THE CYPRIOT DIALECT IN THE GREEK LANGUAGE LESSON:

ITS EFFECTS ON ADOLESCENT STUDENTS' LEARNING, IDENTITY CONSTRUCTION AND CRITICAL THINKING

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ABSTRACT

This research study examined the effects of Greek Cypriot Dialect (GCD) on bidialectal Greek Cypriot (GC) students in the context of Modern Greek Language (MGL) lessons at Lyceum B level. GCD is the native variety and students' mother tongue whereas MGL is the standard and target variety. This study aimed to inform opinion on the use and the role of GCD in the MGL lesson, the influence of attitudes towards GCD on students' identity construction, and whether the use or suppression of GCD in class influences students' expression of critical thought. The study focused on the spoken language and examined students' speech. In order to theorise and deepen understanding of the effects of GCD on students' performance and learning of MGL, social constructivism and Language Awareness (LA) were considered.

Qualitative research was conducted through a case study focused on 7 Lyceum B level classrooms of two state secondary schools in Cyprus. An interpretive paradigmatic stance was taken and a combination of methodological tools was employed. Classroom observations of MGL lessons, group task observations with students, and group interviews with MGL teachers and students were conducted.

The findings revealed that GCD appeared to be used frequently in lesson-focused and non-lesson-focused incidents, by most of the students and some of the teachers. GCD served as a means facilitating expression but its unplanned use did not seem to enhance mastery of MGL. It did, however, aid learning of the subject content. GCD was said to be central in defining students' identity and some students claimed that negative attitudes towards it did not influence how they perceived their identity. The group task observation findings demonstrated that GCD exclusion and SMG imposition stifled the process of developing and expressing critical thinking (CT) whereas GCD use enhanced it. This was also expressed in students' interviews whereas teachers considered that excluding GCD might hinder students to express CT but only to some extent. Overall, the findings revealed the need for implementing a bidialectal approach rooted in LA for teaching MGL as well as training teachers and raising their awareness of language variation. The potential role of Ancient Greek in enhancing Lyceum students' knowledge of GCD and while at the same time improving their performance in MGL lessons is discussed.

DEDICATION

I dedicate this thesis in the memory of my very beloved brother Mathaios who was a rare exemplar of kindness, modesty and dignity. You live in my heart, in my thoughts, in my soul. You gave me the strength to continue, to work hard, to survive in difficult times, and helped me to find the deep meanings of life.

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LIST OF ABBREVIATIONS

GCD: Greek Cypriot Dialect

SMG: Standard Modern Greek

MGL: Modern Greek Language

GC: Greek Cypriot

CT: Critical Thinking

CP: Critical Pedagogy

MOEC: Ministry of Education and Culture

CPI: Cyprus Pedagogical Institute

LA: Language Awareness

ALA: Association for Language Awareness

AAVE: African American Vernacular English

SAE: Standard Australian English

AE: Aboriginal English

CLA: Critical Language Awareness

R.P.: Received Pronunciation

LINC: Language in the National Curriculum

COR: Classroom Observation Rural School

COU: Classroom Observation Urban School

GTOU: Group Task Observation Urban School

GTOR: Group Task Observation Rural School

LIST OF TRANSCRIPTIONS CONVENTIONS

(p) pause

(...) transcription unclear: unintelligible speech despite listening to it several times

/: sentence interrupted

 [letters in brackets] comments facilitating the understanding of the transcription (e.g. feelings, face expressions)

Italics and <u>Underlined</u>: Dialect variants

Grey shaded: self-correction incidents

Chapter 1: Introduction

In this Chapter I present and consider the topic of this research study, its genesis, the historical background and the linguistic landscape of Cyprus. Following this, the Cypriot educational context is described, the research questions stated, and the importance and the purpose of the study discussed. In the last section of this Chapter a brief outline of the remaining Chapters of the thesis is provided.

1.1. Topic of the study

This research study seeks to explore and identify the role of the Greek Cypriot Dialect (GCD) in the context of lessons in Modern Greek Language (MGL) and its effects on students in two Greek Cypriot (GC) secondary state schools. The GC educational setting, where the language of instruction is Standard Modern Greek (SMG) and the students' mother tongue GCD, is investigated. The research focuses on two secondary schools, an urban and a rural school of the same district in Cyprus. More specifically, it investigates whether the use of GCD enhances or impedes teaching and learning of MGL and how students' linguistic behaviour and thinking processes change if GCD is allowed. Finally, this research study looks at the impact of attitudes towards GCD on the students' identity construction and the effect of GCD exclusion on the students' expression of critical thought.

The focal point of this study is spoken language rather than written since spoken classroom interaction is considered. Written language is not considered explicitly since the study focuses on students' oral participation in class and how GCD might influence their oral performance. In addition, GCD is perceived by most of its speakers as a spoken language since examples of written GCD appear to be few and far between. The value and importance of spoken language in comparison with the written is affirmed by linguists; as Van Lier (1995: 87) points out 'spoken language is basic and primary'. Languages existed before writing was devised and, to an extent, writing was initially based on spoken language (ibid.). This does not undervalue 'the tremendous achievements of literature' but indicates that spoken and written language must be explored and analysed each in their own right since they differ significantly on a number of parameters (ibid.: 87). In short, spoken language is perceived as 'less structured, less neat and tidy, less sophisticated and complex' (ibid.: 87). Moreover, spoken language has been studied less often and, as Van Lier (1995) claims, it is essential to develop our awareness of its several functions in our life. For instance, Filmore and Snow (2000: 14) maintain that 'oral language' serves 'as the foundation for literacy and as the means of learning in school and out'. They argue that although oral language is important for learning 'many teachers know much less about oral language that they need to know' (ibid.: 14).

1.2. Genesis of the study

As a Greek Cypriot born and raised in Cyprus, with GCD as my mother tongue, and a teacher by profession, I have a strong interest in the impact of the dialect on education. This interest emanates from having experienced my language variance being questioned by others and being labelled as improper and dysfunctional, not only on a personal level but also on a national and political one. Being a Greek language philologist, who has taught and intends to teach MGL at the secondary level of education in Cyprus, adds to my interest in these issues. Teaching MGL, mostly to adolescents, I have observed that most students have difficulties in expressing their ideas in SMG. They often choose not to participate in the lesson and appear to be reticent to interact in class. As a consequence, their disengagement from the lessons becomes common and habitual. According to Yiakoumetti (2003: 417) '[i]t has commonly been observed that Cypriots underachieve in Standard Modern Greek [...]'. Ioannidou (2002, quoted in Ioannidou, 2007: 167) points out that 'a strong "complaint tradition"' on the part of the teachers and the policy makers exists in the Cypriot educational setting, regarding GC students' competence when they use SMG orally. More specifically, Ioannidou (2002) claims that the complaints made refer to students' lack of expressiveness in comparison to students in Greece. Yiakoumetti (2007a: 146) mentions that there is 'a long history of research on dialect and education' which has 'repeatedly' provided evidence that 'dialect speakers underachieve in the school standard variety'. She argues that the 'absence of clear strategy' for creating a connecting channel between 'the home mother tongue' and the 'systematised and standardised school variety' might be a major factor leading to low academic student achievement (ibid.: 146).

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My initial idea was to investigate how the MGL lesson could be developed into a learner-centred class, where all students would have their voice heard. As a Greek Language teacher my concern was how students could engage with the lesson, become active participants in class discussions, and express their own ideas. Besides, the MGL curriculum states that the main objective of the course rests upon 'the active participation of the students, through exchanging ideas, justifying their positions and creative expression, oral and written' (My translation; Ministry of Education and Culture (MOEC), 2008 - present: 3). Subsequently, when students' oral performance was considered, the issue of dialect emerged and the dilemma of including or excluding the students' mother tongue in language education became salient.

In the following section, brief historical background information is provided to enable a better understanding of the Cypriot context.

1.3.   Historical Background of Cyprus

Its geographic position made Cyprus an important crossroads between mighty empires, East and West, and is responsible for its turbulent history. In recent history, Cyprus was a British colony and became independent in 1960. Tensions between the two communities of Cyprus, the Greek Cypriot majority and Turkish Cypriot minority, were intensified and in 1963 the Turkish Cypriots withdrew from their posts in Government. Sporadic inter-communal conflicts continued throughout the island. Then, in 1974 a coup d'état took place against the Cypriot government by the Greek military junta and nationalist Greek

Cypriots. Following this, Turkish troops invaded and occupied one third of the island, alleging that they had come to protect the Turkish Cypriots. Since then, the island has been separated into two parts: the southern which is controlled by the Cypriot Government, and the northern that is occupied and administered by Turkey (Pantelidou et al., 2002). In 2004, Cyprus became a member of the EU but the body of common rights and obligations applies only to the areas which are under the internationally-recognised Cypriot Government and is suspended in the areas occupied by Turkey. In the following section the linguistic landscape of Cyprus is presented and then discussion focuses on how it influences education and the language policy.

1.4. The Linguistic Landscape of Cyprus

Prior to presenting the linguistic landscape of Cyprus, I consider it essential to explain what linguistic landscape means and how the concept is employed in this study. In the literature it has been generally used to review the languages used, namely for describing and analysing the language use in a particular country or the existence and use of several languages in a bigger geographic area (Gorter, 2006). In particular, linguistic landscape refers to 'the social context in which more than one language is present' and more precisely it refers to 'language internal variation in parts of just one language' and it may indicate 'the spread and boundaries of dialects' (ibid.: 1-2). In this study the concept is used to describe the parallel use of GCD and SMG in the southern part of Cyprus. The use of these two linguistic varieties informs the case studied in this research.

The choice of a linguistic variety as the official language of a nation is based on economic, social, geographic, political and historical conditions rather than on aesthetic reasons (Pavlou and Papapavlou, 2004). The Cypriot linguistic landscape is complex because of the historical background and the political situation of the island. According to the 1960 constitution, the official languages of Cyprus are Greek and Turkish. Thus, all legislative and administrative documents are drafted in both languages, but some are also written in English. However, in the areas under the Cypriot Government people use only Greek as the official language, and Turkish is used in the areas occupied by Turkey. English is used as a lingua franca to enable communication between the two communities. It is also used widely on the island as a remainder of British colonialism. McEntee-Atalianis and Pouloukas (2001: 23) maintain that English is primarily used in Cyprus as an effect of the 'economic, cultural and symbolic forces of modernity'. This research study focuses on the linguistic context of southern Cyprus, where the majority of the population are GC citizens. SMG is used for official purposes, in education, the mass media and politics whereas the Greek Cypriots' mother tongue, GCD, is used in everyday interactions (Papapavlou and Pavlou, 1998). Further details are provided below.

1.4.1. Standard Modern Greek

SMG is a linguistic code that is neither familiar to Cypriot children nor used by them before going to school. It is not their usual way of talking and it is identified as the language of the people in Greece (Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Ioannidou, 2007). GCD and SMG differ in phonology,

morphology, lexicon and syntax. According to Yiakoumetti (2006), the biggest differences between GCD and SMG are found in the lexicon since a substantial number of GCD words have no correspondence in SMG due to lexical borrowing into GCD from other languages, such as Arabic, Armenian, English, French, Italian, Latin, Persian and Turkish (Chatzeioannes, 1936) whose speakers invaded or traded with Cyprus at some point. Nevertheless, SMG cannot be seen as a foreign language in the Cypriot context since GCD is considered to be a Greek dialect and similarities exist between the two varieties (Pavlou and Papapavlou, 2004).

1.4.2. Greek Cypriot Dialect

GCD belongs to the southern dialects of MGL (Papapavlou, 2001) and Yiakoumetti (2007a) more specifically states that according to Newton's (1972) categorization it belongs to the south-eastern dialects. It also evolved from the 'Arcado-Cypriot dialect' that belongs to the 'Achaean' Hellenic dialects (Panayotou, 2007: 417). GCD is the native variety Greek Cypriots use in their daily interactions and it is also spoken by the Cypriots of Diaspora, the Armenians and the Maronites who live in Cyprus (Papapavlou, 2001). It is also spoken by a considerable number of elderly Turkish Cypriots who used to live side-by-side with Greek Cypriots before 1974. The island's geographic position and unique history influenced GCD to develop in a different way from the rest of the Greek dialects. This is probably due to the intensive contact with other languages. Language contact is defined as:

A situation in which language users within a particular geographic area are exposed to more than one language variety in their daily lives

(Deckert and Vickers, 2011: 43).

The ratio of contact intensity and also its duration are seminal in identifying its implications (Deckert and Vickers, 2011). In prolonged periods of contact new varieties can emerge - in cases of extreme language contact pidgin languages may develop - but in short periods and low intensity the effect is limited to the adoption of a small number of loanwords (ibid.). As referred to in section 1.4.1, the result of GCD contact with other languages is that GCD incorporates a large number of loanwords.

The central differentiations between GCD and SMG as summarised by Pavlou and Papapavlou (2004: 248-249), lie in:

a) *Phonology*: a set of consonants and geminates are found only in GCD, and certain phonemes (i.e. /k/ and /x/) undergo [...] [regular] phonological alterations that do not occur in SMG

b) *Morphology*: GCD has an epenthetic *e-* prefix in the past tense, a different 3rd person plural ending (/usin/ vs. SMG /un/), and uses final *–n* in the accusative

c) *Syntax:* mainly [differences] in the position of clitics

d) *Semantics/Lexicon:* a great number of words in GCD are of Turkish, Arabic, French, Italian or English origin.

Some examples are provided in order to illustrate the main differentiations between GCD and SMG.

Phonology: GCD has preserved the Ancient Greek pronunciation of double consonants. For example: 'διατάσσω [ðiaˈtasso] "to order", θάλασσα [ˈθalassa] "sea"' (Varella, 2004: 15). There is a regular gemination, in intervocalic position, of the following consonants: /p/, /θ/, /t/, /s/, /l/, /m/, /n/ (even though this is not displayed in the historical orthography of the words). For example: 'γεννόμενα [ɣʲenˈnomena], 'happenings', έσσω [ˈesso], 'inside'' (Varella, 2006: 14). Moreover, the phoneme /k/ turns to /ʤ/ in GCD and the SMG word '/kerὸs/' (weather) becomes '/ʤerὸs/' in GCD (Papapavlou, 2001: 494). Similarly, the phoneme /x/ turns into /ʃ/ and for example, the word '/xeri/' (hand) becomes '/ʃeri/' (ibid.: 494). These two phonemes undergo this alteration in GCD once they precede the front of vowels /i/ and /e/ (ibid.: 494). Papapavlou (2001: 494) underlines that 'the sounds /ʤ/ and /ʃ/ do not constitute part of the phonological inventory of SMG'. Another phonological process in GCD is the elision of the consonants /v/, /ɣ/, /ð/ when found intervocalically, for example: 'φόβος [ˈfovos] > φόος [ˈfoos] "fear", λόγος [ˈloɣos] > λόος [ˈloos] "word"' (Varella, 2004: 22).

Morphology: GCD maintains certain Ancient Greek features which cause morphological differences between the two varieties. For instance, it maintains the 'syllabic augment' that is the e- prefix in past tenses, e.g. 'ἔφαα [ˈefaa] "I ate", επερπάτησα [eperˈpatisa] "I walked"' (Varella, 2004: 17). In GCD the 3rd person plural ending of verbs is –ουσιν [usin] whereas in SMG it is –ουν [un].

For example: in GCD 'γράφουσιν ['ɣrafusin]' and in SMG 'γράφουν ['ɣrafun], 'they write'' (Varella, 2006: 18). GCD also keeps the final –n in the accusative singular of nouns while SMG rejects it. For instance, in GCD: 'το σπίτιν [to'spitin] 'house'', 'την ημέραν [tini'imeran] 'day'' and in SMG: το σπίτι [tosp'iti], την ημέρα [tinim'era] (ibid.: 16). In addition, final –n is maintained 'in the first person plural of verbs in all tenses', for example 'γράφουμεν ['ɣrafumen] "we write", είπαμεν ['ipamen] "we said"' and 'in all aorist forms, both active and passive', for example 'έγραψεν ['eɣrapsen] "he wrote", εστάθηκεν [e'staθiken] "he stood up"' (Varella, 2004: 16).

Syntax: The main difference lies in the position of clitics. For example, the position of the object pronoun in SMG is before the verb whereas in GCD it is after the verb, i.e. 'είπα σου ['ipasu], 'I told you'', 'άρπαξές το ['arpa'ksesto] 'you caught it', instead of σου είπα [su'ipa]', 'το άρπαξες [to'arpakses]' (Varella, 2006: 26).

Lexicon: GCD incorporates a large number of loanwords as a result of its contact with other languages and dialects throughout the history of the island. These words do not exist in SMG (Varella, 2004). Some indicative examples are provided below. Words surviving from:

(a) the 'ancient Cypriot dialect of the Achaeans': 'βαβάτσινος [va'vatsinos] < βαβάτινον < Anc[ient] Cyp[riot] βάτι(ν)ον "mulberry"[,] βόρτακος ['vortakos] < Anc[ient] Cyp[riot] βόρταχος "frog"'

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(b) Classical Greek period in 'Attic-Ionic' dialect: 'βαώννω [vaˈonno] < βαλανώννω < βαλανόω "to shut", λίμπουρος [ˈliᵐburos] < λίπουρος (μύρμηξ) "ant"'

(c) 'Attic Koine': 'δείλης [ˈðilis] < δείλης "afternoon", θκιακονώ [θkʲakoˈno] < διακονώ "to beg"'

(d) Byzantine period and Latin: 'αλακάτιν [alaˈkatin] < ηλακάτη "wheelwell", βόρτος [ˈvortos] < βόρδος < βόρδων < Lat[in] burdo "mule"'

(e) 'Franco-Venetian' period: 'West Romance words from Old French and Provençal': 'τσιμινιά [tsimiˈnʲa] < Pr[ovençal] chemineia "fireplace", φλαούνα [flaˈuna] < Fr[ench] flaon "type of pastry"'. 'Venetian or Italian loanwords': 'μάτσα [ˈmatsa] < It[alian] mazza "hammer", πότσα [ˈpotsa] < Ven[etian] bozza "bottle"'

(f) 'Ottoman occupation' (Turkish words): 'άχτιν [ˈaxtin] < Tur[kish] ahd "revenge", ππαράς [ppaˈras] < Tur[kish] para "money"'

(g) 'English occupation': 'κκανσελλάρω [kkanselˈlaro] < Eng[lish] to cansel, ππαρκάρω [pparˈkaro] < Eng[lish] to park'

(Varella, 2004: 31-33).

Varela (2006: 203) reports that loanwords in GCD are 'in their majority of French, Italian, Turkish or English origin'. Further indicative and randomly selected examples of these loanwords are provided. **French:** 'fougon > φουκού [fuˈku] "chafing dish"', 'sente > σέντε [ˈseⁿde] "loft"', 'cognée > κουνιά [kuˈnʲa] "axe"' (Varella, 2004: 76-77). **Italian:** 'picca > πίκκα [ˈpikka] "revenge"', 'tacco > τάκκος [ˈtakkos] "heel"', 'grappa > κλάππα [ˈklappa] "tripping-up"' (ibid.: 97-98).

Turkish: 'pusula > ππούσουλας ['ppusulas] "orientation"', 'gaile > καϊλές [kai'les] "worry"', 'masrapa > μαστραππάς [mastrap'pas] "jar"' (ibid.: 114).

English: 'concrete > κουγκρίν [ku'^{n}grin] "cement"', 'bypass > πάιππας ['paippas] "bypass road/surgery"', 'very good > βέρικον ['verikon] "a variety of grapes"' (ibid.: 129).

Although GCD is considered a non-standard variety, there are a number of folk songs, poems and literature written in GCD. It is also noteworthy that there is a recent trend to write in GCD, especially poems and fairy tales, presumably because these tend to arise from an oral tradition. Despite this, I will refer to GCD as the non-standard variety since it has not been 'codified and standardised to any extent', for instance 'a generally accepted orthography' of GCD does not exist (Arvaniti, 2006a: 27), and I will use the term standard variety for MGL.

GCD variation has a regional basis. Sophocleous (2006) identifies four subvarieties that can be placed on the GCD dialectal continuum: SMG, Polished GCD, Modern GCD, and Rural GCD. Pavlou (2007: 268) reports that in urban centres 'a more acrolectal' variety is used, which is closer to SMG, while in rural areas and smaller urban centres 'the mesolects' incorporate more dialectal features. Newton (1972) studied the phonology and morphological variations of GCD as identified in each district of Cyprus. His study, in which he mapped the linguistic landscape of Cyprus decades ago, was novel despite the fact that little attention was paid to GCD syntax. As GCD is my mother tongue, I recognise

the existence of its subvarieties and regional varieties but providing further details about them would go beyond the scope of this study.

1.4.3. Cypriot Standard Greek

Nevertheless, investigating the linguistic landscape of Cyprus an emergent term which Arvaniti (2006b: 2) suggests, '*Cypriot Standard Greek*', deserves to be mentioned. Arvaniti (2006b) points out that SMG as used in Cyprus differs from SMG spoken in Greece and speakers of Cypriot Standard Greek are not aware of this linguistic form. This is supported by Yiakoumetti and Esch (2010: 294) who also mention that Cypriot Standard Greek does not conform to 'what Greeks around the world call standard' (SMG). Within Cypriot Standard Greek the differences between GCD and SMG have become 'gradually consolidated, while the users remain unaware of them' (Yiakoumetti and Esch, 2010: 294). The differences between Cypriot Standard Greek and SMG, as Arvaniti (2006b) identifies them, exist in phonetics, phonology, syntax, morphology, lexicon and orthography. She also argues that the hesitation of Cypriot society to recognise the differences between SMG and GCD have led to the creation of this new variety (ibid.).

Yiakoumetti and Esch (2010: 294) point out that 'the spoken classroom standard' which GC teachers seem to use in Cyprus is in accordance with Arvaniti's term of Cypriot Standard Greek. It is argued that GC teachers might think they use SMG in class but what they actually use, without being aware, is Cypriot Standard Greek (ibid.). As Yiakoumetti and Esch (2010: 294) point out

Cypriot Standard Greek is 'the way Cypriots speak in semi-formal and formal situations'. Since GCD exists in a dialect continuum, it may presumably be argued that Cypriot Standard Greek relates to acrolectal forms of GCD. The emergence of the Cypriot Standard Greek variety adds to the complexity of studying and researching the bidialectal community of Cyprus. Yiakoumetti and Esch (2010: 294) pinpoint that the appearance of the new variety indicates 'the futility of strict categorisation and demonstrates the sort of complexities' which exist in bidialectal speech communities. In addition, the researchers critically suggest that '[q]uestions such as "whose standard?" need to be addressed. Since GCD has not been codified yet, as mentioned earlier, and there is not explicit and extensive information about what Cypriot Standard Greek exactly is, neither why nor in what sense this is a standard, the term will not be used in this study.

1.4.4. Diglossia - Bidialectism - Multiglossia

Several researchers have characterised the Cypriot context as bidialectal (Moschonas, 1996; Sophocleous, 2006; Yiakoumetti, 2006; Ioannidou, 2007; Papapavlou, 2007), and others have considered it diglossic (Karoulla-Vrikki, 1991; Sciriha, 1995; Arvaniti, 2006a). Sophocleous (2006) reports that there is a current debate among GC linguists whether the Cypriot context can be characterised as diglossic. Diglossia is defined as the situation where two forms of the same language, often a standard and a dialect, exist in a speech community where people use one form for formal purposes, which usually becomes the High (H) variety, and another form which is labelled as the Low (L)

variety for oral communication (Ferguson, 1959; Llamas and Stockwell, 2002; Deckert and Vickers, 2011). In diglossic situations the varieties are used in distinctly separate domains in everyday life (Deckert and Vickers, 2011). Papapavlou (2007) considers that in Cyprus there is no distinction between High and Low varieties as such, even though Greek Cypriots use GCD in their everyday activities and switch to SMG in official circumstances (Papapavlou and Pavlou, 1998; Papapavlou 2007). Likewise, Ioannidou (2007: 166) explains that the concurrent use of GCD and SMG does not imply 'a strict dichotomy' among the two linguistic varieties. Moreover, Moschonas (1996, quoted in Ioannidou, 2007: 166) claims that due to the extensive 'code-switching and code-mixing in the spoken linguistic repertoire of the Greek Cypriots' the specific linguistic landscape cannot be characterised 'as strictly diglossic'.

The Cypriot context is not considered diglossic but bidialectal because there is a dialectal continuum of the use of both SMG and GCD varieties (Ioannidou, 2007; Sophocleous, 2009). According to Yiakoumetti and Esch (2010: 294) in a bidialectal situation 'two varieties of the same language are used alongside each other'. They also point out that 'the two varieties differ linguistically but also share a number of features' (ibid.: 294). Sophocleous (2009: 2) refers to the description of bidialectism as the situation where 'both the standard and non-standard varieties of the same language are used in parallel to each other'. She also notes that 'in the same communicative act' a GC speaker might use a more basilectal form of GCD and another speaker a more acrolectal form (ibid.: 3). She explains that this situation is influenced by several factors such as: 'the setting, the geographic location, the relationship between participants, the topic

of discussion' as well as 'the profession, age and the gender of speakers' (ibid.: 3).

As aforementioned, GCD is divided into subvarieties. Hence, it might be argued that the GC community can be characterised as multiglossic. Hary (1996: 69) defines 'multiglossia' as the linguistic situation where 'different varieties of a language exist side by side in a language community' and are used in different domains. Thus, the complementary usage of GCD varieties and SMG, code-switching, code-mixing on linguistic continua could be taken to indicate a multiglossic GC community. However, since the GCD varieties are not strictly separable and distinct but overlapping, it is difficult to describe the GC linguistic situation as multiglossic. I will use the term bidialectal as this study will only distinguish between two varieties: the parallel use of SMG (standard variety) and GCD (non standard variety), and as there is no intention to explore GCD varieties further.

1.5. Educational Context

The Cypriot educational system is highly centralised and controlled by the MOEC. The curricula are fixed and the same for all state schools to achieve uniformity. Regarding the language policy, SMG is used as the medium of instruction and GCD did not have a place in education until very recently (2010).

According to Papapavlou (2004), national, social and political factors are seminal in rendering a language appropriate for educational purposes. In 1964, the GC Cabinet decided that public education would be fully identical to that in Greece, and that school curricula and resources in primary and secondary education would follow those implemented in Greece (Karyolemou, 2005). Pavlou and Papapavlou (2004) explain that education in Cyprus is almost the same as that in Greece, highlighting the close national, cultural and religious bonds between the two countries. Consequently, the language policy completely ignored for years the fact that GC students' mother tongue is GCD and not SMG (Pavlou and Papapavlou, 2004; Yiakoumetti et al., 2005). However, taking into account the historical and political background of Cyprus, the inculcation of SMG and the exclusion of GCD are not surprising. The reasons for using standard languages in schools are to reinforce 'national unity', and in addition to this, in the case of Cyprus, to sustain bonds with the 'motherland' and preserve 'national identity' (Papapavlou, 2004: 72).

In 2011, an advertisement of a new MGL curriculum was launched on the MOEC website. In the lengthy brochure of the new MGL curriculum, which is the same for all levels of state education, it is stated that students should 'gain an oversight of the structure of Modern Greek and Cypriot variety' and in a subsequent paragraph regarding 'Language and diversity' it is stated that students should:

- Become acquainted with the structural similarities and differences between MGL and the Cypriot variety and be able to identify elements of other varieties/languages in hybrid, mixed or multilingual texts

- Approach the Cypriot Dialect as a variety with structure and system in its phonology, morphology, lexicon and syntax

- Be able to elaborate on the variety of hybrid texts which are produced by the linguistic choices and code-switching which prevail in a multilingual and multicultural society like the one in Cyprus

(My translation; MOEC, 2010: 11)

Introducing GCD in the MGL curriculum is an innovative step in the context of the Cypriot educational system as in previous years GCD was completely ignored. It also indicates that MOEC has initiated consideration on the role of GCD in formal education and in particular in the MGL module. The Cyprus Pedagogical Institute (CPI) in collaboration with the MOEC offered a few optional seminars informing mainly primary school teachers on the new MGL curriculum. Specifically, in the seminars' presentations of CPI (2012) under the topic 'Language and diversity' it is suggested that teachers teach 'Cypriot dialect in a comparative way to Modern Greek, in order to enhance language learning and learning of Greek' (My translation; CPI, 2012). This means that teachers should teach students to identify the similarities and differences between GCD and SMG in order to enhance their learning of SMG. However, it

seems that teachers were not provided with clear instructions and guidelines as to how to include GCD in their teaching practices in order to enhance students' learning. From informal conversations with several teachers, from both primary and secondary level, it appeared that they had not been well informed, they had many questions and also there were disagreements among them regarding the use of GCD. Most of them claimed that along with all the other changes and aims of the curriculum, they were just instructed not to correct the students when using GCD. Time will show whether what is stated in the MGL curriculum will be implemented in practice, as there seems to be no adequate provision of formal training nor advice or sufficient explanatory guidelines for the teachers.

1.5.1. Lyceum Education

Cypriot secondary state education is divided into two three-year levels, the 'Gymnasium' and the 'Unified Lyceum'. The higher cycle of secondary education also includes 'Technical and Vocational Education'. The Gymnasium is for students aged eleven to fourteen and the Lyceum for students aged fifteen to eighteen. The latter is not compulsory. This research study focuses on secondary education and specifically on the Lyceum level. After finishing the Lyceum, the majority of students plan to progress to obtaining higher degrees. The exit award, 'Apolyterio', is a prerequisite for access to universities or colleges. On the official MOEC website it is stated:

> General secondary state education offers equal opportunities for education and aims to disseminate knowledge with an emphasis on general education and gradual specialisation in order to prepare students

in their academic or professional orientation. It also aims to promote and develop a healthy, spiritual and moral personality, able to create democratic and law-abiding citizens, for the consolidation of national identity, cultural values, the global ideals of freedom, justice, peace and the cultivation of love and respect among human beings, promoting a mutual understanding and cooperation of people and nations

(My translation; MOEC, 2011).

The Lyceum curriculum includes common core, optional stream, and interdisciplinary subjects, and a variety of extra-curricular activities to enable students to develop a well-rounded personality.

This study focuses on students aged sixteen to seventeen (Lyceum B level) in the context of lessons in MGL, which belongs to the common core subjects. The MGL subject is equally divided into two categories: Literature, which is more 'content related', and Expression/Essay, which is more 'language related'. Literature consists of 'Texts of Modern Greek Literature' which capture most of the Literature teaching sessions, 'Anthology of Cypriot Literature' (including only GC texts), 'European Literature', and a 'Literary book', which capture a small number of the Literature teaching sessions. It should be noted that although Cypriot Literature forms its own Anthology, MOEC aimed at verifying its 'Greekness' by including it in the 'Modern Greek literature' and by using in the Anthology's preface 'the inclusive term Hellenism' signalling the spread of 'Greek nation beyond the boundaries of the political state' (Charalambous,

2009: 9). As Charalambous (2009: 9) points out '[i]n the discourse of Hellenism, Cyprus is regarded as a diasporic Greek cultural center in the Greek periphery' and GC poets are presented 'as the 'Greek poets in Cyprus'' whose literature productions verify 'their historical roots' and establish 'their belonging in the Greek national community'. The other category of MGL subject is Expression/ Essay, focusing on 'Different forms of language', 'Thematic units' and 'Language exercises'.

I have taught the specific subject and am familiar with its structure, contents and delivery. I have been teaching this age group of students from the beginning of my teaching career, and thus, this group interests me most. Quite apart from my personal preferences, this cohort of students is special in that as adolescents they are at the crucial transitory stage to adulthood. Students at this age start to think about their future plans and career path. Issues such as identity construction are especially relevant with this particular age group. Talbot et al. (2003: 202), in their discussion on how youth culture is defined in modern society, point out that 'young people draw on a range of heterogeneous and fluid practices to articulate their multiple identities'. To foster an understanding of this it is essential to be aware of 'how discourse, definitions of self and local contexts' relate to each other (ibid.: 202).

Since Cyprus officially joined the EU in 2004, changes in the MGL curriculum have been made, altering the subject matter and reviewing its aims, without, however, any reference to GCD at that time. The changes mainly focused on

introducing the communicative approach in language teaching. It should be noted that despite the recent developments in the new MGL curriculum (MOEC, 2010), including GCD, there is still no alteration in the current MGL curriculum of Lyceum B level nor any acknowledgment of the dialectal mother tongue of the students, who are not treated as bidialectal learners. Perhaps this is due to the fact that the curriculum is still at its transition stage. The aims and objectives of the MGL curriculum, for students aged 16 to 17, are as follows:

Aims

Students should:

1. acquire competency in the use of the fundamental tool of communication (SMG), so as to develop intellectually, emotionally and socially, acquiring the knowledge of the functioning of the language system essential for their age and using the language in a considered manner (in oral and written form) in different communicative contexts

2. become aware of the importance of discourse for participation in social life, so as to engage in society either as transmitters or receivers of discourse, adopting a critical and responsible stance

3. appreciate the importance of language as a basic vehicle of any nation's expression and culture

4. identify the structure and particular features of their national language, so as to become aware of their cultural tradition

5. learn to appreciate and respect the language of each nation as the fundamental component of their culture, preparing themselves to live as citizens in a multicultural society

(My translation; MOEC, 2008 - present)

Objectives

Students should:

1. understand the structure of a factual account, in order to distinguish fact from comment, by practising the decoding and interpretation of information

2. cultivate and sharpen their critical skills

3. identify main ideas

4. gain competency of explicit, well-structured and conceptually dense discourse

5. become acquainted with a variety of biographical genres and familiarise themselves with those that are useful in serving the practical needs of everyday life

6. acquire the ability to present an item of discourse or art and appraise it critically

(My translation; MOEC, 2008 - present)

It can be argued that from an educational linguistic perspective the aforementioned aims and objectives are sound for teaching MGL. However, the

socio-cultural context where students belong is ignored. When this study was developed, designed and conducted, the language policy used was completely monolingual, inculcating only the use of SMG.

Thus this study, taking into account the above aims and objectives of the MGL curriculum, investigates the possible effects that ignoring the socio-cultural context, and specifically GCD, might have on students. More specifically, this study seeks to explore the effects of excluding and ignoring the students' mother tongue in education on Lyceum students' performance in the context of MGL lessons, and, by extension, on the likely achievement of curriculum aims. Specifically, I investigate the circumstances under which teachers and students use or avoid using GCD in class and the impact of this on students' performance. The influence of attitudes towards GCD on students' identity construction is also problematised, as is the effect of GCD exclusion on students' expression of critical thought.

1.6. Research Questions

This study explores the following research questions:

1. When, by whom, and why, is GCD used in MGL lessons?
2. What is the GCD role in the MGL lesson in the GC Lyceum?

   2.1. Do teachers and students believe that there is a conflict between SMG and GCD in the MGL lesson?

2.2. Do teachers' and students' perspectives indicate that the use of dialect enhances or impedes teaching and learning of MGL?

3. What might be the impact of attitudes towards GCD or SMG on students' identity construction?

4. How might students' linguistic behaviour and thinking processes change if GCD is allowed?

5. What might be the effect of GCD exclusion on students' expression of critical thought?

Answers to the above questions are sought through classroom observations of MGL lessons in two Lyceums, group task observations with students, and by investigating the perceptions of the research participants, MGL teachers and students, through semi-structured group interviews.

1.7. Purpose

The purpose of this study is to explore the current position in the Cypriot classroom and to develop an understanding of the bidialectal issues for Lyceum students. The study investigates whether there are, or not, any effects of GCD on students in the MGL lesson in Lyceum education. This study does not focus on developing new curricula or introducing any interventions. It focuses on producing findings that will inform opinion and improve understanding of the possible effects of bidialectism on Lyceum GC students.

1.8. Importance

Research regarding dialect and education in the Cypriot setting began recently, in the early 1990s (Papapavlou, 2001). Because of the political situation, 'education has been labelled [a] sensitive, almost untouchable area for intervention' (Philippou, 2005: 311). In addition, Pavlou and Papapavlou (2004) claim that the political situation absorbs considerable funds which could be utilised for education. The authors characterise the lack of extensive research on bidialectal education in Cyprus as unfortunate, especially considering the reforms other European countries achieved as a result of research studies conducted in the 1970s and 1980s. They consider that GC students are prevented from reaching the 'full potential' they might have achieved if GCD had been productively employed in education (ibid.: 254).

This study investigates the effects that the failure to address formally the bidialectal issues in education might have on bidialectal Lyceum students' learning of MGL, identity formation and expression of critical thought. This topic has not been researched in the Cypriot setting and this age-range of students to date. Until now, research conducted on the role of GCD has been focused mainly on primary education in Cyprus. It is hence important to look at similar issues from the adolescent students' and their teachers' perspectives. Ultimately, this research has the potential to make a small contribution by revealing new understandings of sociolinguistic issues influencing the Cypriot Lyceum educational setting and thus contributing additional material to previous research studies. In addition, the recent developments in the new MGL

curriculum (MOEC, 2010) add to the significance of this study since its findings could not only inform opinion on second dialect teaching research but could also provide to MOEC, along with its implications and recommendations, suggestions for areas of further development which might prove of great assistance at this transition stage of MGL curriculum change.

Regarding the wider research field of second dialect teaching and learning, the originality of this study lies in its focus on exploring the effect of first dialect exclusion on students' expression of critical thought. This matter of prohibiting the students from using their native dialectal variety during the process of developing and expressing CT has not been investigated as the scope of previous research studies was centred mainly on identifying factors influencing second dialect acquisition and fostering bidialectal education. More explicitly, studies of other bidialectal communities in USA, Australia, and Europe, focused on the early acquisition of the standard language (Siegel, 1997; Bull, 2002), the factors influencing the acquisition of standard variety by youth (Malcolm and Konigsberg, 2001), the use of the non-standard variety as the means of instruction (Rickfort, 1999; Malcolm, 2013), and the effects of bidialectism on students' reading ability and reading comprehension (Österberg, 1961; Bull, 1984; Rickfort and Rickfort, 1995) (details of these studies are offered in section 2.3.5.: 'What other countries did and the case of Cyprus'). Thus, this research study is expected to add to the body of knowledge of second dialect research (Bull, 1984; Siegel, 1997; Rickfort, 1999; Wolfram, 1999; Malcolm, 2001; Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Ioannidou, 2007; Pavlou, 2007) by revealing the role of first dialect in developing and expressing CT.

1.9. Structure of the thesis

Following this Introductory Chapter, Chapter 2 reviews a range of both conceptual and empirical academic literature, aiming to gain a thorough understanding of dialect and language education, identity construction and critical thinking (CT) development. In Chapter 3, the methodology and the methodological research tools that were used to conduct the research are presented, explained and justified relative to the core aims of the study. The process of data analysis is also presented. In Chapter 4 the research findings are presented and discussed. Then, an in-depth discussion of the main findings with the most relevant literature reviewed in Chapter 2 is the subject of Chapter 5. In Chapter 6 the contributions and the main conclusions are discussed, the implications and the limitations of the study, and areas of future research.

Chapter 2: Literature Review

2.1. Introduction

In this Chapter the theoretical dimensions of the research study are presented along with empirical findings of some published studies. This study focuses on the effects that GCD might have on Lyceum students in the context of MGL lessons. In this review four main issues are explored as relevant to the topic and the aims of this research. The first section presents and discusses literature on standard language and the prevailing perspectives on non-standard varieties in order to investigate current understanding of language variation. Then the review focuses on the central theme of this study: dialect and education. Following this, the review examines literature on current theories around constructing identity and developing as well as expressing CT.

There is ample literature on language education, sociolinguistics and identity, language and thought. Several search engines and electronic databases including those of the *Modern Language Association (MLA)*, *Scopus*, *Eric (Educational Resources Information Center), British and Australian Education Index,* were employed to select the material used in this review. Keywords were identified and a search of material was performed using these keywords as guidance. More specifically, some of the keywords used were: 'sociolinguistics', 'bidialectism', 'mother tongue education', 'social constructivism', 'Cypriot dialect', 'language awareness', 'language rights', 'code-switching', 'identity and language', 'language and thought' and 'critical thinking'. As a result, several journal articles, research reports, theses, web pages, encyclopaedias and

books relevant to the themes of this study were identified and employed for this review. In addition, hand-searches in certain journals such as *Language and Education*, *Linguistics and Education*, *Applied Linguistics*, *Language Sciences*, *International Journal of Multilingualism and Journal of Multilingual and Multicultural Development*, were also performed. A specific search for sources on sociolinguistic aspects of GCD in the Cypriot setting was also conducted. Material was searched for in the library of the University of Cyprus where several books, theses and journals were identified and collected. The bibliographic software *EndNote* was used to store, organise manage and retrieve all the bibliographical data produced.

2.2. Standard & Non-Standard Language

Deckert and Vickers (2011: 38) point out that '[s]ociety has created different values for different varieties of language' classifying 'some of them as standard and some as non-standard'. They point out that such labels do not stand up linguistically and they refer to standard language as a 'myth' employed by certain people for judging the language of others (ibid.: 39). As this study examines the effects of GCD, a non-standard variety, on students' learning of SMG, a standard variety, what is considered as standard language and what language standardisation involves is initially explained.

Trudgill (1998: 35) points out that language standardisation entails three procedures: '*determination*': that is decision-making of selecting specific varieties to serve specific principles in society, '*codification*': that is the 'public

acquisition of a recognised and fixed form enshrined in dictionaries and grammar books', and '*stabilisation*', which refers to the process according to which a former 'diffuse variety' becomes 'fixed and stable' (quoted in Hernández-Campoy, 2007: 50-51). Apart from this, Cheshire (2007: 15) mentions that the variety named as standard language undergoes 'extensive description'. She points out that in the field of dialectology, descriptions of dialects are commonly made 'with reference to the standard variety in society' (ibid.: 15). The existing descriptions are used as a basis with which dialects are contrasted (ibid.).

2.2.1. Ideology of the standard language

Milroy (2007: 133) examines the 'ideology of the standard language' and claims that the fact that some languages are regarded as standard varieties has an effect on the way people perceive their language, and language in general. He points out that standard languages carry significant ideological and symbolic power that informs people's attitudes towards language. However, people are not consciously aware that their attitudes result from ideological positions but perceive them as common sense and suppose that everyone shares the same perceptions (ibid.). Language standardisation is based on the principle of 'uniformity or invariance', even though total uniformity cannot be accomplished in practice (ibid.: 133). In other words, language standardisation might not accept variability but completely invariant languages, especially spoken languages, do not occur. Even varieties labelled as standard languages are not entirely invariant or resistant to changes (ibid.).

'[T]he notion of correctness, the importance of authority, the relevance of prestige, and the idea of legitimacy' frame the ideology of the standard language (Milroy, 2007: 134). Due to standardisation, speakers perceive certain forms of language as correct and other forms as wrong (ibid.). In addition, educational systems are, to some extent, seminal agents in disseminating and maintaining the knowledge of the standard language, imposed in a normative way (Milroy, 2007; Deckert and Vickers, 2011). For example, referring to Standard English, Davies (2005: 6) points out that it is 'the dialect of English taught in schools' and to those who want to learn English; it exists in printed form and is 'spoken by the most educated and powerful people'. She also clarifies that the standard variety might not be considered 'superior' by linguists but as linked 'with power and success' it evidently becomes 'the most important and prestigious' variety (ibid.: 6).

Standard language can also be negatively defined, as Mittins (1991) does for Standard English, namely by what it is not. In this regard:

> Standard [...] [language] is not substandard or non-standard language, it is not a medium for extremely colloquial conversation, it is not slang, it is not jargon used by an in-group of specialists, it is certainly not gobbledegook.
>
> (Mittins, 1991: 74)

Since standard language as a notion is socially conceptualised and constructed it has social consequences. Deckert and Vickers (2011: 40) maintain that the standard variety of a language is regarded 'as the language of the elite and the educated' and as a consequence its use in contexts where it is perceived as the appropriate variety has 'positive social value' while the use of non-standard variety in such contexts reflects 'a lower social capital'. Similarly, Filmore and Snow (2000: 19) point out that standard varieties are perceived 'more prestigious' than dialects but they underline that this judgement 'is a matter of social convention alone' since dialects are both 'regular' and 'useful' as standard languages are. Edwards (2007: 46) advocates that codifying a variety and promoting it 'as the standard language' serves to exclude non-standard speakers and to reify the supremacy of standard language speakers. Referring to the European context, Edwards (2007: 46) provides some examples of this kind of 'heteroglossia' and classifies it in three categories. She mentions 'Basque, Frisian and Welsh' which are '"older mother tongues"' 'spoken only in small areas of current nation[s]'. She then cites 'German and Danish' which are official languages of certain nations and have 'minority language status in others'. Lastly, she refers to varieties related to the official language, for instance GCD, which are principally used in 'informal domains' (ibid.: 46).

2.2.2. Perspectives on non-standard varieties

As this study explores the effects that GCD has on students, perspectives on dialects and non-standard varieties are discussed. A common perception of a dialect is that of:

> [A] substandard, low status, often rustic form of language, generally associated with the peasantry, the working class, or other groups lacking in prestige
>
> Chambers and Trudgill (1980: 3)

Several researchers point out that there is a tendency to try to eliminate dialects as they are generally thought to be inferior or erroneous variations of standard norms (Chambers and Trudgill, 1980; Charalabakis, 1994; Papapavlou, 2001; Crystal, 2005; Sophocleous, 2006). Papapavlou (2001: 491) mentions that people often believe that 'dialects, by their very nature, are ''incomplete'' linguistic entities, ''inexpressive'' systems of communication and ''inferior'' versions of standard or official languages' but he points out that such views do not receive much scientific support. Linguists affirm that such beliefs, regarding language inferiority or superiority, have no basis in Linguistic theory (Chen, 1998). Some also argue that it is impossible to 'rate the excellence of different languages' and assess the value of a language according to the economic and political status of its speakers (ibid.: 46). Several decades ago linguists who had studied a large proportion of the world's languages asserted that all languages are 'complex systems which are equally valid as means of communication' (Trudgill, 1975: 24). Likewise, Holmes (1992: 141) maintains that 'languages are not purely linguistic entities' but they serve social purposes. Due to the several functions languages fulfil and their different usages by social groups, 'they can be thought of as a collection of dialects' (ibid.: 141).

Hence the division into 'proper' languages and 'mere' dialects is not based on linguistic facts. Trudgill (1975) states that negative judgements result from social attitudes that have their basis in social and cultural domains, rather than in language itself. He responds to arguments in favour of standard languages' *correctness* and *expressiveness* by commenting that 'there is nothing you can do or say in one dialect that you cannot do or say in another' (ibid.: 71). Likewise, Phillipson et al. (1995: 9) highlight that 'all natural languages are complex, logical systems, capable of developing and expressing everything'. Although negative attitudes towards dialects have no scientific or linguistic support it should be recognised that they do exist in certain contexts. This is highlighted by Edwards (2009) who claims that such attitudes resist change regardless of linguistic evidence. Mittins (1991) suggests if all dialects had equal status, being linguistically different would not give rise to negative value judgements. Despite this, he recognises that it is a factual reality that people commonly regard standard language as socially prestigious (ibid.).

One question that theorists and researchers have asked is what aspect of the dialect people perceive as unattractive or unpleasant and why its speakers are often labelled as low-status persons. Trudgill (1975: 37), drawing on the English dialects and accents, argues that the underlying reasons are not aesthetic but again result from 'a complex of factors' deriving from 'social, political and regional biases'. Panayiotou (1996) mentions that GC people 'are sometimes ''proud'' of their ''Homeric'' language, and at other times are ''ashamed'' and ''embarrassed'' of this same ''xorkɑdiʤi'', (heavily accented village) dialect' (quoted in Papapavlou, 2001: 493-494). In the same vein, Yiakoumetti et al.

(2005: 257) claim that there is a tendency and belief commonly held by people on the island to characterise the harsh sounds and basilectal GCD forms, or in other words the speech of people from rural areas as '"horiatika" (village-tainted speech)'. This is probably due to the association of the basilectal form of GCD with peasantry and Cyprus's agricultural past.

Davies (2005: 6) calls 'traditional dialects' those used in 'the more remote, rural areas' along with their accents. She points out that in England there is a notable decline of those dialects, which are overtaken by 'modern dialects' used in 'urban centres such as London and Liverpool' (ibid.: 6). This results from abandoning 'traditional country life' which for a long time prevented the impact of the cities. The change occurred through 'technological advances, the expansion of education for all and the growing need for a more mobile and educated workforce' (ibid.: 6). Nevertheless, traditional dialects continue to exist, in particular through 'older speakers' who used to live in a certain place for the most part of their life (ibid.: 6).

In a research study conducted by Yiakoummeti et al. (2005) in an urban and a rural primary school of Cyprus, research evidence from a pre-test indicated that there was less GCD interference in urban school students' speech than in their rural counterparts'. Interestingly, the overall research results showed that the location factor was not very important since both urban and rural school students' speech contained equivalent amounts of GCD features. Initially one would expect more GCD features in rural students' speech. The fact that there

was no significant difference perhaps means that the social and economic differences between rural and urban settings on Cyprus are not so significant in recent times (details of this study are offered in section 2.3: 'Dialect & Education').

The findings of an attitudinal study conducted by Papapavlou (2001) demonstrate that GC people have more favourable attitudes towards SMG than GCD. Papapavlou (2001) used the matched-guise technique to investigate language attitudes by exploring social aspects of GCD phonological features. The participants consisted of two groups of 66 GC university students (49 female and 17 male), aged from 18 to 21, randomly selected from 14 different classes of University of Cyprus. The participants listened to 2 stories (in 2 versions) and they were asked to assess the narrator's speech without being aware that they were listening to the same individual. The results indicate that SMG speakers are considered to be more 'educated, attractive, ambitious, intelligent, interesting, modern, dependable and pleasant' than GCD speakers (Papapavlou, 2001: 493). Nevertheless, it was also shown that GCD speakers were considered to be 'more sincere', friendlier, 'kinder', and 'more humorous' in comparison to SMG speakers (ibid.: 493). Papapavlou (2001: 499) taking into account the findings of his research study concludes that GCD phonological features are related to a great extent to 'social parameters such as prestige, education, etc.' which have an impact on people's language attitudes.

Trudgill (1975) also reported on a series of studies that demonstrated how people's reactions vary towards speakers according to the accents they used. The basis of these investigations is that the listeners were not aware that they were listening to same speaker twice using different accents. The results indicated that speakers using a Received Pronunciation (R.P.) accent were evaluated by the listeners 'more intelligent' and 'having more authority'. On the other hand, listeners considered speakers using a regional accent as having more 'personal integrity and social attractiveness' (ibid.: 56). In a similar investigation the same speaker argued against capital punishment using R.P. and regional accents. Although the listeners rated more positively the R.P. version of the argument, in a later stage of measuring the effectiveness of the argument the results showed that listeners evaluated the regional accents as 'more persuasive and more convincing' (ibid.: 57). Such experimental data indicate that having a regional accent does not necessarily denote social stigma or disadvantage (ibid.). Accents seem to be indicators of 'group membership' and signal 'group solidarity' and that they are related to individuals' identity formation (ibid.: 57).

Despite the negative labelling or deprecation that people ascribe to language variation, probably due to their linguistic unawareness and lack of knowledge, dialects have value for their speakers, and this is why they continue to exist, even in contexts where a standard language is imposed and dominates in domains of education and media (Van Lier, 1995). Crystal (2005) points out that dialects constitute an important source of information about contemporary culture and its history. In the same vein, Papapavlou and Pavlou (2007a: 2)

argue that dialects are 'the carriers of local cultures and a part of people's identity' and thus they should be respected as much as standard languages.

I have chosen to use the term dialect to refer to Cypriot Greek but since it is the language of an autonomous country, some may argue that it is a language. For instance, the three Scandinavian languages, Swedish, Norwegian and Danish, despite their mutual intelligibility are considered separate languages (Gooskens, 2007). The rationale for calling Cypriot Greek a dialect includes the following reasons. Dialect, according to Van Lier (1995), is a subdivision or a recognisable variety of a certain language while Holmes (1992: 144) adds that dialects are 'linguistic varieties which are distinguishable in vocabulary, grammar and pronunciation'. Similar definitions are also given by Trudgill (1975), Davies (2005) and Edwards (2009), who likewise mention that dialects incorporate different rules, sounds and lexis than the standard language. This can be applied to the case of GCD as a variety of Greek language that differs phonologically, morphologically, syntactically and lexically (as indicated in section 1.4.2).

Moreover, theorists typically concur in suggesting that dialects are conceived of as geographically situated, and this explains why every region tends to have its own dialect (Van Lier, 1995). As already mentioned, in terms of geography, GCD belongs to the southern dialects of MGL (Papapavlou, 2001) and is the local dialect in Cyprus where every region has its own dialectal character and its idioms, as Newton (1972) showed by studying the phonology and morphological

variations of GCD in each district of the island. Apart from this, Trudgill (1975: 17) points out that the term dialect does not necessarily refer to 'old-fashioned or rustic forms of speech' as may be commonly believed. Dialects may not be completely formed by regional contextualities but other variables are also involved such as 'age, social class, race and education' (Van Lier, 1995: 93). Rendering this even more complex, there is evidence to show that dialects are heterogeneous and they do not have precise and fixed boundaries as they are continuously variable linguistic realities (Trugdill, 1975).

Moreover, Van Lier (1995) maintains that it is not an easy and straightforward task to draw a clear line between dialect and language. Historically, it seems that standard languages developed out of dialects. Mittins (1991) points out that one of several regional varieties may constitute the standard language and thus it may be impossible to claim that a standard language is not a dialect or did not derive from a dialect. Pavlou and Papapavlou (2004) point out that SMG is primarily based on the Peloponnesian dialect, spoken where the first Greek autonomous state was declared. Another example, according to Trudgill (1975), is Standard English that derived from the dialects spoken in the south-east areas of England. A range of variables may be seminal in legitimising a language including 'geographical, social, historical, racial, economic and political factors' (Van Lier, 1995: 122). More specifically, as Edwards (2009) claims, the power and position of standard languages stem from the political conditions prevailing historically. An example given is that if York instead of London had been the centre of the royal court, then BBC newsreaders would probably sound different, and another form of English may have been promoted

in schools in England (Edwards, 2009). Thus, it can be argued that historical and socio-political reasons have determined the classification of Cypriot Greek as dialect which has not gained the prestige of a standard language or the official language of Cyprus.

2.2.3. Language variation

Davies (2005: 1) maintains that 'variation is fundamental to how we use language' either individually or communally. Watts (2007: 124) points out that '[v]ariation is the guiding principle of human language, not homogeneity' and explains that in situations where variation exists 'change' is expected. In sociolinguistics it is acknowledged that the language each speaker uses may differ depending on context and interlocutors. This is what sociolinguists name variation (Deckert and Vickers, 2011). Even though this might seem straightforward, in fact, the authors claim, it entails high levels of complexity. This is due to the fact that human beings are 'complex social creatures' and everything they do 'with language will be also complex' (ibid.: 1). Exploring the bidialectal educational context of Cyprus, one would expect language variation but it is also important to understand what influences speakers to change the way they speak and also what effects this might have on them within particular settings.

Exploring and aiming to understand language variation, Deckert and Vickers (2011) claim that it is important to take into account that there are two distinct types of speaker variation: interspeaker and intraspeaker. They define

interspeaker variation as 'the ways people speak differently from one another' (ibid.: 37-38), and as other sociolinguists state interspeaker variation can be linked with 'group membership' and to some extent 'linguistic features become social identity markers' (Hambye and Simon, 2004: 247). On the other hand, intraspeaker variation is concerned with the variation in the speech of an individual and is defined as 'the ways that single individuals speak in different ways in the various social and linguistic contexts of their lives' (Deckert and Vickers, 2011: 37-38). In sociolinguistic research the focal point of investigation is 'why individuals speak differently from each other (interspeaker variation)' and further 'why an individual's own speech may sometimes vary (intraspeaker variation)' (Dyer, 2007: 101).

