A Pedagogical Perspective of Translanguaging in the ASEAN Context: A Lesson from Blogging

Marilyn Fernandez Deocampo
Assumption University, Thailand
mDeocampo@au.edu

Abstract

The focus of this study is to highlight how multilingual society such as in the Philippines and Singapore use *translanguaging* (Garcia, 2009), an umbrella term which is more than *hybrid languages* (Gutierrez et al., 1999) and *code-switching and code-mixing* (Bautista 2004; Mahootian, 2006) in journalistic blogs provided by *yahoo.sg* and *yahoo.ph*. Translanguaging is a linguistic resource used by various respondents to express their thoughts and feelings. The data in this study suggests that the majority of the participants exhibit a high degree of social intolerance mainly because their blogs are uncensored. The interaction among the participants through translanguaging was maintained using linguistic resources such as their varying language abilities and other semiotic devices found in journalistic blogging. This present paper focuses on one area that was of topical interest in Singapore and The Philippines: *education*. The implications of this study may well be that diverse ethnic backgrounds, allied to diversity in societies illustrate that people's linguistic repertoires, "reflect the polycentricity of their environments" and is important to education specifically in language learning (Blommaert & Backus, 2013, p.20).

Keywords: Translanguaging, hybrid language, heteroglossic languages, blogging, language learning

Introduction

For the first 20 years of the evolution of the internet, to the launch of the first major web browser in 1993, cyberspace and the 'real' world were effectively parallel universes. Those working in cyberspace believed that the internet was about to flatten organizations, globalized society, decentralized control and helped to harmonize people (Taylor, 2014). The network would be about the rise of a new digital generation and it would see that generation gather into a collective network of powerful peers such as the social media where people use texts to perform social action (Jones, Chik & Hafner, 2015). Blogging is one of these where a person can write openly about their views, thoughts and feeling. According to William & Jakobs (2004) "Blogs have evolved along similar lines to other forms of human communication in that they are the product of convenience rather than design…this engage people in collaborative activity knowledge sharing, reflection and debate" (p. 232). Like many social networking site such as Facebook and Twitter, yahoo.sg and yahoo.ph have something in common: 'a willingness to communicate' or being in 'touch'. It is about exchanging information and creating ties or segregates with others.

This channel of communication can change people's views about human connections and the way they communicate. More than that, 'Blogs are supposed to be written from the heart- to be produced passionately rather than dispassionately, to be off the cuff rather than planned…offer a corrective to the bland and not always frank word of communication'. (Scoble and Israel, 2006 as quoted in Harper, 2010, p. 24)

Some features found in the comment section of the yahoo.ph and yahoo.sg show reader/writer reactions about a particular news item together with the engagement that takes place often in extended interaction in an on-going debate. These comments that are normally posted anonymously, express appreciation or anger about something to convey moral judgment. In addition, the majority of the bloggers enjoy being anonymous as this gives them an opportunity to express their emotions freely as a form of self expression. The fluidity of communication using different linguistic resources makes the interaction spontaneous and connected to a larger audience through 'translanguaging'.

Literature Review

The Yahoo News sites 'open source platforms' offer the readers the opportunity to share their views and reactions concerning the news or journalistic blogs. Readers from different walks of life, age, gender and geographical locations can get involved in a discourse and a choice to participate in discussions regardless of their language competence. Blogs create 'space' and 'time' between the 'addresser' and the 'addressee' and 'lift' social relations out of face to face contexts and 'stretch' them across potentially vast distances, dislocating space from place. Blogs illustrate bloggers story sharing mode and overlapping practices which are communicated in various voices through the use of different semiotic devices (Jones, Chik & Hafner, 2015).

In Singapore and The Philippines, anonymity is possible in online discourse but in Singapore this is the first time it has been possible for citizens to make their voices heard and express views which may be contrary to government policy.

