

Literacy In The Heritage Language Classroom And Beyond: Focusing On Students With Migration Background

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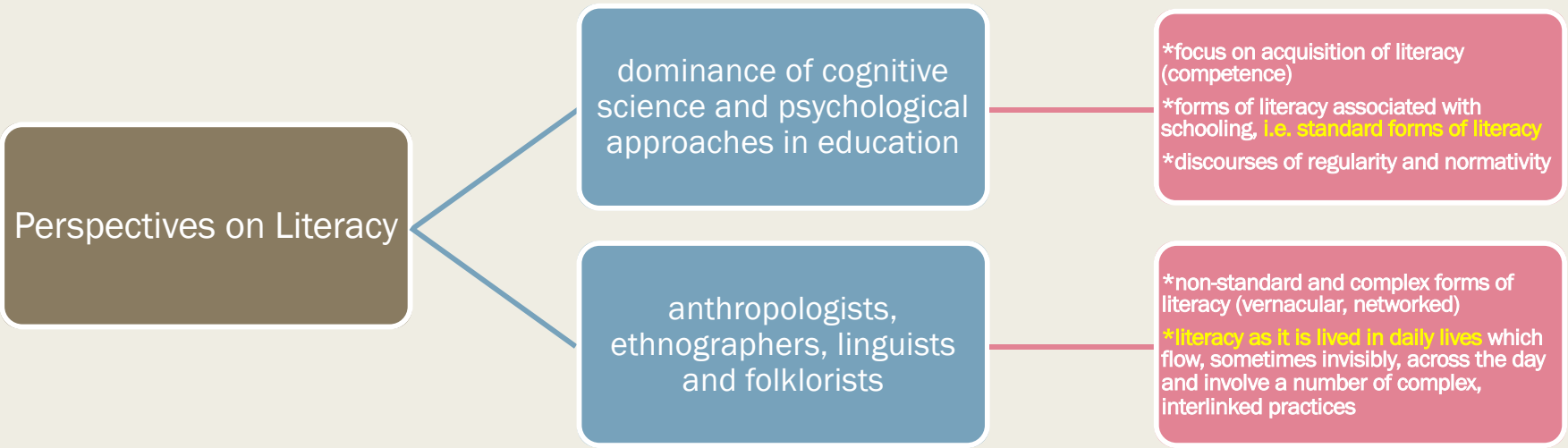
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- the ways in which people use and value reading and writing are themselves rooted in conceptions of knowledge, identity and being



Early work on different forms of literacy in different domains of life:

Heath (1982, 1983): (decade of fieldwork) children's language and literacy development require a broad sociocultural analytic lens--the different ways children are socialised are linked with the ways families are structured.

Street (1984): Iranian village community differentiated across schooled literacy, maktab literacy, i.e. Quranic literacy (recitation and rote learning), and commercial literacy.