However, as Davies (2005: 4) points out, when variation is examined 'in individual speech' it may prove problematic to separate the individual from others. She explains that variation in one's speech is much more associated with the specific communities the person is attached to and routinely communicates within rather than with 'abstract norms of language' (ibid.: 4). As this study focuses on language variation to some extent, and specifically on spoken language variation in the particular setting, the two types of speaker variation were involved. Nevertheless, taking into account Davies's critique on intraspeaker variation, interspeaker variation is considered more useful in this study as the influence of the socio-cultural context is considered. In addition, the effects on GCD are not investigated as focused on single students but on student groups, in order to foster a comprehensive understanding of how

adolescent students use GCD or SMG through their interactions in class and how this influences their performance in the specific settings.

In different situations speakers talk differently and this implies different social connotations (Bell, 2007). Different ways of talking demonstrate people's capacity to engage in different positions and also may influence the way others perceive them (ibid.). Holmes (1992) points out that any stylistic differences or registers are shaped by the functional demands of the setting as well as by the users, the context and the addressee. In short, the most common and persistent factors determining a speaker's style can be summarised as follows:

Who the addressee is

What the topic is

The nature of the setting where the interaction occurs

(Bell, 2007: 95)

Seeking to explore when, by whom, and why, GCD is used in the context of MGL lessons the factors influencing speakers' style are taken into account in this study. The variable of style is considered since not only does it enhance an understanding of the catalysts influencing the subjects to change or adjust the way they speak, but also casts light on the implications that different language styles may entail.

In the following section, discussion is focused on the central theme for this study: dialect and education. The multifaceted phenomenon of bidialectism is explored through the literature, introduced and discussed along with its theorised and empirically demonstrated effects on student learning in various settings.

2.3. Dialect & Education

Papapavlou (2007: 194) states that 'the contentious issue of dialect education' has been extensively discussed on a global scale by researchers from different disciplines, such as linguistics, education and language planning. Several researchers point out that the use of dialects or non-standard varieties in formal education is a controversial and burning issue, which has created heated debates and serious concerns among researchers and policy makers, and is a matter of some current concern in the Cypriot setting (Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Papapavlou, 2007; Yiakoumetti 2007a). Pavlou and Papapavlou (2004) report that the scientific world is divided on this topic, since there are several researchers who advocate that only one variety should be used while others have a high regard for bidialectal education. More specifically, as Yiakoumetti (2007b: 51) points out, this debate is mirrored in the literature of language policy in education that includes three distinct areas:

    (i)   the use of the standard variety as medium of instruction

    (ii)   the use of a non-standard dialect as medium of instruction

    (iii)   bidialectal education, which involves the use of both

2.3.1. The use of standard varieties

Pavlou and Papapavlou (2004) claim that governments in several cases choose a monolithic language-use approach based on a standard norm, overlooking the needs that non-standard speakers might have. As Ioannidou (2009) points out the promotion of one language as the national standard variety in every country, by language policy makers, aims to protect the rights of the majority in power. In the same vein, Pennycook (1998: 81) highlights that it is assumed that providing people with access to a dominant language will bestow them with 'economic and political benefits'. As a result, in certain contexts the quest for establishing 'a multilingual society and a multilingual education' seems to be left 'a step behind' (Ioannidou, 2009: 263).

Edwards (2007: 34), exploring linguistic diversity and education in Europe and focusing on resources, points out that '[e]ducational materials have traditionally been based on the standard language'. Governments frequently commission and regulate materials and this leads in excluding non-standard speakers and 'consolidating the advantages of the standard speakers' (ibid.: 34). Conventionally, pedagogy and curriculum development has centred on aiding students to 'acquire the standard language as the route to social mobility' (ibid.: 34). Edwards (2007: 34) advocates though that using standard varieties in education has led to undervaluing the significance of the 'complex interactions between language and identity' and has been to a large extent unsuccessful.

Arguments in favour of the use of standard languages focus on 'secur[ing] equality', providing 'empowerment for individuals' and 'equal employment opportunities for all citizens' (Papapavlou and Pavlou, 2007b: 103). In addition, the adherents of standard language consider that introducing non-standard languages in education call for 'large investments in terms of time and money' (ibid.: 103). Changes involved are:

(a) changing the whole school curriculum,

(b) re-writing material in the nonstandard form,

(c) developing appropriate grammars and dictionaries, and

(d) re-training teachers to teach in the nonstandard form

(ibid.: 103)

Pavlou and Papapavlou (2004: 246) also claim that the requirement of spending both time and money, given the need of developing new curricula and teachers' training is often the alleged reason of the authorities who are aware of the necessity of using the mother tongue in education but seem reluctant to tackle such an undertaking.

Gupta (1997) claims that it is not necessarily preferable in all contexts to use the mother tongue in education. She identifies three main reasons 'militat[ing] against education in the mother tongue': (a) problems in predetermining the mother tongue, particularly in multilingual settings, (b) 'definition of ''a language'''; typically language is defined as the standard variety and people's whose mother tongue is a related variety to the standard 'may be deemed to be the standard variety', and the certain standard variety may differentiate

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substantially from the variety that is the mother tongue (Gupta, 1997: 496). Gupta (1997: 500) points out that educational systems may not recognise 'that children need to learn the standard variety of their own language' and they may also be criticised of 'using the language "wrongly"'. The third reason (c) refers to 'social and ethnic divisiveness of mother tongue education' (ibid.: 496). Gupta (1997: 496) argues that in contexts characterised by multilingualism maintaining 'social cohesiveness' might be more important than the possible advantages that education in the mother tongue might entail.

More specifically, in situations where certain language varieties are associated with societal groups, using the mother tongue in education could disempower disadvantaged groups and individuals (Gupta, 1997). She considers that in certain contexts the empowerment of people is more important than the provision of education in the mother tongue, especially where the mother tongue is not the official language. Gupta (1997) emphasises that students' future professional, socio-political and economic status should not be hampered by lack of competency in the standard language. Consequently, in several contexts education in the mother tongue might be desirable but in others not, as mastering the official language may be essential in order to access the power structures. As Gupta (1997: 496) concludes, 'ideological issues can be resolved only in the context of the particular social and political situation'.

Reflecting on Gupta's arguments, it might be explained why MOEC adopted a monolingual language policy inculcating MGL in GC state schools. In the first

place this is due to some extent to the unresolved political problem of Cyprus and identity issues, as will be discussed in section 2.4.2.: 'Identity issues in Cyprus'. Secondly, mastering MGL is important for the empowerment of GC students regarding their future professional status, as MGL is one of the official languages on Cyprus. As Trudgill (1975) points out speakers of non-standard dialects are likely to be socially disadvantaged in some situations, for instance if people do not speak the standard language they might be rejected from certain occupations. Filmore and Snow (2000: 6), referring to the USA educational context where dialects such as African American, American Indian and Native Hawaiian emerge in class, also report that the acquirement of standard language is 'an important part of the educational development of all students'. They point out, though, that standard language should not be promoted 'at the expense of the language patterns children already have' since those patterns are necessary for effective communication in their communities (ibid.: 6). As Trudgill (1975) suggests, what teachers need to do to protect students after they leave school is to teach them which form of speech is appropriate or inappropriate in certain situations since as Yiakoumetti and Esch (2010) maintain dialectal varieties will emerge in class regardless of teachers' or the authorities' consent.

2.3.2. The use of mother tongue

A counter argument to Gupta's claim that education is successful if it empowers the students by securing their mastering of the standard language can be found in UNESCO's declarations. UNESCO has traditionally declared that 'education

is most successful, when conducted in the learners' mother tongue' (Papapavlou and Pavlou, 2007b: 101). In fact in its General Principles of the Universal Declaration on Linguistic Rights (Article 9) it is stated that '[a]ll language communities have the right to codify, standardize, preserve, develop and promote their linguistic system, without induced or forced interference' (UNESCO, 1996). In addition, in the Overall linguistic régime, Section II, (Article 23), it is declared that '[e]ducation must help to foster the capacity for linguistic and cultural self-expression of the language community of the territory where it is provided' and also 'to maintain and develop the language spoken by the language community [...]' (UNESCO, 1996). UNESCO clearly supports education in the mother tongue or local varieties indicating interest and sensitivity in achieving cultural and linguistic equality through education but fails to justify its conventions. Gupta (1997) does this throughout her arguments, as shown earlier, that what might determine the usefulness of mother tongue in education is the context and the very particular socio-political setting.

UNESCO's conventions are in accordance with the literature of language human rights. As Phillipson et al. (1995) point out language human rights assert that every individual should be recognised with his/her mother tongue and have this recognition appreciated by others. This is also supported by Skutnabb-Kangas (1998: 22) who emphasises that 'in a civilized state' there should be no call for arguing about 'the right to identify with, to maintain and to fully develop one's mother tongue(s)' since it is an obvious, 'fundamental *individual* linguistic human right'. Skutnabb-Kangas (1998: 23) considers that a universal

convention of linguistic human rights in relation to the mother tongue(s) should also guarantee that everyone can:

- Learn the mother tongue(s) fully, orally (when physiologically possible) and in writing (which presupposes that minorities are educated through the medium of their mother tongue(s));
- Use the mother tongue in most official situations (including schools)

Stroud (2001: 346) argues that the notion of linguistic human rights and specifically the 'rights approach to language issues' can prove problematic. He claims that problems with the notion arise due to 'liberal, affirmative multicultural, and rights oriented remedies more generally' (ibid.: 346). Similarly, Pennycook (1998:73) maintains that 'general liberal pronouncements about everyone having a right to their mother tongue' are not helpful. Stroud (2001: 346) also considers that the notion of linguistic rights incites a sense of discrimination and it has a 'socially divisive nature' given that rights declarations refer to underprivileged groups in need of 'special treatment'. He states that this might lead to generating 'misrecognition' as this special treatment towards particular groups could be taken by other people as unfair, too expensive or as the 'object of misuse' (ibid.: 346). However, this is not likely to be an issue on Cyprus since the majority of population consists of GC people and the GC community cannot be considered as an underprivileged or disadvantaged group in its context. As Pennycook (1998) points out there is a need to refer to the

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right to specific languages and associate such positions to the current political state of affairs.

Specifically Pennycook (1998: 85) frames this as 'situated ethics of language possibilities'. This implies that it is vital to take into account the history and culture of specific contexts, to think of 'locally situated ethics rather than globally framed systems of morality' (ibid.: 86). It is essential that the concept of language rights is drawn from a specific community and defined by its local people and their language needs (ibid.). In this way opportunities for socioeconomic advancement might be possibly ensured along with the benefits of using the mother tongue in certain situations.

Moreover, despite the mounting literature on linguistic rights, minority and endangered languages, language human rights is a topic which encompasses political sensitivity and directly engages with power structures (Phillipson et al., 1995) and this makes academic discussions on linguistic rights difficult and complex. The extent to which linguistic rights are embraced and accorded a central place in education, or suppressed and ignored, depends on the government and its official positions. In addition, governmental institutions are responsible for creating a social and political climate within which linguistic rights can be discussed openly.

It is argued that social and cultural benefits are granted to people when they are provided with the right to their mother tongue (Pennycook, 1998). For example Watts (2007) drawing on his research conducted in Swiss-German primary schools, where the mother tongue consists of local dialects, such as Bernese German, when the standard language is German, clearly indicates the importance of mother tongues or local dialects. He argues that in the mother tongue students 'seek consolation, support and comfort' (ibid.: 140). It is also used to organise 'the social practices' in Communities of Practice, to ensure that knowledge is gained and also to explain 'difficult areas of knowledge' (ibid.: 140). He refers to Bernese German as 'the language of real-time learning' and to Standard German as the representation of 'the "outside", the alien, non-Swiss world'. Thus, in the Swiss-German primary school classrooms 'the "mother tongue" is felt to be close, familiar, expressive, natural and, above all, Swiss'. Contrastingly, according to Watts (2007: 140), the attributes assigned to Standard German are 'distant, non-natural, difficult, formal and, above all, not Swiss'.

Moreover, Hernández-Campoy (2007: 54-55) argues that the exclusion of non-standard varieties from education which has been 'for many years the official policy in many countries' resulted in language death or the current 'dying out' of numerous European languages such as:

Cornish, Dalmatian, Livonian, Manx, Irish, Scots, Gaelic, Breton, North Frisian, East Frisian, Sami, Sorbian, Kashubian, Ladin, or Romamsch

As Karyolemou (2008) argues, 'globalisation and ecology of communication' influence and tend to convince people that only one language is essential for communication. Skutnabb-Kangas (2000) points out that if language deaths continue it is likely that in the next hundred years 90% of the world's spoken languages will cease to exist. Similarly, on the official website of UNESCO (2011), under the theme Endangered Languages, it is declared that half of the approximately 6000 spoken languages are expected to vanish by the end of this century. The extinction of 'unwritten and undocumented languages' will result in a substantial loss not only of 'cultural wealth' but also of 'important ancestral knowledge' rooted in native languages (ibid.).

Nevertheless, UNESCO (2011) optimistically announces that the extinction of languages is neither unavoidable nor irretrievable but can be prevented. The prevention measures lie in 'well-planned and implemented language policies' which reinforce and support the constant efforts of speakers to preserve or revive their mother tongues and disseminate them to the next generations (ibid.) More specifically, UNESCO's project of Endangered Languages aims to provide support to communities, experts and governments through production, coordination and dissemination of the following:

- tools for monitoring, advocacy, and assessment of status and trends in linguistic diversity
- services such as policy advice, technical expertise and training, good practices and a platform for exchange and transfer of skills.

(UNESCO, 2011)

Regarding GCD, Karyolemou (2008) mentions that at the end of 19th century several researchers declared that GCD would gradually and inevitably cease to exist. Nevertheless, these predictions were not confirmed and GCD has proved the most resilient of the Greek dialects (ibid.).

2.3.3. Bidialectism & Language Awareness

Sociolinguists have focused on distinguishing standard and non-standard dialects in several places around the world, such as the USA, Australia and Europe, and bidialectism has been the underlying theme of their research (Yiakoumetti and Esch, 2010). In the USA research studies on non-standard varieties have mainly focused on the African American Vernacular English (AAVE), in Australia on the English varieties spoken by indigenous communities and in Europe research has focused on regional bidialectism (Yiakoumetti, 2007b; Yiakoumetti and Esch, 2010). It has become clear that bidialectism cannot be considered as a 'universally homogeneous phenomenon' (Yiakoumetti and Esch, 2010: 295) but contextual factors inform the dynamics of each bidialectal community.

This study explores the effects that GCD might have on the bidialectal GC Lyceum students in the context of MGL lessons. A bidialectal learner has a dialectal mother tongue that differs from the standard variety used in education (Yiakoumetti and Esch, 2010). Due to the fact that both varieties, standard and non-standard, are closely related, the standard variety cannot be seen as a foreign language in the bidialectal community. However, this does not mean

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that the varieties are so close that bidialectal students, in order to learn the standard variety, do not need to be taught the target variety elements (Yiakoumetti and Esch, 2010).

Bidialectism is an approach used to resolve 'the dialect conflict problem' in schools, and much attention has been drawn to it, particularly in the USA (Trudgill, 1975: 68). In a bidialectal teaching approach both the standard dialect and the native dialect are considered worthy and they are studied as separate varieties focusing on identifying the differences between them (ibid.). Bidialectism, it is claimed, allows the non-standard variety speakers to learn how to change their own variety forms to standard forms when this is appropriate. Through the bidialectal approach the students' native variety can be respected and safeguarded while at the same time students become competent in the standard variety (Trudgill, 1975). Similarly, Crystal (2005) states that developing students' understanding of the relationships between the two varieties and their value aids in resolving the conflict between the use of dialect and the necessity to inculcate the standard variety.

Trudgill (1975) points out that standard language will not be damaged or altered by the use and acceptance of non-standard dialects. Reversely, this could lead to the improvement of literacy rates and expressiveness (ibid.). This is also supported by Edwards (2007: 47) who explains that 'a multivariety approach' does not ignore the need of the students to acquire the standard variety. On the contrary, 'the very fact of more accurately reflecting the heteroglossia of

everyday life in the classroom sends out positive messages' about the value and rights of non-standard language speakers and simultaneously challenges 'the hegemony of standard speakers' in regard to educational equality (ibid.: 47).

Moreover, as Cook (2003) argues, teaching in the standard language is inequitable for dialectal students. In such a situation, a student whose variety is closer to the standard is likely to benefit more and achieve higher performance than other students. As Trudgill (1975) points out, the extent to which a student's dialectal variety differs from the standard depends on the region the student comes from and also on his/her family's and friends' social class. Since education aims to provide equal opportunities to all students, Cook (2003) sees no reason why children should not use both their dialectal mother tongue and the norm, learn to appreciate them differently and use them appropriately according to the context. As Cheshire (2007: 21) points out in her review on dialect and education, '[l]anguage transfer' commonly occurs between narrowly correlated language varieties, but in cases where the two varieties are taught language transfer is less recurrent.

The bidialectal teaching approach seems to involve raising of Language Awareness (LA) which is defined as 'explicit knowledge about language, and conscious perception and sensitivity in language learning, language teaching and language use' (Association for Language Awareness (ALA)). LA is a multidisciplinary field covering domains from 'cognitive to sociocultural' and

involving several 'areas of research and practice' (Svalberg, 2007: 287). Svalberg (2007) mentions that the multidisciplinary nature of LA and its broad spectrum could possibly cause disintegration among its domains, but points out that this wide stance prevailing in LA research and practice could be regarded as a strong point not a weakness since the shared aims and cohesion among its different domains bestow LA with consistency.

Theorists argue that becoming consciously aware of the functional uses of language, be it standard or a non-standard, is vital (Van Lier, 1995; ALA). LA work is centred 'on noticing the language around us and examining it in a critical manner' (Van Lier, 1995: 10). Language is one of the most complex structures in the world; we might know how to use it but at certain times it is hard to use it in an effective way (ibid.). Thus, fostering a better understanding of language, raising our awareness 'of what it is and what it does', is essential, in terms of language use in everyday situations, since 'recipe knowledge' may not be sufficient (ibid.: 11). This understanding is not set out in grammar books or textbooks but in people's awareness of how they use language and how language is used in their surroundings (ibid.). By developing our awareness we stop taking everything that happens for granted but start thinking. In effect, '[s]eeing clearly, thinking clearly and speaking clearly are related' and linked to good pedagogy which leads to 'critical, autonomous and responsible thinking and working' (ibid.: 114).

The starting point for LA specialists is that 'developing a better understanding of the language and of learning/teaching processes' will in effect improve 'language learning/teaching and use' (Svalberg, 2007: 290). Svalberg (2007: 293) concludes that LA pedagogy prompts the learner to engage with language, aiming 'to construct knowledge about the language in any of its domains'. Namely, enhancing learner's engagement with language in its 'affective, social, power, cognitive, and performance' domains. Developing students' LA in their everyday language use, attention is also drawn to fostering a conscious understanding of the politics, culture and social aspects of language. This is what Critical Language Awareness (CLA) aims to achieve (Labercane et al., 1997). To foster CLA 'a basic knowledge of how language is put together' is necessary (Van Lier, 1995: 37). More specifically, Fairclough (1992) mentions that integrated in the aims of CLA is to teach the learner that language codifies sociocultural meanings and structures social reality. Svalberg (2007) in exploring the importance of considering the role of CLA research, among others points out that one of the themes in CLA research is concerned with the socio-political influence on language attitudes where issues of dialect awareness can emerge, focusing on both social and geographical oriented linguistic varieties.

Yiakoumetti et al. (2005: 254) suggest that the Cypriot context is 'ideal' for investigating the implications of LA in bidialectism. Yiakoumetti (2006) implemented a bidialectal language programme to teach SMG to final year primary school students by employing GCD to facilitate the teaching process in two schools in Cyprus. A quasi-experimental design was used to apply and evaluate this method. An experimental and a control group, involving 92 and 90

students respectively, participated in this research study. The teaching model was in the form of a textbook which involved LA activities concerning students' mother tongue and the target variety. Explicitly, the students were exposed to both varieties with the target to recognise their differences, and aiming to develop their awareness of the linguistic features that fall within and outside the target variety, anticipating that this awareness might be reflected both in their oral and written performances. Then, they were asked to categorise those differences in terms of phonology, grammar and lexicon. Subsequently, students were involved in transferring oral and written production from their mother tongue to the target variety. After that, data in the form of pictures were presented to the students who were given the task of describing them by using the target variety (Yiakoumetti, 2006).

The experimental group was taught within the aforementioned bidialectal model for 3 months every day for one teaching period. The control group was used merely for comparative reasons since it followed the traditional language teaching. After the 3 month-period the students in the experimental group received traditional language teaching. Three months later the students of both groups took oral and written tests. Students were also assessed before the implementation of the intervention programme, halfway through and at the end of the programme. The performances of both groups were compared through these four assessments using the Generalized Linear Model. A quantitative analysis was performed and the findings indicated that there was a distinct improvement on the experimental group's oral and written production of SMG (Yiakoumetti, 2006).

The researcher explains that progress was achieved because students were provided with an explicit and conscious comparison of SMG and GCD. She suggests that introducing GCD in education 'in a conscious, explicit and well-planned way' does not have any disadvantageous influence on students' linguistic performance; conversely, it has great benefits in achieving SMG competence (Yiakoumetti, 2007b: 63). However, Yiakoumetti (2007a: 155) acknowledges that the students' use of SMG during the implementation of the programme included some errors and after its completion a deterioration in SMG performance might have begun, but she suggests that an extensive 'learning programme based on the model used' could have long-term positive effects.

This study is to a certain extent a measure of the LA of the participants on sociolinguistic issues concerning the use of SMG and GCD. Their level of awareness is examined through the exploration of their perceptions on the effects of GCD on students and more specifically through issues such as the social aspects of language use, the role of the standard and the non-standard variety and the differences between spoken and written language. In this study LA is taken as an approach to inform and underline research questions on whether the participants are aware of the language varieties they used and whether they believed that developing LA of L1 (GCD) can help learning of L2 (MGL) and in turn contribute to learners' engagement in the MGL lesson which could perhaps maximise the creation of new knowledge. In addition, whether awareness of social language dimensions and cultural awareness lead GC students to become more aware of identity issues was examined.

Recent new directions in the MGL curriculum (MOEC, 2010), introducing GCD, provide the opportunity for an LA approach to language teaching and learning on Cyprus. The students could be helped to become aware not only of the grammatical and lexical structures of GCD and SMG as the new curriculum proposes, but also of the social, political and economic dimensions of their use at different levels, nationally and individually. For this to happen, the teachers would however need support to adopt an LA approach in their teaching practices. Svalberg (2007: 295) points out that movement in the direction of 'a sociocultural and discourse perspective on language' has increased the density and complexity of knowledge that language teachers should acquire.

2.3.4. The role of the socio-cultural context

Van Lier (1995) classifies context into three levels, the linguistic, the interactional and the social context. The linguistic context regards language systems, its various units and features. The interactional context concerns how people organise their words or speech in social interaction. The social context, which is central to this study, refers to how people's language use is determined or influenced by the 'institutional, socio-economic, cultural and political' state of affairs (ibid.: 39).

Since this study explores the effects that GCD might have on GC Lyceum students, it takes into account the socio-cultural influence in their learning and hence, a social constructivist perspective is adopted. Social constructivism suggests that the social and cultural context to which individuals belong,

determines the construction of new knowledge (Wallace, 1996; Cook, 2001). Both Vygotsky and Bakhtin shared the view that 'learning, including language and cultural development, begins in our social worlds' (Jackson, 2008: 16). Even though Vygotsky and Bakhtin belong to different fields, psychology and philosophy accordingly, both of them supported the notion that 'language is always immersed in a social context' and its prime aim is to function as a facilitative tool for enabling people to communicate (Jackson, 2008: 15).

Students do not enter the classroom *tabula rasa* but bring along with them their linguistic and cultural competencies. As Yiakoumetti and Esch (2010) suggest, educational systems should recognise, value, and use these students' competencies as a resource and not see them as problems. Treating bidialectal students as monodialectal may stifle their learning and performance and a monolithic language policy could prove problematic. Deckert and Vickers (2011: 58) point out that '[l]earning a language is a social process' and within the sociolinguistic field, language development concerns both the person obtaining the language and how society influences that person.

As has been discussed above, a central characteristic of the Cyprus context is bidialectism. Below, its role in education will be discussed drawing on examples of several countries and of Cyprus.

2.3.5. What other countries did and the case of Cyprus

In the USA, the main studies in the area of second dialect teaching and learning concerned the role and the use of AAVE. The 'devastating rate' that African American students fail at school prompted, in 1996, the 'Oakland Board School [in California] to create the Task Force on the Education of African American Students' which subsequently led to the 'Ebonics resolution' (Rickfort, 1999: 3). According to this resolution, Ebonics is recognised as the main language of these students and its facilitating role in acquiring and mastering Standard English is pointed out (ibid.: 1). The 'Ebonics resolution' provoked public reactions and it soon became the 'Ebonics controversy' and a revision of the initial resolution followed. The initial resolution incorporated statements which were wrongly interpreted by the public opinion due to lack of linguistic knowledge (Wolfram, 1998). Some of the issues raised by misinterpretation were: 'Ebonics is an African language', 'African Americans are biologically predisposed toward a particular language through heredity units transmitted in the chromosomes', 'Speakers of Ebonics should qualify for federally funded programs restricted traditionally to bilingual populations' (ibid.: 112-115). Wolfram (1998: 110) explains that the Ebonics resolution was considered 'controversial' because it brought to the surface 'foundational beliefs about language and language diversity', and presented a different unconventional 'set of beliefs about language and language variation'. Hilliard (1999: 126) points out that the 'Ebonics controversy' indicated the 'deep ignorance' of public and practitioners regarding linguistic issues. The Oakland undertaking was based 'on sound academic and professional footing', but it 'never had the opportunity to present its case' (ibid.: 126).

Wolfram (1999: 61), one of the pioneers of studying AAVE, pinpointed the 'critical role of dialect awareness programs'. He argues that '[s]tudying dialects' develops an understanding of the 'dynamic nature of language' and also of 'the historical and cultural contribution of various groups to American society' (ibid.: 64). Wolfram (1999: 78) suggests that the implementation of awareness programs in education will replace the 'widespread [and] destructive myths about language variation' and subsequently, knowledge will establish equity and 'contentious debate[s] over natural, inevitable dialect diversity' will no longer exist in American society.

Rickfort and Rickfort (1995) investigated the reading problems of AAVE speakers in elementary and junior high schools of Northern California. The outcomes of their studies revealed that test passages written in AAVE were more preferable by the majority of the students rather than those written in Standard English and that the use of AAVE improved students' reading comprehension. The researchers suggest that the dialect reading method is 'a viable alternative for teaching AAVE speakers to read' and linguistic research on this subject should be continued (ibid.: 107).

In Australia, studies on bidialectism focused on Aboriginal English (AE) and the acquisition of Standard Australian English (SAE). As Malcolm (2013: 42) states 'Aboriginal English [...] has a long history in Australia of marinali[s]ation' and it was ignored in education until recent times. AE received some recognition in the early 1990s but as Eades (1995: 43) argues the 'education system has long

way to go in recognising the home language of Aboriginal children' and also in identifying and fulfilling the needs of these speakers. Harrison (2004: 12) points out that despite educational policies stating that teachers should recognise and become aware of AE, 'their syllabi do little to show teachers how it can be incorporated in the classroom' and how it might contribute to students' learning.

Malcolm and Konigsberg (2001: 1) examined the factors that influence 'the acquisition and use of standard dialect by [Australian] Aboriginal Youth' and categorised them into 'historical', 'sociolinguistic' and 'psycholinguistic'. The authors argue that in order to recognise and conform to these factors 'a radical two-way approach that brings two histories and two dialects into the education system' is fundamental (ibid.: 1). Malcolm (2001: 1) also reports on the work done at Edith Cowan University in Australia and refers to '"the ABCs of bidialectal education"', the three constituents for fostering this kind of education. These are: 'A (Accept Aboriginal English), B (Bridge to Standard English), and C (Cultivate indigenous ways of approaching experience and knowledge)' (ibid.: 1).

In another study, Malcolm and Sharifian (2005: 512) analysed the discourse of Aboriginal children in the South-West of Australia in order to collect evidence on their 'schematic repertoire'. They concluded that language and cultural schemas of AE differ from those of SAE. They report that Aboriginal students are not able to use the schemas of the standard variety efficiently or recognise the differences between the schemas of the two varieties. They suggest that those

students should be educated in a way that will allow them to use their own language 'cultural schemas' and at the same time provided the opportunities to learn the 'new' schemas of the 'broader culture' (ibid.: 526).

Eventually, in 2012 a 'two-way bidialectal education' was introduced in the 'Western Australian education system' (Malcolm, 2013: 51). As Malcolm (2013: 51) points out this is a starting point on which both Aboriginal and non-Aboriginal teachers and students may 'work in two-way teams, showing mutual respect and receptivity' and 'learn in linguistic and cultural partnership'.

Siegel (1999), another major researcher in this field, has conducted extensive research on Creole and pidgin varieties and their use in education. He points out that those varieties are often stigmatised and viewed as problems and for that reason are excluded from education. He argues that research evidence (Siegel, 1997, 1999, 2005, 2007) shows that when those varieties are employed in education they contribute to the acquisition of the standard variety. One of his research studies was 'part of an evaluation of pre-school program' and took place in Papua New Guinea where 'Tok Pisin (Melanesian Pidgin English)' is the local vernacular (Siegel, 1997: 86). The program was called the 'Tok Pisin 'Prep-school' Program' and it was addressed to 5-6 year-old children (ibid.: 91). The findings showed that using Tok Pisin to prepare students before they go to the 'English-medium community school' is beneficial and helpful in 'learning English and other subjects' (ibid.: 86).

Siegel (2007) also argues that the exclusion of dialectal varieties from education causes high percentages of failure to students who have a dialectal mother tongue. Despite the efforts of language planners to use Pigdin and Creole varieties as well as minority dialects in education, 'the vast majority of the speakers of these vernaculars still learn literacy in the official standard' (Siegel, 2005: 157). '[O]nly three creoles in four countries' are used as the means of instruction in primary education and these are: 'Seselwa in the Seychelles', 'Haitian Creole in Haiti', and 'Papiamentu in the Netherlands Antilles [...] and Aruba' (Siegel, 2007: 67).

In the European area, one of the first research studies on dialect reader approaches was conducted by Österberg (1961) in the Pite district of Sweden. An experimental dialect group of students was instructed to read first in their local dialect and a control group was taught in standard Swedish. This experiment took place for thirty-five weeks. The results indicated that the students who were taught with the dialect method learned to read faster and their reading comprehension was also enhanced in comparison to the students of the control group (Österberg, 1961).

After two decades, a similar study took place in Norway where Bull (1984: 1) investigated 'the effectiveness of teaching young children to read and write' by employing their dialect as the means of instruction. Research took place in three different regions which had their own local variety and involved ten primary school classes and 200 seven year-old students. At the beginning of

the year, teachers were instructed to adjust texts to the local vernacular and treat the orthography of the language 'as phonemically as possible' (Bull, 1984: 1). Near the end of the year, teachers were instructed to start using the standard language in the lesson in a gradual but explicit way. After this, students' reading performance was evaluated through 'two standardized reading measures' and the students were divided into groups based on 'general intelligence and intellectual achievement' (ibid.: 1). The results indicated that 'the less able students from the dialect groups' performed better 'on the standardized reading measures' compared to 'their counterparts taught by traditional methods' (control group) (ibid.: 1). Bull (1984: 1) also concludes that this method of dialect use 'may have made illiterate children more able to analy[s]e their own speech', and developed 'their metalinguistic consciousness and phonological maturity'.

Bull (2002) also reports on the North Sámi indigenous variety and its educational position in Sámi districts in North Norway. The Sámi variety was not allowed to be used in schools but after the end of World War II it was introduced in primary schools as the means of instruction. Since then Sámi was gaining ground and by 1990 its position in primary education was well established as it was used as a medium of instruction and it was also a taught subject (ibid.). Sámi is also used as a means of instruction in two secondary schools and a Sámi college was founded in 1989 (ibid.). This college is 'the only higher education institution in the world' which uses an indigenous variety as the means of 'teaching', 'administration and management' (ibid.:35).

In some countries of the European continent, as Cheshire (2007: 21) points out, dialects are employed in education in support of the 'early acquisition of literacy'. In countries such as Switzerland, serious endeavours have been made to upgrade dialectal varieties constructively and give them the privileged position that standard languages normally hold (Papapavlou, 2001). In Luxembourg, Norway and partly in Switzerland (German-speaking), students are taught in their native dialect rather than in a standard variety (Pavlou and Papapavlou, 2004). The Norwegian and Swiss authorities clearly feel that bidialectism should be embraced, as it is a serious issue that influences students' learning. In Norway, lessons are conducted in the local dialect, and legislation prevents teachers from altering the way students speak in the classroom (Trudgill, 1995; Cheshire, 2007). Cheshire (2007) argues that students achieve higher levels of performance and learning when their dialect is recognised and valued. She points out that dialects are highly regarded in Norway and that Norwegian 'literacy rates are amongst the highest in Europe' (ibid.: 21).

Pavlou and Papapavlou (2004) argue that the Cypriot educational setting is different from other similar contexts because of the political situation that prevails on the island. As the Cypriot government is focused on solving this problem, education is neglected, and lack of funding has led to limited research on bidialectal education in Cyprus. Thus, while language issues in other countries may have been resolved, the issue of bidialectism in Cyprus remained unresolved and strongly politicised (Ioannidou, 2007). Several researchers (Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Ioannidou, 2007; Pavlou,

2007), taking into account research evidence derived from several studies focused on Cypriot primary education, argued that introducing GCD in class in a well-planned way has the potential to enhance students' learning and performance. However, Pavlou and Papapavlou (2004) emphasise that the implementation of such a policy would be complex and challenging due to ideologies persuading Cypriots to maintain strong bonds with Greece because of the unresolved political situation in Cyprus. Alternatively, the inclusion of attitudinal content in the school curricula could develop positive attitudes towards non-standard varieties and defend them against the pressure of standardness (Pavlou and Papapavlou, 2004; Hernandez-Campoy, 2007).

Until very recently, as Yiakoumetti (2007a) reports, in the entire Cypriot National Curriculum no reference was made of GCD being the mother tongue of Cypriot students. However, this is not surprising, as the National Curriculum in Cyprus was almost a replica of the one used in Greece (Papapavlou and Pavlou, 2007b). This might also explain why in the aims and objectives of Lyceum B level MGL curriculum no reference is made of GCD. It needs to be acknowledged, though, that the new MGL curriculum (2010) does mention and include GCD, albeit not thoroughly, but steps towards a future more systematic inclusion might have been initiated. As Pavlou and Papapavlou (2004) note innovative changes in education begin with implementing minor parts of the whole plan.

The fact that educational policy favoured SMG may have inhibited the development of Cypriot linguistic consciousness and awareness (Papapavlou, 2005). The adoption of the educational language policy of Greece may have not necessarily benefited the Cypriot setting since such policy presented SMG as if it were the students' native variety and completely ignored their actual dialectal mother tongue (Yiakoumetti, 2006; Papapavlou, 2007; Yiakoumetti, 2007a). In the Lyceum B level MGL curriculum aims, which this study took into consideration, students were taught to appreciate and respect the languages of other nations, while they were not provided with the opportunity to value and appreciate their own mother tongue. Fostering an understanding of the position of languages in a multicultural society, as the curriculum aims demand, is crucial as multiculturalism and multilingual environments occur almost everywhere. It is reasonable to ask whether GC students will be able to achieve such an understanding without developing in the first place their awareness of their native language, culture and expression. Fostering a monolingual tradition rooted in the superiority of MGL is unlikely to help the students to appreciate the positive aspects of living in a linguistically diverse society. However, the recent development in the new MGL curriculum (MOEC, 2010) indicates that MOEC has initiated considerations on the impact of GCD on language education and recognised the importance of changing its monolingual positions and implementing new directions in MGL teaching.

Moreover, the provision and adoption of educational material from the Greek Ministry of Education constitute another obstacle to students' learning. Textbooks provided by the Greek state are often problematic in the Cypriot

educational setting since they incorporate linguistic codes and concepts that are unusual or unknown to Cypriot students (Pavlou and Papapavlou, 2004). Charalambous (2009: 2) argues that the GC and Greek educational settings need to be approached 'as two distinct fields with separate social actors, structures, priorities and agendas'. Yiakoumetti and Esch (2010) point out that the choice of teaching material is crucial for the success of language programmes in contexts where there is linguistic diversity. They suggest the inclusion of language varieties in the teaching materials indicating when and how these varieties are used in a certain community (ibid.).

Until very recently, according to educational policy in Cyprus, GC students were expected to master SMG and teachers endeavoured to eliminate any GCD use by inculcating the standard variety as the only means of teaching (Pavlou and Papapavlou, 2004; Yiakoumetti, 2007b). Explicitly, as Pavlou and Papapavlou (2004) mention, teachers were urged to correct the students when using dialectal words and phonological GCD features. Arguably, such educational approaches were based on the view that 'the dialect is inferior to the standard' (Yiakoumetti, 2007b: 52). Research studies focused on primary education in the bidialectal community of Cyprus indicated that teachers were adamant that there is a serious linguistic problem within the Cypriot educational setting (Yiakoumetti, 2006; Yiakoumetti et al., 2007). Ioannidou (2007) points out that the criticisms made regarding GC students' lack of linguistic proficiency in SMG, are often made without taking into account that these students are bidialectal speakers. She also pinpoints the absence of clear-cut strategies to 'tackle the

issue of Dialect "interference"' and add 'another linguistic variety to the students' repertoire' (Ioannidou, 2007: 168).

Ioannidou (2007) points out that there was no research evidence to demonstrate the role of SMG and GCD in class, whether students are able to use SMG, adjust to it and replace their mother tongue with the standard variety without difficulties, and whether the two varieties co-exist without being in conflict. Hence, she conducted an ethnographic study aiming to enhance understanding on 'classroom language use' in the primary educational setting of Cyprus and explored the several 'roles and interactions' between SMG and GCD in the context of less technical lessons, such as Greek, History and Geography, and more technical, such as Art and Music (Ioannidou, 2007: 168). The research study focused on one classroom of an urban primary 'average school' as most of the students were from 'middle class' families (ibid.: 169). The participants were 24 GC students (except 2 who were Russian), 14 female and 10 male, aged between 10-11 years old and their 5 teachers.

Since this study explores the effects of GCD in the context of MGL lessons, a rather theoretical subject, the findings of Ioannidou's study presented here concern 'the non-technical subjects' in order to increase relevance to the current study. The findings illustrated that both varieties were used in classroom interactions (Ioannidou, 2007). Regarding teachers' speech, the findings indicated that the teachers had 'their own personal styles of speaking' and the use of SMG and GCD varied (ibid.: 171). SMG was mainly used by the teachers

during 'the actual lesson' while GCD was employed for 'telling students off' (ibid.: 171-172). However, the evidence revealed that 'heavy code[-]switching and code mixing' was used by most teachers (ibid.: 173). As the researcher reports, despite the fact that 'the "actual lesson" was in many aspects Standard dominated', the majority of the teachers used GCD variants particularly 'when they commented on concepts and tried to explain them to students' and also when 'reacting and responding to a mistake, or repeating instructions' (ibid.: 173-174).

Regarding students' speech, evidence revealed that students' use of GCD and SMG relied upon 'the type of communication, the individual student and the subject taught' (Ioannidou, 2007: 174). The evidence indicated that there was a tendency to use standard variants during 'the actual lesson' but 'a number of dialect variants' was identified in students' speech (ibid.: 175-176). GCD was used by the students 'when they protested, complained, reported other students, asked questions, commented or talked to their classmates' (ibid.: 186). Ioannidou (2007: 186) also reported that GCD 'had a strong presence' in the 'actual lesson' by a number of students who used it constantly while others made use of a combination of both varieties. The evidence also revealed that a minority of students who tended to use mainly SMG when 'they had to give lengthier answers [...] or were lacking confidence as to the correctness of their reply' resorted to GCD (ibid.: 180).

The researcher concludes that the co-existence of SMG and GCD in class 'was not tension free and did come at a price', particularly for students who were often criticised by their teachers for using GCD (Ioannidou, 2007: 184). Furthermore, she points out that the inconsistency between language policy and classroom reality has consequences which 'from a pedagogical, social and even democratic perspective, remain a major issue' (ibid.: 187). Ioannidou (2007) suggests that policy makers should consider this issue seriously as GCD has a dominant presence in the classroom. To some extent, it may be argued that research findings from recent studies on the role of GCD have not been ignored by curriculum planners and MOEC, considering the development of the new MGL curriculum.

In another research study, conducted by Yiakoumetti et al. (2007) in primary education in Cyprus, the students' dialectal transference was quantified in terms of phonology, morphology, syntax and lexicon, in both speech and writing. Final year primary school students from an urban and a rural school participated in the research. The oral and written production of the students was analysed. The research findings indicate that in speech GC students have difficulties mainly in morphology and phonology, whilst in writing high dialectal transference was found in lexicon and morphology (Yiakoumetti et al., 2007). More specifically, the most common GCD features found in students' oral speech is the use of final /n/ in the accusative singular and the augmentative /e/ prefix in the past tense, features which persevere from Classical Greek (ibid.).

Bidialectal language programmes are likely to resolve the conflict between standard and the non-standard variety in education; however, they need to mirror the linguistic settings for which they are designed (Yiakoumetti and Esch, 2010). It may be fruitful to expand research on bidialectism, formulated and tailored on each sector of education in Cyprus taking into account the needs of the students according to their age and the educational level they attend. Thus, this study is undertaken to produce knowledge on the effects that GCD might have on Lyceum students in the context of MGL lessons. As Cheshire (2007: 31) considers:

> [R]esearch on dialect, both 'pure' and applied, is essential, because it is only on the basis of knowledge of the linguistic features of the dialect and standard, together with the sociocultural aspects of the situations in which dialect and standard are used, that realistic and effective policies can be developed.

2.3.6. The teachers' role

Teachers in contexts where the language policy is monolithic often relate the use of L1 in class with failure and insist on the use of L2 (Saxena, 2009). In school and particularly in class, teachers' negative attitudes to non-standard varieties could hinder the development of a good relationship between the teacher and the students and consequently have an effect on the learning environment. Such attitudes towards students' language could also influence students' attitudes to education generally (Trudgill, 1975). Moreover, students might perceive the teacher's language as 'alien in some way, and come to

resent the social gulf between them' (ibid.: 60). In addition, if teachers' attitudes are transferred to the students, clearly or in a covert way, students will feel linguistically insecure (ibid.). As a result, students might become 'unwilling to speak, inarticulate, hesitant, and resentful' (ibid.: 62).

Filmore and Snow (2000: 11) consider 'socialization' as the basis on which people 'learn the everyday practices, the system of values and beliefs, and the means and manners of communication of their cultural communities'. They regard teachers as important 'agents of socialization' since despite the fact that this process might start at home it continues and expands at school. They point out that in cases where both the culture of home and that of school are alike the process of socialization is 'continuous' but 'can be disrupted' when the cultures differ (ibid.: 11). Filmore and Snow (2000: 11) argue that teachers' anticipations on how students should speak and their behaviour towards students' communicative abilities influence the practice of teaching and the latter's 'transition from home to school'. In other words, as the authors explain, the teachers' stance predetermines students' successful move 'into the world of the school and larger society as fully participating members' or whether they will 'get shunted onto sidetracks that distance them from [...] the world of learning' (ibid.: 11).

Trudgill (1975) argues that for a child to change his/her dialect is not only a difficult undertaking, but people might not wish to do it. He points out that if people are asked whether they want to do so perhaps many are likely to

respond that 'they would like to speak "better"' but this might not mean much (ibid.: 66). If people change their dialect they might be perceived by others in their environment as 'disloyal, unnatural and probably ridiculous' and might cause the former feelings of 'being untrue to their background, way of life, and personality' (ibid.: 66).

Children can produce consistent standard forms of language when they 'imitate their teachers for fun, or when they role-play a middle-class person in a game or a school activity' but sociolinguists have argued that efforts made by teachers or parents to change the vernacular speech of children without their full consent and cooperation are likely to be unsuccessful (Holmes, 1992: 359-360). Holmes (1992: 360) claims that 'motivation and free choice' are necessary in teaching standard forms of language successfully. Sociolinguists consider it their main duty to teach people 'to accept variation and vernacular forms' without stigmatising their users 'as uneducated and [of] low status', rather than trying to teach dialect users to converge to standard forms of speech (ibid.: 360).

Regarding GC teachers' attitudes on the use of GCD in primary education, a survey was conducted by Pavlou and Papapavlou (2004), involving 133 teachers from 14 urban schools located in the capital town of Cyprus, Nicosia. The participants completed a questionnaire of 38 statements using a five-point Likert scale. The results of the statistical analysis on how teachers react when GCD is used in class indicated that approximately one third of them did not encourage students who used GCD as a medium of expression, two thirds

provided the corresponding SMG form to students who used GCD orally, just over three quarters made more frequent corrections to students' writing rather than in speaking, and more than three quarters were more lenient with oral GCD use. Regarding the issue of whether teachers concentrate on the linguistic codes students use or on the content of their responses, one third did not focus on the codes and one third did, while one quarter revealed uncertainty. It was also shown that a very small minority of the teachers assessed negatively the performance of the students who made extensive use of GCD in the lessons (Pavlou and Papapavlou, 2004). These findings indicate that teachers' reactions on GCD use in class varied as there was not a clear strategy to follow in order to resolve GCD interference in students' oral and written performances.

Regarding teachers' linguistic behaviour, almost two-thirds of them stated that they deliberately try not to use GCD in the classroom and they performed self-corrections when they became aware of using GCD (Pavlou and Papapavlou, 2004). In addition, most of them seemed to be more lenient with using GCD in cases of 'joking, counselling a student, or providing explanations of concepts that the students have difficulty comprehending' (ibid.: 251). However, approximately two thirds of the teachers declared that they use SMG to reprimand students. The researchers comment that this might happen due to the fact that standard codes are commonly perceived to stand for 'officialdom and authority' whereas non-standard corresponds to 'familiarity and intimacy' (ibid.: 252).

In another published paper based on the research findings of the aforementioned study, Papapavlou and Pavlou (2007b: 105) claim that when using the standard variety a 'distance' is instantly established between the interlocutors. In addition, the researchers conclude that once teachers have a negative attitudinal stance towards the non-standard variety, they unintentionally generate an unpleasant environment which 'restrains students from expressing themselves freely in their native code' and in particular, those students who feel more secure using the local variety (ibid.: 105). They also argue that such an 'unfriendly discriminative environment' influences the 'students' communicative abilities' as they are not encouraged to speak freely or to participate in 'unrestricted activities that are intellectually active and creative' (ibid.: 105). Hence, teachers' attitudes towards the standard and non-standard variety can influence the classroom atmosphere, and thereby, students' performance.

Moreover, how teachers evaluate students when they use GCD in class was investigated (Papapavlou and Pavlou, 2007b). The results indicate that approximately three quarters of teachers concur that students are discouraged when are constantly corrected while using GCD in class and that students from rural regions have more difficulties in expressing themselves in SMG than students from urban regions. Over two thirds recognise that students feel more secure while using GCD rather than SMG and that they have great difficulties when they have to use only SMG to express themselves. Almost two thirds agree that when students are admonished for talking in GCD in class their 'self-confidence is negatively affected' (Papapavlou and Pavlou 2007b: 106). In

addition, half of them oppose the idea that when students use GCD they are thought 'to be using unsophisticated and 'unrefined' language' (ibid.: 106). Lastly, one third does not concede that GCD use in class and in the familial environment negatively influences 'students' scholastic achievement' (ibid.: 105). The findings of this study indicate that while teachers insisted on SMG use in class, as the policy demanded, they also acknowledged the detrimental effects that GCD exclusion might have on students.

To foster bidialectal education successfully, teachers' training is vital and as Yiakoumetti and Esch (2010) suggest teachers should be educated and well-informed about the role of language in education. The authors emphasise the need for teachers to recognise and appreciate the role that language plays in students' identity construction. They also point to the responsibility of teachers to create conditions where bidialectal students will feel 'accepted' and 'proud of their dialect' and to teach 'standard-speaking students' to recognise and respect different dialects and cultures (ibid.: 302). In addition, they point out that in settings where dialects are socially low status, the focal point of training programmes should be the social functions of language (ibid.).

Apart from this, Filmore and Snow (2000: 6) argue that it is 'crucial for effective teaching' that teachers know the differences between the standard language and the patterns deviating from it since this will help them to become effective communicators. They also point out that teachers may benefit from becoming aware of 'the variety of structures that different languages and dialects use to

show meaning' as in this way they will be able to 'see the logic behind the errors of their students' (ibid.: 15). Furthermore, Filmore and Snow (2000: 19) state that being a practitioner, a researcher, or an educator, having 'a solid grounding in sociolinguistics and in language behavio[u]r across cultures' as well as knowing the 'social and cultural backgrounds of the students they serve' is essential for teaching students effectively.

Yiakoumetti (2011: 195) explains that providing teachers with sufficient training is crucial as they are 'among the primary pedagogues of effective language use'. She argues that even though 'teacher training in linguistic variation' is beneficial, it is rarely implemented (ibid.: 196). Yiakoumetti (2011: 196) points out that the success of 'any language-training programme' lies in addressing and situating it in the 'social, cultural, historical and political context' of the specific setting. In addition, it is essential to include 'linguistic and educational theories on language acquisition, learning and teaching' as well as 'examples of educational practices in various multilingual settings' (ibid.: 207). Moreover, the author maintains that in developing teacher training programmes many constants need to be considered, such as 'the impact of multilingualism', 'language attitudes', 'the role of mother tongue in education' and 'teachers' linguistic behaviour' (ibid.: 207). Lastly, she points out that training programmes need to be 'realistic and practical' (ibid.: 210).

Pavlou and Papapavlou (2004) mention that fostering the conditions that will inform teachers, particularly those who undertook their training a long time ago,

about contemporary sociolinguistic theories, is essential. They propose that teachers attend educational courses on 'the psychological burdens that dialect speakers face' through which they might become aware of language issues, rid themselves of any negativity towards the dialect and develop their understanding on what might be the needs of dialectal speakers (ibid.: 253). In addition, Filmore and Snow (2000: 33) suggest that sociolinguistic training for teachers should 'focus on language policies and politics that affect schools, including language attitudes in intergroup relations that affect students and language values'. They also mention that issues such as 'language contact', 'language shift and loss or isolation', as well as 'the role and the history of dialects [...] in schools and society' need to be addressed (ibid.: 33).

Edwards (2007: 47) points out that teachers who behave 'as arbiters of knowledge rather than facilitators of learning' can be expected 'to feel uncomfortable' with any innovative educational material which touches on implications of language variation. Similarly Cook (2003: 19) claims that people feel more secure in stable situations rather than in situations of change. Taking this a step further, Van De Craen and Humblet (1989: 25) argue that educational authorities tend to ignore the reality of language variation in class for two reasons: 'ignorance and fear', often caused by the authorities' unawareness of recent research findings. An example of this is the government ban on the Language in the National Curriculum (LINC) project materials in the UK in the 90's. As Carter (1997: 39) mentions the LINC project included linguistically-based tasks and one important feature was that it treated standard and non-standard varieties of English as equally valuable. Although the

government had commissioned the material for the teaching of English in schools, they banned it. It was much too radical in its approach and as Carter (1997: 39) points out 'English teachers and teacher-trainers did not give the publication of National Curriculum reports an unreserved welcome'.

It may be argued that the lack of the essential understanding of language variation issues and their influence in education calls for an LA approach which will enhance policy makers' and education leaders' awareness on language issues and may also be constructive in their decision-making. In addition, Watts (2007: 142), referring mainly to primary education, points out that if dialects are to be introduced in teaching, it is essential that authorities have 'a very good understanding of the historical and socio-cultural relationship between the dialect and the standard'. He explains that countries such as Switzerland, Britain and Cyprus may face reciprocal difficulties in the teaching of standard language but each case is unique and meticulous study is essential (ibid.).

A section on code-switching follows since it is a recurrent phenomenon in bidialectal situations where the two varieties are used in parallel with each other. As Ioannidou (2007) reports, the findings of her ethnographic study investigating teachers' and students' language use in a primary school classroom of a GC school revealed that there was intense code-switching and code mixing in class. This study investigates a bidialectal Lyceum context, where code-switching between SMG and GCD is likely to occur in participants' interactions. Students are also interviewed on code-switching issues and its

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potential effects. Thus, providing a brief background on code-switching literature informs the case of this study.

2.3.7. Code-switching

Initially, the concept developed from studies of bilingualism (Gardner-Chloros, 2009). Nevertheless, the notion has also been used to describe sociolinguistic phenomena (Kaplan et al., 1990). Gardner-Chloros (2009: 97) argues that code-switching should primarily be analysed 'from a sociolinguistic perspective', that is to consider that 'language behaviour and use are related to speakers' (social) identity and characteristics, or to aspects of their social life in the broad sense'.

Gumperz (1982: 56) refers to code-switching as 'the juxtaposition within the same speech exchange of passages of speech belonging to two grammatical systems or subsystems'. Scotton (1990: 86) employs a simpler definition of code-switching that is 'the use of two or more linguistic varieties in the same conversation'. The speaker's 'intentions', 'the need of the speech participants and the conversational setting' determine the choice of language varieties to be used in communicative situations (Bullock and Toribio, 2009). Code-switching might be employed for several purposes, such as 'filling linguistic gaps, expressing ethnic identity, and achieving particular discursive aims, among others' (ibid.: 2). Although code-switching is considered mainly a feature of casual communication, in many contexts it may become systematic (Gardner-Chloros, 2003). The reasons why code-switching might occur are vital for this

study in order to understand and analyse incidents in which participants might code-switch between SMG and GCD.

In examining the nature of code-switching, two different types are identified in the literature, intra-sentential and inter-sentential code-switching. Intra-sentential code-switching does not infringe the grammar of either variety used whereas with inter-sentential switching changes take place at clause boundaries (Bullock and Toribio, 2009). Intra-sentential code-switching is confined by morphological and syntactic considerations which might or might not be of a general type (Auer, 1998). Apart from this, as Gardner-Chloros (2009: 101) points out, there is variation in code-switching as it may come together with 'lexical borrowing' and also with 'convergence/interference/code-mixing'. The variation and types of code-switching are taken into consideration in order to be aware of the nature of code-switches which might occur in students' and teachers' speech.

Code-switching has been studied from different perspectives and using different methodologies. There are three main approaches: the structural, the psycholinguistic and the sociolinguistic (Bullock and Toribio, 2009). The first strand, the structural approach, focuses on what code-switching discloses about the 'language structure at all levels (lexicon, phonology, morphology, syntax, semantics)' (ibid.: 14). The second strand, the psycholinguistics approach, examines code-switching to improve the understanding of the 'cognitive mechanisms that underlie bilingual production, perception and acquisition' (ibid.:

14). The third and last strand, the sociolinguistic approach, considers the social dynamics that encourage or restrain code-switching and also regards code-switching as a practice able to accomplish insights 'into social constructs such as power and prestige' (ibid.: 14). The sociolinguistic approach encompasses the greatest diversity as it deals with a variety of peripheral factors. These include: 'age, class, gender, social networks, community norms, identity, and attitudes among others', which are frequently interconnected, and the ratio of their significance is adjusted to the social context (ibid.: 16).