As Singapore Minister of Information and Arts (MICA) replied when asked about the popularity of online communication:

> The underlying impetus is to engage as many people as possible… You cannot stop a site because you disagree with it. It's a reality we have to accept. These days you have a buffet of blogs and alternative news sites from which to read. It is not wrong to disagree with government policies but the challenge is how you do it constructively. (MICA, Dr Yaacob Ibrahim, Singapore Press Club, May 7, 2012)

It is true that the internet has created tremendous changes not only the way people view the world around them but also in attitude and how people use language. It enables them to use alternative ways to express their knowledge using various semiotic devices for meaning making. Through the internet, people become more digitalized and exposed to sources of information as never before. It helps society to communicate to a much wider audience and to exploit information that enables them to communicate in various ways. The internet also gives the masses the possibility to discuss a whole range of issues that otherwise would have passed them by because of a lack of awareness of what was happening in the world at large. In principle, as information comes within the reach of more and more people there is the possibility of becoming more open with regards to ideas where "bringing ourselves together in a way that defies space, time and

physicality" (Harper, 2011, p. 22). News is no longer a 'product' with a one-size-fits-all mentality, but a 'process' where there is collaboration with the readers or viewers. While the language is not solely dependent on the 'language' a person is proficient in but has a wider linguistic and socio-cultural resource for making meaning.

Translanguaging

Translanguaging is a relative new term that is still being developed in terms of the possible areas of application. As Garcia and Wei (2014) point out the term is the equivalent of the Welsh word trawsieithu (Williams, 1994) to describe a teaching method in Welsh schools using English and Welsh and translated as translanguaging. Garcia and Wei (2014) also argue for less rigid criteria of proficiency in terms of languages, for example English and Tagalog in this study, and focused on the users' flexibility in the use of their entire linguistic repertoire. They argue in favour of moving away from seeing two languages as separate entities, recognizing that we have one linguistic repertoire at our disposal. This is what Foley (2016) has called the 'Iceberg Analogy'

Adapted from Foley (2016)

So translanguaging is an activity whereby individuals use various meaning making signs in order to adapt and actively participate in different societal and linguistic situations. Translanguaging enables people to develop new understandings in their interaction with people and create a free and equal environment in which everyone is given a voice. For Garcia (2009), translanguaging is very much a part of identity formation. She describes it as a "powerful mechanism to construct understanding, to include others, and to mediate understanding across language group" (p. 307-308).

Canagarajah (2011) and Creese and Blackledge (2010) describe the concept of translanguaging as a "fluid linguistic tool" that is shaped according to socio-cultural and historical environment where the communication is being practiced (Garza & Langman, 2014, p. 37).

Myers-Scotton (2006) describes language as a potential influence for identity formation or transformation constituting one of the most important symbols among members of a specific cultural group. In multicultural and multilingual societies such as the Philippines and Singapore, it is common to engage in translanguage discourse because of their historical, cultural and linguistic backgrounds. Translanguaging strategies are employed in the process of 'constructing or co-constructing meaning'. Indeed one of the short comings of Kachru's original model of the differences between the 'inner circle' and their 'outer' and 'expanding' circle varieties of English is that the reality is far more complex than merely placing a country in the outer circle as if that explained the many varieties of English in use in a country. For example it is not about how Philippine English differs from American English but how English resources are spread out and used and made available to people of different classes and ethnicities across the islands (Pennycook, 2014).

Translanguaging is often confused with *code-switching* (Bautista, 2004; Mahootian, 2006; Muysken, 2000). The latter is described as a strategy adopted by bilingual speakers which entails the use of two languages intrasententially and intersententially (Cook, 2001). While translanguaging includes code-switching, it goes beyond that. Translanguaging is about drawing from a complex linguistic system that does not clearly fit into one language (Beres, 2015). It is about using 'languaging' as a flexible tool allowing people to choose those aspects, which work for them at the time and enables them to participate in a situation which they otherwise would be excluded from.

The objective of this study is to investigate how respondents/participants employ translanguaging through the use of various linguistic devices available to them in *yahoo.ph* and *yahoo.sg* journalistic blogs. This answers the question: What are the different linguistic devices used in the comments that illustrate translanguaging in *yahoo.ph* and *yahoo.sg* journalistic blogs?

