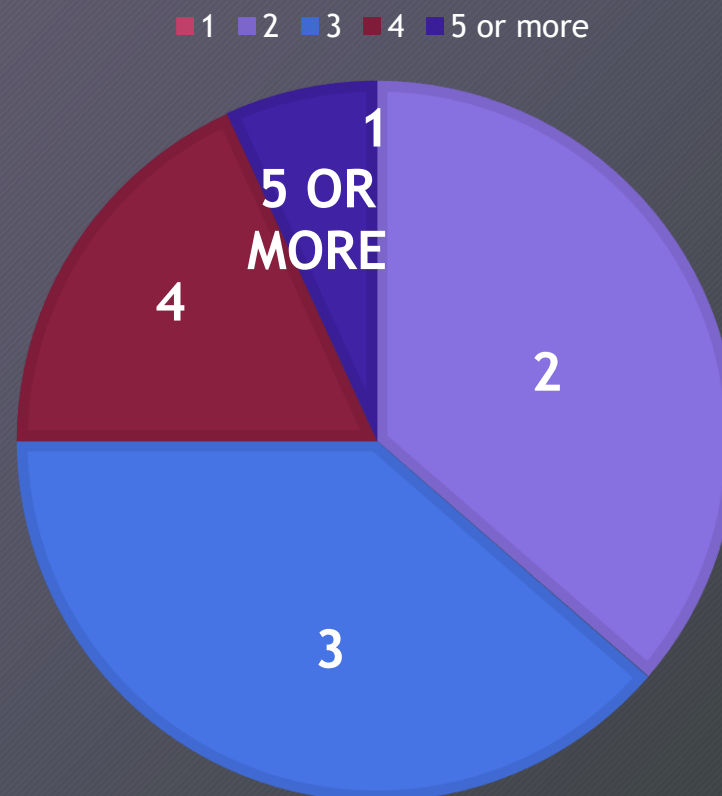
HOW MANY LANGUAGES DO YOU SPEAK?
(SINGLE ANSWER REQUIRED)



1 L. = 8
2 L. = 21
3 L. = 30
4 L. = 4
5 OR MORE = 0

Children and adolescents (8-15 y) with Kurdish (Kurmanji, Xwarin, Sorani) as main family language (N=44)

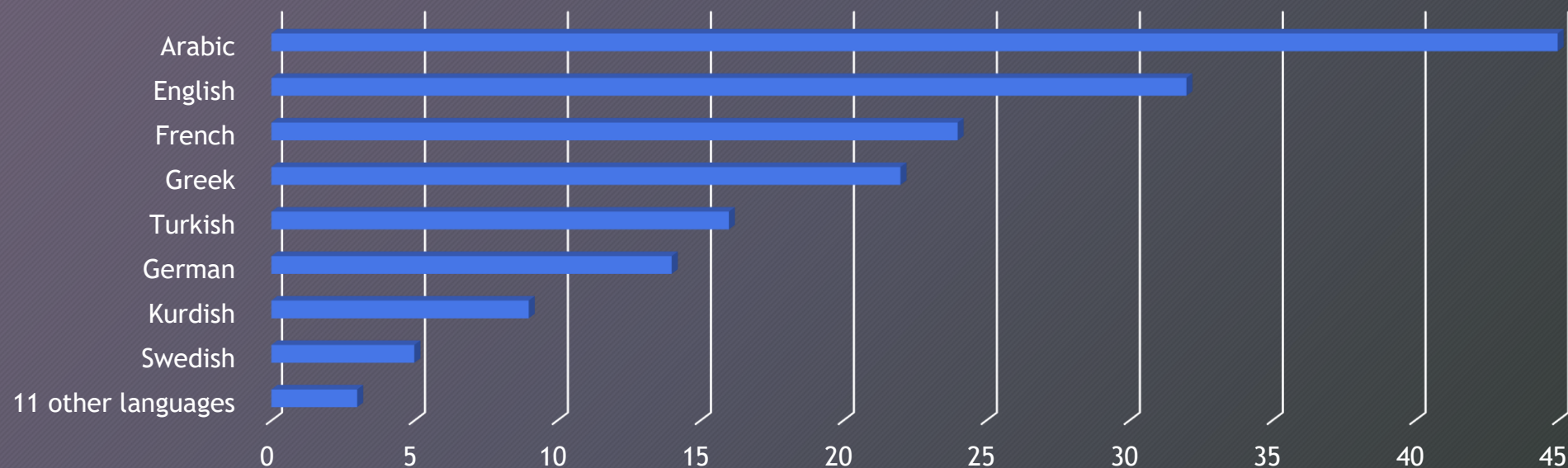
HOW MANY LANGUAGES DO YOU SPEAK?
(SINGLE ANSWER REQUIRED)