Bullock and Toribio (2009: 4) argue that code-switching does not refer to 'random mixing of two languages' as is generally presumed. They mention that the mixture of speech varieties often has negative connotations and the speakers using them are perceived as 'uneducated and incapable of expressing themselves in one or the other language' (ibid.: 4). Similarly, Yiakoumetti (2011: 206) reports that many studies indicated that several teachers perceive code-switching 'as a sign of linguistic and pedagogical incompetence'. However, as Yiakoumetti (2011: 206) argues, code-switching should be used 'as a crucial communicative resource which leads to pedagogical benefits'. For instance, teachers may resort to code-switching for 'explain[ing] difficult linguistic structures', giving sufficient instructions to all students for completing tasks as well as 'maintain[ing] [their] attention, interest and involvement' (ibid.: 206). As Yiakoumetti (2011: 206) suggests teachers need to be informed about the 'usefulness of code[-]switching as an appropriate pedagogical tool'.

Numerous research studies have shown that code-switching does not constitute communication failure but, on the contrary, indicates 'skilful manipulation of two language systems for various communicative functions' (Bullock and Toribio, 2009: 4). Likewise, Gardner-Chloros (2009: 98) mentions that linguists who studied multilingual contexts concluded that speakers code-switch between two or more varieties and combine them 'in socially meaningful ways'. Code-switching underlines the diversity, either on a community or individual level, within language interactions as people habitually change their speech in order to adjust in various contexts and situations (Kaplan et al., 1990). It may signal 'relationships of social intimacy or of social distance' (ibid.: 142).

Moreover, in certain situations the pragmatic motives leading the speaker to switch code lie in internal linguistics, whereby L1 does not have a precise equivalent for an L2 expression, or an equivalent does not exist in the speaker's repertoire; alternatively a meaning which is more adequately expressed in L1 is needed whilst the person is speaking L2, which causes them to code switch (Gardner-Chloros, 1990).

Stroud (1998: 321) mentions that 'the code-switches serve to index the associations or identities linked to each code'. He points out that 'the associations to each code contribute to the rhetorical and stylistic effects of code-switch'. This might vary 'from signalling a distinction between direct and reported speech, to clarifying and emphasising a message, to code-switched iteration, to qualifying a message or to signalling the degree of speaker

involvement in the talk' (ibid.: 321). Stroud (1998: 322) considers language and code-switching 'as central material symbolic elements of social action'. Code-switching is a dynamic phenomenon since by analysing it we gain an understanding of 'how speakers through language enact, create, elaborate and reproduce culturally relevant constructs of personhood, gender, knowledge and socialization' (ibid.: 322). Stroud (1998: 323) also points out that code-switching is 'so heavily implicated in social life' that it cannot be analysed separately from 'social phenomena'.

Another useful notion in relation to this study is 'indexicality'. Indexicality of language is defined as the procedure through which language is related to 'specific locally or contextually significant social characteristics' (Dyer, 2007: 102). In other words, indexicality is 'a basic mechanism for conveying social relations through language' (Deckert and Vickers, 2011: 122). Dyer (2007: 102) argues that the 'indexicality of language' is 'crucial' in discussing language and identity. This becomes obvious in situations of code-switching, where people code-switch between languages which entail different social meanings in their community (ibid.).

Issues of identity are relevant in explorations of bidialectal contexts. The interplay between language use and identity is also explored in this study. Specifically, participants are interviewed on the role that GCD and SMG might have on students' identity construction and whether any attitudes towards both

varieties have any impact on this. A review of relevant literature on identity is provided in the following section.

2.4. Identity

A considerable amount of literature has been published on identity and the notion has been given various definitions at different times (Gee, 2001; Dyer, 2007). In this section various viewpoints on identity are presented and how identity is constructed is explained. The identity model this study ascribes to is also discussed. Following this, literature on identity issues within the Cypriot context is reviewed illustrating how educational policies had an impact on constructing identity. Then discussion focuses on the role of language in identity formation.

2.4.1. Identity: what is it and how is it constructed?

Edwards (2009) mentions that the real meaning of identity lies in similarity as identity comes from the Latin word *idem* which means the same. However, it seems that this definition does not encompass the complexity present in identity formation but provides a rather one-dimensional description. Deckert and Vickers (2011) illustrate the complexity of identity construction. They view identity as 'a flexible fluid', a 'multi-aspected co-construction' which partly represents a person's sense of self, and they do not consider identity 'a static quality of an individual' (ibid.: 4). In examining the complexity of identity

construction, the authors point out that identity is co-constructed through the ongoing and continuous interactions of people.

Identity can be found under the umbrella of national, ethnic, gender, professional and many others. Nevertheless, this does not imply that in every interaction people form identities around all these aspects (Deckert and Vickers, 2011). Researchers maintain that individuals possess numerous identities, sometimes opposing identities, that are generated by their roles in several contexts and by what others think of them (Barker and Galasinski, 2001; Joseph, 2004). Consequently, identity can be considered as the sum of characteristics an individual might have which are formed or which emerge within a particular context.

The linguistic choices a speaker makes in any communicative situation influence other people's thinking of who that person is (Deckert and Vickers, 2011). Deckert and Vickers (2011: 10) point out that 'identity is performed' in certain interactions and 'as a performed construct' identity is contextually bounded. We do not only create our own identities in a certain interaction but we also create identities of the other participating in the interaction, and in addition, identities are also created for those who might not physically attend the interaction (ibid.).

Given that people's linguistic choices influence and are influenced by those they interact with and by the interaction itself, we can conclude that 'the speaker's identity is both constructed and co-constructed' in an interaction (Deckert and Vickers, 2011: 3). Adding to the complexity, people's identities might also be constructed in ways that do not correspond to who they are, and which misrepresent them (ibid.). The term 'co-construction' implies that identity is constructed with the involvement of more than one person but it does not necessarily assert that the construction entails cooperation in its positive meaning (ibid.). People construct and co-construct every particular aspect of their identities, negatively or positively, during their daily interactions with other people (ibid.). For instance, when we communicate with people friendly to us we experience a co-construction of positive identities, but in situations where people might not know us or might be unfriendly we can perceive the co-constructed identity as frustrating (ibid.). This is why identity, although it can be related to concepts of self, cannot fully correspond to them, as it is likely that identities are sometimes constructed which do not portray individuals as they perceive themselves (ibid.).

Gee (2001: 99) views that identity serves in '[b]eing recognized as a certain "kind of person", in a given context' which implies that 'people have multiple identities' which are linked to 'their performances in society'. Gee (2001: 100) developed a perspective around four ways of viewing identity showing 'what it means to be recognised as a "certain kind of person"'. These are: 'nature-identity', 'institution-identity', 'discourse-identity' and 'affinity-identity' (ibid.: 100). Gee (2001: 101) points out that these identity perspectives are interrelated and

are not viewed as 'discrete categories' but as ways of explaining how identity is constructed and maintained. Firstly, people are characterised by their 'nature-identity' that is enacted by the forces of the natural world, such as gender or 'being an identical twin' (ibid.: 101). Secondly, 'institution-identity' is established by the authority within an institution. In other words, as Gee (2001: 102) explains, 'we are what we are primarily because of the positions we occupy in society'. For example being 'a professor in a University' is a position given by 'a set of authorities' (ibid.: 102). Thirdly, 'discourse-identity' is the way other people recognise an individual, namely the 'discourse and dialogue of other people' gives an identity to a person (ibid.: 103). For example, as Gee (2001: 103) explains, a charismatic person is this kind of a person because 'other people treat, talk about, and interact with' this individual 'as a charismatic person'. This process is based on 'recognition' since people recognise and distinguish someone as that particular kind of person (ibid.: 103). However, Gee (2001: 104) points out that 'discourse identity' can be perceived 'as an ascription or an achievement' depending on 'how much such identities can be viewed as merely ascribed to a person versus an active achievement or accomplishment of that person'. Finally, people's 'affinity-identity' is constructed by the experiences and practices that they share within an affinity group which is formulated by the shared interests of its members (ibid.). Those 'distinctive social practices' generate and maintain 'group affiliations' (ibid.: 105). For example, 'a set of distinctive experiences' determines 'a Star Trek fan' (ibid.: 105). The members of the affinity group might also be in different places around the world but what sustains the group is that they share a common interest, experience or practice (ibid.).

Gee's four ways of viewing identity explain how identity is constructed through illustrating who, or what source of power, sanctions certain identities and how they are played out. Gee's model of identity is considered as it informs this study which investigates the role of GCD and SMG in students' identity construction and how attitudes held towards each variety might influence students' identity. In particular, Gee's contributions on 'discourse identity' and 'affinity identity' could prove useful in relation to this study. The discourse identity approach can inform how, for example, a student who uses GCD or SMG is perceived by others who construct a certain kind of an identity for the particular student. Affinity identity can also prove useful in understanding identity issues in the certain bidialectal context as, for example, GCD might indicate the belonging of students to a certain community which involves particular practices and experiences, SMG might signal an affiliation to another wider community, and the use of both varieties might ascribe another kind of affinity identity to the students.

Relevant literature on identity concerning the socio-political context of Cyprus is reviewed in the following sub-section in order to provide some background information on how identity was impacted on by various positions held over time.

2.4.2. Identity issues in Cyprus

Along with the 1960 constitution of Cyprus based on the two main communities of the island, Greek Cypriots and Turkish Cypriots, the educational system of

each community aimed to sustain inextricable links with the 'respective metropolitan country, namely Greece and Turkey' and in this way to safeguard 'the cultural, religious and linguistic identity of each community' (Karoulla-Vrikki, 2007: 82). Hence, 'Hellenic-Christian Orthodox or Turkish Muslim principles' were promoted in education and the language of instruction was limited to either Greek or Turkish respectively (ibid.: 82). As Karoulla-Vrikki (2007: 82) clarifies 'educational language policies that would be common to both the Greek- and Turkish-Cypriot students' were absent. This situation hindered the students of both communities becoming 'citizens of an independent [and] self-supporting republic' (ibid.: 82).

Deckert and Vickers (2011) point out that the differences between ethnic and national identities are politically and ideologically complex. They have often been the focal point of political debates and throughout history and in current times have sometimes led to conflicts. Such incidents can only underline the complications and emotional issues inbuilt in these differences (ibid.). Karoulla-Vrikki (2007: 80), studying education, language policy and identity in Cyprus diachronically in the period of 1960-1997, reports that educational language policy was directed by ethnic or civic national parameters, namely 'by identity orientations aimed at either Hellenisation or Cypriotisation' and was closely tied to 'the political developments and ideological positions' prevailing on Cyprus. The language policy 'aimed at Hellenization promoted the Greek language variety' and the one 'aimed at Cypriotization' encouraged 'Cypriot Greek, Turkish, English along with Standard Greek' (ibid.: 82).

Specifically, as Karoulla-Vrikki (2007) states, the shifts in language policy occurred at three distinct times throughout this period. In the first place, in 1960, subsequent to the declaration of independence and formation of the Republic of Cyprus, the language policy applied in primary and secondary education 'aimed at Hellenization and championed Greek ethnic consciousness' (Karoulla-Vrikki, 2007: 80). Following this, in the period after 1974 the language policy 'aimed at Cypriotization and placed an emphasis on Cyprus as an independent state' (ibid.: 80). In 1993, the language policy changed towards Hellenization and again 'aimed at fostering Greek ethnic identity' enhancing SMG and Ancient Greek (ibid.: 80). Nevertheless, 'the relationship between the two language policies does not suggest a dichotomy'; it was more an issue of 'emphasis rather than shifts' (ibid.: 95).

In 1970 members of the left wing political party, the Neo-Cypriot Association, stated that educational issues should take into account the Cypriot context and its two communities (Karyolemou, 2005). As a result of their convincing arguments, some books proposed by the Greek Ministry of Education were replaced with local textbooks. The Neo-Cypriot Association tried to build bridges between the two communities of Cyprus, but this upset the GC Nationalist party. The Nationalists argued that Neo-Cypriot policies intentionally created a fake Cypriot identity that would harm the authentic national Greek identity of GC people (Karyolemou, 2005). Evidently, there were disagreements over what kind of discourse defines a Cypriot, or for the Nationalists, a Greek Cypriot, even before the 1974 period.

Mavratsas (1997) examined the ideological contest between Greek-Cypriot nationalism and Cypriotism and its influence on social construction of cultural and political identity, during the 1974 post period in Cyprus. Cypriotism is defined as the 'idea that Cyprus has its own *sui generis* character' and consequently, it should be considered as an 'entity' independent from Greece and Turkey, the motherlands of the two main communities of Cyprus (ibid.: 721). Mavratsas (1997) reports that after 1974 there was a period of nationalism revival which caused major battles regarding the issue of identity.

The political situation and division of the island contribute to the complexity of identity issues in the Cypriot setting. As Philippou (2005) argues, identity is a compound phenomenon in Cyprus due to the political problem that not only influenced education but also raised doubts about Cypriot identity. Thus, attention centred on reinforcing national identity which in this case was Greek identity. Charalambous (2009: 1) who examined the 'conceptualizations of the national canon and its pedagogies in Greek-Cypriot educational policy discourses' regarding the discourses on GC Literature in the GC secondary educational setting, concluded that there is 'an over-accentuation of the criterion of Greekness' in the selection of the texts (ibid.: 13). She explains that this is due to 'an 'anxiety' for an endangered collective identity' caused by the unsolved political problem (ibid.: 13). Karoulla-Vrikki (2007: 95) maintains that as far as the political problem is not resolved, the language policy will promote SMG and inculcate 'Greek ethnocultural identity'. If the problem is resolved, on the other hand, the author predicts a 'launching of new language policies that will strengthen the identity of a new federal Cypriot state' (ibid.: 95). Ioannidou

(2007: 167) argues that 'issues of ethnic identity' of GC people such as 'being more Greek and less Cypriot or the opposite', and perceiving 'Turkish Cypriots as being the enemy, the brothers or an equal ethnic group in Cyprus' do not only remain 'largely unresolved' but also provoke 'intense feelings' among GC people.

It is interesting to note that recently, in a newspaper article written by Xenis (2012: 1), an associate professor of Ancient Greek Philology from the department of Classics and Philosophy of the University of Cyprus, it was expressed that nowadays in Cyprus there is a small group of Greek Cypriots, called Neo-Cypriots, who view 'their ethnic identity as non Greek'. Xenis (2012: 1) claims that the majority of the GC population would express that 'I am Cypriot and thus Greek' whereas the Neo-Cypriots would say 'I am Cypriot and not Greek'. The author argues that Neo-Cypriots are rightly named by some people 'Cypriot-chauvinists' (ibid.:1). Xenis (2012: 1) criticises Neo-Cypriots for identifying themselves as 'Cypriots and not Greeks' and for aiming to introduce GCD in writings and on formal occasions and not restricting its use in casual communication. He notes that 'only then the Neo-Cypriot will calm down because there will be no room for the harmful for the "Cypriot nation" Koiné Modern Greek' (ibid.: 2). The author claims that GCD in its current form is 'inappropriate to function as a language because it presents deficiencies which are common in every dialect' (ibid.: 2). Thus, he mentions, an attempt has been initiated to bestow GCD with the elements which does not have, namely 'a formal writing system', 'a richer lexicon', 'grammars, syntax books' (ibid.: 2). All these, he argues, will facilitate GCD writing and teaching as the Neo-Cypriots

try to incorporate GCD in state education so that the 'future generations will be educated accordingly and the "Cypriot ethnic identity" will be further consolidated' (ibid.: 2).

Xenis (2012: 2) views the 'Neo-Cypriot recipe' as unfeasible because, as he argues, GC people are 'not willing to redefine their ethnic identity' (ibid.: 2). In addition, he claims that this effort is nothing but a 'provincial naivety' as creating 'a negligible community of 500 thousands speakers of "Neo-Cypriot language", isolated from Greek language' will be an action of 'self-isolation and rapid marginalisation'. Xenis (2012: 2) considers that the policy to be followed should be the 'exact opposite'. Namely, 'tightening the relations' between GCD and SMG, creating 'stronger bridges of communication with the rest of the Greek people (especially now that they come to our island in larger numbers due to the known problems of Greece)', and 'not [building] separation and dividing walls in order to serve the obsessions of a few fanatical Cypriot-chauvinists' (ibid.: 2).

Giagkoullis, a well-known researcher of Cypriot literature and poetry and also a lexicographer of GCD, reading Xenis's article responded to him by writing an article 'About Cypriot Dialect' in the same newspaper. Giagkoulis (2012) clarifies that he does not agree with Xenis's positions towards GCD but he is not irritated by them. What upsets him is the way Xenis expresses his views which address issues on which the author is not well-informed. Giagkoullis (2012) asks Xenis to clarify to whom he refers when sarcastically comments

that 'they aim to give Cypriot [dialect] a richer lexicon [...], and they prepare lexica, grammars, and syntax books' (Xenis, 2012: 2, quoted in Giagkoullis 2012: 1). Giagkoullis (2012: 1) expresses that those people who 'tirelessly work for this purpose without hefty salaries and benefits' should be honoured and declares that he is personally proud of the lexicography work he did and honours the memory of the pioneers in studying GCD who deserve 'our respect and appreciation and not ironic comments'. The focal point here is that there is heterogeneity of opinion regarding the role and use of GCD that can lead to heated debates. Although this disagreement is expressed through two people it might reflect on the wider GC society considering that their professional positions are influential in educating people and informing public opinion. On the other hand, it can be argued that such disagreements may energise the conducting of more research studies on GCD in order to substantiate a bigger picture of its effects not only in education but also in other domains within the GC community.

Deckert and Vickers (2011) mention that national identities are constructed by political conventions and rules. Philippou (2005) explains that national identity serves the purpose of identifying ourselves within a certain national group. Barker and Galasinski (2001: 124) point out that it is constructed and expressed by 'the symbols and discourses' of a certain nation, and it is also a way of identification that represents people's communal experiences and history. For example, national identity can be perceived as a kind of 'discourse identity' and also of 'affinity identity', borrowing Gee's perspectives of viewing identity. For instance, mastering SMG can be perceived as a nationalist discourse which

might help define a Greek-Cypriot. In addition, the cultural affiliations between Greece and Cyprus might form an affinity identity of GC people. On the other hand, GCD can also indicate a 'discourse identity' helping to recognise someone as a Cypriot and can form an 'affinity identity' indicating the shared experiences and practices within the Cypriot community.

SMG might have been associated with prestige but it seems that Greek Cypriots attribute other values to GCD. In the survey conducted by Papapavlou and Pavlou (2007b) which was mentioned earlier, among other issues, teachers' perceptions on the interplay between GCD and ethnic identity was investigated. Almost three quarters of teachers agreed that the use of GCD 'contributes positively towards the enrichment of the local culture' and opposed to the idea that the encouragement of a Cypriot identity isolates GC people from their broader Greek identity (Papapavlou and Pavlou, 2007b: 111). In addition, half of them considered that allowing the use of GCD in class reinforces Cypriot identity (ibid.). Based on the responses, the researchers conclude that teachers participating in the study seemed to have a high level of awareness of the positive outcomes GCD use might entail (ibid.).

Exploring the literature on identity issues in Cyprus, two other issues were identified: the influence of the English language and how the Turks and Turkish Cypriots are perceived in the GC context. These issues are briefly discussed as this study does not explore any of them but they can provide useful information

about different considerations of identity within the GC context and enhance understanding of these issues.

Once a British colony, as previously mentioned, English is widely used in Cyprus. According to McEntee-Atalianis and Pouloukas (2001:19), in several post-colonial countries English functions in effect as the 'language of modernity', easing the process of 'intra- and international administration, communication and education, business and commerce, diplomacy and tourism'. McEntee-Atalianis and Pouloukas (2001: 25) conducted an investigation of attitudes to language using a questionnaire consisting of closed questions and five-point Likert-scale type questions, completed by 353 residents of Nicosia above the age of sixteen years. The questionnaire was distributed in six chosen areas of Nicosia to ensure the representativeness of the sample in terms of socioeconomic structures. This study, according to the researchers, made possible the 'interpretation of social conditions affording status and 'price' to products available in the linguistic market-place' (McEntee-Atalianis and Pouloukas, 2001: 19). This study casts light on 'the boundaries of social division' and on the reasons for the 'coexistence of multiple linguistic codes' in the GC speech community (ibid.: 19). More specifically, the scores of a factor analysis indicate that despite the external influences in their lives, GC people wish to sustain and preserve their ethnic codes as a way of uniting them as a community (ibid.). It was also demonstrated that English as a second language in the GC community holds 'social/economic/cultural and symbolic capital', but mainly in 'professional rather than familial or friendship domains' (ibid.: 33).

Regarding how Turks are perceived in the GC community, Spyrou (2002: 256), in an attempt to demonstrate how ethnic identity is constructed in a particular setting, examined how GC primary school students 'perceive, imagine, and talk about Turks'. The researcher collected data through a one-year ethnographic study (1996-1997) focusing on two schools, an urban and a rural school in Nicosia. Apart from the context of the school he also studied contexts outside the school, such as 'the home, the playground, the coffee shop, and the afternoon school' (Spyrou, 2002: 256). Several methodological tools were employed for data collection, such as 'observation, participant-observation, interviewing, sorting and ranking, drawing, essay-writing, picture and poem interpretation, photography and video recording'. Spyrou (2002: 257) reports that "the Turk" has been perceived the 'principal enemy of Greek Cypriots' over the years. The classroom observation data revealed that the negative characterisations attributed to the Turks are, in most of the cases, instigated by the teachers. In addition, interview findings revealed that the majority of teachers consider that teaching students 'about the "threatening" nature of the Turks is an imperative' because they have to inculcate 'a strong sense of national identity' in students and also ensure that students 'remember what the Turks did to Cyprus in 1974 and before' (Spyrou, 2006: 102). Spyrou (2006: 102) concludes that inculcating 'Greekness' and a 'nationalistic model of identity' to students, teachers cannot avoid 'negative constructions of Turkey and the Turks'. Such evidence underlines the importance of schools and teachers in creating and sustaining certain kinds of identity concerning either other people, in this case the Turks, or the formation of Cypriot or Greek identity.

Spyrou (2006: 95), in a later article based on his ethnographic fieldwork, illustrates how 'national identity is constructed as primordial by teachers and children at school'. Spyrou (2006: 95) explains that the 'sense of Self' is formed in opposition to the 'Other' who in this case are the Turks. Negative stereotypes, such as barbarians or enemies, attributed to Turks were revealed but through in-depth interviews with the students the researcher concludes that characterisations of the Turks go beyond the stereotypes of the enemy, in particular when students were encouraged to expand on their alternative characterisations or 'to reflect on the Other, rather than simply state who the Other is' (ibid.: 104). Students commented 'that not all Turks are bad, but that some are indeed good or civilized' (ibid.: 104). More specifically many students perceived 'as the real cause of the Cyprus problem' not the 'ordinary Turkish citizens' but the 'Turkish state [...] the Turkish military, [...] the Turkish politicians' who oblige people to follow their orders (ibid.: 104).

Spyrou (2006: 104) reports that 'a more complex picture emerged' when students were asked to portray the Turkish Cypriots. Students commented that Turkish Cypriots differ from the Turks of mainland, they 'are good people' and also 'victims of the Turkish occupation' (ibid.: 104). However, some students were more hesitant in accepting that all Turkish Cypriots are good people due to their close affiliations with the Turks. Spyrou (2006: 105) points out that Turkish Cypriots cannot be easily categorised or described by GC students as 'their knowledge is limited and fragmented' while they know many things about the Turks 'from school and from sources outside the school'. Spyrou (2006: 105) concludes that a 'paradox' is also formed in students' minds: 'how can one be

both a 'Turk' [...] and at the same time be a 'Cypriot' [...]?' since Turkish is mostly perceived negatively while Cypriot is considered positively.

Spyrou (2006: 106) argues that '[i]f identities were monolithic and fixed' the stereotypes regarding 'Self and the Other' would have merely dominated in contexts like Cyprus. He points out that 'ethnic stereotypes are convenient resources' which people use to 'construct particular kinds of ethnic Others' (ibid.: 107). Spyrou (2006: 107) explains that 'stereotypes aim to concretize that which is fluid, to purify that which is impure, to make certain that which is ambiguous'. However, the ethnographic study indicated that identities are 'fluid' and entail 'a high degree of ambiguity and contradiction' (ibid.: 106-107). As Spyrou (2006: 107) explains, students 'are exposed to the complexity of social life and a multiplicity of voices' which allow the emergence of differing reflections of the Other which arise in respective situations.

Further information about identity issues concerned the Turks and the Turkish Cypriots will not be provided as the study focuses on issues of identity construction in the bidialectal community of Greek Cypriots in association only to SMG and GCD.

2.4.3. GCD & Identity

Trudgill (1975: 67) maintains that 'language is a very personal thing – part of oneself' and 'socially symbolic'. It is also argued that language is much more

than communication; it is not merely a tool for conveying ideas but it is directly linked with the development of identity as a means through which individuals understand themselves, society, their past and future (Norton and Toohey, 2004; Joseph, 2010). Even though both Norton's (2000) and Van Lier's (2007) research focuses on the area of second language learning, it is useful to look at their perceptions on identity. According to them people's identity enables them to realise their relationship to the world, understand how that relationship was developed through time and place, reflect on the present and also identify future possibilities (Norton, 2000; Van Lier, 2007). This standpoint could be of useful consideration to this study as the existence of the two varieties in the particular bidialectal context might signal identity in a way that students will learn who they are from their past, who are they now and who they want to be in the future. Reflecting on the role of GCD and SMG in relation to their identity may enable them to be portrayed and portray or project themselves to others and perform their identities within a more conscious way.

The way people speak is inherently associated with how they perceive their roles in different contexts (Meinhof and Galasinski, 2005). In addition, the use of different varieties indicates 'group membership and solidarity' that encompass perplexing dynamics and values (Deckert and Vickers, 2011: 40). For example as Crystal (2005: 294) points out 'it seems totally natural to speak like the other members of our own group and not to speak like the members of other groups'. Ioannidou (2007: 187) reports that GC students interviewed during her ethnographic study in a primary school classroom in Cyprus, expressed that 'they felt freer, more comfortable and "at home"' when they use GCD. Whilst

using SMG, apart from having difficulties and feeling frustrated, students argued that they feel like being 'a stranger' because this is not their 'real language' (ibid.: 188).

Crystal (2010a: 24) mentions that the language or dialect people use signal people's origins, or what he calls their 'geographical identity', which is central in the formation of the self. Similarly, in sociolinguistics identity is conceptualised in a way that language conveys 'important social information about the speaker' and how particular linguistic features are related to certain 'local social characteristics' (Dyer, 2007: 101).

As Skutnabb-Kangas (1999) argues children's mother tongue is fundamental for them to know who they are. It signals their identity and shows where they belong (Joseph, 2004; Coulmas, 2005; Crystal, 2005). In the case of GCD, Karyolemou (2008) maintains that dialectal speakers have the capacity to manage the linguistic means available to them, by making choices regarding the quality and quantity of the dialectal types they will use, in order to communicate effectively, to declare who they are and who others are. She concludes that GC speakers have the potential to use diverse and multiple features of GCD, 'unevenly anchored in space and time, but still alive' (ibid.).

Even though GCD might be valuable in defining GC people's identity (Papapavlou and Pavlou, 1998; Yiakoumetti, 2006), educational policy does not

seem to reflect an appreciation of the significance of students' mother tongue. Even in the new MGL curriculum (2010) the role of GCD in GC students' identity construction is not mentioned. Research evidence indicates that educators who criticise the dialect their students use, because they consider it inferior or inadequate in comparison to the official language, are likely to cause low self-esteem to their students and affect the way they perceive themselves (Trudgill, 1975; Charalabakis, 1994; Pavlou and Papapavlou, 2004). Yiakoumetti (2011: 205) pinpoints that the exclusion of mother tongue from education makes students 'believe that their language is simply not good enough' and this in turn can generate 'linguistic insecurity[ies]' and '[low] self-esteem'. She also argues that policies which exclude mother tongues from education 'can produce generations of children who are stripped of cultural values and traditions that are constitutive of identity' (ibid.: 205). Whereas, the use of non-standard varieties in education will contribute to the creation of 'a positive self-image and self-esteem' and to the recognition of 'one's cultural values' (Papapavlou and Pavlou, 2007b: 102).

One of the benefits of bidialectal education is identity protection. In bidialectal settings people have 'a two-fold identity' which is formulated by the standard and the non-standard varieties and their culture (Yiakoumetti and Esch, 2010: 307). According to Yiakoummetti and Esch (2010) if bidialectal students were able to become linguistically and culturally aware of their L1 through a bidialectal language programme, this awareness could safeguard their cultural identity. In other words, dialectal varieties may be used as resources for maintaining people's local identities. Additionally, through bidialectal education,

teachers aim to generate 'autonomous learners', who will be able to cross cultural and linguistic borders and be 'aware and proud of their varied linguistic repertoire' (Yiakoumetti and Esch, 2010: 307).

In the Lyceum B level MGL curriculum aims, which this study took into consideration, it is stated that 'students should respect the language of each nation as the fundamental component of its culture, preparing themselves to live as citizens in a multicultural society' (My translation; MOEC, 2008–present). However, Phtiaka (2002: 362) suggests that GC people need to learn to live with themselves before learning to live with others. She also points out that the construction of a GC identity requires that GC people construct an in-depth knowledge of their own history in order to understand their roots and how they arrived at the present. It can be argued that GCD might prove valuable in this attempt since, as Crystal (2005) points out, dialects constitute an important source of information about contemporary culture and history.

Rassool (1998: 89) argues that language has strong 'cultural and symbolic power' since it is not only 'a carrier of culture' but also signifies 'cultural 'belonging''. Similarly, Yiakoumetti (2011: 210) considers language as 'an invaluable and irreplaceable gateway to a person's culture, heritage and traditions' and for that reason needs to be 'respected, valued and promoted'. Whilst language gives people a 'central identity variable' it also serves as a means to 'gain access to power' or 'be excluded from the right to exercise control over their lives' (Rassool, 1998: 89). Thus, as Van Lier (2007: 47)

argues, in order to educate students, teachers should consistently approach them as 'people with their own lives, aspirations, needs, worries, dreams and identities'.

In the following section the interplay of language and CT is examined as this study investigates how students' linguistic behaviour and thinking processes might change if GCD is allowed and whether the exclusion of GCD might influence GC students' ability to express CT.

2.5. Critical Thinking

An overview of critical pedagogy (CP) is firstly provided as the concept not only has commonalities with CT but also provide a basis from which the latter emanates. Then the relationship between language and thought is discussed in order to transition to CT, and its implementation in education. In addition, the educational practices followed in the Cypriot setting are problematised in terms of creating the appropriate linguistic environments in which CT might be developed, enhanced and expressed.

2.5.1. Critical Pedagogy

Guilherme (2002) points out that defining CP is difficult due to its complex nature. She mentions that CP is 'an impressive and effective blend of elements from several theoretical standpoints' such as 'Critical Theory and

Postmodernism', 'Dewey's progressivism', and 'Freire's theory of education' (ibid.: 22). Guilherme (2002: 17) views that CP is not 'a teaching method' for the reason that 'teaching' is frequently perceived as 'transmission of knowledge, and method, in this case, as mastery of teaching techniques'. Instead, it is considered as pedagogy within which 'the teaching/learning process' is formed 'as the dialectical and dialogical reproduction and production of knowledge' (ibid.: 17). McLaren (1995) also explains that CP is a process of negotiation between students and teachers aiming to generate meaning. Guilherme (2002: 18) points out that CP as a task might happen 'at school' but goes beyond 'its physical limits'. This is because CP 'has a political purpose for social transformation' as it involves 'a reinterpretation of previous and ongoing experiences and it entails a vision for the present and for the future' (ibid.: 18).

CP detached from teaching, as described above, bestows teaching with 'meaning and purpose' (Guilherme, 2002: 18). This is because, as Guilherme (2002: 18) explains, it 'transforms teaching and learning into a form of cultural politics', where teachers and students can 'construct their views of themselves and of the world in a proactive attitude that reaches beyond the interpretive endeavour'. In addition, central to CP is the questioning of 'dominant cultural patterns' and also the exploration of the raison d'être which makes such patterns 'blindly accepted and unquestioned' (ibid.: 19). CP is also associated with 'individual improvement, social solidarity and public responsibility' as it is interrelated to 'multicultural democratic citizenship education' (ibid.: 19). As Giroux (1992) also mentions, the cornerstones of CP lie in democratic education and social improvement.

Guilherme (2002: 19) points out that 'CP is [rather] a way of life' and explains that there are no straightforward instructions on how to teach CP. Nevertheless, how educators can implement CP is discussed in order to cast some light on what this pedagogy can be like. McLaren emphasises that in order to foster CP, students should be seen as representatives of their own history rather than passive recipients of a history written for them by others (Pozo, 2006). Dozier et al. (2006: 168) also point out that is essential to be aware of 'the social, historical, and linguistic factors that influence teaching, learning and literate practice'.

Such approaches seem to be relevant to a social constructivist approach to learning, as the cultural and social contexts play an important role in constructing knowledge (Cook, 2001). In addition, developing students' LA and more specifically their conscious knowledge about language, and the languages they speak, or, borrowing Van Lier's (1995: 11) words, fostering an understanding 'of what it is and what it does' might also help the implementation of CP. As Van Lier (1995: 114) argued developing our awareness is linked to good pedagogy which leads to 'critical, autonomous and responsible thinking and working'.

Implementing CP effectively also depends on the teachers' approach to a great extent. As Guilherme (2002: 22) suggests CP entails 'a reformulation of the teacher's role into an intellectual and transformative one'. She explains that 'teachers themselves must be conceptually and critically engaged in the mission

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of empowering their pupils by empowering themselves' (ibid.: 22). Such an undertaking involves 'an informed praxis, by relating theory to practice and vice versa' and also 'deepens [...] [teachers'] commitment to democratic principles (ibid.: 22). Guilherme (2002: 61) also points out that 'if teachers are supposed to teach their learners to be critical, they will first have to find out what this means and get used to doing it'. Such practices clearly indicate the significance of the teacher's role in fostering CP.

Before discussing CT a sub-section is embedded indicating the relationship between language and thought.

2.5.2. The interplay between language & thought

There are manifestly different kinds of thinking but not all of them are connected with language; the kind of thinking that clearly necessitates the use of language is 'the reasoned thinking' or as it is also identified the 'rational, directed, logical or propositional thinking' (Crystal, 2010b: 14). One question that needs to be asked, however, is 'how close is this relationship between language and thought' (ibid.: 14). It seems that there is not a definite answer to this question. It has been argued that the relationship of language and thought is 'as puzzling as it is important' (Mittins, 1991: 56). As Crystal (2010b) points out there are two extreme hypotheses, the first one posits that language and thought are completely detached, with one being reliant on the other; the second hypothesis considers that language and thought are the same, meaning that it is impossible

to think without language. The reality, as Crystal (2010b) maintains, may lie somewhere between the two assumptions.

This study examines the effect of GCD exclusion on expressing CT in the context of MGL lessons. As Joseph (2004: 185) pinpoints 'the mother tongue has a very special role, bound up as it is with representation', which is reflected in the way people think. Reflecting this opinion, Skutnabb-Kangas (1999) states that a child's mother tongue is fundamental in acquiring skills to think, analyse, and evaluate. In addition, Pennycook (1998) explains that when people are empowered or allowed to use a specific language this has consequences on their ability to express what they want as well as interpret what others say and write. Papapavlou and Pavlou (2007b: 102) also argued that the use of non-standard varieties in education will improve learners' 'cognitive development', help them to acquire literacy efficiently and resourcefully. Hence, it can be argued that excluding students' mother tongue from education may have an impact not only on their linguistic behaviour but also on their thinking processes and expression of CT.

2.5.3. Critical thinking: what is it and how is it implemented?

One of the objectives of the Lyceum MGL curriculum states that 'students should develop and sharpen their critical skills' (My translation; MOEC, 2008 - present). CT is not an inborn characteristic of human beings but a teachable and learned practice that contributes to the accomplishment of particular undertakings (Smith, 2002; Trifonas, 2003). Thus, education is an important

agent in developing CT. In the MGL curriculum CT is used to enable students become critical, to develop and justify their ideas and arguments through certain tasks, to teach them to question, to explore and to doubt in a logical way.

Although there seem to be a variety of definitions for CT, most of them refer to the principle of 'purposeful, reasonable, and goal-directed' thinking (Seker and Komur, 2008: 391). CT is not a synonym of *criticising*; it is a process of understanding issues through various viewpoints, which entails logical thinking, identifying propaganda, analysing, scrutinising and interpreting information so that a coherent understanding is gained (Page, 2004; Doddington, 2007). It can be also argued that CT is a process of gaining knowledge. As a result, students who think critically are not 'passive vessels of knowledge' but 'active performers of successful tasks' (Papastefanou and Angeli, 2007: 604). Fostering CT in education could contribute to preventing students from blindly accepting information, since it develops by raising questions and seeking answers that will finally lead to action (Prettyman, 2006; Papastefanou and Angeli, 2007; Seker and Komur, 2008).

A strategy of promoting CT is to divide students into groups and promote a critical discussion of texts, by explaining to them that it is reasonable and essential to have different and opposing views as long as they express them in a respectful way (Amundsen, 2006; Prettyman, 2006). Hence, CT is not an individual practice but results from social interaction and can be expressed through language (Seker and Komur, 2008). Explicitly, Vygotsky (1986: 36)

maintained that 'the true direction of the development of thinking is not from the individual to the social, but from the social to the individual'.

Understanding the process of developing CT is also useful to look at Bloom's taxonomy of educational objectives which is divided into three domains: the cognitive, the affective and the psychomotor (Bloom et al., 1956). Since the focal point here is what CT is and how it is implemented only the cognitive domain will be discussed in order to inform the current study. The cognitive domain involves 'recall or recognition of knowledge and the development of intellectual abilities and skills' (Bloom et al., 1956: 7). It also includes behaviours such as 'remembering; reasoning; problem solving; concept formation; and to a limited extent, creative thinking' (ibid.: 15). More explicitly, the cognitive domain consists of the following levels: *knowledge, comprehension, application, analysis, synthesis* and *evaluation* (ibid.). Conklin (2005: 155) explains that the first three levels (*knowledge, comprehension, application*) 'require that learners know, understand, and use what they know before thinking in the higher domain'. This is because 'each level [...] is more sophisticated than the previous level and requires more cognitive skill to complete' (ibid.: 155).

Considering this practice in the MGL lesson, one might argue that the exclusion of students' mother tongue and the imposition of SMG might stifle students' ability to conceptualise and develop intellectually and thus constitute an obstacle to developing critical discussions through social interaction in class. Research evidence (Ioannidou, 2007; Papapavlou and Pavlou, 2007b) indicates

that repeated error correction towards the SMG norm is a frequent phenomenon in the Cypriot primary language classroom, and that this influences students' self-esteem and confidence. It is also claimed that 'repeated correction' might influence and discourage students from using GCD (Pavlou and Papapavlou, 2004: 251). Pavlou and Papapavlou (2004: 252), taking into account the findings of their attitudinal study, also concluded that the use of GCD in class helps establish 'an intimate and comfortable learning environment'. As Cheshire (2007: 22) states there is an agreement between educationists and sociolinguists that 'valuing dialect in the classroom makes a real difference to the educational achievement of dialect speakers'. Despite this, she points out that it is not evident at all times precisely 'what kind of information from dialect research' is helpful for teachers, 'nor how the information can most usefully be presented' (ibid.: 15-16).

Although Van Lier (1995) refers to the teaching and learning of second and foreign languages, his contribution is useful and relevant as SMG might be perceived as a second language in some ways but there is a difference in context as the use of GCD is associated with situations of mother tongue classroom and less prestigious colloquial varieties. Nevertheless, Van Lier (1995) points out that when teachers emphasise correctness excessively, language teaching loses its interest and becomes a rather non-motivating activity. Papapavlou and Pavlou (2007b) investigated, among other issues, how the teachers' beliefs on GCD use in class influence students' literacy acquisition. Taking into account the evidence of teachers' evaluation of students' GCD use, the researchers conclude that if students were allowed to

communicate their ideas in their instinctive way of talking, without being constantly corrected, it is possible that they would 'have much more to say and would do it in a more heart-felt way' (ibid.: 108).

Moreover, over thirty-five years ago, Trudgill (1975) pointed out a possible danger of teachers' subconsciously judging students' academic potential according to the language they use. If their evaluation is in favour of students whose variety is closer to the standard this could lead to underachievement of students whose variety is not, as teachers' expectations are influential towards students' academic performance (ibid.).

I will discuss two research studies, Ioannidou (2007) and Pavlou (2007), conducted in the Cypriot primary educational setting despite the fact that neither of them investigated the effect of GCD exclusion on expressing CT but their findings can prove useful and relevant in considering the educational practice of expressing CT.

As mentioned previously, Ioannidou (2007) used an ethnographic approach to investigate language use, drawing on SMG and GCD, in a fifth-grade classroom in an urban primary school in Cyprus. The researcher conducted participant observations for four months, individual and group interviews with students and documentary analysis of the students' school notebooks (ibid.). She reports that SMG was used when the lesson was 'teacher-directed' but at times when 'richer

and more complex talk' occurred either among students, or teachers and students 'in group work' GCD was primarily and largely used (ibid.: 187). The students used SMG hesitantly and unenthusiastically and, in instances where they had to speak longer, 'strong Dialect interference' or code-switching was noted (ibid.: 187). The interview findings also indicated that students encounter obstacles in expressing themselves sufficiently in SMG (ibid.). As CT emerges through discussions and it is perceived as a more complex discourse, it can be argued that excluding GCD might stifle the process of engaging with it.

Moreover, during the delivery of the lesson, teachers may neglect students' thinking and instead focus on which language variety they use to express their ideas. Ioannidou (2007) reports that it was evidenced in classroom observation findings of her study that at certain times when students used GCD they were criticised by their teachers. She illustrates this with examples of MGL lessons. For instance, as the researcher explains, when the teacher interrupted and corrected a student who used a GCD variant the student appeared 'refrained from expressing her thought and developing her answer'; instead the student 'just mumble[d] and provide[d] a very short answer' (ibid.: 185). Another example the researcher presents is when a student was criticised for using a dialect word while the teacher was also making use of GCD variants (ibid.). Lastly, the researcher comments on an incident where a student offered the correct answer and the teacher instead of appreciating the correct answer criticised the student for using GCD (ibid.).

It can be argued that criticising the students for using GCD variants while expressing themselves has negative effects on their performance as the evidence provided above not only indicates that students' thinking or expressed ideas are ignored but also that students become more hesitant and inarticulate during such incidents. Ioannidou (2007) strongly recommends that policy makers in Cyprus consider the issue of bidialectism seriously as the findings of her study indicate that students are being deprived as they feel uncomfortable, unhappy and reticent with SMG. She maintains that if education aims to develop all facets of 'students' knowledge and character', then their voices should 'not only [...] be heard' but also listened to (ibid.: 188).

Pavlou (2007) investigated how teachers and students use GCD in the primary classroom. He collected data through questionnaires, guided interviews and taped lessons. 98 questionnaires were distributed to teachers from twelve schools, rural and urban, to gather their views on GCD use. In addition, guided interviews with 11 teachers were conducted and several lessons from the 3rd to 6th level grade were recorded. Out of 40 taped lessons 21 were analysed. Some of the key findings of his study indicate that GCD is used by teachers to encourage student participation despite the language policy. Additionally, when students were unable to respond in SMG they were allowed to use GCD to develop and express their ideas. Pavlou (2007: 278) comments that bidialectal speakers, like GC people, 'not only have to think of what to say' but also have to make great efforts 'to find the sociolinguistically appropriate form' to express it in their second dialect. He suggests that research in this area should aim to collect data that describe what actually takes place in the classroom in order to

find ways to promote 'the creative and productive cooperation and symbiosis of the two linguistic codes within the classroom' (ibid.: 279).

The role of GCD in class and more specifically as a tool of aiding students to express themselves is indicated in the findings of the two aforementioned studies. Hence, it could be argued that excluding GCD from class can influence students' linguistic behaviour and in extent their expression of CT. Expecting GC bidialectal students to express themselves orally according to the style of written SMG may be to a great extent unrealistic. The SMG they are learning is a formal, written variety which they are then expected to use even where SMG native speakers would presumably use less formal, spoken SMG. The purpose of this study is to investigate in which conditions GC Lyceum students, at this point of their development into adults, become articulate, expressive and communicative thinking persons and whether excluding the variety they use as means of expression might be at the cost of expressing their CT.

2.6. Summary

The literature review has focused on the issue of bidialectism and its parameters in education. While any definite conclusions are premature at this stage, it can be argued that bidialectism, as articulated in this review, is a multifaceted and multidimensional phenomenon that has potential effects on students' learning, identity construction and expression of CT. Additionally, the social constructivist and LA approach appear to suggest that educational practices used for teaching MGL may impact poorly on GC bidialectal Lyceum

students in their MGL classes and may be useful in examining the impact this language policy could have on their expression of critical thought.

More specifically, this study explores the following research questions:

1. When, by whom, and why, is GCD used in MGL lessons?

2. What is the GCD role in the MGL lesson in the GC Lyceum?

    2.1. Do teachers and students believe that there is a conflict between SMG and GCD in the MGL lesson?

    2.2. Do teachers' and students' perspectives indicate that the use of dialect enhances or impedes teaching and learning of MGL?

3. How might students' linguistic behaviour and thinking processes change if GCD is allowed?

4. What might be the impact of attitudes towards GCD or SMG on students' identity construction?

5. What might be the effect of GCD exclusion on students' expression of critical thought?

Most of the empirical studies already conducted in the bidialectal context of Cyprus have focused on primary education. It might be legitimate to ask, whether bidialectism ceases be an issue when students enter secondary education. And also, if not, whether the problems are the same or different with adolescent students. Thus, this study seeks to explore the issues raised above in order to identify whether there are unresolved issues of bidialectism in Lyceum education and to what extent its effects influence students'

performances. It is acknowledged, however, that the answer to this is not expected to be simple and undisputed due to the complexity of the Cypriot context and the likely impact of political positions on the issue of bidialectism. However, it is expected that the research findings will inform opinion and add to existing knowledge new perspectives and angles of the effects of GCD on students' performance.

In the following Chapter, the methodology and the methodological research tools chosen for conducting this research study are presented, explained and justified according to the aims and the research questions of the study.

Chapter 3: Methodology

3.1. The topic of the study

In the literature, it has been argued that ignoring and excluding students' dialectal mother tongue from education can have detrimental consequences on their learning and performance. Since there is no previous research evidence on the effects that GCD might have on Lyceum GC students, this study seeks to inform opinion as to whether there are bidialectal issues influencing MGL learning in this particular setting. Specifically, the aim of this study is to explore the use of GCD in class, investigating under what circumstances teachers and students use or avoid using the dialect and identifying the impact of this on students' performance, identity construction and expression of critical thought. The study focuses on spoken language and is concerned with the students' oral production.

3.1.1. Aims of the research - Research questions

The aims of the research are as follows:

- To investigate the use and the role of GCD in MGL lessons at Lyceum level

- To explore the influence of attitudes towards GCD on students' identity construction

- To identify whether the use or non use of GCD has an impact on students' expression of critical thought

The following research questions reflecting the aforementioned aims were developed:

1. When, by whom, and why, is GCD used in MGL lessons?

2. What is the GCD role in the MGL lesson in the GC Lyceum?

2.1.   Do teachers and students believe that there is a conflict between SMG and GCD in the MGL lesson?

2.2.   Do teachers' perspectives indicate that the use of dialect enhances or impedes teaching and learning of MGL?

3. How might students' linguistic behaviour and thinking processes change if GCD is allowed?

4. What might be the impact of attitudes towards GCD on students' identity construction?

5. What might be the effect of GCD exclusion on students' expression of critical thought?

The aims and research questions of the study were central to choosing the methodology and the research tools used for the conduct of the research. As Corbin and Strauss (2008) state the methodological choices made for conducting research are often determined by the research questions. Those of this study called for a qualitative approach and a paradigmatic stance of interpretivism since the aim was to obtain information on 'how' and 'why' regarding the issues under investigation. The research was conducted as a case study investigating the effects of GCD on Lyceum B level students of two state Lyceums in Cyprus. The data were collected through classroom

observations of MGL lessons, group task observations with students, and group interviews with teachers and students.

In the following section, the paradigmatic stance is discussed drawing on epistemological and ontological considerations. Subsequently, sections on the chosen research framework, strategy, sample, methodological tools and procedures employed for conducting this investigation follow.

3.2.   Paradigmatic stance

Researchers employ 'paradigms or worldviews' in designing, conducting and analysing research since they enlighten and outline the research practice (Creswell, 2007: 30). A paradigm is 'a perspective, a set of questions that can be applied to the data' to provide the researcher with support in order to 'draw out the contextual factors' and discover relations between 'context and process' (Corbin and Strauss, 2008: 89). As Corbin and Strauss (2008) point out, qualitative data may be especially complex, involving a number of notions and multiple associations, and thus having an approach to reflect on them is useful.

Denzin and Lincoln (2003: 33) maintain that a paradigm is 'the net that contains the researcher's epistemological, ontological, and methodological premises'. Epistemology is 'the science of knowing' and one of its subfields, methodology, is 'the science of finding out' (Babbie, 2008: 6). Bryman (2008: 13) states that epistemology considers the issue of 'what is (or should be) regarded as

acceptable knowledge in a discipline' and discusses epistemology drawing on three positions, positivism, realism and interpretivism.

The principles of positivism suggest that knowledge is 'value free' and verified 'by the senses', theory is used to create 'hypotheses that can be tested' and develop laws, and researchers seek to gather 'facts' (Bryman, 2008: 13). Realism has commonalities with positivism based on the fact that 'the same kinds of approach' to collect empirical evidence should be employed in both 'the natural and the social sciences' and that there is a prevailing belief that there exists 'an external reality' that is 'separate from our descriptions of it', and on which researchers focus (ibid.: 14). Positivism is adopted for an investigation which will gather measurable and quantified data (Opie, 2004a). It overlooks 'hermeneutic, aesthetic, critical, moral, creative and other forms of knowledge' (Cohen et al., 2007: 18).

Post-positivism, a position which emerged after positivism, arose in response to 'the cumulative, trenchant, and increasingly definitive critique of the inadequacies of positivist assumptions in the face of the complexities of human experience' (Lather, 2003: 186). Post-positivists search for 'multiple perspectives from participants rather than a single reality' (Creswell, 2007: 20). While positivism perceives knowledge as something measurable and controllable, post-positivism rejects 'the view that knowledge is erected on absolutely secure foundations'; it is 'a *nonfoundationalist* approach to human knowledge' (Phillips and Burbules, 2000: 29). Post-positivists believe that

knowledge is '*conjectural*' and that is 'not based on unchallengeable, rock-solid foundations' (ibid.: 26). According to Creswell (2007: 20) it is still, however, 'reductionistic, [...] cause-and-effect oriented, and deterministic based on a priori theories'.

Interpretivism, in contrast to positivism and realism, establishes that there are fundamental differences between social and natural sciences and the researcher seeks to capture 'the subjective meaning of social action' (Bryman, 2008: 16). It urges the researcher to collect data on people's beliefs and make interpretations of 'their actions and their social world from their point of view' (ibid.: 16). In other words, the researcher seeks to investigate 'the subjective world of human experience' (Cohen et al., 2007: 21). This study is exploratory in nature investigating beliefs and understandings of the research participants and the epistemological position employed for designing and conducting this research is interpretivism.

Employing interpretivism does not mean that the researcher merely presents the participants' interpretations of the world (Bryman, 2008). The researcher aims to fit the interpretations obtained 'into a social scientific frame' and subsequently 'a double interpretation' takes place: the researcher offers 'an interpretation of others' interpretations' (ibid.: 17). A third level of interpretation continues since what the researcher has put forward as interpretation needs 'to be further interpreted in terms of concepts, theories, and literature of a discipline' (ibid.: 17).

Regarding ontological considerations, Bryman (2008) discusses their drawing on objectivism and constructionism. He mentions that objectivism is an ontological position affirming that 'social phenomena and their meanings are independent of social actors' (ibid.: 19). The second ontological position, as Bryman (2008) points out, refers to constructionism or constructivism. This ontological position affirms that 'social phenomena and their meanings are continually being accomplished by social actors' (ibid.: 19). It also denotes that social phenomena are not only generated through social interaction but they are continually being revised (ibid.). The ontological position adopted in this study lies in constructivism as this study explores participants' perceptions on a social phenomenon, that is, the effects of bidialectism on students, which is generated by social interactions.

One of the paradigmatic stances in qualitative research is social constructivism which is frequently allied with interpretivism (Creswell, 2007). In this paradigm, people 'seek understanding of the world in which they live and work' and they also construct 'subjective meanings of their experiences' (ibid.: 20). These meanings are developed and shaped 'through [individuals'] interaction with others' and 'through historical and cultural norms that operate in individuals' lives' (ibid.: 21). Adopting the social constructivist view, the researcher does not intend to taper those meanings into a small number of categories but seeks to understand 'the complexity of [participants'] views' (ibid.: 20).

In addition, the questions put to the participants need to be 'broad and general' allowing them to 'construct the meaning of a situation' which is formed and emerges through interacting with others (Creswell, 2007: 21). Creswell (2007: 21) suggests 'open-ended questioning', attentive listening to the participants and focusing on the context, including the socio-historical setting to which participants belong. Following this, the role of the researcher is to understand and construe the perceptions that participants hold (ibid.). This stance was adopted in designing and conducting this research in order to elicit participants' perceptions on the topic researched. It needs to be acknowledged, however, that the researcher's background, knowledge, understanding and practices form and influence the interpretation of the data (ibid.).

3.3.   Research Framework

In qualitative research the glossary is formed by '[w]ords such as 'understanding,' 'discover,' and 'meaning'' (Creswell, 2007: 18). Qualitative researchers seek to capture 'a complex, detailed understanding of the issue' being investigated (ibid.: 40). This might be a time-consuming process which generates complex data but it allows the researcher to gain insights into social phenomena. As Basit (2003: 151) points out, in exploring social phenomena researchers need to focus on the 'quality and richness' of the data.

Many reasons may contribute in choosing to conduct qualitative research. These stem from the researchers' need to view 'the inner experience' of participants, establishing an understanding of 'how meanings are formed

through and in culture' and also 'discover[ing] rather than test[ing] variables' (Corbin and Strauss, 2008: 12). Its 'fluid, evolving, and dynamic nature' draws the attention of researchers who 'enjoy serendipity and discovery' (ibid.: 13). However, this does not imply rejecting or devaluing quantitative methodological approaches. As Corbin and Strauss (2008: 13) clarify 'statistics might be interesting' but the 'endless possibilities to learn more about people' capture the interests of qualitative researchers. They also point out that qualitative research evidence is intrinsically 'rich in substance and full of possibilities', specifying that multiple accounts can be drawn from this kind of data (ibid.: 50). Creswell (2007: 16) states that in qualitative research 'the idea of multiple realities' emerged from the participants' different perceptions and this is embraced by the researchers.

The general view is that positivism relies mainly on quantitative approaches and interpretivism on qualitative ones. Quantitative research focuses 'on collecting and analyzing information in the forms of numbers' (Creswell, 2005: 41). In contrast, a qualitative framework allows the researcher to gather 'insights rather than statistical perceptions of the world' (Bell, 2005: 7). In addition, a qualitative framework is appropriate for research that seeks to identify the behaviour of people within a certain environment and the impact that this environment has on their performance (Maxwell, 1996). Adopting a qualitative research framework enables the researchers to interpret 'what they see, hear, and understand' (Creswell, 2007: 39).

