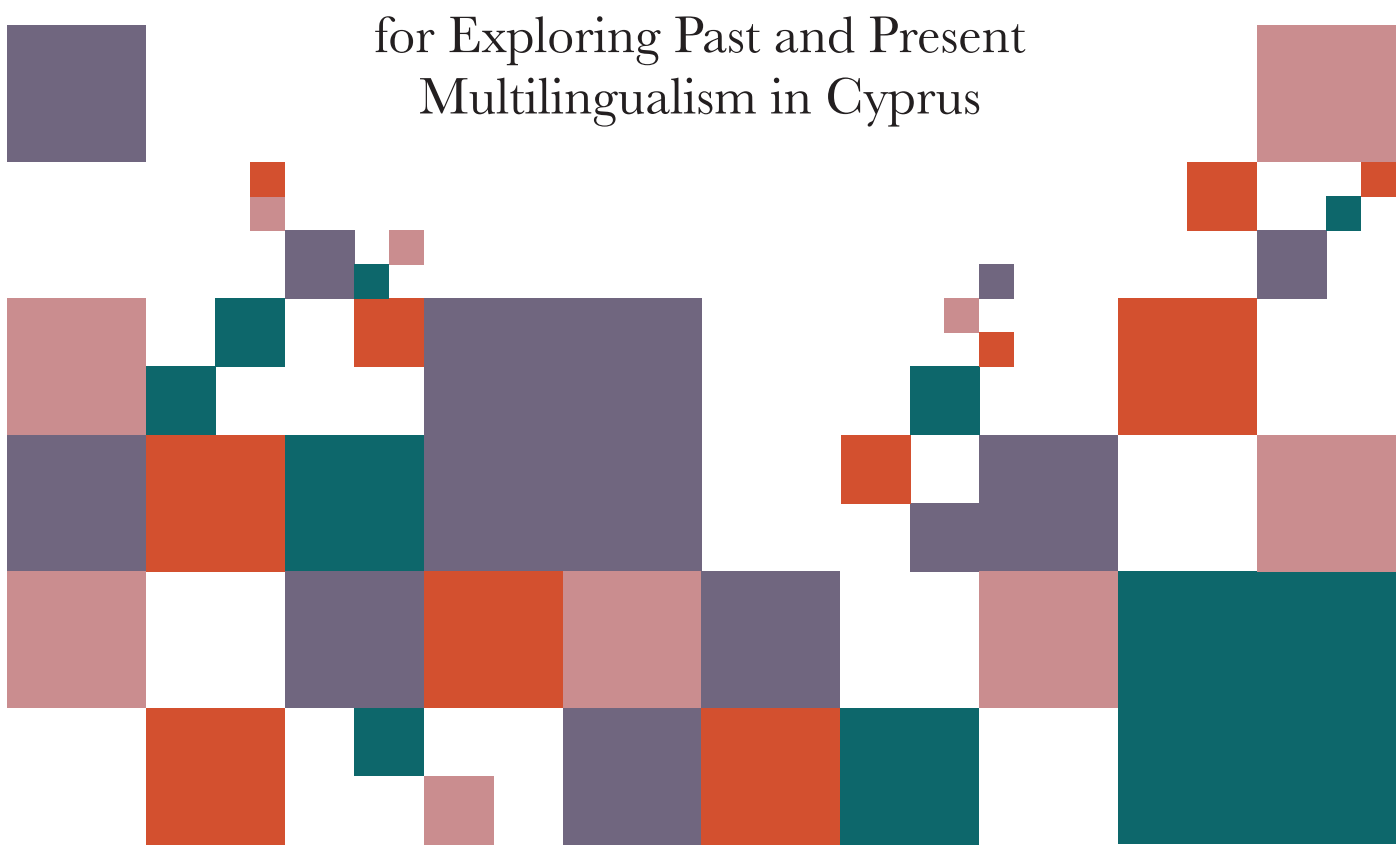# Our Multilingual World

Supplementary Educational
Materials and Teacher's Handbook
for Exploring Past and Present
Multilingualism in Cyprus

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Supplementary Educational Materials
and Teacher's Handbook for Exploring Past
and Present Multilingualism in Cyprus

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Forewords

The Association for Historical Dialogue and Research (AHDR) is delighted to introduce educational materials designed for educators and learners that bring a blend of creativity and practicality to its collection. *Our Multilingual World: Supplementary Educational Materials and Teacher's Handbook for Exploring Past and Present Multilingualism in Cyprus* is the fruit of collaborative work that involves a diverse group of experts hailing from various fields, encompassing scholars, educators, and representatives from both the Greek Cypriot and Turkish Cypriot communities. This publication aligns with AHDR's well-established approach.

The AHDR is dedicated to advancing integration, inclusion, and fostering an appreciation of a diverse society. Therefore, this handbook is designed to address the need for offering learners a multifaceted perspective while acknowledging the individual ethnic identities within the community. Additionally, it contains extensive knowledge and a variety of instructional methods that cater to teachers in the classroom while aiding learners in recognising the presence of multilingualism in society.

We firmly believe that this handbook will greatly benefit educators with its diverse range of activities designed to accommodate differences among learners. It is fundamentally educational, providing both teachers and learners with the autonomy to question and understand multilingualism. Furthermore, it will help learners grasp the complexities of the contemporary society they inhabit. The handbook holds the promise of effectively addressing topics such as multilingualism and inclusion. We have strong confidence that it will help learners develop their cultural awareness.

Kyriakos Pachoulides and **Hale Silifkeli**
AHDR Co-Presidents

Having participated in all phases of its production, from the conception of the idea to its coordination and research on behalf of the AHDR, as part of a team of six experts, I am thrilled to present *Our Multilingual World: Supplementary Educational Materials and Teacher's Handbook for Exploring Past and Present Multilingualism in Cyprus*.

The Association for Historical Dialogue and Research (AHDR) aims to develop educational materials and curricula rooted in multilingual and intercultural education to address local challenges, such as managing linguistic diversity in classrooms for the benefit of all learners, inspired by global initiatives and guidelines referenced in this handbook. Through the handbook and numerous others, the Association seeks to contribute to inclusive education, deconstruction of stereotypes, and sharing of experiences to promote the participation of all learners and larger school community in a democratic culture. In that regard, the AHDR highlights promoting multilingualism, language learning and looking into the linguistic diversity in Cyprus in parallel to the efforts mentioned above in its Policy Paper on Education for Sustainable Peace in Cyprus. On the organisation's 20th anniversary, it is my genuine wish that it will continue to do so in the years to come through its contribution to research, and novel projects and actions.

Özge Özoğul
Project Coordinator & Author

Preface

This handbook is a product of a collaborative work of researchers and scholars working in the area of language education, language policy and sociolinguistics. Through a multi-dimensional process we developed educational materials on the reality of multilingualism in Cyprus, implementing contemporary pedagogical practices on literacy as a social practice and school as a space where creative and learner-centred approaches can be implemented.

Living in a strongly politicised context where education and formal institutions such as schools become sites for promoting and cultivating one-sided understandings of language and identity, this handbook aims to provide multiple sources of knowledge for the negotiation and understanding of difference and multiplicity in our social and linguistic world. The team has worked through a series of focal themes for conceptualising multilingualism both as a theoretical construct and as a daily phenomenon in the context of Cyprus. Exploring issues like multilingualism as a historic and an individual phenomenon, linguistic repertoires and linguistic landscapes, this handbook offers an alternative lens for teachers and students to analyse and discuss the phenomenon of multilingualism in their local context, across the dividing line and in the wider geographical area of the Mediterranean and the world.

The development of the educational materials is based on the principles of critical literacy and genre-based education, where students and learners explore a variety of authentic and multimodal texts from different sources such as interviews with multilingual speakers, scientific texts and graffitis. In addition, the material is based on the pedagogical principles of collaboration and creativity aiming to enhance the learners' agency for promoting a more participatory and democratic understanding of society.

Elena Ioannidou
Scientific Consultant

Acknowledgements

About the Authors

Ioanna Charalambous is a Grants Manager at War Child Holland Syria Response office. She has been working in the humanitarian aid sector since 2016, with a focus on supporting children affected by war and conflict in the Middle East through integrated education, psychosocial support and child protection programs. More recently, she has been leading the establishment of a program in Cyprus that focuses on refugee and asylum-seeker children, particularly unaccompanied minors in first reception centres. Before that, she completed a traineeship at the European Commission Humanitarian Aid department, and worked for Cypriot NGOs. Ioanna holds a PhD and an MA on Language, Ethnicity and Education from King's College London, as well as a BA on Primary Education from the University of Cyprus.

Çise Çavuşoğlu is a Professor of English Language Teaching. She completed her BA in English Language Teaching and MEd in Educational Sciences at Eastern Mediterranean University. She worked at Binghamton University, SUNY as a Fulbright Foreign Language Teaching Assistant (FLTA) for Turkish language during 2006-2007 academic year. Her ESRC Quota Award funded PhD work at King's College London focused on ethnicities and language learning among young people from Turkish Cypriot backgrounds in London. She served as the Head of the Department of ELT and also the Director of the Education Unit at Near East University for several years. She has supervised numerous theses and research projects related to methodologies of foreign language learning and teaching, sociological aspects that influence language learning and linguistic identities, teacher identities and multilingualism. Her research interests include the relationship between ethnicity, culture, everyday language use and attitudes of participants towards learning and teaching of English in multicultural settings.

Elena Ioannidou is an Associate Professor in Language Education & Sociolinguistics at the Department of Education, University of Cyprus. She holds a BA (Ed) in Educational Studies (Language specialisation), and an MA in Applied Linguistics and a PhD in Sociolinguistics, both from the University of Southampton, UK. Her research interests focus on the concept of a social theory of language, on language variation and multilingualism in education, and on the interrelations of language and identity. In terms of language pedagogies, she has a special interest in critical literacy, genre theory and systemic functional grammar. Elena Ioannidou is a trained ethnographer, with a special interest in linguistic ethnography and discourse analysis. She has conducted extensive research with linguistically marginalised groups such as the Romeika speakers in Cyprus and the Turkish Cretans in Turkey. She has also worked with prisoners in the Central Prison of Cyprus, developing more critical and social models of literacy in order to enhance their literate identities and to help them become acting subjects in language and literacy. Her research projects have been funded by the EU, Leventis foundation, the Ministry of Education of Cyprus and the University of Cyprus. Her work has been published in international journals such as *Linguistics and Education, Language and Education,* and *Multilingua.* She is a founding member of the Literacy Association of Cyprus and has been a board member of the Linguistic Society of Cyprus.

Elisavet Kiourti (PhD) is an adjunct lecturer at European University of Cyprus, special scientist at University of Cyprus and Academic Coordinator at Open University of Cyprus at the Department of Humanities and Social Sciences. She holds a PhD in the scientific area of Digital Technologies and Videogames (University of Cyprus) and an MA in Computational Linguistics (Essex University). Her expertise is in the content design and implementation of new technologies for learning (e.g., web-based learning environments, video games, serious games, apps, simulations) with a focus on applications designed for formal and informal education. She has published 5 educational books which incorporate digital gamified activities and games. Her research interests include technology-enhanced learning environments, formal and non-formal education, problem-based environments, virtual reality environments, metagaming, language and identity, cognition in gaming and social well-being.

Özge Özoğul was working at the Association for Historical Dialogue and Research (AHDR) during the production of this handbook. She is from Nicosia, and holds a Ph.D. in Education (School, Language and Society) from the University of the Basque Country (UPV/EHU). She received her BA degree from the University of Southampton, United Kingdom, and her MA in Multilingualism with a specialisation in Multilingual Education and Language Policy Planning from the University of Groningen, the Netherlands. Her research interests include Multilingual and Intercultural Education, Linguistic Diversity, and Identity. Since 2020, she is a Member of the Mediterranean Women Mediators Network (MWMN). Through her position at the AHDR, she played an active role in crafting and implementing educational interventions that promote dialogue, cooperation, and trust both between and within communities in Cyprus.

Anthi Papadopoulou is a graduate of the School of Philology, the Faculty of Philosophy at Aristotle University of Thessaloniki specialising in Linguistics. She completed her MA at the same university with specialisation in school textbooks and Peace Education. As a scholarship holder of the State Scholarship Foundation, she conducted her doctorate on language teaching and her post-doctorate on Discourses in Practicum of the School of Philosophy & Education, in the same department. She worked as a Teaching Fellow at the Department of Education at University of Cyprus and as a Senior Lecturer at KES College. Today she works as a philologist in Greek secondary education. Her research interests and publications focus on issues of language teaching, school textbooks, Peace Education, and qualitative research methodology.

Unit 1:
About The Handbook

1.1
Introduction

"Our Multilingual World: A Teacher's Handbook for Exploring Past and Present Multilingualism in Cyprus" aims to address the challenges faced in the context of Cyprus in relation to language and identity. These challenges are also underlined by the Association for Historical Dialogue and Research in its recent policy paper on education in Cyprus (AHDR, 2023).

One key issue is the construction and promotion of identities in essentialist and monolithic ways within formal education. This often occurs through the teaching and learning of subjects such as history, social sciences, and languages, where perspectives and accounts that describe the plurality of narratives and space are marginalised. As a result, learners are provided with limited opportunities to learn each other's languages, and they are not usually encouraged to develop curiosity about their multilingual and multicultural context. This can further lead to assimilation of learners from minority backgrounds, instead of integration, inclusion, and fostering a diverse society.

Recognising the significance of these topics on a regional and global scale, international organisations such as UNESCO (2003) and the Council of Europe have emphasised the importance of plurilingual and intercultural education. In 2022, the Committee of Ministers of the Council of Europe adopted Recommendation CM/Rec(2022)1, underscoring the role of such education in promoting a culture of democracy. The successful implementation of the Recommendation depends on teachers, and therefore, on initial and in-service teacher education. The Recommendation underlines that teachers should challenge 'one nation, one language' view of linguistic identity, and they should be introduced to "the realities of linguistic and cultural diversity, the complexities of individual identity and self-identification" (2022, p. 35). According to the Recommendation, before effectively promoting multilingualism amongst learners, teachers should first challenge their own beliefs and misconceptions.

This handbook seeks to equip lower and upper secondary school teachers, teacher educators and NGOs with the necessary tools and knowledge to facilitate discussions, and foster curiosity and dialogue. Within this handbook, you will find guidance and practical strategies to help students learn about their own multilingual selves and those of their peers, enabling them to develop a critical perspective for asking questions and exploring the world around them. The aim is to empower teachers to create inclusive learning environments and implement educational practices that promote a culture of democracy and respect for diversity. In this way, teachers and educators in Cyprus could play a pivotal role in transforming classrooms and fostering a society that values linguistic diversity, inclusivity, and intercultural understanding.

The handbook includes a series of lesson plans and educational materials that can be used within specific subjects of formal education or for extra-curricular activities. The book is organised in four chapters:

Unit 1: About the Handbook includes an introduction to the rationale behind the handbook, an overview of contents, and the educational goals that this resource is trying to achieve. It also includes a set of core recommendations on how to create inclusive classrooms to explore the topics of this handbook, and finally, a brief history of language education in Cyprus.

Unit 2: Theoretical Background introduces the underlying theoretical concepts and the methodological framework used in this handbook, outlining the theories and pedagogical approaches related to the educational content.

Unit 3: How-to-Sheets are provided to assist educators in preparing and using the suggested activities. They provide guidance and tips for educators as well as links to further information about these tools.

Unit 4: Educational Units starts with a summary of the four thematic units. Each unit is then introduced by a cover page providing focused information on the context and outline of the unit. Each thematic unit includes several lesson plans and activities that offer step-by-step instructions along with resource sheets.

1.2
Educational Goals and Objectives

To address the identified educational needs in Cyprus, the goals of this handbook are four-fold. In relation to each of the goals below, a number of objectives are set for educators. Educational Chapters provided in Unit 4 will enable educators to work towards them.

1. To examine the past and current diversity of languages and cultures in Cyprus, with a special focus on Cypriot varieties of Greek and Turkish.	2. To promote integration and inclusion of learners from diverse linguistic backgrounds by initiating a dialogue around multilingualism.	3. To encourage critical inquiry on the impact of language ideology and policy on everyday life and practices.	4. To explore the linguistic landscape in Cyprus through seeking historical and contemporary evidence of linguistic diversity.
1.1. Enable learners to critically discuss multilingualism as both an individual and social phenomenon.	2.1. Adopt inclusive pedagogical approaches that recognise and celebrate the multilingual repertoire of learners.	3.1. Explore your own attitudes and beliefs, as well as those of learners, towards languages and language varieties.	4.1. Showcase the diverse linguistic identities and cultures present in Cyprus.
1.2. Guide learners in understanding the dynamic and fluid nature of multilingualism influenced by social contexts.	2.2. Create a safe space for the exploration of diverse language practices and profiles.	3.2. Guide learners in critically examining the concepts of correctness, competence, and standard languages versus dialects.	4.2. Encourage learners to explore and critically discuss the various languages, texts, and symbols in the public sphere of Cyprus.
1.3. Encourage learners to explore the historical and contemporary linguistic diversity in Cyprus, promoting an appreciation for different cultures and language varieties.	2.3. Emphasise the value of each learner's languages and language biographies, integrating them into classroom practices.	3.3. Discuss how language ideologies can influence inclusion or exclusion within specific groups and society as a whole.	4.3. Encourage learners to explore and analyse historical and contemporary evidence of linguistic diversity, such as street names, village names, and family names.
1.4. Help learners understand that language contact and borrowing are natural aspects of every language.		3.4. Allow learners to reflect on the importance of recognising diverse linguistic identities.	
		3.5. Encourage learners to challenge assumptions about language competence based on origins and affiliations.	

1.3
Language Education in Cyprus: An Overview

This section will briefly provide insights into the background of language education in the Cypriot context - the Greek Cypriot and Turkish Cypriot communities - which are connected to the general educational challenges identified in the introduction. In the following paragraphs, attention will be given to the presence of standard Greek and Turkish in education, local varieties being ignored or corrected, foreign languages in the curricula, and changing sociolinguistic landscape. Over the years, both educational systems faced a number of challenges rooted in the construction and promotion of identities in monolithic ways.

During the British period (1878-1960), the two communities had the freedom to organise their education. As Hadjioannou (2006, p. 396) describes, "each system was organised and managed on a communal level, and was designed to serve the children in a way that satisfied the linguistic, religious and cultural objectives of the community that sponsored it". When the Republic of Cyprus was proclaimed in 1960, the community-based organisation of the educational system was maintained (Hadjioannou, 2006). As Trimikliniotis (2004) explains, the Cyprus constitution classifies educational matters as "personal laws" and thus leaves them to each of the two main communities to regulate under the Greek and Turkish Communal Chambers. Although the communities were free to organise their education, they both followed the same educational programs as the Ministries of Education in the Republics of Greece and Turkey. Up until today, two separate school systems have existed with completely distinct structures, goals, and curricula (Hadjioannou, 2006). Although Turkish is an official language of the Republic of Cyprus, there is a minimal degree of bilingualism (Karyolemou, 2001), and this may lead to conditions of intolerance, discrimination and unconstitutionality (Trimikliniotis & Demetriou, 2008).

Since the formation of the Republic of Cyprus in 1960, formal policies have prescribed Standard Greek as the language of education for schools in the Greek-speaking community on the island. The Greek Cypriot community has consistently followed the language reforms, textbooks and curricula of Greece, often reflecting the widespread perception that the use of a common language is paramount for reasons of national identity. (Ioannidou 2012) Greek Cypriot education remains largely oriented towards promoting standard language ideologies and only accepts Standard Greek as the language of teaching and learning. In contrast, Cypriot Greek, the pupils' home variety, is often seen as an obstacle to academic achievement by teachers and educational authorities. In particular, research showed that while Cypriot Greek has a strong presence in Greek Cypriot classrooms, it is often silenced. It evokes informality and is used for joking among teachers and pupils, and usually its use is only allowed in less structured learning activities (Ioannidou, Karatsareas, Lytra, & Tsiplakou, 2020).

In the Turkish Cypriot community, throughout the years, different educational authorities placed greater or lesser importance to political and educational affinity with Turkey and aligned their educational policies accordingly. Introduction to the primary education curricula of the Turkish Cypriot community (2018) shares that the Turkish Cypriot community in no period until then had its own primary education program in its entirety. As in the Greek Cypriot community, the Turkish Cypriot community imported textbooks and educational programs from Turkey (Pehlivan, 2018). Although there is a strong presence of Standard Turkish in education, the curriculum advocates that in the Turkish Cypriot community, knowing and keeping the Cypriot dialect alive is a cultural necessity. Taking this into account, curriculum developers allocated space for affective learning outcomes as much as cognitive learning outcomes in the Turkish curriculum to foster language interest and awareness (http://ttd.mebnet.net/?r3d=turkce-ogretim-programi-1-8, p.3). Nevertheless, when it comes to teaching learners with a mother tongue other than Turkish, teachers are advised that "the use of Standard Turkish is important especially for the development of speaking and writing skills. Standard Turkish must be used for teaching activities and materials as well. The words that Turkish Cypriots use should only be given as an example for cultural contact and children should be explained that these words are used in daily speech." (http://ttd.mebnet.net/yabancilara-turkce-ogretimi/#1665658901698-bd648095-149e, p.6), showcasing the overall approach to the use of Cypriot Turkish in education.

