Multilingualism in society: the case of the Igbo-Nigerian community in Padua

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Ai miei genitori,

grazie per avermi sostenuta.

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INTRODUCTION

Nowadays, we live in an extremely multicultural world; the numerous migratory flows have contributed to the movement of large masses of people to different parts of the world. Consequently, in each nation we can find people from different parts of the world with their own languages, customs, and traditions. This diversity, not only linguistic but also cultural, leads to the establishment of beneficial and profitable relationships not only in the social sphere, but also in the work and educational spheres. This phenomenon of migration and coexistence of different cultural groups in the same territory has given rise, from the linguistic point of view, to what is nowadays called multilingualism.

This dissertation consists of three chapters: the first one analyzes multilingualism; the second one discusses translanguaging; and the third one is dedicated to a case of study, which is the observation of the different uses of languages of two Nigerian men living in Padua. The questions asked had the purpose analyzing how the different languages (local languages, Italian, standard English, and Veneto dialect) were used in the participants' everyday life and how they perceive and interact with the local Veneto dialect.

In the first chapter multilingualism is analyzed from different points of views, starting with the main causes which generated the phenomenon and its main features. Later it is explained how the phenomenon entered into the educational system generating what it is called bilingual education. The chapter continues with the presentation and description of the multilingual city and its traits. The chapter concludes with the presentation of the case of the Igbo-Nigerian community in the city of Padua.

The second chapter highlights what translanguaging is. The chapter explains what a translanguaging space is and how it is created. Moreover, it explains how translanguaging is present in everyday life. Following in the chapter, it will be explained what pedagogical translanguaging is and what are its goals. The chapter concludes with the description of the linguistic repertoire of the Igbo-Nigerian community

The third chapter is dedicated to a case of study conducted via interviews with two Nigerian participants. Firstly, it describes the multilinguistic situation in the Veneto region, followed by an

explanation of the aim of the study and how it was conducted. Then, the data are reported and analyzed following the theories presented previously.

CHAPTER 1 MULTILINGUALISM

The aim of this chapter is to delve into the causes of multilingualism, while looking carefully not only at how this phenomenon is generated, but also at its features and its manifestation in education from different points of views. Moreover, in this chapter it will be seen how multilingualism is present and related to cities, specifically in Padua.

1.1 CAUSES AND FEAUTURES OF MULTILINGUALISM

The growing mobility of individuals around the world has introduced diverse communities, where languages come into contact with each other, transforming their ethnolinguistic characteristics (García 1992). Such modifications within a population because of international migration flows have been termed "super-range", and they include a range of social, cultural, and linguistic features, leading to changes in society (Meissner and Vertovec 2015).

People who migrate not only bring their labor and abilities to new places, but also their language and cultural customs. Whether they travel alone or in groups, many people will look for companions who share similar customs once they have settled down. Large-scale ethnolinguistic groups have developed in the cities as a result of relatively recent population shifts. Therefore, the establishment and growth of urban linguistic varieties has been significantly impacted by policies intended to regulate and restrict migration and settlement (Carson, Kind, 2016).

According to Carson and Kind (2016), the fundamental tenet of migration policy is that sovereign nations retain the exclusive authority to determine who is permitted to migrate into or live on their territory. The systematic socioeconomic and political marginalization of specific communities may limit their ability to engage in political struggles and cultural activities aimed at raising the profile and prestige of their linguistic and other cultural practices, while racialization and ethnicization. At the same time, xenophobic and anti-immigrant sentiments can contribute to discourses that delegitimize the presence of specific 'other' non-European languages and cultures and even demand their abolition (Carson, Kind 2016). Patterns of linguistic differentiation and hierarchies have been described by Kraus (2011: 27) as overlapping with patterns of socioeconomic stratification in an article on the multilingual city:

in the big cities of Western Europe, In the upper segments of the gar in played by transnational corporations, experts, bankers, as people working in research centers or universities often use English ad phot regular medium of communication. At the other end of the sale, the find the bulk of the immigrants from North Africa, South as Turkey, and other regions of the globe, who continue to use their mother tongues.

The 'vernacular' European national languages have a distinct advantage over minority languages, and they are increasingly playing a supporting role in areas of the economy and education where English has become dominant, both as an international lingua franca and as a specialist language (Carson, Kind 2016). Since its establishment in the mid-20th century, the European Commission (EC) Brussels, whose main interest is economic development, has promoted language education, and also attempted to improve intra-European mobility and integration. Meanwhile, the Strasbourg-based Council of Europe focuses on protecting human rights; the Language Policy Department of the Council of Europe therefore studies how languages protect or restrict human rights (Hélot and Cavalli 2017). Both the EC and the Council of Europe have supported the position that all European citizens, in addition to their first language, ought to learn two other languages.

One may start by defining the difference between multilingualism as a personal characteristic of an individual and multilingualism as a social phenomenon. As a supranational institution, the European Union is multilingual, and its citizens need to be multilingual. The European Commission defines multilingualism as the intrinsic abilities that all speakers use and learn independently and through multiple language instruction. The Council of Europe associates plurilingual competence with "a repertoire of languages," and thus the right to learn additional languages, with plurilingual values of "tolerance toward different languages and varieties of languages," (Garcia, 2019). In this perspective, the right of all to speak a first language and receive a quality education in the language of instruction has had a significant impact on language education. The introduction of the concept of plurilingualism by the Council of Europe is linked to the work of scholars who have reconsidered the traditional idea that bilingualism and multilingualism are essentially additive (Gracia, 2019).

Some projects go beyond European languages and include migrant languages to make children aware of the linguistic diversity of their communities (Melo-Pfeifer 2015). An effort in this direction is the Evlang project, funded by the European Commission of five countries and led by Michel

Candelier. Hélot and Young (2006) report on a project they initiated, the Diedenheim Project. In this project, young children engage with several languages, including those of their own communities. These multilingual awareness projects correspond to the Council of Europe's ``Education for Multilingualism'' objectives, which include ``Education for linguistic tolerance, recognition of linguistic diversity and democratic citizenship'' (Council of Europe 2003: 16).

The focus on language rights is driven by the Language Policy Council Task Force. In Europe, it also means more attention is being paid to the learner, who is at the heart of all multilingualism educational initiatives such as Content and Language Integrated Learning (CLIL) and language awareness programs as well as educational programs especially for refugee students. In addition to being aware of the languages used and taught, the schools may also focus on the linguistic and cultural resources found in students' homes. That is, projects that adopt the concept of multilingualism recognize the importance of what is considered an L1 to develop competencies that are considered L2 or L3 (Grommes and Hu 2014). This represents a shift in the way of thinking about educating bilingual students, where in some ways they had to forget that they even spoke another language. However, there are differences in the implementation of multilingualism in education depending on student identity (Garcìa, 2019).

According to Garcia (2019), multilingualism takes place outside the body and within society. The aim is to achieve multilingual competence with a "repertoire" that reflects the "parts" of a language. In this concept, repertoires may be "reduced" (Blommaert 2010), but they remain useful and commercialized linguistic skills that enable them to travel, trade, shop, study, and cross borders. The multilingualism of speakers is therefore compatible with the supranational concept of the European Union (Garcia, 2019). Multilingual Europeans are still considered "native speakers" of one national language but may also use other national languages depending on specific communication situations. Even if the linguistic repertoire of Europeans has expanded to include parts of other national languages, producing speakers with a broader outlook and a more European character, the national and linguistic identity of Europeans has remained unchanged (Garcia, 2019). In this context, the interest in multilingualism follows economic imperatives and, as Flores (2013) points out, may be implicated in neoliberal needs for flexible workers and citizens (Gracia, 2019).

