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## TRANSLANGUAGING- A BIRTH OF NEW LANGUAGES OR A THREAT TO LANGUAGE LOSS?: THE ANALYSIS OF IN-MIGRANT AND OUT-MIGRANT CONTEXTS

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## LANGUAGE LEARNING | REVIEW ARTICLE

### Translanguaging – a birth of new languages or a threat to language loss?: The analysis of in-migrant and out-migrant contexts

Tamilla Mammadova, Fadaya Yagnaliyeva, Nazrin Heydarova, & Nurtaj Aliyeva

**Abstract:** Recently, reinforced social, political, economic, and other pull and push factors have encouraged extensive global migration. Human mobility also assumes the displacement of languages from their original geographic locations to new locations and language ecologies. One of the critical linguistic outcomes of migration is the translanguaging process that takes place through the mixture of a simplified version of two or more languages without strictly following the established language rules. While some research revealed the phenomenon of translanguaging, more was needed to apprehend its impact on the formation of new languages and variations. Even less research has studied the fate of migrant languages under the pressure of translanguaging. This paper investigates whether migration triggers the development of new languages or leads to the fade of migrants' native languages. The key focus of this paper is to convey a message to educational institutions to take care of both local and migrant-native languages so that it does not negatively affect communication within the teaching and learning process.

**Keywords:** ethnolects, in-migrants, language emergence, language loss, migration, out-migrants, translanguaging

The growing impact of pull and push factors that trigger migration has increased migration flows compared to the last decades. It is generally acknowledged that migration is the movement of people across state borders. Therefore, it has an immense impact not only on the countries of destination but also on the states of origin and migrants themselves, particularly in terms of language. The impact of migration on language use gave rise to translanguaging – the process of language simplification through the mixture of different languages without following the prescribed language rules. Throughout the migration process, language contact occurs between individuals of various ethnic, cultural, and linguistic backgrounds, leading to the birth of new languages. Nortier (2011, p. 76) states that because of the increased use of the destination country's language, migrants' native languages weaken or even disappear over time. In this vein, a large body of literature studies migration and its impact on languages, while there are few studies on the stimulus of migration on the emergence of new languages. Even less is done to reveal the destiny of migrant languages once they delve into a migration community. Then, the question is: will the newly emerged languages endanger the concept of language singularity in destination countries, or will the local languages threaten migrants' languages? Thus, this paper aims to examine the actual effects of migration, either on new language formations or on language disappearance, to give a general background of these issues, to understand the underlying reasons for both processes, and to state their importance in the modern world. The current analysis's primary purpose is to alert educational institutions to the need to protect both local and migrant-native languages to prevent any adverse impact on communication during teaching and learning. Thus, the first part of the paper presents general information about migration and language correlations and the process of translanguaging. The second section

discusses the appearance of new languages employing the translanguaging process and examples of different regional experiences. The third section of the study presents the translanguaging process as the reason for the gradual disappearance of languages. The conclusion suggests practical implications of the study in present-day teaching and learning.

## **2. Correlation of migration and translanguaging**

### **2.1 What is a migration process?**

Migration is defined as a permanent or semi-permanent change of residence of an individual or group of people over a significant distance (Adomi & Ukaegbu, 2019, p. 72). Migration is not only the process by which people leave their homeland and start living elsewhere permanently but also the process of temporarily leaving their home country for some reasons. Consequently, there has been a recent increase in migration flows all over the world, which has led to the development of multilingual and multicultural societies (Facciani, 2021, p. 22). People participating in the migration process, which implies relocation from one country to another, or crossing an international border, are called immigrants (Kloss, 1971, p. 252). Since migration differs in terms of internal and external movement, there is a clear difference between migrants in this regard. According to Boyle et al. (1998, pp. 34-35, as cited in Kerswill, 2006, pp. 3-4), individuals who move within a country's border are known as in-migrants, whereas those who move out of a boundary are called out-migrants.

