ROMtels

Roma Translanguaging Enquiry Learning Space

ROMtels Handbook 3

Schools and Bi/Plurilingual Communities Working Together: a Languages for Dignity Approach

GUIDANCE FOR SCHOOLS

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Introduction

This guidance document is for educators working collaboratively with parents and communities who are plurilingual, and in particular Roma communities from Eastern Europe. Some plurilingual communities are sometimes disparagingly constructed as 'vulnerable' or 'hard to reach'. In contrast to these constructions, this document provides guidance on ways of developing teaching and learning environments characterised by mutual trust, respect and understanding; an approach we have come to call 'Languages for Dignity'.

The guidance is based on research evidence emanating from the ROMtels (Roma translanguaging Enquiry Learning Space) research project. Evidence is used here to describe the principles of a languages for dignity approach.

The document is divided into 6 sections:

1. Introducing the ROMtels project
2. Who lives and learns in the UK, France, Finland and Romania?
3. Languages for Dignity: conceptual underpinnings
4. Languages for Dignity: ROMtels process
5. Languages for Dignity: ROMtels ndings
6. Principles for Practice

How to read this document

The document contains a number of icons to help you locate evidence quickly.

- Questions teachers ask about translanguaging pedagogy and all that it involves
- Video material from the ROMtels project
- Further sources of information
- Reference to the ROMtels website
- Sources of research evidence

There are 2 versions of this guidance: hard copy and electronic copy via the research project website (https://research.ncl.ac.uk/romtels/resources/guidancehandbooks/).

The hard copy provides links to the website to view accompanying example video materials. These are embedded into the online version of the guidance document, so if you are reading this on your computer, you only need to click on a link.

The video material for this document consists of 3 types of material:

- Videos of children, parents and teachers working together in classrooms in a French school.
- Video of one parent from a school in UK talking about her previous life and school in England
- Videos of parent giving a presentation to teachers and academic staff at Newcastle University, UK.

LEFT
Roma families enjoying the enquiry space in Newcastle, UK

1 | Introducing the Research Project: ROMtels (Roma translanguaging enquiry learning space)

This project took place across 4 European countries: the UK, France, Finland and Romania. It lasted for two and a half years. The overall aim of the project was to improve the education of Eastern European Traveller children and Roma children in particular, in primary school (age 5-11) classrooms across Europe, and one secondary school in France (with pupils up to the age of 15), to effect improved pupil engagement and motivation with the ultimate goal of improved attainment. The project was in response to data concerning persistent gaps in school attendance and the achievement of Gypsy, Roma and Traveller pupils in comparison to national averages across Europe (http://fra.europa.eu/sites/default/ les/fra_uploads/2099-FRA-2012-Roma-at-a-glance_EN.pdf,) and in the partner countries speci cally. The project is also a response to the decline (or non-existence) of home language use in classrooms (age 5-11) as a pedagogic tool to raise the academic achievement of pupils whose home language(s) differs from the of cial language of their school.

The project began in the UK with two technologies working in tandem (digital table and large scale 360 degree projected displays) to create an immersive virtual reality-like space.

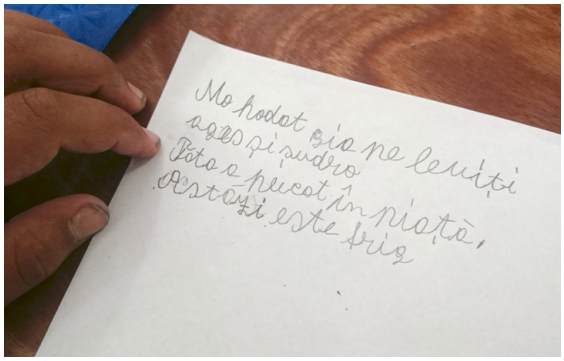
LEFT
A still from the lm of Edward Moore, owner of the warehouse in Gateshead, where the Great re of Tyneside is reported to have started

The children enter the space as investigators of a particular enquiry (see website for 4 di erent enquiries: http://research.ncl.ac.uk/romtels/strands/results/). Characters appearing in the space speak to the children in English and a translanguaged form of Roma and the children's

RIGHT
Children and parents working together in Sète, France

RIGHT
Translanguaged museum placard, Sète

FARRIGHT
Translanguaging to learn in Tinca, Romania



Writing in Roma in Romania

Eastern European language, to set problems and puzzles along the way. The children collaborate to solve problems thereby encouraging purposeful language use through translanguaging.

Lessons learned were then applied to French partners who undertook a collaborative art exercise in a Museum in Sète, France. Children and parents visited a museum and analysed 4 paintings. Their task was to then present that analysis in the form of translanguaged writing for a placard for the museum displays.

In Romania, the practice of home language use for learning, which had arisen naturally as a result of the speci c circumstances of the school (see http://research.ncl.ac.uk/romtels/strands/results/ for details of the school in Tinca),began to be more formalised in classes. Children were encouraged to write in Romanian and Korturare (their Roma dialect), drawing on the standardised forms of Romani, currently being developed in Romania.

For more detailed accounts of each partner's work seehttp://research.ncl.ac.uk/romtels/strands/wg2

What is translanguaging?

In order to understand the ROMtels project and hence the rest of this document, it is important to rstly de ne translanguaging. At its simplest, this is de ned as the process of engaging in the "multiple discursive practices in which bilinguals engage in order to make sense of their bilingual worlds." (Garcia, 2009, p.45).

Further interrogation reveals two related assumptions within this construct:

- usage-based linguistic norms of plurilingual interaction are emphasised as opposed to monolingual norms
- languages are no longer understood as discrete systems but rather a language continuum which is accessed according to perceived need in context.