1 L. = 0
2 L. = 16
3 L. = 17
4 L. = 8
5 OR MORE = 3

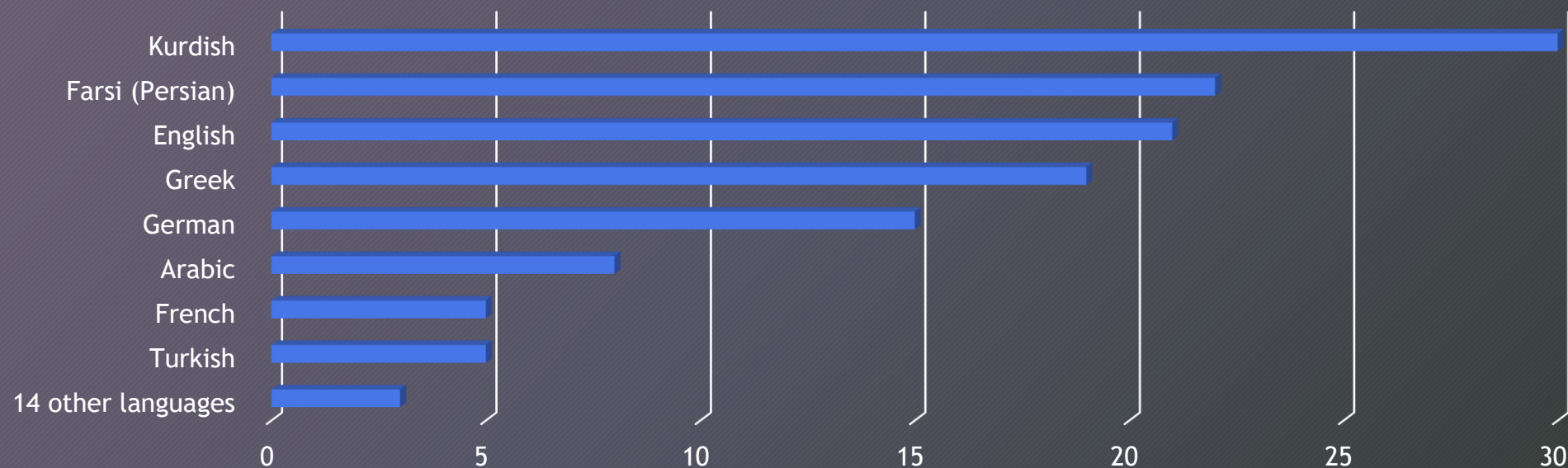
Children and adolescents (8-15 y) with Arabic as main family language (N=63)

Which languages would you like to study (or continue to study) while staying in Greece? (*multiple answers possible*)



Children and adolescents (8-15 years old) with Kurdish as main family language (N=63)

Which languages would you like to study (or continue to study)
while staying in Greece? (*multiple answers possible*)



The greater picture ...