1.2 BILINGUAL EDUCATION

It is argued that multilingualism is at the heart of language education and should be the goal of all European citizens. The concept of multilingualism has implications not only for the education of additional languages for all European citizens, but also for the education of national languages for the growing number of refugees entering the European Union. Especially for European nationals, there is an approach to language teaching known as Content and Language Integrated Learning (CLIL) was developed (Coyle 2007; Marsh 2002; Marsh, Coyle, and Hood 2010)These CLIL approaches aim to teach language through content as quickly as possible, going beyond traditional core foreign language programs where the language itself is the object of instruction. . Traditional core foreign language education programs are now often content-based and follow CLIL principles. Other multilingual education initiatives to promote European citizenship include the development of multilingual awareness projects. Some of these projects focus on developing multilingual skills, for example comparing Romance languages (Araújo e Sá and Melo-Pfeifer 2009).

The term 'bilingual education' has been used as if its meaning were clear and obvious. However, bilingual education is a broad term for a complex phenomenon. To begin, a distinction must be made between education that uses and promotes two languages and relatively monolingual education in a second language, typically for children of language minorities (Baker, 2011). Transitional bilingual education aims to transition the child from the minority language of his or her home to the dominant language of the majority. The underlying goal is social and cultural assimilation into the language majority. Maintenance bilingual education aims to instill in children the minority language as well as the associated culture and identity (for example, Irish language education). In Baker (2011) the static maintenance and developmental maintenance have distinct goals. Static maintenance aims to keep a child's language skills at the level at which he or she entered school. Developmental maintenance aims to advance a student's home language skills to full proficiency and biliteracy. This is sometimes referred to as Enrichment Bilingual Education for language minority children. Static maintenance attempts to prevent home language loss but does not aim to improve skills in that first language. Enrichment bilingual education aims to increase

individual and group use of minority languages, resulting in cultural pluralism and linguistic diversity. (Baker, 2011).

According to Garcia (2019), schools may be seen as institutions of social erasure and control; she argues that in order to control those who use language differently, by limiting educational and social opportunities, the standardized named language has been a common tool. It is her view that when schools have fostered bilingualism or multilingualism for their privileged citizenry, their work has been driven by an additive ideology. Under it, schools are said to add an autonomous and whole second or third language (L2 or L3) to the students' first language (L1), itself perceived as autonomous and whole. This has been the ideology of foreign-language education programs since the early 20th century, relying on what was seen as the 'direct method,' with students 'immersed' solely in the language being studied and allowed to only use that 'target' language (Garcia,2019).

According to Garcia (2019), students have access to what is considered a first time language for linguistic integration into "new" and more valuable European nation-states language in the limited cases where it exists. Multilingual lessons are more approachable and gentler than monolingual lessons. In the past, little was done to make it easier for students to enter the education system and understand lessons and instruction. Multilingual education programs for refugee students frequently include newcomer centers where students are encouraged to communicate in their native language. The goal of these programs, however, is to help students achieve full or native fluency in the local language. (Garcia, 2019) The emphasis is on changing, if only temporarily, refugee students' national and linguistic identities at the start of their educational careers, rather than affirming them. These programs' goals are transitional, similar to bilingual transition programs for minority language-speaking students in the United States, but European classrooms have students who speak a wider range of languages than US classrooms (Garcia, 2019).

Multilingualism insists that all students recognize and have access to their language habits and identities, even if this is only a temporary benefit for students belonging to minorities. Multilingualism is a major step forward in language education, focusing on a speaker's existing

repertoire and using their first language(s) when learning other languages, leading to balanced bilingualism. (Garcia, 2019)

Transitional bilingual education aims to transition the child from the minority language of his or her home to the dominant language of the majority (Baker, 2011). The idea of transitional bilingual education programs in the United States is that the "home language" of minority children should be used until a child acquires English (Garcìa,2009). Not all minority language communities have access, even in a monolingual way, and they are inspired by bilingual supplementary education programs. Those receiving less include highly threatened communities, which, according to Garcia (2019) simply have been ignored, erased by educational authorities, and those who are not educated in a monolingual language, or even multilingual, where instruction is provided in languages they do not know. Some people who will be given more rights, whose languages are endangered by the colonial experience, will be given access to immersion programs aimed at language revitalization. This includes minority language communities. This is the case, for example, with the Maori people of New Zealand. They have established a language nesting program (Te Kōhanga Reo) that allows young children to be fully immersed in Māori. This also applies to our bilingual education program (Kura Kaupapa Māori), where primary school students are immersed in Māori language (Hill 2014).

1.3 MULTILINGUAL CITIES

Language as a means of communication and as an indicator of identity is expressed within the physical urban environment (Carson and King 2016). However, today, people belong to different types of communities, such as work, family, leisure, and other social networks. Some of these communities are in intermediate areas between private and public lands, and some of these communities cross the line between private and public lands due to population density. This means that some activities that belong to the private sphere find open public expression and are expressed to a much wider audience than they would in the private sphere alone. It is true, of course, that modern technology offers unprecedented communication opportunities that fundamentally change some assumptions about identity formation. Emerging communities are built and maintained through the internet and social media (Carson and King 2016).

As Baker (2016: 84) highlights: "In many countries of the world, English co-exists with other language in a bilingual or multilingual situation". As a matter of fact, nowadays due to globalization, English is becoming more prevalent in non-English speaking countries, and foreign brand names, company names and slogans are becoming more prevalent in monolingual English-speaking countries. As Landry and Bourhis state (1997: 25): "The language of public road signs, billboards, street names, commercial store signs, and public signs on government buildings is combined to identify a particular territory, area, or form the linguistic landscape of a region". This definition explores the idea of a linguistic landscape, which serves as a space for both displaying and engaging the diversity of the majority. Majority languages are generally dominant, while minority languages often struggle to gain visibility. As a result, some language groups have greater access to written expression in public spaces than others. In this sense, multilingual urban landscapes are the result of specific social processes. Nevertheless, signs can also serve to represent the identity of some language groups and omit the identity of others. Managing the language environment will continue to be an important issue, as it involves moral, ethical, and legal considerations. The relative position and power of languages seems to be reflected in the linguistic landscape (Gorter, 2013).

There are some who positively perceive the internationalization of English as a unifying and beneficial development. Others believe that this unfavorable development will result in colonialism, linguistic imperialism, and the extinction of tiny minority languages. These are ideological stances to which it is necessary to add the viewpoints of people who speak various varieties of native and international English, as well as an acknowledgement of the growing number of World Englishes. There are several varieties of English: it is complex, always changing, and has both local and global aspects. It engages with popular culture and cultural history, travel and technology, identity, and community membership in imagined contexts. It is widespread and strong, but it has to do with the unequal access and integration of immigrants, which empowers some while disempowering others (Baker, 2011)

The status of English and its relationship to bilingualism are not the same everywhere in the globe; they depend on a wide range of variables, such as the political climate where you live, the other languages that are spoken there, interethnic connections, and cultural views. Yet in many nations

throughout the world, the importance of having English taught in the curriculum has increased within the past ten years. This is partially due to the economic, commercial, and political ties that the English language has with dominance (Baker, 2011).

The Industrial Revolution, which began in England in the 19th century, and today's globalization have seen the spread of English and other international languages on an unprecedented scale. Improvements in transportation and communication through the steam engine, telegraph, telephone, radio, and television increased contact between speakers. Internet traffic is increasing every year as more and more users connect, and air travel can now circumnavigate the globe in hours instead of months. Businesses and financial institutions from English-speaking countries dominate world trade, making English the international language of business and publishing. English has become the lingua franca of the internet because the technologies that enable these developments in mass communication come primarily from English-speaking countries. Globalization has led to increasing diglossia at the international level (Romaine, 2012).

English quickly became the preferred foreign language teaching in schools in the European Union, with almost 90% of students learning English (European Commission, 2006). Many countries have changed their pedagogical practices in foreign language education in response to the growing demand for English. In a world where culture cannot survive without clearly defined geopolitical boundaries, nation-states play a key role in determining which languages survive and which do not. Another important factor is migration. Continued and new waves of immigration are increasing linguistic and cultural diversity in parts of Europe, the United States, and other regions.