Throughout conducting qualitative research, researchers focus on understanding the meanings that participants attach to the topic under study (Creswell, 2007). The focal point is to explore the feelings of the participants and the reasons for their feelings (Basit, 2003). This is the case of this study since the aim focuses on capturing participants' perceptions and understanding their reasoning. Therefore, it was important to allow the participants to express their own perceptions and beliefs openly, without pre-empting or prejudging.

In qualitative research data collection is performed in the 'field', namely at the place where the subjects face or deal with the issue under investigation (Creswell, 2007: 37). Explicitly, data are collected 'by actually talking directly to people and seeing them behave and act within their context' (ibid.: 37). In such a study the researcher makes efforts to come close to the participants to the extent that is feasible, and take into account the context that is pivotal in understanding the participants' perspectives (ibid.). Thus, the research was conducted at schools and in classrooms where the effects of GCD on students in the context of MGL lessons could be explored.

3.4. Research Strategy: Case Study

Yin (2009) identifies three conditions which determine research method: the nature of the research questions of the study, the researcher's control over the cases to be researched, and whether the focal point of the research lies in current or historical events. For instance, as Yin (2009: 2) suggests, the case study method is chosen to investigate cases which pose '"how" or "why"

questions', when the control of the researcher over events is limited, and the focus lies on 'a contemporary phenomenon within a real-life context'. Through case study researchers deal with 'real people in real situations' and they are enable to understand that 'context is a powerful determinant of both causes and effects' (Cohen et al., 2007: 253). Seeking to understand in depth the effects that GCD might have on Lyceum B level students, a current issue operating in real-life situations, required the adoption of a case study approach.

Nisbet and Watt (1984) stress that a case study can reveal 'unique features' that might possibly remain hidden in a survey and that 'these unique features might hold the key to understanding the situation' (quoted in Cohen et al., 2007: 256). Best and Kahn (2006: 259) emphasise that 'a case study probes deeply and analyzes interactions between the factors that explain present status or that influence change or growth'. This is significant, considering that if fundamental elements remain unexplored, the research findings might be ambiguous and an in-depth understanding of the particular context may not be achieved. The research questions of this study called for a case study since this would allow the collection of data that would answer the questions.

Case studies can be categorised into '*exploratory*, *descriptive*, [and] *explanatory*' (Yin, 2003: 5). The exploratory type serves to identify 'the questions and hypotheses of a subsequent study' or to verify 'the feasibility of the desired research procedures' (ibid.: 5). The descriptive type entails 'a complete description of a phenomenon within its context' and the explanatory

type seeks to collect data explaining 'cause-effect relationships' which explicate 'how events happened' (ibid.: 5). The case study type of this research involves both descriptive and explanatory types, since the aim of the study focuses on identifying, describing and explaining the effects of GCD on students within the boundaries of the MGL lesson.

The case of this study focuses on the effects of GCD on GC Lyceum B level students in the context of MGL lessons. Yin (2003: 9) argues that choosing the cases to be explored is 'one of the most difficult steps in case study research'. He points out that the selection process should not be based on convenience or access issues but primarily rely on 'specific reasons' explaining why the given cases are appropriate and steer clear of 'extensive or expensive' procedures (ibid.: 10). It needs to be acknowledged, though, that apart from methodological considerations, practical factors influence the choice of the cases. In this case they concerned issues of entry to the field, time constraints and expenses. Despite this, the cases chosen met the criteria of the study and were appropriate to be investigated as will be explained below.

Case studies can be classified into '*single-case study*' and '*multiple-case studies*' (Yin, 2003: 5). Multiple case studies can be used for several reasons, such as 'replicat[ing] each other', 'predicting similar results', 'or contrasting results' (ibid.: 5). In this study 7 Lyceum B level MGL classes, with their 7 MGL teachers, of two state Lyceums were involved. Schools of the same district were chosen due to time constraints, distance factors, and expenses. Those schools

were chosen because they were considered to be typical instances of urban and rural GC Lyceums and the majority of the students were Greek Cypriots.

As Bryman (2008: 56) explains a typical case or more preferably 'an exemplifying case' is not chosen because it is 'extreme or unusual' but because it 'epitomize[s] a broader category of cases'. Thus the findings of the particular case can be applicable elsewhere (Denscombe, 2007). Those schools were considered representative of average urban and rural Lyceums as most of the students were from middle class families and were of similar socio-economic status. Information about the characteristics of the schools, such as student population, students' family background, and class sizes, was collected from the Registrar's office of both schools. The urban school had 89 teachers and 519 students while the rural school 56 teachers and 305 students. According to the Registrar's records there were not any students coming from poor or high society families and the schools were not considered as elite society schools neither as underprivileged and poor schools. It was also ensured that in both schools the majority of the students were Greek Cypriots and the B level MGL classes were of similar size.

The selection of the schools was relevant to the research design since this study sought to investigate the effects that GCD might have on GC Lyceum B level students in a typical school. Choosing typical instances of GC Lyceums a representative example conforming to this norm was likely to be achieved. In addition, the research design did not require a large number of participants

which would involve many schools. It called for a small number of participants as it was vital for answering the research questions of the study to explore issues in depth and collect data that would cast light on the effects of GCD on students.

The urban school was situated in central location of the district while the rural was approximately 35 kilometres away. The reason for choosing an urban and a rural school was to investigate whether there are any differences in the intensity of the effects of GCD on students in MGL lessons because of the location of the schools, and to triangulate the participants' perceptions on the issues investigated. Another reason was to identify if GCD is used at the same level and in similar instances in both schools and whether there is any need for different approaches to teaching because of the schools' location. Choosing an urban and a rural school was also essential in order that the findings are relevant to the whole Cyprus school system, although not generalisable. It must be noted that all state schools in Cyprus use the same curricula and material sent by MOEC and follow the same instructions and teaching methods.

The purpose of case studies 'is to illuminate the general by looking at the particular' (Denscombe, 2003: 30). This is also reflected in Yin's (1998: 239) statement that 'even your single case can enable you to generalize to other cases that represent similar theoretical conditions'. Every instance is unique, but it could be argued that an understanding of similar cases can be achieved and correlation among them can be established. However, 'generalization is not

always possible' through case study (Bell, 2005: 11). It is acknowledged that this research has certain limitations regarding the generalisability of its findings due to the small number of participants and the nature of the study. On the other hand, the thorough exploration of the topic under study might allow transferability of the findings to similar contextual cases if the research is vigorous and profundity is achieved in understanding complex issues.

3.5. Sample

Random sampling is rarely used in sociolinguistic studies since this technique might produce a large amount of data and create difficulties in managing the study (Llamas, 2007). A more frequently used strategy is judgement sampling. This technique allows to the researcher to decide what kind of participants are required for a certain study and thus, search the type of participants necessary (ibid.). The participants might be associated with each other, sharing 'the same social network or community of practice', or they might not be related at all (ibid.: 13).

Teachers and students were considered to be the two crucial groups that could provide relevant information. The same issues were explored from two different angles, the teachers' and students' perspectives. The participants were all Greek Cypriots whose mother tongue is GCD, except for one student who was a British immigrant but fluent GCD speaker. He was included in one of the underachieving student groups as the rest of the group students were his friends and he insisted on coming along with them.

The B level of the urban Lyceum occupied five classrooms and the rural three. Each classroom consisted of approximately 20 to 25 students. In the urban Lyceum all MGL teachers teaching Lyceum B level were observed and all of them participated in the group interview. In the rural school one of the three teachers refused to participate, thus only the other two teachers were observed and also participated in the group interview. All the teachers had studied in Universities in Greece and their age ranged from 53 to 31 at the time of the data collection. Further characteristics of the teachers are provided in the table below.

Table 3.1: Teachers' characteristics

School	Urban					Rural	
Gender	Female			Male		Female	Male
Number	3			2		1	1
Age	53	53	46	47	34	45	31
Teaching Years	20	22	17	21	10	16	5.5
Teaching Years at Lyceum	20	14	11	10	8	11	4
Teaching Years at B Lyceum Level	2	5	4	8	5	6	3

Students, both male and female, attending B level in both Lyceums participated in the research. The students' ages ranged from 16 to 17. Purposive sampling was used to choose the students who participated in the group task observations and subsequently in the group interviews. As Simpson and Tuson (1995) argue the sample should be appropriate in terms of the aims of the study, thus random sampling was not employed. In the initial stages of data collection, due to the existence and intensity of discipline problems I came across during classroom observations, it was planned to collect data only from

disciplined and academically successful students. However, while in the field, after careful consideration it was decided to collect data from underachieving students also in order to enhance the validity of the data since collecting data only from academically successful students might have affected validity and skewed the data. As Babbie (2008: 343) points out, one of the strengths of qualitative research is '[f]lexibility' which allows modifications of the 'research design at any time'.

Consequently, two different sets of student groups, involving both female and male students, participated in this research, one of academically successful students and one of underachieving students who had greater linguistic difficulties in the school than the former and lagged behind academically. During the selection process of the students, teachers' input was required. Academically successful students were considered those who received grades from 18 to 20 out of a total of 20 points and underachieving students those who received grades from 10 to 13 out of a total of 20 points. After explaining to the teachers the criteria of students' participation, they looked at their students' records and identified several students who matched each group's characteristics. I then approached them with their teachers and invited them to volunteer, emphasising my interest in their views and that they would be provided with the chance to express their thoughts and beliefs freely.

The selection of these two groups of students, underachieving and academically successful, was relevant to the research design. By choosing

those two groups the representativeness of the student population in a typical B level Lyceum classroom was increased. It was also interesting to collect data indicating the effects of GCD on both academically successful and underachieving students and also explore how these two sets of students perceive those effects.

3.6. Methodological Tools & Procedures

During a four-month period in 2009, data were collected from the two state Lyceums in Cyprus. The following sections present the data collection tools and the iterative procedures this research followed.

3.6.1. Sources of data

A number of different components of the context explored can be examined using a combination of research tools (Opie, 2004b; Creswell, 2007). Yin (2003: 4) claims that when the case study approach is used, due to 'the richness of the context', the employment of several data collection methods is warranted. In this research study the different sources to collect empirical evidence were: classroom observations, group task observations, and semi-structured group interviews. The research sequence followed in both schools is summarised in the following table.

Table 3.2: Research sequence

Stage	Details
I. Classroom Observations	• 45 minutes each • 3 pilot observations: 2 in urban school, 1 in rural school • 9 observations: 5 in urban school, 4 in rural school • Data generated: digital audio-recorded speech data
2. Group Task Observations	• 8 groups of students: 4 groups in each school • 4 groups: 2 of academically sussessful students, 2 of underachieving students • each group: 4-5 students (male & female) • Data generated: digital audio-recorded speech data
3. Group Interviews	• 8 groups of students who participated in the group task observations • 2 groups of teachers: 1 in urban school & 1 in rural school • Data generated: digital audio-recorded speech data

Classroom observations were conducted first because it was crucial to establish whether GCD was used in class. I then proceeded to conduct the group task observations with the students and subsequently the group interviews with the students and the teachers. The classroom observations familiarised teachers and students with my presence and thus, the subsequent group task observations and interviews were eased. It was also vital that group task observations with the students took place before the interviews so they would be more aware of the use of GCD and SMG and of the two varieties' effects. The teachers were interviewed in order to enable a comparison between their teaching practice and their perceptions on bidialectism.

Digital voice recorders were used for recording the data produced from all sources. Audio-recording in observations allows the researcher to collect 'a great deal of very rich data' (Deckert and Vickers, 2011: 179). Delamont (2002),

however, suggests that recording observational data should be done as discreetly as possible. Thus, one of the reasons that observations were not video recorded was to reduce the researcher's intrusiveness. In this study audio-recording was, however, essential as field notes would not produce the rich data on GCD use in class or students' speech productions during the group task observations. Nevertheless, this choice generated some delay in the research procedures as the teachers were hesitant to be recorded while teaching. Group task observations took place outside of class time and are discussed in section 3.6.3.2.

Kvale and Brinkmann (2009: 179) point out that audio-recording interviews allows the researcher to focus 'on the topic and the dynamics of the interview'. They also draw attention to the fact that recording provides the researcher with the option of listening repeatedly (ibid.). Further advantages of digital voice recorders are: the provision of 'a high acoustic quality', 'record[ing] for many hours without interruption' and the direct transferability of the recorded material to a computer (ibid.: 179). Efforts were made to find quiet environments in the schools to enable good recordings of the group task observations and interviews. The libraries turned out not to be very quiet places and I had to interrupt the recording process several times. Instead I then used empty classrooms. Throughout the field research I kept a diary in which I made thorough notes of the research process and incidents which occurred and were deemed important. This helped me to reflect on my research practice and keep a detailed record of all actions taken. At certain points of data analysis those notes were used to elucidate some of incidents that occurred.

Audio-recording does not capture everything; for instance, the visual features of the interactions (Deckert and Vickers, 2011). The rich data that video recordings generate, however, require a substantial amount of time for analysis (Kvale and Brinkmann, 2009). Also, in some settings audio-recording might be considered more appropriate than video and preferable since it provides higher anonymity (Deckert and Vickers, 2011). In cases where the importance lies in 'what is said', it may not be useful to use video recording (Kvale and Brinkmann, 2009: 179). In this research study spoken interactions during observations and the content of the interviewees' responses were more important, and so voice recorders were employed. Where possible I took notes of body language (mainly facial expressions) in my research diary after each group task observation and interview as it was difficult to focus on the topics discussed and take notes simultaneously. As Angrosimo and Mays de Pérez (2003: 107) state, 'body language and other gestural cues [...] lend meaning to the words of the persons being interviewed'.

3.6.2. Research Journey: Field relations

In this section the research process and how the practical problems faced were managed are presented. Since the research took place in two schools, one urban and one rural, planning and scheduling were crucial in order to conduct the research within the time constraints. The research process was not a straightforward one as I came across several challenges. Evidently, it is not unusual to encounter unexpected obstacles when dealing with human beings.

I faced high rates of unwillingness or hesitation to participate in the research on the part of the teachers in the urban school and thus I had several meetings with them. Their main concern was my observing and audio-recording them while teaching. Simpson and Tuson (1995: 55) point out that observation is undoubtedly 'the most intrusive of all techniques for gathering data'. They claim that when researchers ask if they can observe people, it is to be expected that due to nervousness and defensiveness many of them may refuse. However, I repeatedly negotiated with them explaining that the nature of data needed in order to answer the research questions of this study demanded this kind of recording. During the meetings with the teachers, I stressed that I would not assess or criticise their teaching and that all the recordings would be used for research purposes only. Borrowing an expression of Simpson and Tuson (1995: 56) I reassured them that I would be a 'fly-on-the-wall observer' as I would not participate in the lessons and I would be 'as unobtrusive as possible'. Eventually, being sensitive to their concerns and clarifying my role to them a relationship of trust started to develop.

Several reasons for the teachers' reluctance were considered. The fact that I approached them formally, indicating the official permission granted to me by MOEC, providing them with the consent forms which required their signatures and speaking to them in an academic language might have generated feelings of insecurity. However, at the time I thought that this was an appropriate approach so that teachers would take the research project seriously, but as clearly shown it was dysfunctional in this particular context. Being an outsider and not having extensive knowledge of the micropolitics of the school might

have added to the creation of this situation. The bureaucratic process of distributing consent forms and requesting their completion and return may have hampered the research process but it was necessary and important. As Bell (2005) points out, informed consent does not only guarantee that the participants are aware of their rights and the researcher's duties, but it also provides the researcher with protection.

Subsequently, a friendlier approach towards the teachers was adopted, to the extent that this was possible, and I also asked a retired teacher well-known to them to accompany me to the school and ask them to re-consider their participation in my research project. In addition, I informed them that they were very welcome to contact my supervisor, either by telephone or email. Every time I had a meeting with the teachers I also emphasised that they would all be anonymised and made it clear to them that the names of all individuals and the schools or any other details which might identify them would not be mentioned in the study.

Gradually their stance towards me changed completely, they did not feel threatened by me, and my presence was not causing them any frustration. By the time the data collection was finished several teachers said to me that they enjoyed my presence there and that they had got used to seeing me around the school. I vividly remember one teacher in the urban school who recited to me an extract of a well known poem by the Greek poet, Cavafis, '*Waiting for the Barbarians*' ('*Περιμένοντας τους Βαρβάρους*') saying: *'And now what is going to*

happen to us without barbarians?' ('*Και τώρα τι θα γένουμε χωρίς βαρβάρους;'*).

This verse means that people were waiting for the barbarians to come, conquer them and make changes that would solve their problems but as the barbarians did not appear, people were anxious and afraid of remaining alone with nobody taking responsibility for them. Presumably, the teacher wanted to express that she became used to seeing me around the school and she was anticipating and expecting my presence there.

As time for the field research was limited, certain compromises were made. There was an issue with the conduct of the interviews. The initial plan was to interview each group of teachers and students three times. The first time I would have interviewed them regarding the effects of bidialectism on learning MGL, the second time on identity construction and the third time on expression of critical thought. The idea was to have short interviews that would have been more convenient to the participants. Unexpectedly, the participants preferred one long interview rather three short interviews. However, after explaining to me their busy schedules and that it was difficult to find three times when all of them could gather for the interviews, it made more sense to arrange the interviews differently. Therefore, I respected and accepted their wishes and as this adjustment would not have any major impact on the data, since the questions remained the same, I proceeded following the new outline. Practical considerations are important and in this case changes in the research plan were unavoidable.

Rural school teachers were willing to participate in the research, except for one who refused due to her busy schedule. Regarding the participation of the students, in comparison to the teachers, the process was more straightforward and students did not have any objections or concerns about audio-recording them. The presence of the digital recorders did not seem to cause them any anxiety; on the contrary they showed interest and curiosity about the recorders' functions. Presumably, due to their familiarity and wide use of technologies, such as digital cameras and mobile phones, they were more comfortable with the recordings than their teachers.

Another factor which added to the complexity was travelling to the rural school. The distance normally takes 35 to 40 minutes driving. However, it often took me an hour and a half to reach the school. The rural route is a winding road, with very limited opportunities for passing other cars, and driving during morning traffic was especially time-consuming.

Despite the challenges, the research was conducted by making constant efforts, adequate alterations and compromises. Overall, the research journey was challenging but at the same time full of valuable experiences and constructive incidents. The discussion will now focus on the research tools employed in this research, ethical issues, and how sources of bias were managed.

3.6.3. Observation

Two kinds of observations were employed, classroom observations of MGL lessons, and group task observations. Using observation to collect data may prove 'difficult and complex' but at the same time is 'one of the most versatile ways of gathering information (Simpson and Tuson, 1995: 3). Observation is a valuable tool because 'it is not unusual for persons to say they are doing one thing but in reality they are doing something else' (Corbin and Strauss, 2008: 29). Hence, observation is useful to 'look directly at what is taking place *in situ*' (Cohen et al., 2007: 398). It allows 'direct access to social interactions' and provides 'permanent and systematic records' of those interactions (Simpson and Tuson, 1995: 16-17). This enables the recording of meticulous and more detailed data in comparison with any other methodological tool (ibid.). Observation is also valuable in providing information on the behaviour of those being observed who may be hesitant to speak for themselves (Opie, 2004c). However, it is not possible to record everything that takes place in the setting observed (Corbin and Strauss, 2008).

Moreover, observation helps the researcher to gain an objective view of the participants' actions and behaviours, as 'the 'observer', unlike participants, can 'see the familiar as strange' (Opie, 2004c:122). This is also supported by Simpson and Tuson (1995: 5) who claim that this is 'an essential factor for success'. They explain that this is achieved when the researcher 'observe[s] in a detached way', notices things which would not have been noticed before, and manages to add new perspectives on what is observed (ibid.: 5). However, one

of observation's main weaknesses is 'its susceptibility to observer bias' (ibid.: 18). As Angrosimo and Mays de Pérez (2003: 112) point out it is a fact that the observer 'brings his or her distinctive talents and limitations to the enterprise'.

Observation can be structured, semi-structured or unstructured and allows the researcher to take a participant or non-participant role. Structured observation is employed when the focal points are predetermined and fixed rather than anticipating their emergence (Bell, 2005). Due to its nature this approach may be negatively judged in terms of bias and subjectivity (ibid.). Structured observations produce quantitative data, they are often used to quantify occurrences of specific events, and statistical analysis is the preferred method for this type of observation (Simpson and Tuson, 1995). 'A *semi-structured observation* will have an agenda of issues but will gather data to illuminate these issues in a [...] less predetermined [...] manner' (Cohen et al., 2007: 397). Unstructured observation is employed in cases where researchers know the reasons why observation is needed but might lack knowledge of the specificities (Bell, 2005). In this study two approaches were employed, unstructured non-participant classroom observations, and semi-structured participant group task observations. Bell (2005: 188) emphasises that despite the nature and type of the observations the researcher should 'observe and record in as objective a way as possible'. Further details and explanations on the reasons of why these two approaches were chosen are provided in subsequent subsections.

3.6.3.1. Why Classroom Observations

Classroom observations were employed firstly to collect evidence that GCD was present in the Lyceum classroom and therefore, to enable the further conduct of the research. Another reason of conducting classroom observations lies in what Simpson and Tuson (1995: 4) refer to as 'raising awareness' of the issue investigated and 'trying to understand the world of others'. In short, classroom observations were chosen to identify when, by whom, and why, GCD is used in MGL lessons. Thus, attention focused on both teachers' and students' spoken interactions. A variety of 'Literature' and 'Expression - Essay' sessions were observed in order to gain a well-rounded picture of the use of GCD in the context of MGL lessons as these are the two main categories of the MGL subject.

The classroom observational data were not highly predictable or predetermined, thus structured or semi-structured observations were not conducted. It was considered unsuitable to devise schedules and categories and then attempt to adjust the data collected into them. In addition, the lack of previous research findings on the particular setting added to the decision of conducting unstructured observations. The intention was not to quantify the occurrence of specific events, for example how many times was GCD used in class, and analyse this statistically but to gain an understanding on when, by whom, and why, GCD is used.

Conducting observations without any schedule categories places the researcher in an 'explicit position of uncertainty' (Simpson and Tuson, 1995: 11). However, this kind of observation allows the researcher:

> [T]o view social interactions as a series of complex encounters in which personal meanings, individual perspectives, and dynamic interactions are the key factors
>
> (ibid.: 11-12)

This observational approach is described as ''naturalistic' or 'ethnographic'' and is employed in studies aimed at enhancing 'understanding and insights' on how subjects realise and define phenomena, 'how they behave in specific contexts' and the ways they communicate and collaborate with others (ibid.: 12). In addition, the researcher comes into the observation 'with as open a mind as possible as to what is going on' (ibid.: 12). This approach enabled a holistic view of classroom talk, gaining a general feeling of the context and allowing issues to emerge and be captured. As I did not have specified types of behaviour or talk to pay attention to, I was able to identify multiple aspects of students' linguistic behaviour which might not have been identified in the case of conducting structured or semi-structured observations. However, it is acknowledged that the observations conducted did not capture everything that was going on in the classroom in great detail.

Classroom observations were conducted without participating in the lessons as the aim was to observe as an outsider, in a detached way and distance myself from classroom spoken interaction. Thus, to borrow the term from Angrosimo and Mays de Pérez (2003: 113) I acted as a 'complete observer' who conducts observations 'without interacting in any way with those being observed'. However, as Bell (2005: 189) points out 'observer[s] can never pass entirely unnoticed' but they should endeavour to be 'as unobtrusive as possible' in order to minimise the impact on the people being observed and enhance the chances that the ways they behave remain 'close to normal as possible'. Nevertheless, the participants will still know and be conscious that their speech is observed and recorded; consequently, it is not feasible to erase the researcher's presence completely (Llamas, 2007).

Observation is also considered to be a 'high demand on time, effort and resources' but the observational process can be eased to some extent through piloting (Simpson and Tuson, 1995: 18). I conducted 3 pilot observations, 2 in the urban and 1 in the rural school. This provided me with an initial picture of the use of GCD in class, confirmed that GCD was present in the Lyceum classrooms and gave me good reason to proceed with the research study. Piloting also allowed me to familiarise myself with the classroom environment and decide where to sit in order to minimise my impact by discussing this with the teachers. Simpson and Tuson (1995: 54) point out that questions such as where the researcher stands 'physically, professionally and ethically' are not unimportant but have to be considered carefully and seriously.

Piloting also ensured that the recording equipment (two digital voice recorders with adjusted flat microphones) was working. Placing one recorder at the front (teacher's desk) and one at the back where I was sitting was practical since I was able to check constantly that at least one of the recorders was working. The urban school was located near a main artery road and some of the classrooms were disturbed by traffic noise. With the consent of the teachers and students the door and windows were kept closed.

During the piloting phase of observations, attempts to keep unstructured field notes as additional information to the audio-recordings were made. However, I eventually found that this technique did not help me to observe in a detached way and pushed me into making instant, subjective judgements. As Simpson and Tuson (1995: 7) point out 'classroom life is very complex' and it might prove extremely hard to set any boundaries on what information is considered essential and central and hence, recorded. Thus, I decided that in order to minimise any sources of bias data collection would be only through audio recordings, and analysis would be based on the transcripts of the recordings.

3.6.3.2. Why Group Task Observations

Group task observations were employed to investigate whether students' linguistic behaviour and thinking processes change if GCD is allowed and what might be the effect of GCD exclusion on students' expression of critical thought. The purpose of group task observations, borrowing the words of Simpson and

Tuson (1995: 4) again, lies in 'raising awareness' and 'evaluating, measuring and comparing'.

The tasks I chose involved the discussion of two texts (Appendix A) which were chosen from the educational material of MOEC for teaching MGL in Lyceum B level. The topic of text A was *Racism* and of text B *Unemployment*. These two texts were chosen among a variety of texts after careful consideration. They were of different length but the topics were well matched. They had similar conceptual and linguistic difficulties and the topics were likely to stimulate students' interests and generate discussion. Those two topics were also chosen because they were part of the thematic units of the material taught and part of final examination syllabus. The rationale was that students would engage with the tasks as it would be useful and constructive for them to discuss topics that might be in their final examinations. Also, it was considered that the students would feel more comfortable and willing to discuss topics they know and thus be more vocal and participate in the task.

The groups received the following instructions:

Table 3.3: Instructions given to students

Group A: Text A – discussion in the native variety/GCD 　　　　　Text B – discussion only in SMG
Group B: Text A – discussion only in SMG 　　　　　Text B – discussion in the native variety/GCD

Possible designs were considered in order to abut to the above. This design was considered appropriate as it would produce data indicating how the imposition of using only SMG versus freedom to use the native variety affects students' ability to critically discuss a text as the same text was discussed in both varieties accordingly. As the table indicates the order of the variety used for discussing the texts was switched between group A and B. This ensured that the topics of the texts were not influencing the intensity of students' expressions of critical thoughts neither how much they would say. Also, it enabled a comparison of the groups as the data were produced from both groups on particular texts under particular conditions.

In each group, the first text was read out loud by the researcher in order to allow the students to focus their attention on the topic of the text. The group was then asked to discuss the topic. The same procedure was followed with the second text. The observations were semi-structured as there was a list of issues to be explored during the tasks. Namely, in all group task observations the same structure was followed and similar questions were posed by the researcher (Appendix B). However, each discussion developed differently as students expressed their own thoughts and commented on different aspects of the topics.

The nature of the group task observations required my participation and thus I acted as a participant observer, in terms of asking questions, facilitating the discussion between the students and monitoring their interactions. As

Angrosimo and Mays de Pérez (2003: 113) state, the role adopted in the observations was that of '"active-member researchers"' since I participated and got 'involved with the central activities of the group'. Students were allowed to express themselves freely and I tried to encourage all students to participate in the discussion. When the discussion was dominated by some students I endeavoured to include the rest of the students by asking them if they agreed or disagreed with their classmates or whether they had something else to comment on. During the tasks I kept an open-ended stance to allow the development of discussion between the students. Efforts were also made to promote an inclusive ethos towards students' expressed thoughts.

The discussions of the texts took place mainly between the students as I did not express any ideas on the topics and I acted as a facilitator. In the particular context it would have been dysfunctional to completely withdraw from the discussion and leave the students alone to discuss the text without any kind of guidance. However, despite being constantly present the discussions were not teacher led or similar to those students were used to from class as they were conducted for research purposes and not for teaching. This format of discussion was chosen as the intent was to produce data reflecting how students express critical thinking in SMG and in GCD.

The research sequence was apt since by conducting the classroom observations in the first place allowed to the students to become familiar with me which facilitated my role as a participant observer. It could be argued that

the design of group task observations and the fact that they were conducted before the group interviews with the students supports an LA methodological approach. This is because by firstly conducting the group task observations students might have become more aware of the language use and this might have influenced their responses during the interview. However, it is important to clarify that using an LA methodological approach was not the intention but it should be acknowledged that it might have had an effect on students' interview responses.

Group task observations created the conditions where students wondered, considered and became more aware about the impact that bidialectism might have on their performance. It was also important to establish if students were able to distinguish between the differences of GCD and SMG and it was observed if they were capable of using them. The tasks raised, to some extent, students' awareness of their linguistic competencies, gave them the opportunity to consider and reflect on the role that their dialectal mother tongue might have or have not on their cognitive level, since their formal education did not embrace a bidialectal approach. The oral performance of the students was observed and the level of their engagement with the discussion of each text was also examined.

A pilot group task observation with a group of 3 students who were originally my students during the academic year 2005-06 and were currently attending B level of Lyceum was conducted. The piloting revealed that the texts and the

questions posed to the students were appropriate and could trigger critical discussions. Also, it was decided that the duration of discussion would fluctuate between 15 to 20 minutes.

3.6.4. Interviews

Interviews were conducted to collect evidence of students' and teachers' perceptions on the impact of GCD in the MGL lesson, on students' identity construction and their expression of critical thought. In educational research 'the natural thing to do is to talk to people' (Drever 2003: 1). Conversation, nevertheless, is not enough. Interview in research terms is a structured talk which aims to produce data, helping both the researcher to collect the information needed, and the participant to develop thinking and ideas concerning the investigation subject (Denscombe, 2007). As Kvale and Brinkmann (2009: 47) state interviewing is 'a knowledge-producing activity' in which knowledge is actively generated through the interactions between the researcher and the participants, throughout 'questions and answers'. Oppenheim (1992: 81) points out that interviewing 'allow[s] the respondents to say what they think and to do so with greater richness and spontaneity' (quoted in Opie, 2004c: 111). A competent researcher is also able to 'follow up ideas, probe responses and investigate motives and feelings' something that cannot be achieved through the use of questionnaires (Bell, 2005: 157).

In this study semi-structured interviews were conducted. Semi-structured interviews have 'a clear list of issues to be addressed' and allow the interviewee

to 'develop ideas and speak more widely on the issues raised by the researcher' (Denscombe, 2007: 176). Semi-structured interviews allowed a deep exploration of the interviewees' opinions on the impact GCD has on students' learning and performances and also the emergence of additional themes. As Cohen et al. (2007) point out, this type of interview permits the exploration of additional issues related to the research questions of the undertaken study. Semi-structured interviews also provide the interviewer with control since probing explores 'answers in-depth' and prompts encourage 'broad coverage' of the topic investigated (Drever 2003: 13). Several times I had to ask the participants to be more precise and explain what they meant. In this way participants had the opportunity to reflect on their answers and justify them.

There are, however, several criticisms against interviews, specifically regarding the knowledge generated from them. Kvale and Brinkmann (2009: 168) point out that a frequently occurring criticism is that interviews are not 'scientific', they encompass subjectivity, they do not test any hypothesis but they are 'explorative', they entail biases and less trustworthiness or validity, and they cannot generate generalisations due to the small number of participants. Nevertheless, those criticisms can be turned into strengths (ibid.). For example, subjectivity may not necessarily convey biases but the subjective views of both the interviewer and the interviewees may lead to 'a distinctive and receptive understanding of the everyday life world' (ibid.: 171). Additionally, the 'explorative' nature of interviews can lead to 'qualitative descriptions of new phenomena' (ibid.: 171).

3.6.4.1. Why Group Interviews

Group interviews were conducted with teachers and students and two sets of questions were used, one for the teachers (Appendix C) and one for the students (Appendix D) to enable comparison of their responses. Bell (2005) states that individual interviews are not always preferred and there are certain cases that call for group interviews. Group interviews allow an assembly of participants with different views and ideas, assuring a wider coverage of the topic explored (Denscombe, 2007). During the group interview, participants have the chance to agree with or oppose to any opinions that emerge through the discussion (ibid.). The aim of using group interviews was to allow the participants to interact with each other, to hear what others say and provide them with the opportunity agree or disagree.

Moreover, group interviews are not as time-consuming as individual interviews and they can feel less threatening than individual interviews (Cohen et al., 2007). Efforts were made to manage and balance the asymmetrical power relationship between me and the interviewees by creating a comfortable and friendly environment for the interviewees, avoiding any kind of formality or imposing control on them.

Conducting group interviews requires 'skilful chairing' (Cohen et al., 2007: 376). As Opie (2004c) points out group interviews need to be carefully managed assuring that all interviewees are involved and avoiding any dominant participation. Bell (2005: 163) points out that the prevalence of one or two

'strong personalities' can influence the less talkative participants not to articulate their views. Therefore, efforts were made to manage any dominance by certain interviewees and ensure that everybody had an opportunity to speak.

The process of interviewing evolved differently in each group. There were participants who were extremely talkative, others less talkative and some who had little to say. Corbin and Strauss (2008: 28) suggest that to encourage quiet participants the researcher should 'have backup questions'. Thus, when necessary, I tried to simplify the question, rephrase it to the extent it was possible or repeat it at a slower pace.

On a different matter, even though the last question of both teacher and student interviews asked for further comments, on two occasions participants made their comments as soon as I turned off the recorder. Specifically, one teacher in the urban school who was not very talkative during the interview started talking to me as soon as I turned off the recorder, offering her deeply felt views in favour of SMG. The second incident occurred with two students in the rural school who told me after the interview that I had made them think about this topic which they had never thought about before. In both cases I took note of these contributions in my research diary.

Although constant efforts were made to have an equal number of students, and a gender balance, in each group, due to the voluntary nature of the research

this was not always possible. The duration of the group interviews also varied due to the number of the interviewees and how much they had to say. In the following tables the exact date, number of students and duration of each interview is provided.

Table 3.4: Students' Group Interviews in Urban Lyceum

Date	Number of Students	Duration
13.05.09	4 (3F & 1M)	00:26:26
14.05.09	4 (3F & 1M)	00:15:09
18.05.09	4 (4M)	00:20:16
18.05.09	5 (1F & 4M)	00:17:21
Total:	**17 (7F & 10M)**	**1:19:12**

Table 3.5: Students' Group Interviews in Rural Lyceum

Date	Number of Students	Duration
15.05.09	4 (3F & 1M)	00:27:30
15.05.09	4 (2F & 2M)	00:28:54
19.05.09	3 (2F & 1M)	00:21:22
29.05.09	2 (2M)	00:13:54
Total:	**13 (7F & 6M)**	**1:31:40**

The interview schedules were also piloted to ensure that the interviewees' responses provide data that would answer the research questions of the study.

According to Bell (2005: 147),

> all data-gathering instruments should be piloted to test how long it takes
> recipients to complete them, to check that all questions and instructions
> are clear and to enable you to remove any items which do not yield
> usable data.

The teachers' interview schedule was piloted with a group of 4 MGL teachers who were not currently teaching MGL in Lyceum B level but had taught in previous years. The students' interview schedule was piloted with the group of 3 students who participated in the piloting of group task observations. Pilot respondents were asked to comment on the appropriateness of the questions. Some of the pilot respondents commented that at certain points the language was highly academic and not clear to them. As a result, several questions were amended, rephrased and simplified. Piloting also informed me about the time required, enhanced my chairing skills and reduced my nervousness. Moreover, the pilot phase of the interviews revealed great confusion and contrasting arguments among the interviewees regarding the role of GCD and this indicated the need to investigate those issues in depth in order to enhance understanding.

3.6.5. Ethical Issues

Several actions were taken to ensure that research would be conducted ethically. In the first place, I gained ethical approval from the School of Education, University of Leicester. This involved submitting an application with

the consent forms intended for the participants, teachers and students, the parents or guardians of the latter and the head-teachers of both schools. Permission was then requested from the MOEC in Cyprus. After examining the proposed research design, the MOEC granted me permission to conduct the research in both schools (Appendix E). I then visited the head-teachers of both schools who gave their informed consent to the conduct of the research. Subsequently, I met the MGL co-ordinators who helped me to arrange the meetings with the MGL teachers and introduced me to them.

Denscombe (2007) states that the researcher should respect the rights of the participants, avoid harming them and treat them with honesty. Creswell (2007: 44) summarises the ethical considerations as follows:

> seeking consent, avoiding the conundrum of deception, maintaining confidentiality, and protecting the anonymity of individuals with whom we speak.

Bearing this in mind, the participants' wishes were respected and their informed consent for participating in this research was obtained. Informed consent was also requested from the students' parents or legal guardians. Participants were informed that their participation in the research was voluntary and that they could withdraw at any time even if they signed the consent form. Although the consent forms were signed at the beginning of the study, every time that the participants were involved they were informed again about the process, what was required from them and how long it would take.

The participants should be also provided with the essential information of the topic to be explored (Sikes, 2004). Bell (2005: 156) points out that it is the researcher's duty to inform 'what the research is about', why they are chosen as participants, what the process will be and how the data will be used. Hence, in the meetings I had with the participants, and before conducting research, I explained to them its purpose and the main aspects to be investigated. This contributed to enhancing participants' engagement while further explanations about the reasons for being chosen as participants and the way the collected data would be used, established rapport and trust. Additionally, I offered the participants the opportunity to look at interview transcripts if they wished to do so, to ensure the truthfulness of the data. However, none of the participants requested to read the transcripts or indicated any desire to hear the recordings except for one urban school teacher who asked to listen to the recording of her lesson.

Finally, I emphasised the fact that the research was strictly confidential and anonymous and that the collected data would be treated with integrity and would only be used for academic purposes, such as international conferences and future publications of the study. When participants are informed that will be treated as anonymously as possible, their anxiety or insecurity can be reduced (Deckert and Vickers, 2011). Lastly, everyone who participated in this research was thanked personally by the researcher.

3.6.6. Managing Sources of Bias

Corbin and Strauss (2008: 32) claim that 'objectivity in qualitative research is a myth', but steps can be taken to limit effects of subjectivity and bias on the collection and analysis of the data. In this kind of research, the notion of '[s]ensitivity stands in contrast to objectivity' and this notion entails researchers 'having insight, being tuned in to, being able to pick up in relevant issues, events, and happenings in data' (ibid.: 32). Sensitivity also enables researchers to demonstrate the participants' perceptions and distance themselves all the way through their engagement with the data (ibid.). Despite the fact that the development of such skills requires time and familiarity with research evidence and participants (ibid.), this approach was employed in this study during the conduct of the research and the data analysis.

Bell (2005) points out that there is a variety of reasons contributing to bias, especially in cases where the research is conducted by one researcher who might hold strong views on the issues researched. This can be also associated with what Lincoln and Guba (1985: 39) call 'human instrument' where the researcher acts as an instrument of collecting data and this might affect the trustworthiness of the findings. As Creswell (2007: 206) points out '[s]elf-reflection' is a contributory action enhancing the validity of the research study. Thus, the early identification of the increased likelihood of being biased was rather turned into strength by being more aware, careful and cautious throughout the research process. This is also reflected in what Lincoln and

Guba (2003: 283) name reflexivity, that is, 'the process of reflecting critically on the self as researcher' and involves 'a conscious experiencing of the self'.

Bell (2005: 166) states during the conduct of interviews there are constantly chances 'of bias creeping into [them]'. It is recognised that strong sources of bias were likely to exist during the interviews, since it is a procedure which involves personal interaction between the interviewer and the interviewees. Therefore, interviews were conducted through promoting discussion and avoiding imposing an interrogative force on the interviewees, so as to allow them to express their opinions without external influences. I also tried to minimise my own subjectivity and bias by adopting a neutral stance, avoiding using leading questions or convincing the interviewees to agree with me. Reliability in interviewing can be achieved 'by restating a question in slightly different form at a later time in the interview' (Best and Kahn, 2006: 337). This technique proved useful in the conduct of the interviews, since some questions needed rephrasing for some interviewees in order to get relevant responses.

The research participants were not informed about the precise topic of the research study in order to avoid influencing their perceptions and ensure the truthfulness of the data collected. It is noteworthy that after the conduct of the interviews many of the participants asked me about my beliefs and my views on the issue of bidialectism. Therefore, it can be assumed that to some extent I managed to minimise my own bias and not influence their responses since they did not know if I was in favour of bidialectism or not. Nevertheless, it is

recognised that complete detachment from the research study is impossible but efforts to be systematic and rigorous not only throughout the research process but also during the analysis were made.

The translation of the findings in English was another issue considered. Every effort was made for a precise and accurate translation of the research transcripts which was also reviewed by a qualified translator proficient both in Greek and English. In addition, a native speaker of English looked at the translation and ensured that it was anglicised. Nevertheless, it is acknowledged that there are certain concepts and expressions that have no exact equivalents in English. In the analysis chapter, extracts from classroom observation and group task observation transcripts are shown in the original language accompanied by the English translation in parenthesis. Omitting the original language was considered to be counterproductive because in these two particular sets of data much rests on how the participants used the varieties, not just what their views were. Thus, the reader would not have been able to appreciate that if the original language text was removed. Whereas in the interview findings it was not considered essential to present extracts in the original language since the focal point was predominantly laid on the content of the participants' expressed viewpoints.

A way of validating the data is triangulation which is defined as 'the use of two or more methods of data collection' (Cohen et al., 2007: 141). It is, according to Campbell and Fiske, (1959) 'a powerful way of demonstrating concurrent

validity, particularly in qualitative research' (quoted in Cohen et al., 2007: 141).

Scaife (2004: 72) also emphasises that it enhances the 'credibility' of research

and Bell (2005) suggests that it is important to validate the data gathered

through another method when research is conducted within a limited time.

Therefore, the three methods of data collection of this study were used, where

possible, to cross-check the evidence gathered and identify any contradictions

between the participants' observed actions and their interview responses.

In the following section the process of data analysis generally and specifically in

each set of data is presented and explained.

3.7.   The process of data analysis

It is argued that in qualitative research data analysis is 'the most difficult and

most crucial aspect' since it is not 'a mechanical or technical exercise' but 'a

dynamic, intuitive and creative process of inductive reasoning, thinking and

theorizing' (Basit, 2003: 143). In this study, the process of data analysis

involved several stages where the aforementioned features were gradually and

regularly experienced as the analysis progressed.

In the following sections the stages of data analysis are explicitly illustrated and

discussed. Initially, all data gathered were transcribed, then subsequently

coded, and lastly interpreted. Thematic analysis was performed on the interview

data. In addition, where possible data were cross-checked in order to triangulate results and enhance the trustworthiness of the findings.

3.7.1. Transcribing the data

All data recorded from classroom observations, group task observations and interviews were transcribed using Express Scribe, which allows different audio playback speeds. Considering issues of validity and reliability of the transcripts, a critical friend was asked to listen to the recordings and look at my transcripts in order to ensure the quality and accuracy of the transcripts.

Deckert and Vickers (2011) point out that a transcript should include the necessary details that will allow the researcher to analyse the language used in relation to the questions asked. The transcripts produced contain details indicating pauses, sentence interruptions, feelings or expressions and where necessary the use of GCD was italicised and underlined (see list of transcription conventions on page XIV). For instance, in the interview transcripts italicising and underlining GCD was not necessary as the analysis focused on the interviewees' perceptions and ideas on the issues discussed rather than the medium of expression. As Kvale and Brinkmann (2009: 186) suggest, it is practical to consider '[w]hat is a useful transcription' according to the research objectives of the study.

The total database of research evidence took the form of detailed transcripts: 9 of classroom observations, 8 of group task observations with the students, and 10 transcripts of group interviews: 8 of students and 2 of teachers. All students were given pseudonyms to protect their anonymity. Teachers' identities were 'disguised' as far as possible and in the analysis are referred to as T1, T2 and so on. The recordings were listened to and transcripts were read many times in order to increase and enhance familiarity with them.

No matter how detailed a transcript is, it cannot indicate all the elements and features of the live experience of the interview. As Kvale and Brinkmann (2009: 178) argue, audio recording entails an 'abstraction from the live physical presence' of the interviewees, without any indication of 'body language'. They add that by transcribing the interview a further 'abstraction' is implemented as the oral speech is transformed into 'a written form' in which 'the tone of the voice, the intonations, and the breathing are lost' (ibid.: 178). Transcripts might have fragmented and weakened the physical status of data but were an essential step towards analysing them.

3.7.2. Coding

One of the important steps in analysis is coding in order to 'organize and make sense of textual data' (Basit, 2003: 143). N-Vivo was considered for organising and analysing the data. Becoming familiar with the software was necessary and training seminars were undertaken. Initial coding of interview data was performed on N-Vivo but analysis of the data by this management tool could not

proceed since the language of my data, a mixture of GCD and SMG, was not supported by N-Vivo and I could not perform searching and designing models. In addition, the software created a distance between me and the data, limited and restrained data interpretation, and it was evident that it affected the analysis process. For instance, through manual analysis on the same transcripts I was able to identify more themes in the data than on N-Vivo. Perhaps, the way data are managed on N-Vivo, shredded and fragmented, may have affected my analytical and interpretation skills. Taking into account my inclination towards manual analysis the idea of using N-Vivo was rejected and data were manually coded and analysed.

Coding is the action of 'taking raw data and raising it to a conceptual level' and researchers perceive it 'as "mining" the data', excavating to find out ''the hidden treasures"' (Corbin and Strauss, 2008: 66). At the beginning I performed open and free coding of the data, which led to the creation of a large number of both general and specific codes. Simpson and Tuson (1995: 80) state that in order to decide what to code, it is fundamental to 'organise the data in categories representing characteristics, patterns or themes' and subsequently support them with evidence. In all three types of data this technique was employed, having in mind the research questions too, in order to avoid or exclude irrelevant codes. However, it was essential, as Simpson and Tuson (1995: 81) point out, to develop 'exhaustive' categories which would cover all data and be 'mutually exclusive' which ensures that 'overlapping' does not occur.

In summary, coding 'allow[s] the researcher to communicate and connect with the data' enabling an understanding of the emergent themes (Basit, 2003: 152). This was achieved as after coding and sub-coding the data were reduced so I could manipulate and explore them more easily. During the coding process there are two main procedures, 'the making of comparisons' and 'the asking of questions' (Basit, 2003: 144). Simultaneously I searched for themes, patterns, contrasts or anything unexpectedly different. As Creswell (2007: 153) suggests, coding is employed for developing descriptions and themes which in turn enables the representation of expected, unexpected, and 'conceptually interesting or unusual' information. Since the database consisted of 3 different kinds of data the codes and themes emerged from each kind of data are presented in subsequent sections. The codes were applied to each set of data through colour-coding by using the text highlighting facility of Microsoft word and then descriptions were inserted in brackets.

3.7.3. Interpretation

Bell (2005: 167) suggests that being 'wise[,] vigilant, [and] critical' while interpreting data, and frequently questioning 'our practice' is crucial. Efforts were made of being systematic and keeping a critical and sceptical stance. A useful technique was to pose questions, challenge my decisions and draw comparisons in the data where possible.

Corbin and Strauss (2008) point out that in order to make feasible the interpretation the researcher or the analyst needs to understand the results

derived from participants. They also argue that data interpretation is an endless process since the researcher constantly considers the data, extends, amends and reinterprets interpretations as innovative ideas come up (ibid.). It is thus essential 'to brainstorm, try out different ideas, eliminate some, and expand upon others', prior to making any concluding remarks (ibid.: 46).

Moreover, when analysing qualitative data, different researchers may concentrate on different facets of the data, produce dissimilar interpretations, discover diverse implications and even from the same datum extract differing conclusions (Corbin and Strauss, 2008). In addition, the same researcher may view the same research evidence in a different way at different times adopting a different 'angle' or 'prism' or 'perspective' for scrutinizing the data (ibid.: 50). In order to explore the data to the maximum possible extent within the time constraints, I occasionally discussed them with two critical friends who pointed out perspectives I could not see at that moment as I was immersed in the data. This also aided in expanding my understanding of the topic investigated as well as enhancing and sharpening data interpretation.

Furthermore, the levels of analysis may vary from 'superficial description to theoretical interpretations' (Corbin and Strauss, 2008: 50). Initially, data were descriptively analysed which was an essential step in order to interpret them in depth which was also important as a thorough analysis is expected to 'generate new knowledge' along with 'deeper understandings' since it 'dig[s] deeper beneath the surface of the data' (ibid.: 50-51). Nevertheless, this does not mean

that there was great attention paid to every small detail. As Corbin and Strauss (2008: 51) claim analysts should not seek for '[m]inutia' but that skills of analysis lie in the following:

> knowing what ideas to pursue, how far to develop an idea, when to let go, and how to keep a balance between conceptualization and description.

How each type of data was analysed is presented below.

3.7.4. Classroom observation data

The aim of collecting classroom observation data was to document and provide an overall picture of when, by whom, and why, GCD is used in MGL lessons. This was considered constantly in order to stay close to the primary aim and have a controllable focus. In the first place, it was essential to distinguish between the two varieties used in class. As a fluent dialect speaker with GCD as my mother tongue and having studied Greek Philology, I made use of my own knowledge to identify and classify GCD and SMG variants. However, two critical friends, a GCD and a SMG speaker, were asked to cross-check the resulting classification of the two codes. GCD variants were identified on the basis of morphology, lexicon, syntax and phonology. The use of GCD was italicised on transcripts to ease the analysis process and at a subsequent stage it was also underlined, as this made incidents where GCD was used stand out more clearly.

An attempt to describe GCD variants and categorise them into phonological, morphological, syntactical and lexical units was made which led to linguistic descriptions and quantifications of GCD. However, this process aided cross-checking of the classification of the two varieties, as GCD variants were not categorised by instant subjective judgements but through a thorough analysis.

The coding system was devised by reading line-by-line the data and describing every interaction that took place in the lessons observed. The description of those interactions led to the development of categories. Then a dichotomy was established which aided the categorisation, that is 'lesson-focused' and 'non-lesson-focused' incidents. Classroom data were also categorised in two separate categories: teachers' speech and students' speech.

A process of generating main categories and subcategories of GCD was undertaken. Spoken data can demonstrate many linguistic variables but, as Smith (2007: 30) points out, the most significant factor in choosing the variable is '*frequency*'. Thus, categories were developed taking into account the incidents which were frequently found in the data. The categories which emerged from the classroom observation data are presented in the following tables (See also Appendix F for an illustrative extract of coded classroom observation data).

Table 3.6: Teachers' oral productions: Lesson-focused incidents

Lesson-Focused	
Instructing Explaining facts, key elements, concepts Activating prior learning Motivating students to think Asking questions to confirm that students understood Asking questions to clarify something to students	**Orienting** Presenting lesson objectives Setting lesson expectations Giving instructions
	Critiquing Praising Criticising
Assessing Asking questions to assess knowledge Checking homework Assigning homework Assigning task Checking assigned task	**Correcting** Suggesting corrections to students' answers Nominating other student to review the answer Disagreeing

Table 3.7: Teachers' oral productions: Non-Lesson-focused incidents

Non-Lesson-Focused
Disciplining Behavioural reprimanding Behavioural warning Disciplinary action Reprimanding for not having done homework/assigned task Reprimanding for not participating/writing/speaking loud/speaking more

Table 3.8: Students' oral productions: Lesson-focused incidents

Lesson-Focused		
Expressing ideas Explaining something Dis/Agreeing Commenting on what others said	**Asking questions** Expressing query Seeking confirmation Expressing challenge	**Answering questions** Brief answers Justifying answers Adding to previous answers

Table 3.9: Students' oral productions: Non-Lesson-focused incidents

Non-Lesson-Focused
Other interactions Making up excuses Talking back to the teacher Reacting spontaneously

After the development of the above categories and sub-categories, it was examined who used GCD variants in their speech and who had a tendency to use more standard variants throughout the incidents of these categories. This proccess was eased as the GCD variants were italiced and underlined and

were noticeable. This enabled the identification of by whom and when GCD was used. Subsequent to categorising by whom and when GCD or SMG was used, efforts were made to identify why the participants incorporated dialect or standard variants in their speech. This process involved an examination of every incident of GCD use and code-switching. Exploring in detail when the participants code-switched, it was possible to come to certain conclusions which shed light on why the participants might have used dialectal or standard variants in their speech. My dual role as a researcher and as an insider, being a Greek Cypriot, helped in analysing and understanding incidents of code-switching. As Bullock and Toribio (2009: 16) point out, in order to investigate code-switching in certain communities, the sociolinguist should have extensive knowledge about the community under study and preferably about 'the socio-historical situation of language contact'. Apart from the socio-cultural knowledge needed to analyse code-switching practices, it is also important to take into account 'the details of its local production in the emerging conversational context' which it forms and counters for (Auer 1998). Acquiring this kind of knowledge is crucial, considering that when exploring code-switching from a sociolinguistic position attention is drawn to speakers' language behaviour and use which are closely associated with their social identity and facets of their social life more broadly (Gardner-Chloros, 2009).

The characteristics of the lessons of each teacher are briefly summarised in the table below as these might have influenced the spoken interactions.

Table 3.10: A synopsis of teachers' teaching styles

• **Teacher 1 (Rural School)** The lessons observed were student-centred. T1 allowed the students to express their own beliefs, agree or disagree with others, and prompted them to justify their positions. Even underachieving students participated in class discussions. The teacher listened to students' perceptions attentively, guided them to develop logical thinking and facilitated the discussion in order that students come to their own conclusions.
• **Teacher 2 (Rural School)** The lessons observed were teacher-centred. T2 allowed the students to participate but the discussion was teacher-led. The teacher did not allow the students to expand on what they were saying and become more explorative, but often interrupted them. There were, however, incidents where the teacher tried to trigger the students to think critically and motivate them to participate in the discussion but again took the leading role.
• **Teacher 3 (Urban School)** At the beginning of the lesson T3 attempted to act as a facilitator and let the students express their views. Then for the rest of the lesson the teacher dominated the interaction as the students were frequently interrupted when they were expanding and becoming more explorative. T3 directed the discussion and set the tasks. The students were laconic and did not say much, except for 3 students out of the 22 who were the dominant participants.
• **Teacher 4 (Urban School)** T4 let the students express their beliefs, listened to them and often encouraged them to expand their responses and come to their own conclusions. The teacher also challenged the students with provocative statements and they in turn reacted by offering their views and developing their arguments.
• **Teacher 5 (Urban School)** T5 led the lesson's discussion and often interrupted the students. 2 students out of 20 participated actively in the lesson. The few other students who spoke were very reserved. There were also incidents where the teacher criticised the students for not being able to find the correct answer.
• **Teacher 6 (Urban School)** The lesson observed was teacher-centred; T6 led the discussion and interrupted the students frequently while talking. Attention was paid only to the students who offered correct answers to the questions posed by the teacher and when students suggested something else the teacher immediately disagreed and proceeded to the next task.
• **Teacher 7 (Urban School)** Although T7 asked the students to be explorative and justify their responses, the discussion was teacher-led, and when students participated they did not say much but offered brief responses.

3.7.5. Group Task observation data

The two research questions to be answered through group task observational data were how students' linguistic behaviour and thinking processes might

change if GCD is allowed, and what the effect of GCD exclusion on students' expression of critical thought might be.