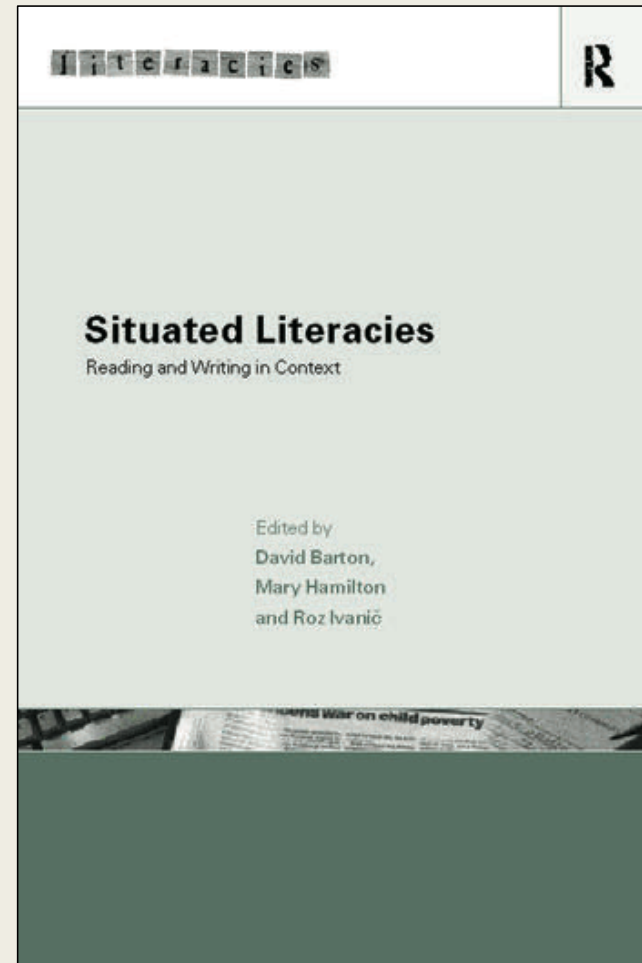
literacy located in individuals



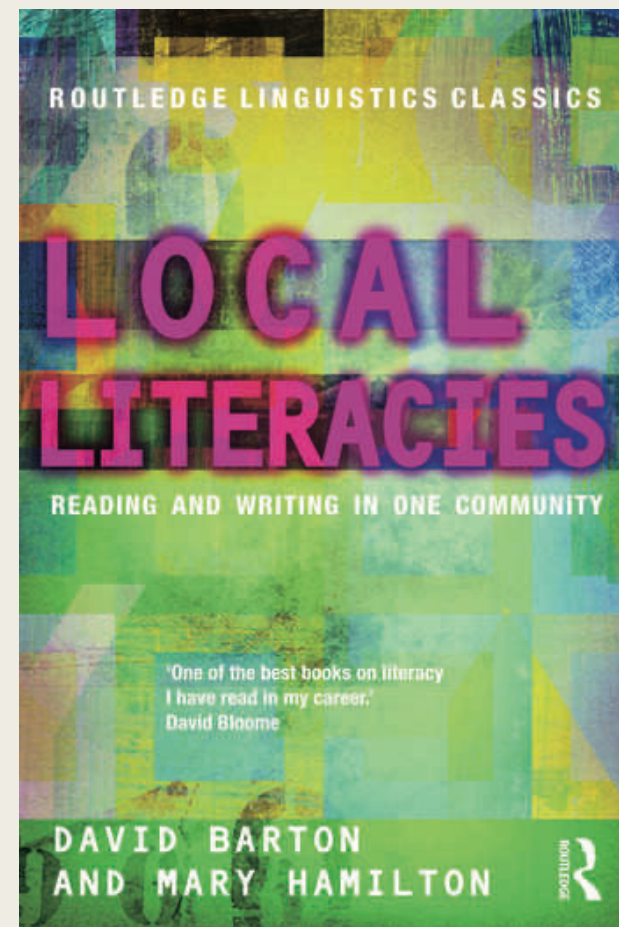
literacy as utilized by people in groups

=literacy becomes a community resource, realised in social relationships.

=written language used in an integrated way as part of a range of semiotic systems (e.g. semiotic systems include mathematical systems, musical notation, maps and other non-text based images).



everyday literacy practices:
texts of everyday life, texts
of personal life (as opposed
to educational texts, mass
media texts and other
published texts).



Barton and Hamilton (1998/2012)

Kulick and Stroud (1993):
people have agency in
approaching imposed
literacy practices—related to
their indigenous way of life

CAMBRIDGE STUDIES IN
ORAL AND LITERATE CULTURE

Cross-cultural approaches to literacy

EDITED BY BRIAN V. STREET

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Home Literacy

- children's developing literacy is mediated by a network of people that include their teacher, parents, peers, siblings, extended family members, family friends, Sunday school teachers and pastors (Volk and de Acosta, 2015)
 - *Latino homes as 'complex sites of cultural production rather than as representatives of a self-contained, homogeneous culture' (Rosaldo 1993:217)*
 - *Latino families' **funds of knowledge** (Moll and Greenberg 1990) describes how abundant information and skills are exchanged in many Latino communities.*
- Duranti et al. (2004, p. 168) »boundaries of the home need to be expanded historically and geographically to include places of origin.«
- Linguistic minority students: «literacy practices gained at home inevitably intertwine with and affect literacy acquisition and socialisation at school» (Lundqvist and Erduyan, online first).