At the end of the 20th century, Europe experienced a severe labor shortage due to large-scale migration in the 1950s and 1960s, and ethnic minorities accounted for one-third of Europe's urban population under the age of 35 (Romanine, 2012). As a result, 10% of the school-age population already has a culture or language that is different from most of the countries in which they live. Of course, this figure hides large differences between member states. In the Netherlands, for example, the influx of ethnic minority children into primary schools in the four largest cities rose to more than 50% in 2000 (Extra and Gorter 2007). In the United States, diversity is expected to increase in the 21st century, with Hispanics alone potentially accounting for more than 30% of the total population. The 2000 U.S. Census found that people who identify as Hispanic or Latino have replaced African

Americans as the largest minority. These trends represent a contradiction between increasing internationalization, cultural and linguistic homogenization (also known as coca colonization), and diversification, but in most parts of the world, However, there is little enthusiasm for the immigrant language (Romanine, 2012) As a world language, such as Spanish (e.g. in the United States) and Arabic (e.g. in the United States, France, the Netherlands). This is due to the difference in the positions of the majority and minority. special foods, clothing, songs, etc. often accepted and allowed (Romaine, 2012).

1.4 THE CASE OF THE IGBO-NIGERIAN COMMUNITY IN PADUA

One of the first new immigrant communities to arrive in Italy were Nigerians. In fact, the first Nigerians arrived in this country in his 1970s, first as students and later as economic immigrants through family reunification. As of 2013, the size of the community has doubled, with an estimated 103,985 Nigerians legally residing in Italy as of January 1, 2018. This steady increase in numbers is also due to the arrival of asylum seekers. More than 57.9% of Nigerian immigrants live in northern Italy, particularly in Lombardy, Veneto, and Emilia-Romagna. As far as the Nigerian community is concerned, Padua City has the largest and oldest community, representing the fourth largest community in the city (Goglia, 2022).

The Nigerian group is a complex case as it is not a homogeneous group as far as language is concerned. This is because they may belong to different ethnic, religious, and linguistic subgroups. Analyzing the city of Padua, we can say that Nigerians mainly belong to the Yoruba, Edo, and Igbo ethnic groups. Nigeria's typical linguistic repertoire includes Nigerian English as the high-level language, Igbo/Yoruba/Hausa and other regional lingua franca as the medium-functioning language, and Nigerian Pidgin English as the low-level language. In Padua, Nigerians speak Nigerian English and Nigerian Pidgin English as lingua francas for interethnic communication with other Nigerians and other English-speaking African immigrants. Some members of the community have now settled in Veneto and acquired Italian nationality, while others have moved abroad or are considering leaving Italy and moving to the UK (Goglia 2022).

CHAPTER 2 TRANSLANGUAGING

The second chapter of this dissertation's second chapter provides insights into the topic of translanguaging by discussing its history and current state. The goal is to examine the translanguaging space and its historical development. In view of the translanguaging space, the phenomenon's manifestations in daily life as well as from an educational perspective via pedagogical translanguaging will be discussed. Additionally, the linguistic repertoire of the Paduan Igbo-Nigerian community will be highlighted.

2.1 TRANSLANGUAGING SPACE

A translanguaging space can be defined as the space created by translanguaging practices and the space in which language users use communication to resolve ideologically set dichotomies between macro and micro, society and individual, social, and psychological. The translanguaging space enables language users to unite social spaces and languages previously separated by different practices in different places. Translanguaging is not only a transition between different language structures, cognitive and semiotic systems, and categories, but also between them (Li, 2017).

The act of translanguaging creates a social space for the language user, which connects the different dimensions of his personal history, experience, and environment; their attitudes, beliefs and ideologies, their cognitive and physical abilities in one coordinated and meaningful activity, and this flexible space has its own transformative power because it constantly develops and connects and creates new identities, values and Linguistics emphasizes the creativity of multilinguals. This involves the ability to change and break the boundaries between prescribed languages and language varieties and transcend norms of behavior, including linguistic behavior and criticality, involving their ability to use evidence to question, problematize and articulate positions (Li,2017). From a translanguaging perspective, multilingualism is characterized by tensions, conflicts, competition, differences, and changes in many areas from ideology, politics, and practice to historical issues (Li, 2017).

Translanguaging is a communicative practice that transforms and creates social space by bringing together the various dimensions of multilingual people's personal histories, experiences, and environments, as well as their attitudes, beliefs, and ideologies, as well as their cognitive and physical capacities. A sequence of "coordinated and meaningful performative acts, transforming space into a lived experience," (Mazzaferro, 2018: p. 5) is how social agents capture and creatively shape fleeting actions to create translanguaging space.

Language exchange emphasizes the link between commonly and conventionally understood languages and others' communication. People's knowledge of language cannot be separated from their knowledge of human relationships and human social interaction, which includes the history, context of use, and emotional and symbolic values of some socially constructed languages. Following Pinker's (1994) linguistic instinct metaphor for the innate ability of humans to learn languages, some psychologists, anthropologists, and linguists have argued for an "interactive instinct," which is the biological will of infants and children to connect, connect, and connect with their relatives to try to become like them (Li, 2017). This natural attraction creates neural structures that draw language-learning children to the faces, voices, and body movements of caregivers. It also determines the relative success of older youth and adults in learning additional languages later in life, due to changes in individual abilities and motivations and environmental conditions (Li, 2017).

2.2 TRANSLANGUAGING IN EVERYDAY LIFE

Language preferences and speech patterns are reflections of personal identities, which has led to recent research on the relationship between languages and identity. Since languages are no longer fixed to specific locations or periods of time because of globalization, multilingual speakers must use several linguistic systems to express their individuality. These language practices are referred to by García (2009) as "translanguaging", defined as "multiple discursive practices in which bilinguals engage in order to make sense of their bilingual worlds" (Soares, Duarte, Günther-van der Meij 2021).

The phenomenon of globalization is changing the entire sociolinguistic environment in which people move. For example, the globalization of sociolinguistics also affects the entire sociolinguistic ecology of China. An estimated 350 million Chinese are currently learning English. These include Beijing's

famous taxi drivers who are preparing for the Olympics: despite the city's claims, a widespread campaign has been launched to encourage English language failure) This is not an isolated phenomenon since it affects the role and function of Chinese, dialects (Feng) and other languages in China. Understanding China as an existing sensitive and socially multilingual nation in the context of the sociolinguistics of globalization, culturally and politically sensitive balances between different languages and language varieties are being affected. (Duarte & Gogolin, 2013)

This new multilingualism or linguistic super-diversity has as an effect, for instance, that the sociolinguistic repertoires of different social groups are being reshuffled, and that people are now using use new languages, language varieties or language features in a variety of social contexts (Duarte & Gogolin, 2013). The emergent tourist market, for instance, will call for greater numbers of people proficient in English, and English will be an economically interesting instrument for those aspiring to make a living out of it. These processes are large-scale but at the same time they become visible at the individual level as can be shown by the example of a vendor that we saw selling drinks and food on the Great Wall and in doing so heard using some English to one of his foreign customers. This vendor's use of some linguistic features, that belong to English, not only led to a positive economic exchange but also to a positive response of Chinese tourists visiting the Great Wall to the fact that the vendor apparently was able to speak English (Duarte & Gogolin, 2013)

A multitude of relationships are involved in the daily life. It is an interpersonal, dialogical, and intersubjective space that develops from people's real-life experiences and interactions with one another. A definition of the everyday that is commonly used to describe everyday conversations in non-institutionalized frames is also applicable in institutionalized contexts, where social agents typically conform to institutional discourses and pre-established norms and rules of behavior and socialization play a role in the development of formalized communicative practices (Mazzaferro, 2018). The unmarked, everyday method of communication that translanguaging symbolizes is the sole means by which meaning can be created. The process of translanguaging is essential to the way multilingual people organize and create their daily lives as well as how they flexibly engage in everyday communicative activities by utilizing the entirety of their repertoire in one language (Mazzaferro, 2018). In this perspective, complexes of contextual, processual, and interactional communicative practices correlate to translanguaging as a routine practice. By learning about the context and the individuals participating in the encounter, the latter are attuned to how speakers

creatively and critically process linguistic and semiotic material, including named languages, to construct and organize their everyday lives (Mazzaferro, 2018).