Moreover, not every migration process goes the same way because some migration is progressive, in the sense that it is 'interesting and challenging,' while others are conservative because migrants strive to maintain as much of what they had before (Boyle et al., 1998, pp. 37, as cited in Kerswill, 2006, pp. 12-13). In line with economic and environmental issues, starvation, safety, and stability, migration is one of the most current social tendencies touching each state to different degrees (Popjaková & Plešivčák, 2009, pp. 57). The benefits of the migration process to the receiving country cannot be underestimated due to the following reasons: the positive impact of migrants' arrival on the state's economy, the enrichment and diversification of both cultures, the new knowledge and competences that locals and newcomers learn from each other, the recognition of the significance of multiculturalism, etc. It is also worth mentioning that migration might be characterized as a problematic issue for some countries because, as a result of the migration process, the long-lasting organization in destination countries may encounter the danger of being disrupted by the arrival of migrants embodying distinct historical backgrounds, languages, religions, cultures, and customs.

### **2.2 Migration management strategies**

Since not every country is open to the changes that migrants might bring with them, migration is not considered a desirable case. Therefore, "the Council of Europe has evolved a migration management strategy, which involves the principle of integration as well, to help countries tackle the issue" (Krumm & Plutzar, 2008, p. 1). As stated in the Parliamentary Assembly of the Council of Europe's Resolution 1437 (2005), I.4, "The concept of integration aims at ensuring social cohesion through accommodation of diversity understood as a two-way process. Immigrants have to accept the laws and basic values of European societies, and, on the other hand, host societies have to respect immigrants' dignity and distinct identity and take them into account when elaborating domestic policies" (Krumm & Plutzar, 2008, p. 1). Despite this, learning the language of a host country is an essential part of the integration process for many countries; local governments are therefore unconcerned about preserving migrants' mother tongues and, in some cases, engage in violating migrants' human rights by obviously prohibiting migrants' native languages (Krumm & Plutzar, 2008, p. 5). The more successfully migrants integrate into a country, the easier it is for them to be accepted as the citizens of this country and have a chance to take full advantage of the opportunity provided by the country for its residents. As Kloss (1971) suggests, four theories support this idea. According to the tacit compact concept, when migrants seek admittance to a new country, a tacit compact is signed between the receiving country

and the immigrants, indicating the immigrants' openness to cultural and linguistic adaptation to a new community. The take-and-give theory says that migrants are expected to be committed to the new country's language and culture because they will have a better living standard in the destination country than in their home country. The antighettoization argument asserts that as a result of migrants passing down their mother tongues from generation to generation, they cannot find their place in both old and new society, adversely impacting them from different aspects. The last theory, named national unity, states that immigrant groups that retain their language can quickly become a politically destabilizing power; therefore, destination countries have the right to require linguistic conformity from them (Kloss, 1971). Nevertheless, Krumm and Plutzar (2008, p. 2) confirm that most migrants regard their first languages as an essential part of their national identity, a crucial link to their own personal, religious, and cultural roots, as well as to their parents and other family members. That is one of the reasons why the right to use one's mother tongue is one of the fundamental human rights (Krumm & Plutzar, 2008, p.3).

### **2.3 The impact of migration on languages and the process of translanguaging**

It is generally accepted that migration is mainly triggered by external factors such as war, political and economic instability, climatic issues, clashes between ethnic and religious groups, and many others. Whatever the cause, "the movement of people also means the movement of languages from their original geographic locations to new locations and language ecologies" (Adomi & Ukaegbu, 2019, pp. 72-73). Therefore, migration is regarded as the leading cause of language and dialect contact and interacts with language in a complicated but straightforward way (Kerswill, 2006, p.19). This means that language and dialect contact happen through migration when people with different backgrounds move along the border of a regional unit, rather than the people experiencing migration by moving to isolated places from society. Likewise, migration within one country, where various areas use different languages and dialects, urges the in-migrants to quit their habitual means of communication and integrate into a local vernacular.