Multimodality in Literacy

- Multimodality: representation of meaning across different modalities, such as script, speech, listening, visual representations (photos, drawings), and gestural representation (gaze, movements of face, arms, and body) (Cope and Kalantzis 2009).
- **materiality of literacy** in the writing, the objects, artefacts and drawing systems that are part of literacy practices, as well as the visual, and multi-semiotic dimensions of writing and drawing (Kress 1997; Kress and van Leeuwen 1996).
- **cultural artefacts** are objects or symbols inscribed by a collective attribution of meaning. An artefact can assume a material aspect (which may be as transient as a spoken word or as durable as a book) and/or an ideal or conceptual aspect (such as a label, like 'good girls' and 'bad boys'). (cf. Semiotic mediation) (Bartlett, 2008)
- «A young child's intergenerational practices through the use of visual screen- based multimodal communication to acquire Qur'anic literacy.» (Akhter, 2016)

Syncretic Literacy

- As an alternative to the focus on ideology in the New Literacy Studies, the framework of syncretic literacy studies extended this paradigm to approach literacy as a practice in which culture and cognition intertwine (Duranti et al. 2004; Gregory et al. 2004; Volk 2013).
- Although the original definition of syncretism is far reaching (Shaw and Stewart 2003), in the case of literacy studies, syncretism refers to the construction of 'new practices and forms by drawing on dual or multiple cultural memberships' (Volk 2013, p. 237). It is suggested that, in their everyday lives across school, family and other social contexts, children re-create the literacy practices they are exposed to in a process of social, cultural, and cognitive transformation and creativity.

Syncretic Literacy

- While children's literacy acquisition is mediated by several people around them including their teachers, parents, grandparents, siblings, and friends, they are also active agents themselves as they bring together, and syncretise, resources they simultaneously have access to through their membership of different cultural and linguistic groups (Gregory et al. 2004; Lytra and Ilankuberan 2020).
- When multilingual children acquire language and literacy, they combine strategies and knowledge acquired in different languages and learning contexts, such as school, home, and heritage language and faith schools (Kenner et al. 2016; Lytra, Gregory, et al. 2016; Rosowsky 2021). Children's talk around texts in faith settings serves as mutual knowledge building and supports their multilingual and multi-modal literacy acquisition (Gregory et al. 2012; Lytra et al. 2017).



Faith literacy practices

- Religion contributes to language maintenance (Omoniyi and Fishman, 2006)
- Viewing prayers as texts of highly *intertextual* nature (Chruszczewski, 2006)
- The distinction between liturgical literacy and the spoken varieties of Arabic in Islam (Rosowsky, 2006)
- In many immigrant communities (e.g. Turkish), the liturgical language is different from the everyday language. For the Arabic-speaking Muslim communities, everyday Arabic differs from classical Arabic in which liturgical literacy is practised (Rosowsky 2015).
- Rosowsky (2021): the linguistic repertoires of Muslim children and youth in the UK are composed of bits and pieces of languages with discrete functions and purposes across various domains.
- ‘cultural threads from diverse sources are interwoven into a single interactional fabric’ thanks to the multilingual resources deployed in the everyday practices of the household (Gregory et al. 2012, p. 345)» (Lundqvist and Erduyan, online first).

Faith literacy practices

- In a typical immigrant home, the mainstream language of society, home language(s) that are in everyday use, and languages and literacies used in religious practice form important parts of the everyday linguistic repertoires. In many cases, faith literacy education provides the only formal learning context in the children's lives outside of school and has a considerable impact on the children. These sessions offer children new narratives, drawing on various communicative resources, and performed through different rituals that include literacy artefacts, liturgical languages and interactional patterns that are different from the home context (Gregory et al. 2012; Rosowsky 2015).