2.3 PEDAGOGICAL TRANSLANGUAGING

Williams (1994, 1996) originally used the Welsh word "trawsieithu", or "translanguaging," to describe a pedagogical approach that maintains language proficiency development through the simultaneous use of two languages in classroom activities. Teachers can design learning activities with input and output in two different languages by using a planned and strategic approach called translanguaging. For instance, reading a lesson aloud in one language while having a discussion in another is an example of translanguaging (Baker, 2001: 281). The pedagogical practice of translanguaging offers several benefits, including cognitive and socio-cultural ones. Firstly, it enhances comprehension and fosters proficiency in the "weaker language" by rearranging the languages in the classroom in a hierarchical manner. Secondly, it promotes home-school collaboration by encouraging parental involvement in their children's education and fostering interactions between language learners and the dominant language in the classroom (Baker, 2001: 281).

In the context of multilingual education, or in schools that strive for multilingualism, pedagogical translanguaging is a theoretical and practical approach (Cenoz, 2009). In both language and content classes, the goal is to foster multilingualism in two or more languages, which includes the minority language's development. Pedagogical translanguaging encompasses language switching in both input and output, but it also extends beyond the original translanguaging approach by incorporating additional practices that make use of elements from the entire linguistic repertoire (Cenoz & Durk, 2021).

As a matter of fact, pedagogical translanguaging has been defined as "planned by the teacher inside the classroom and can refer to the use of different languages for input and output or to other planned strategies based on the use of students' resources from the whole linguistic repertoire" (Cenoz, 2017: 194). This sentence demonstrates how pedagogical translanguaging uses teaching to expand students' repertoire (Cenoz & Durk, 2021). There are two types of translanguaging:

instructional and spontaneous, according to Cenoz and Gorter (2017, 2020). A pedagogical theory and practice known as "pedagogical translanguaging" describes educational procedures that incorporate two or more languages. The practice of multilingual usage in naturally occurring circumstances where linguistic borders are pliable, and ever-shifting is known as spontaneous translanguaging (Cenoz & Durk, 2021). Translanguaging has shown itself to be a powerful pedagogical strategy over time in a range of educational contexts where the learners' native tongue and the school language differ. Through the intentional dismantling of the artificial and ideological barriers that separate native speakers from immigrants, majority speakers from minorities, and speakers of target languages from native speakers, translanguaging transforms power dynamics, empowers learners and teachers alike, and centers the teaching and learning process around meaning-making, experience enhancement, and identity development (Li,2017).

The goal of pedagogical translanguaging is to advance academic content and school languages. By utilizing the resources of the multilingual speaker, it aids in the learning of weaker languages, which may include minority languages or languages that are not commonly spoken in society. When learning a language and academic subjects, the goal is to make the most of the learner's multilingual linguistic resources. To make the most of their resources as multilingual speakers, students draw on prior knowledge. As a scaffold to become aware of those resources and activate connected growers that span languages, they require pedagogical translanguaging. By doing this, they can establish the groundwork for self-directed learning and cultivate a metalinguistic consciousness. (Cenoz, Durk, 2021).

2.4 THE LINGUISTIC REPEROIRE OF THE COMMUNITY

As regards Igbo-Nigerians living in Italy, which is the focus of this dissertation, they will encounter the Italian repertoire upon arrival. This often consists of both the Italian language and a local dialect. In a state of diglossia, these two varieties are the dialect being the low variety, and the high variety which coexist essentially throughout Italy (Goglia, 2005). Adding the language of the sociolinguistic repertoire at the time of departure and the language in Italy, Igbo-Nigerians are exposed to at least five languages in their new environment. The Italian language used is often influenced by the Venetian dialect and used on various occasions as a means of communication with Italians. The Igbo

people living in the Veneto continue to use the Igbo language even in the presence of other Igbo people. The ability to maintain a language depends on how strong the contact network with compatriots is. Igbo people living in small towns in Veneto may spend less time with other members of their community. Going to an African store also means meeting other Nigerians such as Yoruba and Hausa (Goglia, 2005). In this case, communication takes place in English, depending on the speaker's level of instruction. For religious services, some Igbos go to newly built Protestant churches where Mass is held in English. Alternatively, some people go to a local Catholic church where Italian is spoken. If we take a closer look at Igbo families, we find that generally both parents are Igbo and their communication with each other is in Igbo, but with their Italian-born children, in Italian. Children may learn either Igbo or English from their parents or visitors, but few are actually taught either language by their parents (Goglia, 2005).

The reason why some parents did not in the past teach the Igbo language to their children is because most Igbo people were temporarily in Italy and planned to return to Nigeria soon, so trying to teach their children Igbo language and culture was a time-consuming was considered a waste of time. More Igbo families are now settling in Italy and the idea of returning home is receding. For example, the idea of opening an Igbo school for children is still being discussed among the Igbo people of Padua. Another reason why their children do not receive positive Igbo language instruction is their attitude towards the language. In Nigeria itself, Igbo is the language used within the community, while English is the more general language for communication, education, and careers. Children born in Italy need to succeed in Italian schools and learn English for their future. English is considered the most important option for professional purposes because mastering the language guarantees career opportunities even if you return to Nigeria (Goglia, 2005).

Regarding workplaces, many Igbo people are employed in factories, and their co-workers are likely to be immigrants from other countries. Therefore, unless these immigrants are English speakers, the medium of communication will be Italian. In this case, English is the medium. If the colleagues are Italian, communication will be in Italian, dialects, or a mixture of both. Interactions are usually kept to a minimum, not only because of the background itself, but also because immigrants are generally marginalized. Italian workers have difficulty dealing with the presence of foreigners in their factories and often do   welcome them, seeing them as threats to their jobs rather than colleagues (Goglia, 2022). Italian is also used in everyday communication in government offices and

businesses; its use depends on the level of contact with native speakers. For example, parents need to communicate with school staff, family doctors, or Italian parents. For unmarried Igbos, Italian may only be used in limited situations, such as in clubs and sports centers. It is very interesting that immigrants, especially the Igbo people, are aware of the presence of the Venetian dialect in their repertoire. Furthermore, they are aware of the low status of dialects. All Igbos call Igbo "dialect" and compare their linguistic repertoire with that of Italians. In fact, the Veneto dialect and the Igbo language occupy equal status, and both coexist with the standard language (Goglia, 2022). In general, it can be said that local Italians, friends, and especially older people that migrants meet in their daily lives often talk to them in the Veneto dialect. Unlike other Italian regions, the use of Veneto remains important in the Veneto region, and dialects mixed with Italian are often unmarked codes in informal and official contexts (Goglia, 2022).