For a more detailed explanation, please refer to ROMtels Handbooks 1 and 2 at: http://research.ncl.ac.uk/romtels/resources/guidancehandbooks

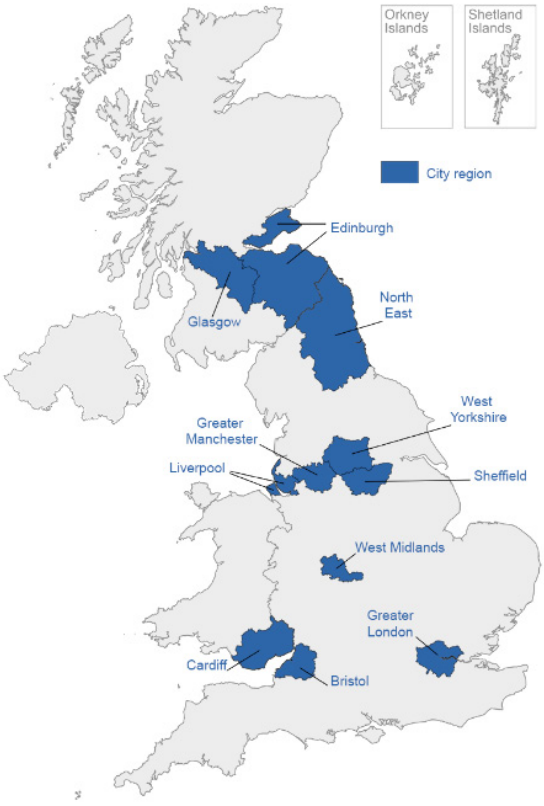
2 | Who lives and learns in the UK, France, Finland and Romania?

Before going further, it is useful to gain some perspective on the languages and communities that make up our school populations. The UK and Finland appear to keep the most detailed statistics of population and education speci c demographics. Each country is considered in turn. We then consider what it means to collect statistical information at school level.

NOTE: each country uses different terminology to describe groups of people. The evidence given below employs the language as used in each context. This does not always re ect the language employed by the ROMtels project as evident in the guidance documents.

National statistics

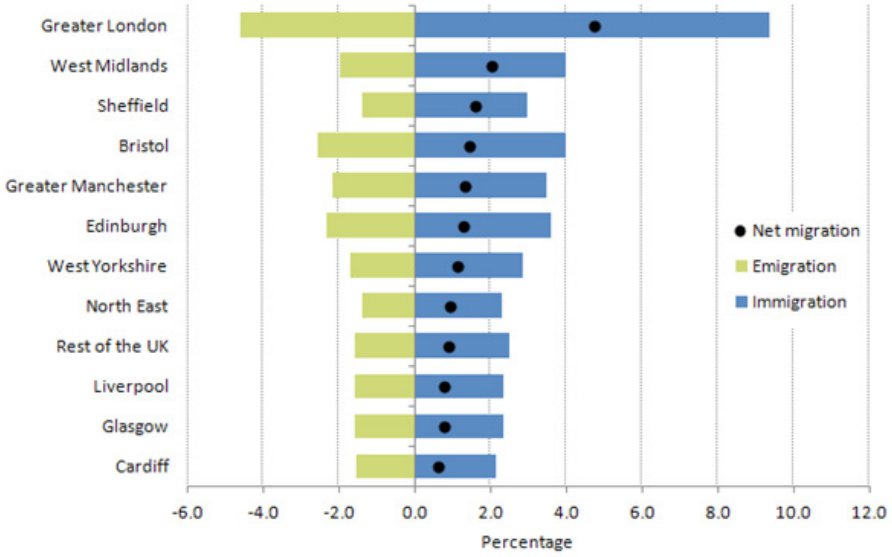
UK



The most populous city regions in the UK, mid-2015

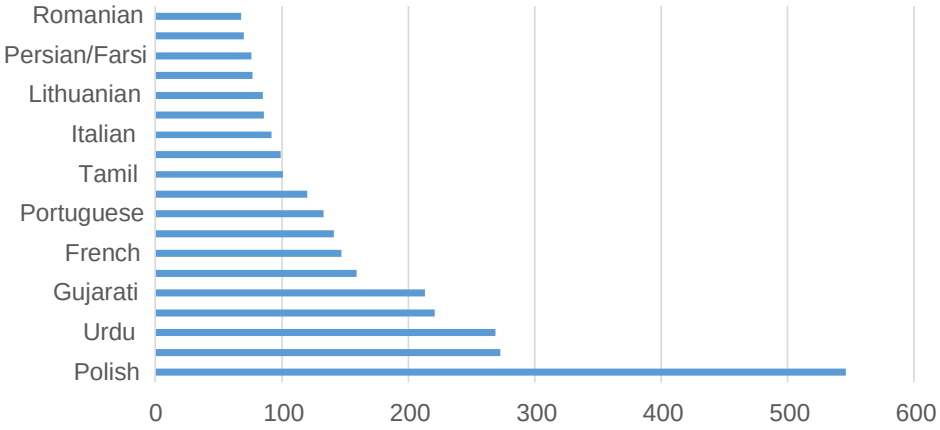
Estimated population of city regions, mid-2015

This shows that the North-East, where Newcastle is situated is one of the most populated regions of UK



Here we can also see that although immigration into the North East was greater than emigration, it is not as signi cant a net migration as other areas of the country, noticeably London.

Languages other than English spoken in England and Wales, 2011 census



In the 2011 census, the most popular language apart from English was Polish.