To analyze language usage in modern mixed societies and to characterize the flexibility of communication practices determined by mobility, scholars (Canagarajah, 2011; Creese & Blackledge, 2010; Facciani, 2021; García, 2009; Li, 2011; Mammadova, 2021) refer to translanguaging as a universal term to denote a linguistic interchange. "Translanguaging is the process of making meaning, shaping experiences, and gaining understanding and knowledge through the use of two languages" (Baker, 2011, p. 288, as cited in Poza, 2017, p. 112). As the definition implies, translanguaging is the process that focuses on augmenting an individual's cognitive activity, both written and verbal communicative capacity, and literacy through the mixture of two or more languages. The term 'translanguaging' was first coined by Cen Williams in the 1980s, aiming to improve teaching and learning processes by using two languages in the same class (Baker, 2003; 2011; Williams, 1994;1996, Lewis et al., 2012). In 2001, 'translanguaging' was publicized through the third edition of the Foundations of Bilingual Education and Bilingualism and was launched internationally (Baker, 2001, as cited in Lewis et al., 2012, p. 645). Since 'translanguaging' has been included in linguistics recently, it can be regarded as a new concept that undergoes development. Translanguaging is also characterized as the area where linguistic sources make sense, and interaction happens to utilize as many aspects of identity as feasible (Tsokolidou, 2016, p. 6). When speakers translanguange, they disregard the socially and politically defined boundaries using their potential linguistic repertoire (Otheguy et al., 2018, as cited in Auer, 2019, p. 8). Some applied linguists see translanguaging in a much larger context, as a new theory of bi-/multilingualism (Auer, 2019, p. 1-2). That is because when translanguaging, bilinguals choose and merge components from their languages to make their language choice match different sociolinguistic circumstances (Tsokolidou, 2016, p. 4). Among the linguists who consider the term as a concept of bilinguals, we should primarily mention the name of Ofelia Garcia. The reason behind it is that according to Ofelia Garcia (2009, as cited in Lewis et al., 2012), translanguaging is not only restricted to education and has been spread from academia to all aspects of a bilingual's life, as translanguaging is considered a strategy for bilinguals to improve their abilities in both languages. Therefore, she sees translanguaging as a process that focuses on bilinguals' communicative practices rather than on languages (Tsokolidou, 2016, p. 2). These

statements demonstrate that although translanguaging was initially conceived and used as a term for educational purposes, it has now been used as a practical means of communication in areas where bilingualism or multilingualism has formed as a result of migrant flows. Garcia (2009, as cited in Lewis et al., 2012) also points out that it is not possible to live in a bilingual community like New York and converse without translanguaging because 'translanguaging is an effective tool for building understandings, including others, and mediating understandings across language groups' (Garcia, 2009, as cited in Lewis et al., 2012). Sometimes translanguaging may be easily confused with other linguistic terms. For example, "translanguaging" and "code-switching" can be considered similar, yet, translanguaging refers to improving languages, which is associated with our complicated correlation to the language variations that make up our identity. In contrast, code-switching is based on the language level (Tsokalidou, 2016, p. 3). It can be concluded that in comparison to "code-switching," "translanguaging" has a far broader meaning. Furthermore, translanguaging is found to be applicable not only in bilingual use but also in monolingual usage, which may take place in two cases: on the one hand, when becoming students of foreign languages, monolinguals select components from bi/multilinguals or display linguistic innovation (Tsokalidou, 2016, p. 5); on the other hand, translanguaging may encompass cultural and political competence rather than only linguistic aptitude (Otheguy et al., 2015, as cited in Tsokalidou, 2016, p.5). During the post-migration period, the interaction between different or distinct languages and dialects through translanguaging may lead to a new language variation. Contrariwise, we may hypothesize that translanguaging might not only result in the formation of a new language or dialect but can also jeopardize migrants' languages, resulting in their gradual extinction. However, due to several factors, it is only possible to provide an exact answer to the question of what changes will occur due to this type of linguistic encounter if we analyze a representative number of instances used for this paper.

### 3. Translanguaging as a stimulus for new languages to appear

#### 3.1 Translanguaging and new language originations

As Salikoko Mufwene mentioned in the article *Language Birth and Death* (2004), the term 'language birth' describes how a variety of language develops over time and is eventually recognized as structurally different from its ancestor. This process is not associated with any specific point in time, as it gradually diverges from the colonial European languages from which it evolved (Mufwene, 2004, p. 204). Migration and a mixture of nationalities have played a significant role in the birth of new languages, as different cultures have interacted and blended to create new forms of communication. Additionally, Carmel O'Shannessy (2005, as cited in Svoboda, 2019) mentioned that speakers of newly born languages often borrow words from existing languages and adapt them to fit their own needs, or they might slightly alter existing language patterns. Then through communication, the new patterns are kept and actively used.