Interactions in which one speaker speaks Italian and the other speaks Veneto are not uncommon in the Veneto region. It can occur between local Italians with different knowledge of the Venetian language, for example through intergenerational exchange. Italian and Venetian are mutually intelligible, allowing the two speakers to continue using their preferred code. However, the use of Venetian cannot rely on mutual intelligibility when dealing with first-generation immigrants who have only an incomplete knowledge of the Italian language or Italian dialects, and both native speakers and immigrants cannot be assumed to be learning the local language. In fact, since Venetian is the code of the local community (Gumperz 1982), Italian is more appropriate for effective communication. In fact, other studies have shown that in bilingualism, situations involving minority languages or dialects, local speakers tend to speak to immigrants in the majority language and do not perceive immigrants as genuine speakers of the minority language or dialect (Goglia, 2022). In fact, different linguistic behavior can be seen in the Veneto region. This may be even more true when dealing with elderly people who primarily speak Venetian, especially in small rural towns and villages. They often speak Venetian as their first language, and Italian, which they learned in elementary school, as a second language. Their preferred code is Venetian, and even the younger generation must become used to using the dialect in intergenerational interactions (Goglia, 2022). In reality, it is possible to draw attention to the connection between immigrants' proficiency in dialects and their ability to interact with customers in markets and retail establishments. Given the facts mentioned above, one could argue that some migrants have negative attitudes towards Italo-Romance dialects because, as some have stated, they are not fond of the dialects and do not wish

to learn them. However, some immigrants view the dialects favorably, especially if they believe that knowing the dialects will be beneficial (Goglia, 2022).

CHAPTER 3 CASE OF STUDY: THE DIFFERENT USES OF LANGUAGES IN THE NIGERIAN COMMUNITY

This chapter is dedicated to a case study. It attempts to analyze the different uses of the languages in the Nigerian community via two interviews. Firstly, a general introduction to the multilinguistic situation of the Veneto region will be presented. Secondly, the aim of the interviews will be presented with the questions made and will be explained how the data have been collected and the participants' backgrounds. In the end, the interview results will be analyzed following the theories mentioned in the previous chapters.

3.1 THE MULTILINGUISTIC SITUATION OF THE VENETO REGION

As of January 1, 2021, the population of the Veneto region has decreased significantly compared to the previous year, with an expected decrease of more than 9,000 people. The main reason for this decline is Italy's negative population balance, which is approximately 33,000 fewer people (-0.7%) compared to January 1, 2020. Italy's population decline in the two years before the pandemic had reached a loss. Approximately 10,000 residents live here year-round. In contrast, the share of foreign residents increased. Including census-related adjustments, the number of foreign residents in the region was 509,420 as of January 1, 2021, an increase of 4.8% from the previous year. (Veneto Immigrazione, 2021).

Despite what the results show, the power of immigration to compensate for Italy's declining population is becoming increasingly weak (Veneto Immigrazione, 2021). The demographic upturn brought about by immigration appears to be over, as changes over the past two decades have shown. In this way, the the ability of the population of the Veneto to resist decline is losing ground. Although the sharp decline in Italy's population in 2020 was partially offset by an increase in the number of foreign residents, the population of the region continued to show negative trends. The trend of the past decade has been particularly marked by the presence of foreign residents in the Veneto region. Recent development trends identified in the 2020 analysis highlight the distinct presence of male rather than female migrants. Furthermore, despite strong flows of immigration

from some countries, particularly from those in Asia and the African continent, people of European origin remain the overwhelmingly majority (Veneto Immigrazione, 2021).

The majority foreign residents in the Veneto region are men. Since 2011, female members have also joined the group. In 2018, the distance between the numbers of men and women has grown closer, but group composition remains heterogeneous, depending on country of origin. Regarding the country of origin of the Veneto region's residents, the results of the January 2021 census confirm that they are predominantly European nationals, in particular nationals belonging to member states of the European Union. Residents with European citizenship account for 54.6% of the total number of foreign residents in the region. Among other countries of origin, the Asian continent is the second largest region of origin for the expatriate population in the Veneto region. In third place are people of African descent, with over 102,000 people, making up 20% of the total (Veneto Immigrazione, 2021).

The vast cultural landscape is also reflected in the linguistic repertoire of the Veneto region. Although the number of monolingual dialect speakers is decreasing in Italy, dialects are often understood passively (Berruto, 2018). The linguistic repertoire of the Veneto region typically includes standard Italian, regional varieties of Italian, and Venetian dialects. Dialects are very vibrant in this region and are often an unmarked norm in working environments such as government offices, factories, and stores. Immigrants encounter dialects both at work and in everyday communication with Italians from their native country. Unlike other regions, in the Veneto region learning both Italian and Veneto is not just an option or a matter of effective integration but may be essential for effective communication (Veneto Immigrazione, 2021).

Unlike other regions, the use of the Veneto dialect is still important in the Veneto region, and this dialect is often an unmarked code in informal and formal contexts (Goglia,2022). This dialect provides useful codes for communicating effectively in the most common immigrant jobs in the region, such as factory workers, elderly care workers, and cleaners. In such a situation, the target language of the immigrants will not be Italian, but a local dialect or a mixed language of Italian and Veneto. The use of Venetian is not a sign of delayed learning of Italian or an inability to distinguish between Italian and Venetian, but a clear sign that the person has acquired an unmarked multilingual mode already present in the region (Veneto Immigrazione, 2021).

The lack of motivation in learning dialect on the part of immigrants is also given by the fact that they have to learn both Italian and dialect from scratch. While immigrants can only learn the Venetian dialect through interaction with local Italians, the opportunity to take Italian language courses, at least initially, may reduce their perception of the difficulty of understanding and learning the local language. In some cases, most of the workforce may be immigrants from other countries. In this situation, Italian becomes the main lingua franca for employees (Veneto Immigrazione, 2021).

3.2 INTRODUCTION TO THE INTERVIEWS

The aim of the two interviews conducted with Migrants from Nigeria was to look carefully at how the respondents use Italian, the local Veneto dialect, their local languages, and English. A particular focus will be on delving into not only on how the two participants have learnt Italian and the different uses they make of it, but also their attitudes and perception towards it. Moreover, I will also explore the different uses of (Nigerian) Pidgin English and standard English.

3.2.1 THE QUESTIONS

The questions asked during the interviews had the purpose of highlighting the different uses the participants of between Italian, Veneto dialect, Pidgin English, and regular English, and their local languages. As these were semi-structured interviews, the questions were adapted in the course of the interviews themselves.

1. Can you tell me something about your background?
2. When you talk with your Nigerian friends and acquaintances, which different languages do you speak?
3. With your non-Nigerian friends here in Italy, which language do you speak?
4. How did you learn Italian?
5. In which contexts do you speak Italian? Do you also know the Veneto dialect? Which words do you know? How did you learn them? Is it easy to understand the Veneto dialect?
6. What do you speak the most, Italian or Veneto dialect?
7. It is easy or difficult to understand the local dialect? What about learning it?
8. Would you like to learn it better?

9. In your working environment which languages do you use? Italian, the Veneto dialect, or English? Other languages? And with which different people?

10. With Italian people from this area, what do you speak the most? Italian or Veneto dialect?

3.2.2 DATA COLLECTION AND PARTICIPANTS' BACKGROUNDS

The data was collected through two interviews conducted in November 2023 with two Nigerian men who have been in Italy for approximately 8 years. The first participant (A) comes from the Edo state in Nigerian. His family is made up of seven people, and he studied at university in Nigeria. He has been in Italy since 2016 and currently, he lives near Padova, and he works in a factory. The second participant (B) comes from the south of the Igbo state in Nigeria; he studied computer science, and he has been in Italy since 2015. Currently, he is the president of the *Commissione per la rappresentanza delle persone padovane con cittadinanza straniera* of Padova Local Authority, a body that represents all foreign residents in Padua; he also works as a printer.

3.3 INTERVIEW FINDINGS 1: KNOWLEDGE AND USE OF ITALIAN AND OTHER LANGUAGES

The first part of the interviews has the aim of finding how Italian and the other languages are used among the participants. The questions asked regard which languages they speak in their daily life and how did they learn Italian.

Extract 1

I (Interviewer): When do you talk with your Nigerian friends and acquaintances, which different languages do you speak?