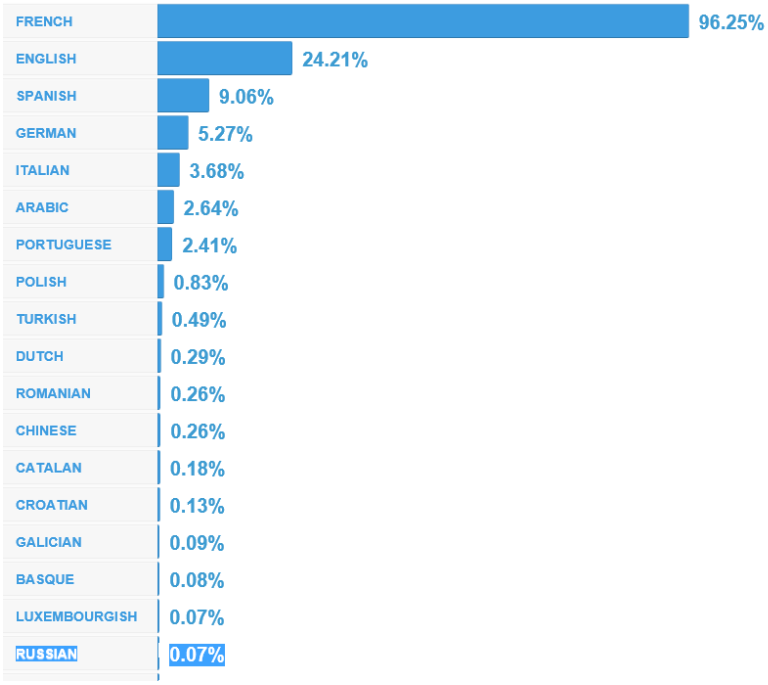
All statistics available from: https://www.gov.uk/government/statistics

In the UK, NALDIC (https://naldic.org.uk/) estimates that there are more than 360 languages spoken by pupils in schools, and this probably does not include dialects.

France

In France it is forbidden to run ethnic and language surveys but The French Delegation for French language and Languages in France DGLFLF has reported 75 languages were spoken by children in French schools in 1999 (CERQUILIGNI 1999) so it is probable that there are more than 100 languages spoken in France today.

Languages spoken in France by adults as a native or learned language 2012



From: http://languageknowledge.eu/countries/france

Romania

The population of Romania has been reducing since 1990 (http://data.worldbank.org/indicator/SP.POP.TOTL?locations=RO)

As the chart to the right shows, there are pupils in schools in Romania with languages other than the language of schooling, but the focus in this document will be the Roma children in Romania.

Statistics from the 2011 census showed Roma to be the second largest minority in Romania.

Ethnicity	number	%
Romanians	16,792,868	88.9
Hungarians	1,227,623	6.5
Romani	621,573	3.3
Ukrainians	50,920	0.3
Germans	36,042	0.2
Turks	27,698	0.1
Lipovan Russians	23,487	0.1
Tatars	20,282	0.1
Serbs	18,076	0.1
Slovaks	13,654	0.1
Bulgarians	7,336	0.0
Croatians	5,408	0.0
Greeks	3,668	0.0
Jews	3,271	0.0
Italians	3,203	0.0
Poles	2,543	0.0
Czechs	2,477	0.0
Chinese	2,017	0.0
Csángó	1,536	0.0
Armenians	1,361	0.0
Macedonians	1,264	0.0
Others	18,524	0.1
data unavailable	1,236,810	6.1
Total[14]	20,121,641	100.0

Finland

Foreigners in Finland

Country of citizenship	2014	%	Annual change, %	2015	%	Annual change, %
Estonia	48 354	22,0	8,0	50 367	21,9	4,2
Russia	30 619	13,9	-0,4	30 813	13,4	0,6
Sweden	8 288	3,8	-1,1	8 174	3,6	-1,4
China	7 559	3,4	6,2	8 042	3,5	6,4
Somalia	7 381	3,4	-1,1	7 261	3,2	-1,6
Thailand	6 864	3,1	5,9	7 229	3,1	5,3
Iraq	6 795	3,1	7,0	7 073	3,1	4,1
India	4 728	2,2	8,1	4 992	2,2	5,6
Turkey	4 508	2,1	2,5	4 595	2,0	1,9
Viet Nam	3 993	1,8	11,1	4 552	2,0	14,0
United Kingdom	4 280	1,9	5,7	4 427	1,9	3,4
Germany	4 044	1,8	1,8	4 112	1,8	1,7
Poland	3 684	1,7	11,0	3 959	1,7	7,5
Afghanistan	3 527	1,6	10,1	3 741	1,6	6,1
Former Serbia and Montenegro	3 360	1,5	6,5	3 535	1,5	5,2
Others	71 691	32,6	8,4	76 893	33,5	7,3
Total	**219 675**	**100**	**5,9**	**229 765**	**100**	**4,6**

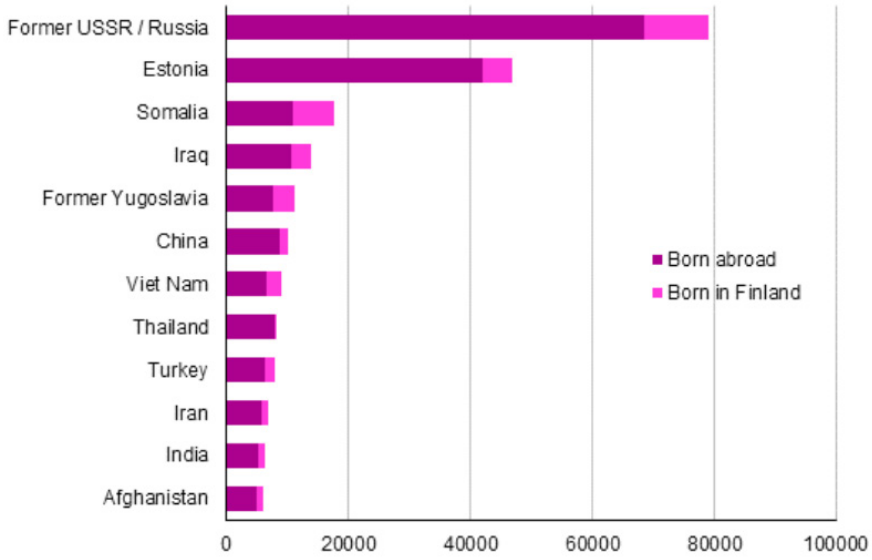
Statistics Finland: http://www.stat. /tup/suoluk/suoluk_vaesto_en.html