Methodology

yahoo.sg and *yahoo.ph* have a news section located on their home page. Yahoo! has a 'free open source' form of journalistic blogging provided by Yahoo!News!. Readers can give opinions about what matters to them most. This can be triggered by the news headlines published in the yahoo section. The topic selected for this study was Education as that has become a major issue in both countries allied to the fact that ordinary Singaporeans and Filipinos feel that the influx of foreign students is disadvantaging home students and perhaps more importantly taking away the possibility of getting well-paid jobs in the future.

Purposive sampling was used to collect the data in which the articles trigger the responses were selected for the impact they had on the bloggers.

Articles Title	Articles Date	Number of Comments	Number of Respondents
Singaporean students feel the heat from foreign counterparts	October 24, 2011	362 comments	164 respondents
Philippine has 26k foreign	August 22, 2011	366 comments	243 respondents

students			

The focus of this present paper is to investigate how multilingual society like the Philippines and Singapore use various linguistic devices as a form of *translanguaging* in bloggers' writing. Although, space would not permit a discussion on all the ramifications of the blogging with regard to the local as well as international scene concerning Singapore and the Philippines, samples are given to illustrate the language being used and where references might be obscure, these are glossed.

Findings and Discussion

Different Linguistic devices found in yahoo.sg journalistic blogs

Diverse linguistic devices are utilized in journalistic blogs. These are the utilization of different codes from *Standard Singapore English* (SSE), *Colloquial Singapore English* (CSE) or 'Singlish'. This study however is focusing on CSE as it is more extensively used in the domain of blogging, Additionally, the use of 'discourse particles or 'tags', 'code-switching', 'interjections' the excessive use of 'punctuation marks' such as exclamatory mark (!), question mark (?), quotation mark ("…"), graphic euphemism, and the use of 'initialization, are employed to add extra meaning on the opinions conveyed. Furthermore some bloggers use their creativity in writing by making their comments more poetic while others use 'metaphors' as an implicit way expressing their positive or negative point of view.

Colloquial Singapore English (Singlish)

1. *The use of 'tags' or discourse particles*
   - 'i got the cheapest 2MBPS at abt 30/mth leh… what talking u lah...''
   - '…Why study so hard lor?
   - '…our education system not working lah!'
   - '…alamak! like that how huh?'

2. *The use of question marks in a statement*
   - 'Gave up so fast?'
   - '…So just watched some telly and sleep and the next day begins a new?'
   - '…So all the Singaporeans will never immigrate to any other country?
   - '…And that kind of thinking is smart?

3. *The use of repetition or reiteration of word as an intensifier*
   - ' …you wait long long lah'
   - ' SO SO noisy... talking so loud'
   - '…long long ago gave up'
   - '… THINK THINK THINK AND THINK.... HAVE YOUR OWN SOUL SEARCH!'
   - ' …please open your ears BIG-BIG'

'Tag words', for example or *particles* depend on variation in the sound to make meaning. Tags signify the 'Singaporeaness' of a speaker.

In colloquial Singapore English, repetition or reiteration of words are also used as an *intensifier*, thus instead of using adverbials like *very* these are replaced by the repetition of 'adjectives' and other times adverbials, such as *so* and *very*.

- '…at least understand out language! If not *balek kampong* (go back to your village)'
- ' …not a good sign Singapore become a *优雅社会* (elegant society) with all these people'
- *'…Buay song lio* (no more fun) *si buay song* (so much fun)! Nothing to hide!'
- ' …the chinese saying (sic) *"Boh Hee, Hay are ho*!(everything goes)'
- '… *kow pay kow boo* (make too much noise) for what?'
- '…Chinese not obedient but generally *Kiasi,* (afraid of death) *Kiasu,* (afraid of losing) *Kia tio kan* (afraid to be scolded)
- **'…肥水应该不流外人田啊 - 怪怪的'** (Fertilizer should not flow to outsiders fields ah – strange)