As a first step the discourse produced from discussing the two texts was compared. As there was a considerable difference in the length of each discussion, with most of the texts discussed in GCD substantially longer, word counting was performed. Even though clear instructions were given to the students to discuss one of the texts only in SMG, in practice the students subverted this by introducing GCD variants in their speech. Thus, GCD variants were italicised, underlined and counted in order to identify how much discussion there was in SMG. Subsequenlty, the uses of SMG were deducted in the discussions where GCD was encouraged. A comparison of the ratio of GCD use in each condition was performed to examine whether the use of GCD was higher in the discussions where GCD was allowed. After this a chi-square test was performed in order to look at whether any differences were significant between the observed and the expected values. This kind of analysis determined word as the unit of analysis, as it was the only element to indicate the frequency of GCD uses in those discussions.

Seeking to identify whether students express critical thoughts more easily when they were allowed to use GCD and how the SMG imposition influenced their expression of CT, their linguistic choices were scrutinised and why they used each variety at certain times was considered. Critical thought was identified through characteristics such as independent thinking, logical thinking, when

students expanded their ideas, examined something from different angles, provided examples, justified their responses and engaged in the discussion. Incidents where students engaged in the discussion by responding critically to what their classmates expressed, for instance disagreeing with them, were also counted as CT. When critical thoughts were expressed in SMG the grammaticality of speech was also considered. Critical thoughts were counted and lists of thoughts were formulated to compare the quality of students' thinking and also to specify how many critical thoughts were expressed by each student. Repetitions of words and phrases from the texts were also counted in order to triangulate the measuring of critical thoughts. The frequency of pauses was also measured but was not considered in the analysis as I could not identify the reasons why the students paused. On the contrary, self-correction instances were identified, counted and considered in the analysis.

The description of the interactions and incidents occurred in classroom observations aided in devising the coding system applied to this set of data. The coding system was divided into two categories: 'When GCD was allowed' and 'When GCD was not allowed' and is provided in the following table (See also Appendix G for an illustrative extract of coded group task observation data).

Table 3.11: Coding system: Group Task Observations

When GCD was not allowed	When GCD was allowed
o **Short answers/contributions** - short expressed thoughts with GCD interference (no expansion, no analysis) - unfinished thoughts (rushed to end)	o **Short answers/contributions** - short expressed thoughts (no expansion, no analysis)
o **Expressed thoughts closely related to segments of texts** - reproduction of text - repetition of phrases	o **Expressed thoughts closely related to segments of texts** - reproduction of text - repetition of phrases o - prompted development of critical discussions
o **Expressed CT** - without GCD variants (simplistic / commonly referred to issue) - with GCD variants (justified ideas) o **Self-correction incidents** - cause confusion to student - sounded funny (others laughed) - unnoticed - correction of some GCD variants not all	o **Expressed CT** - analytical / expanded - well-articulated/completed thoughts - issues discussed in depth - issues explored from different angles - logical conclusions - discussion development among students

Incidents where code-switching took place were identified and the reasons why they might have occurred were explored. To enhance understanding of code-switching incidents three types of factors shaping code-switching situations were considered. According to Gardner-Chloros (2009: 99) these factor sets might overlap and interact and are as follows:

1. Factors independent of particular speakers and particular circumstances in which the varieties are used, which affect all the speakers of the relevant varieties in a particular community

2. Factors directly related to the speakers, both as individuals and as members of a variety of subgroups

3. Factors within the conversations where code-switching takes place

3.7.6. Group Interviews

The interview data provided evidence on the GCD role in the MGL lesson in the GC Lyceum through students' and teachers' perspectives. More specifically, participants' views were gathered to indicate whether there was a conflict between SMG and GCD in the MGL lesson and if the use of dialect enhanced or impeded teaching and learning of MGL in this case. In addition, issues of students' identity construction were explored as well as the effect of GCD exclusion on students' expression of critical thought.

A set of predetermined codes was used which derived from the research questions but it was enriched, revised and expanded during the process of coding the data. For instance the code 'identity construction' was subsequently divided in 'Cypriot identity', 'Greek identity' and 'Greek-Cypriot identity'. Through examining and reading line-by-line the transcripts descriptive codes were produced. Repeated efforts were made to identify any common links between codes, aiming to separate the broader and more general codes from the specific ones that allowed their categorical adjustment into codes and sub-codes. For example the specific sub-codes 'GCD: a symbol of culture' and 'GCD: a rustic form of language' formed the more general code 'Perspectives on GCD'. This process was time-consuming and required the adoption of an open and exploratory stance towards the data. As Corbin and Strauss (2008: 52) claim it is 'with time and immersion in the data' that the researcher becomes capable of grouping and categorising them and identifying their potential meanings, and any correlations between them.

After producing and refining the codes from descriptive to more analytical and theoretical, two coding systems were devised and applied to interview data: one for students' and one for teachers' interview data. These are presented in the following tables indicating the relationship between coding and interpretation (See also Appendix H for an illustrative extract of coded interview data).

Table 3.12: Coding system: Students' interview

Perspectives on GCD & MGL	MGL & GCD use in class	Does GCD enhance or impede MGL learning?
• **GCD** -Symbol of culture / history -Rustic language -Part of MGL • **MGL** -Formal (official, standard) -Important /prestigious -International / rich -Kind / polite • **Relationship** -Similarities -Differences	• **MGL use** -In writing -Sometimes in speech -It sounds funny -Must use • **GCD use** -In speech -To express themselves -Class discussion -Natural way of talking	• **Asset** -Similarities to Ancient Greek -Similarities to SMG • **Obstacle** -Differences between the varieties -GCD extensive use
		Students' difficulties
		• **Lexicon** • **Expression** • **Comprehension**
Including or excluding GCD?	**Effects of code-switching**	**GCD & CT Expression**
• **Including** -Right to use their language - Eases expression - Creates intimacy -Teachers' reactions • **Excluding** -Inappropriate for education -Need to acquire SMG	• **Code-switching to GCD** -Eases expression -Do not realise it • **Code-switching to SMG** -Feel strange/confused • -Affects clarity	• **GCD: a facilitating tool** -Freedom to express their thoughts - Express with precision • **SMG: a barrier** -Express less -Express vaguely -No expression
Identity construction	**Root of the problem**	**A bidialectal solution**
• **Cypriot identity** -GCD symbol of identity -Special/ own identity -Indicates origins -Feel who truly are -Unfair negative attitudes towards GCD • **Greek identity** -Adopt other roles -Imitate -Be more serious -Uncomfortable identity • **Greek-Cypriot identity** -Dual identity	• **Extensive use of GCD** • **Current educational policy** • **SMG imposition**	• **Become aware of the differences between GCD and SMG** • **Become aware of GCD elements** • **Inclusion of GCD**
	The introduction of GCD as new module	**The delivery of MGL lesson**
	• **GCD Lexicon/Etymology** • **GCD Poetry/Literature**	• **Teacher-centred** • **No discussion** • **Most difficult module** • **Imposition of knowledge**

Table 3.13: Coding system: Teachers' interview

Perspectives on GCD & MGL	Effects of diglossia	GCD use in class
• **GCD** -Local variety -Heavier variety/sounds -Foreign lexicon -Ancient Greek • **MGL** -Official language -National language -Written language • **Relationship** -Similarities/common elements	• **Essay writing** • **Students' speech** -Poor lexicon -Hesitancy • **Difficulties in acquiring MGL** • **MGL comprehension**	• **To provide explanations** • **To enhance comprehension** • **To give instructions** • **To teach GCD literature/poetry**
Students' linguistic needs	**GCD & CT expression**	**GCD & Students' identity**
• **Lexicon** • **Expression** • **Syntax**	• **Definitions of CT** • **CT Teaching** • **Exclusion of GCD causes difficulties in expressing CT**	• **Central symbol of identity** • **Element/part of identity** • **Local identity** • **Special identity**
MGL Curriculum	**Teachers' Unawareness**	**Any solutions?**
• **Effective** • **Problematic**	• **No seminars** • **No training**	• **No solutions** • **Change of language policy** • **Introduction of GCD module**

Qualitative analysis is 'inductive' and entails researchers' 'working back and forth between the themes and the database' in anticipation of the development and establishment of a complete 'set of themes' (Creswell, 2007: 37-39). The process followed aims to reduce the amount of data by categorising them into themes. This technique helped to eliminate irrelevant information and establish the clarity between the themes. The identification of themes facilitated the development of a structure which included both general themes and more specific sub-themes. As Corbin and Strauss (2008) state concepts or themes structure the outline of the analysis as they help the researcher to group and organise the data since concepts fluctuate on different levels, in terms of generalisation and specificity.

Simpson and Tuson (1995: 80) argue that data analysis should 'generate explanations as defensible accounts of the situation being investigated'. This can be achieved by examining and exploring the data, developing categories and constantly reconsidering the data, searching 'both confirmatory and contradictory evidence' (ibid.: 80). Thus as far as possible I tried to embrace all participants' perceptions and present a representative sample of them. Attention was paid to contradictory opinions and minority views that were put forward by the participants. Lastly, selecting participants' quotations was also a strategy employed in order to enrich and illuminate the presentation of the data.

The final themes of interview data are summarised in the table below.

Table 3.14: Interview themes

Students interview data	Teachers interview data
- Perspectives on GCD & MGL - MGL & GCD use in class - Does GCD enhance or impede MGL learning? - Including or Excluding GCD? - Students' greatest difficulties in MGL - Effects of Code-switching - Identity Construction: Cypriot or Greek or Greek-Cypriot? - GCD & CT Expression	- Perspectives on GCD & MGL - The effects of bidialectism/diglossia on acquiring MGL - GCD use in class - Students' linguistic needs - GCD & students' CT expression - MGL curriculum: problematic or effective? - GCD & students' identity construction

Emergent themes were also identified. In students' interviews these were: the root of the language problem, the introduction of GCD as a new module, whether a bidialectal solution would be beneficial, and why the way MGL lesson is delivered might be problematic. In teachers' interviews the emergent themes were: the teachers' unawareness on bidialectism issues and whether there are any solutions to the language issue concerning Lyceum education.

In the following Chapter the findings emerged from the analysis are presented and discussed.

Chapter 4: Findings

4.1. Introduction

This Chapter is informed by the research questions of the study and is divided into three main sections. The first section considers the findings that emerged from classroom observations, the second section those that emerged from group task observations, and the third presents interview findings.

4.2. Classroom Observations

When, by whom, and why, GCD is used in the context of MGL lessons was the research question to be answered through classroom observation data. All classroom observations in both lyceums provided tangible evidence that GCD was present in class in both teachers' and students' speech. The data revealed that in some classrooms it was used extensively and in others less frequently. In addition, the effect of the schools' location was not significant. It was observed that both urban and rural school participants had similar dialectal interference in their oral productions, and the use of GCD fluctuated at similar levels.

Analysing the transcripts in detail, the complexity of spoken language was revealed. SMG and GCD existed side by side, coinciding with, and complementing each other. They were used both on their own and in intense code-switching, by teachers and students, for a variety of purposes in classroom interactions. After careful analysis and despite the personal styles of

teachers and students, some systematic patterns linked to either GCD or SMG were identified.

Overall, classroom observations in the rural (COR) and in the urban (COU) school revealed that there was a tendency to use more SMG variants during lesson-focused incidents in comparison to non-lesson-focused incidents where GCD variants appeared more frequently. It could be argued that most of the participants perceived learning and teaching as more formal and made efforts to use SMG, while in non-lesson-focused incidents they expressed themselves more informally using dialectal variants.

4.2.1. Teachers' speech

T2, T4 and T6 used mostly GCD variants during lesson-focused incidents while T1, T3, T5 and T7 used mainly SMG. It could be argued that the latter group perceived teaching as a more formal practice or perhaps some of them wanted to maintain some distance between them and their students. Those who used GCD might prefer a more informal teaching environment, or aimed to create more intimacy, or even used it without being aware that they did.

During non-lesson-focused incidents, which concerned discipline issues, all teachers used GCD extensively, except for T1 and T5 whose speech converged towards SMG. Conceivably T1 and T5 might have preferred to use SMG since a more formal style can be used to create 'distance' between speakers and they

might did this to enhance their authority and control students' behaviour. On the other hand, the other teachers might have used GCD since a less formal style creates more intimacy and they might prefer to manage discipline issues by showing more empathic understanding to the students.

4.2.1.1. Lesson-focused incidents

The most frequent lesson-focused incidents identified in teachers' speech fell under five main categories: orienting, instructing, assessing, correcting, and critiquing. Assessing and instructing were the biggest categories to emerge from the data, subsequently critiquing and orienting, and the less frequent category was correcting. The average ratio of frequency of occurrence of these categories in each classroom observation is presented in the following table as well as the overall averagio ratio of frequency of those categories occurrence.

Table 4.1: Average ratio of frequency of categories occurrence

Categories	Orienting	Instructing	Assessing	Correcting	Critiquing
T1 (1st lesson)	12.82%	27.56%	30.13%	11.54%	17.95%
T1 (2nd lesson)	9.29%	37.14%	27.86%	9.29%	16.43%
T2 (1st lesson)	6.29%	31.45%	42.77%	6.29%	13.21%
T2 (2nd lesson)	9.27%	31.13%	40.40%	7.95%	11.26%
T3	6.48%	27.78%	44.44%	5.56%	15.74%
T4	5.69%	47.97%	32.52%	7.32%	6.50%
T5	11.68%	27.74%	42.34%	8.76%	9.49%
T6	13.14%	25.71%	39.43%	5.71%	16.00%
T7	15.96%	29.79%	41.49%	4.26%	8.51%
Frequency of Occurrence	**10.07%**	**31.81%**	**37.93%**	**7.41%**	**12.79%**

Since some teachers had a tendency to use GCD and others SMG, a general rule linking those categories either to frequent use of GCD or SMG could not be formulated.

During **orienting** incidents which occurred mostly at the beginning of the lessons, T2, T4, and T6 used GCD variants while T1, T3, T5, and T7 mostly standard variants. The following extract provides an example of teachers who used GCD frequently during lesson orientation.

Extract 1: T2 (COR) – Poem 'Epi Aspalathwn' (Seferis, G.)

> T2: Λοιπόν *εννα να ξεκινήσουμεν*, θα κάνουμε 10 λεπτά *μιαν* ανατροφοδότηση για το διαγώνισμα σας, θα σας το επιστρέψω, κάποιοι έχουν ήδη πάρει το, μια γεύση, να δούμε κάποια λάθη που *εκάμετε* όμως. (Well *we'll start*, we will provide *some* feedback on your test for 10 minutes, I will return it to you, some have already had the, a taste, to see some mistakes *you made* though)

As can be seen T2 resorted to GCD when orienting to review students' mistakes in a test. T4 and T6 followed this pattern while the other teachers used mostly standard variants. An example is provided below.

Extract 2: T1 (COR) – 'Faust', Goethe (Foreign Literature)

T1: Να αρχίσουμε λέω από <u>τον</u> Φάουστ ο οποίος δεν <u>εν</u> πάνω στα φυλλάδια σας. Αλλά έχουμε ερωτήσεις τις οποίες δεν είδαμε, ώστε, γυρίστε στο Φάουστ, στο βιβλίο σας, σελίδα πεντακόσια είκοσι τρία. (Let's start from <u>the</u> Faust that <u>is</u> not on your leaflets. But we have questions which we have not seen, so turn to the Faust, to your book, page 523)

Instructing the students involved a large part of the lessons and was one of the biggest main categories to emerge from the data as instruction incidents occurred frequently. As in orienting, T2, T4 and T6 used more GCD variants while T1, T3, T5 and T7 more standard variants. The following extract provides a sample indicating a teacher's speech converging towards GCD.

Extract 3: T2 (COR) – Poem 'Eleni' (Seferis, G.)

T2: Ήταν διπλωμάτης, οπότε <u>*ήξερεν*</u> ότι θα γίνει ένας αγώνας, ο αγώνας εναντίον των Άγγλων. Κοιτάξετε το ποιήμα <u>*εγράφτηκε*</u> πριν, είναι προφητικό, <u>*εγράφτηκε*</u> πριν το 55-59. [...] (He was a diplomat, so <u>*he knew*</u> that there would be a struggle, the struggle against the British. Look at the poem <u>*it was written*</u> before, it is prophetic, <u>*it was written*</u> before 55-59)

As can be seen T2 used GCD variants while explaining certain facts to the students. Another example conforming to this pattern is presented below where T4 used dialect variants in making statements to motivate students to think and participate in critical discussion emerging from textual analysis.

Extract 4: T4 (COU) – 'Kypriaki Symfwnia' (Pierides, T.)

T4: Κινδυνεύουμε *ρε δαμέσα* σαν κράτος. *Εν* πολλοί οι κίνδυνοι που μας απειλούν. (We are in danger *here* as a state. The dangers which threaten us *are* many)

[...]

T4: Να περάσουμε ναι, *εννα* περάσουμε αλλά αν δεν *υπάρχουσιν* αντιστάσεις *εν* μας βλέπω στο εγγύς μέλλον να /: (To pass yes, we'*ll* pass but if *there's* no resistance I *don't* see us in the near future to /:)

As previously referred to, most teachers, while instructing, used mostly SMG. The following extracts show examples of teachers' speech converging towards SMG.

Extract 5: T5 (COU) – Tradition/Culture

T5: Η γλώσσα. Εδώ οι Λατίνοι ήρθαν στο νησί και με τις Φραγκοκρατίες προσπαθούσαν να επιβάλουν τη Γαλλική γλώσσα *τζιαι εν* τα κατάφεραν. Οι Άγγλοι προσπάθησαν με το (...) σύστημα επι αγγλοκρατίας να το, να

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το επιβάλουν, πάλι δεν τα κατάφεραν. (Language. Here the Latinos came to the island and with the Frankish campaigns they were trying to impose the French language _and_ they _did not_ manage it. The English tried with the (...) system during English domination to, to impose it, again they did not manage)

As can be seen very few GCD variants were identified in T5's speech while explaining certain facts to the students. Another example following this pattern is provided in the subsequent extract where T3 tried to activate students' prior learning in order to find a certain word.

Extract 6: T3 (COU) – Art

T3: Τους αφυπνίζουν και θυμάμαι πως σε ένα κείμενο χρησιμοποιήσαμε μια συγκεκριμένη λέξη γι αυτή την ομάδα ανθρώπων. Αποτελούν; Και σας είπα _μιαν_ _άλλην_ ιστορία από τη μυθολογία. Να _μην_ σας πω τη λέξη. (p) Για την Ινώ που την κυνηγούσε η αλογόμυγα. (They awaken them and I remember that in a text we used a specific word for this group of people. They are? And I told you _another_ story from mythology. _Not_ to tell you the word. (p) About Ino who was being chased by the gadfly)

Assessing students was the biggest main category which emerged from lesson-focused incidents. Once more T2, T4, and T6 used more dialect variants while the other teachers tended to include more standard variants in their

speech. Examples of teachers resorting to GCD while assessing students' knowledge are provided below.

Extract 7: T2 (COR) – Poem 'Eleni' (Seferis, G.)

T2: 37 χιλιάδες Κύπριοι *πήγαν* σύμμαχοι της Μεγάλης Βρεττανίας στο Δεύτερο Παγκόσμιο Πόλεμο. *Καλάν*, γιατί *εσυμμάχησαν* με την Αγγλία; Αφού η Κύπρος ήταν αγγλοκρατούμενη το '40. Γιατί *εσυμμάχησαν* με την Αγγλία; *Είχαμεν κάποιον συφφέρον* ή *αγαπούσαμεν* τους Άγγλους; [...] (37 thousand Cypriots *were* allies of Great Britain in the Second World War. *Well*, why *did they ally* with England? *Did we have any interest in* or *love* the British?)

As can be seen T2 used GCD extensively when posing questions primed to motivate students to think, with the intention of triggering their participation in the lesson discussion, and assess them. Another example of frequent GCD use during assessing is presented below, where T6 assigned a task to the students and continued assessing their knowledge by posing questions.

Extract 8: T6 (COU) – Book Critique (Varikas, V.)

T6: *Βιβλίον* συν κριτική. Μπράβο. *Γράψετε το* παιδιά. (...) Βιβλίο συν κριτική. Πριν διαβάσουμε οτιδήποτε παιδιά τι *εννούμεν* με τον όρο βιβλιοκριτική. *Γράψετε* την ετυμολογία, βιβλιοκριτική *μές* στα τετράδια

σας, βιβλίο συν κριτική. _Ποιον εν_ το ρήμα μας παιδιά εδώ; _Ποιον εν_ το ρήμα μας; (_Book_ and critique. Well done. _Write it_ children. Book and critique. Before reading anything children what do _we mean_ with the term book critique? _Write_ the etymology, book critique _in_ your notebooks, book and critique. _What is_ our verb here children? _What is_ our verb?)

T1, T3, T5 and T7 used mostly SMG, and GCD variants were rarely identified in their speech while assessing students. Examples are provided below.

Extract 9: T5 (COU) – Tradition/Culture

T5: [...] Πως εκδηλώνεται _τούτο_ σήμερα μπορείς να μου πεις παραδείγματα; Βλέπεις κάποιους νέους να αντιστέκονται; Σε οτιδήποτε μπορούν να θεωρηθούν, να θεωρούν εξουσία; (How does _this_ manifest today can you give me examples? Do you see any young people resisting? In anything that could be considered, to consider as power?)

Another example following this pattern is presented where T3 posed questions to assess the students' knowledge before assigning a task.

Extract 10: T3 (COU) - Art

T3: [...] _Έχουμεν_ κάτι άλλο να πούμε για την τέχνη; Τι σημαίνει τέχνη; (...) _Εν_ είπαμε. Τι σημαίνει τέχνη; Αν σας ζητούσα να μου ορίσετε την έννοια

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τέχνη, πως θα μπορούσετε έτσι με λίγες φράσεις να μου δώσετε να καταλάβω τι σημαίνει τέχνη. Σύμφωνα με όσα μου έχετε πει, *εισηγηθήκετε μου* κάποια πράγματα. Αν μπορέσουμε να βγάλουμε τον ορισμό της τέχνης. (*Do we have* anything else to say about art? What art means? (...) We *didn't* say. If I asked you to define the concept art, how could you like this with a few phrases to make me understand what art means. According to what you said, *you suggested to me* some things. If we could form the definition of art.)

Correcting students is an additional category. As occurred in the previous categories, T2, T4 and T6 had a tendency to include GCD variants in their speech while T1, T3, T5 and T7 used mainly SMG. This pattern was followed in this category, too. Examples of teachers resorting to GCD while correcting students are shown in extracts 11 and 12.

Extract 11: T4 (COU) – 'Kypriaki Symfwnia' (Pierides, T.)

T4: Όχι *ρε* παιδιά. *Τουτό* που λέτε *εν άλλον*. Ο γλωσσικός και ο εθνικός, στο πρώτο λέμε. (No *you* guys. *What* you say is *something else*. The linguistic and national in the first, we say)

Extract 12: T6 (COU) – Book Critique (Varikas, V.)

T6: *Όι. Εν* σημεία που θέλω, *εν* θέματα που θέλω εγώ. Ντάξει; *Εννεν* ένας παιδιά. Θέλω θέματα, σημεία, *προσέξετε με*. (*No. It's* points I want, *it's* themes I want. OK? *It's not* one, children. I want themes, points, *pay attention to me*)

An example of teachers using mostly standard variants when correcting students' responses and suggesting the correct answer to them is presented below.

Extract 13: T1 (COR) – 'Faust', Goethe (Foreign Literature)

T1: Όχι. Δεν θα το πούμε, ξέρετε *έκαμα* Θεολογία αλλά στο τέλος *εδιαπίστωσα* ότι η Θεολογία δεν μου αρέσει και μετά σπουδάζω Νομική διαπιστώνω ότι δεν μου αρέσει η Νομική και, όχι! Τι είναι αυτό το πράγμα που έκανε ο Φάουστ; Ο Φάουστ ήθελε να να πάρει όσο το δυνατό περισσότερες γνώσεις. (No. We would not say it, you know *I did* Theology but in the end *I realised* that I do not like Theology and then I studied Law. I realised that I do not like Law and, no! What is this thing Faust did? Faust wanted to get as much knowledge as possible)

Critiquing students' performance is the last category identified in lesson-focused incidents. Yet again, T2, T4 and T6 tended to use dialect variants while

T1, T3, T5 and T7 used standard variants. Examples of teachers using GCD variants while critiquing students' performance are presented below.

Extract 14: T6 (COU) – Book Critique (Varikas, V.)

T6: Είναι ανεξάρτητες, μπράβο *τζιαι τούτο εν* ένα χαρακτηριστικό. [...] (They are independent, well done, *and this is* one characteristic)

T6: [...] Μπράβο. Νοσταλγία. Μπράβο, *ήβρετε το*. [...] (Well done. Nostalgia. Well done, *you found it*)

Extract 15: T2 (COR) - Poem 'Epi Aspalathwn' (Seferis, G.)

T2: Η Σοφία *εχρησιμοποίησεν τούτον* τον τρόπο, *εν* η μόνη που *χρησιμοποίησεν τούτον* τον τρόπο, να, *εταυτίστηκε* δηλαδή με τον συγγραφέα, *τζιαι* ήταν *καλύττερη* η περίληψη. (Sophia *used this* way, she *is* the only one who *used this* way, to, *she became as one* with the writer, *and* the summary was *better*)

An example of teachers using mostly SMG while critiquing students is provided below where T5 criticised students for not being able to find the correct answer.

Extract 16: T5 (COU) – Tradition/Culture

T5: Τί είναι; Τι σημαίνει η λέξη ο ήλος; Είστε κλασσικό. Είναι κλασσικό οι μισοί εδωμέσα. (What is it? What does the word nail mean? You are classic. They are classic half of them in here)

4.2.1.2. Non-lesson-focused incidents

The most frequent non-lesson-focused incidents identified in the data regarding teachers' speech formed one category: reprimanding. Although many of those incidents were related to the lesson, they cannot be included in the lesson-focused incidents, as teaching or learning did not occur during these incidents. In almost all teachers' speech the frequency of GCD variants increased considerably, except for T1 and T5 whose speech converged again towards SMG.

Extracts illustrating teachers resorting to extensive use of GCD while reprimanding are provided below.

Extract 17: T3 (COU)

T3: Δεν άκουσα. Συγνώμη; (I didn't hear. Sorry?)

S: Ταλέντο. (Talent)

T3: *Ε εξήγα μας το*, εεε με μια λέξη *εν τζιαι* τηλεγράφημα που στέλλουμε, εδώ μιλάμε, *ε άτε*! Ταλέντο. Εντάξει το δέχομαι, αλλά *εξήγα μας* τι εννοείς δεν *εκατάλαβα*. (*Uh explain it to us*, uh with one word we *ain't* sending a telegram, here we speak, *come on*! Talent. OK, I accept it, but *explain to us* what you mean. *I* didn't *understand*).

S: (...) έχουν ταλέντο (...) ((...) they have talent (...))

T3: Παιδί μου *έφαες* το διάλειμμα; Νομίζω πρέπει να *φάεις για να σώννεις* να μιλάς. Λέγε. Εεε; (My child *did you eat* during the break? I think you should *eat to be capable* of talking. Speak. Uh?)

As can be seen T3 made extensive use of GCD when she told a student to speak louder yet during lesson-focused incidents she used mostly SMG. The same pattern of GCD use while reprimanding students is encapsulated in the following extracts.

Extract 18: T6 (COU)

T6: Η οδύνη της τραγικής κατάληξης. Γράφε, (...) *εν κάμνεις τίποτε, εν εγράφεις*. [...] (The anguish of the tragic end. Write (...) *you do nothing, you don't write*)

Extract 19: T2 (COR)

T2: Εεε, Νικόλα, αν τα, αν τα ξέρεις, *εννεν* ανάγκη. *Γράφουμεν* ναι, τι, *ίντα που κάμνουμεν;* (Uh, Nicola, if you, if you know them, *there is no* need. *We write* yes, what, *what are we doing*?)

T1 and T5, even in such incidents, used SMG. Examples are presented below.

Extract 20: T5 (COU)

T5: Απαντά για σένα; (Does he answer for you?)

S: *Όι* κύριε *λαλώ του τα*. (*No* sir, *I say them to him*)

T5: Μάλιστα. Υπαγορεύεις δηλαδή. (OK. So you dictate)

Extract 21: T1 (COR)

T1: Δεν θα σηκωθείτε από τις θέσεις σας. (You will not get out of your seats)

4.2.2. Students' speech

Students' oral productions formed fewer categories compared with those of teachers' since the majority of the lessons observed were teacher-led and students' participation limited. In some cases, for instance T3 and T5 lessons,

this might have affected students' participation as in both cases very few students (2-3 out of approximately 20) participated actively while others mumbled and provided short answers. Nevertheless, an overview of the transcripts revealed that the majority of the students used GCD variants during lesson-focused and non-lesson-focused incidents.

[The extracts are designated by the students' academic potential, S for successful and U for underachieving.]

4.2.2.1. Lesson-focused incidents

The most frequent lesson-focused incidents identified in students' speech formed three main categories:

- responding

- questioning

- expressing ideas

Analysis indicated that the majority of students, during lesson-focused incidents, tried to use standard variants but code-switched to GCD either subconsciously or because they became stuck and perhaps felt more at ease expressing themselves in GCD. It can thus be argued that GCD was used as facilitating tool, helping students to become eloquent and articulate.

During **responding** the majority of the students used GCD variants. A very small minority used mainly standard variants. These students were the dominant 2-3 participants in T3 and T5 lessons and had the profile of disciplined and academically successful students. It should be noted that the discussion in those lessons took place among these students and the other students did not participate significantly. Responding incorporates incidents of brief answers, explanatory answers and adding information to previous answers.

- Brief answers

In providing short answers to the teacher, GCD variants were identified in most students' speech, perhaps due to the directness and spontaneity of those incidents. This is evident in the following extracts.

Extract 22: T6 lesson (COU)

Myria(S): Να δούμε αν _εν_ αξιόπιστο, αν _έσσιει_ καλές πηγές αν είναι /: (To see if _it's_ reliable, if it _has_ good sources if it is/:)

Extract 23: T1 lesson (COR)

T1: Ποιος να απαντήσει στο Θεόδουλο; Γιατί στο τέλος θέλει να φύγει μαζί με το φεγγάρι; (Who will respond to Theodoulos? Why at the end does he want to leave with the moon?)

Elena(S): _Εν_ απογοητευμένος κυρία. (_He is_ disappointed Miss)

Agathocles(U): *Που την αντροπή* του. (*From embarrassment*)

What also emerged from incidents of relatively short answers is that some students started responding using SMG but then they became stuck and code-switched to GCD. A representative example of this is provided below.

Extract 24: T2 lesson (COR)

T2: [...] Ποιος ήταν ο Αρδιαίος; (Who was Ardiaeus?)

Soteres(U): Ήταν ένας τύραννος. (He was a tyrant)

T2: Τύραννος. (Tyrant)

Soteres(U): Της Παμφυλίας, ο οποίος *επιάσαν τον* οι εχθροί του *να πούμεν τζιαι* εε, *επιάσαν τον* /: (Of Papmhylia, who *was caught* by his enemies *to say and* uh, *they caught him* /:)

T2: Ναι, που τον *επήραν*; (Yes, where *did they take* him?)

Soteres(U): *Επήραν τον* στον Άδη *τζιαι εβάλαν τον πας τα* /: (*They took him* to Hades *and they put him on the* /:)

Akis(U): Στα Τάρταρα. (To Tartarus)

- Justification answers

In the case of justification and more explanatory answers the majority of students used GCD extensively. Most of them started talking with standard variants and very soon code-switched to GCD which seemed to aid them in expanding and justifying their answers. An example of this is provided in the following extract.

Extract 25: T1 lesson (COR)

Theodoulos(S): Εεε ήταν ένας ανήσυχος άνθρωπος, ο οποίος συνεχώς εεε, εεε, επιδίωκε να μάθει κάτι *παραπάνω* ούτως ώστε να κατακτήσει *ούλλον* τον κόσμο, *εν εκαθησυχάζετουν* με κάτι το οποίο *εμάθαινε* απλά *εσυνέχιζεν τζιαι ήθελεν* να μάθει *παραπάνω.* [...] (Uh he was a restless man, who constantly, uh, uh, was seeking to learn something *more* in order to conquer *the entire* world, *he was not reassured* with something that *he was learning* but *he was continuing and wanted* to learn *more*)

As mentioned earlier a minority of students who were the dominant participants in T3 and T5 lessons used mostly SMG. Analysis indicated that those students' responses were short in comparison to other students who used GCD, for instance those observed in T1 lessons, and in cases of longer responses there was repetition from the texts. After a thorough analysis of their speech it was concluded that to some extent the use of SMG might have occurred as the

content of their answers was closely related to the texts they had in front of them. Examples of this are offered below.

Extract 26: T3 lesson (COU)

Calypso(S): Είναι ένας χώρος μέσα στον οποίο οι άνθρωποι μπορούν να εκφράσουν τις ιδέες, τις απόψεις τους, εεε να κάνουν, να κάνουν πράξη αυτά που σκέφτονται, με τη φαντασία τους και να δημιουργήσουν. (It is a place within people can express their ideas, their perceptions, uh to do, to do in practice those that they think, with their imagination and create)

Extract 27: T5 lesson (COU)

Penelope(S): Εεεμ είναι καλό να γνωρίζεις ξένους λαούς και ξένα ήθη και έθιμα αλλά δεν είναι καλό να τα αφομοιώνεις γιατί μετά ξεχνάς την πολιτισμική σου ταυτότητα και χάνεσαι μέσα σ' αυτά. (Uh it is good to become acquainted with foreign people and foreign customs but it is not good to assimilate them because then you forget your cultural identity and you get lost in those)

- Adding information

In incidents of adding further information to previous answers, the majority of students used GCD variants. The exceptions, again, were the dominant

students in T3 and T5 classes who used standard variants. Examples of students using GCD variants are found below in extracts 28 and 29.

Extract 28: T1 lesson (COR)

Maria(S): Ότι άγγιξε τόσα πολλά αλλά *πάλε* *εννεν* χαρούμενος *εννεν* ευτυχισμένος. (That he touched so many but *again* *he's not* pleased *he's not* happy)

Extract 29: T2 lesson (COR)

Ages(U): *Τζιαι άμαν σκότωνεν* τον πατέρα του *τζιαι* τον αδερφό *ήταν να πάρει τζιείνος* την εξουσία. (*And if he killed* his father *and* brother *he would have taken* power)

An example of students who used standard variants while adding information to previous answers is presented below.

Extract 30: T3 lesson (COU)

Kypros(S): Απλά να προσθέσω κάτι σ' αυτό που είπε η Κυριακή, οι πνευματικοί άνθρωποι πρέπει να καθοδηγούν τους ανθρώπους στο σωστό δρόμο, να βαδίζουν τον δρόμο της προόδου, εεε και πολύ σημαντικός είναι ο ρόλος των πνευματικών ανθρώπων σε στιγμές

πολέμου, όπου δηλαδή χρειάζεται /: (Just to add something to what Kyriaki said, spiritual people have to guide people to the right path, to walk the path of progress, uh and the role of spiritual people is very important in war times, where it is needed /:)

Questioning is another category which emerged. Almost all students who asked questions used dialect variants, perhaps due to the spontaneity and naturalness of those incidents which were: expressing queries, seeking confirmation and expressing challenge.

- Expressing queries

In all incidents of querying GCD variants were identified in students' speech. A representative example is presented below.

Extract 31: T6 lesson (COU)

Maria(S): Κυρία; (Miss?)

T6: Ναι *μάνα μου*. (Yes *my dear*)

Maria(S): Επειδή *εν* πλαγιότιτλος *εν ήταν καλύττερα να το βάλλαμεν δαμέ*; (Because *it is* side title *wouldn't it be better to put it here*?)

Thanasis(U): *Τζιαμέ* κυρία *ίντα μπου* ήταν; (*There* Miss *what was it*?)

- Seeking confirmation

The majority of students who posed questions seeking confirmation incorporated dialect variants in their speech. An example is provided below.

Extract 32: T1 lesson (COR)

Simone(S): Εκφράζει τον πόνο του να φύγει *που τούντην* κατάσταση *εννεν;* (...) να πάει να ζήσει με το φεγγάρι. (He expresses his pain to leave *from this* situation *isn't* (...) to go to live with the moon)

- Expressing challenge

Analysis indicated that during incidents where students posed questions to express challenge, their speech converged towards GCD. This is encapsulated in the following extracts:

Extract 33: T1 lesson (COR)

Theodoulos(S): *Τζιείνο* που *λαλούσιν* μακάριοι οι πτωχοί τω πνεύματι*; Πόθεν εφκαίνει*; (*That* which *they say* blessed are the poor in spirit? *Where does it come from*?)

Extract 34: T3 lesson (COU)

Marios(U): Επίσης κυρία κάποιος που *έσσιει* λανθασμένα συναισθήματα *τζιαι έρκεται τζιαι* γράφει (...) *εν* σωστό; (Besides Miss someone who *has* wrong emotions *and comes* and *writes* (...) *is* right?)

Expressing their own **viewpoints**, involving incidents mainly of disagreeing and commenting, is another major category which emerged where most students resorted to GCD. Perhaps the use of GCD might be explained since expressing disagreement usually occurs spontaneously in the context of class discussions, and commenting requires using your own words.

- Disagreeing

While expressing their own views and ideas in the form of disagreeing with the teacher, many students made extensive use of GCD. This is demonstrated in the following extracts.

Extract 35: T4 lesson (COU)

Raphael(U): Κύριε, *θωρείς κανέναν* να τον *κόφτει; Ίντα που* μας *λαλείς τωρά*; (Sir, *do you see anyone* to *care*? *What are you saying* to us *now*?)

In the following extract while T1 was trying to maintain the flow of the lesson by reminding the students that Faust had a restless spirit, the students interrupted her and stated their opposing views using GCD. Their views were in the form of spontaneous reactions which were freely expressed.

Extract 36: T1 lesson (COR)

T1: Ε είναι *έναν* ανήσυχο πνεύμα. (Uh he is *a* restless spirit)

Kyriakos(U): Νομίζω *περιπαίζει μας*, *να τον παραιτήσουμεν λαλώ* εγώ. (I think *he mocks us*, *leave him alone* I *say*)

T1: Ε μακάρι να είχαμε την ανησυχία του έτσι λίγο και μεις. Δεν νομίζετε; Να μην επαναπαυόμαστε ότι ξέρουμε αυτό το πράγμα και τελείωσε. (Uh I wish we had his concern for a bit. Don't you think? To avoid the complacency that we know this thing and it's over)

(...)

T1: Αν αναζητούσαμε συνεχώς /: (If we sought constantly /:)

Kyriakos(U): Μα *λλίο* κυρία *όι ως το κόκκαλον*. (But *a little bit* Miss, *not to the bone*)

T1: Μπράβο. Δεν είπα να φτάσουμε /: (Well done. I didn't say to reach /:)

Maria(S): Κυρία μα πόσα *εννα* μάθουμε, *εννα πελλάνουμε*! (Miss, but how much we *'ll* learn, *we'll go crazy*!)

Ioulia(S): Κυρία _εν_ μπορείς να τα ξέρεις _ούλλα_. (Miss, you can_'t_ know _everything_)

- Commenting

Incidents of commenting occurred when students took the initiative to share their views. In most of the cases they provided their comments in their own words. A representative example is the following extract where a student commented on a topic the teacher had raised using GCD variants to express and justify her beliefs.

Extract 37: T4 lesson (COU)

Fani(U): Εεε οι ξένοι που _εν δακάτω τζιαι_ το ότι η παγκόσμια γλώσσα _εν_ η αγγλική _κάμνει μας_ να, εεε φέρνοντας ας πούμε τη νέα τεχνολογία να χρησιμοποιούμε _παραπάνω_ την Αγγλική παρά την Ελληνική, _τζιαι_ έτσι _ξιχάνομεν την, τζιαι ξιχάνομεν τζιαι_ την γλώσσα μας, _ξεχνούμεν τζιαι_ την παράδοση μας, αλλά _τζιαι_ την ιστορία μας αλλά _τζιαι_ το ποιοι είμαστε. (Uh the foreigners who _are here and_ that the international language _is_ English _makes us_ to, uh bringing let's say the new technology to use _more_ English rather than Greek, _and_ so _we forget it, and we forget and_ our language, _we forget and_ our culture, but _and_ our history but _and_ who we are)

4.2.2.2. Non-lesson-focused incidents

During non-lesson-focused incidents the use of GCD was notable by most students and standard variants were rarely identified. As conversation was informal and unrelated to the lesson they spoke in a natural way using their dialectal mother tongue extensively and almost exclusively. Perhaps students were more relaxed and thus GCD was embraced. It may be also argued to some extent that because some teachers used GCD during such incidents, this might have encouraged students to use GCD excessively.

One main category emerged, **interactions,** including incidents of making up excuses, talking back to the teacher, and reacting spontaneously. During these incidents students' speech was brief and straightforward, making the point they wanted freely, and thus GCD was very often used exclusively.

An example of making up excuses is presented below. Here, the student was late and his excuse was that he did not hear the bell.

Extract 38: T3 lesson (COU)

Marios(U): *Εν* άκουσα το κουδούνι. (I <u>didn't</u> hear the bell)

T3: Μα που ήσουν *γιε μου;* (Where were you *my son*?)

Marios(U): (...) *εν* το άκουσα. (I <u>didn't</u> hear it)

Talking back to the teacher incidents frequently occurred, perhaps because of the students' age since they might have reacted more spontaneously due to their youthfulness. In the following extract, students were anticipating hearing the bell while T1 was trying to conclude the lesson. The students used exclusively GCD in their speech to talk back to T1 while she continued using mostly standard variants.

Extract 39: T1 lesson (COU)

> T1: Όταν θα χτυπήσει θα το ακούσουμε Κυριάκο μου. (When it rings we will hear it Kyriako)
>
> Kyriakos(U): *Εν ακούεται εν γωνιά*. (*It's not heard it's a corner*)
>
> T1: Όχι ακούγεται. (No it is heard)
>
> Kyriakos(U): *Καλάν*. (*Right*)
>
> T1: Ναι. Ποιος *να* μας πει; (Yes. Who *will* tell us?)
>
> Maria(S): *Εννα χτυπήσει τωρά*. (*It will ring now*)
>
> Agathocles(U): *Έπαιξεν πηλέ*. (*It's already rung*)

Another incident is presented in the following extract where T6 ordered the students to write quickly and one student talked back to her, claiming that he had written everything.

Extract 40: T6 lesson (COU)

T6: Γράφε. Τελειώνετε. Γράφετε. (Write. Finish. Write)

Nicholas(U): *Έγραψα τα* κυρία, *έγραψα τα ούλλα*. (*I wrote them* Miss, *I wrote everything*)

Incidents of spontaneous reactions were also frequently identified in the data. The students used GCD exclusively perhaps due to the naturalness of those incidents. In the following extract T7 asked a student to write on the board and as the marker was empty the student reacted spontaneously commenting on this.

Extract 41: T7 lesson (COU)

Stavroulla(S): Κυρία ο μαρκαδόρος *εν εγράφει*. (Miss the marker*'s empty*)

Another example is presented below where students reacted spontaneously to their teacher's question on whether they read a text.

Extract 42: T2 lesson (COR)

Iasonas(U): Πριν *λλίον τζιαιρόν*. Πριν *λλίον τζιαιρόν*. (*Some time* ago. *Some time* ago)

T2: Ναι; (Yes?)

Chryso(S): Πριν _λλίον τζιαιρόν_, ναι. (_Some time_ ago, yes)

[Here students are talking to each other]

Demetris(U): Εγώ κύριε _εδκιάβασα το_. (Sir, _I read it_)

In the following extract the student reacted spontaneously when, while giving leaflets to her classmates she realised that there were not enough.

Extract 43: T1 lesson (COU)

Maria(S): Κυρία _εν μας κανούν_! Θέλω ακόμα _έναν_. (Miss _there are not enough_! I need another _one_)

Overall, the findings from classroom observation data indicated that GCD was present in the Lyceum MGL classroom, either through teachers' speech, students' speech or the speech of both. Regarding teachers' speech, it was shown that some of them had a tendency to use standard variants while others made use of GCD frequently. Regarding students' speech there was a tendency to use SMG variants in lesson-focused incidents but most of the students code-switched to GCD which they also used extensively in non-lesson-focused incidents.

In the following section group task observation findings are presented.

4.3. Group Task Observations

Whether students' linguistic behaviour and thinking processes change if GCD is allowed and what might be the effect of GCD exclusion on students' expression of critical thought were the two research questions to be explored through group task observation data.

Analysis indicated that in group task observations in urban (GTOU) and rural (GTOR) school, students' performance was generally similar. However, it was observed that certain rural school students, both successful and underachieving, had a more basilectal accent and some of them made use of basilectal words sporadically. Nevertheless, the data did not indicate that rural school students used dialect variants more frequently than their urban counterparts. This was also found from classroom observations. Thus, GTOU and GTOR data are not discussed separately below.

Considering the variable of academically successful students versus underachieving ones, the evidence indicated that excluding GCD had an effect on CT expression on both cohorts. As the findings below will show when GCD was allowed, both groups articulated well several critical thoughts and there were incidents where the same thoughts were offered by both successful and underachieving students. The evidence indicated that underachieving students,

who tended not to participate much in class discussions, could be talkative, and develop and express critical ideas when allowed to use GCD. In addition, analysis revealed that the frequency of GCD variants was generally similar between academically successful and underachieving students. Only in few underachieving students' speech, from urban and rural school, GCD variants appeared more frequently.

4.3.1. When GCD was not allowed

Most of the students were not able strictly to use only SMG when asked to do so, but often code-switched to GCD. Whatever the effort to eliminate GCD, this did not happen in practice. Although they were at an advanced level of education and throughout their schooling (6 years primary education, 3 years Gymnasium and in the 2nd year of Lyceum) had always been taught in SMG, they were still not competent in using SMG fluently and correctly.

Analysis indicated that excluding GCD influenced students' linguistic behaviour as they expressed themselves less fully. It should be noted that when students were instructed to use only SMG almost all of them appeared uncomfortable and discouraged (facial expressions – notes from my research diary). Few underachieving students were reluctant to speak at all while many other students seemed reticent, did not participate much and their contributions were generally short. An example encapsulating the shortness of students' expressed thoughts and in addition an increased interference of GCD variants in their speech follows.

Extract 44: GTOU – Underachieving Group B – Text A

Agesilaos: Τις <u>*περισσόττερες*</u> φορές ναι, γιατί <u>*βλέπουμεν*</u> τον <u>*άλλον*</u> <u>*τζιαι*</u> <u>*κρίνουμεν*</u> <u>*τον*</u> μόνο <u>*που*</u> το, την φυλή του, <u>*πόθθεν ένι*</u>. (<u>*Most*</u> of the times yes, because we <u>*see*</u> the <u>*other*</u> <u>*and we judge him*</u> just <u>*by*</u> the, his race, <u>*from where he comes from*</u>)

Another example where the student shared her thought but she did not expand it and rushed to end the sentence, despite using GCD variants, is provided below.

Extract 45: GTOU – Successful Group A – Text B

Alkistis: Αρκεί να είμαστε, <u>*άμα είμαστεν*</u> πιο ανοιχτόμυαλοι πιστεύω ότι, <u>*όποιον*</u> επάγγελμα και να θέλουμε <u>*εννα*</u> επιτύχουμε. (If only we are, <u>*if we are*</u> more open-minded I believe that, <u>*whatever*</u> profession we want we <u>*will*</u> be successful)

It was also revealed that to some extent GCD exclusion might have obstructed their thinking processes as they focused more on the means of expression rather than on the idea. This might be explained by the fact that since they felt restricted using SMG they were not prompted or encouraged to expand on their ideas. Their thinking might have been to a certain extent constrained and this is evidenced in the extract below which is a representative example of where

students did not expand on what they expressed nor analysed it any further when instructed to use only SMG.

Extract 46: GTOU – Underachieving Group B – Text A

Artemios: Ναι, επειδή υπάρχει ρατσισμός χωρίς κανένα λόγο από <u>τες</u> προκαταλήψεις των πιο μεγάλων μεταφέρονται <u>τζιαι</u> στους μικρούς <u>τζιαι</u> συνεχίζονται από γενιά σε γενιά χωρίς να <u>έχει</u> κάποιο συγκεκριμένο λόγο. (Yes, because there is racism without any reason due to <u>the</u> prejudices of the elders, they are transferred <u>and</u> to the younger <u>and</u> they continue from generation to generation without <u>having</u> some specific reason)

In addition, some of their expressed ideas were closely related to segments of the text and they were not prompted to expand their thinking. An example of this is provided below. The segment of the text is first presented and subsequently the extract where the student reproduced part of the text.

Extract 47: Text B

[...] Πόσες χιλιάδες, πτυχιούχοι και μη, νέοι και λιγότερο νέοι, βρίσκονται στην ίδια θέση, είναι πασίγνωστο. [...] «Αν θες να συντρίψεις, να εξουθενώσεις έναν άνθρωπο… βάλε τον να κάνει μια δουλειά απόλυτα, ολότελα άχρηστη και παράλογη» (γι' αυτόν), έγραφε ο πολλά παρόμοια

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παθών Ντοστογιέφσκι. (How many thousands, graduates and non-graduates, young and less young, are in the same position, this is well-known. [...] "If you want to crush, to exhaust a man... make him to do a job completely, utterly useless and absurd" (for him), as Dostoevsky, a very much alike suffering person, was writing).

Extract 48: GTOU – Successful Group A – Text B

Alkistis: Νομίζω το κείμενο μιλά για τα παιδιά που σπουδάζουν *τζιαι* στο τέλος καταλήγουν να δουλεύουν κάτι που δεν θέλουν, επειδή *στο* επάγγελμα που έχουν σπουδάσει δεν υπάρχουν προοπτικές ή δουλειά, μιλά για την ανεργία, επίσης αναφέρει ότι που λέει ο Ντοστογιέφσκι ότι για να σκοτώσεις *έναν* άνθρωπο να τον συντρίψεις, εεε του βάζεις να *κάμει* μια δουλειά που /: (I think the text talks about the young people who study *and* at the end they end up working something they don't want, because *in the* profession they studied there is no future or job, it talks about unemployment, it also mentions that where it says Dostoevsky that to kill *a* man, to crush him, uh you put him to *do* a job which /:)

Even in such incidents of text repetitions, GCD variants were identified in students' speech in most of the cases. Code-switching to GCD indicated the necessity students may have to use their natural way of talking when expressing what they understood. An example is presented below where at the beginning of the discussion the student reproduced a phrase from the text using

mostly standard variants and subsequently when asked to comment on it he used GCD variants. As can be seen below, once again, the student's idea was not expanded nor analysed any further. The segment of the text is provided first and then the student extract.

Extract 49: Text A

[...] Έτσι είναι μαθημένοι και στον τόπο τους, αποφαίνονται οι πάνσοφοι και πολύξεροι και συμπονετικοί ντόπιοι. [...] (This is how they are accustomed in their country too, as the omniscient and genius and compassionate locals claim)

Extract 50: GTOR – Underachieving Group B – Text A

Ages: Επειδή *στην* χώρα τους είναι μαθημένοι διαφορετικά. (Because *in* their country they are accustomed differently)

[...]

Ages: Επειδή *εν* κι αυτοί *άνθρώποι* με, έχουν δικαίωμα να ζήσουν όπως ζουν οι υπόλοιποι *άνθρώποι*. (Because *they are* *human* too with, they have right to live like the rest of *humans* live)

There were few examples in the data of students expressing CT in SMG without the use of any GCD. In the few instances that they did, the thought expressed was not referring to a complex concept or a multifaceted issue but to a rather

simplistic and commonly referred to issue. An example is provided below where the expressed thought of the student was about professional guidance which is an issue commonly referred to among GC students.

Extract 51: GTOR – Successful Group A – Text B

> Ioulia: Ναι, έπρεπε να, κατ' αρχάς στα σχολεία, να υπάρχει περισσότερος επαγγελματικός προσανατολισμός, να μας ενημερώνουν για τα επαγγέλματα που είναι κορεσμένα. (p) Γενικά, να έχουμε περισσότερη γνώση του τι γίνεται έξω από το σχολείο, να ξέρουμε τι θα αντιμετωπίσουμε στο μέλλον. (Yes, it should be, first of all in schools, to have more guidance on professions, to inform us about the professions which are saturated. (p) Generally, to have more knowledge of what happens outside the school, to know what we will face in the future)

Although at the beginning of the task many students made a distinct effort to use SMG, as soon as the discussion was developed they tended to forget that they were asked to use only SMG. In the extract below a student expressed her thought using more standard variants as instructed, but as she started justifying it she used more GCD variants.

Myrofora: Βασικά πιστεύω ότι οι άλλες χώρες που <u>*σέβουνται*</u> τους δικούς τους μετανάστες πρέπει να <u>*σεβούμαστεν*</u> και μεις τους δικούς μας. Στην Αγγλία έχουν μαύρους, οποιασδήποτε φυλής, εμείς όταν δούμε άλλους ανθρώπους διαφορετικούς <u>*που*</u> μας <u>*εν*</u> μπορούμε να τους σεβαστούμε. (Basically I believe that the other countries which <u>*respect*</u> their own immigrants we have to <u>*respect*</u> our own too. In England they have black, from whatever race, we when we see other people different <u>*from*</u> us we can<u>*not*</u> respect them.)

[...]

Myrofora: <u>*Θεωρούμεν*</u> <u>*τους*</u> κατώτερους <u>*που*</u> μας, αν <u>*τζιαι*</u> <u>*εν*</u> είναι. (<u>*We consider them* inferior *to* us, *although* they are *not*</u>)

Some students made great efforts to use SMG as they spoke more slowly and seemed to think of the linguistic code to be used. Despite this as they were talking and expressing their ideas, it was in most cases difficult to manage their speech and avoid using GCD. In the following extract the student spoke slowly while expressing her thought using mainly standard variants. The few GCD variants identified in her speech seemed to aid her maintaining the flow of her expressed thought.

Extract 53: GTOU – Successful Group B – Text A

Anastasia: Νομίζω τις περισσότερες φορές ο ρατσισμός ξεκινά είτε από το σχολείο, κι είτε από την οικογένεια, είτε πολλές φορές *που* τα μέσα μαζικής ενημέρωσης που μπορούν να καλλιεργούν *κάποιον* είδος ρατσισμού. Επομένως, μπορούν να εισαχθούν κάποια προγράμματα στα σχολεία που *πιθανόν* να αντιμετωπίσουν *τούτο* το πρόβλημα ή μέσω της οικογένειας που *εν* ο πιο σημαντικός παράγοντας που επηρεάζει τον νέο. (I think most of the times racism begins either from school, and or the family, either many times *from* the media which could cultivate *some* sort of racism. Therefore, some programmes could be introduced at schools which may *possibly* deal with *this* problem or through the family which *is* the most important factor influencing youth)

There were other students, though, especially underachieving ones, who made extensive use of GCD while expressing and justifying their thoughts. This is encapsulated in the extract below.

Extract 54: GTOU – Underachieving Group A – Text B

Charilaos: Ας *πούμεν* *ήταν να διαλέξουμεν* το ίδιο επάγγελμα, αλλά ας πούμε θέλω εγώ να σπουδάσω αγγλική *φιλολογίαν* ας *πούμεν*, εεε *τζιαι* θέλω να γίνω καθηγητής αλλά καθηγητής *εν έσσιει* προοπτική *ήταν να γίνω* ας *πούμεν* ή μεταφραστής ή κάτι άλλο αλλά να *σσιει* σχέση με το /: (Let's *say* *we would choose* the same profession, but let's say I want to

study English *Philology* let's *say*, uh *and* I want to become a teacher but teacher *doesn't have* any future *I would become* let's *say* either a translator or something else but to *have* a relation to the /:)

Another example following the above pattern of extensive use of GCD variants when not allowed is provided below, where the student put forward his thought reflecting on social reality regarding finding a job relevant to what one wants to study.