Population by language

	2012	2013	2014	2015
Finnish	4 866 848	4 869 362	4 868 751	4 865 628
Swedish	290 977	290 910	290 747	290 161
Sami	1 900	1 930	1 949	1 957
Other languages:				
Russian	62 554	66 379	69 614	72 436
Estonian	38 364	42 936	46 195	48 087
Somali	14 769	15 789	16 721	17 871
English	14 666	15 570	16 732	17 784
Arabic	12 042	13 170	14 825	16 713
Kurdish	9 280	10 075	10 731	11 271
Chinese	8 820	9 496	10 110	10 722
Albanian	7 760	8 214	8 754	9 233
Persian	6 422	7 281	8 103	8 745
Thai	6 926	7 513	8 038	8 582
Vietnamese	6 549	6 991	7 532	8 273
Turkish	6 097	6 441	6 766	7 082
Spanish	5 470	6 022	6 583	7 025
German	5 792	5 902	6 059	6 168
Others	61 438	67 289	73 543	79 570
Total	**5 426 674**	**5 451 270**	**5 471 753**	**5 487 308**

Statistics Finland: http://www.stat. /tup/suoluk/suoluk_vaesto_en.html#populationbylanguage

Largest groups of foreign background among the Finnish population on 31 December 2015



From: http://www.stat. /til/vaerak/2015/01/vaerak_2015_01_2016-09-23_tie_001_en.html

“The share of under school-age children (aged 0 to 6) with foreign background was 7.9 per cent at the end of 2015. One in ve of under school-age children are already of foreign background in Greater Helsinki. Of all people with foreign background, more than one-half lived in Uusimaa. Of second generation immigrants with foreign background, 61 per cent lived in Uusimaa.

Examined by municipality, the share of people with foreign background among Mainland Finland municipalities was highest in Vantaa, 15.8 per cent, and Espoo and Helsinki, 14.3 per cent.”

Both From: http://www.stat. /til/vaerak/2015/01/vaerak_2015_01_2016-09-23_tie_001_en.html

“According to the data of Statistics Finland’s education statistics, there were 1.2 million pupils and students in Finland in 2012. Of them, 542,100 were studying the comprehensive school curriculum. In post-basic level education the highest number of students was found in vocational education. There were most foreign-language speaking students, whose native language was not Finnish, Swedish or Sami, in Southern Finland. Most commonly, the native language of foreign-language speaking students was Russian or Estonian. Foreign students’ nationality was most often Russian, Estonian or Chinese.”

From: http://www.stat. /til/opiskt/2012/opiskt_2012_2014-01-29_tie_001_en.html

A study of languages other than Finnish in Finland, 2013 estimated 150 additional languages spoken (http://www.kotus. /kielitieto/kielet)

NOTE: Apart from Romania there is no mention of Roma pupils speci cally in the population statistics for UK, France and Finland.

School level statistics

Most schools capture statistics about pupils' language when pupils register at the school, and parents complete a form. In the UK, this often also includes details of pupils' ethnicity. There are many reasons why this process may not capture the reality of pupils' plurilingual lives, for example ? :

- Parents' understanding of the purposes of such forms and the information gathered. They may be believe that certain languages are less valued by schools, or that schools prefer pupils whose parents speak the language of school at home, or that children will be judged as less able on entering the school if they acknowledge other languages. There may be good reasons for these judgements based on prior prejudicial experiences of institutionalised forms of education such as schooling, in other countries or the current country of residence.
- Parents from communities which have or continue to face social and political discrimination may believe the information gathered will result in discrimination of their children.
- Parents may believe that children should only use the language of school whilst in school.
- Parents may have dif culty completing the form without translation support.
- The forms may not fully re ect languaging practices and hence parents record inaccurately or as 'other'.
- Some languages do not have names in a way that is usefully recorded in a written form.