Syncretic literacy practices among Arab heritage students in Denmark

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ABSTRACT

This study inquires how students of Arab heritage in an urban setting in Denmark interpret Islamic literacy artefacts available in their homes, and how these interpretations reflect broader faith literacy practices in the students' diaspora community. Through a linguistic ethnographic study design students have been invited to photograph literacy artefacts of their own choice in their homes and to discuss these photos in group interviews. A framework of syncretic literacy practices with a focus on faith literacy practices is employed to analyse data. We discuss how faith literacies in diaspora communities are inherently multilingual practices as they include the language of religious texts and its various registers, the home language, and the mainstream language. As such, these literacy practices play an important role in the formation of students' transnational identities. Our findings indicate that syncretic literacy practice has the potential to contribute to improve the policies and curriculum of literacy education, as well as linguistic minority students' literacy learning.

ARTICLE HISTORY



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KEYWORDS

Collaborative data collection; faith literacies; linguistic ethnography; linguistic minority students; Syncretic literacy practices

Introduction

In Denmark, the PISA scores across 2000–2018 suggest there is a gap between the reading performances of linguistic minority and majority students. A considerable number of educational reforms have been implemented during the past twenty years to diminish this gap. These reforms have emphasised 'competences, learning goals and learning outcomes, assessment and accountability with a corresponding downgrade of teaching, curricular content, and democratic *Bildung*' (Frones et al. 2020, p. 308). Yet, the reforms have not provided linguistic minority students with better conditions for literacy learning. In its current understanding, literacy is not perceived only as a competence, but as a cultural, social, and syncretic practice (Barton and Hamilton 1998; Lytra, Gregory, et al. 2016). It refers to the ways children and youth actively combine, interpret, and transform their experiences with

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

كتاب التفسير سورة البقرة

Allahu la illaha illa hu
Wal Hayyul Qayyum
La te huzuhu sinetun wala nawmun
Lahu ma fissemawati wa ma fil'ardi
Men thallathiy yeshfe'u indehu illa biznih
Ya'lemu ma beyne eydiyhim
wa ma halfehum
wa la yuhiytune
bishey'in min ilmihi
illa bima sha-a wasia kursiyyuhu semavati wal'ard
Wa la yeuduhu hifzuhuma wa hu wal aliy ul aziym

Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permitteth? He knoweth What (appeareth to His creatures As) Before or After or Behind them. Nor shall they encompass Aught of his knowledge Except as He willeth. His throne doth extend Over the heavens And on earth, and He feeleth No fatigue in guarding And preserving them, For He is the Most High. The Supreme (in glory)."

[Surah al-Baqarah 2: 255]

Footnote 1: The **Throne verse** ([Arabic](#): آية الكرسي, *Ayat Al-Kursi*) is the 255th [verse](#) of the 2nd [chapter](#) of the [Quran, Al-Baqarah \(Q2:255\)](#). The verse speaks about how nothing and nobody is regarded to be comparable to [Allah](#). https://en.wikipedia.org/wiki/Throne_Verse

The Throne verse praises Allah as the almighty God, and the Islamic belief holds that anyone who recites the verse enters the protection and security of God. Its written form takes many different shapes in appearance in domestic spaces, such as inscribed on plates or glasses of various materials exhibited in the living rooms. Many Muslims recite this prayer regularly in their daily lives with the belief that it will protect one from evil, for instance, before embarking on an event, such as leaving home, starting their car, or before an upcoming negative event to release the stress. Thus, the photo that Fatima brings in provides an example of the outer layer of literacy with its rootedness in the larger socio-historical context.



Figure 2. Fatima's photo of the wall carpet.

Excerpt 2:

Fatima: I use it when I'm home alone (puts hand on heart). Then I know the Quran is with me so I do not get scared (hands photo to Ulla).

Ulla: Let me see (takes the photo in hand). Is it a carpet?