Culture is transmitted through this system of semiotic symbols and this is demonstrated in the plurality of cultures embedded in Singaporeans' languages. In this multilingual and multi-dialectical cosmopolitan country, the integration of words from different languages is commonly used and seen as an integral part of the community. The use of translanguaging from one code to another depends on the 'conversational functions' and the 'social motivations' of the participants. The examples show the majority of 'switching' involves 'insertion' as in a 'single word' and 'short phrases' whereas clauses or long sentences are hardly used. These heteroglossic phrases serve as a linguistic resource which illustrates which voice is engaged in identity performance (Creese & Blackledge, 2010). The phrase such as, '*kiasi'*, '*kiasu'* and '*kia tio kan*, is an indirect way of calling Singaporeans cowards or 'being afraid of something'. Metaphorical switching is also used to evaluate situation as the example 肥水应该不流外人田啊 **- 怪怪的'** (Fertilizer should not flow to outsiders fields ah – strange). This heteroglossic functions explicitly bridges the linguistic and the socio-historical context of the discussion and helps to enrich the participants' interaction using translanguaging strategy (Bailey, 2007).

Different Linguistic devices found in yahoo.ph journalistic blogs

The use of translanguaging to convey messages and the use of specific names as well as historic figures indicate how history is being embedded in the language of Filipino society, as well as the dominance of Christianity. These heteroglossic devices are used as translanguaging and functions in relation to their social, political and historical situation that intertextualized the meaning from the past (Bailey, 2007).

- "See Luistro, Kahit wala 'yang K-12 mas gusto pa rin ng ibang bansa ang education sa Pilipinas!?!.... Tapos, sasabihin mong napag-iiwanan ang Pilipinas dahil walang K-12????? The most stupid thing that will happen to the Philippine Education when K-12 applied at this current situation that the Philippines is on survival period..." *[…even there is no K12, other countries still*

prefer the education in the Philippines!?!...now you claim that the Philippines education is left behind because there is no K12????]

- "Though it is a good news, it poses a lot of challenges for the Phil. Education System. One of which is the accessibility of quality education. The tuition and other fees should be regulated by CHED. Also, SUCs should be prioritized through giving greater subsidy. Kung hindi natin ito gagawin, baka sa susunod ang mga elite at foreign students nalang ang nakikinabang sa ating kagalingan sa larangan ng akademiko. Bigyang pansin ang mga mahihirap ngunit matatalino nating kabataan at nakatatanda na nais pahusayin ang kanilang sarili." *[Translation:... If we will not do this, maybe next time only elites and foreigners can take advantage the expertise of our academics. Pay attention to those underprivileged but smart students and those adults who are willing to improve themselves.]*

  - "If there are times we are commended, check the equivalent increment... dyutay lang kumpara sa mga ibang lahi! Ang mga magagandang write-ups tungkol sa mga nangyayari sa Pinoy OFWs o kahit sa mga internationally acclaimed individuals like Charice, Lea Salonga." *[...it's just a few comparable to other culture! The good write ups about Filipino OFW's or even ...]*

Translanguaging is used more extensively in the Philippines and therefore more naturally in the blogs. Code switching is employed sometimes in long sentences through the alternation of one code to another and converging two languages through affixations (Bautista, 2004; Muysken, 2000). The use of borrowed or loan words in English and Filipino is also commonly utilized through the insertion of constituents like single words and short phrases in a sentence especially if the term or phrases has no equivalent translation in the vernacular that a writer wanted to use (Cook, 2001; Muysken, 2000). English and Filipino are the two official languages use in Philippine education; therefore, the bilingual education system influences the blogging. The complexity of several languages in the Philippines perhaps contributes as to why English and Filipino are the preferred languages regardless of the participants' vernacular and geographical location. As shown in various examples, Tagalog-English is not the only switching used but other languages such as Hiligaynon and Cebuano. Conversely, the majority of the participants used Tagalog and/or English, such usage of these languages is viewed as 'superior' languages in the Philippines, and can be interpreted as a display of power (Bautista, 2004).

Consequently, the use of translanguage tends to be used to perform different functions. Some are to clarify the meaning of the situation, specify the message to specific addressee/audience or to signal inclusion/exclusion from a specific group in cyber community (Mahootian, 2006). Furthermore, the majority of the translanguaging seems to be influenced by the participants' social and educational background and can be stimulated by other participants who have blogged in either *English* or *Tagalog*.

Besides from translanguaging in various codes, both the Philippines and Singapore respondents used other semiotic devices to transpire meaning in their blogs.

Below are the examples of other semiotic devices that are utilized in blogging.