(UNHCR Report, 2020)

- 73% of refugees live in neighbour countries of their countries of origin
- 60% of refugees live in cities
- 80% of refugees are displaced for at least 5 years
- 55% of refugees have lived for at least 1 year in at least 3 different countries

... and back to the 'default' language policy

So, why **Greek** and **English** as languages that refugees should learn?

Behind this choice: the **assumption that they would stay in Greece...**

... but this (the reception crisis) happened in 2016 and that (the language policy) came with it; it hasn't changed as language policy decision, but policy changes!

Refugee policy changes ... this way!



Language learning for refugees: to do what?

- to face uncertainty and make a place
- to prepare for mobility
- to become aware of inequities and opportunities
- to build a future.

Need to move:

from an instrumental approach of languages
towards more inclusive, relational language practices.

Prerequisites for application at school level

- In countries with a centralized education system and language policy, schools are generally not seen as possible fields of language policy. It is crucial that educators are trained and acquire, among other capacities, a common understanding of concepts and methods.
- A feeling of belonging and ownership of any intervention must be shared by all participants, and this takes time and effort. Continuous attention must be paid to participants' questions, reflection and interpretation on all stages and issues of the intervention.
- A mindset of research and collaboration is a key element for any teachers' capacity building.

**Exploring multilingual and multimodal
resources for creativity-based and task-based
language learning at GLML, UTh**

Interventions based on multilingualism and creativity

- a number of projects coordinated by GLML¹ with task-based language learning as a starting point, and with translinguaging and arts-based pedagogy as key factors: examples of ‘practiced’ language policy made more explicit.
- Context-dependent language policy decisions: **every class chooses its own target-languages** (‘situated language policy’), and we pilot materials, and train teachers to adapt ‘pluralistic approaches’² to languages and cultures, and creative inquiry³

1 greeklanguagelab.pre.uth.gr

2 carap.ecml.at

3 <https://creativeinquiryaila.wordpress.com>





Projects of GLML-UTh 2015-2021: Main characteristics

- Bureaucracy issues and adversity as important factors of obstructing the projects' implementation
- Emphasis on the research dimension in order to design data-driven and more relevant educational interventions
- Needs analysis (Long 2005): linguistic, communicative, social

Projects of GLML-UTh 2015-2021:

Main characteristics

- Adoption of the **task-based approach** as the most suitable methodology based on the results of the needs analysis
- Development of **creative, multimodal and innovative** educational material
- **Training projects** for educators on the use of the task-based methodology (Van den Branden 2006) and of intercultural awareness, funded by UNICEF:

<https://www.teach4integration.gr>

- Alternative methods of teaching applying a) **digitality** (e.g. blended learning), and b) **arts-based approaches**.

Reflection on the evolution of our methodological choices (2015-2021) (1)

- The necessity of needs analysis in the context of extended migration is even more crucial! Because of refugees' **superdiverse groups**, **fluid conditions** and **needs**
- We had to **review concepts and terms** (e.g. family, age and how we should approach them when designing educational material)
- Transition to **community-based approaches**, from **FOR** → to **WITH**) («nothing about/for me without me») (see Androulakis et al., 2017)
- **Translanguaging practices** emerging in a natural way on the field (used by researchers intuitively) → then became part of **researchers preparation** and was perceived as a means to empower participants and break down hierarchies between researchers and participants → explored as a teaching method, as part of the material, as a **theoretical framework** (García, 2009; Wei, 2017).

Reflection on the evolution of our methodological choices (2)

- From conventional task-based approaches → to task-based learning and teaching with digital tools
- From technology-enhanced learning → to blended learning (see Androulakis, Kitsiou & Tsioli, 2017)
- From empowerment as an objective → to the concept of «subjective well-being» (Greyling, 2015, Werkuten & Nekuee, 1999)
- From teaching & learning Greek language → to learning specific uses of Greek language useful for specific chronotopic contexts/uses, exploring the use of more languages, and translanguaging.