Extract 55: GTOR – Underachieving Group A – Text B

Ioannis: Εγώ *πιστεύκω* ότι *τωρά, στες* μέρες, στην εποχή μας *εν* μπορούμε να σπουδάσουμε απαραίτητα κάτι που μας αρέσει αλλά κάτι *που να* μπορούμε εύκολα να να *ασχοληθούμεν* μόλις *τελειώσουμεν* τις σπουδές μας. (I *believe* that *now*, *in* days, nowadays we can*not* study necessarily something which we like but something *that* we could easily find to *occupy* with as soon as we *finish* our studies)

[...]

Ioannis: Γιατί υπάρχει μεγάλος ανταγωνισμός και επακόλουθον *εν* η ανεργία. Άρα *εννα δυσκολευτούμεν* να *βρουμεν* δουλειά, *σχετικήν* με *τζιείνον* που *σπουδάσαμεν*. (Because there is big competition and the consequence *is* the unemployment. Thus *it will be difficult for us* to *find* a job, *relevant* to *what we studied*)

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4.3.2. Self-correction Incidents

By self-correction incidents I refer to the occasions where students became aware of using GCD and replaced it with the equivalent SMG. No self-correction incidents were identified during textual discussions in GCD as students were focused on discussing the topic, expressing their perceptions and justifying them. They did not worry about how to express their thoughts and their attention was not captured by seeking the appropriate linguistic form to articulate their ideas. Self-correction incidents were only identified in textual discussions in SMG. The small number, 17 in total, of self-correction incidents compared to the much larger number of code switches indicated that students were rarely aware that they used the wrong code.

During some self-correction incidents students giggled and appeared nervous when correcting themselves. The following extract demonstrates an example where the student as soon as she made a self-correction she got confused and nervous. In the particular incident the student subsequently made an attempt to use standard variants but as can be seen the frequency of GCD variants increased. Also, her expressed thought remained unfinished.

Extract 56: GTOR –Underachieving Group A – Text B

> Salomi: Ότι πολλοί νέοι *άμαν* τελειώσουν *τες* σπουδές, όταν τελειώσουν τις σπουδές τους, μπορούν ααα [giggling], και πάρουν ένα χαρτί, δεν μπορούν εύκολα να βρουν μια δουλειάν, να τους *αντικαθιστά* σε *τζιείνον*

που, σε (That many young people *when* they finish *the* studies, when they finish the their studies, they could aaah [giggling], and take a certificate, they cannot find a *job* easily, to *reflect* to *that* which, to)

At other times, a small number of students laughed at the student who was self-correcting. This is encapsulated in the extract below.

Extract 57: GTOR – Successful Group A – Text B

Michael: Είμαι, ναι! (I am, yes!)

Ioulia: *Τζιαι* γω. Κι εγώ. (*And* I. And I) [embarrassed expression]

[Other students: laughing]

A number of self-correction incidents, however, went completely unnoticed. The following extract provides an example of this. In the specific incident this might have occurred because the students were disagreeing strongly and thus were more focused on the discussion.

Extract 58: GTOR – Successful Group A – Text B

Andri: *Λέει σου*, σου λέει /: (*It tells you*, it tells you)

[...]

Michael: Δεν θα μπορέσω να ζήσω έτσι, να κάνω κάτι που δεν μ' αρέσει, γενικά! <u>Οι</u>, όχι μόνο στο επάγγελμα. (I could not live like this, to do something I don't like, generally! No, no just for the profession)

Maria: Ναι αλλά αν σε κάνει να να μισήσεις <u>*τζιείνον*</u>, εκείνο που <u>*κάμνεις*</u>; (Yes but if it makes you to hate what, what you do?)

The students sometimes self-corrected some, but not all, of the GCD variants they used. Perhaps they may not have realised that they used several other GCD variants. The extract below is an example of such incidents.

Extract 59: GTOR – Underachieving Group A – Text B

Themistocles: Σαν άνθρωποι όμως είμαστε <u>*τζιαι*</u> ανευχαρίστητοι, μπορεί και την <u>*καλύττερη*</u>, καλύτερη δουλειά να <u>*έχουμεν*</u>, <u>*ήταν να*</u> ευχόμαστε να <u>*μεν*</u> δουλεύουμεν ή να, κάτι άλλο, απλά δουλεύουμεν για τα λεφτά μόνο πιστεύω. (But as humans we are unpleased <u>*too*</u>, we may also <u>*have*</u> the <u>*best*</u>, best job, we <u>*would*</u> wish <u>*not*</u> to work or to, something else, I believe we just work only for the money)

4.3.3. When GCD was allowed

The set of data, where the students were free to use GCD if they wished to, is now examined in detail. In all groups, except for one Successful Group B (GTOU) where students were generally not very talkative in both discussions,

discussions where GCD was encouraged were longer than discussions where SMG was imposed. The tables below indicate the amount of words produced in each discussion and thus demonstrate how 'talkative' students were in the different conditions. The last column presents the word difference between the two discussions of each group.

Table 4.2: GTOU observed discussions

Students' Group	SMG Discussion	GCD Discussion	**Word Difference**
Successful A	Text B: SMG 941+ GCD 84 = 1025	Text A: SMG 1432 + GCD 425 = 1857	**832**
Underachieving A	Text B: SMG 511 + GCD 130 = 641	Text A: SMG 561 + GCD 171 = 732	**91**
Successful B	Text A: SMG 378 + GCD 29 = 407	Text B: SMG 331 + GCD 46 = 377	**-30**
Underachieving B	Text A: SMG 915 + GCD 54 = 972	Text B: SMG 913 + GCD 197 = 1110	**138**

Table 4.3: GTOR observed discussions

Students' Group	SMG Discussion	GCD Discussion	**Word Difference**
Successful A	Text B: SMG 1544 + GCD 157 = 1701	Text A: SMG 1621 + GCD 465 = 2086	**385**
Underachieving A	Text B: SMG 617 + GCD 96 = 713	Text A: SMG 683 + GCD 139 = 822	**109**
Successful B	Text A: SMG 684 + GCD 137 =821	Text B: SMG 682 + GCD 190 = 872	**51**
Underachieving B	Text A: SMG 394 + GCD 47 = 441	Text B: SMG 403 + GCD 142 = 545	**104**

The word difference indicates that most students when they knew they were allowed to use GCD they were more relaxed and thus more talkative. Besides, most of them had a relieved smile when asked to discuss the text in their natural way of talking (facial expressions – notes from my research diary).

In all groups the use of GCD was higher in the condition where GCD was encouraged. The following tables provide a comparison of the average ratio of GCD use in each condition.

Table 4.4: Average ratio of GCD use in GTOU

GTOU	GCD Not allowed	GCD Allowed	Comparison (GCD use when GCD allowed)
Students' Group	**Text B**	**Text A**	
Successful A	8.20%	22.89%	+14.69%
Underachieving A	20.28%	23.36%	+3.08%
	Text A	**Text B**	
Successful B	7.13%	12.20%	+5.08%
Underachieving B	5.56%	17.75%	+12.19%

Table 4.5: Average ratio of GCD use in GTOR

GTOR	GCD Not allowed	GCD Allowed	Comparison (GCD use when GCD Allowed)
Students' Group	**Text B**	**Text A**	
Successful A	9.23%	22.29%	+13.06%
Underachieving A	13.46%	16.91%	+3.45%
	Text A	**Text B**	
Successful B	16.69%	21.79%	+5.10%
Underachieving B	10.66%	26.06%	+15.40%

As mentioned in section 3.7.5, a chi-square test was performed to examine whether there were any significant differences between the observed and the expected values regarding the uses of GCD. In the tables below the observed

and the expected values of every group in both conditions as well as the results

of the chi-square test are presented.

Table 4.6: Chi-square test in GTOU

GTOU	GCD Not Allowed		GCD Allowed	
Students' Group	Observed	Expected	Observed	Expected
Successful A	84	133.07	425	375.92
Underachieving A	130	78.69	171	222.30
Successful B	29	19.60	46	55.39
Underachieving B	54	65.62	197	185.37
Chi-square (χ^2)	58.12		20.57	

Table 4.7: Chi-square test in GTOR

GTOR	GCD Not Allowed		GCD Allowed	
Students' Group	Observed	Expected	Observed	Expected
Successful A	157	197.97	465	424.02
Underachieving A	96	74.79	139	160.20
Successful B	137	104.07	190	222.92
Underachieving B	47	60.15	142	128.84
Chi-square (χ^2)	27.79		12.97	

To assess the significance level of the chi-square results the degree of freedom

(d.f.) required in this case is 3. Using the 0.05 probability level the critical value

(x^2_{cv}) is 7.81. The four calculated x^2 values exceed the x^2_{cv}: GTOU: x^2 58.12 >

x^2_{cv} 7.81, x^2 20.57 > x^2_{cv} 7.81, GTOR: x^2 27.79 > x^2_{cv} 7.81, x^2 12.97 > x^2_{cv} 7.81.

Therefore, there is a significant statistical difference and the null hypothesis

(that there will be no difference between the observed and the expected values)

is rejected. The marked discrepancy means that variation did not occur due to chance.

The topics of the texts did not seem to have any major impact on students' expressiveness as they were more articulate and their contributions longer when allowed to use GCD. An example of this is encapsulated in the following extract.

Extract 60: GTOU – Successful Group B – Text B

> Anastasia: Φοβάσαι σίγουρα διότι εεε με την ανεργία έρχονται τόσα άλλα, τόσες άλλες συνέπειες. *Εν* θα έχουμε μισθό, *εν*, ας πούμε σε κάποια φάση *εννα κάμουμε* οικογένεια, *εν* θα μπορούμε να συντηρούμε την οικογένεια. Ή πολλές φορές κάποια φαινόμενα, εεε βίας ή οτιδήποτε, εεε ξεκινούν *που* την ανεργία διότι *εν* έχουν να ασχολούνται με κάτι. (You are scared definitely because uh with unemployment so many others come, so many other consequences. We will *not* have a salary, *not*, let's say at some phase *we will make* family, we will *not* be able to provide to the family. Or many times certain phenomena, uh of violence or anything else, uh they start *from* unemployment because they *don't* have anything else to deal with)

Text repetitions were also identified in discussions where GCD was allowed. However, in these cases, students by reproducing segments of the texts were

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prompted to develop critical discussions which led them to draw logical conclusions. An example of this is presented below where the student repeated part of the text and subsequently expanded on it and expressed her critical thought on a cause of racism. The segment of the text is provided first and then the student extract.

Extract 61: Text A

[...] «Πάντως αυτά τα σπίτια δεν κάνουν για Ελληνοκύπριο», είπε ο κοινοτάρχης του χωριού Α…… Κάνουν όμως για τους ξένους εποχιακούς εργάτες [...] ("However, these houses are not appropriate for the Greek Cypriot", said the leader of A village…… They are though [appropriate] for the foreign seasonal workers)

Extract 62: GTOR– Successful Group A – Text A

Andri: Βασικά θέλει, *πιστεύκει* ότι *τούτοι* οι εργάτες [...] μπορούν να μένουν σε *έτσι* άθλια δωμάτια ενώ οι Ελληνοκύπριοι *όι*, θέλουν *τα* τα όλα τα /: (Basically he wants, *he believes* that *those* workers [...] can live in *such* poor rooms while the Greek Cypriots *not*, they want *the* the everything /:)

[...]

Andri: Γιατί η Κύπρος χαρακτηρίζεται από ένα νεοπλουτισμό, *τζιαι* ότι εεε φτάσαμε στο σημείο να *πιστεύκουμε* ότι μόνο εμείς είμαστε οι καλοί, εεε

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κατηγορούμεν τους εργάτες ότι *τζιείνοι κάμνουν* τα εγκλήματα, τις ληστείες, βασικά ότι *τζιείνοι φταίσιν* για τα προβλήματα του τόπου μας, έτσι δρούμε ρατσιστικά προς *ετζιείνους*. (Because Cyprus is characterised by a new prosperity, *and* that uh we reached the point to *believe* that only we are the good, uh we <u>accuse</u> the workers that *they commit* the crimes, the robberies, basically that *they cause* the problems of our country, so we act in a racist way towards *them*)

Allowing them to use GCD enabled the expression of critical thoughts as many students explored and discussed issues in more depth which led them to sharpen their thinking. For instance, in the following extract while the students were critically discussing unemployment, concluding that they would probably not follow their dreams reflecting on social reality, one student disagreed and expressed his well articulated message.

Extract 63: GTOR– Successful Group B – Text B

Neoklis: Εγώ *πιστεύκω*, κάπου άκουσα ένα ρητό, *όι* ρητό, *εν ηξέρω ίντα* /: (I *believe*, somewhere I heard a saying, *not* a saying, *I don't know what* /:)

[...]

Neoklis: Ας *πούμεν* να γίνεις η διαφορά την οποία θέλεις να δεις στον *κόσμον* ας *πούμεν*. *Εν τούτο* που *να* σε *κάμει* να, να *κάμεις* κάτι το διαφορετικό, κάτι που *να* φανείς πιο προοδευτικός, κάτι που *να* πετύχεις

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ας _πούμεν_, κάτι που θέλεις να δεις να το _κάμεις_ εσύ ας _πούμεν_. Να προσπαθήσεις, _όι_ να, ντάξει. (Let's _say_ be the difference you want to see in the _world_ let's _say_. _This is what will make_ you to, to _do_ something different, something which _will_ make you look more progressive, something which you _will achieve_ let's _say_, something you want to see you _do_ it let's _say_. To try, _not_ to, OK)

The linguistic environment was more comfortable and students' thinking processes appeared enhanced as many of them were engaged with the process of exploring different angles of the issues and expressed CT. A representative example is encapsulated in the extract below where the student expressed her critical thought which resulted from the explorative discussion developed among the students after analysing several possible ways on how to overcome feelings of racism.

Extract 64: GTOU – Successful Group A – Text A

Penelope: Χωρίς να τον _ξέρουμεν τζιαι_ χωρίς να τον _γνωρίσουμεν τον ξένον_, _εν_ θα μπορέσουμε ούτε να το, να _δούμεν_ τα μειονεκτήματα και τα πλεονεκτήματα _τζιαι_ ούτε να το _απορρίψουμεν_ ή να το αποδεχτούμε. Αν δεν γνωρίσεις κάτι _εν_ μπορείς να _σσιεις_ γνώμη για _τζιείνο_. (Without _knowing_ him _and_ without _becoming acquainted with the foreigner,_ we will _not_ be able neither to, to _see_ the disadvantages _and_ the advantages and nor _rejecting_ or accepting it. If you don't become acquainted with something you _can't have_ an opinion on _it_)

Another example following this pattern is provided in the subsequent extract.

Extract 65: GTOU – Underachieving Group A – Text A

Charilaos: Προκατάληψη, *πιστεύκω* /: (Prejudice, *I believe* /:)

[...]

Charilaos: Επειδή τάχα *εδημιουργήθηκε* μια φοβία, επειδή *έρκουνται*, ας *πούμεν* *πιάνουν τες* δουλειές μας, *τζιαι αναγκαζούμαστεν* εμείς να *φκούμεν έξω* να *γυρέψουμεν* δουλειά σε άλλες χώρες, *τζιαι εδημιουργήθηκε τούτη* η προκατάληψη για τους ξένους. (Because supposedly a phobia *was created*, because *they come*, let's *say they take* our jobs, *and we have* to *go abroad* to *find* a job in other countries, *and this* prejudice *was created* about the foreigners)

The following extract demonstrates the importance of discussion development among students, an essential step in developing and expressing CT.

Extract 66: GTOU – Underachieving Group B – Text B

Artemios: Ας *πούμεν* ο άνθρωπος *εν* κοινωνικόν όν *τζιαι* πρακτικόν όν *τζιαι* θέλει ας *πούμεν* κάτι να απασχολείται. Να *μεν εν* αδρανής, να κάθεται σπίτι συνέχεια χωρίς να *κάμνει* τίποτε. (Let's *say* man *is* a social being *and* a practical being *and* he wants let's *say* to be occupied with

something. *Not* to *be* inert, to stay at home all the time without *doing* anything)

Hermione: Εξάλλου όταν κάθεσαι σπίτι *τζιαι εν κάμνεις* τίποτε /: (Besides when you stay at home *and do* nothing /:)

Artemios: Εντάξει. Στην αρχή εντάξει *ενναν* ωραία εντάξει αλλά μετά *εννα* βαρεθεί. (OK. At the beginning it *would be* nice, ok but then he/she *will* get bored)

Hermione: *Τζιαι άμαν* κάθεσαι σπίτι *τζιαι εν κάμνεις* τίποτε επιδίδεσαι σε άλλα *πράματα* πιο κακά. (*And when* you stay at home *and do* nothing you begin doing other *things* more bad [things])

The analysis demonstrated that GCD facilitated students in expressing CT since during discussions in which they were allowed to use GCD almost all of them expressed more critical, abstract thoughts. In addition, they engaged deeper with the discussion in comparison to the textual discussions in SMG. The data showed that not only did they develop solid arguments and justified their views with confidence but the quality of the CT expressed reached a higher level as they were expanding and developing their ideas in a more relaxed environment. However, it needs to be acknowledged that certain thoughts were more complex and others less. Some were expanded on and extensively justified while others were only briefly explained.

In the following section interview findings are presented.

4.4. Interviews

The interview data provided evidence of students' and teachers' perspectives on the GCD role in MGL lessons in the GC Lyceum. Participants' views were gathered to indicate whether there is a conflict between SMG and GCD in the MGL lesson and if the use of dialect is thought to enhance or impede teaching and learning of MGL. Issues of students' identity construction were explored and the effect of GCD exclusion on students' expression of CT. Findings from students' interview data are first presented, and those from teachers' interviews follow.

4.4.1. Students' Interviews

Analysis revealed that the variable of schools' location was not significant. Overall, students did not have differing views on the issues explored because they were from an urban or a rural school; they rather held comparable perceptions. In addition, there was no considerable deviation between the views of academically-successful and underachieving students on the issues explored. In cases where there was variation in students' viewpoints the analysis revealed that this was due to their personal beliefs and experiences rather than the two aforementioned variables.

The analysis explored the following main themes:

- Perspectives on GCD and MGL

- MGL and GCD use in class

- Does GCD enhance or impede MGL learning?

- Including or Excluding GCD?

- Students' greatest difficulties in MGL lessons

- Effects of code-switching

- Identity construction: Cypriot or Greek or Greek-Cypriot?

- GCD and SMG: Tools for expressing CT

In addition, four emergent themes were identified in the data:

- The root of the problem

- GCD: A new module

- A bidialectal solution?

- MGL lesson: a problematic delivery?

[The extracts are designated by the students' academic potential, S for successful and U for underachieving, and by the schools' location, R for rural and U for urban. Thus an underachieving rural school student will be designated as UR.]

4.4.1.1. Perspectives on GCD & MGL

The majority of the students perceived GCD as an important symbol of their culture. For instance, Andri (SR) stated that *'[...] The Cypriot dialect is [...] part of our life, is part of our culture and we have to honour it, […] and I believe that it is a privilege to know the dialect of your country'.* Ioannis (UR) commented: '*it's the language we will continue, [...] we will deliver it to the next generation,*

where our roots lie, we transmit something which was left to us'. It was also widely held that GCD survived through the ages and that it encompasses elements of the island's history. This is reflected in what Neoklis (SR) stated: '*[...] The Cypriot dialect is created through [...] what Cypriots lived, through the history, they took words from the Turkish who were in Cyprus for a long time, from the English, from all nations which passed through here'.*

Regarding MGL, the data indicated that all students consider it more important and prestigious than GCD. Michael (SR) said: '*[...] OK, now about MGL, my personal view is that it is the most significant language that exists. [...] And I really believe that it is very rich and interesting. [...] you can never get bored with it, you learn continuously'.* In addition, Ioannis (UR) commented: '*[...] it's the Greek language; the rest of the countries relied on it to create their language. Namely, many Greek words [...] were used for the creation of some English, or other, vocabularies'.*

The majority of the students linked MGL with authority, officialdom and success. Alkistis (SU) described it as '*something official'* and Ariadni (SU) as '*something sophisticated'* while Penelope (SU) noted that is '*something which will open doors for us, if we know it correctly'.* The data also revealed that MGL is more aesthetically preferable for many students since they associated it with elegance and correctness. As Anaxagoras (UU) stated: '*It is the one they speak in Greece. It is more refined'.* Many of them commented that it sounds 'more

mellifluous' and 'more polite' than GCD. For instance Smaradga (SU) stated: '[...] generally it is more kind, Greek is nicer as a sound than Cypriot, I believe'.

Considering the GCD and MGL relationship, some students commented on the commonalities between the two varieties while others on their differences. For example Ioulia (SR) commented: 'I don't separate the Greek language from the Cypriot dialect because I believe they are one [...]' and Themistocles (UR) said: 'they evolved from Ancient Greek, both of them'. Ariadni (SU) stated: '[...] the dialect originates from the language. They are not the same, it is [...] how to say this? Like a branch of the language, the dialect'.

Michael (SR) described them as 'distant cousins'. Maria (SR) characterised them humorously as 'friends' and elaborated on this: '[...] they might have the same thinking but they have a different personality. [...] the Cypriot dialect differs in, uh from Greek, in the sense that it has some more things than Greek [...]. For example, the culture, we take some components from people who once lived in our place. In this way we inherit the components in our times. It's something that distinguishes us from others'.

Certain students pointed out that GCD is rather a spoken than a written language while others disagreed stating that GCD exists in written form and provided examples of GCD poetry and literature. Ariadni (SU) commented: '[...] firstly, a language can be written, like Greek, while the Cypriot dialect cannot be

written, it's an unofficial language [...] it's not even a language, it's a dialect'. Alkistis (SU) however, disagreed, and questioned: *'Why can't it be? [...] it can be! We have so many [poems]'.*

4.4.1.2. MGL & GCD use in class

Analysis revealed that students use both varieties in the context of MGL lessons. MGL use is often restricted to writing since asking the students when they use MGL, their first reaction referred to the written language. As Mathaios (SU) stated: *'generally in writing, tests and essays, such things, we use Greek'.* Similarly, Myrofora (SR) commented: *'we use it at certain times, [...] we prefer always [to express ourselves] in our own way'.* Some other students doubted whether they actually use MGL, for instance Aikaterini (SR), wondered: *'Do we use it?'*

Analysis also indicated that some students believe that they should only use SMG in class in order to acquire it fully and become fluent speakers while others considered it essential to use GCD in order to be able to express themselves and also to protect GCD from disappearing:

Extract 67: SR

> *Andri: I believe we shouldn't speak Cypriot.*

> *Maria: Me too.*

Andri: I believe, uh because we go to Greece let's say, and our weakness in spoken Greek becomes obvious. It's not that we don't know Greek or we can't speak it [...], we just learned this way.

Michael: But the same happens in England too. You can't speak English fluently.

Andri: Yes but you were not taught [...] English like you were taught Greek, it's very different. Greek is your language. Let's say we go to Greece [...] and there's a difficulty in speaking it, as if it wasn't our language. But it is our language! We have to speak Greek at school, I believe.

Ioulia: Yes, but in the end [...] our own dialect will be consumed.

Maria: Ohhh!!! [expressing disagreement]

Andri: It will not be consumed! [...] Not so simple. How, at home, outside, [...] everywhere, you speak Cypriot. What will hurt you, if you speak Greek for seven hours at school? Just for not having some imperfections when we go to uh uh uh uh.

Michael: You wouldn't be able to express yourself though [...].

However, almost all students pointed out that using SMG sounds strange, and funny, and seems out of place in a Cypriot class or in conversation among Cypriots:

Extract 68: SR

Andri: [...] when you speak Greek your voice is softer, and it seems funny, and you can't go on /:

Michael: It's because we're not used to it!

Andri: You stop, uh (p) you get stuck.

[...]

Maria: You feel uncomfortable because if someone hears you speak /:

Ioulia: He will laugh.

Maria: Yes, he'll pass out laughing.

Andri: He'll make fun of you.

Another example indicating student's beliefs on why SMG is not widely used orally is provided below.

Extract 69: SU

Alkistis: [...] When a certain student speaks Greek, the others might look at him strangely. Supposedly? He speaks like a Greek.

[...]

Ariadni: He's all pride.

[...]

Alkistis: It's funny, [...] I consider it funny when Cypriots speak like Greeks, I don't know, it sounds somehow different /:

Ariadni: Because they change their voice, they pretend and /:

Alkistis: Or because the Greeks of Greece speak quickly while the Cypriots, more slowly, it's like singing, this is what they tell us.

Regarding GCD use, analysis revealed that GCD is widely used in students' speech. Almost all mentioned that they use it nearly all the time when discussing with classmates and teachers. As Michael (SR) claimed: '*I even use it [...] in the lesson, uh there I discuss things with the teacher, I talk to him and I want to say what I really feel'.* GCD helps them, they explained, to express their thoughts better because they feel better when using it. For instance Neoklis (SR) commented: '*But I prefer to express myself like I express myself all the time, let's say. [...] As I speak, normally'.* GCD is the language of *'freedom'* and *'joy'* as Themistocles (UR) claimed and by using it you express yourself directly.

The majority pointed out that they use GCD spontaneously as it comes naturally to them and helps them express themselves more accurately and easily:

Extract 70: SU

Alkistis: I think we use the Cypriot dialect spontaneously.

Ariadni: I think because we like it more.

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Penelope: [...] when a teacher or a student says something and we want to disagree strongly, the Cypriot dialect comes out spontaneously, for saying, 'No I don't agree!' for instance. [...] Uh when we feel something strongly let's say, I believe we use the Cypriot dialect instinctively.

[...]

Penelope: This way we express ourselves better, I think.

[...]

Alkistis: And there are words which, certain things which we know the words in Cypriot.

Penelope: We don't know them in Greek.

[...]

Alkistis: Or a certain situation which might be named in Cypriot and we know what we mean, while in Greek we're not able to say it.

It needs to be acknowledged that many students pointed out that they do not use any basilectal form of GCD, or the same variety they use with their friends, to talk with the teacher. They clarified that in class they use a more *'polite'* version of GCD:

Extract 71: UR

> *Ioannis: Uh, it's not the heavy Cypriot which they spoke in the past, no, that we use in our free time. We try somehow to formalise our answer in speech but with the /:*
>
> *Themistocles: With the Cypriot dialect.*
>
> *Researcher: You're telling me that in class you use the Cypriot dialect? /:*
>
> *Themistocles: But more polite.*
>
> *[...]*
>
> *Themistocles: Something in between very formal and informal.*
>
> *Ioannis: Like a new language.*

Exploring why students use GCD in class several students commented that using GCD is unavoidable, or they feel pressured. Michael (SR) explained that GCD is used '*to express what we feel, because this is the way we learned [...] [and] we can't do it differently*', while Ioulia (SR) added: *'otherwise they pressurise us'.* In addition to this, Michael (SR) argued: *'When the teacher asks us to answer a question in written form, I'll write it in the Greek language and read it in the Greek language, but when the teacher asks me to explain it, I'll do it in the Cypriot dialect (p) and I don't think that this is unreasonable because if I'm able to explain my answer in the Cypriot dialect it means I understood what I've written'.*

4.4.1.3. Does GCD enhance or impede MGL learning?

Analysis revealed that students' perceptions can be classified in three groups: those who believe that GCD is an asset, those who consider it an obstacle, and those who view it both as a benefit and as an impediment.

The majority of the students considered the fact that they speak GCD as an advantage and they justified its usefulness by referring to its commonalities with Ancient Greek. As Andri (SR) said: *'I believe that it's more an asset because uh when we are taught Ancient Greek and we see Cypriot words we use [...], oh, you say, this thing comes from here! That's nice!'*. Others commented that GCD is not an impediment due to similarities between GCD and SMG. For instance, Themistocles (UR) noted: *'I believe that it helps because by learning Cypriot, automatically you learn Modern Greek, namely they don't have such a big difference [...]'*. Similarly, Myrofora (SR) stated: *'because when we do Modern Greek lessons I believe that [...] we can adjust, learn the things they say to us, understand them, regardless of if we speak Cypriot in our everyday life (...) it's easy'*.

Some students held dual views on GCD, as Agni (SU) commented: *'[...] OK, there's ease, and difficulty'*. Alkistis (SU) explained: *'[...] on the one hand it helps us because they're similar languages, they're almost the same except for some differences, some words. Uh, on the other hand it inhibits us because uh OK, we use more Cypriot, and we can't learn Greek well [...]'*. Similarly Anastasia (SU) commented: *'It depends, because uh many words which come*

from the Cypriot dialect, [...] we might let's say associate them [with Ancient Greek], but sometimes it's more difficult I think [...] because we're used to this way, Greek is more complex and because we express ourselves differently orally, differently in writing, this is difficult'.

Analysis also revealed that a small minority regard GCD as a barrier to acquiring SMG. Most students commented that GCD is their dominant variety and because they use GCD extensively on a daily basis, this causes difficulties in acquiring and using SMG correctly. Smaradga (SU) said: *'[...] in my opinion it inhibits us [...], OK, yes, it depends on our family too, and on the school, because let's say if we constantly speak in the Cypriot dialect at home then it's somehow difficult to speak Modern Greek, to express ourselves'.* In addition, they believed that the differences between the two varieties make the acquirement of MGL more difficult. For instance, Steven (UU) stated: '*because you think in Cypriot and you can't think to write in Modern [Greek], you think a word in Cypriot and you sit there and you say 'what's this in Greek?' to write it, because you're not allowed to write Cypriot'.*

4.4.1.4. Including or excluding GCD?

The majority of students felt that they should be allowed to use GCD in class, for a variety of reasons. For instance Anaxagoras (UU) argued: *'it's our language, why should we speak Modern Greek?'* Similarly, Smaragda (SU) commented: *'[...] the Greeks [...] don't speak Cypriot, they speak their language, which we have to speak too, their language, uh we should be allowed because*

it's our language [...]'. In addition, Penelope (SU) thought that they should use GCD 'a*t least in the classroom orally'* because as Alkistis (SU) argued *'it's like saying to us [that] you're not in Cyprus'* and Ariadni (SU) added: *'[that] you're not free'.*

It was also widely expressed, especially by underachieving students, that by using GCD they feel more secure and their ideas are better articulated, while in SMG they have to find the appropriate linguistic forms to communicate their ideas and feel less comfortable. Aristedes (UR) noted: *'The Greek language can't come out of you, you're not used to it'* while Charilaos (UU) explained: *'with Modern Greek we have difficulties not because we can't talk, [but] expression wise, we can't express our ideas in Modern Greek like we can in Cypriot'.* Eftychios (UU) commented: *'you feel more comfortable when you speak Cypriot'.* Salomi (UR) stated that GCD helps *'[...] when we want to say something to say it much better [...] while with Greek sometimes you might be reserved and you can't say exactly what you want'.* Salomi (UR) also added: '*me personally when I speak Modern Greek I feel a bit stressed about whether I'm going to speak well [...]'* and Themistocles (UR) stated that he fears: '*saying something stupid, [...] using the combination of words wrongly, [...] saying something we don't mean'.*

Furthermore, students were questioned about whether their teachers had any reaction towards GCD use in class. Rural school students commented that their teachers never reprimanded them for using GCD in class and that they let them

express themselves freely. For example Andri (SR) commented: *'they don't have a problem with the fact that we'll express ourselves in Cypriot'.* In addition Ioulia (SR) noted: *'besides the teacher doesn't speak Greek, she speaks [the dialect]'* and Neoklis (SR) said: *'[...] I think that our teachers [...] because [...] they grew up with the Cypriot dialect, it's more comfortable for them too, and more familiar to hear it [...]'.* However, Michael (SR) commented: *'If we use such words [basilectal] [...], yes my teacher will correct me. But the teacher, personally me, I've not observed anything else, he'll let us express ourselves as we wish'.*

Certain rural school students, however, argued that the fact that their teachers allow them to use GCD in the classroom freely hinders them from improving their performance in SMG. For example, Andri (SR) stated: *'They don't help us to express ourselves in Greek [...] they let us speak so freely that they don't give us room to speak [Greek] so we go on and don't have any problem'. [...] It's a pity because it's our language [Greek]. Whatever the Greeks do, we do it, too, since our books are the same'.*

Some of their urban counterparts had a list of such incidents. For instance Penelope (SU*)* described an incident where the T6 reprimanded a student for using GCD: *'[...] the teacher told him please speak Greek, we're Greek, [...] and we, of the classic [section], we have to speak correctly, so we have to use the Greek language in class - yet at the same time the teacher was speaking Cypriot!'*

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Analysis revealed that incidents like the above might undermine students'
confidence and implant feelings of linguistic insecurity as certain students,
especially underachieving ones, might become discouraged from speaking at
all:

Extract 72: SU

> *Penelope: We felt disadvantaged.*

> *Mathaios: Yes, bad.*

> *Penelope: Disadvantaged. Namely we [...] completely overlook the
> Cypriot dialect, even in class where we feel more let's say, we are not /:*

> *Alkistis: There might be students who want to express their opinion but
> because they can't speak Greek fluently or say the appropriate words,
> then they don't express their opinion and they stay silent.*

> *Penelope: They can't, they don't raise their hand [...].*

Penelope (SU) explained: *'[...] when someone speaks to us in Greek it's like
keeping their distance from us, [...] and you feel a bit uncomfortable in
expressing your view, and your opinion on any issue, you feel him to be, like,
very detached'.* Ariadni (SU) also added: *'he's not a warm person let's say,
that's how you see it'.*

Nevertheless, the same students subsequently stated that they understand why their teachers urged them to use SMG and commented that they should use it more widely because mastering it would help them to become more successful in the future. For instance Ariadni (SU) commented: *'I believe that uh let's say that the Cypriot dialect is [...] not appropriate [...] for education, that it can help us to do something, and this is right, and I believe that they encourage us to use more Greek to expand our vocabulary [...]'.* Penelope also added (SU): *'[...] when we go to study for example, [...], we'll not use our Cypriot dialect, that's why our teachers make efforts to encourage us uh to speak Greek [...] to expand our vocabulary and get used to a way, the way we will talk in our life later, for our studies basically'.*

4.4.1.5. Students' greatest difficulties in MGL

Analysis revealed that difficulties lie in expression, as presented in section 4.4.1.4., and in lexicon. All students pointed out that they lag behind in lexicon and most of them described it as *'poor'* and *'inefficient'*. Penelope (SU) commented: *'[...] in class we use poor vocabulary, simple, in Greek, and maybe uh this is the most difficult thing, to learn new Greek words and to integrate them in your vocabulary'.* As Alkistis (SU) explained: *'it is like learning a new [...] language'. [...] This is why we can't do it. Like English we have to be better prepared'.* Ariadni (SU) said: *'[...] many times let's say we do lexical exercises, there are so many words, so many verbs with the same meaning and we have to put them in the right sentence, they're all of similar meaning, you can't*

distinguish what will determine, let's say, this word [...] to put it in the right sentence because they are so similar, [...] that is hard'.

Moreover, lexical difficulties and unfamiliarity with the words, they claimed, hinder their understanding and comprehension of texts. Hermione (UU) noted: *'Uh, there are a million words, and [...] someone might say a sentence to me and I won't understand at all what he wants to say to me, because uh there are certain words which have prefixes at the beginning, like epi-, pro-, and they have a whole bunch of meanings, yes, prepositions, uh and I cannot understand, and in the articles which we have you don't understand what the person who writes it wants to say exactly'.* In addition, Neoklis (SR) commented: *'[...] when the books changed in the second [class] of Gymnasium, we all had difficulties, let's say, in understanding the meaning'.*

Several students pointed out that they have greater linguistic needs than their Greek counterparts. Neoklis (SR) said: *'[...] first and foremost if you compare a Greek with us, his vocabulary is much richer, there are words we don't even know. We can see this in the tests where we do synonyms – antonyms. You can show, let's say, 10 words to the Greek and he will find 9 and it's hard for us to find 3 or 4'.* Neoklis (SR) added: *'[...] the first class of primary school for us is the kindergarten in Greece [...]'.*

4.4.1.6. Effects of code-switching

Many students commented that in class they usually try to use SMG when they start talking but after a while, when they want to expand, or be more explorative and explanatory, they code-switch to GCD as it is easier and they feel more secure or because they cannot recall the appropriate Greek word. For instance Anastasia (SU) commented: '*At the beginning we might answer a question and because we're focused there we're more reserved, we start answering it in Modern Greek, then, afterwards we relax and go deeper, and because we express ourselves more comfortably in Cypriot, we use Cypriot'.* This finding is in accordance with what the group task observational data revealed.

Students were also questioned on how code-switching between GCD and SMG makes them feel. The majority of them commented that most of the time they do not realise, or do not pay attention to it because they are more focused on what they want to express. They do it so often that they are not aware that they code-switch as they speak. As Aikaterini (SR) stated: '*uh, most of the time we don't realise it. [...] because we are focused on what we want to say, we don't think now how we're going to say it, how we're going to express it'.* Similarly Maria (SR) explained that 'y*ou don't realise it that at that time [...]'.* This finding is also in accordance with group task observational data and specifically with self-correction incidents.

Only a small minority of students commented that code-switching affects them. For example Michael (SR) commented*: 'when a teacher assigns us homework,*

specifically in Modern Greek, to answer [a question] on the texts, we'll answer it in Modern Greek, uh in the classroom I'll read it in Modern Greek. When he asks me to explain it though, I'll explain it in Cypriot. [...] Uh, it seems strange to me. [...] it's like using something different'. Penelope (SU) stated: *'[It's like] we don't know who we are'* while Alkistis (SU) explained: *'I think that when you start talking to someone and you talk to him in Cypriot you feel he understands you, that you become understandable let's say, then when you turn it to Greek, I feel that I'm not genuine'.*

Some underachieving students commented that code-switching made them feel confused, specifically when they code-switch to SMG because they search for the appropriate form to express what they want to say. For example Charilaos (UU) commented: *'[...] because we don't feel comfortable go on, let's say, I speak Greek, we go on changing it into Cypriot because we can't find the words to go on in Greek, or we don't feel good [...] or comfortable to talk [...]'.* Hermione (UU) stated: *'I don't feel good, because the teacher looks at me and laughs. [...] Uh, let's say when I begin the sentence well and then I finish it in Cypriot, uh he laughs. He understands that I got confused. And I understand it too [...] and I don't feel good'.*

Artemios (UU) commented: *'you start with Modern Greek, then let's say you might start talking Cypriot without understanding it and then when you understand it [...] you correct it and then you start again'.* Hermione summarised the result of this: *'that the other person doesn't understand what you want to*

say to him. Since [...] you constantly change it [...]. And it's a mess! A vicious circle!'

4.4.1.7. Identity Construction: Cypriot or Greek or Greek-Cypriot?

GCD is the *'hallmark'* of being Cypriot as Neoklis (SR) stated. Similarly Mathaios (SU) commented: *'[...] for me it's the proof that I'm Cypriot, that I am totally Cypriot, this is what it means to me'.* Several students commented that GCD signals their identity since when they use it they feel Cypriot, closer to their culture, and they realise where they come from. As Anastasia (SU) argued: *'[...] by using the Cypriot dialect we feel that we have a special identity, that we are Cypriots after all, we are the only ones who speak this dialect. While Modern Greek is spoken in many places [...] thus we wouldn't have our own identity'.* Many students argued that GCD is what distinguishes them from Greek people. For example Stamatis (UU) commented: *'We are distinguished from the Greeks, let's say, who just speak Modern Greek'* while Anaxagoras (UU) added: *'if someone hears us he will say OK he's Cypriot'.* While many students stated that GCD is what they inherited from their ancestors and is a part of their culture, a minority of them pointed out that SMG has a role to play, too, in their identity:

Extract 73: SR

Ioulia: When we speak Cypriot, uh it reminds us of uh our culture, /:

Andri: Our Cyprus.

Ioulia: The customs. While when we speak Greek, let's say, we forget who we are.

Andri: We don't forget who we are with Greek, why, don't you have Greek culture in Cyprus?

Ioulia: Yes, but /:

Andri: Or don't you speak Greek in Cyprus? Aren't you Greek-Cypriot?

Ioulia: Yes but think, when you speak Cypriot don't you feel more that you're Cypriot?

Michael: [...] when you speak Cypriot you remember words, you remember situations in your culture, or some words your grandfather or grandmother taught you, that you learned from them, and you remember where you come from.

Questioning students about how they feel when they speak GCD, many of them confidently stated that it feels like being who they truly are. For example Mathaios (SU) stated: *'we're ourselves'* while Penelope (SU) explained: *'when we speak to someone Cypriot let's say, whoever he/she is, uh we feel comfortable, like at home, and we feel that whoever we talk to is a familiar person, and we can tell him everything, and express our opinion freely'.*

Certain students critiqued the negative attitudes towards GCD held by certain GC people. For example Ariadni (SU) argued: *'I don't understand something*

[…] why all liken, let's say, the dialect to something rustic [...], as something inferior, I don't understand, let's say, this is its root. [...] Why do you underestimate your language? Do you underestimate your identity?' As Neoklis (SR) noted it is *'the new prosperity and richness'* in GC people's life that developed such attitudes *'because if you see in other regions of Greece, Crete or Thessaloniki where they speak in a particular way, they're proud of this while [...] most of us think aaahh he speaks Cypriot, let's say he's uncouth [...]'.*

In addition, some students pointed out that certain negative attitudes held towards GCD are unfair:

Extract 74: SU

> *Penelope: Aaa! And this, Greek equals politeness, Cypriot equals /:*
>
> *Alkistis: Rudeness!*
>
> *Penelope: Yes, vulgar supposedly, the person who speaks Cypriot.*
>
> *Mathaios: Yes, it's considered that he's vulgar. But they [teachers] say to us that there are some words which are Ancient [Greek], like hen.*
>
> *Penelope: Yes.*
>
> *Alkistis: We'll say them because they're Ancient!*

Moreover, analysis revealed that SMG influences students' identity in a different way than GCD. The data demonstrated that many students when expressing themselves in SMG say they adopt several roles, they act more seriously and they mimic. For instance Themistocles (UR) noted: *'[...] when we have to express ourselves in Modern Greek I feel more serious, that I have to be more serious when I speak Modern Greek'.* Aristedes (UR) commented that it feels '*that you are someone else'* while Ages (UR) added that 'you try *to show you're someone else'* and Hermione (UU) stated: *'simply you don't feel comfortable! You're not you! It's like someone else talking'.*

This identity change is also encapsulated in the following extract, where a student shared a personal experience she had in a play, impersonating a Greek woman.

Extract 75: SU

Penelope: A! In a [theatrical] play, um I was speaking Greek, uh my role was Greek and the way I was speaking my teacher told me that "you were speaking like a Greek and it didn't sound good", that supposedly I wasn't speaking /:

Alkistis: Naturally?

Penelope: Yes, naturally.

Alkistis: Normally.

Penelope: That I was using the Greek language and I was speaking like a Greek woman. And this thing isn't right because we have to speak MGL but indicate that we're Cypriots. That is, use our colour.

Many of the students not only commented that they feel uncomfortable and stressed when speaking in Greek, but they also worry how the others would perceive them. For instance Hermione (UU) commented: *'whenever I speak Modern Greek I'm anxious. [...] I have difficulties. [...] And there's another reason, you feel uncomfortable because all your classmates hear you and they say he/she speaks like a Greek'.* Michael (SR) commented: *'Now is it funny when I speak? Because it seems funny to me, to others, though, I don't know how it looks and that's why I feel weird'.* Similarly Aikaterini (SR) noted: *'personally when I speak in Modern Greek, I listen to myself and I say [...] is it me? Am I talking? [...] We can't get used to it'.*

Some students thought they have a dual identity, that is Greek-Cypriot, and they referred to the common bonds that Cyprus has with Greece. As Themistocles (UR) commented: '*I believe that we're partly Greeks but that we're always special. [...] Uh! [sighing] That is, we're Greeks, we speak Greek, we have the same religion, we say we're Greek-Cypriots, uh, but again we have something special, we're not Greeks, we're Greek-Cypriots, we always feel it that we're aaahh like a separate nation, yes indeed, Greeks, but a separate nation, I can't explain this differently'.*

Some other students discussed their dual identity in a more polemic manner, disagreeing about whether they are firstly Greeks or Cypriots which led to this political discussion:

Extract 76: SR

> *Neoklis: [...] I think because we are firstly Greek and then Cypriot, first and foremost.*
>
> *Researcher: [to others] Do you agree?*
>
> *Aikaterini: No!*
>
> *Neoklis: We have supposedly the same religion, similar language, I think these are the most important.*
>
> *Researcher: Why don't you agree?*
>
> *Aikaterini: OK, yes, certainly, uh we belong to Greece, we are Greek but first I believe we're Cypriot.*
>
> *Researcher: What do you believe?*
>
> *Myrofora: I believe that, too, that we're first Cypriot. Because I believe, regardless of having Greek or if we know how Greeks live, some part of us might get influenced by Greek (...) anyway, but I believe that we have our own identity and we know the stories of the past and we follow some things.*
>
> *Neoklis: Yes, but who supported us supposedly in hard times?*

Myrofora: OK, they supported us, the Greeks, but sometimes. The Greeks didn't support us at all times.

4.4.1.8. GCD & CT Expression

'I believe that thinking development is based on freedom. Thus when they take from me the right to choose which language I use to express what I choose, I believe that they immediately take from me the right to express what I choose, not to choose myself' (Themistocles, (UR)).

The majority of students commented that using GCD facilitates them in expressing CT and this is in accordance with the findings that emerged from the analysis of group task observational data.

Many students agreed that SMG not only creates barriers to expressing what they really want but it also leads them to express something else, not what they thought of, and in a superficial way. For instance Aristedes (UR) stated: *'I wouldn't be able to express my thought just like I have it in my mind. [...] Because [...] you express yourself easier with the dialect that you know, while you try to use some other words in Greek, you might not express it like you want. [...] you might think that you expressed [it] but it wasn't communicated to the other person'*. Similarly, Agni (SU) commented: *'[...] if you go to say it in MGL uh I think you'll shrink more, and you'll say less, you'll not say what you feel'*.

The majority of the students argued that expressing CT in GCD helps them to be more precise, to express their ideas as they form them in their mind and to articulate their messages well and exactly. As Hermione (UU) stated: *'[...] if you say it in your dialect [...] you'll possibly say it more [...] correctly, like how you think of it, transmit it more easily to others. While when you try to transfer it into Modern Greek you might not be able to transfer it exactly the way you think of it, and the other person won't understand'.* Anaxagoras (UU) noted: *'[...] we might, let's say, think of something and not to be able to say it in Modern Greek because I'm not used to it, it might come out of me only in Cypriot'.*

The analysis also indicated that students acknowledged that they cannot use only SMG. As Eftychios (UU) commented: *'if they tell us to speak only Greek there'll be a certain reaction. We'll try to speak in Greek but some phases we won't manage. [...] It won't come out of us. We'll speak Greek but at some point we turn it in Cypriot, too'.* Charilaos (UU) also added: *'we might not find the words to put what we think of in order, expression-wise explicitly'.* Anastasia (SU) argued: *'we might not state it in the way we want it to be heard. [...] It's a matter of vocabulary I think, this is our biggest problem because [...] we use different words in the Cypriot dialect and we might not choose the right [word] to express it in Modern Greek, so our view will not be heard correctly'.*

Moreover, the data showed that students believe that when they have to use SMG they focus on the means of expression and usually the quality of their thinking is neglected. For instance Penelope (SU) explained: *[...] with Cypriot*

we can express ourselves comfortably, say 'no I don't like this, it's not nice', uh with Greek as soon as we start talking Greek automatically [there is] like a mechanism functioning inside us which tells us we have to develop it, we have to say nice words, we have to say that we like it let's say. It is not something that must be done [...] but we feel like this, it's something instinctive'.

Several students also commented that sometimes they chose not to participate in the lesson discussion and express their thoughts because they were afraid of making mistakes and humiliating themselves. For example Evagoras (SU) commented: *'we're afraid whether, because often we do make mistakes in expression, when we try to go from the Cypriot dialect to Greek we make mistakes [...], grammatical mistakes but syntactical too [...]'.* In addition, Smaragda (SU) explained: *'[...] sometimes we might say I don't want to speak, let's say, in Modern Greek, because I want to say something in a way that expresses me [...], and this [...] somehow makes you not want to speak'.*

The data indicated that among the more underachieving students there was a higher proportion who do not feel confident with SMG than among academically successful ones. Many of them pointed out that they consciously choose not to participate in the lesson and prefer to remain silent as they feel that they cannot express themselves in a way that would satisfy the teacher. For instance Ioannis (UR) commented: *[...] Most of the time I prefer not to talk rather than say what I'm thinking. [...] it's some kind of phobia. [...] If you do it right, if what*

you will say will be right' and as Dafni (UR) added: *'If the others will understand you'.*

Only two students, Andri (SR) and Ioulia (SR) argued that they express CT in SMG without any difficulties. However, they referred to essay-writing rather than speech. They claimed that they think in SMG while the rest of the group disagreed, arguing that they need to think of certain Greek expressions and words in order to articulate their thoughts.

Extract 77: SR

> *Andri: [...] my thoughts come out in Modern Greek, since I make use of syntax in Modern Greek and I go on and write.*
>
> *Maria: Personally, me, I translate them, I think of them in Cypriot and I translate them.*
>
> *Andri: In the way I think of them [Greek] I write them.*
>
> *Ioulia: Me too.*
>
> *Michael: You'll use some words in Modern Greek, though, that you have to think of, while a Greek won't think to write the 'undoubtedly', the 'undeniably'.*
>
> *Andri: No.*

Ioulia: Yes, but if you have a rich vocabulary, [...] when you read literature and you knew for instance, [...] will that bother you let's say? Me, it doesn't bother me let's say.

[...]

Michael: But what I want to say, you will think to write [the expression] 'few [people] would be opposed'.

Ioulia: Leave the [expression] 'few [people] would be opposed'.

Maria: Yes, this is what Michael means, yes! We [...] think Cypriot. This is it! Our thought is not developed. [...]

4.4.1.9. Emergent themes

Discussion is now focused on four emergent themes from students' interviews, highlighting the unpredictability of research outcomes. These are classified as follows: the root of the language problem, the introduction of GCD as a new module, whether a bidialectal solution would be beneficial, and why the way MGL lesson is delivered might be problematic.

The root of the problem, as a minority of the students commented, lies in the fact that they learn to speak with the dialect which they use extensively. They believe that if from primary education they were instructed in how to use the codes correctly they would have been in a better position now. As Michael (SR) pointed out *'[...] we start from an early age to learn the Cypriot dialect, and we*

learned to use only the Cypriot dialect. Namely, if from primary school there was a more correct education and we learned that OK this is not wrong but the correct way is like this, uh then things would've been better'.

Some other students identified the way SMG is imposed on them as the root of the problem and argued that if they were using only GCD they would not have any problem in expressing themselves. For instance Alkistis (SU) stated: *'[...] the problem basically starts from the fact that we have to, we are obliged to learn Greek, too. [...] if it was Cypriot though I don't think that we'd have a problem speaking comfortably in the classroom [...] I consider it [Greek] as a foreign language which we learn, which we have to know'.*

The introduction of GCD as a new module in Lyceum education was suggested by several students. Some of them pointed out that it would be beneficial for them if the scope of such module focused on lexicon and the etymology of words so they could learn to use them correctly. This, they claimed, would make them feel more comfortable and help them to use the varieties properly. Students' views indicate that they consider their dialect worthy of exploration. For example Ioulia (SR) commented: *'[...] I believe that we have to be taught the Cypriot Dialect too [...] to have a specific lesson [...]'* and as Andri (SR) added, to be taught *'its roots' [...] the words, where they come from [...]'.* Similarly, Themistocles (UR) suggested: *'[...] we shouldn't deal with so many grammatical phenomena, to deal more with lexicon in order to learn where the words come from and to be able to use them correctly. [...]*

more on where the word comes from, not how it sounds now [...] To feel, we young people, more comfortable, to be able [...] to use the language more easily'.

Others suggested that the introduction of the new module should include Cypriot poetry which would highlight artefacts of the dialect. They believed that this would keep GCD alive and help disseminate it to the next generation. For instance Evagoras (SU) suggested: *'I believe they have to put one extra hour in the programme where we would do the Cypriot dialect so it's not forgotten, because from generation to generation we see that [...] the use of dialect is reduced. [...] to be taught poems in the Cypriot dialect, like those of Michaelides, something like that'.*

A bidialectal solution was also identified in some students' suggestions. Certain students pointed out that they need to become aware of the differences between the two varieties and enhance their knowledge of their dialectal mother tongue. For instance Michael (SR) commented: *'[...] The Cypriot dialect is helpful because as we learn Ancient Greek in order to know Modern Greek, like this we have to know, in my opinion, some dialects. Uh what's the difference of Modern Greek from the Cypriot dialect? What is there to know about the Cypriot dialect? [...]'.*

Some other students suggested the inclusion of GCD in the MGL lesson since they perceived the parallel use of both varieties as beneficial. Stamatis (UU) suggested: *'not to stay like it is, [...] to be together, the Cypriot and the Greek'.* In addition, Anastasia (SU) stated: *'to allow us to speak in the Cypriot dialect'* and Smaradga (SU) proposed: *'the teachers should be a bit more lenient, a bit, let's say. As everyone expresses himself/herself'.*

The delivery of the MGL lesson was also discussed by many students, especially underachieving ones, who commented that it is neither motivating nor stimulating. Their statements indicate that they feel there is a need to develop student-centred lessons which will allow them to become active participants since most of the time they are not given the opportunity to talk in class. This was also concluded from classroom observational data where it was found that most of the lessons observed followed a teacher-centred approach.

For instance Neoklis (SR) suggested: *'[...] not be teacher-centred, to be student-centred, like they try to do it. [...] Most of the students in Cyprus are passive receivers [...]'.* Similarly, Aikaterini (SR) stated: *'The educational system here in Cyprus and in most modules, not just in Modern Greek, basically suggests sterile memorising, it doesn't offer us something that you'll learn, perhaps practically'.*

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Students who perform more poorly argued that the way the MGL lesson is delivered is problematic. As Charilaos (UU) pointed out: *'the way they teach it, let's say, that loses my interest. [...] It's monotonous'.* In addition, Anaxagoras (UU) suggested: *'[...] to have themes which concern us more'.* Charilaos (UU) explained that the lessons are uninteresting because '*you go into the classroom, [...] and you will listen to the teacher what he has to say and the time will change (...) it ended up very monotonous [...] it's more the teacher's way [of teaching]. Because he studies it the previous day at home, let's say, he comes and he knows, he has an outline and it follows it [...] he doesn't take the lesson with us the students [...] he knows the outline to follow, he writes it on the board and finishes'.* As Stamatis (UU) argued: *'[...] understanding it not understanding it, he wrote it for you there, you have to learn it, there will be no discussion'.* Instead as Anaxagoras (UU) suggested: '*He could give us a leaflet, to work alone. [...] discuss the topic [...], more discussion'.*

They also pointed out that it became the most difficult module for them and there is a tendency to fail or get low marks in the final examinations. As Eftychios (UU) commented: *'[...] the Modern Greek module now ended up being the most difficult'.* Stamatis (UU) pointed out: *'[...] we ended up going to [private] lessons to learn our language. I don't consider it reasonable let's say to go Modern [Greek]. [...] Because it is our language. We speak it for so many years and we have to go to the institution to understand some things? It means uh school doesn't count [...]'.*

Another belief that some underachieving students held is that their teachers do not encourage them to express their own thoughts but impose on them predetermined and fixed answers which they should follow. For instance Steven (UU) commented: *'The way some teachers face [...] the texts we do and they teach their messages, and you go and say but I understand it this way. And they tell you this is what it means. [...] As if they went and asked the writer and he told them that this is what I wanted to do'.* Hermione (UU) also stated: *'That's ridiculous to tell us this [...]'.* Steven (UU) explained: *'From what I know [...] about the Ancient Greeks who wrote their texts, they wrote them and the messages could be understood by anyone in any way. [...] And they [teachers] insist that it's not [...]'.*

Moreover, Artemios (UU) pointed out: *'in the essay many times let's say if you don't put [...] the point the teacher wants [you fail] [...] while normally it shouldn't happen like this. The student should put his own ideas'.* Hermione (UU) commented: *'they use the handbook and whatever the handbook says they tell us'.* Instead, students' ideas should be appreciated, she believes, by the teachers and *'[...] if the justification has depth, we should get the marks'.*

The following section presents findings on similar topics from teachers' perspectives.