One of the intriguing outcomes of the recent migration waves is the development of new ways of speaking that lead to new languages and dialects to originate (McWhorter, 2015). The appearance of new languages in the migration context mainly owes its origin to the process of translanguaging. Authors (Krämer, 2017; Tsokalidou, 2016;) also distinguish the term *multiethnolect*, which stands for new varieties of young languages formed in multicultural communities due to post-war migration. To this end, the current paper will exploit both translanguaging and multiethnolects as self-excluding terms. It should be emphasized that the trend to mix up languages is being driven by young people, particularly the children of immigrants (McWhorter, 2015). The rising tendency of translanguaging is witnessed in the movie *The Class*, directed by Laurent Cantet, earlier in 2008. The film depicts a new generation of migrants in Paris who ignore any complicated structures in a standard French language, suggesting some new simpler forms of the language. Another example is 'Shaba Swahili,' a 'streamlined' variant of Swahili established by the children of migrant workers in the Democratic Republic of Congo's southeastern region (McWhorter, 2015).

### 3.2 Kiezdeutsch as an example of translanguaging

The brightest illustration of new language appearance through translanguaging is the case of Kiezdeutsch, an ethnolectal variety of German studied by Bertollo in 2021. “Kiezdeutsch is a language with its rules, grammar, and communicative power which is generationally connotated and overtly in conflict with standard linguistic and social rules” (Bertollo, 2021, p. 9). Like all other trans-languages, Kiezdeutsch has developed from the contact of ‘superior’ languages, *German* or *High German*, and the heritage languages (Bertollo, 2021, p. 9). Due to the contact of languages, Kiezdeutsch is fallaciously believed to be developed because of newly arrived migrants with Arabic and Turkish backgrounds who had difficulties with learning the German language, have decided to simplify its grammatical structure. Such a language simplification made Kiezdeutsch a newly constructed language not only used by new generations of migrants but also by local monolingual youth to remove some inessential complications from their parents' standard version of German (Bertollo, 2021; McWhorter, 2015). Although German adolescents are eager to use this new language form, most of the population is disquieted because they do not see Kiezdeutsch as a dialect but as a separate “Turks” language (Wiese, 2015, p. 345). The fear of local Germans is about losing the uniqueness of the German language. According to Bertollo (2021, p. 11), this may happen in two cases: if German merges with the migrants' languages or as a result of simplification of German that would destroy its grammatical particularities such as a violation of the obligatory second position of the verb and discarded prepositions (Bertollo, 2021, p. 11). The Germans believe that migrants create a threat of eliminating their identity and rich cultural values by mixing their national customs with German ones or tailoring German culture to fit their traditions. In their study, Wiese (2015) examines negative discourses toward Kiezdeutsch and groups them into four topoi that refer to the cross-national picture: 'Broken language,' 'Language decay,' 'Opting Out,' and 'Social demolition.' Wiese's article in another German dialect – Texas German – which includes either grammatical or lexical novelties and some language mixture, was introduced to the society, yet, it did not result in any public outrage (Wiese, 2015, p. 346). Wiese (2015, p. 348) states that 'linguistic varieties/styles such as Kiezdeutsch follow systematic rules and are part of a larger repertoire. Despite that, the scholar shadows the press release by the German Linguistic Association and contends that the Kiezdeutsch does not represent a 'wrong German,' but it is still disregarded by the public and undergoes discrimination. Alternatively, the reasons for the overall origination of Kiezdeutsch may be the insufficient migration policies and the simple inability of the local population to proficiently integrate migrants with Turkish and Arabic backgrounds into society without making those migrants feel oppressed and discriminated. Unfortunately, an incorrect interpretation of Kiezdeutsch as a migrant language often generates an antipathetic attitude toward it when Kiezdeutsch, resulting from linguistic contact, can enhance rather than endanger Standard German (Bertollo, 2021, p. 13). That is because any language contact brings novelty and stimulates the adjustment of an existing language to the new intercultural reality of today's world.