Translanguaging - *doing* language vs *having* language

- García (2009: 45) proposes the term ‘**translanguaging**’ to refer to the multiple discursive practices in which multilingual speakers engage, as they draw on the resources within their communicative repertoires.
- In this view of the communicative practices of multilinguals, translanguaging is seen as incorporating phenomena such as **codeswitching** and **crossing** but also going beyond them.
- It includes but extends what others have called ‘**language use in multilingual settings**’.
- García claims that, rather than focusing on language itself, translanguaging makes it apparent that there are no clear-cut boundaries between the ‘languages’ that people draw on as they communicate with one another (2012, Handbook of multilingualism)

Επικοινωνώ με το σχολείο

Κοιτάζουμε την παρακάτω εικόνα. Εστιάζουμε στην «ΑΓΑΠΗ».

- Τι είναι το δικαίωμα της αγάπης για ένα παιδί;
- Τι είναι το δικαίωμα της αγάπης για έναν ενήλικα;
- Συζητάμε σε ομάδες.



Στην παρακάτω εικόνα υπάρχει η λέξη αγάπη στα αραβικά. Μελετάμε την εικόνα και συζητάμε τις διαφορετικές σημασίες που έχει η έννοια αγάπη στα αραβικά. Ποιες λέξεις υπάρχουν στα ελληνικά ή σε άλλες γλώσσες για την αγάπη;

- Γνωρίζετε τη λέξη αγάπη σε άλλες γλώσσες;
- Ποιες λέξεις υπάρχουν στα ελληνικά ή σε άλλες γλώσσες για την αγάπη; Βρίσκουμε βοήθεια στο διαδίκτυο (google translate).

The Map of Love by Adhaf Soueif

'Hubb' is love

عشق ('ishq) is love that entwines two people together

شغف ('shaghaf) is love that nests in the chambers of the hearts.

هيام ('hayam) is love that wanders the earth,

نتم ('tah) is love in which you lose yourself,

وله ('walah) is love that carries sorrow within it,

صباح ('sabah) is love that exudes from your pores,

هوى ('hawa) is love that shares its name with 'air' and 'falling',

غرم ('gharam) is love that is willing to pay the price.

Επικοινωνώ με το σχολείο

Παρατηρούμε τις παρακάτω εικόνες και διαβάζουμε τους κανόνες και τις συνήθειες των παιδιών στο σχολείο. Συζητάμε με το παιδί μας ή τα παιδιά μας ποιους κανόνες έχουν ακούσει στο σχολείο και τι άλλα συνηθίζουν να κάνουν. Συμπληρώνουμε τον πίνακα με τις επιπλέον πληροφορίες και ανταλλάσσουμε τις πληροφορίες με τους υπόλοιπους/τις υπόλοιπες στην τάξη.



Rules for School	
	I listen to my teacher.
	I put up my hand and wait when I want to talk.
	I use a quiet voice inside the school.
	I line up when I'm walking with my class.
	I keep my hands and feet to myself.
	I do my work.
	I put my things away when it's time to clean.

Playing



Good ways to touch other people at school

	I can hug someone lightly on the shoulder to say "Excuse me".
	I can give a high 5 to say "Great!".
	I can shake hands to say "It's nice to see you".



Βλέπω το παρακάτω βίντεο. Διαβάζω το πολύγλωσσο κείμενο που ακολουθεί. Αναζητώ συνεργασία από άτομα που μπορούν να με βοηθήσουν γλωσσικά και συζητάμε το περιεχόμενό τους. Ποιοι είναι οι πρωταγωνιστές της ιστορίας; Τι κάνουν; Πώς βλέπω εγώ αυτή την ενέργεια;



Τρόφιμα από το υστέρημά τους συγκεντρώνουν πρόσφυγες για να το προσφέρουν στους Έλληνες άστεγους που ζουν στους δρόμους της Θεσσαλονίκης.