In both communities, English was added to the curricula during the British period (Weir, 1952, p. 36) as a means to spread the use of English on the island. Mixed schools were established where English was used as the medium of instruction, such as the English School, established in 1900, the American Academy of Larnaca, American Academy for Girls, Boys and Girls Teachers Colleges, and Forestry College (Pehlivan, 2018). The British Administration supported schools and courses that adopted English as the medium of instruction. Following the 1931 revolt, the two communities were restricted by the British Administration. This restriction continued until 1948 and, during this period, both communities were deprived of their freedom to select books, they had to adopt the British curriculum (Sarpten, 2020; Bağışkan, 2014; Behçet, 1969).

Foreign language education is given a large emphasis in both communities. In the Greek Cypriot community, English courses are compulsory in primary education. In secondary education, English and French courses are compulsory during the first grades, whereas during the last two grades students can choose two foreign languages amongst English, French, Italian, German, Spanish, Russian, or Turkish (Georgiou, 2010). In the Turkish Cypriot community, educational objectives in 1983, and similarly in 2004, stated that foreign language education should be given priority, and an additional foreign language shall be provided alongside English (Ufuk & Çağanağa, 2016) following relevant European recommendations. While Standard Turkish is the official language of instruction in all public schools, except for Türk Maarif Koleji (the only public schools in which the medium of instruction is English) in private schools the main language of instruction is English. In public lower and upper secondary schools, Greek Language lessons are categorised as optional subjects, with two periods allocated on a weekly basis in select pilot schools. German and French are taught as compulsory subjects in English-medium colleges for three hours a week – and as optional subjects at high schools

for two hours a week. Learners who opted for Greek in lower secondary school can choose to continue to take optional Greek for two hours a week in upper secondary school.

During the past decades, the changes in sociolinguistic landscape in the education systems of both Greek Cypriot and Turkish Cypriot communities have increased the need for multilingual and intercultural practices, as well as second language acquisition support for students from diverse language backgrounds. However, the languages of these students are not present in schools or public life (Hadjioannou, Tsiplakou, & Kappler, 2011; Hadjioannou, 2006). The Greek Cypriot community has seen a rapid increase in immigration over the last few decades, which has naturally led to a substantial presence of non-Greek Cypriot pupils among the student population. The dramatic change in the population of the Greek Cypriot community has affected the school system, which increasingly has to educate students from various ethnic, linguistic, cultural and religious backgrounds (Zembylas, 2012). As a response to the situation, in the early 2000s, the "intercultural education" policy was introduced. Even though (intercultural policy) seems to be equated with integration and inclusion, it is promoted mainly through Greek language instruction and is supplementary to school life. The Hellenocentric character of the curriculum remains unchallenged. Similarly, Sarpten (2023) mentions that 10.4% of all student population in the Turkish Cypriot community has a mother tongue other than Turkish. Educational authorities have formed a commission to develop a "Turkish Language Support Programme", acknowledging the need to provide quality education for primary, secondary and lyceum students whose mother tongue is not Turkish. The programme stresses that "there is a need to remove the disadvantages deriving from language". In addition to the programme's conservative approach to the local variety of languages, it falls short of addressing the needs of learners, classrooms, and teachers to provide quality instruction. Sarpten (2023) proposes certain steps to maintain the quality of classroom instruction and ensure student satisfaction, such as establishing a language policy, creating a foundation level to bring learners to a predetermined level in Turkish, adopting an intercultural education approach and giving in-service training to teachers.

Unit 2:
Theoretical Background

2.1
Concepts and Definitions

2.1.1
Conceptualising Multilingualism: What Does Multilingualism Mean?

Multilingualism is a societal and an individual phenomenon (Baker, 2006), dated as far back as the presence of humans and the development of language in the world. As a societal phenomenon (Fishman, 2002), multilingualism refers to the coexistence of different languages, linguistic varieties, styles and idiolects in the same context and space. As an individual phenomenon, it refers to the existence of multiple linguistic varieties in an individual's linguistic repertoire. It should be noted that societal and individual multilingualism do not always coincide; in other words, there are countries that are officially monolingual, but their people are multilingual, and vice versa. There are contexts that are officially bilingual or multilingual but their speakers are primarily monolingual.

Over the last decades, increased migration and mobility of people for economic or political reasons have strengthened the multiplicity and multiculturalism of many countries, reshaping and expanding their linguistic scenery. At the same time, there are dramatic changes in the way communication is taking place, with technology, multimodality and social media reforming the concept of community and the sense of boundary. All of these contribute to a reformation on the way language and society are understood (Androutsopoulos & Juffermans, 2014) as well as how we approach language and multilingualism as social phenomena, especially in relation to language teaching and language education and policy. Multilingualism constitutes both a phenomenon and a necessity which, according to Blommaert, Collins and Slembrouck (2005), is directly connected to the concepts of space and language practices.

The relationship between multilingualism and education is complex. Multilingual or bilingual programs are not widespread, even in countries and contexts that are officially bilingual, as in the case of Cyprus. However, there are many studies emphasising the benefits of multilingual education, both for the individual and for the society in general. On the one hand, there are many cognitive and social benefits for the multilingual individual, and on the other hand, there are many social benefits for the society in terms of cohesion, participation, and intergroup dialogue. Schools and classrooms can become enactments where discourses about multilingualism can be explored and, through the teaching process, students can grasp the reality of multiple languages and linguistic varieties in local and global contexts. Many scholars argue that, although in many aspects, institutions create static and hegemonic discourses (Foucault, 1971; Crowley, 1988; Bourdieu, 1991), which, in turn, influence linguistic practices and establish symbolic language values, language can still be an active agent of social change (Gee, 1999, p. 10) and a building process for social cohesion.

2.1.2
Language Variation and Contact

Languages are organic entities: they are born, they develop/evolve, and they die. Changes in language use and structures are often caused by what linguists call "language contact," where a specific language code comes into contact with one or many other languages due to several reasons (Winford, n.d.). Some of the common places where language contact can be observed are borders and migrant communities. Language change can occur when different varieties of the same language come into contact. However, side by side existence cannot be considered as language contact. Interaction between speakers of different languages, acquisition of multiple languages by subsequent generations, and use of multiple linguistic codes are all essential for language contact leading to language change.

Language change can also be observed in different varieties of a specific language that comes in contact with other languages for specific purposes (Nordquist, 2020). Historically, some examples of this can be observed in languages which emerged as a result of language contact between West African languages and European languages during slavery. Other examples include "New Englishes" used in former British colonies, such as Nigeria and India. Such varieties display characteristics of local languages in terms of pronunciation and grammar, while keeping the structural elements of English intact in many instances. Language varieties are defined as differentiated use of words, structures or registers based on a number of social and geographical variables. Differences in language use may appear in the form of dialects or accents compared to the so-called standard versions but the term "variety" in fact covers more than just the variation within a language due to changes in pronunciation or grammar (Chambers, Trudgill, & Schilling-Estes, 2006). Cypriot Greek and Cypriot Turkish are examples of language varieties, where the localised versions of the language may display diversions from the lexical, syntactic and semiotic features of Standard Modern Greek and Standard Turkish respectively. Some aspects of this variation can be attributed to language contact. In the Cypriot context, the prolonged co-existence of Greek and Turkish speakers of different dialects as well as Venetian, Lusignan and British colonisation of the island over several centuries have all had their effects on the language varieties in use.

There are many forms in which language contact may manifest itself in everyday language use. The first one is borrowing, defined as the process through which words from one language are transferred to another. Although borrowing is mostly at lexical level, in the long term, it may result in shifts at the structural level, too. An example of borrowing can be the use of English words, such as bus and roundabout, in the Cypriot varieties of both Greek and Turkish. As a result of borrowing, the loan words become part of the lexical repertoire of the language into which the words are borrowed. The second phenomenon is code-switching, where speakers use elements of two or more languages in their everyday interactions, moving between languages both lexically and structurally. It may include switching to another language by using only one word in the sentence or by using whole clauses. It may also mean switching between languages for whole sentences. Code-switching is typically seen in bilinguals

and in diasporic communities, where language contact is extensive and occurs for longer periods of time. Finally, the third phenomenon is translanguaging. Although both code-switching and translanguaging refer to using a variety of language codes, translanguaging takes a wider view of the act of switching and focuses on how individuals make use of languages for meaning-making as well as how they associate or disassociate themselves from certain identities (García & Wei, 2014). In addition, in recent literature, translanguaging is viewed as a useful pedagogical tool for capitalising on the different linguistic resources of language learners.

Traditionally, these manifestations of language contact and variation have been ignored and standardisation and homogenisation of language forms were prioritised. This resulted in language being perceived as a static phenomenon, which can be observed, recorded and studied at any point in time without expecting major variations. Due to the long-standing traditions of standardisation and the central role of language in the process of nation building in recent history, there has been a divide between standard and non-standard versions of languages.

Language variation has been shown to affect language attitudes, gender roles, socio-economic status and social stratification as well as ethnic identities and affiliations to name a few social phenomena (Chambers, et al., 2006). Despite sociolinguistic evidence, speakers of non-standard varieties are still sometimes labelled as less competent than speakers of the standard. In addition, borrowing, code-switching and translanguaging may also be perceived by others as "incompetence" in one specific language. On a deeper level, their affiliations with the respective speech communities of the languages they use may be questioned. Similarly, translanguaging may not be approved by language teaching experts who believe in the idea of immersion in one language for best language acquisition (Park, 2013). However, language use is variable in nature. Each person's language use is unique. Recent research in sociolinguistics and sociolinguistic variation shows that practices such as code switching and translanguaging require a deep and complex understanding of more than one language (Wei, 2018). Sociolinguistics, where social meanings are associated with language, makes it possible to study these variations within authentic context, allowing for wider implications of language use to be observed in real life (Eckert, 2012).

2.1.3
Language Ideologies and the Influence of Societal Context

Language is not just a means of communication but also a power mechanism (Bourdieu, 1991). Language ideologies are the attitudes and beliefs which influence and shape our relationships to our own language(s) as well as others' languages, mediating between political, socioeconomic, and social practices. As Bourdieu (1991) explains:

"The official language is bound up with the state, both in its genesis and in its social uses. It is in the process of state formation that the conditions are created for the constitution of a unified linguistic market, dominated by the official language. Obligatory on official occasions and in official places (schools, public administrations, political institutions, etc.), this state language becomes

the theoretical norm against which all linguistic practices are objectively measured". (p. 45)

A fundamental ideology about language itself exists behind the beliefs of linguistic "sameness" and "difference". This ideology views language as a closed and limited entity governed by fixed boundaries and controlled by strict rules of correctness in terms of grammar, lexicon, spelling, syntax, discourse and accent. According to Shohamy (2006):

Language is commonly viewed by policy makers as a closed and finite system, as it is often used as a symbolic tool for the manipulation of political, social, educational, and economic agendas, especially in the context of political entities such as the nation-state. It is in these contexts that languages are used for categorising people, creating group memberships, identities, hierarchies and a variety of other forms of imposition. (p. 1)

In the process of equating language with nation, language policy and planning (LPP) has an important role to play. Both the emergence and dissemination of a standard and national language is an ideological process, that is, it is a process that does not reflect in any significant way the varieties of languages or dialects that people actually use in the nation (Blommaert, 2006). Silverstein (1996) has described this phenomenon as a "monoglot" ideology, which rests on a belief that society is monolingual and denies the existence of linguistic diversity. By linking "language-people-country", the state imposes particular ethnolinguistic identities on its citizens.

Bourdieu (1991) draws our attention to the significance of the official language of a political unit in regulating and unifying its linguistic practices. By teaching the same, fixed, national standard language to children who know it very vaguely or who even speak other languages or dialects, the teacher "is already inclining them quite naturally to see and feel things in the same way; and he works to build the common consciousness of the nation" (Bourdieu, 1991, p. 49). Associating a nation with language therefore means that proficiency in the official language becomes the primary tool for inclusion or exclusion to that collective group (May, 2001; Shohamy, 2006). In the Cypriot context, the Greek and Turkish standard languages are prioritised in educational settings, whereas Greek and Turkish Cypriot dialects are overlooked.

2.1.4
Linguistic Landscapes as Alternative Education Spaces

Language ideologies have a significant impact not only on the range of languages and varieties individuals use, but also on the physical environments they inhabit. Linguistic landscapes represent the visible manifestations of these ideologies in the form of words, images, murals, or graffiti found in public and private spaces. They offer valuable insights into the sociolinguistic dynamics, cultural identity, and power relations that influence public spaces. Analysing linguistic landscapes can help us understand the underlying motives and ideologies behind various language forms and their usage in different contexts (Shohamy & Gorter, 2009).

Traditionally, linguistic landscapes are categorised into monolingual, bilingual, and multilingual artefacts,

each reflecting the attitudes of the government and the local community towards language diversity and its users (Gorter, 2006). However, nowadays, they are also associated with the study of language mixing in public signage (Androutsopoulos, 2012; Kasanga, 2010; Sebba, 2013; Stroud & Mpendukana, 2009) as well as translanguaging, dynamic multilingual repertoires, discourses, and practices related to social spaces and neighbourhoods (Gorter & Cenoz, 2015), metrolingualism (Otsuji & Pennycook, 2010), and polylanguaging (Jørgensen, Karrebæk, Madsen, & Møller, 2011).

Given this context, Cyprus' linguistic landscape becomes a fascinating subject due to its complex sociolinguistic composition (Tsiplakou, 2023). Over time, Cyprus has seen a rise in global mobility and migration, leading to its transformation into a centre of multilingualism and superdiversity (Blommaert & Rampton, 2011; Vertovec, 2007). Consequently, the linguistic landscape in Cyprus has evolved into a vibrant tapestry of diverse languages, scripts, and cultural symbols (Karpava, 2022).

Amidst this sociolinguistic backdrop, public spaces in Cyprus emerge as dynamic and accessible educational arenas, where individuals encounter a plethora of language forms in their lived context. Street signs, commercial establishments, public institutions, graffiti, and advertisement constitute some of the significant elements contributing to the linguistic landscape of the region. Through these linguistic tokens, individuals engage in informal and continuous language learning experiences that extend beyond the boundaries of formal education settings.

The linguistic landscape of Cyprus offers immersive language encounters, exposing passersby to various languages and scripts present in public spaces. This exposure contributes to developing language awareness, visual literacy, and multilingual communication skills. As individuals navigate through the diverse linguistic cues surrounding them, they are prompted to interpret, decipher, and comprehend the meaning of different language representations in context, fostering pragmatic language competence.

In conclusion, the linguistic landscape of public spaces in Cyprus offers a unique and vibrant alternative educational milieu. Its diverse linguistic representations and cultural symbols enable continuous language learning, foster intercultural competence, and promote visual literacy among individuals from various backgrounds. As a fluid and inclusive space, the linguistic landscape enriches the understanding of Cyprus's sociolinguistic environment and contributes to the cultivation of a linguistically and culturally aware society.

2.2
Methods and Pedagogical Approaches

The educational materials presented in this handbook were developed based on contemporary pedagogical approaches for literacy and language education. The methodology that guides pedagogical practice combines principles and concepts from the following fields:

- Social literacy
- Critical literacy
- Perceptual modality/learning style differences and Multiple Intelligences theory.

2.2.1
Social Literacy

Traditionally, literacy teaching has been associated with an autonomous literacy model (cf. Street, 1984) which presupposes that reading and writing are decontextualised skills, with emphasis on the teaching of linguistic structures and grammatical competence without any reference to social context. This model has been strongly criticised by social and critical theorists (e.g., Barton, Hamilton, & Ivanič, 2000) who view literacy as a situated practice (Jones & Hafner, 2021) with an emphasis on the context and the participants. Street (2006) opts for the ideological model of literacy where literacy varies in terms of cultural context, cultural norms and discourses, and its use is directly dependent on power relations. In a social literacy approach, the focus is on the concepts of discourse and genres, on expressing personal voice, and on the construction of individual and collective identity (Ioannidou, Kiourti, & Christofidou, 2019). Additionally, multimodality becomes central since multiple and multimodal forms of literacy are part of the globalised information and communication economy and are, therefore, situated and shaped by both local and global actors from material and virtual spacetimes (Comber & Nixon, 2008). Furthermore, the concepts of literacy practice (Barton & Hamilton, 2000) and literacy event (Hamilton, 1994) become very important, as social literacy explores what individuals can do with literacy (Van Sluys, Lavinson, & Flint, 2006) and those cultural "ways of using reading and writing" (Hamilton, 1994, p. viii).

In the current handbook, we emphasise the selection of practices that are important to students currently attending schools in Cyprus. Since literacy practices are shaped by social institutions and power relations and, as a result, some of them are dominant and more influential than others (Barton & Hamilton, 2000), we included literacy practices that differ from those promoted by school, such as literacies related to youth culture and electronic environments (Comber & Nixon, 2008). In addition, locality is an important criterion in the choice of the materials (Comber & Nixon, 2011). For this reason, learners are asked to process material that is meaningful to them in their local context. Working locally strengthens learners' linguistic and social identity and at the same time places them dynamically in a globalised world that challenges linguistic uniformity, cultural homogeneity, and national membership (Blommaert, et al., 2005). The designed educational units combine and involve modes and media (drawings, graffiti, video, interviews, discussion, presentations, etc.) and expand the space of learning (school, neighbourhood, streets, etc.).

2.2.2
Critical Literacy

Directly related to social literacy, is the critical literacy approach, where the emphasis is placed on critical aspects and on questioning the commonplace knowledge using multiple viewpoints. It also involves taking a socio-political approach and taking action to promote social justice (Lewison, Flint & Van Sluys, 2002). Both in social and critical literacy, language structures and content acquire a central role in meaning-making and, for this reason, language is not neutral but has political dimensions within the local context (Papadopoulou, 2019). Having reviewed various definitions of critical literacy, Lewison et al. (2002) synthesised these into four dimensions: disrupting the commonplace, interrogating multiple viewpoints, focusing on sociopolitical issues and taking action, and promoting social justice.

Critical literacy requires teaching practices to be contextualised within the local context for activities to be relevant and meaningful. It also requires learners to take on a critical view to articulate their own perspectives. Therefore, the educational units in this booklet reflect these six principles of critical literacy: 1) engagement with local realities; 2) study and analysis of language-power relations, the practices they dictate and the effects they bring about; 3) activation of learners' knowledge and practices; 4) (re) designing authentic texts with political and social addition/ purpose; 5) focusing on texts that learners use in their everyday lives; and 6) examining how power is exercised and by whom (Comber, 2001). Our aim is for learners to understand both the content of a text and the context of its production, enabling them to read it critically against the dominant reading and, by examining the author's linguistic and semiotic choices, to identify the interests the text serves.

2.2.3
Perceptual Modality/Learning Style Differences and Multiple Intelligences Theory

Whereas social and critical literacy reflect socio-political approaches to literacy, our theoretical stance also includes a developmental perspective to learning. In this respect, perceptual modality differences and Multiple Intelligences Theory were taken into account to make sure that the materials and methods address different developmental and learning needs of the students. Assuming that there may be visual, auditory, and kinaesthetic learners in every classroom (Cruickshank, Jenkins, & Metcalf, 2003), a variety of materials designed to cater for each learner group's needs were included in different educational units. In this respect, for visual learners, who tend to understand the world through their eyes, activities where mind maps can be developed as part of the class work or visual representations of concepts that can be presented by the teacher were chosen. Video materials in the educational units do not only allow a visual understanding but also an auditory experience for those who tend to learn by listening to information. Finally, for kinaesthetic or tactile learners, who tend to understand concepts when they are physically or emotionally involved, hands-on activities, where they will be developing materials together with their peers and teachers, were developed.

Considering Howard Garner's seminal work on an alternative understanding of intelligence, the handbook's pedagogical approach is also grounded in the Multiple Intelligences Theory (Gardner, 2011), where intelligence is described as "the ability to solve problems or make something of value" (Cruickshank et al., 2003, p. 53). Through this definition, Gardner highlighted that it is not possible to measure intelligence with singular test scores and that intelligence needs to be understood in a broader sense as our abilities and aptitudes in a multitude of areas. Initially, he identified eight intelligences, namely the linguistic intelligence, mathematical/logical intelligence, musical intelligence, spatial intelligence, naturalistic intelligence, interpersonal intelligence, intrapersonal intelligence, and bodily-kinaesthetic intelligence. Later, existential intelligence was also added to the list to signify an ability to understand human existence. According to Gardner, it is possible to possess different amounts of each intelligence type, which allow us to excel as we complete tasks that relate to our intelligences. From an instructional point of view, Gardner's theory is useful as it assists teachers in recognising different ways of introducing and covering topics to cater for the intellectual strengths of various students. As can be seen from the general aims and specific objectives in each lesson plan, materials that would, for example, allow an interpersonally intelligent student to work with others on common projects, or encourage a musically intelligent student to create a song as part of a class project were selected. In this respect, in different lessons and activities, different intelligences are catered for.

Unit 3:
How-To-Sheets

In the following chapter of this handbook, you will find several educational units with associated materials and activities. Before that, to help educators prepare and use the suggested activities, "How-to-Sheets" provide guidance and tips for educators as well as links to further information about these tools.

3.1
Mind Mapping

Mind maps are a useful tool in the classroom for learners to visualise ideas and concepts easily, to brainstorm, and develop critical thinking skills. They also boost creativity and memory.