### 3.3 Bedouin and Fellahin dialects case

If the Kiezdeutsch case mostly touches upon the external migration impacts on the new language development, which is the case with out-migrants, internal migration can equally stimulate the change in the original language structure. An example of language conflict can be observed between two Arab dialects, where 'rather than by language gaps, this specific internal migration has been accompanied by dialect gaps – the Bedouin and the Fellahi' (Arar & Tannenbaum, 2021, p. 1232). The encounter of these dialects occurred when Bedouins, a generic name for tribes in the Middle East and North Africa originating in the Arab Peninsula (Arar & Tannenbaum, 2021, p.1233), moved from rural to urban areas of Israel. Since those urban areas served as the initial residence for another Arabic community - Fellahin, or 'farmers,' they felt their superiority over Bedouins (Arar & Tannenbaum, 2021, p. 1234). Arar and Tannenbaum's paper (2021) seems the most promising in explaining the case of these two dialects' contact. It can be summarized as follows: Since the migration process itself was perceived as traumatizing, Bedouins deliberated their dialect as part of their collective identity, which brought them together as a group but, at the same time, separated them from the majority of the population – Fellahins.

Moreover, the speakers of the Bedouin dialect approach and treat it as a separate language demonstrating their attitude towards it. The use of Fellahin mostly referred to the first generation of migrants afraid of losing their cultural identity by switching to the local dialect. From this tendency, we can see that not only the local population may see migrants and their languages as a threat to their cultural identity, which was the case in Kiezdeutsch, but also migrants view the language of a destination country as a danger to their national identity. However, the second generation of migrants, for whom the migration process did not seem as painful, developed an intermediate Bedouin 'light dialect'. 'This newly constructed dialect born through the contact of two dialects was the adjusted form of the Bedouin dialect, understood by two sides but used mainly by Bedouins, which revealed their desire to integrate into the alien community. The emergence of the 'light dialect' results in the insufficiency of migration policies from the side of the local population that could help Bedouins to integrate more smoothly and painlessly. Interestingly, the third generation did not stick to the tendency further to develop the Bedouin 'light dialect' new version. Instead, they opt for mixing two dialects, Bedouin and Fellahin, and utilizing them interchangeably depending on the private or public areas (Arar & Tannenbaum, 2021).

### 3.4 More examples of new language originations and attitudes toward them

Similar variations of translanguaging or multiethnolects have appeared in Sweden (Rinkebysvenska), Netherlands and Belgium (Straattaal or 'street language'), Denmark (Kobenhavnsk multiethnolect or 'Copenhagen multiethnolect'), Norway (Holmliansk and Kebabnorsk), and Holland as well (Grydehøj, 2020; Krämer, 2017; McWhorter, 2015). All these so-called youth language forms are associated with an adolescent population with migrant backgrounds who tend to mix standard language, slang, and minority languages (Grydehøj, 2020; Krämer, 2017). The factor unifying these new language forms is the ambiguous and often sharply negative attitude towards them from the local population or speakers of 'standard language', the issue we have already witnessed in the case of Kiezdeutsch. In his paper, Krämer (2017) analyzes the attitudes and stereotypes around youth languages expressed in online debates. The scholar investigates several main categories in the metalinguistic comments.

We can summarize those categorizations in the following way: the first drawback preventing multiethnolects from the status of 'language' or 'dialect' in the eyes of people is the lack of historical heritage: 'it should possess a continuous unbroken history, a respectable and legitimate ancestry, and a long pedigree' (Milroy, 2001, as cited in Krämer, 2017, p.116). Another viewpoint is that speakers of multiethnolects lack grammatical knowledge or do not have enough intellectual capacity to master compound structures of the standard language. Sometimes this lack of grammatical correctness in the speech of the younger generation with foreign backgrounds is seen as disinclination and resistance to integrating into the hosting country's society. The debates about new language forms have one common and powerful feature: standard language ideology (c.f. Krämer, 2017; Milroy, 1999; Vogl, 2012). As a basic principle, this ideology assumes that 'the standard form becomes the legitimate form, and other forms become, in the popular mind, illegitimate' (Milroy, 2001, p. 549, as cited in Krämer, 2017, p.132). Moreover, since multiethnolects are mainly attributed to adolescents with Arabic, Middle Eastern, or Turkish backgrounds, these groups and their associated languages are excluded from the 'indigenous' European population's society. Frequently, this point of view engenders subsequent fears of 'colonization' and 'Islamization' of Europe by foreigners, leading local governments to pursue not just the desire to integrate newcomers into society but completely assimilate them quickly. Migrants who already face considerable difficulties while settling in a new setting and are subjected to such harsh policies may express resistance in the form of unwillingness to abandon their cultural identity completely. That results in the mixing or changing of the construction of a local 'standard' language with their language. Consequently, from all examples above, we can observe that translanguaging can extensively stimulate new language originations in light of various factors.