Refugees, who live in Thessaloniki's camps and face daily miserable living conditions, believe that homeless people are in a worse situation than themselves, as the temperature in the last few days was below zero.

«Δεν ξέραμε ότι είναι πρόσφυγες. Θέλω να τους ευχαριστήσω. Έρχονται κάθε μέρα, τρεις φορές, το πρωί, το μεσημέρι και το βράδυ» δήλωσε η Μαλίνα, μητέρα τριών παιδιών.

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با کمک هم سقناتم از وب سایت (<http://www.vrisko.gr/en/pharmacy-duties>) استفاده میکنم تا نزدیکترین داروخانه را پیدا کنیم. از لیست لغات داروهای ضروری برای درمان سرماخوردگی را پیدا میکنم.

قطره چشم	the antipyretic (medicine against the fever)	مضاد حیوی	το παυσίπονο
medicine against the vomiting	خافض حرارة	η αντιβίωση	مسکن
το αντιεμετικό	مسکن ألم	the painkiller	ضد تب، تب یز
شربت	the salve for the eyes	قطرة	το σιρόπι
το αντιυπερτικό	چرك خشكن، آنتیبیوتیک	مضاد للاستقلاب	antibiotics
the syrup	اسیرین	το κολλύριο	ضد استرقاق



Creativity

- Creativity in order to **integrate** the socio-political **complexity** into our educational interventions, “**legalize**” alternative ways of knowing and thinking, as critical and more just lens in order to **shape new ways of learning** (teaching and living).

as

- Multilevel lens for: 1) *designing processes*, 2) *educational material*, 3) *arts-based methods*, 4) *awareness raising*, 5) *evaluation and reflection processes*, 6) *deconstructing power relations*, 7) *team-building processes and intercultural friendships*, 8) *challenging dominant ideologies*, 9) *performing resistance and counter-narratives*

to

- Create and encourage a **HOPEland** → **Reduce** inequalities in participation - **Reduce** barriers from camps to the outside world - **Reduce** ethnic barriers

→ **MOVING FROM THE FORCED IMMOBILITY**



- Ethnographic fieldwork
- Politicalscape
- Linguistic landscape
- Soundscapes
- Artscapes

Creativity in different layers of the educational material

 Ακούμε τον διάλογο ξανά. Μετά τον διαβάσουμε σε ζευγάρια (Σ και Ψ).

Με το ταξί στην Αθήνα
Μεταφέροντας εκπαιδευτικά υλικά από τα γραφεία του ΕΑΠ
στον χώρο των μαθημάτων του PRESS

(μπαίνοντας στο ταξί) Σ – Γεια σας! Ψ – Γεια σας! Σ – Έλα, Παναγιώτη! Εε, πηγαίνουμε στη Σκουφά, ε, στο Free Thinking Zone, είναι ένα βιβλιοπωλείο, ε, είναι στην αρχή της Σκουφά. Ψ – Δηλαδή, θες να βγω στην αρχή; Σ – Ε, ναι! Είναι, αρχή αρχή, είναι μετά την Ευρωκλινική, τι είναι αυτό το...; Είναι κάτι σε νοσοκομείο νομίζω.	(music playing on the background, The Zephyr Song, Red Hot Chili Peppers) Take a look It's on display for you Coming down No, not today Fly away on my zephyr I feel it more than ever And in this perfect weather We'll find a place together
(background music) In the water where I center my emotion All the world can pass me by Fly away on my zephyr We'll find a place together All the world can pass me by Fly away on my zephyr We're gonna live forever	
Σ – Εδώ, μήπως, μήπως έπρεπε να, α!, να στρίψουμε; Ψ – Ορίστε; Σ – Λέω, μήπως έπρεπε να στρίψουμε. Ψ – Η επόμενη, δεν είναι πιο κάτω να βρούμε; Σ – Ορίστε; Ψ – Πιο κάτω είναι νομίζω αριστερά. Σ – Εεεε, ναι! Αλλά δεν βγαίνουμε. Τέλος πάντων, βγαίνουμε πολύ μπροστά. Ψ – Αχ, το μπέρδεψα εγώ τώρα.	
(διαφημίσεις στο ραδιόφωνο) Όλη η rock μουσική που αγαπάς – RED εδώ- στον RED 96,3.	
Ψ – Πάμε εδώ αριστερά το πρώτο. Σ – Και ως κατεβούμε τη Σόλωνος. Ψ – Ναι. Εντάξει. Αυτή εδώ. Πάμε Σόλωνος αριστερά και πιο κάτω πάλι δεξιά που είναι η Σκουφά. Σ – Ναι. Βέβαια, μετά την Ιπποκράτους τώρα, έτσι; Δηλαδή, θα περάσουμε την Ιπποκράτους και μετά είναι η Χαριλάου, είναι, εδώ τι είναι; Ναι, στη Χαριλάου Τρικούπη θα κάνουμε δεξιά.	