A: I speak different languages, it depends on the friend you meet. If I come across to anyone from my state, you speak sometimes a local dialect, Edo, or Benin, which are the same. Benin city is the capital of Edo state. With others you can speak Pidgin English, which is like the general language, and you can speak with everybody with it. With It you can express yourself, you can say anything you want to say, and people will understand.

I: With your non-Nigerian friends here in Italy, which language do you speak?

A: If you meet them for the first time you interact with Italian but if you know they can speak Pidgin English you start speaking Pidgin English.

I: If you are speaking with your Nigerian friends, and you speak Pidgin English, do you aver use Italian words?

A: No, we don't. Maybe if there is a third person and you do not want to them understand what you are saying. If you want to communicate with other people is better to start in Italian and you can switch to Pidgin if you feel more comfortable. Pidgin depends on who you meet, there are different levels. With people you meet in the streets you must use your slangs, only people in the streets will understands. If someone is not understanding your dialect or Pidgin, you can communicate with good English.

From the first Interview with participant A, it is possible to say that he uses mainly Pidgin with his Nigerian friends and with his acquaintances. The use of Pidgin is the preferred one, since when participants A meets other people, even from different African countries, they start in Italian and then if they know Pidgin, they switch to it. Even with people from the same state, they do not speak Edo but Pidgin. In his view, Pidgin English has different levels: its use differs depending on the person and situation. There is a low register called "slang" used when meeting someone, for example, at the train station. Instead, if you meet someone who does not understand Pidgin or the local language, people speak standard English. Participant A also reports that he never uses Italian words while speaking in English or Pidgin, or only on rare occasions, maybe when you he does not want to be understood by another person.

Extract 2

I: When do you talk with your Nigerian friends and acquaintances, which different languages do you speak?

B: Definitely Nigeria is a country where we have Pidgin, that is a lingua franca. Nigeria is divided into three: we have the Hausa, Yoruba, and Igbo, which I am from and so when I'm with my friends we speak in our own dialect that is called Ika is a part of Igbo. But when I stay with other friends also

that are from my land we speak in Pidgin and then also with those from the northern part of Nigeria, we speak in Pidgin because it's a language that we all understand.

I: With your non-Nigerian friends here in Italy, which language do you speak?

B: Sometimes I speak in Italian language, also, like we say, Pidgin, but with people who do not speak Pidgin, like ones from Senegal, because most of them don't speak English, so we speak in the Italian language, so Italian becomes a lingua franca between different countries.

I: If you are speaking with your Nigerian friends, and you speak pidgin English, do you aver use Italian words?

B: Yeah I mean even words which refer to place I would say you do that because I would use the word Comune I'm not gonna say local council [...] even speaking with my mum sometimes in our own dialectic Ika sometimes I use Italian yeah so she asked me what do you say. I say I'm sorry because I do that every day.

Compared to participant A, participant B states that he also uses mainly Pidgin English with other Nigerians because it is a language that is broadly understood. Different from the first participant, B also uses his own language, Igbo, to communicate with his friends from the same region. Regarding the use of the language with his non-Nigerian friends, in this case the preferred language is Italian. In this sense, Italian becomes a "lingua franca" between people from different countries. In addition, participant B reports a different scenario where standard English is used when meeting a Nigerian who did not study: to have a conversation, English is mixed with Pidgin and the local dialect. Participant B compares it to the mixture of Italian and Veneto dialect while speaking.

Extract 3

I: In your daily life do you speak more English or Italian?

A: I speak more English because where I work, the Italians try to speak in English. So sometimes when we speak with them in English, they try to communicate back. It is mixture of different

countries, Romanians, Philippines, Moldavia Senegal. With them I speak in English. We speak Italian when we meet the boss.

Participant A's workplace mostly consists in people from different countries such as Moldovia, Senegal, or the Philippines. As a matter of fact, participant A during his work in a factory, mainly speaks English with his co-workers, even with Italians, since they try to communicate back in English. The use of the Italian language is only related to the communication with their boss.

Extract 4

I: In which contexts do you speak Italian?

B: In the Commission. I was elected September 16 as the president because the Commission is made up of 16 members from different countries, that are resident in Padova so the people that have the possibility to be in this Commission are foreigners, what is it called, with foreign citizenship because if you are a foreigner here and you have citizenship you don't have the possibility to be among the commission. So, the Commission is between the *Comune* and the foreign community, so we send messages because it's not all foreigners that go and buy a newspaper, so we the Commission will be able to send messages to different communities and also to bring them together and also to give some … like when the government has some initiative so we give this information to our people in different languages and so then so obviously in this commission this is part of the *Comune* so there you have to speak Italian, yeah, we speak Italian even in my working place. So even with other people from different countries in Africa so those who don't speak English who don't speak word of English, so we have to speak the Italian language.

Participant B explains that in his work in the commission, he speaks both standard English and Italian. As he said, he speaks both languages as lingua franca to communicate with people.

Extract 5

I: On which occasions will you use not Pidgin but standard English?

A: When you are in with other nationalities, or you have a conference or a meeting you have to use the official general English. At work I speak standard English except when I speak with other Nigerians.

I: You talked about switching.

A: It is not difficult, I can talk to 3 people at the same time in a different language, it is very easy to switch.

Participant A highlights the fact that the use of the standard English is related only to people who cannot speak Pidgin. In addition, he reports that he is able to switch languages easily, which can be compared with participant B, who in Extract 4 explained that he uses standard English in his local authority work, among the other members of the commission.

Extract 6

I: How did you learn Italian?

A: When we came here in 2015, when we started, learning Italian was very difficult. The first word I learnt was "piano piano". They said it in the ship that was bringing us to Italy. In Pidgin English they repeat words such as "small small". Learning Italian we started at school when we were in the camp, the teacher always came to the camp we started from 1,2,3… a,b,c,d. From there we started learning and learning. We started with A0 and we did "terza media".

I: In what other ways did you learn Italian?

A: At work, when you start working you can learn; also in the streets, interacting with people, going out. We did not always have to stay indoors, so when we were out you meet people and try to speak, when you are communicating you learn fast. We also use the translator.

I: What is your level of Italian now?

A: I have never had an interest in learning Italian, it was something I had to do. For me it was very difficult, and it is still very difficult, not like English, Italian is very very difficult. I don't know my level, I can communicate, I can go anywhere, I can speak and understand. It is all I need.

Participants A reports that he learnt Italian primarily through lessons, the beginning level was A0 and at the end he reached the level required to take the "diploma di terza media". He also practiced and learnt it thanks to work but also going out, interacting with people; he also used translator. He also emphasized the fact that for him, it has never been easy to learn Italian and he does not like it, it is something he had to do, so he displays no intrinsic motivation. The level he has reached allows him to communicate, understand and read.

Extract 7

I: How did you learn Italian?

B: I try because I've been here for seven years, so I learnt Italian language learning one word a day yeah. So in the period of seven months, I was able to speak. You know most people, the problem they have is sometimes they know what to say but they are afraid to speak because they think maybe other people will laugh at them. But for me I was able to remove this thinking from me because I said the Italian language is not my language […] so this is how I learn learning, one thing a day. I went to classes for just six months two times a week and working with Italian I told them just speak to me in Italian. If I make mistakes correct them, so I learned from there. My Italian level is now I suppose B2.

On the other hand, Participants B learnt one word per day and took some classes for six months twice a week. He learnt it mainly from work since he asked to be spoken in Italian and to be corrected in case of errors, trying to replay back.

3.4 INTERVIEW FINDINGS 2: KNOWLEDGE AND USE OF THE VENETO DIALECT

The questions made in this section aimed to analyze if the participants know the local Veneto dialect and if they are willing to learn it better. Moreover, this section will investigate over the use of their preferred language and what language they speak with their relatives.

Extract 8

I: Do you also know the Veneto dialect? Which words do you know? How did you learn them? Is it easy to understand the Veneto dialect?