#### **4. Translanguaging - a pivotal trigger to language loss?**

##### **4.1 Language loss**

Migration can be the reason for language loss. Unlike some areas that stimulate the appearance of new languages, some countries create conditions for migrants' languages to disappear. Language loss happens due to the endangerment related to the non-usage of one language when the one is superior to another and may take place on two levels: personal and familial (Adomi & Ukaegbu, 2019; Haynes, 2010). In her book, *Assessment Practices and Pedagogical Models for Immigrant Students*, Cowart (2019) describes language loss in the following way: "A process in which an individual either chooses to cease learning and using the heritage language, is forced to stop using a particular language, or in the case of young children, no longer receives input in the heritage language with the result being the loss of ability to use the first language in a meaningful way". A loss of one's language is a tragic loss of culture. Undoubtedly, the disappearance of the mother tongue brings to the loss of the linguistic tie that bonds them to their family and other relatives, the sense of belonging to their homeland due to being alienated, and most significantly, their identity - an indicator of who they are. The loss of language can be observed among in-migrants and out-migrants depicted below.

##### **4.2 Italy case as an example of language loss**

Although the last part revealed the instances of new language emergence due to in- or out-migration, the endangerment of migrants' languages can be another paradigm of translanguaging as a process. The research conducted by Bertollo (2021) on the second-generation migrants who live in Veneto in Italy has shown that migrants coming from other countries are prone to learn the Italian language and adapt to the new environment rather than trying to generate a new variety of Italian. Migrants' inclusion into the host community is mainly strengthened by learning a 'new' language, demonstrating migrants' adjustment to that society (Mitchell & Myles, 2004). With this in mind, most Italian migrants, especially young ones, abandon their native languages. Moreover, immigrants' children are more likely to lose their heritage languages for two main reasons: (1) they get educated and have to contact the people in the community in a local language; (2) they believe they will not need to use their heritage language for communicating with people in the receiving country. According to Bertollo (2021, p. 14-15), second-generation migrants in Italy believe that the only way to ideal socialization and acknowledgment by the host community is by learning the Italian language and having almost the same manner of speaking as the native adolescents in Veneto. According to an OECD report (2020), more than 60% of students with foreign-born parents do not speak Italian at home. Alternatively, they try to customize their parents to use the Italian language for everyday communication. The reason for this may be the desire of their parents to use the indigenous language, which can result in communication gaps with their children. Immigrant parents are glad that their children are regarded as equal to local people living in Veneto and have strong career chances through mastering the Italian language. However, complete assimilation into the new country can cause isolation or even the rejection of their native values (Bertollo, 2021, p. 16). In their paper, Krumm and Plutzar (2008) explain the assimilation processes and integration and clarify their differences. Assimilation is viewed as a process prioritizing the interests of the receiving country; hence, immigrants are forced to give up their original language and acclimate entirely to a new setting. Integration is when migrants and the host country esteem each other's values by forming mutual ways to survive in the same community. Consequently, migrants can obtain new languages and notions while preserving their own. Host countries also benefit from migrants' integration since it supplements their language with new linguistic features and brings various cultural elements (Krumm & Plutzar, 2008). Nevertheless, the case in Italy demonstrates the process of assimilation rather than integration. Neither the phenomenon of translanguaging is taking place since the immigrants are imposed to learn a local language rather than inventing any new varieties of Italian.

#### **4.3 The loss of the mother tongue among Canadian immigrants**

The endangerment of the mother tongue can be observed in the study by Lee (2018) conducted in Canada with the population of immigrants and their children reaching up to forty percent. All of them represent more than two hundred linguistic backgrounds. More cases will gradually occur as there is a constant flow of migrants from non-speaking and non-French speaking countries, mainly India, China and Korea. However, despite Canada's attempts to preserve the national languages of the immigrants, its tough language policy that urges migrants to learn one of its official languages (English or French), will trigger the loss of immigrants' mother tongue (Lee, 2018, p. 875). The study conducted among three generations of migrants shows a diverse degree of support to the three generations of migrants in Canada. In other words, the study foresees a rapid move from native language proficiency to host language proficiency within three generations. Moreover, according to some research, the language used at home goes from more colloquial to more official. This can be observed among the third and higher generations, i.e. the descendants of English and French speaking migrants, as well as Dutch, Germans, Scandinavians, Italians and Ukrainians. As to the mother tongue, it is often overlooked in childhood and later in adolescence. On the other hand, a substantial migration policy that prescribes official languages is crucial for gradually shifting from the mother tongue to the state language. That, in turn, does not presume the invention of any intermediary language called a translanguage.