مواسم العالم !

سو ، ريا ، علي ، و ليا التفتوا بعض الصور (انظر الى الملحق) . اقصصها ، انفق فيها و اقصمها بحسب المواسم (الفصول) التي تنبئها . ماهو الجز في الصورة ؟ اعبر بجسدي كيف اشعر بكل فصل . ماهي الالوان التي اراها في الشتاء ، في الصيف ، في الربيع ، و في الخريف ؟ هل هي نفس الالوان التي رايتها في كل الاماكن التي حشت فيها ؟

Διεκδικώ τα δικαιώματά μου ως γυναίκα

حقوقم را به عنوان یک زن ادعا می کنم

Claiming my rights as a woman

أطالب بحقوقی כאישה

"A gender-equal society would be one where the word "gender" does not exist: where everyone can be themselves"~Gloria Steinem

جامعه با برابر جنسیتی آن جامعه میباشد که در آن کلمه جنسیت وجود ندارد و در آن همه یکسان هستند. گلوρία ستنیم

"Μία κοινωνία ισότητας μεταξύ των δύο φύλων θα ήταν μία κοινωνία όπου η λέξη "φύλο" δεν υφίσταται: όπου ο καθένας μπορεί να είναι ο εαυτός του"~Γιόλδρια Στέινεμ

مجتمع متساو بین الجنسین یکون واحد حيث کلمة (جنس) لا توجد، حيث کل الأشخاص يستطيعون أن يكونوا أنفسهم . غلوريا ستينيم

Δραστηριότητες σε πραγματικό χώρο και χρόνο

نظم عرض للفيلم السينمائي (زهرة الصحراء) في مكان من اختيارنا ثم نشكل منشور لدعوة نساء الأخريات الى مكان عرض الفيلم . في نهاية الفيلم تتبع جلسة مناقشة عن الفيلم .



1

1



لغات بلا حدود

Γλώσσες χωρίς σύνορα

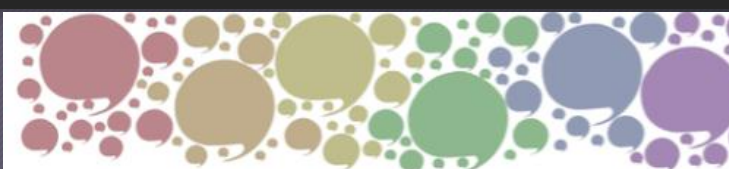
Languages without borders

زبان بدون مرز

Creativity as resistance and counter-narratives



Creativity towards deconstructing power relations



اقرأ الكلمات التالية بما هي الصور و الأفكار التي تخطر بذهني عند قرائتها ؟

dance	رقص	χορός	رقص
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اشاهد الفيديوهاات التالية . في أي الحالات أختار أن ارقص ؟



رقص مورد علاقه ام را به گروه نشان میدهم همراه با آهنگهایی که خودم می خوام یا از اینترنت پیدا میکنم.



