Taking the so-called ‘translanguaging turn’ in bilingualism/multilingualism studies as its point of departure (Garcia and Li, 2014), this study aims to investigate processes of (re)negotiation of language identities and ideologies (Pavlenko & Blackledge, 2004, Bucholtz & Hall, 2005) within Filipino families in Turin (Italy) (Mazzaferro, 2017, forthcoming). The focus of attention is on transnational families, conceived here as translanguaging spaces, which favour communicative tactics of mediation, reciprocity and mutuality, cutting across assumed linguistic identities and ideologies (Canagarajah, 2008, Lanza & Li, 2016, Smith-Christmas, 2016).

The aim is to investigate how and why individuals with diverse migratory trajectories, linguistic repertoires, language proficiencies, attitudes and ideologies engage in communicative practices by deploying a wide range of linguistic and semiotic resources to construct meaning, that is, to make themselves understood in everyday life encounters.

My study is based on a small scale sampling of five Filipino families, who at the time of my fieldwork (2013-2015) resided in Turin (Italy). Data involve a triangulation of participant observations, video-recorded everyday life interactional activities, audio-recorded narratives, semi-guided interviews and casual conversations. The loci of research were informants’ homes and the local Filipino Associations. Each visit lasted from two to four hours, and was aimed at eliciting information concerning informants’ biographies, language practices, attitudes and ideologies, whereas data analysis included field notes and transcripts of interviews and conversations.

This study contributes to current theorizing of how individuals face linguistic and cultural diversity in everyday life encounters through translanguaging. Everyday life represents the site, where language practices, identities and ideologies are tactically created, recognized and renegotiated, that is, they are incessantly subject to human agency, or individuals’ ability to transform social realities in which they act (Canagarajah, S., 2013).

What seems to emerge from my study is that the (re)negotiation of identities and ideologies within Filipino families is the result of mutual, dialogical activity, that is, elder family members positively respond to youth’s identity (re)positioning, by allowing their multiple voices in daily interactional activities. On the other hand, Filipino youths reply by engaging in translanguaging practices which mediate between ‘different ways of being in the world’.

Word: 348

References