#### **4.4 Gradual extinction of Mbembe dialect**

A gradual language loss inside the country can be observed among the Mbembe speakers who migrated to Calabar, the capital of Cross River State in Nigeria. The study conducted by Adomi & Ukaegbu (2019) reveals that Mbembe people have moved to metropolitan areas as a result of civilization and industrialization to start businesses and work in public service to improve their lives and bring progress to their people. For various reasons, they were accustomed to using English more than their mother tongue daily. In light of this, we may assume that language is "by no means imposed but is adopted, and once adopted, a language is challenging to eliminate from society until the society decides to change or adapt something new due to internal or external factors" (Chaudhry et al., 2014, p. 2). Adomi and Ukaegbu (2019) contend that migration was a significant factor in the extinction of the Mbembe language. Besides the influence of migration, inter-tribal marriages, dialectal differences, and language preference also affected the loss of the Mbembe language. Another critical factor determining language loss is their parents' non-transmission of the heritage language to the children. Children accept the host country's language as their native language which endangers the survival of the mother tongue (Chaudhry et al., 2014, p. 10). In this vein, the study conducted by Adomi and Ukaegbu (2019) seems the most convincing in explaining the case of language loss and can be outlined as follows: When one of the spouses has a different dialect of Mbembe, they prefer using English to prevent their children from confusion. However, multilingualism in the household due to inter-tribal marriage is viewed as a benefit language since they believe the local language is superior and more convenient. In the case of inter-tribal marriage, children have the chance to learn both languages. Despite knowing the importance of heritage language and the potential risk of endangerment, parents do not force their children to learn their native language, which leads to discomfort when using it (Adomi & Ukaegbu, 2019). Considering all factors mentioned above, the Mbembe dialect gradually comes to complete extinction.

#### **4.5 Example of language endangerment in Pakistan**

Another example of language extinction we may observe is in Pakistan. The study conducted by Chaudhry et al. (2014) investigate the endangerment of the heritage language of migrants from rural settings. The authors claim that an active involvement of migrant-children in social and school life, as well as interaction with other members of the society diminishes lingual heritage of the nation. One of such examples are Mohajirs migrants, whose native language undergoes gradual loss. The Pakistani study explores the destiny of the native languages of Azad Jammu and Kashmir population, emphasizing an unprecedented role of migration in native language extinction. The study represents the in-migrant case depicting a flow of people to Rawalpindi city known as a cosmopolitan community close to Islamabad,

a neighboring capital city. People visit this place for various reasons. They flow from Khyber Pakhtoonkhwa, South and Central Punjab and all corners of Pakistani Kashmir. The most widespread dialects here are Pashto, Hindko, Pahari, Gojri, Kashmiri, Pothohari, Punjabi, Jangli, and Saraiki. The priority languages are Urdu and Pothohari, Urdu being the language of state offices and the medium of instruction in public schools. Pothohari is more popular in social circles, markets, streets and transportation. Hence, we can conclude that there is an evident link between migration and native language, the first leading to the loss of the latter.