You can either use the board for creating mind maps or integrate an online/digital tool where possible. If you have an online tool used in your school for mind maps, you can utilise it for this activity. If you do not have such a tool, you can try https://www.mindmaps.app/ which is a free application that can be used when teaching.

Below is a sample mind map of language and context where learners map which languages they use in different contexts, or communicative situations. It can be used as an example for any other discussion topic.
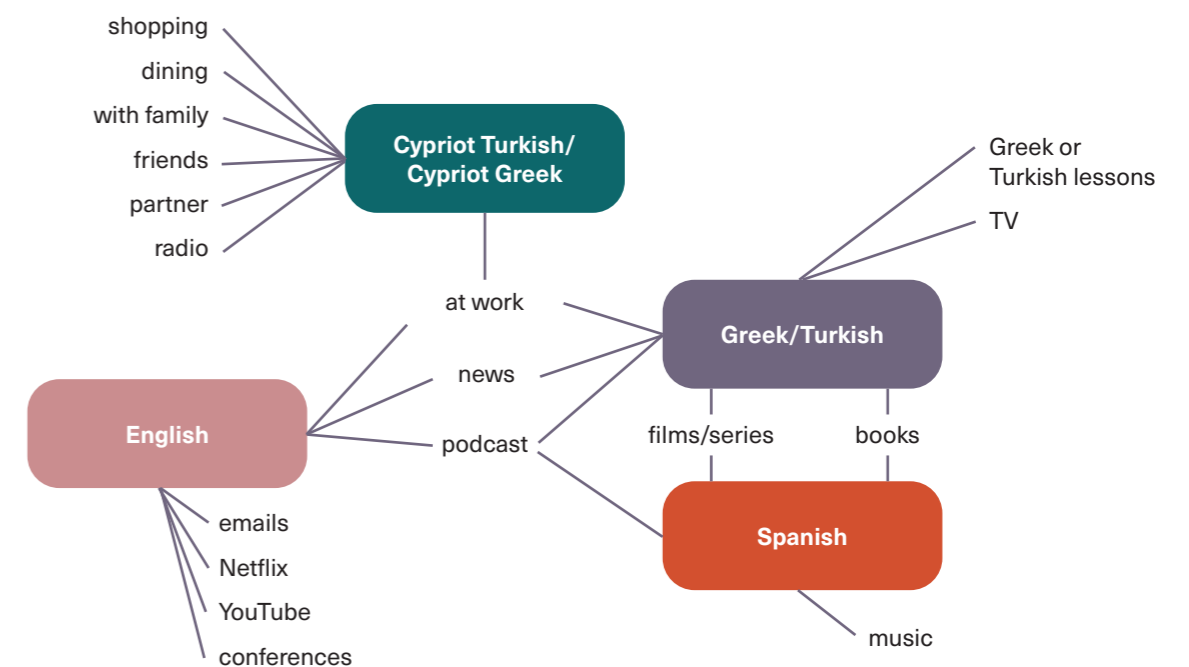
Tips for teachers:
- **Refrain from stating your opinion.** Learners usually expect that their teachers have the "right" answer and therefore avoid providing a perceived "wrong" or "incorrect" answer. So, avoid sharing your perspective on the topic. Instead, pose learners questions to allow them to think about the concepts discussed.

- **Highlight in your instructions that there is no right or wrong answer.** Activities such as these aim to allow learners to express their opinions. Hence, they should be reminded that there is no right or wrong answer to allow them to freely express their opinions. This also prevents them from judging each other's opinions in an inappropriate way.

- **Frame the discussion within European and international regulations.** Relevant to activities within Unit 3, you may refer to:
  - International Human Rights Law (IHRL) which lays down what States are bound to respect (ohchr.org);
  - Migration Governance Framework of International Migration Organization (www. iom.org);
  - Council of Europe (coe.int), and Articles 15 and 27 of Universal Declaration of Human Rights on citizenship and participation;
  - The Framework Convention for the Protection of National Minorities (Council of Europe, 1995), and Article 27 of International Covenant on Civil and Political Rights (1966), when discussing language rights.

3.2
Creative and Collaborative Writing

What is Creative and Collaborative Writing?

Creative and collaborative writing is a useful tool to activate learners' creativity and enhance their confidence and skills. An example activity can be found in Chapter 4.2, My Language Palette: Individual Aspects of Multilingualism, called "Creating Lyrics". In this activity, learners work in groups to create their own lyrics with the theme "my language palette", using languages and varieties that are present in their group as well as any other language they want.

Tips on Planning

Predetermine groups: Divide learners into smaller groups to allow for expression. You may also divide learners into multicultural groups to allow for linguistic diversity to naturally arise in multiple groups.

Assign roles: In each group, there can be 'clarifiers', 'initiators', 'summarisers', 'compromisers', 'harmonisers', 'time-managers', and someone who ensures that they stick to the goals of the activity.

Time-management and goals: Inform learners about the allotted time and specify the goals.

Set ground rules before the groups start writing: Time frame (20 minutes for production), product (lyrics), everyone contributing equally.

Tips on writing

- Learners can be encouraged to use all different languages/varieties they speak, both in the classroom and in their families.
- You may show them the video by Alvaro Soler, to demonstrate how he creates a song.

Adding a melody can help them produce the lyrics.
- They can create a storyboard to organise their ideas.
- Learners may use a pencil to revise their lyrics easily.

Evaluation

Learners will establish the criteria themselves. Potential ideas: creativity, expression, teamwork.

Follow-up Activities

Learners may perform the song during celebrations such as International Mother Language Day (21 February, an initiative of UNESCO, formally recognised by the UN in 2000), Multilingualism Day (25 September, an initiative of the European Parliament), European Day of Languages (26 September, an initiative of the Council of Europe and the European Union, celebrated since 2001) or publish their work in the school magazine.

3.3
How to Conduct Oral History

What is Oral History?

To investigate language biographies, we may conduct oral history. Oral History has an immense potential to address different narratives in Cyprus' recent past and present: "Oral history addresses the interplay between official collective or public memory and individual memory, that is the pasts people construct through their experiences." (AHDR, 2011, p. 6). It unveils previously unheard voices and enhances multiperspectivity. In Unit 2, we will study both the recent past and present, by consulting oral testimonies and language giving a voice to speakers that are of different backgrounds. This will enable us "to create a version of the past", in other words, to write History (AHDR, 2011), and help us strengthen the ability of communities to understand each other across cultural and/or linguistic divides.

Tips for Oral History Documentation
Before the interview, think about and select:

- Your topic
- Your interview questions
- Your interviewees
- The interview location

Things to do before the interview:

- Introduce yourself to your interviewees, explain your project, why they have been asked to participate, and the procedure
- Meet them, if possible, before the interview in order to build rapport and have them sign the consent form
- Organise tape and/or video recorders (or, pen and paper)

Sample interview questions when looking into language repertoires:

- Do you speak multiple languages?
- Which languages do you speak?
- How and why did you learn these languages?
- What are the benefits of speaking multiple languages? Any downsides?

Ethical considerations

These ethical principles could act as your guide through the oral history research project (AHDR, 2011):

1. Respect for human dignity.
2. Respect for free, voluntary and informed consent.
3. Respect for children, the elderly, refugees and displaced persons, victims, the disabled or any other person who is vulnerable or who could be made vulnerable by an oral history interview.
4. Respect for privacy and confidentiality and the right of interviewee to withdraw their interview (conditions for withdrawal should also be included in a consent form).
5. Respect for justice and inclusiveness, ensure that you are representative and fair to the communities or groups examined.

Sample Interview Consent Form

Oral history interviews must be accompanied by a signed consent form, which is another way to ensure your project follows ethical guidelines.

INTERVIEW CONSENT FORM

[PROJECT NAME]

Date:

I, _____, hereby grant _____ permission to document through audio and/or video recording and transcription oral history interview(s) for the purpose of protection, preservation, and encouragement of history, culture, tradition, and heritage. The information I agree to share with the interviewer is to be used solely for the purposes of identification and protection of _____, _____, and _____. The knowledge contained in the oral histories will not be given to any non-project staff except in cases where it is useful for protection and preservation purposes. When this material becomes available, it may be read, quoted, or cited from and disseminated for educational and scholarly purposes only. This consent does not preclude any use, which I may want to make of the information contained in the recordings or transcription. It is desired that the following restrictions (if any) be placed on this material: I would like a copy of any interview recording and transcript to be given to:

- Myself
- Other Individual or NGO or Government Agency or Institution (please specify which)

Signature of Interviewee   **Signature of Interviewer**

_____   _____

Name   **Name**

_____   _____

Signature of Interpreter (if any)

_____

Name

_____

Date

3.4
Creating Short Documentary Films

Considerations for Creating Short Documentary Films

Equipment: Think of what equipment you need, and what equipment you have available

Pick a location: Is it going to be the interviewees' home, workplace, a public space?

Interviewees: How are you going to identify your interviewees?

Roles & Responsibilities:

Director: You have the responsibility to contact the potential interviewee, explain the reasons for filming, provide a written consent form, and arrange location, date and time for filming. On the day of the filming, ensure that the execution is done properly, e.g., the interviewee feels comfortable, the set-up is appropriate for filming (proper lighting, no or minimal background noise).

Journalist: You are responsible for finalising the questions beforehand. On the day of filming, pose the questions, listen attentively to the interviewee, and ask follow-up questions.

Cameraperson: You are responsible for identifying the necessary filming equipment. On the day of the filming, you have to support the set up (e.g., right lighting, sound etc.) and film the interview.

Photographer: As the photographer, you record the experience visually through taking photographs. You have to capture the moment!

Producer: You have the responsibility to put together the collected material in order for it to be a short film.

3.5
Setting Up and Running a Debate

Teachers within the social sciences and humanities curriculum understand that almost every aspect of the topics they teach is open to debate and that the skills of evaluating opinions, producing well-formed arguments and using evidence are crucial to enhancing students' learning (Newman, 2020). You may hold a debate at the end of a unit to bring together the knowledge and understanding that learners gained through the lessons.

Prepare for a debate

Go through the format, rules, and expectations of debating. Noisy Classroom (www.noisyclassroom.com) provides videos that demonstrate how to prepare for a debate as well as sample debates. To start, divide learners into groups of 3. Each group will prepare either a proposition or opposition argument for one topic. Once the sides have been allotted, they will need to go through the following five stages in their groups.
- Stage 1: Generate ideas
  a. Brainstorm silently, to collect their thoughts individually.
  b. Group brainstorm
- Stage 2: Organise these ideas. Split these ideas between teammates, and think about how ideas may link together.
- Stage 3: Structure the speeches. Clarify key words or phrases, and identify three key points for each speaker.
- Stage 4: Develop arguments. Use a structure like 'Name, Explain, Evidence'.
- Stage 5: Make final preparations

Running the debate

Once the preparation is complete, you will be ready to run your debate. You may allocate 20-25 minutes.

At the end of the debate

Ask one member of each team to give a 2-minute round up of their main arguments and close the debate.

Assessing the debate

You may reward your learners' command of content, response, organisation, and style. Alternatively, you may assign the audience members with a peer-assessment form.

Unit 4:
Educational
Units

Title & Overview	Subject links	Key concepts	Pages
UNDERSTANDING MULTILINGUALISM: AN INTRODUCTION This unit introduces learners to the concept of multilingualism as a social, historic and contemporary phenomenon.	**Greek Language/Literacy, Turkish Language/Literacy, English:** Subjects dealing with language as a social and historical phenomenon **History:** Migration, interactions between people in a period of conquest **Sociology:** Human rights	Multilingualism; Languages; Dialects; Linguistic Loans; Cyprus	26-43
MY LANGUAGE PALETTE: INDIVIDUAL ASPECTS OF MULTILINGUALISM This unit helps learners explore the notions of language use and biographies, and how to do collaborative writing, conduct oral history and analyse texts.	**Literature:** Creative writing and Cypriot literature, World literature **Languages:** Asking and answering questions, Summarising and constructing a descriptive text **Sociology:** Migration, Diversity, Stereotypes, Pop culture **History:** Oral History, Language repertoires	Language Biographies; Language Use; Stereotypes; Identity; Oral History	44-59
LANGUAGE IDEOLOGIES This unit helps learners explore the notions of language ideologies, and their consequences.	**Language:** General literacy, Reading and essay writing, Debate, My country and cultural values **Social Studies:** What is migration?, Social and cultural differences **Sociology:** Language, Power and attitudes, Citizenship, Migration **Philosophy:** Understanding philosophy, Impact of philosophy on people and societal life	'Correct' and 'Wrong'; 'Competent' and 'Not'; Dominant, Standard Languages and Dialects; Access, Dominance; Exclusion and Inclusion; Belonging	60-71
LINGUISTIC LANDSCAPE IN CYPRUS This thematic chapter explores the ways society, culture and identity are represented and recreated through linguistic landscape with a special focus on the context of Cyprus.	**Art:** Reading public art, Graffiti, Use of language, Political function of art **Sociology:** Social Identity, Identity construction, Social change, Diversity **Language:** Social meanings connected to language, Texts and symbols in the public space **Linguistics:** Linguistic resources in signs and inscriptions, Multimodality **History:** Study visits, Change and continuity, Old and new linguistic landscape	Linguistic Landscapes; Identity; Multimodality; Communication; Cyprus	72-80

4.1
Chapter 1: Understanding Multilingualism: An Introduction

This thematic unit introduces learners to the concept of multilingualism as a social, historic and contemporary phenomenon.

Understanding Multilingualism	**Target Group:** Lower and upper secondary school students
	Resource sheets of this lesson plan: R4.1.1; R4.1.2; R4.1.3; R4.1.4

Subject links
- **Greek Language/Literacy, Turkish Language/Literacy, English:** Language learning as a social phenomenon, Analysing texts, Vocabulary, Origin of words and languages
- **History:** Migration, History of language
- **Sociology:** Human rights

Learners will be able to
- read relevant texts and produce an inclusive definition of multilingualism in general
- identify origins of words from different languages that they use in their everyday life
- identify the main arguments in a given video in relation to multilingualism in Cyprus
- write an argumentative essay on the need for studying multilingualism in the Cypriot context

Scenario:
A local contemporary art gallery is working on the creation of an exhibition which includes artwork about multilingualism.

Product and evaluation:
The art gallery is requesting students to contribute to this exhibition by creating artwork that depicts multilingualism.

Introduction

This thematic unit aims to enable learners to critically discuss multilingualism as a social phenomenon. Particularly, the unit explores different definitions of multilingualism, connecting these to the local context. In addition, the unit showcases the phenomena of language contact and language borrowing as inherent characteristics of every language use.

Key concepts:

Multilingualism, languages, dialects, linguistic loans, Cyprus

Learning Outcomes

1. To understand and critically discuss multilingualism as a social phenomenon
2. To identify Cyprus as a diachronic and dynamic multilingual context
3. To become familiar with the concept of language contact as part of everyday language use
4. To identify and reflect on cases of language borrowing within their linguistic repertoires

Further information

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Lesson 1

Activity 1: Stimulus (5 minutes)

Below is a warm up activity to give a short introduction of multilingualism.

Instructions

1. Use the provided exercise to motivate and prepare learners for the lesson. They can use their phones or tablets to answer the questions. The activity is designed to be done individually, but if there are not enough devices, divide learners into groups and ask them to respond as a group. If there is no availability of technological devices, you can print the quiz from the website and provide it to the learners, or you can show the quiz on the interactive board and ask the students to provide their answers verbally. You may scan the QR code below to access the questions. Alternatively, you can upload this quiz to platforms such as Kahoot, Quizizz, Edmodo etc. or utilise other available tools within your institution to publish or modify these questions.

The answer key for this activity is as follows:
1: a, 2: d, 3: d, 4: c; 5: a, 6: d

Kahoot quiz

2. Inform learners that they have 15 seconds to answer each question and that they need to choose the correct answer on their devices. The questions are:

1. A multilingual person is a person who …

   a. knows more languages than his/her mother language.
   b. uses emojis.
   c. understands some words in other languages.
   d. lives abroad.

2. How many languages are spoken in Cyprus?

   a. 3
   b. 2
   c. 5 to 10
   d. more than 20

3. Multilingualism is ……. phenomenon.

   a. a recent
   b. a European
   c. a Cypriot
   d. an ongoing

4. Which of the following is/are the official language(s) in Cyprus?

   a. Greek
   b. Turkish
   c. Greek and Turkish
   d. Greek, Turkish and English

5. Sanna is a minority language in Cyprus spoken by…

   a. Maronites.
   b. Armenians.
   c. Greek Cypriots.
   d. Turkish Cypriots.

6. The sign is written in…

   a. English.
   b. Arabic.
   c. Turkish.
   d. an ancient Cypriot dialect.

Activity 2: Defining Multilingualism (20 minutes)

The aim of this activity is to explore the concept of multilingualism and its various definitions.

Instructions

1. Write "Multilingualism" on the board and elicit relevant keywords from learners. Write these on the board like a mind map (See **How-to-Sheet 3.1** on mind maps). Alternatively, you can start this activity on the Padlet. Learners can write their keywords or short replies using a Padlet (https://padlet.com).
2. Hand out the definitions of multilingualism (**R4.1.1**). You can also project these on the board. Allow learners to read all three definitions.
3. Facilitate a discussion of the definitions and the learners' keywords, focusing on the individual and social aspects of multilingualism.
4. Divide the learners into groups. Give each group a copy of the **R4.1.2**. Ask the groups to discuss and match the given concepts with the statements on the sheet. Each number can be used more than once. 5.   Ask each group to reveal their answers and argue the reasons why they put those numbers in each box.

Activity 3: Video and discussion on multilingualism in Cyprus (15 minutes)

The aim of this activity is to enable learners to explore further aspects of multilingualism with a special focus on Cyprus.

Instructions

1. Play the video "Multilingualism and language use in Cyprus" using the QR code provided below. In this video two sociolinguists give information about multilingualism and language use in Cyprus. The term "diglossia" is introduced and communicative occasions of using standard or local Cypriot varieties are presented. It is highlighted that nowadays speakers have broadened the use of local varieties in different occasions.
2. Distribute **R4.1.3**. Learners work either individually or in groups.
   The answer key for this activity is as follows: 1: False, 2: True, 3: True, 4: True, 5: False, 6: True

IN GREEK   **IN TURKISH**

Discussion in plenary:

Use the following questions to facilitate a discussion about the video:

a. he main argument of the video?
b. Are the two sociolinguists for or against multilingualism? Why?
c. Which other languages or/and dialects do you know that are spoken in Cyprus?
d. Ask the learners to suggest an alternative title for the video.

Evaluation and closing (5 minutes)

1. Refer to the end of the video where the scholars argue that multilingualism in everyday life should be studied and understood. Ask learners to write a short argumentative essay agreeing or disagreeing with this view and giving their reasons for their perspective as an assignment. Use the following guiding question: "Should we study multilingualism in everyday life? Why? Why not?"
2. Recap on today's main points, link back to the tasks and preview the next lesson, where they will find out more about languages and create artwork.

Lesson 2

Activity 1: Stimulus (3 minutes)

The aim of this activity is to enable the learners to realise that, in their everyday life, they employ a variety of words from different languages, and that often these words are fully immersed in their own language without the speakers knowing the origin of the word. Pose the question "Do we use words from other languages when we speak?".

Activity 2: Words on the Go - Cyprus (10 minutes)

The aim of this activity is to watch a vox pop video produced for the handbook, and try to guess the origin of some words used in Cyprus.

Instructions
1. Choose two or three of the following words, write them on the board and ask learners to guess their origins:
   - Greek: καρπούζιν, κρεβάτιν, παπούτσιν, βόρτος, καντήλα, ποτήριν, καλτερίμιν
   - Turkish: karpız, kerevet, babıç/babış/babuş, vordo, gandil, bodiri, galdırım
2. Play the "Words on the Go - Cyprus" video both in Greek and Turkish. Refer to the QR codes below. The etymology of words included in the video are derived from Hadjipieris and Kabataş (2017). Signs on the video: "<" indicates the origin of the word, whereas "~" indicates that it is a common word.

WORDS ON THE GO IN GREEK

WORDS ON THE GO IN TURKISH

3. Stop the video before the answers are given, and elicit learners' guesses. Then reveal the answers by resuming the video.

Discussion in plenary:

Make sure to highlight language contact and commonality of words in everyday life:

a. Which words did you recognise?
b. What did you think about people's guesses? Were they right?
c. Were your guesses correct?
d. What did you learn from the video?

Activity 3: Multi-TABOOlingualism: A Word Game (25 minutes)

The aim of this activity is to explore the origin of common words used in Cypriot varieties and play a word-game. Learners will engage with a number of words from different origins which they use in their everyday life. They will also notice that often these words are fully immersed in their own languages without the speakers knowing the origin of the word.

Instructions
1. Explain the rules of the game:
   - Learners are divided in groups of 4-5. Each group takes the same number of cards, provided in **R4.1.4**.
   - One group plays at a time. When one group is playing, the other groups watch them.
   - In turns, one student is assigned the role of the describer, explaining the word on the card. S/he takes one card and the rest of the group tries to guess the word.
   - Every time a group plays, 2 students from the other groups monitor them. One of these will check the time and the other will check to make sure that the describer does not use any of the taboo words listed underneath.
   - Each group tries to find as many words as possible in 2 minutes. For each word found, one point is given to the team.
   - The origin of the word is mentioned at the beginning for the describer, e.g. "We are looking for a word that originates from Italian."
   - The describer is not allowed to use facial expressions or movements, nor the word itself or its modifiers, and not words from the forbidden/taboo words listed on the card. Translation of the word is not allowed either.
   - Each time a word is guessed correctly, players move on to the next card until their time runs out.
   - If a word is considered difficult by the describer or guesser, they can «pass» and move on to the next word.
   - When the time is up, the points are added and it is the next team's turn.
   - The winning team is the one that finds the most words.