Interjections are used as 'vocalization'

Interjections are used to illustrate the different emotions of the participants. Some express strong emotions such as swearing, feeling of disgust, pleading, annoyance, mockery and criticism. Others are just used as tag words or asking for approval or simply

to express harmless remarks. These interjections are used as vocalizations and would normally, one suspects, come from the participants' emotion at the time of the interactions. Swearing and cursing can in itself be harmless because of the apparent non-existence of individuals but it can instigate provocation from the readers.

- Hayyyyy! [sigh (frustration)]
- TODASSSSSSSSS! [Dead (feeling caught)]
- okaaaayyyyyyyy.... [query]
- Boooo! [mockery]
- kaloka!!! [feel crazy] (frustration)
- abnoy ka! [You're abnormal] (mockery)

Onomatopoeia

Onomatopoeia or onomatopoeic words are made to imitate the sounds, noises or voices made by a person or animals but the meaning is not always clear. Probably these are different ways of people to express 'feelings of relief' or sadness on a sudden realization of something, such as the words, *hay* and *huhuhu* show.

The excessive use or elongation of the question and exclamatory marks might illustrate certain feelings that the writers may have but can also play the role of simply being noticed or emphases. This strategy is also used to articulate certain feelings; this can be frustration, doubt, annoyance etc. This usage can be a way to grab attention from other readers, like the word, *Yyyyyyyyyyyyyy!!!!*

• Hahahahahahahahahahahaha hahah (laughter) • Hehehehehhehehe (giggle) • Hhhmmmm (thinking) • hu hu hu hu (crying) • ahhh	• bwahaha (laughter) • whaaa, whaaa, whaaa... • Sheesh • hmmmppp • toink! • tsk tsk

Netspeaks and emoticons

Cyber discourse illustrates that there are many ways of expressing feelings in the cyber domain. It is the freedom to express a person's thought and feeling in varieties of way which make cyber discourse attention-grabber.

There are emoticons, smileys and netspeaks, describing emotions as alternative resources to express feeling.

X(	laughing
:)	smile
:-))	Wider smile
:(	sad
")	wink

:))))))))	Big grin
:))	grin
:-(	sad

Capitalization

The use of 'capitalization' has similar function, to attract attention or for emphasis and to show the 'value' of the word being capitalized. One of the characteristics of online communication is the use of excessive punctuation marks and capitalization as 'emphasize' and 'intensifier' of the message. However, capitalization usage varies. Depending on the topic, this is a technique to emphasize a writer's point of view.

   a. "…hope that one day people would wake up and choose NOT TO BE VICTIMS ANYMORE…" (http://www.yahoo.ph)

   b. They are grateful that so many South Koreans are studying here to be a basis of the quality of education … They STUDY HERE BECAUSE THEY CAN AFFORD. THE INCREASING POPULATION OF FOREIGN STUDENTS MEANS EDUCATION HERE IS MUCH CHEAPER THAN IN THEIR OWN NATION. (http://www.yahoo.ph)

   c. "…Obviously, the COMMON PEOPLE know WHY and it's because the education here is CHEAP CHEAP CHEAP ..." (http://www.yahoo.ph)

   d. That's right. Singapore *BELONGS TO ALL SINGAPOREANS*. (http://www.yahoo.sg)

   e. Foreigners are **LAUGHING** at us for giving them so many freebies. (http://www.yahoo.sg)

   f. Why, we Singaporeans can't get FREE TUITION. We get DOWNGRADE & PAY for foreigners UPGRADE!! Who will defend Singapore in times of trouble?? Singaporeans or PRs??? Ouch…must stress**...** PURE SINGAPOREANS or PRs or Singaporean citizens??? (http://www.yahoo.sg)

Graphic euphemism, initialization and excessive use of punctuation marks

The use of letter and computer character can be used as euphemisms for example, *'bl#@dy PLP'*, to tone down the meaning of a particular word. In spite of this, understanding other features is not easy unless it is written as part of the clause structure such as the characters $$$ or @#$%, as this might not be comprehensible in isolation, unless it is written as part of the clause. As illustrated by the examples below, @#$% and bl#@dy were used to express unhappiness. Graphic euphemisms were used instead of explicit words which denote foul or swear words.