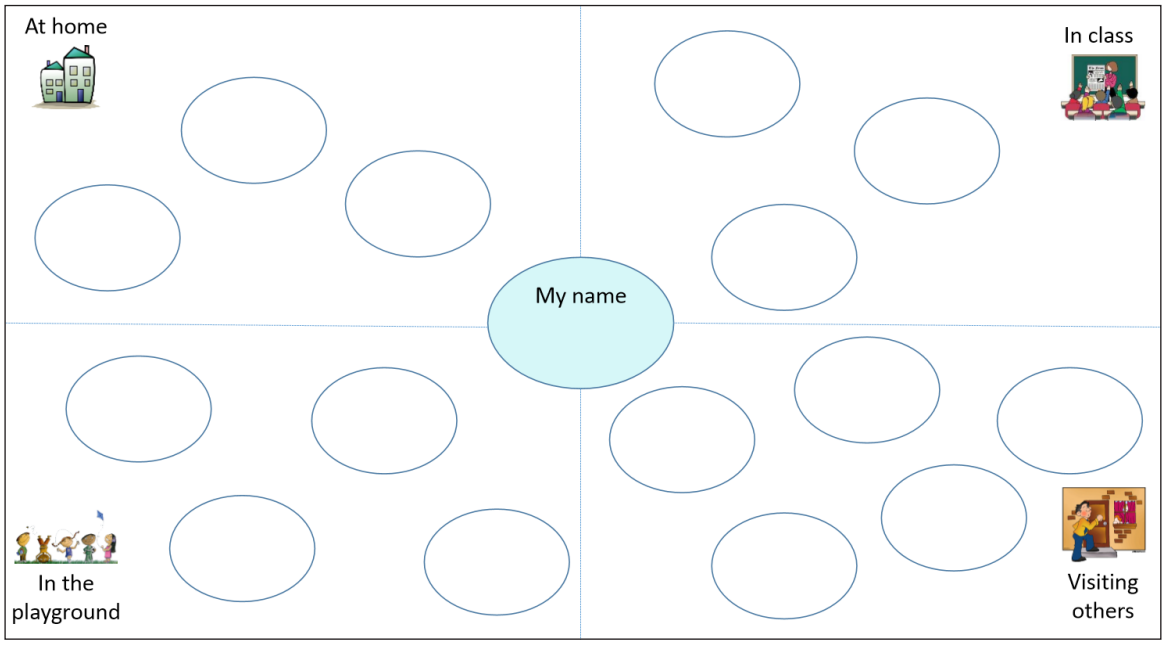
The forms themselves in terms of the information gathered may act to exacerbate parent fears concerning such information gathering. For example, in England from September 2017, all schools must collect information on children's country of birth, their nationality and level of English pro ciency based on 5 new levels (i see Schools Week, March, 2017). This policy may direct schools away from the collection of more nely tuned information about pupils' actual experiences outside of school, towards an emphasis on 'pro ciency', which may in turn in uence parents' perceptions of any information passed to schools.

The ROMtels project is guided by the European Commission's 'Ten Common Basic Principles for Roma Inclusion' (http://www.coe.int/t/dg4/youth/Source/Resources/Documents/2011_10_Common_Basic_Principles_Roma_Inclusion.pdf) which form a major element of the ethical guidance contained within the partnership agreement. Under principle 1, an overarching guide, which insists that projects should not be based on preconceptions, it states: "attention should be paid to studies and other sources of factual information, visits should take place *in situ* and, ideally, Roma people should be involved in the design, implementation or evaluation of policies and projects." It is therefore important not to make assumptions based on prior knowledge or stereotypes; schools must ensure they collect information about languaging from those attending school now, and involve them fully in this process.

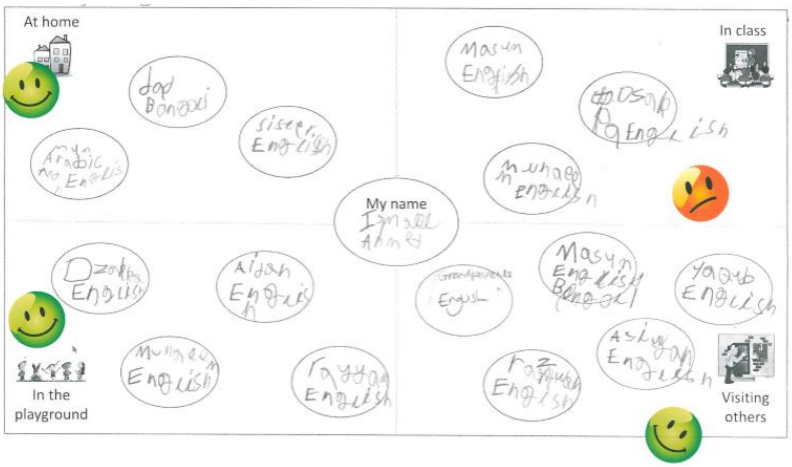
So it is important to think critically about ? :

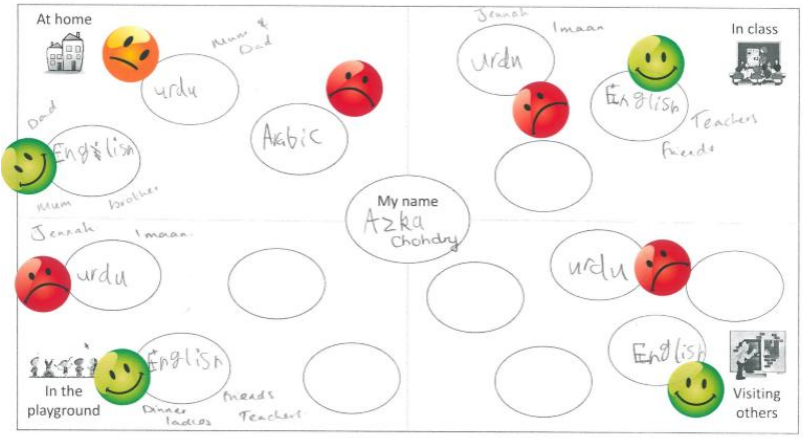
- When this information is collected as well as how. It might be better to do this after schools have developed a trusting reciprocal relationship with parents and communities. In ROMtels, we found that Roma parents with younger children were acknowledging their cultural and linguistic heritage in pupil registration forms after the project had started, whereas they did not do so for their older children who were already registered.
- Whether a written form is the best way to capture languaging complexities, and if a written form is used, how might it be improved.

In ROMtels we developed a recording sheet for pupils which could be used by schools for parents to do together with their children at home to capture not just their translanguaging practices, but also the pupils' and/or parents' feelings about those practices. Of course nothing replaces conversation, but this may be used as a tool to support such conversations with a translator.