2. Once the activity is completed, debrief by asking learners to reflect on the aims of this activity. Use the following guiding questions:

   a. What did they learn?
   b. What can we say about languages?
   c. Do they have any commonalities?

Optional activity (20 minutes

The aim of this activity is to work individually to create their artwork and present it outside of their classroom to raise awareness about multilingualism in their school.

Instructions
1. Read out the scenario: "A local contemporary art gallery is working on the creation of an exhibition which includes artwork about multilingualism."
2. Inform the learners about the product: "The art gallery is requesting students to contribute to this exhibition by creating artwork that represents multilingualism"
3. Hand out blank pages where learners can design their artwork or graffiti.
4. Alternatively, you may offer this activity as a home assignment.
5. Learners set criteria for evaluating the artwork, such as creativity, accuracy and conveying a strong message.
6. Learners present their artwork, and the peers evaluate it according to the criteria they have set.
7. The graffities can be exhibited in the classroom or in designated exhibition spaces at your school.

Evaluation and closing (5 minutes)

If you carried out the optional activity, allow learners to present their artwork for peer assessment according to the criteria they have set.

In the plenary, they point to the most important elements of what they have learned and what they want to learn more about multilingualism.

4.1.1
Some Definitions
of Multilingualism

Multilingualism - Definition 1

Li (2008) defined a multilingual individual as "anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading)" (p. 4).

Source: Li, W. (2008). Research perspectives on bilingualism and multilingualism. In: Li, Wei &Moyer, M. (Eds.) *Blackwell guide to research methods in bilingualism and multilingualism* (pp. 1-17). Wiley-Blackwell.

Multilingualism - Definition 2

A well-known definition of multilingualism is given by the European Commission (2007): "the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than one language in their day-to-day lives" (p. 6).

Source: European Commission (2007)

Multilingualism - Definition 3

The term "Multilingualism" can refer to either the use or the competence of an individual in different languages or to the language situations in an entire nation or society.

Source: Clyne, M. (1997). Multilingualism. In, Coulmas, F. (Ed.). *The Handbook of sociolinguistics.* Malden: Blackwell Publishing.

4.1.2
Language, Competencies
and Practices

communicate in more than two languages

speak or write in only one language

monoglot

listening, reading in more than one language

bilingual

individual and social phenomenon

speaking two language

being able to say hello, goodbye in a second language

speaking and writing more than one language

polyglot

1 Monolingualism

2 Bilingualism
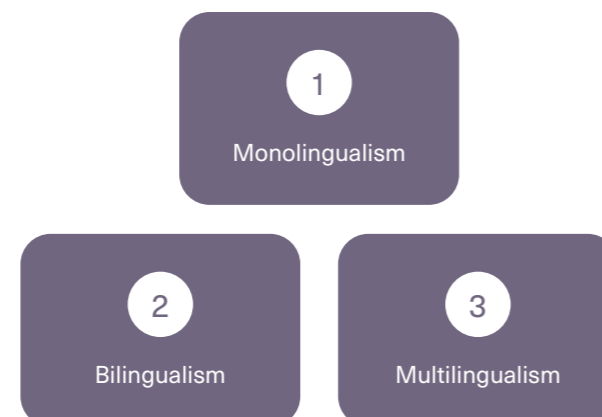
3 Multilingualism

4.1.3
Worksheet

Choose *true* if the sentence is correct or *false* if it is wrong according to the video.

1. Multilingualism is a new phenomenon that resulted from the advancement of technology.

   True   False

2. An example of individuals' contact with one another since ancient years is the Idalion Bilingual (Stone of Dali), inscribed in 388 BCE in Cypriot script and Phoenician.

   True   False

3. Cyprus has been home to different languages and language varieties, which have shaped the linguistic landscape and language use on the island.

   True   False

4. Cyprus is a multilingual place where Cypriot varieties of Greek and Turkish are used in everyday life.

   True   False

5. Cypriot varieties are still not used in formal occasions.

   True   False

6. The most important thing is what speakers do with their languages.

   True   False

4.1.4
Taboo Cards

μαγιό γαλλική λέξη	**mayo** Fransızca kelime	**swimsuit** French word
θάλασσα καλοκαίρι μπικίνι διακοπές	deniz yaz bikini tatil	sea summer bikini holidays

καρπούζι τούρκικη λέξη	**karpuz** Türkçe kelime	**watermelon** Turkish word
φρούτο καλοκαίρι κουκούτσια κόκκινο	meyve yaz çekirdek kırmızı	fruit summer pips red

γιαούρτι τούρκικη λέξη	**yoğurt** Türkçe kelime	**yoghurt** Turkish word
γάλα άσπρο τζατζίκι φρούτα	süt beyaz cacık meyve	milk white tzatziki fruit

τουρισμός αγγλική λέξη	**turizm** İngilizce kelime	**tourism** English word
καλοκαίρι προορισμός διακοπές ξενοδοχείο	yaz gidilecek yer tatil otel	summer destination holidays hotel

σαλάτα ιταλική λέξη	**salata** İtalyanca kelime	**salad** Italian word
ντομάτα αγγούρι λάδι ελιές	domates salatalık sıvı yağ zeytin	tomato cucumber oil olives

μανταρίνι αγγλική λέξη	**mandalina** İngilizce kelime	**mandarin** English word
φρούτο φθινόπωρο πορτοκαλί τάρτα	meyve sonbahar turuncu turta	fruit autumn orange tart

πορτοκάλι ιταλική λέξη	**portakal** İtalyanca kelime	**orange** Italian word
φρούτο χυμός φθινόπωρο πρωινό	meyve meyve suyu sonbahar kahvaltı	fruit juice autumn breakfast

κορδέλα ιταλική λέξη	**kurdele** İtalyanca kelime	**ribbon** Italian word
μαλλιά χρώματα αξεσουάρ στιλ	saç renkler aksesuar stil	hair colours accessory style

αλλεργία γερμανική λέξη	**alerji** Almanca kelime	**allergy** German word
τροφές γύρη άνοιξη φάρμακα	gıda polen bahar ilaç	food pollen spring medicine

δημοκρατία ελληνική λέξη	**demokrasi** Yunanca kelime	**democracy** Greek word
πολίτευμα λαός εκλογές ψήφος	rejim insanlar seçim oy	regime people election vote

καφές αραβική λέξη	kahve Arapça kelime	coffee Arabic word
Βραζιλία κόκκοι παγωμένος καλαμάκι	Brezilya çekirdek buzlu pipet	Brazil granules iced straw

ενέργεια ελληνική λέξη	enerji Yunanca kelime	energy Greek word
πυρηνική αιολική θερμική χημική	nükleer rüzgâr termal kimyasal	nuclear wind thermal chemical

γόνδολα ιταλική λέξη	gondol İtalyanca kelime	gondola Italian word
Βενετία κανάλι έρωτας κουπί	Venedik kanal aşk kürek	Venice canal love paddle

είδωλο ελληνική λέξη	idol Yunanca kelime	idol Greek word
ποπ μουσική καθρέπτης πρότυπο	pop müzik ayna rol model	pop music mirror role model

κάκτος λατινική λέξη	kaktüs Latince kelime	cactus Latin word
φυτό αγκάθια γλάστρα Αμερική	bitki diken saksı Amerika	plant thorns flower pot America

μπακάλης τούρκικη λέξη	bakkal Türkçe kelime	grocer Turkish word
κατάστημα τρόφιμα επάγγελμα σούπερ μάρκετ	mağaza gıda meslek süpermarket	store food profession supermarket

καβγάς τούρκικη λέξη	kavga Türkçe kelime	fight Turkish word
φασαρία βρισιά φωνές μαλώνω	huzursuzluk hakaret etmek sesler azarlamak	fuss insult voices scold

χαρτζιλίκι τούρκικη λέξη	harçlık Türkçe kelime	pocket money Turkish word
χρήματα γονείς παιδιά σχολείο	para ebeveynler çocuklar okul	money parents children school

αθλητής ελληνική λέξη	atlet Yunanca kelime	athlete Greek word
γήπεδο προπόνηση αγώνας Ολυμπιακοί αγώνες	stadyum antrenman yarış Olimpiyat Oyunları	stadium training race Olympic Games

ακροβάτης ελληνική λέξη	akrobat Yunanca kelime	acrobat Greek word
τσίρκο σκοινί γυμναστική σόου	sirk ip jimnastik gösteri	circus rope gymnastics show

ανανάς γαλλική λέξη	**ananas** Fransızca kelime	**pineapple** French word
φρούτο τροπικό καλοκαίρι κίτρινο	meyve tropikal yaz sarı	fruit tropical summer yellow

βαλίτσα ιταλική λέξη	**valiz** İtalyanca kelime	**suitcase** Italian word
ρούχα ταξίδι διακοπές ρόδες	kıyafetler seyahat tatil tekerlek	clothes journey holidays wheels

γραβάτα ιταλική λέξη	**kravat** İtalyanca kelime	**tie** Italian word
ρούχο κοστούμι πουκάμισο παπιγιόν	giyim takım elbise gömlek papyon	clothing suit shirt bow tie

ετικέτα ιταλική λέξη	**etiket** İtalyanca kelime	**label** Italian word
ρούχο πλένω σύνθεση προέλευση	giyim yıkamak materyal menşei	clothing wash composition origin

ζάρι ελληνική λέξη	**zar** Yunanca kelimesi	**dice** Greek word
αριθμοί παιχνίδι τάβλι Μονόπολι	sayılar oyun tavla Monopoli	numbers game backgammon Monopoly

θέατρο ελληνική λέξη	**tiyatro** Yunanca kelime	**theater** Greek word
παράσταση ηθοποιός ρόλος εισιτήριο	performans aktör rol bilet	performance actor role ticket

καζίνο ιταλική λέξη	**gazino** İtalyanca kelime	**casino** Italian word
τζόγος παιχνίδια ρουλέτα χαρτιά	kumar oyun rulet kağıtlar	gambling games roulette cards

κακάο ιταλική λέξη	**kakao** İtalyanca kelime	**cocoa** Italian word
ρόφημα σοκολάτα γάλα παιδί	içecek çikolata süt çocuk	brew chocolate milk child

κομοδίνο ιταλική λέξη	**komodin** İtalyanca kelime	**bedside table** Italian word
έπιπλο κρεβατοκάμαρα φωτιστικό τραπέζι	mobilya yatak odası lamba masa	furniture bedroom lamp table

λάμπα γαλλική λέξη	**lamba** Fransızca kelime	**lamp** French word
φως ρεύμα βλέπω σκοτάδι	ışık elektrik görmek karanlık	light electricity see darkness

λεμόνι	limon	lemon
περσική λέξη	Farsça kelime	Persian word
εσπεριδοειδές	narenciye	citrus
κίτρινο	sarı	yellow
πορτοκάλι	portakal	orange
χυμός	su	juice

λιμάνι	liman	port
τούρκικη λέξη	Türkçe kelime	Turkish word
πλοία	gemi	ships
αγκυροβολώ	çapa	anchor
ταξίδι	yolculuk	trip
εμπόριο	ticaret	trade

μανεκέν	manken	model
γαλλική λέξη	Fransızca kelime	French word
πασαρέλα	podyum	catwalk
μόδα	moda	fashion
ομορφιά	güzellik	beauty
Παρίσι	Paris	Paris

παλτό	palto	coat
ιταλική λέξη	İtalyanca kelime	Italian word
ρούχο	giysi	clothing
χειμώνας	kış	winter
κρύο	soğuk	cold
χιόνια	kar	snow

ραντεβού	randevu	date
γαλλική λέξη	Fransızca kelime	French word
έρωτας	aşk	love
λουλούδι	çiçek	flower
βόλτα	yürüyüş	walk
ρομαντισμός	romantizm	romance

ρεστοράν	restoran	restaurant
γαλλική λέξη	Fransızca kelime	French word
φαγητό	yemek	food
σεφ	şef	chef
κουζίνα	mutfak	kitchen
γκουρμέ	gurme	gourmet

σαμπουάν	şampuan	shampoo
γαλλική λέξη	Fransızca kelime	French word
μαλλιά	saç	hair
μπάνιο	banyo	bathroom
λούζομαι	yıkanmak	shower
conditioner	saç kremi	conditioner

αμφιθέατρο	amfitiyatro	amphitheatre
ελληνική λέξη	Yunanca kelime	Greek word
πανεπιστήμιο	üniversite	university
φοιτητές	öğrenci	students
διδασκαλία	öğretmenlik	teaching
παράσταση	gösteri	performance

ζαμπόν	jambon	ham
γαλλική λέξη	Fransızca kelime	French word
σάντουιτς	sandviç	sandwich
τυρί	peynir	cheese
τοστ	tost	toast
αλλαντικό	söğüş	lunch meat

τσεκάπ	çekap	check up
αγγλική λέξη	İngilizce kelime	English word
υγεία	sağlık	health
εξετάσεις	muayene	examinations
γιατρός	doktor	doctor
αρρώστια	hastalık	disease

χούλιγκαν αγγλική λέξη	**holigan** İngilizce kelime	**hooligan** English word
γήπεδο βία ποδόσφαιρο περιστατικό	stadyum şiddet futbol olay	stadium violence football incident

τσοπάνης τούρκικη λέξη	**çoban** Türkçe kelime	**shepherd** Turkish word
ζώα τροφή βουνό μαντρί	hayvan gıda dağ ağıl	animals food mountain sheep pen

φασισμός ιταλική λέξη	**faşizm** İtalyanca kelime	**fascism** Italian word
εθνικισμός διακρίσεις Β΄ Παγκόσμιος Πόλεμος Ναζισμός	milliyetçilik ayrımcılık II. Dünya Savaşı Nazizm	nationalism discrimination World War II Nazism

χαλβάς αράβικη λέξη	**helva** Arapça kelime	**halvah** Arabic word
γλυκό σιμιγδάλι κανέλα ταχίνι	tatlı irmik tarçın tahin	dessert semolina cinnamon tahini

ωκεανός ελληνική λέξη	**okyanus** Yunanca kelime	**ocean** Greek word
θάλασσα μεγάλος Ειρηνικός Ατλαντικός	deniz büyük Pasifik Atlantik	sea big Pacific Atlantic

4.2
Chapter 2: My Language Palette: Individual Aspects of Multilingualism

This unit helps learners explore the notions of language use and biographies as well as how to do collaborative writing, conduct oral history and analyse texts.

Introduction

Increased migration and mobility among individuals mean that linguistic diversity at schools and classrooms is at a much higher level than in previous times. At specific points in their lives people may live in one country, attend school there, learn to read and write, and then their family moves again. As a consequence, they have different biographies, from which they obtain a particular orientation to language and a particular repertoire. Learners may thus have multiple languages in their repertoire with varying degrees of proficiency in each. In each of these new contexts, they may need to transition from one language to another, which allows a transfer of skills and concepts as well as the strengthening their proficiency in each language. To create an environment that facilitates the transfer of skills, teachers need to adopt new pedagogical approaches and assist learners in their individual learning processes, rather than a one-size-fits all approach that addresses the class as a whole. The value and variety of languages that each learner brings with them should be recognised and this is important for further learning. Therefore, languages need to be used as resources in the classroom, ensuring linguistically sensitive teaching and integrating the diverse linguistic repertoires of learners in the classroom.

This topic aims at promoting the recognition of all languages of an individual and developing language awareness in the learning process. This will be done by taking into account learners' linguistic/multilingual repertoires and integrating their languages/language biographies into classroom practice. This topic further aims at encouraging learners to challenge their assumptions about individuals' proficiency or affiliation to languages based on their origins. It promotes an understanding of the multiplicity of experiences with cultures and languages and helps to cater for linguistic and cultural diversity in the school.

Key concepts:

Language biographies, language use, stereotypes, identity, oral history

Learning Outcomes

1. To identify the multiplicity of linguistic backgrounds in the classroom and wider society
2. To reflect on learners' linguistic repertoires and create an awareness of languages and their role in the learning process
3. To collaboratively produce materials about multilingualism and multilingual individuals

Further information

- Blommaert, J. & Rampton, B. (2011). Language and superdiversity: A position paper. *Diversities, 13*(2), 1-21.
- European Union. European Day of Languages. Retrieved October 23, 2023 from https://edl.ecml.at/
- European Commission (online) Multilingual classrooms. Retrieved October 23, 2023 from https://education.ec.europa.eu/education-levels/school-education/multilingual-classrooms

Celebrating Languages	Target Group: Secondary school students Resource sheets of this lesson plan: R4.2.1; R4.2.2; R4.2.3, R4.2.4

Subject links
- **Languages:** Asking and answering questions
- **Literature:** Creative writing
- **Sociology:** Migration, Diversity, Stereotypes, Pop culture

Learners will be able to
- Examine language use in pop culture and everyday life
- Create mind maps
- Work in groups to produce posters and song lyrics

Scenario:

Your school is participating in the European Day of Languages, a day to celebrate linguistic diversity in Europe and promote language learning. This year's event focuses on all languages that we use in everyday life.

Product and evaluation:

Learners will first create a poster, mapping all of their languages individually, and in the second lesson, they will co-create lyrics with the theme 'my language palette' using any language they want. Learners may perform it during celebrations such as International Mother Language Day (21 February), Multilingualism Day (25 September), European Day of Languages (26 September) or publish their work in the school magazine or newspaper. Discuss and set the assessment criteria with learners.

Lesson 1

Activity 1: Stimulus (5 minutes)

The aim of this activity is to evoke learners' interest in language use by using a genre that is known to them.

Instructions

1. Ask learners whether they listen to K-pop and to name any K-pop boy bands they know (e.g., BTS, a South Korean boy band). If they share group names, allow the group to choose one, and play it on YouTube or another video/music platform or application of their choice. If you suspect that learners are not familiar with K-pop, they can choose a genre that they listen to (i.e., rap).

Discussion in plenary:

1. Do you recognise any of the languages?
2. Why is BTS interesting linguistically?
3. Do you come across similar language use, where multiple languages are used in the same conversation or in a sentence, in your everyday life?

Activity 2: Language Tree (15 minutes)

The aim of the activity is for learners to create their own language tree by illustrating the languages they use and the relationships between them.

Instructions

1. Provide the context to produce the multimodal text: "*Your school is participating in the European Day of Languages. This year's event focuses on all languages that we use in everyday life. You are asked to map all of your languages on a language tree while providing some information related to their use. Your posters will be displayed in your school.*"
2. Draw your own language tree on the board. You may refer to the sample language tree for guidance (**R4.2.1**). Include information about the circumstances in which you use these languages, and anything else you consider important, such as how you learnt them.
3. Ask the learners to create their own language trees. They can use colours to represent their language repertoire visually. They may create a colour key and explain their colour choices for each language.

Group discussion: (10 minutes)

Divide learners into groups of 4 or 5. Learners share their linguistic tree with their classmates and pay attention to languages spoken by them. As a second step, in their group, they answer whether those languages sometimes overlap, and try to identify how and when their classmates use more than one of their languages at a time. In plenary, ask whether they learnt anything new about their classmates, whether there were any commonalities and differences in their language trees.

Suggestions for follow-up:

Learners may display their linguistic trees (or bodies) in a gallery, in their classroom or in the school corridor, and present their linguistic self to their fellow classmates.

Optional Activity 2: Who am I as a Multilingual? (20 minutes)

The aim of this activity is to find out about current linguistic practices in Cyprus.

Instructions

1. Provide a copy of **R4.2.2** to each learner and divide the learners into groups.
2. Provide each group with a different profile to listen to and answer the questions on **2.2** as they watch the videos in their groups for a maximum of 10 minutes. The videos can be accessed by scanning the **QR code** on page... If you are short with time, you may instead provide some extracts from the interviews on **R4.2.3**.
3. The set-up of how learners will watch the videos depends on the availability of devices (i.e., one laptop or tablet per group or learners' own mobile phones – one person from the group to play the video for everyone, or learners individually watch the video, with headphones, in the link provided).
4. After watching the videos or reading the interviews, one person from each group shares their answers in plenary.
5. You may pose the questions below as learners fill in the table:
   1. Why does a person become bilingual or multilingual? (Possible answers: social reasons: prestige or full membership in the group, need to communicate, marriage, economic reasons (job qualification), religious reasons.)
   2. How may stereotypes be affecting their life? (e.g., in terms of access to job opportunities)
   3. How can we tackle stereotypes and bias?

Evaluation and closing

Share a Padlet, or another online tool that allows learners to share feedback online, where learners answer "What struck you the most in today's lesson?", or "what did you find the most interesting?".

Lesson 2

Activity 1: Stimulus (5 minutes) T
he aim of this activity is to grab learners' attention for the lesson.

Instructions

1. Show a selected part of the video: "Let's write a song from home - Alvaro Soler" and ask learners to guess what they will do in that lesson.
2. Explain that at the end of the lesson, they will co-create their own multilingual lyrics with the theme 'my language palette'.