- '… trying to cover their <u>@#$%</u>...' (foul word)

- '…why still want $$$ and $$$$...'

- '…<u>bl#@dy PLP</u>!...'(swear word)

- '… Simple reasons - <u>$$$$</u> (money), sophistication, cosmopolitan…'

- '… those foreigners loudly talking <u>@#$%!</u> (foul word)

(http://www.yahoo.sg)

- '… Singapore majority of us live in *<u>HIGHLY DANGEROUS BUILDING</u>* (HDB), most of us have also get used to your PAY AND PAY (PAP), not only do we have to pay but PAY UNTIL BANKRUPT (PUB). Most of us don't own a car and have to take *<u>MAD RUSH TRANSPORT</u>* (MRT) or get squashed in bus <u>SIDE BY SIDE</u> (SBS) by other commuters.'

- '…The authority only (NATO), <u>No Action Talk Only</u>.'

- '…(NUS) <u>No Undergraduate Singaporeans</u>! LOL'

(http://www.yahoo.sg)

- JOBS NOT DOLE-OUTS!!

- lolllllllllllllllllllzzzzzzz....

- NAKAKAHIYAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA [shameful]

- Magnanakawwwwwwwwwwwwwwwwwwwwwwwwwwwwwwwwwww!!!! [thief]

- '… 100+ applications not a single reply, why?????????????????'

(http://www.yahoo.ph)

Hyperbolae, figurative languages and metaphors

The *metaphors, hyperbolic* and *figurative languages* found in journalistic blogs can be an indication that some writers maybe linguistically sophisticated. As it illustrates they are aware of different stylistics forms to use in expressing their feeling. Such creativity shows writers' cultural and linguistic backgrounds embedded in a language and the fluidity of language.

These examples are taken from *yahoo.sg*:

a. '… *Stuck in the rat cycle* that you worked 12 hours a day'
b. '… *throw out some crumbs* to the unemployed Singaporean'
c. '… You're absolutely correct, *you hit the nail right on the head*'
d. '… Hey you *fake angel without the halo*'
e. '…The *double-blade sword in the hands of the mighty warlords slices both ways*.'
f. '...the flats for *the commoners seem to have cancer*'

The majority of the participants in the forum of the *Yahoo* sites displayed competence in communicating in diverse languages in order to achieve common goals. Other devices are used to express sardonic wit and some are racially discriminating for other cultures.

As the examples illustrated, the writers' cultural background plays an important role in influencing writers' language. However, translanguaging through the use of hyperbolae tends to be rare in Filipino blogs. The point being made is that a person's background often times shapes his/her thinking which is intertwined in language and are likely to have been shaped the contexts that bridge the linguistic and the socio-historical interaction reflected in the identity of a person (Bailey, 2007). Such background knowledge is often used as one of the devices to translanguage which is valuable in meaning making. Such as, the use of *interjections* let readers know in an almost physical way, what the feelings of the bloggers actually are at a given moment. These can be also just simply stylistic where words are changed to a more discreet form accompanied by excessive punctuation marks. Sometimes the use of combinations of letters and computer characters or *graphic euphemisms* are utilized to avoid derogatory words or to soften the force of such words. The same stylistic process can be applied to the use of *CAPITALIZATION*, *excessive punctuation marks* and the *elongation of words*.

Pedagogical Perspective

Translanguaging challenges the idea still popular in many parts of the world according to which non-native students have somehow deficient skills due to their lack of proficiency in their L2. It was this view that was behind the idea of immersion where students were required to use only the L2. Consequently, translanguaging and other aspects of mixing languages, which go against the principle of language separation were discouraged. This can create a feeling of exclusion or even failure because of students lack the skills that enable them to fully express themselves in the target language (Cenoz & Gorter, 2011). It can, however, be overcome by the use of flexible languaging, where students can use aspects of their entire linguistic repertoire in order to address their communicative needs. Students in using their language repertoire can be given the opportunity to make themselves understood, allowing creativity and enhancing critical awareness (Wei, 2011). This involves a classroom where students use their languages according to the situation and current needs. 'Current needs' means in an English class that the class has to be focused on English and not the L1 of the student and more attention paid to function rather than form. What this can result in is that the message of the teacher is more easily conveyed and more easily understood by the students.