Fatima: No. It's something that hangs up (lifts hands). Well, it could be a carpet but one that hangs. We have it right there above our sofa. When me and Aisha (older sister) get scared of our neighbours' dogs. They make such dangerous noises in the evening, then it's here, so we do not get scared, so we know that the Quran is with us (puts hand on heart).

Ulla: Is it's you and your sister [who use it?

Fatima: [Yes, and the entire family use it.

Ulla: The entire family. Okay. Do you know what the text means?

Fatima: No.

Ulla: But it's something from the Quran?

Fatima: Yes.

Vol. 16




Işıl Erduyan

**MULTILINGUAL CONSTRUCTION
OF IDENTITY**

GERMAN-TURKISH ADOLESCENTS
AT SCHOOL

ibidem

The Scale of Modernity in the Heritage Language Classroom

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ABSTRACT

Discourse and identity practices in heritage language contexts have received significant attention in applied linguistics in recent years. One line of research in this realm has sought to adopt scales, the spatiotemporal niches within which social identification and learning take place. This article problematizes modernity as a scale of its own and investigates it in the context of the heritage language classroom discourse at a German high-school in Berlin. Microethnographic analyses of 10th-grade classroom interactional data reveal how Turkish heritage language students appropriate Turkish modernity and debate identity models around it while at the same time bringing to the table German/Western modernity and its contents. The article sheds light on the multiplicity of heritage language identities and situates scales as an important determinant in their construction.

KEYWORDS

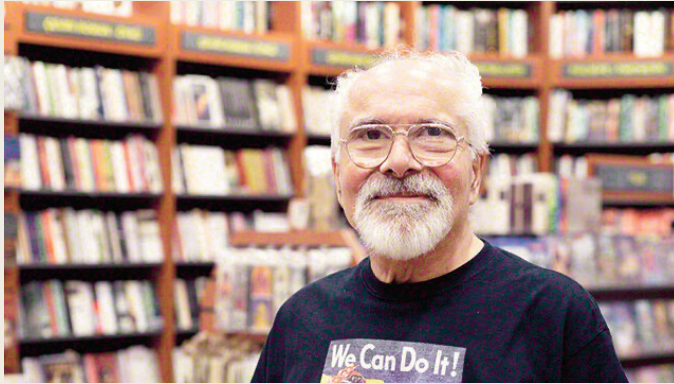
Classroom discourse;
identity; microethnography;
scales; Turkish as a heritage
language

Introduction

The inherent relationship between heritage language (HL) and identity has long been acknowledged in relation to the various definitions of the term “heritage” and their implications for policy and pedagogy (e.g., Hornberger & Wang, 2008; Valdés, 2005). Meanwhile, HL identity as a construct of its own has received increasing attention both in HL research and in the context of the identity turn in SLA (De Costa & Norton, 2016). Although much of this work has centered on northern American settings, an array of ascriptions and definitions, and, in turn, approaches to HL identity have been in circulation across Europe, too (De Bot & Gorter, 2005). In the case of Germany, the focus of this article, alongside a number of terms including *mother tongue* (Muttersprache), *heritage language* (Herkunftssprache) has been used in research and practice more often (Pfaff et al., 2017). This preference bears a range of implications for identity, as the term heritage grants more agency to speakers (Hornberger & Wang, 2008), and this agency is more relevant today with increasing numbers of 3rd and 4th generation students having looser connections with Turkish, and those with bi-national parents learning Turkish for more practical purposes (Küppers et al., 2014).