Activity 2: (8 minutes)

The aim of this activity is to introduce creative writing to learners and give them tips on preparation and how to do this collaboratively.

Instructions

1. Put learners in groups of 4 or 5. Use **How-to-Sheet 3.2** to explain the process.

Creating lyrics: (30 minutes)

Learners work in the same groups to create their own lyrics with the theme 'my language palette' using all of the languages they speak. They can be encouraged to use all different languages/varieties they speak in the classroom or at home.

Instructions

1. Ask learners to establish criteria for evaluation of their work (Ideas: creativity, expression, team work).
2. Learners may perform the song during celebrations such as International Mother Language Day (21 February, an initiative of UNESCO, formally recognised by the UN in 2000), Multilingualism Day (25 September, an initiative of the European Parliament), European Day of Languages (26 September, an initiative of the Council of Europe and the European Union, celebrated since 2001) or publish their work in the school magazine.
3. Each group performs their lyrics to the class.

Evaluation and closing (3 minutes)

In plenary, learners anonymously write on small pieces of paper: 1) What words and phrases stood out, and why? And 2) their feelings and reflections. They put their notes in a box for you to take away. You may summarise their key takeaways from the activity in the next lesson.

Who Am I as a Multilingual?

Target Group:
Upper secondary school students

Resource sheets of this lesson plan:
R4.2.1; R4.2.2; R4.2.3; R4.2.4

Subject links
- **History:** Oral history, Media literacy, Language repertoires
- **Languages:** Asking and answering questions, Summarising and constructing a descriptive text
- **Literature:** Cypriot literature; World literature
- **Sociology:** Migration, Diversity, Stereotypes, Pop culture

Learners will be able to
- Examine language use in pop culture and everyday life
- Create mind maps
- Develop research skills by conducting oral history interviews
- Create a short documentary film
- Process information, analyse and synthesise sources of different genres (academic text, interview, poem…), and form their own informed conclusions and views from the analysed sources

Scenario:

Journalists and documentary filmmakers are needed for an online news agency. Learners work for a film company and they are hired for a project of this news agency.

Product and evaluation:

Learners will conduct oral history interviews to create a documentary on multilinguals and multilingualism. Set evaluation criteria with students.

Lesson 1

Activity 1: Language and Context (5 minutes)

The aim of this activity is to explore learners' linguistic repertoire and their language use. It showcases diversity, increases learners' self-awareness, encourages self-reflection, and enhances their interest in others. Furthermore, it humanises the construct of language and empowers learners. In preparation for this activity, you may ask learners to write language biographies, helping them reflect on their language use and notice the languages that they are exposed to in a week.

Instructions:
1. Write 'Language and Context' and start drawing a mind map on the board. An example mind map is in **How-to-Sheet 3.1**.
2. Ask learners to answer the question and to elicit as many languages as they can: "How many languages do you speak or interact with on a weekly basis and in what context?"
3. Start by giving your own example and drawing the mind map on the board to help learners open up about their own languages. It may also help them reflect on their language use, and notice the languages that they are exposed to in a week.
4. You may ask learners to specify the "communicative situations'' as a second step (i.e., at school, when I am in the classroom - Greek/Turkish, during breaks when I am talking to friends - Cypriot, or at home when watching series or films - English, Spanish, etc.). Remind learners that there are no right or wrong answers. After finishing their mind maps individually, learners go over their answers in pairs.

Group discussion:

(10 minutes) Divide learners into groups of 4 or 5. They share their mind maps with their classmates and pay attention to languages spoken by them. They list the number of languages spoken in their group.

Discussion in plenary:

One person from each group reports the languages spoken in their group. Learners identify other languages they come across in their town. They answer whether those languages sometimes overlap, and try to identify how and when they use more than one of their languages at a time.

Activity 2: Who am I as a Multilingual? (15 minutes)

The aim of this activity is to find out about a number of multilingual people in Cyprus and reflect on what it means to be multilingual.

Instructions:
1. Learners watch a selection of short video interviews of up to 10 minutes. They can work in the same groups as in Activity 1. Provide each group with a different profile to listen to and answer the questions on **R4.2.2** as they watch the videos in their groups. The videos can be accessed by scanning the QR code below. If you are short of time, you may instead provide some extracts from the interviews on **R4.2.3**.
2. The set-up of how learners will watch the videos depends on the availability of devices (i.e., one laptop or tablet per group or learners' own mobile phones – one person from the group to play the video for everyone, or learners individually watch the video, with headphones, in the link provided).

Group discussion:

(10 minutes) Ask the learners to discuss the following questions in their groups:
1. What struck you most?
2. How did the language they spoke initially change over the course of their lives? For instance, what happened to their languages when they started school?
3. As multilinguals, what do they notice about languages? (Similarities between languages, language awareness…)
4. How do they see or define themselves?
5. How do others see or treat them?
6. How may stereotypes be affecting their lives? (Possible answers: access to job opportunities)
7. What benefits of being multilingual do they mention? (makes learning other languages easier, job opportunities, family ties, new ways of thinking and being…)
8. Why does a person become bilingual or multilingual? (Possible answers: social reasons: prestige or full membership in the group, need to communicate, marriage, political reasons, economic reasons (job qualification), religious reasons).

After watching the videos or reading the interview extracts and discussing their answers to the questions above, one person from each group shares their answers in plenary. You may pose additional questions such as "What similarities do you note between the different profiles of multilinguals?" or "What is the link between belonging and language?" to help them make connections and analyse the sources on a deeper level.

Activity 3: Preparation for product (5 minutes)

The aim of this activity is to divide learners into teams, and make sure they allocate roles, to inform learners on how to conduct oral history and considerations for documentary-making.

Instructions:

1. Inform learners that they will work in groups to conduct oral history interviews and create their own 5-minute documentaries outside of the class hours based on the examples.
2. Collaborate with the learners to establish criteria for evaluation of their work (Ideas: teamwork, creativity, interviewing skills, video editing, having interviewed up to 5 people). Collect their ideas on different aspects of evaluation and possible points. Provide a copy of the final version to the learners in the next lesson.
3. Refer to **How-to-Sheet 3.3** 'How to conduct oral history' and sample consent form on **3.4**.
4. Learners each adopt a role (Interviewer/Journalist, Director, Producer, Cameraperson, Photographer). Share a copy of **How-to-Sheet 3.5** with each group that has tips for each role. Learners brainstorm about interview questions, and may consider the following questions when gathering ideas for their interview:
   1. Do you speak multiple languages?
   2. What does being multilingual mean to you?
   3. How do you think people perceive you as a multilingual? Are there any stereotypes? (They start with what they think their stereotype is and then break it down: "I am ... but ...", "You think I am ... but ...", "People see me as/my cousins say that I... but ...")

Evaluation and closing

Give learners up to two weeks to finalise their documentary outside the classroom. They may interview family members, community members, neighbours, invited guests, and so on.

Lesson 2

Activity 1: Watching learners' short interview videos (20 minutes)

Ask learners how they felt about 1) conducting oral history interviews, 2) creating their own documentaries, and 3) working in groups using the criteria for evaluation created earlier. You may use Mentimeter (www.mentimeter.com) or a similar application to collect their answers. Mentimeter offers a visual collection of all answers, and can be used in the classroom discussion. Invite teams to play the videos.

Activity 2: Analysing texts (20 minutes)

Divide learners into groups and give each group one excerpt from **R4.2.4** to read and discuss about "linguistic repertoires". After reading and answering the questions in their group, the groups read the texts by Blommaert and Backus, Stephanos Stephanides, Mehmet Yashin, Tope Omoniyi and Amin Maalouf out loud, and share their answers in plenary.

Discussion questions:

1) What do the four writers (Stephanides, Yashin, Omoniyi, and Maalouf) have in common? Possible answers: multilingual, experience of different cultures, heterogeneous identity.

   Tip: Learners may need extra information about the writers to answer this question. You may either provide them with a short bio of each writer, or ask them to find out about their background. You may invite them to read the remaining articles, book sections or interviews to have a broader understanding of the texts and their authors.

2) What do these excerpts tell us about language and identity? You may refer back to the interviews to consolidate learning. (Potential answers: multiplicity of languages, fluidity and heterogeneity of identities...)

Evaluation and closing

In plenary, learners anonymously write on small pieces of paper their feelings and reflections. They put their notes in a box for the teacher to take away.

4.2.1
Language Tree

My Languages and Language Varieties: Everything I hear, listen to, and speak in a day.
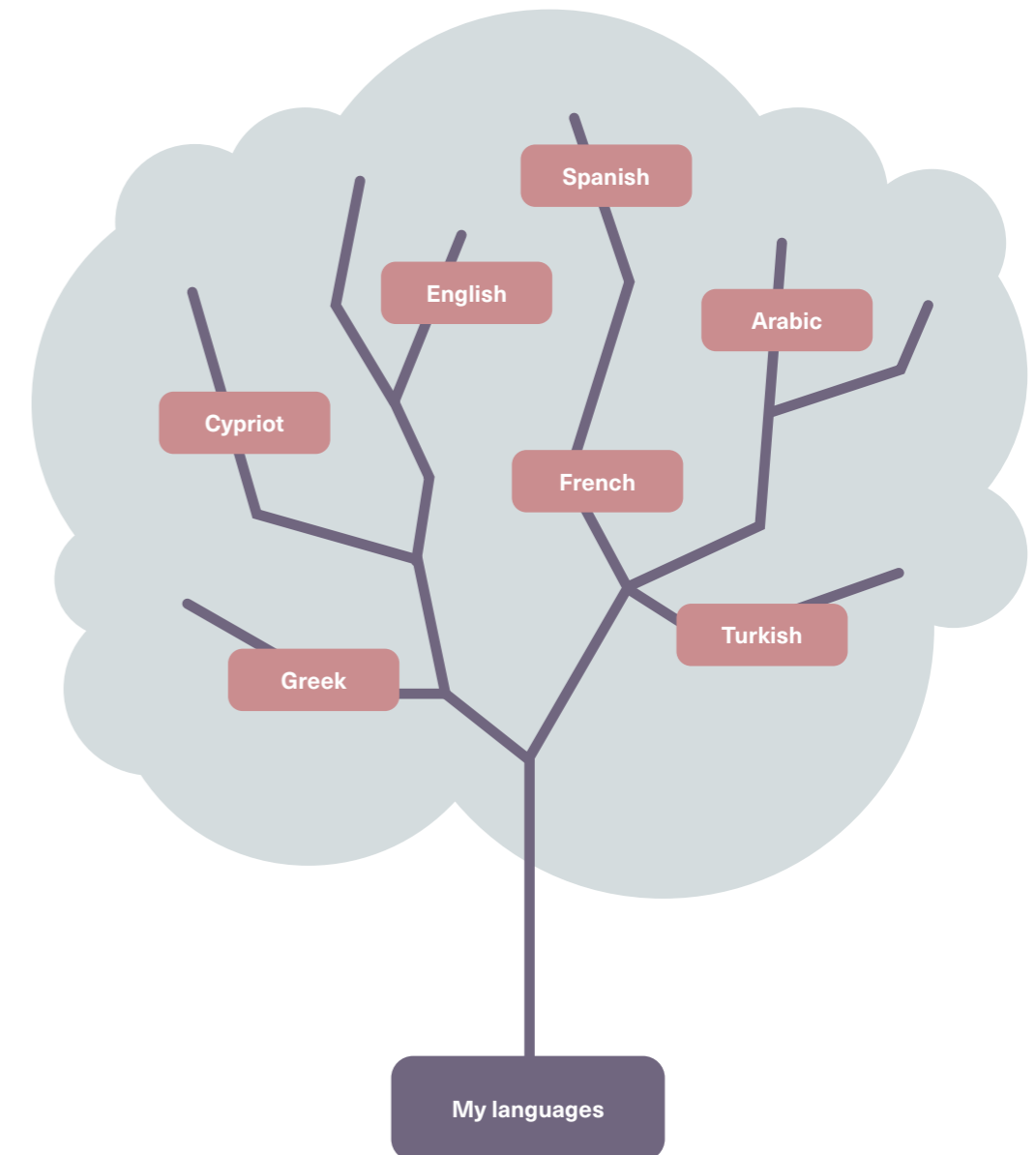
4.2.2
Who Am I as a multilingual?

Name	
Profession	
What languages do they speak?	
Why did they become bilingual or multilingual?	
How do they use their languages in everyday life?	
In their opinion, what are the benefits of being multilingual?	
How do they identify themselves with their various languages?	
How do others see them?	

4.2.3
Sample language biographies

Alev Adil
Languages: English, Turkish
Profession: Writer, Artist and Educator

I was born as Alev Adiloğlu. I come from the Adiloğlu family in Famagusta. My dad is a Turkish Cypriot poet and a diplomat, of course he is retired now. My mum is an English painter. They met when my dad was studying Law in London, and they fell in love. They returned to Cyprus. I was born in Cyprus. My first tongue was Turkish, but I was always bilingual because my mother was English, but my mother learned perfect Turkish too, and she never forgot it. But we always spoke English too, we spoke it at home. I studied through the medium of English. I started school in 1970 and I went to Junior School. So, for me my world was bilingual during my first couple of years. When I went to school, I was the first Turkish Cypriot child. But in school, during the break time, Greek was spoken and not English. But there were many English, Irish, and French kids so it was a cosmopolitan environment. During the lessons everything was English and that gave me strength, however, I was marginalised. But the effect of that was not powerful, because I could speak English like it was my mother tongue, and English was new for them so that gave me strength. I learned the power of being multilingual from that age. During that time, some Turkish Cypriots in villages could speak Greek. But we were a family from Famagusta, I was born in Nicosia, I lived and grew up during the years when checkpoints were closed. So, learning Greek was not an option.

My mom used to bring me to the cinema on the other side, and we sometimes went to cafes. When I forgot and started speaking bilingual, they would immediately warn me: "No, no, speak English only." That's why I learned that languages belong to places. I always loved mixing up the two languages. After 1974, we left Cyprus. Therefore, I lost my world when I went to England. But I also lost my language, and a side of me. I have a poetry book, *Venus Infers*, a part of that poetry book was written to my dead twin. It's like I don't feel myself half Cypriot and half English. I see myself fully Cypriot and fully English. I don't have a dividedness. I have a duality, and I always wished I could have stayed in Cyprus, because I didn't make that decision to leave, my mum and dad did. Children aren't asked. It was a bit of a lost feeling, but it always stayed with me, who I would be, what I would do, what kind of life I would live. And I wanted to return. So, I returned.

Language multiplies the way you look at the world, and the way you feel things, and the heritages that you have access to. For instance, my French may be poor, but I can read a parallel text and I can get some music there even with my, you know, basic French. Being bilingual creates a third way of being. Yani, ben bazen bişeye böyle Türkçe başlarım [*So, I sometimes start in Turkish like this*], and then I'll finish the sentence in English. It's a way of communicating with yourself, and multiplying yourself that is so enriching and I only wish I had more languages.

Interview conducted by Özge Özoğul in November 2022

Boghos Avetikian
Languages: English, Greek, Western Armenian
Profession: Freelance Facilitator and Trainer of Erasmus+ Youth Exchanges and Training Courses

I'm a West Armenian Cypriot. I studied Linguistics in Armenia, so I had the opportunity to be both an Armenian in the community here, and a West Armenian in the community in Armenia. It feels like I have been in two lives and speaking two different languages. My Armenian is considered a dialect, not a separate language, but it differs so much that there's always this discourse that "oh, this guy is different from us" even in Armenia.

My studies were mostly about discourse (written or spoken communication). I think one of the most interesting things I learned and I didn't know when I was younger is that there is no actual "proper" way to speak a language. I didn't realise that, because Armenians have a lot of arguments about which is "the proper Armenian" and "you are not speaking proper". Both are obviously correct Armenians. It was interesting how sometimes I think a lot of eastern Armenians see us lesser because our language is different and we use Turkish words - very ironically because they use Russian words.

I used to be treated as slightly lesser here [in Cyprus] as well because my Greek wasn't so well. They used to use the word αλλοδαπός (English: *alien*) for me a lot. I first went to an Armenian school where I only spoke Armenian. Then I went to a bicommunal school and I basically only spoke English. Thankfully in the last year, after I finished my studies, I had the time to interact with Greek Cypriots, and I'm starting to speak Greek more fluently. I try to incorporate Greek in my day. But I use English if I need to speak in an official capacity. I guess I am an outsider in English as well, because I am someone who learned it later. When I was in Armenia I expected to be treated as an equal, but I wasn't once again, because my languages were

different than theirs. It affected me in a slightly negative way, but I finally see it as a positive again because I learn new languages way easier.

As a child in the Armenian community, I didn't know that "I live in a country where Greek is super important". We have a street called *Armenias* and the neighbours and everything is Armenian. But, as I was growing up, when I had to go to a store to buy something myself, it definitely felt strange. At the same time because Cyprus is a multilingual place, people are welcoming and it has not been that difficult.

It's interesting because I think in a slightly different way depending on which language I am speaking. There are a lot of benefits of multilingualism. For instance, I am privileged that I studied in Armenia, which means I now understand and I speak east Armenian fairly fluently, so I can learn Russian very easily, just like I can learn Turkish. I feel lucky that I went to a bicommunal school and had the opportunity to interact with Turkish Cypriots. It was fascinating how easy it was for me to more or less tell the topic of the conversation, yet other Greek Cypriots would not be able to, which gave me an advantage linguistically.

Interview conducted by Özge Özoğul in December 2022

Ümran Avni
Languages: English and Turkish, French, German, Spanish
Profession: International Development Programme Manager

I was born in the UK, my family are Cypriot, and I've been working in Cyprus for the last couple of years. I speak English and Turkish. I was born and I've lived in London my whole life, but because my parents both spoke Turkish, my mother tongue until I went to school was Turkish only. I learnt English once I started to go into school. I remember going into classroom and not being able to understand very much and having to learn after other people, because their mother tongues were English.

When I was young, I think I just made more of an effort to get to know the English language better, I would only read books in English, and not in Turkish, and perhaps that's where my language skills started to change more. I guess I started separating the two languages, and then Turkish was left behind, but it didn't mean so much to me when I was younger - I could still communicate with people. I could still come to Cyprus and communicate with my family, but I didn't need it in my day to day life, so it didn't really affect me too much.

I'm not sure I appreciated it when I was younger, but knowing that I could go to a different country and

understand what was being said, and respond, and be able to make my way in life and do the daily chores in that country, I think is a huge benefit. It also allowed me to actually work in Turkey at some point in my life. I didn't hesitate when I had an opportunity because I felt comfortable with the language. I do find myself thinking that if I spoke more languages, then perhaps I would have travelled and lived in more countries. It has also enabled me to speak to my family. I communicated with all my grandparents in Turkish as well, and so it helped us get to know each other better and get closer.

Nevertheless, when I speak Turkish, because I'm not as comfortable with it, I come across as a bit of a different person. In English I'm more confident: I can use different vocabulary, I say exactly what I mean to say. But in Turkish, there's more hesitation, I sound a bit more child-like I think, which means that people think I'm less confident and less mature, and it's meant that I become more of an outsider. So, if I'm with a group of all Turkish speaking people, then I'm not as vocal, and that's actually not my personality. I learnt to not judge myself for it and just be proud that I can speak both languages. So, I'm learning that my identity is not necessarily where I'm from or what language I speak, it's just my own, it's just I can claim as my own, and I can be my own person and I'd be different from anyone else, everyone has their own personality as well, I don't need to fit in to a certain box.

Interview conducted by Özge Özoğul in November 2022

Eleni Georgiou
Languages: Greek, Turkish, English, Bulgarian
Profession: Turkish and Greek Language Instructor – PhDc

I am Cypriot, I live in Nicosia. I have been working at a university in Cyprus since 2011. I teach Turkish. I studied my undergraduate degree in Greece. When I was in my third year of studies, I went to Istanbul for Erasmus. I really liked the city and I promised myself that I would go back to stay longer and learn the language. It was one of the languages I had chosen at university. I decided to do a postgraduate degree in Istanbul. I lived there for 4 years. I was the only foreign student in my course because my university is a public university. Whilst living there, I learnt Turkish, I made a lot of friends, and then I returned to Cyprus.

At the beginning it was something new for me. I had some questions regarding what it would be like, but I was generally comfortable. We have a lot of students every semester, there are also people who choose Turkish because they want to learn it. Students used to ask me, not

so much nowadays, why I learnt Turkish, and I tell them my story.

I have a colleague who is Turkish Cypriot at the university and we work together every day, and she also speaks Greek fluently. Generally, every day I use both Turkish and Greek, first because of my work. So, when I go to the university, I speak Turkish and Greek with the students. I answer an email in Turkish or read an article either in Greek or in Turkish or in English if necessary. If we have an event at the university, it depends on the language of the event, and there is also the Cyprus Bilingualism Association. As members of this association, when we have an event we again speak both languages because the purpose of the association is to promote the two languages of the two communities, and bring the two communities closer. At home I speak Greek more with my two young children, but they will definitely learn Turkish too when they grow up a little bit.

I can say that there are many advantages of speaking two languages. Knowing the other person's language makes you understand them better. For me it's very important, I feel that it helps me a lot to put myself in the other person's shoes. Also, I read in an article that especially when we want to wish something to someone, I try to do it in the native language of the other person. I think it makes them feel better and touches them better.