Translanguaging enables permeability between languages (Cresse & Blackledge, 2010). Students need to be able to draw from their entire linguistic system the aspects which enable them to make connections with one another, explain their thoughts and feelings and learn new skills. It is only through such flexible use of languaging that links between language, culture, community and context can be established. This permeability enables students to fully participate during lessons as they do not feel constrained by the disproportionate gap between the two languages (Park, 2013). This would involve creating an atmosphere where translanguaging is accepted as the norm of what Wei

(2011) termed 'translanguaging space' and inviting students to participate in metalinguistic discussions by, for instance, contrasting and comparing other languages.

Conclusion

The interaction illustrated by the online community in Singapore and the Philippines *Yahoo* blogging has shown translanguaging in action. "Language and communication have come to be seen as part of a wider mobilization of semiotic resources. Languages start to be seen not so much in terms of systems as in terms of practices, as something we do, not as an object in the curriculum but as an activity" (Pennycook, 2014, p. 113-14). People utilized their linguistic repertoire to convey their thoughts and feelings in diverse ways. Communication is done through translanguaging integrating the spoken and written form, in as much as, the form is not so important compared as the meaning. What is seen in this study is that the bloggers have drawn on their linguistic repertoires as they partake in the developing discourse, in which "meanings, social relationships, and identities associated to texts change as they travel from context to context, moving across virtual to physical spaces being synced across multiple devices and being appropriated into situations" (Jone et al., 2015, p. 9). Culturally, the use of metaphors and hyperbolic languages and references to historical figures is being part a dynamic culture transformation.

What is also shown in this data is that the heteroglossic and intertextual nature of discourse patterns are built up gradually from various voices, some direct and others indirect. These discourses are developed and shaped the way different phenomena are perceived both in terms of the psychological and social make up of the participants. These desires to connect with people can be a manifestation of power that establishes different alliances and forming solidarity as one cyber culture.

The social aspect of language where English is viewed as a world language therefore should be seen as a more fluid concept based on the idea that, peoples' linguistic repertoires 'reflect the polycentricity of the learning environment in which the speaker dwells.' (Blommaerts & Backus, 2013, p. 20). The teaching of translanguaging should become an essential tool in helping to address either directly or indirectly the issues of multicultural students in the classroom. By incorporating translanguaging in multilingual and multicultural English language classrooms, teachers, in particular, can help students use different semiotic devices available to them to convey meaning and promote learning. These semiotic devises can enhance students' language learning in both L1 and L2, as well as values each student's languages and social practices and beliefs to promote a community of learners within hybrid cultures. 'So an emerging goal of education may be less towards proficient native-speaker-like speakers …and to think instead in polycentric terms of resourceful speakers who can draw on multiple linguistic and semiotic resources' (Pennycook, 2014, p. 15).

Finally, it seems to be of little doubt that translanguaging has the potential to be beneficial in education as a whole. However more work needs to be done if we wish to fully understand the mechanisms of translanguaging and establish its pedagogical potential. What is needed at this stage is an investigation of the individual components of translanguaging in order to understand what makes this practice a successful learning and teaching strategy (Beres, 2015).

About the Author

Marilyn Fernandez Deocampo, PhD. is a full time lecturer at Assumption University, Graduate School of English. She teaches MA. ELT and Professional English in Media Studies (PEMS) students. Her interest is in Linguistics, English Language Teaching, Language and Society, Language in Media and Critical Discourse Analysis.

References

Aning, J. (2011, August 22). Philippines has 26k foreign students. In *Philippine Daily Inquirer | Asia News Network*. Online Retrieved 24 November 2014, from https://ph.news.yahoo.com/philippines-26k-foreign-students-052002848.html

Bailey, B. (2007). Heteroglossic and boundaries. In M. Heller (Ed.), *Bilingualism: A social approach* (pp. 257-276). Basingstoke: Palgrave.

Bautista, M.L.S. (2004). Tagalog-English code-switching as a mode of discourse. *Asia Pacific Educational Review*, *5*(2), 226-233.