Turkish as an HL is spoken by the largest group of post-World War II immigrants in Germany. Yet, against the high visibility of Turkish students in German schools, and the continuous existence of Turkish taught as an HL in some form or another in mainstream education, research focusing on the identity practices in the Turkish HL classrooms is still far from satisfactory. Particularly compared with the case of Chinese or Spanish HL in the United States, Turkish in Germany, or Europe at large, has not received any comparable attention in research in terms of linguistic identity practices in instructional settings. In an effort to partially respond to this gap in literature, the present article problematizes Turkish HL identity as a construct of its own by focusing on a 10th grade Turkish HL classroom discourse at a *Gymnasium* type of high school in Berlin. In order to do so, the article focuses on scales as an analytical unit, “the spatiotemporal envelopes,” within which developmental and social identification processes take place (Wortham, 2006). A scalar focus aligns well with the analysis of HL

from the 10th grade Turkish curriculum:



Emre Kongar, b. 1941



"Letters to My Daughters" (2001)

Interview with the Teacher:

Excerpt 1¹:

1. MD: this semester is the second time I'm teaching this book and I find it (.) how to put it (.) I think it is a book
2. that will expand their worldview (.) >that's what I think< I mean even if not all of them have read it it's
3. still worth studying it in class (.) in the end those who are interested get to read it (.) if the book reaches out
4. to them it is enough for me=or those who did not read it >oh what's this book about? I'd like to discuss
5. this topic in fact< if they think this way it is something for me (.) in the end to open the students to expand
6. their world view (.) is my job (.) especially with these students (.) because they don't discuss at home (.)
7. and also and also in addition especially there are people like that in Turkey people who have these
8. opinions >it was very important for me to show this< because most of the students don't know this don't
9. see this when they go to Turkey

Interview with the Student:

Excerpt 2:

10. I: so then do you think the father in the book is a typical one?
11. E: no not at all
12. I: have you ever seen such a type in real life?
13. E: even if I did I did it on TV series and so
14. I: or where else? do you think there are fathers like that among Turks in Berlin?
15. E: there sure are but probably one in a hundred
16. I: hmm so you say on TV series only
17. E: you sometimes see them on the series (.) but still very rarely (.) but I don't think there is such a Turkish father
18. I: maybe there is in Istanbul
19. E: only in high society places even if there is=
20. I: =in high society places (.) but do you think this man is high society?
21. E: he's well-educated for sure
22. I: well-educated yes he's a professor himself isn't he?
23. E: I mean he's also mingled with some sort of high society
24. I: hmm so you say there is such a thing
25. E: yes there is (.) some students in class have their families' effects on them=my dad is not like that either he wouldn't come up to us and talk like this (.) say I told him I had a boyfriend >you know< like the typical Turkish men- fathers he would be angry (.) of course (.) my dad is not like that but I wish he were.
26. I: do you think German fathers are like this?
27. E: yes like the man in the book most of them (.) they are very attentive to their daughters (.) I mean as far as I see (.) I was born and raised here anyway (.) I mean as far as I can see (.) they are very attentive to their daughters (.) like (.) a girl can be closer to both her dad and her mom

Classroom Discussion:

Excerpt 3:

33. M: for example (.) teacher (.) for example not all fathers talk about sexuality with their children (.) this
34. is kind of interesting
35. S: or in Turkey- it's more like- you know- fathers and daughters are not like- their relationships are
36. not like- mothers and daughters (.) yes it can be so in some other places (.) for example in Germany
37. German girls tell everything to their fathers (.) we don't talk about topics as such=
38. A: =we talk about them with our mothers
39. S: that's why it feels kind of funny to us

Excerpt 4:

40. MD: yes and actually when we read the book with one of my e:h previous classes (.) there were
41. quite a number of students who objected to the book
42. E: in terms of what?=
43. M: =in terms of sexuality?
44. Y: [giggles]
45. E: [ma:n
46. MD: [they didn't like the book >they said< a father doesn't speak with his daughters on a topic like this
47. E: [[in fact a father with his daughters-
48. B: [[he does speak because Turkey is a modern country
49. S: it means the father and the daughters have such a good relationship that they can even discuss this topic
50. MD: that he can discuss these topics with his daughters (.) and his daughters consult him on this
51. M: of course

Classroom Discussion:

Excerpt 5:

52. E: teacher I think >as we see in the book< fathers should be just like this (.) I mean in my opinion you know I
53. wouldn't go to my dad and start talking about sexuality it's shameful I mean (.) shameful in our eyes
54. because we don't have a sense of it I mean there's no such thing among Turks (.) I wish there was (.)
55. because why not (.) these are natural=
56. K: =but **seriously** it's a little=
57. E: =it's so hum- humane
58. K: but talking to your father about it is a little-
59. E: to your father=of course I don't mean to tell you>you won't go to your father and tell him you slept with a guy I believe< but still
60. you should be able to talk to your father
61. K: okay but how are you going to talk about that topic?
62. E: just like you talk to your mother in the same way you have to talk to your father
63. K: but your mom is a woman she is at a position to understand you (.) you can't go to your dad and=
64. E: =then your dad should be able to understand you in the same way= see it's these viewpoints that are telling
65. exactly a Turkish viewpoint Kiraz's viewpoint

Excerpt 6:

66. K: >I know that I'm Turkish anyway thank God<
67. E: I mean it really is a Turkish viewpoint (.) therefore
68. MD: we're all Turkish we're all Turkish
69. E: unfortunately (.) teacher I- such a thing- I mean I still see that the Turkish society is not developed I mean
70. Germans-
71. M: not modern
72. K: >you are way too modern then< [sarcastic]
73. E: for example it says in the book (.) ok it says to you in the book that Germans sleep with whoever comes
74. their way (.) their dads know about it and their moms know about it (.) but it also says in the book >I don't
75. mean to tell you to go sleep with whoever comes your way< you should just know that it is a normal thing
76. (.) you must (.) that's what he means (.) I mean the Turkish society is not this modern as we know and we
77. see
78. M: °°backward backward°°

Classroom Discussion:

Excerpt 7:

79. Y: teacher I think this **thema** has nothing to do with modernity that's for one (.) and for two (.) Islam (.) I
80. mean there are things you talk to your after about and things that you don't for example
81. K: exactly
82. E: you are talking with a mindset that is left very very behind
83. Y: [...] but I think you cannot talk about sexuality with your father (.) it's sinful anyway of a man- how can
84. you talk about it with a man
85. MD: Kiraz?
86. K: I think it really hasn't anything to do with modernity (.) okay you construct a father-daughter relationship
87. become good friends tell your everything your dates but the topic of sexuality has nothing to do with
88. modernity I believe
89. Y: I believe so too

Excerpt 8:

90. E: teache:r it's such a pity that Turkish people are like this (.) I think such a pity
91. MD: but there are many people who'd like to change it (.) like you (.) we're working on it together
92. K: our opinion is prevalent in the country in general (.) people like you are in minority
93. E: thank God=rather than being like you

Classroom Discussion:

Excerpt 9:

94. B: teacher this is something related to **attitude** (.) has nothing to do with Turkishness—go to Turkey and you
95. wouldn't see people like this—there is nobody like this

Excerpt 10:

96. MD: okay it was Batu's turn (.) Batu was going to say something
97. B: it has not nothing to do teacher (.) it has nothing to do with Turkishness (.) Turkey was founded as a
98. modern state >therefore< this is a beautiful example the father daughter relationship
99. MD: beautiful and what I mean to say is that it's not a very common relationship
100. B: I agree teacher and I know many people like that in my environment
101. MD: how? like thinking in this way?
102. B: their circles are like that (.) I don't find circles like that for myself anyway (.) who think that way

Conclusion:

As a social practice literacy is heavily influenced by the local context.

Conclusion:

Different domains entail different literacies, but the transitions are inevitable.

Conclusion:

Home/informal literacies have a large role to play in students' reception of school literacies.

Conclusion:

Heritage language literacies are also diverse and stratified—different historicities (cf. scalar approaches)

Conclusion:

Acquiring new literacies in an immigrant context has both formal and informal dimensions.

Conclusion:

Just like linguistic repertoires, students also deploy their literacy repertoires in making sense of the school curricula

Conclusion:

Seeing literacy as social practice entails seeing literacy as a capability. Is this a valuable capability? Does it contribute to social justice?

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