Interview conducted by Özge Özoğul in December 2022

Natalie Hami
Languages: English, Greek, Cypriot Greek, Turkish, Cypriot Turkish
Profession: Writer and Editor

I'm half Turkish Cypriot and half Irish. For me though, it's more important to me to just be Cypriot. I'm a writer, an editor, more specifically at the moment I'm a technical writer. I live in Nicosia. I'm from Bodamya/Potamia, which is a mixed village where Turkish Cypriots and Greek Cypriots have always co-existed, living together, supporting each other, speaking each other's languages.

So, I speak English, Greek and Turkish. English is my mother tongue. Then, at some point in my early years I learnt Greek and Turkish. I mainly spoke Turkish with my grandmother and my aunt and my uncle. Greek was just something I picked up along the way. I mean I think when you live in south Cyprus it's impossible not to learn it. For a very long time I stopped speaking Turkish because it wasn't useful to me. I was mainly just speaking English and Greek. Then, about 8 years ago I decided to go and

relearn it officially, via courses offered at the university, because I felt that it was the only way to really push myself to learn it properly.

I actually decided to relearn the language for a number of reasons. First of all, I felt it was strange identifying with the ethnicity of Turkish Cypriot and not really being able to have a conversation with somebody in Turkish. I could still feel that the language was part of me and I could still understand it. I had a memory of the language. The second reason was because at the time I started becoming more involved in bicommunal or multi-communal projects and activities. It was strange for me not to be able to communicate with other Turkish Cypriots. I mean granted many of them speak English, but you know I don't see the point of speaking to somebody in English when I can speak to them in their own language and the same applies to Greek and English.

For me, it's a wonderful thing and a wonderful experience to be able to be on this island and speak to you in Turkish and speak to somebody else in Greek and speak to my mother in English. It never stops astounding me what a gift it is to speak different languages and to move between different languages. In my everyday life, I mostly use Cypriot and English. Every Monday I also speak Turkish because I go to my choir and I practise my Turkish.

Interview conducted by Elena Ioannidou and Özge Özoğul in November 2022

Noora Rahmani
Languages: Persian, English, Turkish
Profession: Child and Adolescent Psychologist

I come from Iran and my main language is Persian; Farsi. I completed my Bachelor's and Master's in Psychology and now I am a PhD student in the same field. I love working with children and adolescents.

My husband and his family speak Turkish because they come from Tabriz. Tabriz is the city in Iran where all people speak Turkish. Some of my family, too. When I came to live here, I saw most of the people speak Turkish, so I decided to learn it. I started with daily routine conservations like ''merhaba, nasılsınız, iyi misin?, her şey yolunda.'' [*hi, how are you, are you okay? All good.*] Then I decided to improve it with my colleagues.

For English I should say thank you, mom, because, I should appreciate my mom because when I was little, I think 4 or 5 years old she sent us to classes. We would also watch cartoons in English. Later in life I was familiar with the sounds and I started learning their meaning.

Using songs, cartoons, and films are a fun way to learn languages even from a young age.

At work my colleagues and I notice common words in Farsi and Turkish, such as *perde* (English: *curtain*) in Turkish. Such words encourage me more to learn Turkish. Now I can say I have more self-esteem to learn and speak Turkish because when I talk no one tries to correct me. They accept me and don't mind my pronunciation. At first, I was speaking Turkish and English at the same time but right now I feel more free because I think people are open. So, connection and being encouraging, before correction is very important.

When you speak more languages, you can keep in touch with different cultures, have more social interactions or social relationships, you start noticing common words, and you use some languages in more than one country. For example, Turkish is useful because in Iran, you can use it in Turkmenistan, Azerbaijan. English, in most of the world, French and Spanish are very popular. In my country, I see that most adolescents want to learn Chinese, Japanese, and Korean because they want to watch their series, movies, and listen to K-pop songs.

Interview conducted by Özge Özoğul in December 2022

Nahide Merlen
Languages: Cypriot Greek, Cypriot Turkish, and English
Profession: Bookstore Owner, Agricultural Engineer

I was born in 1958 in Dillirga/Tylliria region. 1958 was a time of wars, there were years of pre-war pain. So, I can say I grew up in the middle of the wars there. The primary school was in Kokkina, the secondary school in Kokkina, the high school years in Nicosia... Our arrival to Nicosia was the time I moved away from the village and later on, I studied at Ankara University. There I graduated as an agricultural engineer and returned to the country. Since I couldn't find a job as an agricultural engineer, I worked in factories for a short time, then I opened a bookshop, I am a bookshop owner. I am a Cypriot who lives in Cyprus. In Dillirga/Tylliria region, for most people, the dominant language was Greek. There were only 5-6 Turkish villages, and since we worked together with Greek Cypriots and they were dominant, the villages were poor and away from the centre. There were a number of Greek Cypriot villages around us, where a lot of people from our village worked in the harvesting season. They would speak Greek, therefore, when I was born, my mum and everyone at home would speak Greek.

We would only speak Turkish when we went to school or met with our friends outside, but at home, we would speak Greek amongst ourselves, sometimes they would switch to Turkish, but the dominant language was Greek. Later on, we became refugees in 1964 and went to Kokkina. During the war of 1963-1964, there were big battles in Dillirga region, and all the villagers around Kokkina became refugees and moved to Kokkina. In the 1960's, even in 1958 and 1959 there was pressure by the Turkish administration to make people speak Turkish. They would even fine people who didn't speak Turkish. But people didn't even know Turkish, you couldn't force people who didn't know it to speak Turkish.

All the villages around were in a similar situation. When we moved to the village, Kokkina, and all Turkish people started to speak to each other in Turkish, of course, the dominant language switched to Turkish. Both Greek and Turkish would be spoken at home. The children might start speaking Turkish between each other and switch to Greek in the middle. So, the village was bilingual. So, they might switch to Turkish when talking to a child at home, but they would continue speaking Greek when two neighbours sat together for a chat. If someone spoke Turkish, the language could switch to Turkish in an instant. We grew up like this. We started learning English in primary school, or in secondary school, but 1-hour English lesson a day wasn't sufficient.

Now if someone who doesn't speak Turkish visits my bookstore, I would talk to them in English but my English isn't good. I'm also forgetting my Greek, as the time passes.

Interview conducted by Elena Ioannidou and Özge Özoğul in November 2022

Joyce Mariam Mroueh
Languages: Arabic, French, English, Greek, German
Profession: Drama and Theatre Teacher and Practitioner, Arabic and French Language Teacher, Education Coordinator (humanitarian sector)

I am Palestinian, but I was born and I grew up in Lebanon. When I turned 29, because of the war in Lebanon, the whole family decided to come to Cyprus. This is where I have been living for the past 33 years.

In Lebanon you have French-speaking schools and English-speaking schools. I went to a French school from the age of four or five. This allowed me to speak Arabic and French. At home, we used to speak Arabic. I started to learn English in secondary school. I went to France for 2 years to get my high school degree, because of the war in Lebanon. But then I chose to return to Lebanon to go to university there. I studied theatre and drama at an American

university, because it had the subjects that I wanted to study. When I came to Cyprus, I started teaching drama at a school here until I stopped for a while to be working in education with the NGO where I'm working now.

When I moved to Cyprus with my family, after some time, I decided to study Greek. I did a five-year course at the university to be able to read and write Greek, not just to pick up the language. It proved to be difficult because the Greek you learn is different from the Greek you hear on the street, and from the Greek that my children speak. I sometimes don't understand them, as they speak Cypriot, which is perfectly fine, and I actually like Cypriot very much. I like the sound of it. It has something that reminds me of Arabic, of my culture. Whereas Greek was a bit more alien to me living in Cyprus, and I realised that afterwards. But it was very, very useful to learn Greek all in all.

I like learning languages. Working in War Child has been very beneficial for me because I haven't used Arabic for a long time. There's one thing I have to say about Arabic is that the spoken language is very very different from what we call the literary Arabic. If you don't learn the language in the books, at school, you cannot read it, or write it or understand it. When my children were young, I used to read books to them in Arabic, and they would say "Just say it in Arabic!" and I said "But this is Arabic" but this is so different from the spoken. When I started working in War Child, it reconnected me with the Arabic language, because of our partners, although we are based in Cyprus, but we work remotely with partners in Syria and Lebanon.

Interview conducted by Özge Özoğul in December 2022

Stephanos Stephanides
Languages: English, Greek, Spanish, Portuguese, French, Italian
Profession: Writer/Poet, Documentary filmmaker, Professor of Comparative Literature

I was born in Trikomo in 1949 and in 1957 I was suddenly taken from the island by my father quite unexpectedly. We went to England and that was my first contact with English. I had a lot of resistance because this was the 50s, and I guess for two reasons: first, it was personal because I've been taken away from life in my early schooling, I only finished two grades in Greek, and second, in Cyprus there was this sense of resistance to English and colonialism. So, that was imbued in me. It was a sudden change of environment, not only a linguistic environment, but I went from a rural, mid-20th century rural environment to an industrial city. I first learnt English in Manchester, so I

had a Mancunian accent, even though I didn't even know what Mancunian was. And, I was in a school where no one spoke Greek. That disruption of language affected me deeply. It belonged to me and didn't belong to me and there was always this sense of belonging to something else, and that was what stimulated my interest in languages. I think probably because I had two references (English and Greek) it was quite easy for me to learn more languages.

Even though English became my dominant language, I began to want to shape it in terms on my own desires, my own imagination, and my ventures in other languages. When you speak many languages, you are always thinking through the gaps between one language and the other, because there's always an element of kinship and an element of differences. In that respect, my way of expressing myself, and my identity and my imagination have become polyphonic and multilingual very early on.

My relationship to Greek has changed throughout my life, as my relationship to English and the other languages I learnt. The way I speak each one of them has also been a process of transformation. I think it is dynamic. You have an affective relationship with all these different languages. So, my English, even though it is my literary language, has gone through various transformations. Initially I had a resistance because English was the colonial language, but in fact, you can appropriate it and transform it to make it your own. This is very much what I've done and this is what makes me a writer: it is exploring these different levels. I think writing or art in general is a continuous experimentation. It is finding possibilities of opening up the way we see and feel about the world around us.

Interview conducted by Özge Özoğul in November 2022

Marios Vasili
Languages: Sanna, Cypriot Greek, Greek, English, French, German, Turkish, Arabic
Profession: Police (Sergeant) and Researcher for Sanna

I am a member of the Maronite community and I was born in the village of Kormakitis, one of the four remaining villages of the Maronites. In my village we speak Sanna. I was born before the events of '74 in the village, and lived there until 1980. The decision to leave and live in the southern part was predominantly a parental choice. As we were minors, it was naturally expected that we would follow our parents. We would still visit the village and spend our summers, our holidays, our Christmas and Easter.

My parents at home among themselves always spoke Sanna in Kormakitis. After we had moved and came into

direct contact with the dominant Greek, the use of the language at home slowly changed. When we moved, it was really scary for me to see that I was linguistically in an environment where I did not belong. Between those of us from Kormakitis, both in church and in our visits to homes of relatives, we spoke Sanna. But when we went to school, we unconsciously forbid ourselves: "Oops, here I don't speak Sanna". We were cautious about how the other person would see us. There were several occasions when we were treated in a dismissive and disparaging way. Our new childhood friends had no knowledge of what we were talking about, what this language was. We didn't speak the Greek that we were learning at school, and we were scolded to learn to speak proper Greek, so we didn't often speak our own language, Sanna. Over the years I have succeeded in mastering Sanna. I am now among the last native speakers of the language. I have come in contact with remarkable academics, together with whom we form the team of recording, reviving and preserving my village's language since 2013, but I have started earlier in 2008.

In my first encounters with Arabic speakers, I tried to understand the difference, because there are numerous Arabics, it's not only classical Arabic, whether it's from Egypt, Lebanon or Syria. As a speaker of Sanna, I find that I am closer to Syrians linguistically. I speak to Syrians in Sanna and they are amazed because our Sanna is something that was left in the 9th century, it is untainted by the new classical Arabic, and I think they see me as if I'm speaking ancient Greek in the Syntagma [Square].

Turkish has been on my mind from the time we were living in the village. It slowly made its way into the community and Sanna speakers' homes through the daily activities of the villagers in their dealings with the neighbouring villages such as Agia Irini, Diorio, Myrtou, etc. Turkish language is structured on Ottoman, Persian and Arabic. There are so many words that are familiar to me because of Sanna, and that's what gave me the impetus to go deeper into Turkish.

At work I speak three or four languages every day: French, English and Greek. I may say something to the Arabic-speaking interpreters to refresh my Arabic. I try to use Turkish when I visit my parents who now live permanently in Kormakitis, in neighbouring villages. A person today who is multilingual has their horizons wide open with whatever they do.

Interview conducted by Loizos Loukaidis in December 2022

4.2.4
Reading Excerpts on Linguistic Repertoire

Source 1:

In a super-diverse setting, people who move from one place to another interact with a wide range of groups, networks, and communities. As a result, they learn different languages through various ways, like formal language classes or casual everyday interactions. These different learning methods lead to varying levels of language knowledge, from being able to use a language fluently to just recognising some basic words. The collection of all these language resources in a speaker is called a "repertoire." The way repertoires develop is influenced by the person's life experiences. This means that the languages people know and how they use them are shaped by their personal stories and journeys. Instead of focusing only on communities, it's important to shift our attention to individual experiences and perspectives to understand this diverse language landscape better. Analysing language repertoires can be a valuable way to study the unique identities and experiences of individuals living in our modern, super-diverse world.

Source: Blommaert and Backus (2011)

Questions:

1. What can be an example of an informal 'encounter' with a language?
2. How can language learning take place outside of the classroom?
3. How do the authors define linguistic repertoire? Write in your own words.
4. What do the authors mean by shifting our attention to individual experiences and perspectives?

Source 2:

I'm multilingual, I have lived in different places and learned several languages along the way. The Cypriot Greek vernacular is my mother tongue, but English became my dominant and literary language. I write in English. You could say I was exiled in English. However, as writers I believe we are always strangers in language as we work on the threshold of language. Even monolingual writers seek out their own idiom of expression. For the bilingual or multilingual writer, this is perhaps more evident and requires a degree of experimentation. I have to filter different affective experiences through the experience of English. So, I'm always working on the edges of language. And I also have a desire to bring in tropes of the vernacular or what you might call the rural maternal language. It's an important part of me but there are many other layers to my identity.

Source: Interview with Stephanos Stephanides by Roger Marios Christofides (2017)

Questions:

1. How does Stephanides describe himself?
2. What does he mean by "I believe we are always strangers in language as we work on the threshold of language" and "I'm always working on the edges of language"?

Source 3:

As I live in between countries, and remain in between languages, people usually ask me where my real homeland is. Perhaps I should answer "My real homeland is my childhood". As I take my childhood with me as a literary space to wherever I go, we can't say that I walk in pieces between spaces. In reality, neither am I torn between languages and dialects, because they are my literary language as a whole. I have created my own Turkish by combining Ottoman, Cypriot Turkish, Karamanlidika (Greek-writing Turkish), and the Turkish spoken by Jewish and other minorities within modern Istanbul Turkish. The literary space that my writing develops does not only have multilingual aspects but also multi-dialectal properties. I guess, the place I was born led me to re-think on the function of what is called a mothertongue and create a sort of 'motherless-tongue' for my poems.

Source: Mehmet Yashin (2012)

Questions:

1. What does Yashin mean by "I live in between countries and remain in between languages"?
2. Can you think of how a writer might feel restricted when forced to choose one language or mother tongue, one 'this or that' identity?

Source 4:

*Even as I carried narratives of folks
And things that are pieces of me
I listened and heard tales of other
Places and things that are pieces of them
Now I am confluence of tongues
Merged narratives course through me
As I waltz, salsa and lion-dance in one breadth.*
Tope Omoniyi (2008)

Source: Mukul Saxena and Tope Omoniyi (2010)

Question:

How does Omoniyi describe himself? What does the author mean by "I am confluence of tongues?"

Source 5:

How "I sometimes find myself „examining my identity" as other people examine their conscience. As you may imagine, my object is not to discover within myself some „essential" allegiance in which I may recognise myself. Rather the opposite: I scour my memory to find as many ingredients of my identity as I can. I then assemble and arrange them. I don't deny any of them."

Source: Amin Maalouf (2000)

Question:

Think about what Maalouf means by "Poised between two or three languages…" and rewrite it. You may also rewrite: "I scour my memory to find as many ingredients of my identity as I can. I then assemble and arrange them. I don't deny any of them."

4.3
Chapter 3: Language Ideologies

This unit helps learners explore the notions of language ideologies and their consequences.

Introduction

In this unit, the focus is on language ideologies, which refer to the attitudes and beliefs people hold towards languages and language varieties. Although they are only "beliefs" or "attitudes", language ideologies have real-life consequences for the speakers of some languages/varieties, which may manifest themselves in terms of belonging/not belonging to a specific group or inclusion or exclusion from a specific group. Usually, these beliefs operate along the lines of "correct" versus "wrong" language use and, as a result, some varieties or languages are thought to be "better than others." At a personal level, these ideas that people have about languages may impact their attitudes and then affect their behaviours towards speakers of those languages and varieties. Some speakers are considered "competent" while others are deemed "incompetent" due to the variety they speak. At a state level, language ideologies may show themselves in regulations in several aspects of everyday life with respect to language use. One example of these may be the requirements in relation to language competence when granting citizenship. Another example is the existence of language academies which regulate the development of a language in society, making decisions about its "correct" version(s). This lesson focuses on the concepts of correctness, competence, standard languages versus dialects, inclusion/exclusion and belonging in relation to language ideologies.

Key concepts:

"Correct" and "wrong", competent and not, dominant, standard languages and dialects, access, dominance, exclusion and inclusion, belonging

Learning Outcomes

1. To recognise different varieties of languages and ideologies which govern people's language use and attitudes
2. To understand power related issues around languages and discussing their validity
3. To discuss issues around inclusion and exclusion with respect to languages

Further information

- Ajsic, A. & McGroarty, M. (2015). Mapping language ideologies. In F. M. Hult & D. C. Johnson (Eds.), *Research methods in language policy and planning: A practical guide* (pp. 181-192). Wiley Blackwell.
- Blommaert, J. (2006). Language ideology. In Keith Brown (ed.), *Encyclopaedia of language and linguistics* (2nd ed., pp. 510–522). Oxford: Elsevier.
- Charalambous, P., Charalambous, C. & Zembylas, M. (2016). Troubling translanguaging: Language ideologies, superdiversity and interethnic conflict. *Applied Linguistics Review*. https://doi.org/10.1515/applirev-2016-0014
- Çavuşoğlu, Ç. (2021). Standard language ideologies: The case of Cypriot Turkish in Turkish schools in London. *Journal of Multilingual and Multicultural Development*, *42*(9), 811-826. https://doi.org/10.1080/01434632.2019.1687711
- Fotiou, C. & Ayiomamitou, I. (2021). "We are in Cyprus, we have to use our language, don't we?" Pupils' and their parents' attitudes towards two proximal linguistic varieties. *Linguistics and Education, 63*, 1-13.
- Hornberger, N. H. & McKay, S. L. (Eds.). (2010). Sociolinguistics and language education - Part 1: Language and Ideology. *Multilingual Matters*. (available online)

My Languages and the World	Target Group: Secondary school students OR High school students
	Resource sheets of this lesson plan: **R4.3.1; R4.3.2; R4.3.3; R4.3.4; R4.3.5; R4.3.6**

Subject links
- **Language**: General literacy, Reading and essay writing, Debate, My country and my cultural values
- **Social Studies:** What is migration?, Social and cultural differences
- **Sociology**: Language, Power and attitudes, Citizenship, Migration
- **Philosophy**: Understanding philosophy, Impact of philosophy on people and societal life

Learners will be able to
- Understand that languages have different varieties, and recognise their own perceptions of these varieties as well
- Rationalise their perceptions or provide reasons for categorising different language varieties in specific ways
- Discuss reasons for accepting or rejecting the correctness of a specific variety
- Formulate arguments to support or reject the setting up of a language institution for regulation of language in Cyprus (or elsewhere)
- Express their opinions and discuss power related issues with regards to language ideologies
- Discuss how language can be used as a criterion for inclusion or exclusion, belonging or not to a specific group

Scenario:

Students debate the idea of having a language academy based on their own opinions. Some decided to set up a language academy, whereas the rest are against it.

Product and evaluation:

Students will be evaluated based on their participation and performance separately in each lesson. The main outcome of this unit will be the debate activity, where groups will discuss the possibility/necessity of setting up a language institute to regulate the local varieties of Greek and Turkish. Students can be evaluated for persuasiveness/persuasive language use, reference to evidence and time management during the debate activity. It is recommended that a set of criteria is drawn up, preferably in collaboration with the students, for evaluating their performances.

Lesson 1

Activity 1: Stimulus

The aim of this activity is to introduce the term "ideology".

Instructions

1. Ask learners what "ideology" is and how it is connected to language. Elicit responses related to feelings, beliefs and assumptions.

Activity 2: Who is speaking? (15 minutes)

The aim of this activity is to raise learners' awareness of different varieties of languages, as well as their own perceptions of these varieties.