Beres, A. M. (2015). An overview of translanguaging: 20 years of 'giving voice to those who do not speak'. *Translation and Translanguaging in Multilingual Contest*, *1*(1), 103-118.

Blommaert, J., & Backus, A. (2013). Super diverse repertoires and the individual. In I. de Saint-Georges & J. Weber (Eds.), *Multilingualism and Multimodality: Current challenges for educational studies* (pp. 11-32). Rotterdam: Sense Publishers.

Canagarajah, S. (2011). Translanguaging in the classroom: Emerging issues for research and pedagogy. *Applied Linguistics Review*, *2*(1), 1-28.

Cenoz, J., & Gorter, D. (2015). *Multilingual Education: Between language learning and translanguaging.* Cambridge University Press.

Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching?. *The Modern Language Journal*, *94*(1), 103-115.

Cook, V. (2001). Using the first language in the classroom. *Canadian Modern Language, 57*, 402-423.

Foley, J. (2016, February). Translanguaging and Culture. Paper presented at the 6th International Conference on Arts and Cultures in Creative Economy, Nakhon Sawan, Thailand

Garcia, O. (2009). *Bilingual education in the 21st century: A global perspective*. Malden, MA: Wiley-Blackwell Pub.

Garcia, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education*. New York: Pelgrave Macmillan.

Garza, A., & Langman, J. (2014). Translanguaging in a Latin @ bilingual community: Negotiations and mediations in a dual-language classroom. *Association of Mexican-American Educators (AMAE), 8*(1), 37-49.

Gutiérrez, K.D., Baquedano-López, P., & Tejeda, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind Culture and Activity*, *6*(4), 286-303.

Harper, R.H.R. (2010). *Texture: Human Expression in the Age of communication Overload*. Cambridge: Massachusetts Institute of Technology Press.

Jones, R. H., Chik, A., & Hafner, C. A. (2015). *Discourse and Digital Practices: Doing discourse analysis in the digital age.* New York: Routledge.

Lur, X. (2011, October 24). S'porean students feel the heat from foreign counterparts. *What's buzzing*?. Message posted to https://sg.news.yahoo.com/blogs/what-is-buzzing/porean-students-feel-heat-foreign-counterparts-114119914.html

Mahootian, S. (2006). Code Switching and Mixing. In K. Brown (Ed.), *Encyclopedia of Language and Linguistics Second Edition volume 2* (pp. 511-527). Oxford: Elsevier.

Muysken, P. (2000). *Typology of Code-mixing*. Cambridge: Cambridge University Press.

Myers-Scotton, C. (2006). *Multiple voices: An introduction to bilingualism*. Malden, MA: Wiley- Blackwell Pub.

Oon, J. (22 April 2012). Govt online outreach efforts not 'populist' in nature: MICA Minister. *Yahoo! Newsroom*. Online Retrieved. 18 January 2015. https://sg.news.yahoo.com/govt-online-outreach-efforts-not-in-nature-mica-minister.html

Park, M.S. (2013). Codeswitching and translanguaging: Potential functions in multilingual classrooms. *Teacher College, Columbia University Working Papers in TESOL & Applied Linguistics*, *13*(2), 50-52.

Pennycook, A. (2014). Principled polycentrism and resourceful speakers. *The Journal of Asia TEFL, 11*(4), 1-19.

Taylor, A. (2014). *The People's Platform: Taking Back Power and Culture in the Digital Age*. UK: Fourth Estate.

Wei, L. (2011) Multilinguality, multimodality, and multicompetence: code - and mode-switching by minority ethnic children in complementary schools. *The Modern Language Journal*. *95*(3), 370-384.

Williams, C. (1994). Arfarniad o Ddulliau Dysgu ac Addysgu yng Nghyd-destun Addysg Uwchradd Ddwyieithog (Doctoral dissertation, Bangor University, 1994).

Williams, J., & Jakobs, J. (2004). Exploring the use of Blogs as learning spaces in the higher education sector. *Australian Journal of Education Technology*, *20*(2), 232-247. Retrieved April 15, 2015, from http://www.jeremywilliams.net/AJETpaper.pdf