A: I do hear people speaking, like" ciapa qua", "a magnà", "anca mi" and "vien qua". At the time I was working with the Caritas the people there were older, so they normally speak Veneto. I don't speak it, but sometimes I understand what people are saying.

I: Would you like to learn it better?

A: No, because in the process of learning dialect you can easily forget the normal Italian, it's two different things. Learning a language that is not written is very difficult to learn, so learning it orally is difficult. The reason why we get to learn Italian is because it was written, so you can read and understand. With dialect you just hear the words

When asked if he knowns the Veneto dialect, he said no , even though he understands it, specifying that it is difficult to learn a language which is not written, learning it just orally is extremely difficult, words are just heard. Despite the fact that he knows some words and expressions such as "ciapa qua", "magnà" " vien qua", he said that he has no further interest in learning it also because, in his opinion during the process of learning dialect one can easily forget Italian.

Extract 9

I: Do you also know the Veneto dialect? Which words do you know? How did you learn them? Is it easy to understand the Veneto dialect?

B: I am learning now. I said most of my colleagues they speak *dialetto*, so most of the time I tried to when they talk to me, I reply I just I just know I would love to learn it better. I do hear expressions such as" ghetu capio" and [...] people like from the age of 70 like from 65 upwards [...] because I met with some of the drivers. They don't speak in Italian, but they speak dialect. I believe the dialect is a little bit they have something similar with the Italian language, so they speak [...]at the beginning it was difficult for me.

Participant B reports that he can fully understand Veneto dialect and knows some expressions. He learnt it through hearing people talking, mainly the older ones and his colleagues because most of them use it. He said that dialect has some similarities with the Italian language and in a conversation with the locals they are frequently mixed up, so at the beginning was difficult to understand, but now he can do it without difficulty; he wants to learn dialect better.

Extract 10

I: What is your first real native language? Would you say Pidgin or Edo?

A: Depends, because if I was at home with my mom she will speak Edo, we always communicate with it. If I leave the house, my first official language is Pidgin.

I: You live in Italy, you have a brother and a sister both living in Italy. What do you speak with them?

A: We speak Pidgin English. But if we are in a conference call with my mom, we speak Edo.

Extract 11

I: What is your first real native language? Would you say Pidgin or Igbo?

B: Pidgin

I: What language do your family speak?

B: My mother speaks Ika and my father speaks Qua yeah so between them yeah there is some similarity because we are from delta Igbo so just like a major language but in Nigeria we have not less than 200 languages […]if you were speaking to somebody who was a Yoruba speaker you would have to speak Pidgin because you can't understand, I don't understand, you just don't understand, it's very different from, very different.

In Extract 11 participant B explains the fact that his native language is Pidgin, and moreover he says that languages in Nigeria are numerous. On the one hand they have similarities, but they cannot be understood by people from different areas of Nigeria.

3.5 RESULTS

This interview shows that both participants are aware of the linguistic situation in the Veneto region in which the local dialect coexists with Italian, the official national language. In Extracts 1 to 7, the findings point to the use of the Italian language, (Nigerian) Pidgin English, standard English and other Nigerian languages and language varieties in the participants' everyday life.   One the one hand, the first participant uses Italian on rare occasions and expressed his lack of interest in learning it better since the level he reached is sufficient to him, Instead the second participant uses Italian more frequently, also as a lingua franca during his worktime and showed a clear interest to learn it better. A different use between their use of Italian is that participant B also uses some Italian words while speaking Pidgin or English, while the first one never mixes up languages.

Throughout the interviews, the participants also highlighted the use of English. In this regard, standard English is used in specific contexts, such as meetings or at work, as is reported by both participants. On the other hand, Pidgin English is the language which is commonly used during their everyday life. As the interviewees said, it comes with different registers, and they are related to the situation of use. As is stand in the interviews, Pidgin English is a lingua franca among people from Nigeria (and also other African countries) who can speak it but are not from the same homeland. Regarding the use of their own local languages in Extracts 10 and 11, the participant A says that he uses Edo only in conversations with their older relatives, while participant B speaks Igbo with other Nigerians from his region. As they point out, they compared their dialect with the Veneto one since

it is primarily used by the oldest people, and it can only be comprehended by the people of their land.

In Extracts 8 and 9, although the two Nigerians interviewed understand the local Veneto dialect, the perceptions towards it are different. The first participant does not have a positive attitude towards it and has no interest in learning it. The second one would like to learn it better. Both stressed the fact that at the beginning it was difficult to understand it and, furthermore, the Veneto dialect has some similarities with Italian. Admittedly, the availability of input and the vitality of the dialect in key contexts such as work or friendship enable immigrants to learn Veneto, making it a necessity for some rather than a choice for effective communication.

On analyzing the interview results, it is possible to say that concerning what has been discussed on multilingualism in the first chapter, as Carson and Kind (2016) explain: people who migrate take with them not only their skills and labor, but also their language and cultural traditions. Once they have settled down, many people will seek out companions who follow similar customs, whether they travel in groups or alone. As a matter of fact, during the interviews it has emerged how participants can communicate in multiple languages. In their view, the language choice is linked to the person they are speaking with. Regarding translanguaging, as has been widely explained in chapter two, it might be said that it can be considered a powerful tool in order to breaking down language barriers and create a more inclusive fluid communication environment, as for example, in participant B's work environment, since he uses multiple languages at the same time during his work in the local council.

In summary, the interviews highlighted the importance of recognizing and valuing multilingualism as a positive attribute in an increasingly connected world. Embracing language exchange between languages as a natural and efficient form of communication improves people's cognitive abilities and helps build more coherent and connected communities.

CONCLUSION

The aim of this thesis was an attempt to explore the different uses of the languages among the members of the Igbo-Nigerian community in Padua. Thanks to the theories which were reported in the first and second chapters, I was able to analyze the use of languages thanks to two interviews. The data collected allowed me to notice how local languages, English, Italian and the Veneto dialect are used in the participants' everyday life. As a matter of fact, those interviewed showed different attitudes towards the languages and their uses.

As concerns what I analyzed via the interviews I would say that the two participants use the languages in different ways. On the one hand, the first one manly uses standard English even in his work environment and with his friends he speaks (Nigerian) Pidgin English. The Italian language is barely used since he expressed that it was something he had to do, and he has never been interested in learning it. Moreover, he clearly expressed an unwillingness in learning the Veneto dialect even though he understands it. On the other hand, the second participant has a different use of the languages. In his daily life he speaks Italian and English, especially at work. He learnt Italian not only out of duty but also because he liked it. As regards the local Veneto dialect it is possible to observe a differing standpoint with respect to the first participant since he likes it and wishes to learn to better. Another important thing to highlight is the use of languages with participants' relatives. As a matter of fact, participant A, who comes from the Edo state, does not use his dialect with his relatives except with his mother. Instead, participant B, who comes from the south of the Igbo state in Nigeria continues to speak Igbo with his family and relatives, and with acquaintances from this area residing in Padua. These phenomena may be associated to the fact that Igbo has an higher status since it is one of Nigeria's three official languages and is also used in school context, while Edo is not an official language of Nigeria.

Regarding the data collected, an important limitation that must be considered is that only two interviews were conducted and so, consequently, the analysis is limited. Despite the fact of the restricted number of participants I was able to derive sufficient data to make an overall analysis of the use of different languages inside the Igbo-Nigerian community. In the future, I would like to have the possibility to delve into these phenomena again.

The research carried out in person allowed me to realize how much the phenomenon of multilingualism is present and rooted today as well as that of translanguaging. Above all, these phenomena, which have been created spontaneously and naturally, have given different rise to outcomes within society in the various spheres, not only from the point of view of the physical space of the city, but also as far as how they are present in the aspects of education and in the work sphere. In addition to this, it allowed me to further realize how crucial it is to be aware of this phenomenon as it is well present in our daily lives. Multilingualism accompanies us in our daily lives, starting from interpersonal communication with external parties to billboards in cities. Consequently, translanguaging can be seen as the result of the coexistence of different languages in the everyday sphere especially with regard to linguistic repertoires. For this reason, I believe that knowledge of these two phenomena is fundamental to understanding the evolution of contemporary society, thus moving toward greater inclusiveness and respect for other cultures.