4.4.2. Teachers' Interviews

The variable of schools' location was not major as similar findings emerged on most themes. However, there was a difference in perceptions between urban and rural school teachers regarding two themes, GCD use in class and curriculum effectiveness. Additionally, while rural school teachers' viewpoints were in agreement on all themes, there was variation in urban teachers' viewpoints regarding GCD effects on students. Analysis revealed that this was due to their personal beliefs.

The analysis identified the following main themes:

- Perspectives on GCD and MGL

- Effects of bidialectism/diglossia on acquiring MGL

- GCD use in class

- Students' linguistic needs

- GCD & Students' CT expression

- MGL curriculum: problematic or effective?

- GCD & Students' identity construction

Two emergent themes were also identified:

- Teachers' unawareness

- Any solutions?

[The extracts henceforth are designated by the schools' location, (R) for rural and (U) for urban.]

4.4.2.1. Perspectives on GCD & MGL

The analysis revealed that while almost all teachers were voluble in describing GCD, they were laconic when referring to MGL. The majority of teachers described MGL as the national and official language of Cyprus. As T2(R) stated: '*Koiné Modern Greek is our national language, the language in which we write our books, the language we teach*'.

Regarding GCD, analysis showed that each teacher's perception prioritised a different angle. For instance, T2(R) commented: '*Cypriot Dialect is the local variety which is more our geographical language rather than our national, this doesn't mean that Cypriot Dialect must be gone, uh it must be protected but not to function against Koiné Modern Greek*'. T1(R) noted that GCD '*is heavier*' and added that it '*has foreign lexicon [...] because of all the conquerors who passed through Cyprus, it has like this distinctive quality [...]*'

Moreover, T7(U) commented on the ancestral knowledge incorporated in GCD, stating: '*[...] if we adhere to Babinioti's speech too, especially where he says Cypriot [...] has to be safeguarded as the pupil of the eye because is closer to Ancient [Greek]. It's not a new language*'. In addition, T4(U) mentioned: '*If we take Cypriot, Homer speaks about it*'. Furthermore, T5(U) stated: '*I believe that*

the Cypriot language is more difficult than Dhimotiki [Greek], regarding someone learning it. Thus, for someone who learns the Cypriot Dialect well, I believe it's easy to learn the Dhimotiki [Greek] too [...] rather than for a Greek to learn Cypriot, from the perspective of the structure of the language'.

Furthermore, the majority of the teachers commented that GCD and MGL have many similarities and share common elements. For instance, T2(R) commented: *'they mutually complement each other'.* T1(R) despite characterising the two varieties as *'two problems'* subsequently stated: *'I think that the one contains the other, that is, uh if we look at, if we paid attention to the vocabulary of the Cypriot then we would have ended up in Ancient Greek, and certainly it has relationship with Modern Greek'.* In addition, T5(U) commented that GCD might not be completely incomprehensible to Greek people as 'a *Greek can hear a Cypriot, speaking to him a bit slowly, and [the Greek] will understand almost everything'.*

Furthermore, analysis indicated that rural school teachers did not express any attitudes towards SMG or GCD but held a neutral stance throughout the interview while almost all urban school teachers expressed positive attitudes towards GCD except for T6(U) who showed a strong preference for SMG:

Extract 78: (U)

T3: [...] I even consider that [GCD] is more important to me [...]

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T6: Which one? Greek?

T3: Of my village let's say.

T6: Really?

T3: Cypriot. I am very happy, I hear it in the street, let's say, some old ladies who talk, honestly /:

T6: I prefer SMG.

T3: And I appreciate it very much and I would like, something ideal, that [...] the students could write [in GCD].

4.4.2.2. The effects of bidialectism/diglossia on acquiring MGL

The term diglossia rather than bidialectism was used in the interview questions in order that teachers could feel more comfortable since they were not familiar with the latter term and I did not want to confuse them or make them feel insecure. All teachers pointed out that there exists a diglossic situation that mainly influences students' oral productions since GCD is used more intensively. For instance T2(R) commented: *'there is of course diglossia, the Cypriot dialect predominates over Koiné Greek in schools and this influences mainly MGL lessons and particularly the essay'.* In addition, T1(R) noted: *'in speech it is very much evident that they use Cypriot Dialect and that it influences them in writing too, this is also known. Of course because these are Lyceum classes, the phenomenon has been a bit averted but it still exists'.*

T5(U) commented that the phenomenon is *'more intense in speech, in writing they distinguish the differences many times, although there are students who again don't distinguish the differences and they write [...] Cypriot words'.* T7(U) added *'that it influences Cypriots in general, not just the students, everyone, so they don't have eloquence or the readiness to talk'.* For instance, *'[...] if suddenly someone wants to interview them [...] in the street randomly [...] [he/she] has difficulties in speaking'* (T7(U)).

The majority of urban school teachers viewed that the current diglossic situation considerably influences the students in acquiring MGL while T5(U) fervently argued that students might have some expression problems but the education provided to them offers them the opportunities to acquire MGL efficiently. Similar perceptions to those of T5(U) were held by both rural school teachers. For instance T2(R) commented: *'[...] reaching Lyceum though, diglossia I think it doesn't influence the acquirement of Greek too much. It's easier for the students at Lyceum'.* As T1(R) stated: *'they already learned it'.*

Similarly T5(U) noted: *'[...] I don't think [that GCD influences the students] because in primary [school] they're taught correctly, I believe. The student can distinguish Greek [...] from his dialect, the fact that he uses the dialect, is because it helps him to say the things he wants faster, [...] and I believe that yes if you put a microphone in front of him or interview him, certainly he will dry up because in his effort to speak correctly he'd prefer to say nothing'.* Hearing T5's viewpoints T3(U) stated: *'I personally disagree, I believe that it is a restraining*

factor the fact that uh there is this diglossia in acquiring the language, because it's different to speak and write in the language you speak daily, and it's different to be compelled to think, some words might be unfamiliar, it's not a vocabulary which they use daily, so there's a problem'.

T5(U) continued arguing that since the same curricula are used both in Greece and Cyprus, Cypriot students should not have difficulties in acquiring MGL. As T5(U) commented: *'but the lexicon according to the curriculum, which demands that a student of a Greek school, I mean on the Greek mainland, who studies the same books as the students of the Cypriot school, is the same, so again there would be this word in front of him which has to learn. Not learning it, the Cypriot, and his vocabulary being poor, is based on other factors [...] social'*. For example, as T5(U) argued, the reason a student might not use SMG *'is to stop the others making fun of him'.*

T3(U) who disagreed with T5(U) gave examples indicating that even when Cypriots are in contexts where SMG is obligatory they cannot use it fluently like their Greek counterparts. The other teachers agreed with T3(U) that contextual factors influence the acquirement of the language:

Extract 79: (U)

> *T3: Uh how is the eloquence let's say that Greek students have in Greek universities explained?*

T5: The Greeks say the same about us when we use our dialect /:

T3: And the Cypriots lag behind?

T5: And the Greek when he hears us speaking Cypriot he'd say, 'oh, my God, how quickly he talks!' like me when I hear a Cretan. I wouldn't manage to understand him.

T7: And T5, this is where we stand exactly, on the use of Koiné Greek that we're not so good as the /:

T3: That's the problem.

T7: Greeks of metropolitan Greece. On this issue, because it's not, the acquirement of language, not only through the school /:

T3: Of course!

T7: There are other factors, environmental, outside school, which influence us.

T3: This is exactly what I wanted to say.

T5: What influences us?

[...]

T3: The family, society, the environment in which you live, talk, express yourself, [...] acquiring a language is not only the knowledge provided through education, it's spherical, it's how to say this, how to name it, it's a spherical acquirement. It's through the family, through society and through the school.

T3's statements regarding language acquirement seem to be in accordance to a social constructivism approach, that the socio-cultural context to which the students belong determines the construction of new knowledge. However, T5 insisted on a different perception while the rest of the group agreed with T3. For instance, T5(U) commented: *'[...] I accept that the parents influence negatively whether someone will learn his language but I consider though that through the educational system, from kindergarten up to Lyceum, in the classroom, the Cypriot student has the same opportunities as the Athenian has. [...] I can't say [that it is] restrictive, I would say that it's dependent, what you say, on the family factor, but not that it's prohibitive'.*

The disagreement became strongly intensified between T3 and T5, and other teachers tried to intervene and conclude the issue. For instance, T7(U) commented: *'to finish with this issue and go further [...] we all agree that it influences to a certain extent, and we speak more for comprehension, for word interpretation. This is where the student lags behind in comparison with the student in Greece'.*

4.4.2.3. GCD use in class

Rural school teachers openly said that they use GCD in class and they also allow their students to use it to express themselves. They pointed out that GCD is employed when they want to explain something to the students to enhance their comprehension. As T2(R) commented: '*mainly when I want to simplify something*' while T1(R) added: '*so that they [students] understand it better'.*

On the other hand, urban school teachers were more hesitant in declaring that they use GCD. A minority of them admitted that they might use GCD in class but clarified that this does not happen regularly. For instance T3(U) commented that GCD is used *'when we teach Cypriot literature and poetry'* while T7(U) noted: *'we might use it in speech [...] not in writing'.* T5(U) added: '*[...] sometimes when they don't understand the word in SMG I will explain it to them in Cypriot so they can understand [it]. [...] It happens sometimes. When giving instructions sometimes'.* T6(U) stated that GCD is not used yet subsequently very hesitantly commented: *'you might use 2 to 3 Cypriot words while talking with the students. Not constantly though'.*

Some data revealed why urban school teachers might have been hesitant admitting that they use GCD in class. As T7(U) commented: '*in previous years clear recommendations were made not to [use GCD]'* while T4(U) pointed out that *'they are made now too'.* In addition, T6 noted: *'Yes, my dear. The inspector came and saw a teacher and told her off because she was speaking Cypriot'.*

On questioning the teachers as to whether they allow students to use GCD in class orally, only rural school teachers and T3(U) responded positively. For instance T2(R) commented: *'it's something though you can't forbid, by any means, no matter how much you insist, they will use it. But we use it many times too, even though we know we should speak to them in SMG. Truth to be told, if we have a visitor in our classroom, the inspector for instance, [...] we're*

influenced by his presence and we're more careful. When we're alone with the students, though, the use of Cypriot dialect increases. In addition, T1(R) noted: *'[...] it's also annoying to constantly correct the [student], that is, uh you forbid him to think when you constantly try to correct his language in speech. [...] If he says a certain word of the dialect you can correct him, if they're some words, but constantly correcting him means that you'll stop him constantly, you don't let him think'.*

Moreover, T3(U) commented: *'I even show that I'm pleased that some of them use Cypriot words during the lesson. [...] I don't say it openly but in my way I show it, I make them feel comfortable when they speak. [...] I don't let them feel disadvantaged when they speak Cypriot'.* T3(U) also explained: *'I don't of course try to make this happen, but if it happens I don't let the other students make fun of them or mock them, let's say. I make them feel comfortable when they talk'.*

The other urban school teachers clarified that they insist that students use SMG. For instance, when students use GCD T6(U) commented: '*I correct them*' while T7(U) noted that students are allowed to use it *'to a limited extent'.* In addition, T5(U) stated: *'if the student answers either orally or in writing and says a Cypriot word which has an equivalent in SMG I immediately correct him. [...] In leisure time I might speak more Cypriot than any student. But when he gives me an answer, I want him to answer me in Dhimotiki [Greek], because according to the curriculum, this is the language I teach'.*

It should be acknowledged that T6(U) was murmuring against the use of GCD during the interview, and as soon as the interview was over a strong preference for MGL was expressed. However, classroom observational data showed that T6(U) was one of the teachers who frequently used GCD during lesson-focused incidents.

4.4.2.4. Students' linguistic needs

Analysis revealed that lexical and expression deficiencies were classified as the most important areas in which students need improvement in the context of MGL lessons. This was also indicated by students' interviews where expression and lexicon were classified as their greatest difficulties. In addition, many teachers' perceptions indicated that the extensive use of GCD leads to poor MGL lexicon which in turn raises difficulties in students' self-expression.

Initially, many teachers described the students' lexicon as *'poor'* and some of them *'diseased'*. T2(R) characterised lexical deficiency as *'the disease of students'.* Similarly, T3(U) stated that '*the lexicon is diseased because there is this [diglossia], it's not rich'.* T1(R) explained that *'[...] perhaps the poor lexicon [...] originates from the fact that they don't use it [SMG] in speech [...] widely'.* Some urban school teachers pointed out that improving students' lexicon is essential. T6(U) commented that students *'[...] need [help] in vocabulary too, in defining the words'* and T5(U) suggested '*enriching their vocabulary'* is necessary *'because you put in [...] 4 to 5 synonyms and they have difficulties finding one'.*

Regarding expression, several teachers pointed out that although students are at Lyceum level they still have difficulties in expressing themselves fluently and adequately in SMG. Many teachers commented that students show hesitation in speech and they need to improve their expression concerning both the oral and written language. T2(R) commented: *'the biggest needs are to improve their expression firstly [...] because often we see that they write like they talk. The syntactical sequence of the words often is the same as the syntactical sequence of Cypriot Dialect'.* Moreover, T7(U) added that *'there must be more clarity and accuracy in the language they write'* because as T5(U) explained: *'[...] sometimes it doesn't have sequence. They jump from one theme to another; there's no overall coherence'.*

Nevertheless, while urban school teachers were commenting on the difficulties a Cypriot student encounters in MGL lessons, T5(U) disagreed once more and couched his arguments in strong terms despite the fact that he was commenting on students' lexical and expression deficiencies. As analysis revealed T5(U) considered that students' difficulties are not significant and that the education they receive is perfectly suitable:

Extract 80: (U)

> *T6: They have great difficulties /:*

T5: But after 12 years at school? Why do they have difficulties? [...] Here, students go abroad to study and [in] 6 months they do [the] foundation and pass the language /:

T3: But can I ask you a question?

T5: Yes.

T3: How good are the grades in MGL you give the students?

T5: From 10 up to 20.

T3: I mean in proportion, that is, uh the majority are very good to excellent? Or the opposite?

T5: The average ratio?

T3: Yes.

T5: The average ratio, what's the average ratio got to do with anything?

T7: But if you look at the average ratio in introductory exams which is below the base /:

T3: Uh! That's why I am asking this!

T7: It means that /:

T5: But we said this about expression, but we said that at the beginning that they don't express themselves easily but it doesn't mean that because they don't express themselves that they don't know it.

T6: But the fact that they don't express themselves easily, I believe they didn't learn to /:

T3: It means that they fail, they don't have the background, it means that there's difficulty in learning the language.

4.4.2.5. GCD & Students' CT expression

Teachers were also questioned about whether they believe that excluding GCD has any effect on the students' expression of CT. In order to elicit their perceptions on this issue they were firstly asked to define CT and how they teach it to students, since it is an objective of the MGL curriculum.

Most of them defined CT as independent thinking, non-descriptive and exploratory. As T7(U) noted: *'Not to describe, to be able to compare, to critique, [...] to draw conclusions [...] [and] not to be a parrot'.* T2(R) commented: *'Uh to have his own view about issues concerning not only himself but also society generally, the world'.* In addition, T1(R) stated: '*[...] not to stop at mere knowledge, that is, I learn something and that's it, it should pass through uh a process, if it's right or wrong, what is my own opinion on this issue?'.* Moreover, T5(U) explained: '*To develop his critical quotient, to find solutions to problems, to be able to develop an abstract concept, an idea, to escape from the descriptive essays of Gymnasium. This is what it means'.*

Subsequently, all teachers stated that they teach CT through discussions, dialogues and certain tasks, allowing the students to express their own positions and justify them, and also encouraging them to compare and evaluate

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different aspects of a topic. For instance, T2(R) commented: '*Through dialogue and without giving them our position [...] about something we want them to critique. If you give them your own position then usually they will agree with you. But if you give them only the data [...] you give them the topic comprehensively, or both sides, then you leave them alone to decide [...]'.* T5(U) also stated: '*[by] giving them freedom of speech. [...] Without avoiding them when they answer incorrectly, you try to convince them to argue'*, while T3(U) commented: '*[...] I usually try to teach them to question, not be nihilists of course, but to question even the views in their books, everything, and through the discussion to be led [...] to conclusions'.*

Teachers were then questioned whether GCD exclusion has any effects on students' CT expression. All teachers, except for T6(U), agreed that excluding GCD from class influences to some extent the students' expression of CT. For instance T1(R) commented: '*[...] they might not be able to express it [CT] clearly when we ask them to express [it] only in SMG while it would have been easier for them to express it in GCD'.* As T5(U) explained: '*because they express themselves easier with the Cypriot Dialect [...] [and] some students express themselves better [...] because the Dhimotiki [Greek] doesn't help them'.* On the contrary, T6(U) noted that '*it doesn't have [any effect]'* and commented: '*Why? Irrelevant! Regarding critique?'*

4.4.2.6. MGL curriculum: problematic or effective?

Teachers were asked whether they believe that the current MGL curriculum helps students to achieve their maximum potential. Analysis revealed a distinct difference between rural and urban school teachers' perceptions. Rural school teachers appeared to be less satisfied with the curriculum while most of their urban colleagues were keen to identify its advantages.

T1(R) commented: *'that it's [...] uh big, the amount of the material [to be covered], it is. So there are difficulties in this sector, that is, to cover all the themes well'.* T2(R) argued: *'The book Expression-Essay at Lyceum B [level] isn't a great help in acquiring language skills, if it's a primary aim, because it's compiled from very indifferent texts for the students, so the teacher often resorts to his own solutions to gain and trigger the interest of the students'.* Furthermore, T2(R) pointed out: '*since our students fall behind in lexicon, the lexical exercises of the book are neither good nor valuable for the students'.* T1(R) also mentioned: '*[...] many hours uh are spent doing theoretical things which are neither pleasant for them, nor really help the student, I don't know where he will find let's say, like my colleague said, biographical genres and we deal [with them] so many hours. Instead there could be articles, two to three unfamiliar articles which we'll analyse, there could be tasks et cetera, and we'll be doing our job'.*

Yet urban school teachers seemed to be satisfied with the current curriculum to a large extent. They pointed out that the curriculum has been improved in

comparison with what they were teaching years ago. As T7(U) commented: *'Uh, compared with previous curricula, now with the Expression-Essay, [things] are better [...] communicative speech is introduced'* which as T6(U) explained *'helps [students] express themselves'.* In addition, T3(U) mentioned: *'there is plenty of time and additionally the most important thing is that we were given the initiative too, namely to use parallel texts too, and additional material, something that didn't exist before'.* As T4(U) mentioned: *'there is a variety of themes'* to be explored.

Moreover, T6(U) noted that *'the book Expression-Essay is very nice. [...] There are many unnecessary things, there's a lot of chatter but it helps. [...] And they have time to speak, the students, and develop their view'.* As T5(U) explained: *'previously we only had literature [books] [...] and in the Gymnasium the Language book'. [...] Did we do paragraph development with contrast 15 years ago? [...] Or did we do reference letters or curriculum vitae?'* As T6(U) noted: *'they were giving us only one theme [...]'.* Nevertheless, as T5(U) pointed out: *'these things help you acquire the language'* but *'up to a point'* and as T7(U) agreed *'not the maximum. 'Things are better'* but the Expression-Essay book *'needs improvement'* (T5(U)).

4.4.2.7. GCD & Students' Identity Construction

The majority of teachers commented that GCD is a symbol of students' identity. For instance T1(R) commented: *'it is a characteristic of their identity [...]. If you forbid its use [...] it's like saying to them 'you're not Cypriot'. I look at it this way',*

while T2(R) noted that *'nobody has the right to deprive another of this'*. Similarly, T5(U) stated: *'[...] if we speak in Dhimotiki [Greek] and you erase these elements of the traditional, your own, you lose an element of your identity too. [...] We have a different shade from the average Greek, why shall we lose it?'*

Only T1(R) and T2(R) commented that MGL symbolises the ethnicity of GC people and indicates their association to a wider context while GCD serves as a more local and special identity. As T1(R) stated: '*I believe that uh, I agree with my colleague, that it's our national identity, Modern Greek, and our special identity [giggling] Cypriot'.*

Moreover, no teacher stated that any existing attitudes towards GCD or SMG influence students' identity construction. For instance T1(R) commented: '*regarding their identity I don't think they see it in such depth. [...] That is, the students don't worry about if it [GCD] gets lost, or 'I'm Cypriot why do you forbid me to [use it]', let's say. I don't think they see it like this'.* T5(U) also noted: *'I don't see that in society there are [attitudes], they're distinguishing features, the local population accepts the Cypriot Dialect and the Greek. There is no problem, [...] the average Cypriot knows when he will use Cypriot and knows when he will use Dhimotiki [Greek]'.*

4.4.2.8. Emergent themes

Discussion is now focused on two emergent themes: the teachers' unawareness on bidialectism issues and whether there are any solutions to the language issue concerning Lyceum education.

Most teachers appeared to have little knowledge and very limited awareness on the issue of bidialectism and no formal sociolinguistic training. Questioning them as to whether they attended any seminars on diglossia or GCD, none of them responded positively. T7(U), reacting spontaneously, commented: *'just a minute, I have attended a seminar but I think it's irrelevant. The teaching of Greek as a second language but [...] it's somehow different'.* As T5(U) stated this concerns *'the repatriated'* students and as T4(U) clarified*: 'those who don't know the language'.* This could indicate another level of unawareness or confusion since T7(U) did not immediately distinguish that she was referring to a different topic.

Teachers were also asked whether they think they could benefit if such seminars were organised. Some of them expressed that organising such a seminar may be complex since this a topic which can raise heated debates and strong disagreements. As T3(U) stated: *'(...) organising such a seminar, [...] divergent opinions always exist and problems will always exist, that's why they didn't dare until now, nobody, neither the Ministry nor any other body, to organise such a seminar'.*

Moreover, T1(R) and T2(R) commented that such a seminar would not be useful for them. As T1(R) noted: *'I would say that they'd have been useful for primary [school], because I've worked at primary [school] and I was informed of some things only practically and verbally. Uh but at Lyceum B level I think they would have been useless. This work has to be done at a [...] younger age. And colleagues in primary education need to be better informed'.* T2(R) humorously noted: *'the damage has already been done'* and agreed '*that this has to be done to younger age, it doesn't help us much'.*

On the other hand, all urban school teachers, except for T5(U), commented that seminars would be useful in enhancing their knowledge, since they acknowledged that there is a language problem affecting students' performance. T5(U) strongly disagreed commenting: *'I believe that the average educator today knows what's happening regarding the use of language and whether there is diglossia or not. I think that the answer covers us'.* Hearing this T3(U) reacted immediately: *'What will help us? It would have been helpful to us if the Ministry changed the policy regarding its position!'* T5(U) in return asked: *'But why? Regarding what?'* The rest of the conversation continues below:

Extract 81: (U)

> T6: It will help us. Wouldn't it help us attending a seminar?

> T5: You can't manage the diglossia in class? [sarcastically]

T3: From the moment we know that the students should express themselves in SMG we manage the situation accordingly.

T5: We adjust.

T3: Every time in a classroom things are different, so we're flexible.

T4: But we are open to some seminars to be arranged by the university [...] for consolidation [of knowledge].

T5: OK, training is positive for everyone, every element of your job.

T3: There you go! Not being selfish /:

T5: But it's not something we could draw on /:

T3: [Thinking] that we know everything. It's nice to learn continuously.

Furthermore, the majority of teachers were not keen to identify any solutions to resolve the bidialectism effects on students. T5(U) commented: *'I believe that from the moment that you teach Modern Greek, since the name says it, it will be Modern [Greek] [...]. A different module on Cypriot Dialect could be introduced'.* In addition, T3(U) suggested that GCD should be upgraded to standard language while T6(U) who held an opposing view reacted sarcastically to T3's suggestion:

Extract 82: (U)

> *T3: [...] I would like the language, Cypriot, to be a language, not a dialect. To be established as a language because it has such a vast wealth [...] that when someone deals with it, I don't know /:*

> *T7: Not to establish it as a language, but as a second language /:*

> *T3: This is my position.*

> *T6: Ha! Very funny. I prefer Koiné Modern Greek. [...] And Greek as normal.*

> *T5: I consider myself lucky to know the vernacular [Greek] [...] and one idiomatic version. [...] Rather just knowing the Dhimotiki [Greek] of the News.*

T7(U) suggested that the MOEC policy could be changed and some measures should be taken to resolve the language issue and that students should *'be helped'.* As T7(U) commented: *'from the moment that it's recognised that diglossia exists and this has an effect, it influences students, some measures should be taken [...] [and] never be absolute - I teach only SMG and hearing a single word in Cypriot is not allowed'.* Hearing this, T6(U) and T5(U) disagreed as they did not share the same view. T6(U) stated: *'but not to use GCD in class. Not to use GCD throughout the duration of the lesson'* because as T5(U) argued *'we need to give the lesson'.* T7 responded to them: *'I saw on TV that right now students should be encouraged [...] about Cypriot! Something which I hadn't heard previously'.*

T1(R) and T2(R) appeared to accept the current policy and status quo and they did not identify any possible change in the curriculum. As T2(R) commented: *'I believe that whether it changes or not, the same thing will continue because the power of the Cypriot Dialect is so big that to exclude it from uh the classroom with a circular, any circular, either it comes out positive or negative I don't believe it to be harmful'.* T2(R) also explained: *'since the parents at home use the Cypriot Dialect it means that diglossia will always exist in schools. Even if the teacher, from the time he enters until the time he exits the classroom, speaks in Koiné Modern Greek the student will continue speak Cypriot since he speaks it at home'.*

In addition, T1(R) noted: *'I think that the policy of the Ministry is helpful to the students up to a point, since in their examinations and everywhere they have to use in writing, Modern Greek, trying let's say to limit it [GCD] is helping them but like my colleague said [...] whatever the policy is, both of them will exist'.* T1(R) also commented that the language issue *'will not be resolved radically, the problem will always exist'* and *'in order to help the students [...] it would be good to be more lenient regarding Cypriot students' [self-expression]'.*

Only T5(U) suggested the introduction of GCD as a separate module insisting on avoiding a parallel use of both varieties in class simultaneously. *'Maybe this could be a module, [...] even one hour per week, only on GCD and literature, because I believe that the student will be able to distinguish completely and discern, to classify, to say this is completely Cypriot, this is a clear [element] of*

SMG. To have in Gymnasium and in Lyceum only some periods for Cypriot literature [doesn't help], things would be better because in Lyceum they could distinguish what is Cypriot and what isn't'. T5 argued that Lyceum students can better understand and distinguish the characteristics of GCD since they have already been taught Ancient Greek. T5(U) did not suggest a bidialectal approach in teaching MGL to Cypriot students but a complete separation of the two varieties. *'Why should the existing status quo change? [...] I believe it shouldn't change. To be supported, [...] to introduce [...] folk songs in all classes of Lyceum, and on C level, not just in A Lyceum [level]'.*

In the following Chapter the main findings of the study are discussed with the most relevant corpus of the literature reviewed in Chapter 2.

Chapter 5: Discussion

5.1. Introduction

This Chapter focuses on unfolding what lies behind the data presented in Chapter 4. The research findings are discussed in light of the most relevant literature discussed in Chapter 2. In this way a comparison of the current findings and of previous studies is achieved. This also allows the identification of new information that this study contributes to knowledge in the field of second dialect teaching and learning. The findings are discussed within the framework of the five research questions of the study which are:

1. When, by whom, and why, is GCD used in MGL lessons?

2. What is the GCD role in the MGL lesson in the GC Lyceum?

    2.1. Do teachers and students believe that there is a conflict between SMG and GCD in the MGL lesson?

    2.2. Do teachers' and students' perspectives indicate that the use of dialect enhances or impedes teaching and learning of MGL?

3. How might students' linguistic behaviour and thinking processes change if GCD is allowed?

4. What might be the impact of attitudes towards GCD or SMG on students' identity construction?

5. What might be the effect of GCD exclusion on students' expression of critical thought?

This thesis sought to explore several aspects of the effects that GCD might have on GC students in the context of MGL lessons at Lyceum B level. The empirical evidence collected through classroom observations demonstrated when, by whom, and why, GCD is used in MGL lessons. Subsequently, evidence from group task observations indicated how students' linguistic behaviour and thinking processes change if GCD is allowed and what is the effect of GCD exclusion on students' expression of critical thought. In addition, teachers' and students' perceptions provided evidence on the role of GCD in the MGL lesson. Specifically, it was indicated whether participants believe that GCD inhibits or helps MGL learning, and whether GCD or SMG have any perceived effects on identity construction and on the expression of critical thought. In this way the effects of GCD on students were explored through several methods and sources that aided cross-checking the evidence and enhancing the trustworthiness of the findings.

5.2. The use of GCD in class

Classroom observation evidence indicated that GCD was present in every classroom either through teachers' or students' speech or the speech of both, in a variety of incidents, despite MOEC's monolingual policy. Thus, even at higher levels of education, such as Lyceum B level, and in the MGL lesson where in comparison to other more technical lessons one might expect a dominant use of SMG, there was GCD interference in most subjects' observed speech.

The evidence demonstrated that there was no significant difference of GCD frequency between urban and rural school participants. This finding is consistent with Yiakoumetti's et al.'s (2005) research evidence which indicated that the location factor was not very important since both urban and rural school students' speech contained equivalent amounts of GCD features. Perhaps, as Davies (2005: 6) explains, abandoning 'traditional country life', the 'technological advances, the expansion of education for all and the growing need for a more mobile and educated workforce' caused a decline in the traditional, in this case a basilectal form of GCD associated with rural areas. In addition, evidence from students' interviews revealed that students do not use basilectal GCD to talk in class but a more *'polite'* version, which means a more mesolectal or acrolectal form of GCD.

5.2.1. Teachers' speech

Some teachers used mostly GCD variants during lesson-focused incidents while others used mainly SMG. Lesson-focused incidents formed five categories: orienting the lesson, instructing the students, assessing their performance, correcting and critiquing them. Teachers' linguistic choices were mainly determined by each teacher's style and also by the type of communicative interaction. As Holmes (1992) points out any stylistic differences or registers are shaped by the functional demands of the setting as well as by the users, the context and the addressee. Similar conclusions are drawn by Ioannidou (2007: 171) who provides evidence that GC primary school teachers had 'their own personal styles of speaking' and the use of SMG and GCD in the

classroom varied. Teachers who used mainly SMG, despite their personal style, might have perceived teaching as a more formal practice or perhaps some of them wanted to maintain distance between themselves and their students. Those who used GCD possibly preferred a more informal teaching environment, or aimed to create more intimacy, or even used it without being aware that they did.

Cross-checking the above evidence with teachers' interview findings, it becomes evident that there is some inconsistency between what some teachers actually did and what they said they do. Contradiction was found between T4's and T6's teaching practices and their expressed views, as they did not admit that they used GCD frequently while analysis of their lessons indicated that they used GCD variants recurrently. T6(U), especially, was against the use of GCD during the interview, and as soon as the interview was over expressed a strong preference for MGL. This contradiction could be explained by the fact that those teachers may not have been aware of using GCD variants during the lesson, or perhaps they were hesitant to admitting it during the group interview where they were in the company of others. They also viewed SMG as being more socially acceptable, hence aspirational, and this might influenced them to express that they did not use GCD.

The teachers who admitted using GCD explained that they mainly resort to it when they want to explain a concept or a situation to the students to enhance their comprehension and sometimes when giving instructions. Although

teachers did not cover all the categories that emerged through the classroom observation analysis, there is some consistency between the two sets of data. In addition, these findings are similar to Ioannidou's (2007: 173-174) results as she reports that despite the fact that 'the "actual lesson" was in many aspects Standard dominated' the majority of the teachers used GCD variants particularly 'when they commented on concepts and tried to explain them to students' and also when 'repeating instructions'.

During non-lesson-focused incidents, which concerned discipline issues, all teachers used GCD extensively, except for two teachers whose speech converged towards SMG. Ioannidou (2007: 172) reports that all the teachers observed in her ethnographic study resorted to GCD when 'telling students off'. Most teachers might have used GCD since a less formal style can help create more intimacy, and they might prefer to manage discipline issues by showing more understanding to the students. Those teachers who used SMG might have aimed to create 'distance' between speakers and they might have done this to enhance their authority and to control students' behaviour in a more formal way. As Pavlou and Papapavlou (2004: 252) comment teachers might use SMG to reprimand students because standard codes are commonly perceived to stand for 'officialdom and authority' whereas non-standard corresponds to 'familiarity and intimacy'.

The fact that there was heterogeneity in teachers' speech in lesson-focused and non-lesson focused incidents suggests that a general rule linking teachers' use of GCD to specific patterns cannot be constructed but indicates that each teacher's personal style determined the use of GCD or SMG.

5.2.2. Students' speech

The majority of the students used GCD variants during lesson-focused and non-lesson-focused incidents. The intensity of GCD variants in their speech depended to some extent on the topic discussed and much more on their style. Such evidence is consistent with Ioannidou's (2007: 174) findings that primary school students' use of GCD and SMG relied on 'the type of communication, the individual student and the subject taught'.

The most frequent lesson-focused incidents identified in students' speech formed three main categories: responding to teachers' questions, asking them questions, and expressing their ideas. The majority of students during those incidents tried to incorporate standard variants in their speech but they soon code-switched to GCD either subconsciously, or because they became stuck and felt at ease expressing themselves in GCD. The evidence is consistent with Ioannidou's (2007: 175-176) results which indicated that there was a tendency to use standard variants during 'the actual lesson' but 'a number of dialect variants' was identified in students' speech. Code-switching to GCD was also confirmed by interview findings as many students commented that in class they try to use SMG when they start talking but when they want to expand, or be

more explorative and explanatory, they resort to GCD as it is easier, and they feel more secure, or because they cannot recall the appropriate Greek word.

For many students code-switching became so habitual and embedded in their speech that they did not realise when it happened. As Gardner-Chloros (2003) points out, code-switching might be considered mainly a feature of casual communication, but in many contexts it may become systematic. For a minority of students, though, evidence showed that code-switching made them feel strange and confused, since the process of switching from one variety to another complicated what they wanted to say, and they felt that their ideas were not fully communicated to the others because there were constant changes in their speech and feel like *'it's a mess!'* (Hermione (UU))*. This seems to be associated with what Bullock and Toribio (2009: 4) mention, that the mixture of speech varieties can have negative connotations and the speakers using them might be perceived as 'incapable of expressing themselves in one or the other language'.

The frequent use of GCD served as a facilitating tool, aiding students to become eloquent, articulate, and exact. This was also confirmed by students' perceptions that SMG is rarely used on its own while GCD is employed widely as it helps them express their thoughts better, more accurately and easily, because they feel better when using it. This, they claimed, was the way they learned to express themselves and they could not do it differently because they would feel pressured. These particular Lyceum GC students expressed a need

to employ their mother tongue for the above specific reasons. Thus, this study casts some light on what Pennycook (1998) considers essential; that the concept of language rights is drawn from a specific community and defined by its local people and their language needs.

SMG was not widely and frequently used by the majority of students in class interactions but its use was limited and restrained and thus a traditional monopoly of SMG was not the case in the classroom speech of the majority of MGL lessons observed. This was also confirmed by the majority of students' perceptions that SMG is used mainly in their writing. In addition, students explained that using SMG sounds strange, and funny, and seems out of place in a Cypriot class or in conversation among Cypriots. As Crystal (2005: 294) points out 'it seems totally natural to speak like the other members of our own group and not to speak like the members of other groups'.

A very small minority of students who had the profile of disciplined and academically successful students used mainly standard variants. Incidents where such evidence was found were only in the responding to teachers' questions category. Analysis indicated that those students' responses were short in comparison with other students who used GCD. It was also concluded that to some extent the use of SMG might have occurred as the content of their answers was closely related to the texts they had in front of them. Thus, this finding once more confirms the limited use of SMG by the students in class.

During non-lesson-focused incidents the increase of GCD variants in students' speech was notable and standard variants were rarely identified. One main category emerged named 'other interactions', including incidents of making up excuses, talking back to the teacher, and reacting spontaneously. As conversation was informal and unrelated to the lesson, students spoke in a completely natural way, using their dialectal mother tongue extensively and almost exclusively. Perhaps students were more relaxed, and thus GCD was embraced. To some extent, this might have occurred because some teachers also used GCD during such incidents and this might have encouraged students to use GCD excessively.

The findings revealed that compared with their teachers, the majority of students made more frequent use of GCD in both lesson-focused and non-lesson-focused incidents. This indicates that despite the policy inculcating SMG, GCD interfered with their speech, and this is also an indication that GC Lyceum students feel that they need to employ GCD in order to express themselves properly and participate in class interactions.

5.3. The role of GCD in the MGL lesson

Whether there is a conflict or a peaceful co-existence between GCD and SMG in the MGL lesson and, whether GCD enhances or impedes the teaching and learning of MGL were the two sub-research questions concerning the role of GCD in the MGL lessons in the GC Lyceum. The answer to this question was

not straightforward but complex, as participants' perceptions varied and contradictions emerged.

In the first place, all teachers considered that the bidialectal situation influences students' oral productions since GCD is used more intensively. *'The Cypriot dialect predominates over Koiné Greek in schools and this influences mainly MGL lessons and particularly the essay'* (T2(R)) so that students *'don't have eloquence or the readiness to talk'* (T7(U)) in SMG. It was also expressed that dialectal interference in students' speech is sometimes transferred to their writings, too, as *'there are students who again don't distinguish the differences and they write [...] Cypriot words'* (T5(U)), even though they are at Lyceum level. As Cheshire (2007: 21) points out in her review on dialect and education, '[l]anguage transfer' commonly occurs between narrowly-correlated language varieties, but in cases where the two varieties are taught, language transfer is less recurrent. Thus, the fact that students were not taught both varieties, GCD and SMG, GCD interference was not reduced in their speech and their knowledge, as well as the mastery, of SMG was not enhanced.

Some teachers fervently argued that this situation affects students' performance significantly, confirming previous findings concerning GC primary school teachers' perceptions that there is a serious linguistic problem within the Cypriot educational setting (Yiakoumetti et al., 2007). However, some other teachers considered that the education provided to students offers them the opportunities to acquire MGL efficiently. One of the main arguments put forward that students

should not have difficulties in acquiring MGL was that the same curriculum is used both in Greece and Cyprus. What this argument does not take into account, however, is that GC students are bidialectal, with a different mother tongue, and a different knowledge background from mainland Greek students. Thus, by merely implementing the same curriculum used in Greece in the Cypriot context does not necessarily benefit the GC students and does not mean that this provides them with equal opportunities; in fact it may even suggest the opposite. Native Greek-speaking students may be privileged by this curricular decision.

The teachers who considered that the bidialectal situation influences students' learning of MGL argued that contextual factors influence the acquirement of the language such as *'the family, society, the environment in which you live, talk, express yourself'* (T3(U)). This seems to be in accordance with social constructivism, that the socio-cultural context to which the students belong determines the construction of new knowledge (Wallace, 1996; Cook, 2001). It is also consistent with Vygotsky's and Bakhtin's view that 'learning, including language and cultural development, begins in our social worlds' and that 'language is always immersed in a social context' (Jackson, 2008: 15-16).

It is worth noting that there was strong disagreement on how far the bidialectal situation influences students' performance in MGL, especially between T3(U) and T5(U). T5(U) repeatedly insisted that the education provided to the students is perfectly suitable. This not only shows a lack of knowledge of bidialectism

and its effects on students but also reveals a limited understanding of what actually happens since, as other teachers pointed out: *'if you look at the average ratio in introductory exams [...] is below the base'* (T7(U)), and this indicates that *'[...] they fail, they don't have the background, it means that there's difficulty in learning the language'* (T3(U)). Similar findings emerged from the analysis of students' perceptions, indicating that MGL is the most difficult module and there is a tendency to fail or get low marks in the final examinations. *'We ended up going to [private] lessons to learn our language. [...] It means uh school doesn't count [...]'* (Stamatis (UU)). This finding is consistent with what Yiakoumetti (2003: 417) states, that '[i]t has commonly been observed that Cypriots underachieve in Standard Modern Greek [...]'. However, the aforementioned findings not only indicate that students tend to underachieve in the MGL module but also suggest that even at Lyceum level, a step before getting their Graduation Certificate, 'Apolyterio', the majority of them are not competent in SMG. It may be said that the MGL curriculum aim demanding that students should:

> acquire competency in the use of the fundamental tool of communication (SMG), so as to develop intellectually, emotionally and socially, acquiring the knowledge of the functioning of the language system essential for their age and using the language in a considered manner (in oral and written form) in different communicative contexts
>
> (My translation; MOEC, 2008 - present)

seems unlikely to be achieved under conditions that ignore bidialectism and its effects on students' performance. It seems that those students are likely to

develop intellectually, emotionally and socially by using their own language, GCD, and the imposition of SMG seems to stifle their development and their learning. This is also consistent with the argument made by Papapavlou and Pavlou (2007b: 105) that the exclusion of the local variety influences the 'students' communicative abilities' as they are not encouraged to speak freely or to participate in 'unrestricted activities that are intellectually active and creative'.

Moreover, teachers and students' views did not suggest homogeneity of the GCD role in the MGL lesson. For instance, the students' perceptions of the GCD role varied, ranging from those who believed that GCD was an asset, to those who considered it an obstacle, and those who viewed it both as a benefit and as an impediment. Nevertheless, it should be noted that the majority considered the fact that they speak GCD as an advantage in acquiring SMG, justifying the usefulness of GCD by referring to its commonalities with Ancient Greek and also its similarities with SMG. Similar findings emerged from some teachers' perceptions that the varieties complement each other due to their similarities. It needs to be acknowledged, however, that there is no evidence from students or teachers, except T5(U), showing that they have any conception of GCD being more 'complex' or 'sophisticated' than SMG. The evidence indicated that most of them just notice GCD similarities to Ancient Greek. Most of the evidence shows that they perceive SMG as superior; a belief socially-constructed, presumably by society and the educational system. As Filmore and Snow (2000: 19) note standard varieties are perceived 'more prestigious' than dialects but this judgement 'is a matter of social convention alone'.

Interestingly, T5 (U) claimed that GC students are privileged by having GCD as their mother tongue since the GCD structure is more complex than that of SMG. Thus, in the case of GC students learning the grammar, syntax and lexicon of their dialectal mother tongue might help them to acquire more easily the simpler language structure of SMG. However, for this to happen an LA teaching approach is required as this finding suggests that developing LA of L1 (GCD) can help learning of L2 (SMG). This was also evidenced in the results of Yiakoumetti's (2006) LA programme where progress in SMG performance was achieved because students were provided with an explicit and conscious comparison of SMG and GCD.

A small minority of students regarded GCD as a barrier to acquiring SMG and considered that *'we shouldn't speak Cypriot'* but *'we have to speak Greek at school'* (Andri (SR)). This finding suggests that those students assumed that by using SMG or being required to use it, they will acquire it. Those students also expressed that they understand why their teachers urged them to use SMG, as mastering it would help them to become more successful in the future. As Davies (2005: 6) points out the standard variety is 'spoken by the most educated and powerful people' and is therefore linked 'with power and success'. Some teachers also expressed that they accept MOEC's monolingual policy, understanding the necessity of mastering SMG, as this is the official language, and students need to acquire it. This finding seems to be consistent with one of the arguments made in favour of using standard languages in education, that this approach is for 'providing 'empowerment for individuals' and 'equal employment opportunities for all citizens' (Papapavlou and Pavlou, 2007b: 103).

GCD was a reality in MGL classrooms and, as most students commented, it is their dominant variety. Using GCD extensively on a daily basis, and since there are differences between the two varieties, causes difficulties in acquiring and using SMG correctly, as some of them explained. This perception was also expressed by the majority of teachers who considered that the co-existence of both varieties causes difficulties to students in mastering SMG, since there is much dialectal interference in students' speech. This evidence supports what Yiakoumetti and Esch (2010) call attention to, that despite the fact that both varieties, standard and non-standard, are closely related, this does not mean that the varieties are so close that bidialectal students, in order to learn the standard variety, do not need to be taught the target variety elements.

Moreover, the majority of students felt that they should be allowed to use GCD in class, for a variety of reasons. Comments on GCD such as *'it's our language, why should we speak Modern Greek?'* (Anaxagoras (UU)) and *'we should be allowed [to use GCD]* (Smaragda (SU))*, 'a*t *least in the classroom orally'* (Penelope (SU)) because *'it's like saying to us [that] you're not in Cyprus'* (Alkistis (SU)) seem to be consistent with the conventions of Language Human Rights which assert that everyone can 'use the mother tongue in most official situations (including schools)' (Skutnabb-Kangas, 1998: 23).

Apart from this, the majority of students expressed that they need to use GCD because they feel more secure and their ideas are better articulated, while in SMG they have to find the appropriate linguistic forms to communicate their

ideas and feel less comfortable. Comments such as *'the Greek language can't come out of you'* (Aristedes (UR))*, 'you feel more comfortable when you speak Cypriot'* (Eftychios (UU))*, 'with Greek sometimes you might be reserved and you can't say exactly what you want'* (Salomi (UR)) indicate the need that bidialectal students have to use their dialectal mother tongue. If the MGL curriculum aim demanding that students 'become aware of the importance of discourse for participation in social life, so as to engage in the society either as transmitters or receivers of discourse, adopting a critical and responsible stance' (My translation; MOEC, 2008-present) is to be achieved, perhaps students' voices like the above need to be heard and taken into serious consideration by their teachers and policy makers.

Even though during classroom observations none of the teachers criticised students for using GCD, interview findings with the urban school students revealed that such incidents do occur while rural school students commented that their teachers never reprimanded them for using GCD in class. This was also confirmed by rural school teachers who seemed to have a high awareness of students' need to use GCD, as they commented: *'it's something though you can't forbid, by any means'* (T2(R)) and *'it's also annoying to constantly correct the [student], [...] you forbid him to think when you constantly try to correct his language in speech'* (T1(R))*.* However, the majority of the urban school teachers claimed that they insist that students use SMG and they correct them when using GCD, despite the fact that some of those teachers used GCD recurrently during their lessons.

Considering whether teachers' criticisms on students using GCD have any detrimental effect on the latter, analysis indicated that such incidents made students feel *'disadvantaged'* (Penelope (SU)) and *'bad'* (Mathaios (SU))*.* As Trudgill (1975) pointed out, over thirty-five years ago, if teachers' attitudes are transferred to the students, clearly or in a covert way, students will feel linguistically insecure (Trudgill, 1975). Teachers have an influential role and their reactions towards students' language affect certain students, especially underachieving ones, who might become discouraged from speaking as *'they don't express their opinion and they stay silent'* (Alkistis (SU)). This is also consistent with what Trudgill (1975: 62) pinpointed that students might become 'unwilling to speak, inarticulate, hesitant, and resentful'. Some teachers might have alienated and created distance between themselves and their students and this might come at a cost of affecting students' performance as they participate less in the lesson since the appropriate communicative environments are not created to enable them to express their thoughts. Similar findings are drawn by Papapavlou and Pavlou (2007b: 105) who argue that once teachers have a negative attitudinal stance towards the non-standard variety, they unintentionally generate an unpleasant environment which 'restrains students from expressing themselves freely in their native code' and in particular, those students who feel more secure using the local variety.

5.4. Students difficulties

Most of the participants considered that Lyceum students' greatest difficulties in the MGL module lie in expression and lexicon. As already discussed, despite

being at Lyceum level they cannot express themselves fluently in SMG. This indicates that the current curriculum and the way students are taught are not effective and it does not help students reach their maximal potential. Their *'poor', 'diseased'* and *'inefficient'* lexicon confirms that the teaching approach is unsuccessful. In addition, the extensive use of GCD and the limited use of SMG contribute to lexical inefficiency and lack of expressiveness in SMG. Students' linguistic needs as bidialectal learners are not fulfilled. Instead their knowledge gaps remain; causing them difficulties in understanding the texts they are taught.

Students were aware of their difficulties and they also recognised that they have greater linguistic needs than their Greek counterparts; *'the first class of primary school for us is the kindergarten in Greece'* (Neoklis (SR)). Similar views were also expressed by many teachers. Such evidence not only shows that GC bidialectal students need to be treated differently but it also signals the significance of the socio-cultural context in students' learning since in the particular case where the contextual factors are not taken into consideration students' construction of new knowledge is affected.

Some students' perceptions revealed that the policy to adopt the educational material used in Greece does not seem to be beneficial in the context of Cyprus. As Hermione (UU) stated: *'[...] in the articles which we have you don't understand what the person who writes it wants to say exactly'.* This finding is consistent with what Pavlou and Papapavlou (2004) report that textbooks

provided by the Greek state are often problematic in the Cypriot educational setting since they incorporate linguistic codes and concepts that are unusual or unknown to Cypriot students. As Yiakoumetti and Esch (2010) point out, the choice of teaching material is crucial for the success of language programmes in contexts where there is linguistic diversity.

Many students expressed that the delivery of the MGL lesson is problematic and commented that it is neither motivating nor stimulating. Their statements indicate that they feel there is a need to develop student-centred lessons that will allow them to become active participants since most of the time they are not given the opportunity to talk in class. This finding reflects the initial concern of this project, namely how the MGL lesson could be developed into student-centred one where all students could have their voice heard. What students suggested is also reflected in the main objective of the MGL curriculum that rests upon 'the active participation of the students, through exchanging ideas, justifying their positions and creative expression, oral and written' (My translation; MOEC, 2008-present).

On the other hand, teachers' perceptions regarding the MGL curriculum's effectiveness varied, and opposing views were expressed by rural and urban school teachers. For example rural school teachers argued that the amount of material to be covered is extensive enough and they do not have the time to cover all themes sufficiently while urban school teachers commented that *'there is plenty of time'* (T3(U))*.* In addition, rural school teachers expressed that *'the*

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book Expression-Essay at Lyceum B [level] isn't a great help in acquiring language skills, [...] because it's compiled from very indifferent texts for the students' (T2(R)) whilst urban school teachers pointed out that *'the book Expression-Essay is very nice'* (T6(U)). Rural school teachers expressed that '*since our students fall behind in lexicon, the lexical exercises of the book are neither good nor valuable for the students'* and that '*[...] many hours uh are spent doing theoretical things which are neither pleasant for them, nor really help the student'* (T1(R)). Yet urban school teachers considered that *'these things help you acquire the language'* (T5(U)).

Such findings indicate that perceiving something as effective or problematic might be subjective but also indicate that perceptions are socially constructed. Teachers expressed their beliefs based on their personal experiences, i.e. how their students might have reacted towards the curriculum and also how they believe their own viewpoints should be seen. The rural school teachers view the curriculum as problematic as their students are not aided to reach their maximal potential. The urban school teachers view it as more effective as they may be more inclined to a socially-constructed and accepted line that SMG is more prestigious and appropriate for education. This was the product of the interview approach which focused on understanding participants' views. However, students' grades and performance may be more reliable pointers to whether the curriculum and its delivery are effective or not.

5.5. GCD & SMG impact on identity construction

Interview evidence revealed that both GCD and SMG influence students' identity construction but each variety does so in a different way. As the evidence revealed, GCD has multiple roles in students' identity construction. First, the majority of students commented that GCD signals who they truly are. Comments such as GCD is the *'hallmark'* (Neoklis (SR)) of being Cypriot and *'we're ourselves'* (Mathaios (SU)) when using it are consistent with Skutnabb-Kangas (1999) argument that the mother tongue is fundamental to knowing who we are. The majority of the students perceived GCD as an important symbol of their culture, a language that survived through the ages and encompasses elements of the island's history. Similar views were also expressed by the teachers indicating the ancestral knowledge incorporated in GCD, its richness, and its importance as the local and distinctive variety on Cyprus. As the evidence indicated, GCD is an important element of students' cultural and geographical identity signalling their roots and origin. This is consistent with Crystal's (2010a: 24) viewpoint that the language or dialect people use signals their 'geographical identity', which is central in the formation of the self.

Moreover, most students' perceptions pinpointed the special role that GCD has in defining their identity. Many students expressed that GCD makes them feel special and is what distinguishes them from the Greek people of the mainland. As Anaxagoras (UU) commented *'If someone hears us he will say OK he's Cypriot'.* This finding is clearly linked to Gee's (2001: 103) 'discourse-identity', one of his four ways of viewing identity, which refers to the way other people

recognise an individual. Thus, a GC student can be 'recognized as a certain "kind of person", in a given context', borrowing Gee's (2001: 99) description, because other people by hearing his/her speech ascribe an identity to him/her which in this case indicates the person's origins. In addition, students' comments such as *'we are the only ones who speak this dialect'* (Anastasia (SU)) and as T5(U) expressed: *'we have a different shade from the average Greek, why shall we lose it?'* indicate an 'affinity-identity' which according to Gee (2001: 105) is constructed by the experiences and practices that people share within an affinity group. It seems to be the case that GCD is one of the elements creating and sustaining affiliations between GC people as GCD might not only be associated with shared experiences and practices, but it might also be used as the means of creating and sustaining them.

As far as negative attitudes held towards GCD were concerned, some students critiqued them. They argued that labelling GCD as something *'inferior'* and as *'vulgar'* speech, or in other words, considering GCD speakers rude and SMG speakers polite is unfair and as Ariadni (SU) critically questioned: *'Why do you underestimate your language? Do you underestimate your identity?'* Negative attitudes did not seem to influence students as at their age they could appreciate and value their mother tongue. More specifically, Lyceum students were able to recognise GCD similarities to Ancient Greek and stated with pride: *'we'll say them [GCD words] because they're Ancient!'* (Alkistis (SU)). Such statements indicate that students are not willing to stop using GCD; on the contrary, they wish to protect and sustain their mother tongue and negative attitudes do not seem any obstacle to them. Similarly, T5(U) stated: *'if we speak*

in Dhimotiki [Greek] and you erase these elements [...] the traditional, your own, you lose an element of your identity too'. These findings are reflected in the arguments of Papapavlou and Pavlou (2007a: 2) that dialects are 'the carriers of local cultures and a part of people's identity' and thus they should be respected as much as standard languages.

However, most teachers believed that any existing attitudes towards GCD or SMG do not influence students' identity construction. *'Regarding their identity I don't think they see it in such depth. [...] That is, the students don't worry about if it [GCD] gets lost, or 'I'm Cypriot why do you forbid me to [use it]'* (T1(R)). However, as the evidence indicated above, these students do worry and wish to maintain their dialectal mother tongue and even disseminate it to the next generations. Some teachers also expressed that there are no attitudes towards GCD or SMG in society; *'the local population accepts the Cypriot Dialect and the Greek. There is no problem [...]'* (T5(U)). Cross-checking such evidence to students' perceptions, the strong discrepancy between teachers' and students' perceptions becomes evident. This indicates that they have different personal viewpoints, perhaps due to different experiences from their positions as teachers and as students accordingly. It may also show that teachers have lost touch with their students.