Instructions

1. Learners will listen to recordings of different people talking about their multilingual backgrounds (e.g., anecdotes related to their language use). The voice recordings can be accessed by scanning the QR code below:

AUDIO ONLY   **WITH VIDEOS**

2. They would come from different backgrounds, e.g., standard language speakers, dialect speakers, diaspora speakers, people with migrant backgrounds living in Cyprus and speaking Greek or Turkish, etc.
3. Learners will work together in groups to organise these recordings into different categories, and to name these categories.

Discussion in plenary: (15 minutes)

Bring the class together and ask the groups to report back their findings. Use the following questions to prompt further discussion:

1. What are the categories you identified?
2. Why did you group them in that way?
3. What makes the talk presented in each category different from the others?
4. What differences did you notice in speech? Pronunciation, syntactical and grammatical observations can be elicited here.
5. Who do you think was the most competent speaker, and why?

Activity 3 (5 minutes)

The aim of this activity is to introduce "language ideologies". Language ideologies are the attitudes and beliefs which influence and shape our relationships to our own languages as well as others'. Although they are only attitudes and beliefs, language ideologies have real-life consequences. People can be considered as belonging or not to a specific group due to their language. Also, there are beliefs about "correct" versus "wrong" language use, and "better" versus "worse" language varieties.

Instructions

1. Use the description above to introduce "language ideologies".
2. Discuss what consequences these ideas may have on a personal and then at a state level. (Potential answers: at a personal level, these ideas that people have about languages may influence their attitudes, subsequently affecting their behaviours towards speakers of those languages and varieties. At a state level, language ideologies may manifest themselves in regulations that affect several aspects of everyday life in terms of language use.)

Evaluation and closing (7 minutes)

Now reveal people's background using the information in **R3.1**. Alternatively, you may play the videos without audio, and learners would need to match them together. For this, you can use the relevant QR codes above.

Lesson 2

Activity 1: Stimulus

This activity aims to spark learners' interest for the lesson.

Instructions

1. Ask learners whether they are aware of any regulations in their country related to citizenship. Elicit responses related to any language requirements that they are aware of.

Activity 2: Citizenship in different countries (10 minutes)

The aim of this activity is to compare language requirements for becoming a citizen in different countries, focusing on inclusion and exclusion based on the language criterion. A variety of countries were selected to be used in this activity in order to provide the diverse regulations enforced in different parts of the world. The list is by no means limited to the provided examples and can be expanded by individual teachers.

Instructions

1. Provide learners with examples of language criteria for becoming a citizen in different countries (including countries where language proficiency is a criterion. **QR Codes (e.g., How to Become A Citizen of…)) in 4.3.2** can be used to present the topic to the learners. You may add more countries to the selection. As an alternative to individual work, this can be done as a group activity. In this case, divide the classroom into groups.
2. Assign each group a country and instruct them to do research online on the language requirements for citizenship in the following countries (other countries can be added to the list if needed): Canada, France, United Kingdom, Norway, USA.
3. Learners should examine the documents they were provided/they found online and look for the following details:
   a. Find and note down the regulations/requirements specifically for language.
   b. What level of proficiency do countries require?
   c. What are the relevant documents required for language proficiency?

Discussion in plenary (15 minutes)

Bring the class together and ask the groups to report back their findings. Use the following questions to prompt further discussion:

a. What common points do you see in the requirements?
b. What differences are there?
c. Which one is the most interesting/difficult/easy one? Why?

Activity 3: Mind map of arguments (10 minutes)

The aim of this activity is to use mind maps for brainstorming.

Instructions

1. Guide a whole class discussion about the topic using the following questions to elicit responses from the learners. Refer to **How-to-Sheet 3.1** on mind mapping, and use mind maps on **R3.2** to display the responses on the board:
   • Should language be one of the criteria for becoming a citizen? Why? Why not?
   • How can language proficiency be evaluated?
   • Who is to decide whose language is "good" or "enough"?

Evaluation and closing (3 minutes)

Assign learners the following take home assignment. This can also be used as a follow-up activity. Learners should research the requirements of becoming Cypriot citizens and write an essay using the following guidelines. This can be submitted before the next lesson:

a. Write up a short informative paragraph about the requirements, focusing mostly on language (if any).
b. Following the introduction paragraph, they should answer the following questions in their essay in separate paragraphs:
   i. Do you think language should be a requirement for becoming a Cypriot citizen? Why or why not?
   ii. If yes, which languages should be required? Why?
   iii. If you were given the power to regulate this, how would you measure language proficiency? What would be your criteria?

Lesson 3

Activity 1: Stimulus (3 minutes)

The aim of this activity is to discuss learners' perceptions about "correct" versus "wrong" language use.

Instructions

1. Ask learners if the way they speak is different from others who speak the same language. Elicit their ideas about whether there is a "right/correct way" of speaking.

Activity 2: Debate on 'Standardising Cypriot' and 'Cypriot in the society' (20 minutes)

The aim of this activity is to read and watch information regarding local varieties in Cyprus and prepare for a debate where personal opinions are discussed.

Instructions

1. Share **R4.3.4** with the learners. Instruct them to read the article written by Sami Özuslu and take notes about the following points. **R4.3.6** can be used for pre-debate activity.

Discussion in plenary:

Use **R3.5** and the following questions to guide the discussion: What are the arguments for an institution to regulate Cypriot Turkish? What sort of differences is Özuslu talking about in the article? Who should be regulating the language?

2. Share the video with the learners (preferably watch it in class altogether). The link is provided in **R4.3.6**. Ask them to take notes about the following points:

Discussion in plenary:

Use **R3.5** and the following questions to guide the discussion: Who are the people in the video? Why is there an issue about language use? What are the main arguments of the two sides? Who is regulating the language?

Activity 3: Language Academies (15 minutes)

The aim of this activity is to discuss institutions who have the power to make decisions about language use.

1. Ask the learners to discuss their notes as a whole class.
2. Direct the discussion towards the people/institutions who have the power to make decisions about language use. Discussion can also be expanded with introduction of "Language Academies" in different countries, e.g., Turkish Language Association regulates the use and development of Turkish language, The Center for the Greek Language (Κέντρον Ελληνικής Γλώσσας) regulates the use of Greek language in Cyprus or The Académie Française (French Academy) regulates French language. A list of "language regulators" is available here: https://en.wikipedia.org/wiki/List_of_language_regulators

Evaluation and closing (3 minutes)

Divide the learners into two groups for the debate activity (5 minutes + groups to continue preparing after class). One group will argue for the setting up of a language academy in Cyprus and the other one will be against it. Learners should be given time to think about their arguments. They can also do online research for articles and ideas. In the following lesson, a debate setting will be created and groups of learners will be able to engage in a debate and discuss the topic. Use **How-to-Sheet 3.6** to set up the debate.

4.3.1
Profiles: Who Is Speaking?

In Turkish

Profile 1: Alev Adil
Languages: English, Turkish
Profession: Writer, Artist and Educator

Profile 2: Natalie Hami
Languages: English, Greek, Cypriot Greek, Turkish, Cypriot Turkish
Profession: Writer and Editor

Profile 3: Noora Rahmani
Languages: Persian, English, Turkish
Profession: Child and Adolescent Psychologist

Profile 4: Nahide Merlen
Languages: Cypriot Greek, Cypriot Turkish, Turkish, and English
Profession: Bookstore Owner, Agricultural Engineer

In Greek

Profile 1: Eleni Georgiou
Languages: Greek, Turkish, English, Bulgarian
Profession: Turkish and Greek Language Instructor - PhD Candidate

Profile 2: Boghos Avetikian
Languages: English, Greek, West Armenian
Profession: Freelance Facilitator and Trainer for Erasmus+ Youth Exchanges and Training Courses

Profile 3: Marios Vasili
Languages: Sanna, Cypriot Greek, Greek, English, French, German, Turkish, Arabic.
Profession: Police (Sergeant) and Sanna Language Researcher

Profile 4: Joyce Mariam Mroueh
Languages: Arabic, French, English, Greek, German
Profession: Drama and Theatre Teacher and Practitioner, Arabic and French Language Teacher, Education Coordinator (humanitarian sector)

In English

Profile 1: Stephanos Stephanides
Languages: English, Greek, Spanish, Portuguese, French, Italian
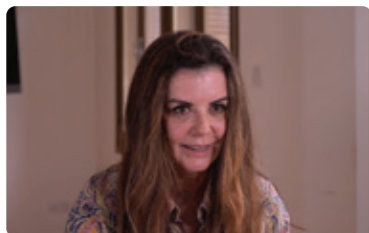Profession: Writer/Poet, Documentary Filmmaker, Professor of Comparative Literature

Profile 2: Natalie Hami
Languages: English, Greek, Cypriot Greek, Turkish, Cypriot Turkish
Profession: Writer and Editor

Profile 3: Ümran Avni
Languages: English and Turkish, French, German, Spanish
Profession: International Development Programme Manager

Profile 4: Alev Adil
Languages: English, Turkish
Profession: Writer, Artist and Educator

4.3.2
How to become a citizen of…

	Requirements
Canada 	**To become a Canadian citizen you must:** • hold permanent resident status. • reside in Canada for at least 3 out of the last 5 years. • file your taxes, if required. • have language skills in English or French. • pass a citizenship test covering Canada's history, geography, economy, government, laws and symbols. • take the oath of citizenship. **Source:** https://www.canada.ca/en/immigration-refugees-citizenship/services/canadian-citizenship/become-canadian-citizen/eligibility.html
France 	**To become a French citizen you must:** • demonstrate proficiency in French at a minimum B1 level. • possess knowledge of French history, culture, and business. • maintain a stable and adequate income to support yourself and your household. • have no criminal convictions resulting in imprisonment of six months or more. **Source:** https://www.expatica.com/fr/moving/visas/french-citizenship-107626/
United Kingdom 	**To become a British citizen (applies to those with 'settled status', also known as indefinite leave to remain), you must:** • provide evidence of residing in the UK precisely 5 years before applying for citizenship. • demonstrate proficiency in English at a minimum B1 level, Welsh or Scottish Gaelic (some exceptions apply for certain nationalities, individuals aged 65 and over, and those unable to prove language knowledge due to a physical or mental condition). • pass the Life in the UK Test, which covers subjects like British values, history, traditions, and everyday life. • have the intention to continue living in the UK. • be of good character, meaning compliance with UK laws and respect for the rights and freedoms of its citizens. **Source:** https://www.gov.uk/apply-citizenship-indefinite-leave-to-remain
Norway 	**To become a Norwegian citizen you must** • Reside in Norway for a total of eight of the past eleven years, holding valid residence permits (such as a work permit) covering that period. The residency requirement is reduced to six out of the last ten years if you have a 'sufficient income' of NOK 329,352. Different rules apply for nationals of other Nordic countries. • Demonstrate language proficiency in Norwegian, emphasising a B1 level fluency in spoken Norwegian, or A2 level for individuals aged 55 or over, or those receiving disabled benefits. • Pass an exam on Norwegian society, laws, and history. **Source:** https://www.lifeinnorway.net/norwegian-citizenship/

	Requirements
USA	**To become a U.S. citizen you must**
	• Be at least 18 years old.
	• Reside continuously and physically in the United States as a green card holder for a certain number of years.
	• Establish residency in the state or U.S. Citizenship and Immigration Services district where you intend to submit your application.
	• Demonstrate "good moral character", which includes not committing certain types of crimes, and providing truthful information during your naturalisation interview.
	• Be proficient in basic spoken and written English, and pass a civics test assessing knowledge of U.S. history and government, with exceptions for age and medical disability.
	• Register for military services if you are a male of a certain age, and be willing to perform civil service when required.
	• Swear allegiance to the United States through the Oath of Allegiance.
	Source: https://www.uscis.gov/policy-manual/volume-12-part-e-chapter-2

Disclaimer: The information presented herein is exclusively intended for educational purposes within the scope of an educational booklet. It is not designed to offer counsel or guidance on matters pertaining to citizenship in any of the listed countries. Sources have been last accessed on 25 January 2024.

4.3.3
Mind Map of Arguments
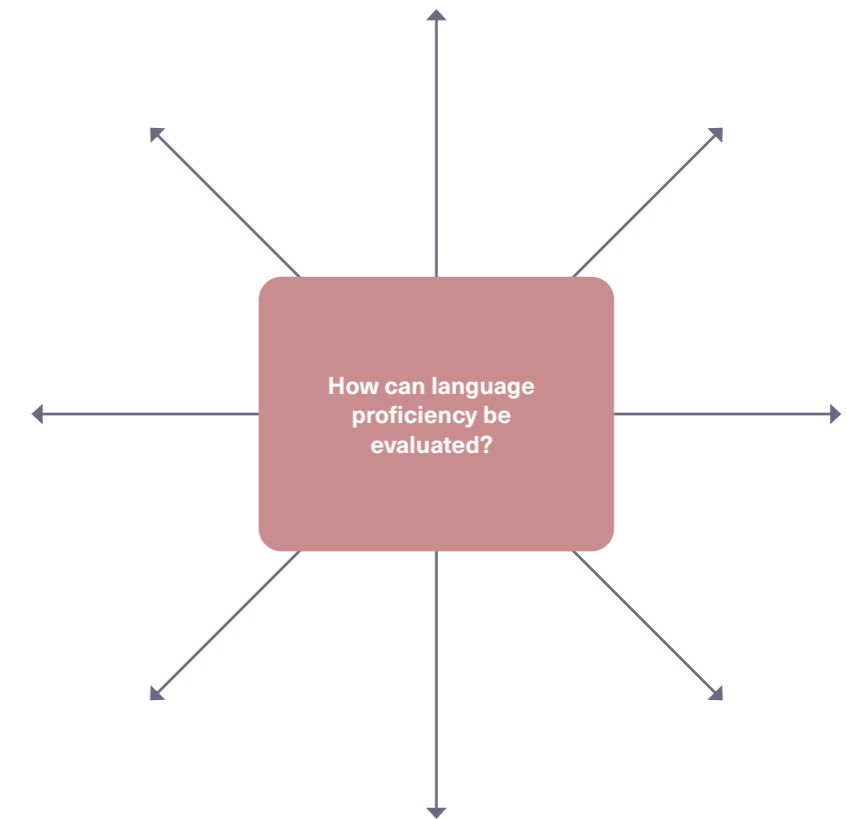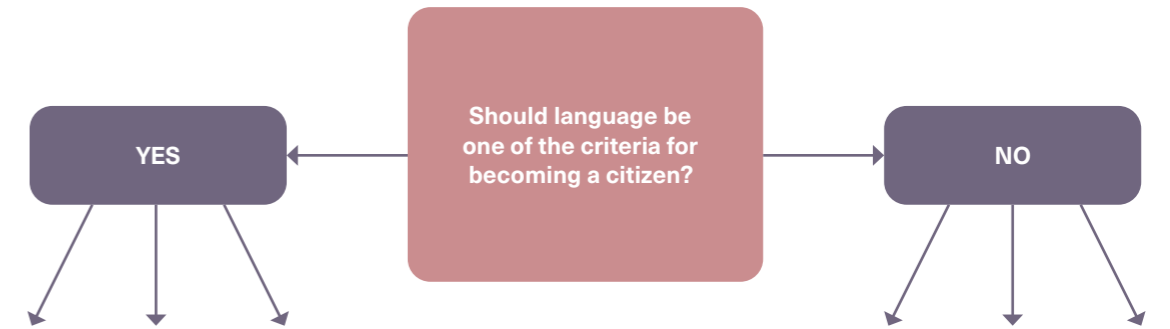
4.3.4
Cypriot Turkish Language Institute (Kıbrıslı Türkçesi Dil Kurumu)

KIBRISLI TÜRKÇESİ DİL KURUMU

Source: Sami Özuslu (2018, November 23) Kıbrıslı Türkçesi Dil Kurumu - *Yenidüzen*
https://www.yeniduzen.com/kibrisli-turkcesi-dil-kurumu-13265yy.htm

If the QR code does not work, you can find the text version of this document in the Appendix A.

4.3.5
Who Is Correct? A Discussion of Cypriot Greek as Part of the Recent Protests

Teacher's Note: In February 2021, a movement of Greek Cypriots calling themselves "Os Dame" (That's Enough) using the dialect protested against Covid-19 measures and corruption, and for peace and reunification. The video discusses the intentional use of the dialect by the protesters to describe their frustration, the way slogans in the dialect were written, and its general position in modern Greek-Cypriot society.

For more information, visit the following website: https://www.dw.com/el/ως-δαμέ-η-επιστροφή-της-κυπριακής-διαλέκτου/video-57351673
«Ως δαμέ»: η επιστροφή της κυπριακής διαλέκτου; | Media Center | DW | 27.04.2021

Please note that the video is in Greek. However the English subtitles are available in Appendix B on page 88.

If the link does not work, please refer to the transcription in Appendix B.

4.3.6
Debate Preparation

Source 1: Sami Özuslu, 2018 - Cypriot Turkish Language Academy	
Read the article and take notes about the following questions:	
1. What are the arguments for an institution to regulate Cypriot Turkish?	
2. What sort of "differences" is Özuslu talking about in the article?	
3. Who should be regulating the language?	
Source 2: 'That's Enough' - The Return of Cypriot Dialect	
Watch the video and take notes about the following questions:	
1. Who are the people in the video? Why is there an issue about language use?	
2. What are the main arguments of the two sides?	
3. Who is regulating the language?	

4.4
Chapter 4: Linguistic Landscape in Cyprus

This thematic unit explores the ways society, culture and identity are represented and recreated through linguistic landscape with a special focus in the context of Cyprus.

Introduction

Linguistic landscape is a powerful tool for inclusion to showcase identity and roles in society. The linguistic landscape of a territory can have both informational and symbolic functions. While it may primarily be symbolic and not 'functional', symbols are important for groups, as they show willingness to be recognised, participate and be included. This thematic unit offers learners linguistic tools to reveal and discuss social meaning connected to language, texts and symbols in the public sphere of Cyprus, and to identify, explore and critically discuss the linguistic landscapes in Cyprus. Learners will be introduced to a variety of concepts such as the interconnection of language and landscaping. Learners will become familiar with the functions of the linguistic landscape [informal and symbolic], understand the concept of space and what we mean by contestation of space. Throughout the unit, learners will raise awareness of how linguistic resources in signs and inscriptions interact with other meaningful resources (e.g., colour, image, typography, material and architecture) in the creation of cultural, social and spatial ideas and identities. Throughout the course explores how society, culture and identity are represented and recreated in the linguistic landscape, thus raising awareness of multilingual and multimodal communication in the room and encouraging critical reflection on how global flows and processes influence local places.

Key concepts:

Linguistic landscapes, identity, multimodality, communication, Cyprus

Learning Outcomes

1. To identify ways in which different types of landscaping (e.g., road signs, advertising billboards, street names, place names, shop signs, and public signs on government buildings (visual information) are associated with language
2. To evaluate how multilingual signs can inform us of social change, complexity and superdiversity
3. To discuss ways to "read the world", and to be more aware of the sociolinguistic contexts
4. To understand that linguistic landscaping both reflects people's local, regional, national and transnational identities and serves as a site of identity construction

Further information

- Gorter, D., & Cenoz, J. (2023). *A panorama of linguistic landscape studies*. Multilingual Matters.
- Gorter, D., Cenoz, J., & Van der Worp, K. (2021). The linguistic landscape as a resource for language learning and raising language awareness, *Journal of Spanish Language Teaching, 8*(2), 161-181. https://doi.org/10.1080/23247797.2021.2014029
- Themistocleous, C. (2019). Conflict and unification in the multilingual landscape of a divided city: the case of Nicosia's border. *Journal of Multilingual and Multicultural Development*, 40(2), 94-114.
- Rafael, E., Shohamy, E., Amara, M. & Hecht, N. (2006). Linguistic Landscape as Symbolic Construction of the Public Space: The Case of Israel. In D. Gorter (Ed.), *Linguistic Landscape: A New Approach to Multilingualism* (pp. 7-30). Bristol, Blue Ridge Summit: Multilingual Matters. https://doi.org/10.21832/9781853599170-002
- Papadima, A., & Kourdis, E. (2018). Semiotic Landscape in Cyprus: Verbo-Cultural Palimpsests as Visual Communication Strategy in Private (Shop) Signs in Limassol. *International Journal of Semiotics and Visual Rhetoric (IJSVR), 2*(2), 1-22. http://doi.org/10.4018/IJSVR.2018070101

Cyprus Linguistic Landscaping	Target Group: Secondary school students
	Resource sheets of this lesson plan: R4.1; R4.2; R4.3

Subject links
- **Art:** Reading public art, Graffiti, Use of language, Political function of art
- **Sociology:** Social identity, Identity construction, Social change, Diversity
- **Language:** Social meanings connected to language, texts and symbols in the public space
- **Linguistics:** Linguistic resources in signs and inscriptions, Multimodality
- **History:** Study visits, Change and continuity, Old and new linguistic landscape

Learners will be able to
- Explore Cyprus landscaping
- Discuss the issues of language content, multimodality and identity
- Use knowledge and understanding of previous tasks to create multimodal and multilingual landscape artefacts
- Consider issues of power and resistance
- Consider issues of expressing personal and collective identities through landscaping artefacts

Scenario:

Your school is looking for ways to raise awareness on the importance of linguistic landscapes in Cyprus. They are asking for youth to contribute to their project and make Cyprus' multilingual linguistic landscape visible in the school and gain an audience.