اقرأ الكلمات التالية بما هي الصور و الأفكار التي تخطر بذهني عند قرائتها ؟

dance	رقص	χορός	رقص
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اشاهد الفيديوهاات التالية . في أي الحالات أختار أن ارقص ؟



علاقه ام را به گروه نشان میدهم همراه با آهنگهایی که خودم می اینترنت پیدا میکنم.

Μοιράζομαι τον αγαπημένο μου χορό με την ομάδα μου με συνοδεία μουσικής και τραγουδιών που τραγουδάω ή βρίσκω στο διαδίκτυο.

Creativity in evaluation and reflection processes

 PRESS: PROVISION OF REFUGEE EDUCATION AND SUPPORT SCHEME
Εκπαιδευτικές Υπηρεσίες
Ομάδα Συντονισμού
Αννα Αλεξανδρίδου
Υψηλή Διακρίβωση
Σοφία Τσιάνη

ΔΡΑΣΗ 10. ΚΑΤΑΡΤΙΣΗ ΕΚΠΑΙΔΕΥΤΙΚΩΝ ΚΑΙ ΕΘΕΛΟΝΤΩΝ ΣΕ ΖΗΤΗΜΑΤΑ ΓΛΩΣΣΙΚΗΣ-ΠΟΛΙΤΙΣΜΙΚΗΣ ΕΝΤΑΞΗΣ ΠΡΟΣΦΥΓΩΝ
ΦΥΛΛΟ ΑΞΙΟΛΟΓΗΣΗΣ

1. Ποια είναι τα συναισθήματά σας μετά το τέλος του προγράμματος; Μπορείτε να τα αποτυπώσετε ακόμα και ζωγραφίζοντας

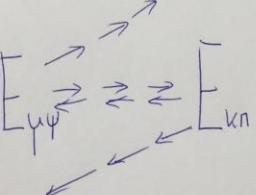
 Είμαι πολύ ικανοποιημένη.

2. Παρακαλούμε βαθμολογήστε το σύνολο του πρώτου κύκλου της κατάρτισης χρωματίζοντας τις συνιστώσες του εκπαιδευτικού προγράμματος (πολύ καλό έντονο χρώμα, ικανοποιητικό με σχολό χρώμα ανεπαρκές χωρίς χρώμα)

3 πολύ καλό

- περιεχόμενο 
- μεθοδολογική προσέγγιση 
- μεταδοτικότητα εισηγητών/εμφυχητών 
- σχέση με το αντικείμενο που σας ενδιαφέρει και τις ανάγκες σας 

3. Πως θα αξιολογούσατε τη σχέση αλληλεπίδρασης που αναπτύχθηκε μεταξύ των εισηγητών/εμφυχητών και των εκπαιδευτικών; Μπορείτε να αναπαραστήσετε τη σχέση με ένα σχήμα





Implications and Conclusions (1/2)

- Evidence from the evaluation of our multilingual, multimodal and creative interventions in non-formal and formal education settings shows an important satisfaction felt by both teachers and students, and a raise of awareness.
- Language policy is shaped by “discursive practices, which in turn are embedded in the multiple contextual and semiotic resources available in specific social activities and environments” (Leppänen & Piirainen-Marsh 2009)
- Emphasis is placed on political clarity rather than political correctness. Language educators talk and classes discuss about rights, oppression, and causes of inequities, so that students understand the processes and develop the tools to disrupt the system generating them.

Implications and Conclusions (2/2)

- A more open, situated and practiced view of language policy and language practices meets the principles of critical linguistics, with a primary concern for (in)equality, (in)justice, linguistic discrimination, and language rights.
- Legal, economic, cultural factors should be taken into consideration, but inclusion or exclusion **policies** are object of **political** debate, especially in times of COVID-19.
- “What?” and “How?” are important in the process of language policy selection and design! But a focus on “**why?**” is crucial!

Thank you!

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