The idea is that children fill in each bubble with a language and a person/ people they use that language with. They then add a sticker (or emoji if using this electronically) to show how each situation makes them feel. The classroom context can be a reflection of what they would like to happen or what currently happens. The electronic version can be found at http://research.ncl.ac.uk/romtels/strands/wg5/wg5resources/ (WG 5.3) . This could easily be adapted by changing the contexts, and adding boxes/symbols for speaking and reading/ writing.





Opposite are some examples from the ROMtels research in a year 2 class in Newcastle. The first one is more typical of the responses where pupils show they don't enjoy speaking in English only in the classroom. But there are a few pupils who, like the 2nd example, say they enjoy speaking English better; in this case in all contexts.

National, regional and school-level statistics are one thing, but hearing rst-hand about people's experiences in arriving in a country without speaking the language is quite another. One day in 2016, one of the Roma parents originating from a small town in Slovak Republic, sat down and told us her story. She allowed us to video record her. We knew she excelled at translanguaging and translation, so it was interesting to hear what schooling was like for her as a Roma before she came to Newcastle. You can nd Marta's story here: http://research.ncl.ac.uk/romtels/strands/wg1/wg1resources/ (WG1.13, autobiography).

Next we will place the languages for dignity approach in a theoretical framework, before sharing the practice we undertook in the ROMtels project, in which Marta has played a signi cant role.

3 | Languages for Dignity: conceptual underpinnings

The purpose of this section is to set out the conceptual underpinnings for our approach, Language for Dignity. Dignity in this context encompasses social justice for people and their languages. Some languages, and their dialects, may have well-established names and written forms, others may not, but in our approach we recognise that *all* are important in the lives of pupils and their families.

Dignity here refers to a well considered approach to teaching that develops a symbiotic relationship between teachers and families. Our starting point is twofold. Firstly we recognise that parents and families are the experts on their own children's language use. They know what languages and forms of languages children use, and when, and with whom and why. Secondly teachers are the experts of pedagogical and curriculum knowledge that is needed in the development of enquiry-based resources that tap into pupils' motivations and discovery and address the requirements of the local and national curricula. Enquiry-based resources that incorporate children's home languages are based on parents' and teachers' collaboration – one set of knowledge and understanding is not suf cient without the other. Both are required equally and these equal roles have an emancipatory impact on pupils and teachers in schools, on parents' involvement with schools and the overall school community.

Zaneta translating an explanation of the Great re of Tyneside enquiry

In the development of our conceptual underpinnings we draw rstly on sociocultural theories of learning. Dell Hymes' pioneering work regarding sociocultural perspectives is important as we draw on the ways translanguaging is used in everyday social contexts. Hymes' multidisciplinary concern with language in society, particularly the connections between speech and social relations, are critical for the ROMtels project. Roma dialects are almost never heard in school contexts, thus the education system plays a role in silencing Roma pupils. Tove Skutnabb-Kangas' (2000, 2006) work on principles and practices that arise from human rights legislation renews the call to include all children's languages in educational contexts, and she reminds us that depriving people of their human rights, such as linguistic rights, leads to con icts.

We see all languages as rich and meaningful, and following Edward Said's work on postcolonialism we reject the view that only 'Western' languages and/or the languages of schooling are 'civilized', and 'others' are 'primitive and backward'. The concept of 'funds of knowledge', originally developed by Moll (1992) and his colleagues in Arizona, USA, refers to the potential resource for educational change held within families and their communities. Funds of knowledge is one way of accepting that pupils' learning has taken place through lived experiences, and in different languages, and within different social networks all of which have complicated and long histories which encompass dimensions of power, marginalisation and discrimination. Funds of knowledge facilitate a view that children's learning and life experiences are intertwined, and should be considered 'rich', 'thick' and 'multi-stranded'. This view helps teachers to accept, validate and valorise learning at home, in the languages of home and communities. When teachers approach children's learning

through the lens of English and through the anticipated 'English-only' practices, rather than funds of knowledge, their view of the children is 'thin' and 'single-stranded'.

In developing pedagogical practices by drawing on pupils' and families' funds of knowledge we accept that these have been developed through life experiences and within social networks which are exible, adaptive and active and often involve multiple persons from outside the homes. Also drawing on Yosso's (2005) extension of funds of knowledge in which he identi es six forms of capital, the ROMtels project understands our work as supporting communities':

- Aspirational capital as the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers
- Linguistic capital as the intellectual and social skills attained through translanguaging communication experiences
- Familial capital as the development of translanguaging repertoires which carry a "sense of community history, memory, and cultural intuition"
- Social capital in networks of people and community resources to provide "both instrumental and emotional support to navigate through society's institutions"
- Navigational capital in ways to manoeuvre through social institutions such as schools
- Resistance capital in mechanisms to challenge linguistic and education inequalities.

4 | Languages for Dignity: ROMtels process

In this section we report on the process undertaken in working with Roma families, but this may be useful as guidance for working with any linguistic community, employing digital means where necessary or appropriate to context and community.

Stage 1: Working in the community

ROMtels wanted to nd out which languages were spoken by the Roma pupils in each context, starting in Newcastle. We began by working with charities and other NGOs working to support communities in the local area to identify people from within the communities or working closely with them who were able to translate to and from English. Once we had identi ed translators trusted by the communities, and established trusting relationships with them, we then started working with the with communities, travelling to places where support was offered. This stage took about 6 months. The following describes subsequent stages undertaken with families.

Stage 2: working in school

The next stage involved several steps; rstly working together to identify the Slovak Romani dialects, undertaking translation and recording, then opening the enquiry room to the wider Roma school community, repeating the process with Czech and Romanian Roma parents, and nally translating the children's work back into English. The research project could not have happened without collaboration with Roma parents in the UK, France and Finland.