Product and evaluation:

Learners will create an exhibition of the linguistic landscapes in Cyprus at their school. They are encouraged to organise a school event and present their artefacts.

Lesson 1

Activity 1: Stimulus (5 minutes)

This first warm up activity focuses on building a positive, friendly and supportive learning environment for the learners with the aim to introduce the theme "linguistic landscape in Cyprus".

Instructions

1. Welcome learners by presenting the aims of the thematic unit.
2. Use the given exercise to motivate and prepare students for the lesson. They can use their phones or tablets to answer the questions. The activity is designed to be done individually, but if there are not enough devices, divide the students into groups and have them respond as a group. If technological devices are not available, you can print the test from the website and distribute it to the students, or you can display the test on the interactive whiteboard and ask the students to give their answers orally. You can scan the QR code below to access the questions.Alternatively, you can upload/import this quiz to gamified student engagement platforms that allow educators to create, edit and share interactive quizzes, such as Kahoot or Quizizz.

Activity 2: Introduction to linguistic landscapes (10 minutes)

This activity aims to introduce the concept of linguistic landscaping.

Instructions

Initiate a discussion with the learners.
- Can you think of any advertisement billboards that you've seen on the road?
- Do you remember what they advertised?
- Why do you think these advertisements are on the road? What is the purpose?
- What about road signs? What information do road signs provide to us?
- How does this information help us?
- How about graffities? Do you remember any graffiti? Can you describe it?
- Do all these types of signs serve the same purpose? If not, what can we say about that?

Activity 3: What is the linguistic landscape? (15 minutes)

The aim of this activity is to help learners understand the concept of linguistic landscape in more depth.
Instructions

1. Watch the video titled: *"Birkbeck explains: What is the linguistic landscape?"* accessible through the QR code below.

2. Then, read the quotes on **R4.1** and discuss with learners the main information we now know about the question: *"What is the "linguistic landscape?"*.

Activity 4: Our school's linguistic landscapes (10 minutes)

This activity aims to make learners agents by exploring, identifying and collecting their school's linguistic landscapes, and paying specific attention to bilingual or multilingual signs.

Instructions

1. It is now time to explore the linguistic landscapes of our school. Divide learners in four teams and let them explore the school area for 10 minutes. Learners need to find paradigms of the school's linguistic landscaping (e.g., signs, graffiti on the walls, advertisements, posters, etc). Each team needs to have a technological device that will allow them to take photos of the linguistic landscapes (e.g., smart-phone, tablet).
2. After completing the activity, the teams should return to the class and upload the images to a cloud storage you will provide to them (e.g., email, OneDrive, Dropbox, Google Drive). This material will be discussed in the following lesson along with other instances of landscaping.
3. Each team should briefly complete **R4.2**, My school's linguistic landscape, and post their answers in the classroom.

Evaluation and closing (5 minutes)

Before closing this lesson, ask learners to take pictures of their local linguistic landscape. You will use them in the next lesson, in preparation for an exhibition. They can collect signs, both public (top-down) and private (bottom-up) signs of different types (i.e., public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings, and graffiti). They might take photographs, or they can use the Internet to search for public signs in their area or in nearby areas. A search phrase such as "public signs in Nicosia" or "graffities in Larnaca" could yield helpful results. The learners are asked to include linguistic landscapes not only in Greek, Cypriot Greek and Cypriot Turkish, but also other languages. Learners should print out their findings and bring them to class.

Lesson 2

Activity 1: Linguistic landscapes around us (20 minutes)

In this lesson, learners will start organising and reflecting on their exhibition. The aim of this activity is to recognise the categories of linguistic landscapes, the different modes that are used and their purpose.

Instructions

1. Print out the images that learners collected at school in the previous lesson.
2. Collect also the print outs of linguistic landscapes and divide them all equally in order to distribute them to the groups of learners.
3. Remind learners that the aim of these activities is to prepare for their exhibition. Then, divide learners in groups of 3 or 4. Together, they should review all the linguistic landscapes and think of categories for grouping them. Categories might include:
   - the languages represented,
   - places where the pictures were taken,
   - types of signs, and
   - types of buildings or businesses (bank, restaurant, etc.) where the signs are seen.
4. Groups should write down their list of categories and be ready to share them with the class.
5. Bring A3 sheets to class and write the category of the linguistic landscapes (as a title) on each sheet
6. The learners should glue their images on the appropriate categories.
7. Once the A3 sheets are ready, each group should visit these categories and answer the following questions presented in **R4.3**, Linguistic landscapes in Cyprus.

Activity 2: Analysing linguistic landscapes (20 minutes)

Instructions

Each group selects one or two categories of linguistic landscaping and analyses it/them in the class based on their answers from Lesson 1, Activity 2, introduction to linguistic landscapes. Other groups can join the discussion if they have found something different.

Discussion

Once the groups are ready, discuss the following:

1. Some linguistic landscaping categories are constructed only by one mode, which is language. Some others always use visual effects, so, we are talking about multimodal artefacts. What does multimodality offer us? How do the colours, graphics, etc. help us understand the meaning?
2. What about languages? We have seen that some examples are written in a variety of languages. What do we understand about linguistic diversity in Cyprus?
3. Do the landscape artefacts "speak to an audience" after all?

Closing (5 minutes)

Debrief

In preparation for the exhibition, reflect on what the class has discussed and produced so far. Refer to the topics covered: (a) presentations of the linguistic landscape in Cyprus and (b) analysis of each category. Discuss what else can be included in the presentations for the exhibition. What other information would visitors like to know about linguistic landscapes in Cyprus and how can this be presented?

Lesson 3

Activity 1: Stimulus (5 minutes)

Start by reminding learners about the categories they agreed on in the previous lesson regarding how linguistic signs can be grouped.

Activity 2: Preparing an exhibition (25 minutes)

This activity encourages learners to prepare projects that will be part of an exhibition in the school premises. For this project, ask learners to continue working in their previous exhibition groups. Learners can be guided to start their work using the following steps:

- The presentation should have both visual and oral elements, i.e., learners should be ready to present it to an audience orally. The presentation should include:
- a visual description of the artefact
- information about the symbols and languages used in the artefact
- their interpretation of the artefact and what it represents
- Each member should be assigned a role, such as finding information about the artefacts, summarising, and preparing the presentation of the artefacts.
- Class time should be used to allow learners to prepare their presentations with the guidance of the teacher. They can also continue working on it and finalise it after the lesson.

Evaluation and Closing (10 minutes)

At the end of the lesson, discuss possible titles for the exhibition with the learners. Note down the possible suggestions and prepare to vote for these in the next lesson. You should also address the following questions with the learners:

- Decide when the exhibition will start and for how long it will last
- Decide where the exhibition will take place
- Prepare an invitation (can be a follow-up activity for the next lesson)
- Discuss ways to invite the rest of the school to visit the exhibition and assign roles for this

The evaluation and feedback for the lesson and the exhibition can be done by the audience of the exhibition. They can be asked to provide feedback to the learners and the teacher once they listen to the exhibitions.

4.4.1
What is the "linguistic landscape"?

The term Linguistic Landscape was coined by Landry and Bourhis (1997) and it was defined as: "the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combine to form the linguistic landscape of a given territory, region or urban agglomeration".
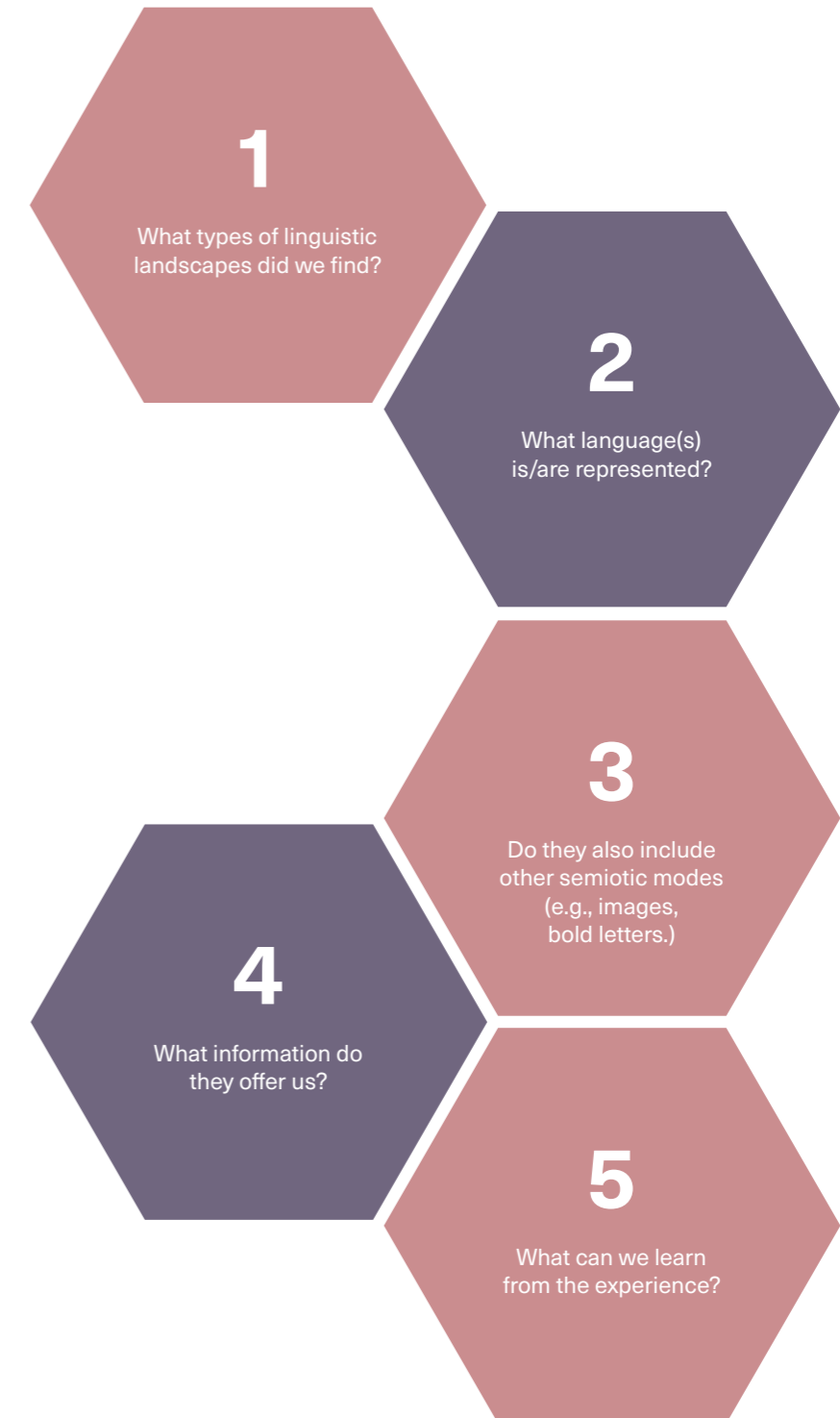
Source: Landry and Bourhis (1997)

Linguistic Landscapes are everywhere where individuals create and present visible signs. In the offline world, this includes notice boards, traffic signs, billboards, shop windows, posters, flags, banners, graffiti, menus, t-shirts, tattoos, etc. However, one could also consider the publicly accessible online world as part of the linguistic landscape. This means that Facebook, Twitter (X), Instagram, blogs, websites, etc., are also places where linguistic landscape data can be found.

Souce: Diggit Magazine (2016)

Linguistic landscapes can be divided in two main categories, top-down (public signs, created by the state and local government bodies) and bottom-up language use (created by shop owners, private businesses, etc.).

Source: Ben-Rafael, Shohamy, Amara and Trumper-Hecht (2006)

4.5.2
My School's Linguistic Landscape

1 What types of linguistic landscapes did we find?

2 What language(s) is/are represented?

3 Do they also include other semiotic modes (e.g., images, bold letters.)

4 What information do they offer us?

5 What can we learn from the experience?

4.5.3
Linguistic Landscapes in Cyprus

LINGUISTIC LANDSCAPES IN CYPRUS	
Category	Category
Language(s) presented:	Language(s) presented:
Design choices (e.g., colours, highlighting, capital letters, bold)	Design choices (e.g., colours, highlighting, capital letters, bold)
Information received (What does it tell us?)	Information received (What does it tell us?)
Author(s):	Author(s):
Purpose:	Purpose:

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Appendices

Appendix A: Cypriot Turkish Language Institution (Kıbrıslı Türkçesi Dil Kurumu) - Sami Özuslu, 23 November 2018

If the QR code for this article does not work, you can use the following text for Activity 3 of Lesson Plan 3 in Chapter 3. The following is the translation of the article.

Cypriot Turkish Language Institution Sami Özuslu, Yenidüzen

23 November 2018

We do not have such an institution.

That's the point...

And why not?

Why isn't there a department or organization dedicated to researching, documenting and promoting 'the language of Turkish Cypriots?

Our state has various departments.

Yet, there isn't one that specifically addresses 'language'.

Could the Department of Culture assume such a responsibility?

It is the first department that comes to mind given its related areas of responsibility.

I am not certain if it is equipped to handle this undertaking in its current structure.

What I am certain of, though, is that there is a need for such an entity.

It isn't just about language. There is also a need to protect, document, develop and promote the diverse facets of the Turkish Cypriot values.

Because living peacefully on this earth amidst 'diversity of differences' can only be realized by preserving those very differences...

***

Many countries have institutions dedicated to their languages, with specific departments and specialised courses.

We have none of that.

Our language is 'Turkish', yes...

But we also have our own unique language features.

Whether we refer to it as a 'different dialect' or define it as a 'separate vernacular', there is a living language known as 'Cypriot Turkish'.

It is a 'spoken language' with a history spanning thousands of years and was shaped by the influence of different cultures, yet it is gradually being forgotten.

I have no objection to the use of 'Istanbul Turkish', which some might call 'standard Turkish', in the written language.

But when it comes to spoken language, people should be able to speak as they wish, using their own words and phrases!

This is a fundamental 'human right' after all.

Because 'Cypriot Turkish' is the 'mother tongue' of Turkish Cypriots.

***

Language is a 'sociological' subject. However, it is also 'historical'... It is also closely related to 'Anthropology', 'Archaeology', and many other disciplines.

While linguists lead in this area, various social sciences disciplines intersect with the study of 'language'.

Hence, it is a vast field of study.

For this reason, there should be an official body tasked with the research, documentation, and promotion of 'Cypriot Turkish'.

Over the years, various studies on 'Cypriot Turkish" have been conducted and dictionaries were compiled, but these were largely through individual initiatives. The goal should be to sustain and complete these extremely valuable works, ensuring the continuation of what has been started.

***

There is no doubt that addressing any 'language' issue is ideological. It is also 'political'.

For example, some may dismiss what I have written above as 'nonsense', believing that there is 'only one Turkish' and that all Turkish people around the world should speak and write identically.

However, there are differences due to cultural interaction, geographic locations, and interactions with other people.

The point is to accept these 'differences'.

Naturally, the language spoken by the 'Turkish Cypriots' has been influenced in some way by the 'Cypriot Greek' speaking community on the island, as well as past Venetian, Lusignan and Roman influences.

Interaction is not a bad thing !..

The problem is claiming that there are 'pure' and 'unadulterated' communities or trying to 'standardise' everyone...

What do you say?

We can do this? [In Cypriot Turkish]

E hade... (Come on/Let's...)

Source: Özuslu, S. (2018, November 23) Kibrisli Türkçesi Dil Kurumu – *Yenidüzen*.

https://www.yeniduzen.com/kibrisli-turkcesi-dil-kurumu-13265yy.htm

Appendix B: Who Is Correct? A Discussion of Cypriot Greek as Part of the Recent Protests

The following is the translation of the transcript for the video listed in Activity 3 of Lesson Plan 3 in Chapter 3.

00:00-00:05: "The movement 'Until Now (os dame)' appeared

00:05-00:10: in the streets of Nicosia, mobilising thousands of Greek Cypriots''

00:10-00:13: With demeans in regards to pandemic management

00:13-00:16 and chants in favour of reunification and against corruption.

00:16-00:19: The 'os dame'' in the Cypriot dialect means until now.

00:19-00:21: has influenced a large part of Cypriot society.

00:22-00:25: By using the Cypriot dialect

00:25-00:27: has relaunched the discussion on the Cypriot dialect

00:27-00:30: among the society.

00:30-00:33: In order to not use the common language (Greek demotic)

00:33-00:38: they use a phrase that is direct descended

00:38-00:44: from an ancient Greek word.

00:45-00:47 The Cypriot dialect was used as a form of protest

00:47-00:52: and was not used only by current groups

00:52-00:58: like Antifa but also by grandmothers outside of Filoxenia

00:58-01: 00: holding posters saying 'that's enough (*kanei pleon* in Cypriot dialect)''

01:00-01:03: Despite the fact that those words are commonly used,

01:03-01:05: they're not written.

01:05-01:08: If you write the ''OS DAME'' but with ''omicron''

01:08-01:10: It's automatically a mistake.

01:10:01:15: If you write with an 'E'' is not that you are illiterate,

01:15-01:20: but because you have never seen it written before.

01:20 -01:25: Now the minister of education comes and criticises the movement

01:25-01:28: for the usage of the phrase which they indented to write it

01:28-01:30: like that in order to simplify the word.

01:30-01:35: They simplified a word that no one ever taught us how it's correctly written.

01:35-01:38: Basically, he helped people understand what is written

01:38-01:41: incorrectly but also made them select the wrong way

01:41-01:43: that is written as a form of protest.

01:43-01:45: Bravo to the people that use it

01:45-01:48: that way because it originated from the ancient Greek language.

01:48-01:52 The antithesis is the people

01:52-01:56: that believe their identity is different

01:56-02:01: because they uses the dialect

02:01-02:09: disregarding the 'Greekness'' of this land.

02:13-02:15: By using the Cypriot Dialect

02:15-02:19 you can define a community of speakers

02:19-02:22: in this case, Greek Cypriots.

02:22-02:28: You can define a variety of identities despite ethnicity such as age and gender.

02:28-02:33: Why we don't see the Cypriot dialect in schools

02:33-02:36: is more of a political issue.

02:37-02:41: Since 1960 from the creation of the republic up until 2010,

02:41-02:46: if you have studied linguistic history of the country

02:46-02:49: and had no real idea of how people talk

02:49-02:53: he/she would assume that there is no such thing as a Cypriot dialect.

02:53-02:57 The scientific methodology of pedagogues

02:57-03:01: believes that using the common language helps children understand.

03:01-03:06: But that's how far the Cypriot dialect can be taught in schools.

03:07-03:12: In the context of the critical grammar program

03:12-03:16: the Cypriot dialect came up,

03:16-03:18: in order to be introduced in schools as a comparison

03:18-03:21: or alternative to the common language.

03:21-03:23: It was chaos

03:23-03:26'they are trying to de Hellenize us'' people were discussing it in radios

03:26-03:33: biggest backlash came from the archbishop within the church

03:33-03:36: that claimed that people are trying to ''promote''

03:36-03:38: the Cypriot dialect into a language and

03:38-03:40: it will open the way to ''deHellenization''.

03:40-03:43: There is no such thing as teaching

03:43-03:47: the Cypriot dialect in schools because it is not a different language.

03:47-03:50: When I have to correct kids in schools

03:50-03:53: on how to tell me correctly 'how I did I spend my weekend'',

03:53-4:00: it becomes like a 'pedagogue crime''.

04:00-04:06: People and children in Cyprus are free to express and talk however they want.

04:08-04:16: They are familiar with the local dialect like other dialects in Greek.

04:16-04:20: But also, taught the modern Greek language

04:20-04:24: within schools how it is supposed to be.

04:26-04:30: There are archaeologists that come from Sweden and across the world

04:30-04:32: to study the Cypriot writings

04:32-04:40: and we believe that if we change a vocally is wrong.

04:40-04:44: I repeat that a dialect is not a language

04:44-04:53:to be taught in schools because it has its limits.

04:54-05:01: Kids in our schools come in contact with the dialect

05:01-05:06:and for example this year due of the 200 years of the Greek Revolution

05:06-05:11: they come with the most famous poem which is ''the 9 of July'' of Vasilis Michaelides.

05:11-05:15: The Cypriot language is evolving throughout the years.

05:15-05:20: It's not only the language of protest but also of arts.

05:20-05:30: In theatre, actors believe it's important to express themselves

05:30-05:34: in the Cypriot dialect because they believe is their ''mother language''.

05:34-05:40: This means a lot of things, It the language of my mother, father and grandmother.

05:40-05:45: It is the language I connect with my home. It's very emotional for people just to throw it away.

The Association for Historical Dialogue and Research is an inter-communal, non-profit and non-governmental organization established in 2003 in Nicosia, Cyprus. The AHDR envisions to contribute to the advancement of dialogue, critical thinking and intercultural understanding amongst teachers, students, and the general public by providing access to various learning opportunities for all. More specifically, the AHDR promotes the study and research of the History of Cyprus in a critical and comprehensive way; develops supplementary educational material for educators and students in relation to History and Peace / Anti-racist Education to be shared and used in and beyond classrooms; increases public awareness on the importance of dialogue and multiperspectivity; promotes a Culture of Peace and Non-Violence through education at a local, national and international level. In 2011, the AHDR opened the Home for Cooperation (H4C), a unique educational, cultural and community center in the heart of Nicosia, in the UN Buffer Zone.