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RIASSUNTO IN ITALIANO

Oggigiorno viviamo in un mondo estremamente multiculturale; i numerosi flussi migratori hanno contribuito allo spostamento di grandi masse di persone in diverse zone del pianeta. Conseguentemente a ciò, in ogni nazione possiamo trovare persone provenienti da differenti parti del mondo con le proprie lingue, usi e costumi. Questa diversità non solo linguistica, ma anche culturale, porta all'instaurarsi di rapporti di tipo benefico e redditizio non solamente in ambito sociale, bensì anche in ambito lavorativo e scolastico. Questo fenomeno di migrazioni e coesistenza di gruppi culturali diversi in un medesimo territorio ha dato origine, dal punto di vista linguistico, a ciò che oggi viene definito oggi multilinguismo. Un altro fenomeno importantissimo nella nostra società che si è venuto a creare è quello del translanguaging. Dato il peso che questi ultimi hanno nella nostra realtà contemporanea ho deciso di analizzare i fenomeni in prima persona, tramite due interviste a due membri della comunità nigeriana, l'utilizzo delle diverse lingue nel loro quotidiano.

Per quello che concerne la struttura della tesi, essa si articola in tre capitoli. Il primo presenta il multilinguismo, il secondo il Translanguaging e il terzo è un caso di studio condotto attraverso due interviste a persone di origine nigeriana. Le domande volte durante l'intervista miravano a ricavare informazioni sull'uso fatto dai partecipanti delle diverse lingue che erano oggetto di ricerca quali: Italiano, dialetto Veneto ed infine, Inglese. Le domande principali che hanno giocato un ruolo fondamentale nella ricerca sono:

1. Background degli intervistati.
2. Quando parli con amici e conoscenti nigeriani, quali lingue usi?
3. Con i tuoi amici non nigeriani in che lingua parli?
4. Come hai imparato l'italiano?
5. In che contesti parli italiano?
6. Conosci anche il dialetto veneto? Quali parole?
7. Parli di più dialetto o italiano nella vita quotidiana?
8. È facile o difficile capire il dialetto? E impararlo?
9. Vorresti impararlo meglio eventualmente?
10. Nel contesto lavorativo cosa parli? Italiano, dialetto o inglese?
11. Con gli italiani parli dialetto o italiano?

Attraverso queste domande mi è stato permesso di ricavare dei dati sufficienti per poter analizzare in maniera esauriente l'uso delle lingue nei soggetti intervistati capendo così anche quale fosse la loro percezione rispetto alla lingua italiana e il dialetto Veneto, oltre che all'inglese standard.

Nel primo capitolo viene presentato il fenomeno del multilinguismo e data una definizione di esso. Vengono poi definite le cause del fenomeno, i suoi tratti e le sue caratteristiche principali; inoltre vengono descritte le peculiarità della città multiculturale. Successivamente viene descritto come il fenomeno sia presente nell'istruzione e come si sia sviluppato attraverso gli anni. Il capitolo si chiude un caso di multilinguismo riguardante la città di Padova, ovvero quello della comunità Igbo-Nigeriana.

Il secondo capitolo esplica il fenomeno del translanguaging. Un focus in particolare sarà dato su ciò che viene definito translanguaging space e su come il translanguaging sia presente nella vita quotidiana e quanto sia necessario. Successivamente si spiegherà cosa sia il pedagogical education su come sia connessa al translanguaging. Infine, ci sarà una spiegazione sul repertorio linguistico sulla comunità Igbo-Nigeriana di Padova.

Il terzo capitolo è dedicato all'analisi di un caso di studio da me condotto tramite l'intervista di due persone nigeriane. Il capitolo si apre con la descrizione della situazione multilinguistica della regione Veneto, per poi successivamente descrivere gli obbiettivi della ricerca e i soggetti partecipanti con le loro rispettive informazioni. Vengono poi presentate le domande poste e l'analisi delle risposte date, dichiarando, inoltre, quali siano gli obbiettivi della ricerca. Concludendo con un'analisi oggettiva di quanto riportato dagli intervistati e analizzando i dati in base alle teorie analizzate in modo esaustivo nei capitoli antecedenti.

Per quello che si relaziona con i limiti della ricerca, si può dire che le interviste effettuate erano due; ciò ha consentito di avere delle conferme con i fenomeni descritti nei capitoli precedenti ma in modo limitato. Nonostante ciò, potendo avere due persone intervistate che lavorano in contesti differenti e fanno un uso distinto delle lingue analizzate, non solo in un contesto lavorativo ma anche in uno personale; mi è stato permesso di ricavare dei dati sufficienti per poter analizzare il caso in mono esaustivo tenendo in considerazione ciò che era stato ampiamente esplicato nei capitoli antecedenti. Per quanto riguarda ciò che ho potuto analizzare attraverso le interviste, si può concludere che i due partecipanti usano le lingue in modi diversi. Da un lato, il primo partecipante usa abitualmente l'inglese standard anche nel suo ambiente lavorativo, mentre i suoi amici parla il pidgin. L'italiano è

usato a malapena, poiché sostiene che sia qualcosa che doveva fare e non è mai stato interessato a impararlo. Inoltre, ha espresso chiaramente la sua riluttanza a imparare il dialetto veneto, anche se lo capisce. Il secondo partecipante, invece, ha un uso diverso delle lingue. Nella vita quotidiana parla italiano e inglese, soprattutto al lavoro. Impara l'italiano non solo per dovere, ma anche perché gli piace. Per quanto riguarda il dialetto veneto locale, è possibile osservare un punto di vista diverso rispetto al primo partecipante, poiché gli piace e desidera imparare a migliorarlo. Un altro aspetto importante da sottolineare è l'uso della lingua con i parenti dei partecipanti. Infatti, il partecipante A, che proviene dallo Stato di Edo della Nigeria, non usa il suo dialetto con i parenti, tranne che con la madre. Al contrario, il partecipante B, che proviene dal sud dello Stato Igbo in Nigeria, continua a parlare l'Igbo con la sua famiglia e i suoi parenti. Questo fenomeno può essere associato al fatto che l'Igbo ha uno status più elevato in quanto è una delle tre lingue ufficiali della Nigeria ed è anche utilizzato in ambito scolastico; mentre l'Edo non è una lingua ufficiale della Nigeria.

La ricerca effettuata in prima persona mi ha permesso di realizzare quanto il fenomeno del multilinguismo sia presente e radicato nella società odierna tanto quanto quello del translanguaging. Soprattutto quanto questi fenomeni che si sono creati in modo spontaneo e naturale abbiano dato differenti origini all'interno della società nei vari ambiti, non solamente dal punto di vista dello spazio fisico della città, bensì anche come siano presenti negli aspetti dell'istruzione tanto quanto nell'ambito lavorativo. Oltre a ciò, mi ha permesso di realizzare in modo ulteriore quanto sia fondamentale l'essere coscienti di questo fenomeno in quanto ben presente nella nostra quotidianità. Il multilinguismo ci accompagna nella vita quotidiana, partendo dalla comunicazione interpersonale con soggetti esterni fino ad arrivare ai cartelloni pubblicitari nelle città. Conseguentemente, il translanguaging può essere visto come il risultato della coesistenza di differenti lingue nell'ambito quotidiano soprattutto per quello che concerne i repertori linguistici. Per questo motivo, ritengo che la conoscenza di questi due fenomeni sia fondamentale per capire l'evolversi della società contemporanea, andando così verso una maggiore inclusività e rispetto per le altre culture.