Identifying and naming the languaging practices

We then started to work with parents in the Newcastle school. The Slovak/Czech translator (Zaneta Karchnakova) was then employed by the school as a translator/community worker. By the time of our rst meeting with parents, a mothers' group was already rmly established for the Czech/Slovak Roma parents of children at the school. Ten mothers and one father attended our rst ROMtels meeting at the school. With outstanding translation from Zaneta, we explained the premise of the project. We had two guiding principles which we shared with the parents, and which they readily accepted:

- We need you to help us help your children.
- Nobody is as much of an expert in knowing your child's languaging as you are, so we need you to share this expertise.

These principles expect aspirational capital as a given for *all* parents, whilst acknowledging the need for the development of navigational capital in terms of the institution of schooling. It

draws on linguistic, social and familial capital as funds of knowledge, or sources of expertise, in so doing building navigational capital alongside the capital of all involved in resisting current educational inequities.

The parents were interested in both the technology and the content, particularly the Great re of Tyneside. The conversation then turned to their languages and which languages were spoken in the home. The range of translanguaging in the home became immediately clear (see section 5 below), but when it came to specifying their Roma languages, the conversation went something like this:

Researcher (R): what languages do you speak?

Parents: what do you mean?

R: what's the name of your language?

Parents: what do you mean?

R: do you speak Slovak?

Parents: yes

R: do you speak Roma?

Parents: yes

R: oh great, which Roma?

Parents: what do you mean?

Parents in that rst meeting were adamant that they all shared the same language and that it was called Roma, Gypsy or Zigan. We then introduced a list of common nouns and asked the families to tell us what word they would use. Immediately, differences became apparent, which fascinated the families. The level of interest in this simple linguistic exercise played a major role as a catalyst to sustained and widened community involvement in the project.

Over the next series of meetings, we began to identify the languages by using a database created by academics at Manchester University, led by Professor Yaron Matras called the database of Romani dialects (http://romani.humanities.manchester.ac.uk/rms). This database allows you to identify speci c Romani dialects through location (country and region) and/or audio recordings and some transliterations (translations written using the English alphabet so non-Romani English speakers can attempt to read). Here are some suggestions for how to use this database with Roma families.

Before meeting parents:

1. identify some key words in the database beforehand and make a simple recording sheet which includes the word/phrase number in the database for easy later access. If you don't do this, you may end up capturing words you can't then identify as a particular dialect.

With the aid of a translator (see stage 1 above):

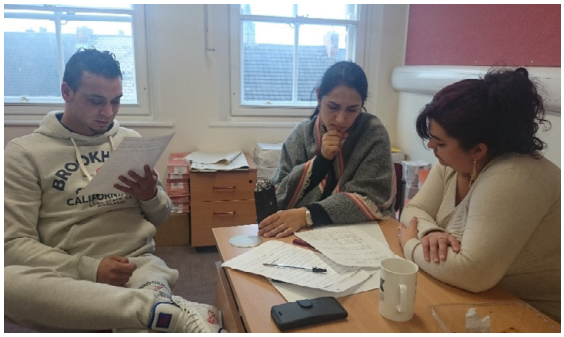
2. locate the parents' country of origin
3. locate the region as listed in the Manchester database (http://romani.humanities.manchester.ac.uk/rms/) If this isn't possible, miss this step out
4. try out some of the words in the database under that country (and region), by ltering for that dialect and then opening the sound le. You will probably have to replay several times.
5. If this doesn't work, try a country close by and start again.

If you want to see this process in action and the reaction of parents, you can view parents in France using the database at http://research.ncl.ac.uk/romtels/resources/video/ (Translanguaging for learning, FP1-4) .

The parents have been consistently fascinated by the fact that anyone is interested in their languages let alone that academics have endeavoured to name these languages! We have no doubt that this process of identifying languages together with the principles outlined above, and the work of Zaneta in enabling this, contributed towards parents' further involvement in the project in the next phase when we asked them to translate the character scripts for the ROMtels learning enquiries. One mother, Marta Kaliasova, and one father, Laco Mitras, came forward to do the translations and recordings.

Collaborative translation: or translanguation?

Our rst translation sessions at the school started by watching the English language animations for each character in each Enquiry. Then Zaneta translated each character's script from English to Czech (very close to Slovak). After that, Zaneta worked with the parents to translate from Czech into a translanguaged form of East Slovak Roma and Slovak. We gave



the parents one simple instruction:

> ***say it as you would at home so your children would understand, using whichever languages you like, in whatever combination.***

We then re ned the process to become more ef cient: Zaneta translated the scripts from English to Czech in advance of each session. This meant that Laco and Marta could focus on moving from Czech to Slovak and East Slovak Romani. It also meant that when the parents were working on separate character's scripts, Zaneta had already read both full scripts so could more easily swap between the two (not take everything one sentence at a time).

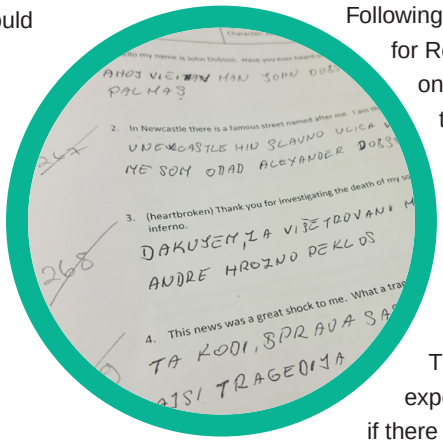
The parents then recorded each sentence, or group of sentences, as an .MP3 le using an audio recorder. The parents also checked each other's translation, to spot errors or agree changes. They made some of these changes to their written translanguaged scripts, and some changes when they read each sentence aloud as a practice prior to recording it.