#### **4.6 The reasons why migrants' native languages disappear with time**

Having referred to numerous studies, one can observe a set of reasons for the gradual language loss mainly steamed by external or internal migration. A strong desire of migrants to integrate into the local community is one of the underlying reasons to adjust to the linguistic norms of the country recipient. This is mainly triggered by locals' attitudes towards immigrants whose linguistic repertoire differs from the local one. That is the case in Italy, where the prejudice of local citizens against newcomers implicitly urges them to integrate into society culturally and linguistically. Likewise, Canada distinguishes the language as a marker of race. According to Leeman (2004), the mother tongue usually serves as a marker to indicate race, nationality and even religion of people. This can be particularly felt among non-white groups of people and other visible minorities, including Asian migrants to Europe (Foner, 2002, 2005). Alternatively, a case in Canada demonstrates the support of migrants' heritage languages through the school and after-school programs. However, at the moment, it has been practiced in limited cases. Immigration inside a country does not mitigate the gradual language loss of linguistic minorities. As in Pakistan and Nigeria, most migrant parents believe that knowing the host country's language brings more opportunities for their children to have academic accomplishments. Thus, they do not see any necessity to teach their mother tongue to the children; alternatively, they tend to adjust to a new language to support the family's new linguistic and cultural values. Moreover, migrant children are increasingly becoming detached from their heritage language for several reasons: Firstly, they feel uncomfortable and underdeveloped while using their native language (Chaudhry et al., 2014, p. 11). This was the case among the children of Mbembe speakers in Nigeria and potentially impacted the gradual extinction of the mother tongue. As the children of migrants get an education and socialize in the official language(s), endangerment of the heritage languages happens. Above all, Lee (2018) distinguishes some feature that impact the preservation or loss of immigrants' native languages. Among the most common are: individual characteristics, i.e. gender, age, origin, etc.; parental background; religious belonging; geographic factors; household compositions, and others. Additionally, we may also include a couple of factors to the list: the country recipients' firm migration policy, the school's impact on the migrant children, and the generation (first, second, third, etc.) of migrants inclined to new language acquisition.

#### **5. Conclusion**

In this paper, we have touched upon the impact of internal and external migration on language singularity and the resulting process of translanguaging on the example of experience from different regions. Based on examples of Germany, Israel, and some countries in Northern Europe, we have revealed how translanguaging leads to new language variations. Contrariwise, cases studied in Italy, Nigeria, Pakistan, and Canada have shown that it is not a phenomenon of translanguaging but the migration itself that may endanger migrants' languages. Thus, having analyzed a large body of literature, we may conclude that the process of translanguaging is tightly linked to migration, and the state policy of the latter may lead either to the emergence of new languages or the extinction of migrants' native languages. Separately considering the factors stimulating the emergence of new languages, simplifying complex structures in the host country's languages, insufficient migration policies, and the inability of the local population to integrate migrants competently into their society can be emphasized. Regarding factors leading to language loss, we may mention globalization and urbanization, the amount of time spent away from their homeland, strict migration policies, and preference for a destination country's language over a native language. Additionally, the attitude of migrants towards their native languages is a common factor that equally affects both the emergence and

disappearance of languages. Overall, due to the time limitations and lack of access to the needed data, this paper failed to reveal the impact of migration on countries that have recently started accepting migrants. The reason is that migration nowadays has taken on a global character, spreading to almost all countries with acceptable living conditions. To this end, further research should investigate the migration processes in countries that have just started accepting newcomers to discover the latest consequences and impacts of this process on language.

The current study may serve as a platform for educators to consider the instances of translanguaging within teaching and learning. Hence, most of the responsibility in this matter could be observed by the educational authorities of those countries. On the one hand, the government should expand the protection of the receiving country's language and broaden its learning among the migrants not to be surpassed by migrants' languages. On the other hand, the state should try its best to create such a condition in which migrants' languages are treated respectfully, and migrants are not only allowed but also encouraged to use their mother tongues. Taking these factors into consideration, educational institutions should design the policies in such a way that both migrants and local people are made better off. An example of such policies could be the governmental promotion of the use of local and migrant languages in the context of education and media. Educational institutions should include local and migrant languages in their curricula, and media outlets should provide programming in both. They can also create a language-assessment program for migrants to evaluate their language proficiency of migrants and provide appropriate resources and support for them to continue learning. They can develop and incentivize programs to support migrants' ability to continue speaking their languages. Additionally, to establish more stable relations between locals and migrants, there might be a policy to establish language exchange programs to promote mutual understanding between locals and migrants. Finally, the state can create a national body to oversee language policy implementation and ensure linguistic rights protection. As a result of these policies, the state would maintain both the protection of the national language and its communication among migrants and eliminate the threat of migrants' languages getting lost. Implementing these policies could eliminate the possibility of creating artificial languages and preserve dual identities. In turn, teachers, instructors, educators, and learners should be open to language opportunities that will help preserve the heritage languages and the local languages and create a climate conducive to cultural interchange.

## 6. Disclosure of conflict

The authors declare that they have no conflicts of interests.

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