The parents did not simply translate into East Slovak Roma. They took each unit of meaning and decided how to capture this in a combination of Roma and Slovak to make it the most accessible to the children, drawing on Slovak, for example, if children were more likely to recognise less commonly used (or non-existent) words in East Slovak Romani.

We are calling this process translanguation to capture both elements: translation and translanguaging.

Sharing our work with the wider Roma parent community

The school held an opening event for the enquiry room for all Roma parents which coincided with International Roma Day celebrations. We were joined by a local secondary school pupils' music band which included several Roma pupils. Over 45 families attended the event. Marta and Laco spoke publicly about their experiences and encouraged others to become involved.



Following this, we held another meeting for Romanian Roma parents and one mother then came forward to offer her wider family as translators. The mother's sister-in-law translated into English whilst her parents (a child's grandparents) translated into Ursari the identi ed dialect, and made the recordings. They thoroughly enjoyed the experience and immediately asked if there was anything else they could do to help. As the grandmother put it, "I'm too young to be doing nothing!"

LEFT
Putting older and younger heads together with technology to translanguate

Opening of the ROMtels Translanguaging Enquiry Learning Space at Westgate Hill Primary School, Newcastle

Sharing ROMtels to a wider academic audience

Finally, we encouraged all of the parents (and grandparents) who have worked with us to help us present our ndings to both professional and academic audiences. Marta and Zaneta presented their work with us in front of local teachers, Headteachers, and specialist service providers in Newcastle University (see a video of this event at: http://research.ncl.ac.uk/romtels/strands/wg1/wg1resources/ (Wg1.13 conference video).). Then again in London at the ROMtels dissemination event in front of academics and policy makers.

Zaneta and Marta presenting their role in ROMtels at the ROMtels Multiplier Event at Europe House, London 2017

5 | Languages for Dignity: ROMtels ndings

Our work with the families revealed many facets of Roma, some of which may also be found in Roma communities elsewhere:

- Roma exists in many dialects. (See a powerpoint presentation on the historical development of Roma from it's early origins in India at: http://research.ncl.ac.uk/romtels/resources/conferences/ (CN6))
- Roma tends to be reserved for communication between members of the family or close community in the home. Otherwise they speak in their shared European language.
- Roma families tend not to attribute a name to their language/dialect, referring instead to Roma, Romani, Zigan or other words meaning gypsy or of gypsy heritage.
- There is currently no standardised version of Roma used for writing across countries and continents. Those Roma parents and children who offered to write their dialect, did so using the orthography of their European language. So if they came from the Slovak Republic their written Roma would take on the characteristics of Slovak, and if from Romania, then it would look like Romanian.
- Children had a variety of experiences with Roma in their homes, so their languaging practices varied greatly. For example, the Roma Slovak parents in Newcastle, UK, told us their children experienced:
  - ' uent' Roma, not much Slovak in the home
  - mostly Slovak, a few words of Roma from the home (Slovak and Roma in a translanguaged form)
  - mostly Slovak, a few words of Roma learned from other children (not from parents)
  - uent Slovak; understand some Roma but not spoken at home
  - mixture of Slovak and Roma in the home
  - mixture of Czech, Slovak and Roma in the home.

This process was repeated in France, Finland and Romania and we identi ed the following Roma dialects in the communities we worked with:

	Slovak Republic	Czech Republic	Romania
Newcastle	1. East Slovak Romani	can understand East Slovak Romani	Ursari
	2. Czeck Vlax		
Sete near Montpellier, France			Ursari; some Kalderash
Tinca, Romania			Korturare
Helsinki region, Finland			Ursari

The process undertaken as described in this section, including the guiding principles, together with the theoretical underpinnings and Yosso's (2005) six forms of capital, is what we have termed a Languages for Dignity approach. This process is not simply about inviting parents into the class to hear pupils read, or to help with art and craft activities. Whilst these are valuable activities, the Languages for Dignity approach requires parents to become involved in producing prestigious pedagogical resources drawing on their funds of knowledge in translanguaging. It requires teachers to understand this capital and collaborate with parents in combining it with their pedagogical capital to produce meaningful, longstanding, reciprocal and trusting relationships in the production of classroom resources which support *all* children's learning.

The tangible outcomes of this process, which include improved school attendance and academic grades, alongside changed teacher attitudes and practices, are discussed fully in the project report available on the project website at: http://research.ncl.ac.uk/romtels/strands/results/resultsresources/ (WG6.2)and in the project dissemination event presentation powerpoint also on the project website at: http://research.ncl.ac.uk/romtels/resources/conferences/ (CL3) .

Translanguaging as an Emancipatory Practice

Our ndings also include the conclusion that translanguaging in collaboration with communities in a Languages for Dignity approach is emancipatory.

Pupils can now draw on all and any of their semiotic resources for learning and in so doing become identi ed by fellow pupils and their teachers as plurilingual. In turn this can impact on their self-construction as expert learners and in pride in *all* of their languages.

A wonderful opportunity to see this in practice in the collection of videos under the category translanguaging and affect at: http://research.ncl.ac.uk/romtels/resources/video/ .

Mixed language group of year 2 pupils, including 3 Slovak Roma pupils who recognised their own language.

Parents are viewed as translanguaging experts by their children, teachers, academics and themselves.

Pupils and parents view institutions such as schools and museums as spaces within which their language is as much a living, current and respectable language as any other: a language they can be proud of, and a space that belongs also to them.

Teachers are freed to use pedagogical approaches which greatly bene t *all* pupils in their class.

Museum art: a family experience