Regarding the impact of SMG on students' identity, most students felt that when they used SMG, an artificial identity is constructed. This finding is exactly opposite to the Nationalists' argument that Neo-Cypriot policies promoting GCD

intentionally created a fake Cypriot identity that would harm the authentic national Greek identity of GC people (Karyolemou, 2005). The majority of students expressed that when they use SMG they feel uncomfortable, a different person, and that they imitate someone else while when using GCD they stated that they *'feel comfortable'*, *'like at home'* (Penelope (SU)) and express themselves more freely. These findings are similar to Ioannidou's findings (2007: 187-188) where GC primary school students expressed that 'they felt freer, more comfortable and "at home"' when they speak in GCD and when using SMG, apart from having difficulties and feeling frustrated, they feel like being 'a stranger' because this is not their 'real language'.

Many students were also concerned about how others perceive them when they use SMG as it feels unnatural to them. Several students expressed that the use of SMG denotes aspirational and snobbish characteristics of the speaker, *'he's all pride'* (Ariadni (SU)), and the *'others might look at him strangely'* (Alkistis (SU)). As Trugdill (1975: 66) pointed out if people change their dialect they might be perceived by other people in their environment as 'disloyal, unnatural and probably ridiculous' and might cause the former feelings of 'being untrue to their background, way of life, and personality'. This finding is also linked with Gee's (2001) 'discourse identity' but in this case with what Gee (2001: 104) names 'as an ascription' rather than as 'an achievement' since in this particular case students do not aim to take on this kind of identity, as it is a negative social construction, but it is ascribed to them by other people because of the variety they use.

At this stage it is vital to consider the above findings as it seems that there is some inconsistency between students' perceptions since the majority of them at different phases of the interviews expressed that they consider SMG more important and prestigious than GCD and linked SMG with authority, officialdom and success; 's*omething which will open doors for us, if we know it correctly'* (Penelope (SU)). In addition, they considered it more aesthetically pleasing and associated it with elegance and correctness. The discrepancy in students' perceptions, on the one hand expressing the importance of GCD in defining their identity and the frustration SMG causes them, and on the other hand positioning SMG as the more important and correct language, seems to be associated with the 'ideology of the standard language' which is framed by 'the notion of correctness, the importance of authority, the relevance of prestige, and the idea of legitimacy' (Milroy, 2007: 134). As Milroy (2007: 133) explains, the fact that some languages are regarded as standard varieties has an effect on the way people perceive their language and language in general. The reason why students expressed those perceptions extolling the virtues of SMG but also commenting that with SMG *'simply you don't feel comfortable! You're not you! It's like someone else talking'* (Hermione (UU)), shows that SMG by simply being the standard and official language makes it more prestigious than GCD.

It is also worth noting that only a minority of students and no more than two teachers referred to a Greek-Cypriot identity, i.e. a dual identity. This might indicate that the majority of them were not influenced by Nationalism or the promotion of the 'Greekness' of the island and that some stereotypes might have been overcome over the years. Those who shared the view that SMG

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signals the national and wider identity of GC students might still hold those stereotypes, perhaps because, as Spyrou (2006: 106) states, 'stereotypes are convenient resources' especially in the socio-politically complex context of Cyprus or because they have experienced different situations than the other participants, which might have influenced their perceptions.

What is also striking, despite being a minority finding, is the political influence on certain students' perceptions. This indicated that identity issues in Cyprus might become complex and provoke conflicts when brought into discussion with particular interlocutors holding opposing views. More specifically, certain students disagreed on whether they were more Cypriot or more Greek. This was encapsulated in comments such as: *'we are firstly Greek and then Cypriot'* (Neoklis (SR)), *'we are Greek but first I believe we are Cypriot'* (Aikaterini (SR)), and also in statements such as: *'we know the stories of the past'* (Myrofora (SR)), *'yes, but who supported us [...] in hard times?'* (Neoklis (SR)), *'the Greeks didn't support us at all times'* (Myrofora (SR)). Deckert and Vickers (2011) point out that the differences between ethnic and national identities are politically and ideologically complex. They have often been the focal point of political debates throughout history and in current times have sometimes led to conflicts. As Ioannidou (2007: 167) also argues 'issues of ethnic identity' of GC people such as 'being more Greek and less Cypriot or the opposite' do not only remain 'largely unresolved' but also provoke 'intense feelings' among GC people.

5.6. The effect of GCD exclusion on expressing CT

One of the most consistent findings was that most of the teachers appeared to have little idea of how the students actually felt about GCD and SMG, how each variety influences their learning and performance and their identity construction. It appeared that there was a gap in understanding of how bidialectism influences their students. Group task observation and students' interview findings revealed that GCD exclusion significantly influences students' linguistic behaviour and thinking processes as well as their expression of CT. The majority of teachers, however, considered that excluding GCD from class influences students' expression of CT only to a minor extent and some of them argued that it does not influence students' at all. Their comments were also limited and dismissive in comparison with the students' contributions explaining the considerable effect of GCD exclusion on expressing CT. Most teachers argued merely that students might have difficulties in expressing CT *'clearly'* in SMG and that *'it would have been easier for them to express it in GCD'* (T1(R)). Considering that the teachers' role is significant in fostering CP and hence CT perhaps teachers need to be encouraged to listen to their students' voices, and to become better informed of 'the social, historical, and linguistic factors that influence teaching, learning and literate practice' (Dozier et al., 2006: 168).

Group task observation evidence indicated that when SMG was imposed on students as the only means to express their thoughts they immediately became reticent, hesitant and felt uncomfortable. They also expressed themselves less fully and their contributions were short, despite the GCD interference in their

speech. This was also expressed in students' interviews: *'if you go to say it in MGL uh I think you'll shrink more, and you'll say less, you'll not say what you feel'* (Agni (SU)). Such findings are consistent with arguments put forward by Papapavlou and Pavlou (2007b: 108) that if students were allowed to communicate their ideas in their spontaneous way of talking, it is possible that they would 'have much more to say and would do it in a more heart-felt way'. This evidence can be associated with the emotional aspects of language, i.e. that language enables the expression of emotion, and it therefore indicates that the MGL curriculum aim demanding that students should 'acquire competency in the use of the fundamental tool of communication (SMG), so as to develop intellectually, emotionally and socially [...]' (My translation; MOEC, 2008-present) is not likely to be achieved. As the evidence indicated SMG does not help these students to express their emotions and what they really feel.

Group task observation evidence also revealed that where GCD was excluded students' thinking processes were obstructed as students focused more on using the instructed variety rather than on expanding and sharpening their thinking. This was also confirmed through students' interviews and it is evident in comments such *'as we start talking Greek automatically [there is] like a mechanism functioning inside us which tells us [...] we have to say nice words'* (Penelope (SU)) and *'our thought is not developed'* (Maria (SR)). These findings revealed that when students have to express more complex concepts they have to stop and think or they might struggle to find the appropriate words and expressions to make a good impression on the teacher while the gist of the thought might be neglected and not expressed. Under these conditions, the

levels of cognitive domain: *knowledge, comprehension, application, analysis, synthesis* and *evaluation* (Bloom et al., 1956) cannot be followed sequentially in order to reach a higher level of thinking. Thus, it can be argued that these students by being denied this crucial means of self-expression as they have to speak in a language which is not comfortable for them are not aided 'to cultivate and sharpen their critical skills' as is stated in the MGL curriculum objectives (My translation; MOEC, 2008-present).

Moreover, in SMG observed discussions some of the ideas the students expressed were closely related to segments of the texts and even in such cases they code-switched to GCD in order to explain what they understood. It was also indicated that when SMG was used without any GCD, students were referring to a simplistic idea or a commonly referred-to issue and their argument became superficial. It seems that SMG restricts students' thinking as they are not prompted to deepen their understandings or expand on their thoughts. In addition, in cases where students made efforts to use SMG to justify their ideas, they finally resorted to GCD. This finding is similar to Ioannidou's (2007: 187) research results that when 'richer and more complex talk' occurred either among students, or teachers and students 'in group work' GCD was primarily used.

Several students, especially those classed as underachieving, also commented that sometimes they chose not to participate in the lesson discussion and express their thoughts because they were afraid of making mistakes and

humiliating themselves. Comments such as: *'we're afraid', 'we make mistakes'* (Evagoras (SU))*, 'I prefer not to talk'* and *'it's some kind of phobia'* (Ioannis (UR)) illustrate why students might not engage in lesson discussions. Yet these are a practice to aid the development of CT which, as Seker and Komur (2008) explain, results from social interaction and can be expressed through language. Vygotsky (1986: 36) also maintained that 'the true direction of the development of thinking is not from the individual to the social, but from the social to the individual'. Adolescent students are in the transition stage to adulthood and issues such as the development of CT become even more crucial to learning. However, the findings indicate that GCD exclusion hinders the development of CT since students are not engaged with the analytical process of expressing and sustaining their arguments but prefer to stay silent as they fear making mistakes.

The analysis of textual discussions where GCD was allowed demonstrated that GCD facilitated students' CT expression since almost all of them expressed more critically-developed thoughts. Even underachieving students became more confident and their participation more active. In addition, many students engaged more deeply with the discussion in comparison to textual discussions in SMG. Similar findings emerged through students' interviews as the majority of them argued that expressing CT in GCD helps them to be more precise, to express their ideas as they form them in their mind and to articulate their messages well and exactly. These findings are consistent with the argument made by Papapavlou and Pavlou (2007b: 102) that including non-standard varieties in education will improve learners' 'cognitive development'.

Regarding repetitions of text segments, it was indicated that in the cases where GCD was allowed, students used it to expand their thinking whereas in the discussions where students had to use SMG there was no development or in-depth reflection on the segments of the texts. Allowing them to use GCD prompted them to reflect on the information provided to them and reflexivity enhanced their CT development. The data showed that when GCD was allowed, the majority of the students not only did develop solid arguments, and justified their views with confidence, but the quality of the CT expressed reached a higher level as they were expanding and developing their ideas in a more relaxed environment.

Some underachieving students' felt that their teachers did not encourage them to express their own thoughts but imposed on them predetermined and fixed answers which they should follow. *'If you don't put [...] the point the teacher wants [you fail] [...] while normally it shouldn't happen like this. The student should put his own ideas'* (Artemios (UU)) and *'[...] if the justification has depth, we should get the marks'* (Hermione (UU)). This finding seems to be in contrast with the MGL curriculum objective demanding that students should 'cultivate and sharpen their critical skills' and also with the main objective of the course that rests upon 'the active participation of the students, through exchanging ideas, justifying their positions and creative expression, oral and written' (My translation; MOEC, 2008-present: 3). It could be argued that apart from how students' thinking is expressed some teachers' narrow expectations of what are valid ideas also hinder students from expressing their thoughts. The evidence suggests that some teachers do not allow the students to express what they

really think and want. Writing or expressing your ideas to satisfy the teacher does not equate with the development and cultivation of CT but serves the opposite purpose.

This highlights the importance of teachers' approach to implementing CP effectively and also the significance of teachers' reflecting on their practices. As Guilherme (2002: 22) suggests, CP entails 'a reformulation of the teacher's role into an intellectual and transformative one' and also 'deepens [...] [teachers'] commitment to democratic principles. Students appeared to believe that this approach, fundamental in fostering CP and in turn CT, is not embraced by some of their teachers.

5.7. The need for LA

Overall, the findings of this research study call for an LA approach for teaching MGL in the particular setting and more specifically, on paying attention to the value of developing teachers' and students' awareness of language variation. The findings, as discussed in previous sections, indicated the effects that the bidialectal situation has on students' learning and performances in the MGL lesson. Thus, developing strategies to tackle those effects seems extremely important. As Svalberg (2007: 290) points out, the starting point for LA specialists is that 'developing a better understanding of the language and of learning/teaching processes' will in effect improve 'language learning/teaching and use'. Since GC students tend to underachieve in the MGL module perhaps adopting a different approach in teaching it and delivering it to the students may

prove beneficial. A bidialectal approach rooted in LA would be perhaps a better solution, rather than ignorance, unawareness and the polarisation of beliefs between teachers and their students, as the findings of this study revealed. It is acknowledged, however, that the recent development in the MGL curriculum is a step towards this direction and that MOEC took into account the role of GCD in education, since the new curriculum considers language and diversity and declares that students should:

- Be acquainted with the structural similarities and differences between MGL and Cypriot variety and be able to identify elements of other varieties/languages in hybrid, mixed or multilingual texts

- Approach Cypriot Dialect as a variety with structure and system in its phonology, morphology, lexicon and syntax

- Be able to elaborate on the variety of hybrid texts which are produced by the linguistic choices and code-switching which prevail in a multilingual and multicultural society like the one in Cyprus

(My translation; MOEC, 2010: 11)

The new MGL curriculum does not refer separately to primary and secondary education but is the same for both sectors. This study revealed that Lyceum students may need to be treated somehow differently, taking into account their knowledge of Ancient Greek and its similarities to GCD. Most students throughout the interviews showed an awareness of GCD's similarities with

Ancient Greek. At Lyceum level they have already been taught Ancient Greek and identified by themselves resemblances between their local variety and Ancient Greek. The evidence revealed that students become aware of the similarities between GCD and Ancient Greek in a random manner, by just relating familiar GCD words to the Ancient Greek ones they encountered. Fostering a teaching model combining students' already existent knowledge of Ancient Greek, SMG and GCD, might prove even more beneficial, since it will take advantage of students' knowledge and thus the construction of new knowledge would be facilitated. Such an approach would enhance their awareness of the similarities between the three varieties rather than following the current approach within which students become acquainted with such similarities by chance. This finding adds significantly to knowledge since previous research studies focused mainly on the effects of bidialectism on primary education where students are not taught Ancient Greek. Thus, the possibility of implementing a different approach in teaching which might be more beneficial at Lyceum level was revealed.

Interview findings indicated that a minority of the students felt that if from primary education they were instructed in how to use the codes correctly they would have been in a better position. Thus, what this suggests is that a bidialectal approach rooted in LA to develop students' awareness and knowledge on the two varieties' functions might have been beneficial for them throughout the years of their education. What students suggested is reflected in the new MGL curriculum and was also confirmed by Yiakoumetti's (2006)

bidialectal language programme implemented in primary education which involved LA activities concerning GCD and SMG.

Some students' perceptions also indicated that the introduction of a bidialectal teaching approach at Lyceum education would have been advantageous too as they pointed out that they need to know: *'what's the difference between Modern Greek and the Cypriot dialect? What is there to know about the Cypriot dialect?'* (Michael (SR)). Some other students perceived the parallel use of both varieties as beneficial: *'to be together, the Cypriot and the Greek'* (Stamatis (UU)) and *'to allow us to speak in the Cypriot dialect'* (Anastasia (SU)). This evidence does not only suggest fostering bidialectism to reduce the GCD interference in students' speech but it shows that Lyceum students wish to continue using GCD as they value their mother tongue but also they are aware of the necessity to use it in order to express themselves. In addition, the evidence indicated that learning of the subject content is enhanced by the use of GCD. This finding can be related to what Watts (2007: 140) found in the Swiss-German primary school classrooms that the '"mother tongue" is felt to be close, familiar, expressive, natural' and also 'the language of real-time learning'.

Cross-checking the findings, it emerged that a very small minority of teachers expressed that MOEC should take some measures since the bidialectal situation exists and influences students' performance in the MGL lesson. In addition, it was suggested that teachers should be more open-minded and *'never be absolute - I teach only SMG and hearing a single word in Cypriot is*

not allowed' (T7(U))*. On the other hand, some other teachers did not seem to support a bidialectal approach: *'from the moment that you teach Modern Greek, since the name says it, it will be Modern [Greek]'* (T5(U))*. The existence of opposing viewpoints in the teachers' interviews shows the absence of a definite and effective strategy by the MOEC on how to deal with the situation. What is also striking is that T7(U) who expressed that measures should be taken to help bidialectal students argued: *'I saw on TV that right now students should be encouraged [...] about Cypriot! Something which I hadn't heard previously'.* What this confirms is the absence of guidance, information and directions by the MOEC since the teacher randomly heard something on TV, whereas as a MGL teacher should be formally informed and guided by clear-cut strategies on how to manage this situation or at least be informed about the bidialectism.

Several students would welcome an introduction of GCD as a new module in Lyceum education as they considered their dialect worthy of exploration especially regarding its lexicon. As some of them pointed out, it would be beneficial for them if the scope of GCD module focused on the etymology of words in order to enrich their knowledge of lexicon. On the other hand, only few teachers considered GCD worthy of study. As T3(U) suggested '*I would like, something ideal, that [...] the students could write [in GCD]'* and *'to be established as a language because it has such a vast wealth'.* T5(U) also recommended the introduction of a GCD module explaining that Lyceum students can better understand and distinguish the characteristics of GCD since they have already been taught Ancient Greek. The findings revealed a belief that introducing GCD in Lyceum education as a new module would not only

capture students' interests by enhancing their LA of GCD and its Ancient Greek roots, but would also be valuable for them as they are likely to improve their lexical skills. This is important because such lessons would make them feel more comfortable as they could become aware of the value of GCD, would eliminate any confusion and this in extent might help them to use both varieties properly.

Moreover, some students considered that the introduction of the new GCD module should include Cypriot poetry which would highlight artefacts of the dialect. They believed that this would keep GCD alive and help disseminate it to the next generation. Thus, the importance of GCD for students becomes evident once more as they considered it as something valuable and wished to maintain it and pass it on to the next generation. Those students' perceptions seem to be consistent with UNESCO's (2011) declarations of safeguarding native languages in order to protect 'cultural wealth'.

Most teachers' perceptions revealed their limited awareness and lack of knowledge as none of them had any formal sociolinguistic training or any guidance on how to manage the effects of bidialectism. Yiakoumetti (2011: 195) explains that providing teachers sufficient training is crucial as they are 'among the primary pedagogues of effective language use'. It might be also argued that the prevalence of ignorance led many of teachers to identify no solution to the current situation as very few of them made some suggestions. What is also worth noting is that some teachers considered organising a seminar on the

effects of GCD on students as complex since this is a topic which can raise heated debates. This was also evident during the interview with the urban school teachers as opposing views led to strong disagreements. As several researchers argue the use of dialects or non-standard varieties in formal education is a controversial and burning issue, which has created heated debates and serious concerns (Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Papapavlou, 2007; Yiakoumetti 2007a).

Moreover, some teachers did not consider that seminars on bidialectism and its effects would be useful for them. They justified their perceptions by stating that *'at Lyceum B level I think they would have been useless'* (T1(R)) because *'the damage has already been done'* (T2(R)) and measures need to be taken for students of primary education and their teachers*.* Such viewpoints might not only indicate unawareness but also a predetermined belief that nothing can be done to resolve the language issue at Lyceum level or at least improve students' performance and learning. It might also indicate that teachers feel secure in continuing the same practices rather than becoming familiar with any innovative change. This can be related to what Edwards (2007: 47) points out that teachers who behave 'as arbiters of knowledge rather than facilitators of learning' can be expected 'to feel uncomfortable' with any innovative educational material which touches on implications of language variation.

On the other hand, the majority of teachers commented that seminars would be useful in enhancing their knowledge, since they acknowledged that there is a

language problem affecting students' performance. As Filmore and Snow (2000: 19) state being a practitioner, a researcher, or an educator, having 'a solid grounding in sociolinguistics and in language behavio[u]r across cultures' as well as knowing the 'social and cultural backgrounds of the students they serve' is essential for teaching students effectively.

Most teachers were in a state of ignorance and unawareness. The study was conducted just before the launch of the new MGL curriculum yet they had limited awareness of language variation. Thus, it might be worthwhile to spend time informing and educating them on issues of bidialectism and also allow further time to reflect on those issues rather than introducing curriculum changes which teachers do not have the knowledge to implement. As Pavlou and Papapavlou (2004) mention fostering the conditions that will inform teachers, particularly those who undertook their training long time ago, about contemporary sociolinguistic theories is essential.

In the following chapter the contributions and main conclusions of this research study are discussed as well as its implications, limitations and potential areas of future research.

Chapter 6: Conclusions

6.1. Introduction

This chapter considers the original contributions of this study to knowledge regarding the field of second dialect research and the bidialectal GC Lyceum setting. The main concluding remarks drawn from the key findings are discussed as a reflection of the aims of this study and its research design. Subsequently, the implications of this study are brought into the discussion. Then, the limitations of the study are considered in terms of its qualitative nature and the case study approach used. Despite this, the possibility of transferability of the findings to other similar contexts is considered and lastly, areas of further research in the particular setting are presented.

6.2. The contributions and the main conclusions

This study explored the effects of GCD on GC bidialectal Lyceum B level students in the context of MGL lessons. More specifically, it investigated the effects of GCD on students' learning and performance, on identity construction, and on expressing CT. The originality of this study lies in the fact that this research addresses the role of the native dialectal variety in the development and expression of CT. Therefore, this research adds to the corpus of literature and knowledge (Siegel 1997; Rickfort 1999; Wolfram, 1999; Bull, 2002; Malcolm, 2013), by revealing that the first dialect is vital in the process of developing and expressing CT. In the Cypriot setting the effects of GCD have not been researched in this age-range of students. Previous research

conducted on the role of GCD in education focused mainly on the primary sector (Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Ioannidou, 2007; Pavlou, 2007; Papapavlou and Pavlou 2007). Thus, the findings of this study can inform knowledge on similar issues from the adolescent students' and their teachers' perspectives, and hence contribute additional material to preceding research studies. It makes a contribution by revealing new understandings of sociolinguistic issues influencing the Cypriot Lyceum educational setting such as the role of GCD in the practice of expressing CT, and also revealed the potential role of Ancient Greek in enhancing knowledge about GCD and perhaps SMG.

The aims of this study were:

- To investigate the use and the role of GCD in MGL lessons at Lyceum level
- To explore the influence of attitudes towards GCD on students' identity construction
- To identify whether the use or non-use of GCD has an impact on students' expression of critical thought

The above aims were used to develop the research questions and subsequently formed the research design within which the study was conducted. Data were collected through various methodological tools, classroom observations of MGL lessons, group task observations and semi-structured group interviews, which

involved the participation of MGL teachers and the students of two state Lyceums. Despite the small scale of the research, the specific research design allowed an in-depth exploration and an investigation through multiple expressions of beliefs on the effects of GCD on these students. The use of several investigative methods and a variety of informants enhanced the trustworthiness of the findings as data were cross-checked and compared. In addition, this process allowed an in-depth engagement with the data and the findings that in turn deepened the understanding of the issues explored.

The main conclusion which emerged from reflecting on the key findings was that excluding or ignoring students' mother tongue from education has negative effects on students' learning and performances. This study confirms that the approach to bidialectism, or how bidialectism is ignored, has a negative impact in education, as is indicated in the existing literature and in the research findings of previous studies (Pavlou and Papapavlou, 2004; Yiakoumetti, 2006; Ioannidou, 2007; Pavlou, 2007; Papapavlou and Pavlou 2007). It was also confirmed, as several researchers pinpointed (Yiakoumetti, 2006; Papapavlou, 2007; Yiakoumetti, 2007a), that the adoption of the educational language policy of Greece may not necessarily benefit the Cypriot setting, since such policy presents SMG as if it were the students' native variety and completely ignores their actual dialectal mother tongue.

GCD was never absent in the Lyceum MGL classrooms on both lesson-focused and non-lesson-focused occasions throughout the study. Overall, GCD was

used as a facilitating tool of expression. These teachers, who invariably used GCD during lesson-focused incidents, employed it to orient the lesson, instruct the students, assess, correct and critique their performance. As some teachers explained, GCD is mainly employed to explain concepts and situations to the students in order to enhance their comprehension. It was also found that when teachers allowed its use, students' oral participation in class discussions was enhanced and encouraged, as a more comfortable linguistic environment was created, enabling students to express their ideas and develop higher thinking.

On the contrary, the majority of students used GCD widely to respond to teachers' questions, ask questions, and express their ideas. By using it they said they felt more at ease and were able to articulate more clearly and accurately what they wanted to say. SMG use was limited, because students claimed that it made them feel pressured as most of them had not mastered it sufficiently and could not express themselves fluently, particularly, when more complex speech was demanded.

Considering whether there is a conflict or a peaceful co-existence between GCD and SMG in the context of MGL lessons, it is concluded through examination of the expressed views of the participants that at certain times the parallel use of the varieties causes problems and at other times is complementary. More specifically, some of the participants expressed that the instinctive, spontaneous and unplanned use of GCD does not help in SMG acquisition. This was also evidenced in the classroom observations and group

task observations as most of the students were not fluent in SMG, thus the learning of SMG was not achieved efficiently. Regarding learning of the subject content, however, some teachers considered GCD a useful linguistic tool for explaining difficult terms and concepts to the students. In addition, the majority of the students, apart from viewing GCD as the primary means of expressing themselves, expressed that it enhanced their comprehension as it enabled better understanding of SMG concepts and literature, for instance the texts, poems and articles, when GCD is employed. Moreover, it was concluded that the imposition of SMG does not result in SMG acquisition as it reduces students' participation in class and creates an uncomfortable linguistic classroom environment for them. It also stifles their learning of the subject content as most of them have lexical difficulties. Since students have to learn SMG as it is one of the main aims of MGL lesson and as it was also articulated, by both teachers and students, that mastering SMG is important and essential for the future socio-economic and professional status of the students, GCD should be used in an explicit way, scaffolding the process of SMG acquisition as will be further discussed in the 'Implications of the study' section.

It was also concluded that GCD was thought to be by most of the participants and proved to be from group task observational findings, an essential tool for students to express CT. Both sets of findings indicated that GCD exclusion affected students' linguistic behaviour and expression of critical thought and to some extent obstructed their thinking processes as they could not expand on their thinking nor deepen their understandings. These are central steps in developing CT. When GCD was allowed students were able to sharpen and

expand their CT as well as convey more thoughts and be more talkative. Students also claimed that SMG does not help them to express their thoughts, and thus many times they chose not to participate in class discussions, a practice aiding the development of CT. Hence, it is concluded that the use of GCD, according to the viewpoint of these participants and the group task observational findings, contributes to achieving the MGL curriculum objective that 'students should develop and sharpen their critical skills' (My translation; MOEC, 2008-present), whereas the imposition of SMG stifles the process and practice of developing and expressing CT.

Regarding students' identity, the main conclusion which emerged is that GCD is felt to be the central element of GC students' identity. SMG may signal GC students' ethnicity but the findings revealed that GCD is believed to be the dominant component of their identity that also indicates their membership of their community. Some students also associated SMG with the creation of an artificial identity because when they use SMG they said that they felt uncomfortable, a different person, and that they were imitating someone else. GCD, they claimed, made them feel special and unique as they are the only ones who use this dialect which also distinguishes them from Greek people of mainland. Even negative attitudes towards GCD did not influence most Lyceum students as to how they perceived their identity as, at their age, they expressed that they could value and appreciate the importance of their dialectal mother tongue.

What this study adds to knowledge is that the use of the native dialectal variety is vital in developing and expressing CT. It also revealed that the effects of bidialectism cannot be ignored in Lyceum education. A step before finishing school, the majority of these students and their teachers viewed that the former cannot use MGL efficiently and fluently, and claimed that they also tend to underachieve in the module. The current study has bridged, to some extent, the empirical gap of understanding the effects of bidialectism on Lyceum students and provided evidence of the interplay of GCD and expression of CT, an area which was not explored in previous research studies. Previous studies indicated what the effects of ignoring bidialectism are on primary school students and this study demonstrated how those effects impact on their later education and aspects of higher level thinking. In addition, as it will be discussed in the following section, it has revealed the role that Ancient Greek could play in raising students' awareness and enhancing their knowledge in GCD.

6.3. Implications of the study

The benefits of allowing Lyceum students to use their mother tongue were identified in this research study and particularly in the practices of developing and expressing CT as well as the significance of GCD in students' identity construction. Taking into account the conclusions of this research study, several implications and recommendations for improvement are proposed which could prove useful in dealing with the perceived effects of GCD on Lyceum students in the context of the MGL lesson.

The monolingual policy inculcating only SMG does not help GC bidialectal Lyceum students to acquire SMG. Analysis revealed that the MGL module is believed to be the most difficult for them; its delivery in class is problematic and in examinations students usually fail since the average ratio is often below baseline. Thus, developing an understanding why students tend to underachieve in MGL lesson is essential. The influential role of GCD in students' SMG learning and performance appears to implicate the need to offer bidialectal students a different approach. This approach does adhere to a monolingual policy and also may not merely include GCD in the curriculum as an isolated aim of language and diversity practice as in the new MGL curriculum (MOEC, 2010) but could call for an active inclusion of the variety in the lesson.

A clear-cut strategy for strengthening GCD in the curriculum appears to be important for dealing with the situation effectively. Namely, to allow the students to use GCD in class in their oral productions, to express what they really want to say, and feel more comfortable in articulating their messages. In addition, teachers could be allowed to use this variety in order to create an encouraging linguistic environment for the students, and also for instructing students, and particularly for explaining complex areas of knowledge. Such an approach would be likely to enhance students' learning of the subject content.

However, since mastering SMG is essential in the particular context, attention should be drawn to what needs to be done to help bidialectal Lyceum students acquire it efficiently and use it in a considered manner. As a first step, there is a

need to cultivate a culture of recognition and understanding of the bidialectal situation and its effects on students' acquiring of SMG to the maximum extent. Therefore, serious considerations towards new directions and changes in the teaching of MGL should be embraced. A bidialectal teaching model rooted in LA could prove beneficial, as shown in Yiakoummeti's (2006) study, and reduce GCD interference in students' speech which will enhance mastery of SMG. In addition, at Lyceum B level, as the evidence suggests, the choice and inclusion of materials and teaching strategies which will enrich students' lexicon as well as activities to enhance their expressiveness and eloquence in SMG is essential. Moreover, choosing teaching material closer to students' linguistic background is vital if effectiveness is to be achieved.

In the current situation students and teachers would also benefit from actively working on their LA which suggests 'developing a good knowledge about language, a conscious understanding of how languages work, of how people learn them and use them' (ALA). In an LA approach to classroom teaching the students would be language investigators and would do consciousness-raising tasks. For example, students could be instructed to identify all the adjectives in an SMG text by underlining them and then discussing in groups what the grammatical rule is for adjectives; in this case the rule refers to morphological features. In addition, other tasks might be more related to language in context, for instance the choice of appropriate wording in particular social situations, an example in Lyceum B level MGL curriculum might be 'The news and the comment' (My translation; MOEC, 2008-present). The common feature of the tasks is that the students would be made to focus on something specific in the

language, talk about it, and come to some conclusions of their own. Such talking-about-language, explicitly talking about SMG, can take place in GCD as the point would not be language practice but conscious understanding of how language works.

Moreover, the findings indicated that the absence of a definite strategy to deal with the effects of the bidialectal situation is believed to cause a state of confusion and uncertainty which complicates even more the existing linguistic climate for both teachers and students. This suggests that there may be an unmet need for clarification. Organising a series of regular seminars addressed to policy makers, inspectors, head-teachers, teachers and also students, could help develop and cultivate recognition and awareness of language variation in order to stop viewing it as a problem but accept it as a reality. Specifically, the findings indicated that some crystallising of the multiple roles of each variety might be helpful not only in the MGL lesson but also in the wider socio-political Cypriot context. In addition, such seminars could focus on fostering an understanding of the value that non-standard varieties have for their speakers, and on informing about the benefits of bidialectal education, drawing on findings from recent research projects conducted either on Cyprus or in other similar contexts.

After this cultivation of understanding of language variation and of the effects of GCD on students, some attention could be given to the provision of teachers' training. There appears to be a need for intensive training for MGL teachers on

how to implement new policies and approaches in teaching, and enhancing their knowledge on new curricula, syllabus and materials. That most teachers in this study did not deliver the lesson from a student-centred approach but followed a traditional and somewhat out-dated teacher-centred approach denotes that there may be a need to develop, enrich and update their teaching practices. Thus, MOEC should consider providing teachers with adequate support to acquire new teaching approaches through more intensive training and also ensure that those are implemented successfully in class by more regular supervisions by inspectors and the MGL co-ordinators. Intensive teachers' training and more consistent preparation might perceived as utopian considering all the responsibilities and multiple duties teachers have, but on the other hand it seems to be necessary and crucial for instructing students more effectively.

Regarding language and identity, the findings of the study revealed that GCD is the central element of students' identity and that SMG is linked with the creation of an artificial identity. Those findings suggest that curriculum planners and teachers need to recognise the central role of GCD and allow the students to feel comfortable with their 'special' Cypriot identity. Teaching students and explaining to them why and how Greek identity is considered part of who they are is essential. This could involve an awareness programme, embedded in the MGL curriculum, on identity construction and how historical facts have influenced it. The role of education in reinforcing Greek identity and why this was considered essential at certain periods of time deserves to be clarified to the students. Through such identity awareness raising lessons students will be

able to understand the nature of their identity, raise their conciouness of who they are and of their origins, and also maintain the balance between Greek and Cypriot elements of their identity. This will also develop their awareness of the fluidity and multiplicity of identity.

Regarding the process of developing and cultivating CT in class discussions, those who plan the curriculum could take into serious consideration the effects of GCD exclusion on students' CT as evidenced in the group task observational findings and in the viewpoint of students in this research study. The use of GCD appeared to be vital to them, and the imposition of SMG was a major impediment. Thus, the MOEC might consider allowing the use of GCD and embracing it as a tool for enhancing students' participation and engagement in class discussions in order to revitalise the practices of developing and expressing CT.

The findings of this study suggested some consideration of the introduction of GCD as a new separate module in the Lyceum level. A specific GCD curriculum cannot be outlined but possible components of the course can be proposed. The GCD module could include lexical activities, with a focus on etymology, and Cypriot poetry. In this module Ancient Greek could be incorporated with a focus on its similarities to GCD, not only in lexicon but also in syntax, morphology and phonology, as many of the participants commented on the commonalities between those two varieties. Taking into account the benefits and knowledge about GCD that students could gain from such a module, this could also

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enhance both teachers' and students' awareness of GCD. The MOEC, the CPI and curriculum planners might be advised to consider this possibility. In addition, the introduction of the GCD module could have positive effects on students in regard to the way they perceive their identity, as the findings of this study revealed that they considered that GCD is the central element in defining themselves.

Taking into account the implications of the findings, it can be argued that this research study was worthwhile since its findings contribute to knowledge regarding the perceived effects of bidialectism in language education for GC Lyceum bidialectal students. If the aim of state education in Cyprus is to raise the educational standards in MGL lessons and help students to acquire and master SMG proficiently, perhaps the implications of this study are that the initiation of certain changes are felt to be needed but in a well-planned way involving experts and stakeholders such as sociolinguists, researchers, curriculum planners and policy makers.

6.4.   Limitations of the study

It is acknowledged that this research study has certain limitations regarding the wider applicability of its findings due to its qualitative nature and the case study approach used. Qualitative research was chosen to conduct this research study as the aims and the research questions called for discovering viewpoints and attitudes as well as understanding the effects of GCD on students. As Corbin and Strauss (2008: 12) state, the researchers' need to view 'the inner

experience' of participants, establishing an understanding of 'how meanings are formed through and in culture' and also 'discover[ing] rather than test[ing] variables' determine the conduct of qualitative research. Thus, in this specific case which had not been previously investigated, the research was exploratory and the methodology employed was fit for investigating the particular setting under the specific research aims and questions.

Research was conducted through a case study of 7 Lyceum B level MGL classes of two schools. Both schools were chosen as they were typical examples of an urban and a rural state Lyceum in Cyprus. The choice of an urban and a rural Lyceum increased the relevance, although not the generalisability, of the findings to the whole Cyprus school system. A universal law cannot be developed from the findings when the case study approach is used. As Lincoln and Guba (1985: 124) point out '[l]ocal conditions [...] make it impossible to generalize'. Nevertheless, this research study did not intend to provide generalisable findings but to enhance understanding and inform knowledge about the effects of GCD on Lyceum students in the specific setting.

Yet, the purpose of case studies 'is to illuminate the general by looking at the particular' (Denscombe, 2003: 30). Yin (1998: 239) also claims that 'even your single case can enable you to generalize to other cases that represent similar theoretical conditions'. It is recognised that every instance is unique, but, to some extent, an understanding of similar cases can be achieved and correlation among them can be established. The thorough exploration of the topic under

study, which the case study approach allowed, raises the possibility of transferability of the findings to similar contextual cases. Therefore, there is a possibility that the findings of this research study, apart from informing the Cypriot setting, may also inform other bidialectal communities in terms of the effects of non-standard varieties on the particular age of students and some of the implications mentioned in the previous section may also apply to other contexts.

The extent to which the findings of a study conducted in a specific context are transferable to another context depends on the similarities between the contexts (Lincoln and Guba, 1985). Obtaining 'information about both ['sending and receiving'] contexts', is essential in order 'to make a judgement of transferability' (ibid.: 124). A researcher is not expected to 'indicate the range of contexts to which there might be some transferability' of the findings of his/her study but he/she should give extensive and adequate information of the context in which the research was conducted (ibid.: 124). This will allow to someone who is interested 'in transferability' to make an effective judgement and decide which findings might be applicable in another context (ibid.: 124). Therefore, it depends on the readers and also on other stakeholders, for instance language policy makers, Ministries of Education, curriculum planners and schools, to decide whether some of the findings this study yielded are transferable to another context.

6.5. Areas of Future Research

The impact of GCD, or of the bidialectal situation, on Lyceum GC students is an area that raises opportunities for future research studies. This study investigated the effects of GCD only on students' oral productions. Thus, a future research project may involve an exploration of the GCD effects on Lyceum students' writing, too. This will enable a comparison of the impact of GCD between students' speech and written productions, providing a well-rounded picture of GCD effects on students' performance. Apart from this, the effects of GCD could be investigated in the context of other modules, both of theoretical and of practical nature, in order to gather findings that will substantiate a bigger picture of the influence of bidialectism in Lyceum education. Then, a comparison could be made whether the effects of GCD on students are more or less intense, or similar, to those that emerged in the context of MGL lessons.

Moreover, the effects of GCD on students' learning and performance in the context of MGL lessons could be investigated at all levels of both Gymnasium and Lyceum, since those levels have not been researched extensively until now, as the primary sector has been. This will provide a wider picture of the effects of GCD on secondary education in the context of MGL lessons. Further studies may also be conducted on a wide scale involving a large sample of students and MGL teachers, as well as policy makers and inspectors, and thus produce more generalisable results for the GC state secondary educational setting. For instance, a survey approach investigating the extent of applicability

and transferability of the findings that emerged from this study to the whole secondary school system of Cyprus might be of great assistance.

The findings of this study proposed a consideration of the introduction of GCD as a new module in Lyceum education. Designing such a module, which would involve awareness-raising on the similarities between Ancient Greek and GCD, testing its implementation and measuring whether it has positive effects regarding students' knowledge, could be a future research possibility. In addition, investigating students' feelings, beliefs and attitudes towards GCD after participating in such a module could be part of this, or form an upcoming study. Teachers' perceptions of teaching such a module could be also investigated and thus provide a well-rounded picture regarding the possible implementation of this module.

Furthermore, the findings of this study indicated the need to design and implement a bidialectal LA teaching model addressed to Lyceum education in order to enhance MGL teaching and learning in the specific setting. Emphasis should be given on enhancing students' lexicon and expressiveness as the findings in regard to teachers' and students' viewpoints revealed that Lyceum students' greatest difficulties in MGL lesson lie in those two areas. A future research possibility may focus on measuring the effectiveness of the implementation of a language programme involving LA activities combining SMG and GCD to teach MGL in Lyceum level. In addition, another language programme could involve, along with the two varieties, Ancient Greek also, in

order to investigate if students make a further progress in the target variety through such an approach or whether Ancient Greek should only be incorporated in the GCD module to improve learners' awareness of the similarities between GCD and Ancient Greek.

Further research studies are essential for investigating ways of developing and implementing effective teacher training in order to enrich, reinforce and update their knowledge and awareness of language use and sociolinguistic aspects that may influence their students' learning. In addition, the development of specific teaching strategies to be employed in MGL lessons could be explored and thus, form a corpus for providing efficient guidance and support to teachers in order to improve students' mastery of SMG. In other words, help teachers to pass from theory and fuzzy curriculum aims to specific and clear teaching practices.

The findings of this study revealed that allowing students to use GCD enhanced their CT expression in oral productions. Future research could investigate whether the use of GCD as a tool in aiding the development and expression of CT in class discussion has any effect on students' written expressions of CT. To be more specific, measuring Lyceum students' CT in their writings, to compare whether there are similar or different results to those that emerged from this study, and whether the exclusion of GCD from oral discussions has an effect in what they express in written form, could be a future research possibility.

6.6. A final point

The value of GCD has been shown in this research study, as well as the possible significance of enhancing teachers' knowledge on the effects of bidialectism and of what were believed to be the detrimental consequences of excluding GCD on students' learning and performances. Recognising those effects and valuing the importance of GCD constitute the foundation of any innovative change. It is concluded that bidialectism affects both primary and secondary school students. What remains is to see in the near future whether bidialectism in the Cypriot setting will be resolved effectively or will remain a perennial subject of debate among researchers and policy makers. It could be argued that initiatives have started considering the recent developments in the MGL curriculum (MOEC, 2010) which includes GCD. However, time will show whether the new curriculum will make any change in students' progress and be implemented effectively or if its aims will remain vague.

The main conclusion of this research study is that the exclusion of mother tongue from education does not only affects students' eloquence and expressiveness but it also has an impact on cognitive development. This study confirmed the argument made by Papapavlou and Pavlou (2007b: 102) that the use of non-standard varieties in education will improve learners' 'cognitive development', help them to acquire literacy efficiently and resourcefully. For GC bidialectal students, education provided only in the standard variety seems to be somewhat unsuccessful. Therefore, the findings of the study may challenge governmental actions for implementing monolingual policies and also those

views which support the notion that education in the standard variety is more successful, regarding the socio-political Cypriot context. Reaching the end of this thesis and reflecting on the findings, it is concluded that fostering recognition and developing awareness of language variation is crucial, as well as embracing new approaches to teaching that consider the socio-cultural context in which students operate in order to develop and implement effective practices and adequate for the learners' needs curricula.

APPENDICES

Appendix A: Texts involved in Group Task Observations

Text A:

Άρθρο του Μ. Δημητρίου στη στήλη «Επισημάνσεις»

Σπίτια παλιά από πλιθάρι (πλίνθο). Πάνω από εκατόν χρονών. Μισογκρεμισμένα και ετοιμόρροπα. Σαρακοφαγωμένα. Φτιαγμένα για τις ανάγκες ανθρώπων που έζησαν πριν από ένα αιώνα. «Πάντως αυτά τα σπίτια δεν κάνουν για Ελληνοκύπριο», είπε ο κοινοτάρχης του χωριού Α…… Κάνουν όμως για τους ξένους εποχιακούς εργάτες, που στοιβάζονται πέντε-πέντε και δέκα-δέκα σε κάθε άθλιο δωμάτιο για περιόδους που μπορεί να διαρκέσουν από έξι μήνες μέχρι και τέσσερα χρόνια – για τους «Αράπηδες» δηλαδή, νόμιμους ή παράνομους που συνωθούνται στο χωριό Α…… την τελευταία δεκαετία κάτι που για τα δικά μας υψηλά στάνταρτ, είναι χαμηλότερων προσωπικών, κοινωνικών και πολιτιστικών απαιτήσεων και προδιαγραφών … Για παράδειγμα, δεν χρειάζεται καρέκλα ή τραπέζι, ντουλάπι για τα ρούχα ή καθρέφτη. Τι να γίνει; Έτσι είναι μαθημένοι και στον τόπο τους, αποφαίνονται οι πάνσοφοι και πολύξεροι και συμπονετικοί ντόπιοι. Φτάνει να έχουν φαγητό να τρώνε για να αντέχουν τη δουλειά στα χωράφια και στις φάρμες – που διαρκεί συχνά από τις επτά το πρωί μέχρι τις οκτώ τη νύχτα – και όλα τα άλλα είναι λεπτομέρειες».

Text B:

Απόφοιτος του «Αθήνησι» Πανεπιστημίου είναι ο νέος. Τον είχα γνωρίσει καλά, στα τέσσερα χρόνια των σπουδών του – ζωηρό μυαλό, ικανός στο λόγο και στη γραφή, με γνώσεις και κρίση διόλου τυχαίες. Τις προάλλες, με πλησίασε και μου είπε, με την οικειότητα που δημιουργεί ο δεσμός δάσκαλου και φοιτητή:

- Μήπως θα μπορούσατε να μου βρείτε δουλειά *νυχτοφύλακα* σε κάποιον Οργανισμό ή εταιρία;

Δεν αστειευόταν διόλου. Παιδί πολύτεκνης οικογένειας, σπούδασε με πολλές δυσκολίες και, τώρα, προσπαθεί να συνεχίσει τις (μεταπτυχιακές) σπουδές του – γι' αυτό και ζητάει οποιαδήποτε εργασία, και μάλιστα νυχτερινή – μια και το εφόδιό του είναι ένα «χαρτί», που μένει *χαρτί* και μόνο… Πόσες χιλιάδες, πτυχιούχοι και μη, νέοι και λιγότερο νέοι, βρίσκονται στην ίδια θέση, είναι πασίγνωστο. Οι παγεροί αριθμοί των στατιστικών λένε πως το ποσοστό ανεργίας στη Δυτική Ευρώπη φτάνει το 12% - κάπου 20 εκατομμύρια. Πιο «τυχεροί» εμείς, δεν έχουμε παρά «μόνο» 8% περίπου «εγγεγραμμένης ανεργίας» - ίσως 500.000 άτομα; Αλλά, κι απ' τους εργαζόμενους, πάμπολλοι ασκούν επαγγέλματα άσχετα με τις ειδικότητές τους και τα πτυχία τους, όπως οδηγού, εργάτη, φορτοεκφορτωτή, τυπογράφου, αποθηκάριου και τα παρόμοια. Που θα πει, μηδενισμός των χρόνων που σπούδασαν και εκμηδενισμός των πραγματικών ικανοτήτων τους… Από παιδιά, στο σχολείο και στο σπίτι, μαθαίνομε και παπαγαλίζουμε τι σπουδαίο πράγμα είναι η εργασία. Ένα απ' τα πρώτα «είδωλα» των κοινωνιών στάθηκε ο ανθρώπινος μόχθος, που τιμήθηκε και υμνήθηκε, σ' όλες τις εποχές και τα συστήματα. Αλλά, δεν είναι διόλου λίγοι και όσοι είδαν την εργασία σαν κατάρα και Γολγοθά του ανθρώπινου γένους – που εργαζόμενο ασταμάτητα για να ζήσει, δεν προφταίνει να ζήσει πραγματικά. Ευλογία ή κατάρα, αναγκαίο κακό ή απόλαυση, η εργασία απέκτησε στην εποχή μας ένα ακόμα «στίγμα»: έγινε απρόσιτη για εκατομμύρια ανθρώπους. Χρόνια και χρόνια, οι νέοι εργάζονται άμισθα (σπουδάζουν, μαθητεύουν σε τέχνες κτλ.), για να μπορέσουν να εργασθούν έμμισθα – κι όταν έρθει η ώρα να «θερίσουν τους γλυκείς καρπούς» του μόχθου τους, δεν βρίσκουν πού να εργασθούν. Αλλά η απογοήτευση και η κατάθλιψή τους δε λιγοστεύει κι όταν βρίσκουν δουλειά – που, όμως, είναι ξένη με όσα έμαθαν και δεν οδηγεί διόλου προς τους στόχους που φιλοδόξησαν. Κοινότατος, βέβαια, ο τόπος πως η εργασία μπορεί να είναι χαρά, όταν ασχολείσαι με αυτό που αγαπάς και ξέρεις, μ' αυτό που ταιριάζει στην κλίση σου και στο «μεράκι» σου, μ' αυτό όπου έχεις «μυηθεί» και που άρχισες να το κατακτάς. Αλλά τι χαρά μπορεί να νιώσει ένας φιλόλογος, ένας μαθηματικός, ένας γεωπόνος, που αναγκάζεται να κάνει το γκαρσόνι ή το νυχτοφύλακα για τον επιούσιο; Και τι θα προσφέρει στο περιβόητο «κοινωνικό σύνολο», κάνοντας εργασία που αγνοεί και που μισεί, και μην κάνοντας την εργασία που γνωρίζει και λαχταρά; Μετρήθηκε τάχα πόση είναι αυτού του είδους η σπατάλη εργατικού δυναμικού αλλά και το «διαφεύγον κέρδος» από τη μη αξιοποίηση γνώσεων και σπουδαστικού χρόνου; «Αν θες να συντρίψεις, να εξουθενώσεις έναν άνθρωπο… βάλε τον να κάνει μια δουλειά απόλυτα, ολότελα άχρηστη και παράλογη» (γι' αυτόν), έγραφε ο πολλά παρόμοια παθών Ντοστογιέφσκι. Αυτή η «καταναγκαστική εργασία» σταλάζει μέσα του μιαν όλο και μεγαλύτερη αίσθηση αποτυχίας, απογοήτευσης, αυτοοικτιρμού, αποστροφής για τη διπλά άγονη δουλειά του, για τους άλλους, για τον εαυτό του ακόμα – που φτάνει στην οργή της εξανάστασης. Και – ποιος δεν το ξέρει; - η μη απασχόληση, η υποαπασχόληση, η

ετεροαπασχόληση, η στρεβλή απασχόληση στοιχειοθετούν όχι μόνο «κατάρα» αλλά και μιαν απ' τις μεγαλύτερες θρυαλλίδες στα θεμέλια του κόσμου μας.

Μ, Πλωρίτη, *Ανεργίας έργα* (διασκευασμένο απόσπασμα)

Appendix B: List of questions posed in Group Task Observations

Text A

1. What is the topic of this text? (Ποιο είναι το θέμα αυτού του κειμένου;)

2. What does racism mean? (Τι σημαίνει ρατσιμός;)

3. Is it an intense phenomenon in Cyprus? (Είναι έντονο το φαινόμενο αυτό στην Κύπρο;)

4. Why does racism exist? (Γιατί υπάρχει ρατσισμός;)

5. According to your experience, have you seen or heard any racist behaviour? (Σύμφωνα με τις εμπειρίες σας, έχετε δει ή ακούσει κάποια ρατσιστική συμπεριφορά;)

6. How do you feel about this phenomenon/situation? (Πώς νιώθετε γι' αυτό το φαινόμενο/κατάσταση;)

7. Do you know any other kinds of racism? (Γνωρίζετε άλλα είδη ρατσισμού;)

8. Cyprus is a member of EU; we are European citizens; what do you think should be the characteristics of a Cypriot European citizen, regarding the issue of racism? (Η Κύπρος είναι μέλος της ΕΕ, είμαστε Ευρωπαίοι πολίτες, ποια νομίζετε πως πρέπει να είναι τα χαρακτηριστικά ενός Κύπριου Ευρωπαίου πολίτη, όσον αφορά το ζήτημα του ρατσιμού;)

9. As young people, what do you think can be done to tackle racism? (Εσείς ως νέοι, τι νομίζετε ότι μπορεί να γίνει για να αντιμετωπιστεί ο ρατσισμός;)

10. Is there anything else you want to say about racism? (Θέλετε να προσθέσετε κάτι άλλο για το θέμα του ρατσισμού;)

Text B

1. What is the topic of this text? (Ποιο είναι το θέμα αυτού του κειμένου;)

2. What does unemployment mean? (Τι σημαίνει ανεργία;)

3. By saying unemployment, what comes into your mind? (Όταν λέμε ανεργία, τι έρχεται στο μυαλό σας;)

4. How do you feel when you hear the word unemployment? (Πώς νιώθετε όταν ακούτε τη λέξη ανεργία;)

5. As young people, who very soon will make decisions for the future, about your studies, aiming to a good future professional itinerary, do you worry about unemployment? (Εσείς ως νέοι, οι οποίοι πολύ σύντομα θα πάρετε αποφάσεις για το μέλλον σας, για τις σπουδές σας, με απώτερο σκοπό μια καλή μελλοντική επαγγελματική πορεία, ανησυχείτε για την ανεργία;)

6. In the future, would you decide to do a job you dislike just to make money? (Στο μέλλον, θα κάνατε μια δουλειά που δεν σας αρέσει απλά και μόνο για να βγάλετε τα προς το ζην;)

7. Do you believe that having a job is a blessing or a curse? (Πιστεύετε ότι η εργασία είναι ευλογία ή κατάρα;)

8. If you decided to study something particular which you like, and you were told that what you want to study has no possibilities for immediate employment, what would you do? (Αν αποφασίζατε να σπουδάσετε κάτι συγκεκριμένο που σας αρέσει, και σας έλεγαν οτι αυτό που θέλετε να σπουδάσετε δεν έχει καθόλου προοπτικές για άμεση εργοδότηση, τι θα κάνατε;)

9. Is there anything else you want to say about unemployment? (Θέλετε να προσθέσετε κάτι άλλο για το θέμα της ανεργίας;)

Appendix C: Teachers' Interview schedule

Information collected before the interview – teachers were given small cards for answering the following questions and they were provided with envelopes to enclose the cards:

Sex: Female / Male

How old are you? ……...

Nationality: …………….

Where did you study? ……………………………………………………

How long have you been teaching? ……...

How long have you been teaching MGL in lyceums? ……...

How long have you been teaching MGL to students of the 2nd year of lyceum?

....

How long have you been teaching in this school? ………

INTERVIEW QUESTIONS:

1. Teaching MGL to Cypriot students, did you identify the phenomenon of bidialectism/diglossia? Would you please tell me about this situation you came across as a teacher?

2. Do you think that the phenomenon of diglossia/bidialectism has an effect on how Cypriot students acquire knowledge of SMG? Please, explain.

3. According to your experience as a MGL teacher, do you think that Cypriot students acquire SMG with ease or they have great difficulties? Please, explain.

4. Do you think that the current curriculum assists students to maximally achieve their potential in the MGL? Is there a gap between theory and implementation of the curriculum aims? Please, explain.

5. According to your point of view, which are the greatest linguistic needs/problems which students have in acquiring SMG?

6. How do you perceive GCD and SMG? What do you think is their relationship? Please, explain.

7. When is GCD used in class? Do you use GCD in class and for what purpose?

8. Do you allow to your students to use GCD or not? Why?

9. Do you think that the current language policy of the Cypriot educational setting should change or not? Please, explain.

10. How do you think that the issue of students' diglossia/bidialectism could be resolved in a way that benefits students? Can you think of any solutions?

11. Do you think that GCD use or exclusion influences the construction of students' identity? Please, explain.

12. To what extent do dominant attitudes, positive or negative, towards GCD influence students' identity construction?

13. One of the curriculum aims is the development of students' critical thinking. What do you perceive as critical thinking? How do you teach students in order to develop critical thinking?

14. Do you think that the use or exclusion of GCD has an effect on students' critical thinking development? Please, explain.

15. Did you attend seminars/or did you have any kind of advising-informing regarding the issue of diglossia/bidialectism? If yes, could you please report them? If not, do you think that such seminars would be useful or not for you as teachers of MGL? Why?

16. Is there anything else you want to say about this topic, that I have not asked you?

Appendix D: Students' Interview schedule

1. How do you perceive GCD and SMG? What do you think is their relationship? What do you think is their difference? Please, explain.

2. When do you use SMG and when GCD in class and why?

3. In cases where you used GCD in class, what was the reaction of your teacher? If there was any reaction - how did you feel about this?

4. Do you think that you should be allowed to talk in GCD in class? Why?

5. Did you ever feel that you couldn't express your ideas in SMG or in GCD? Could please you tell me more about it?

6. Which do you think is your biggest difficulty in learning SMG?

7. Do you think that GCD helps you or inhibits you in learning SMG?

8. How do you feel when you use GCD?

9. How do you feel when you use SMG?

10. How does the situation of code-switching (term explained to the students) make you feel?

11. Do you believe that the use of GCD and SMG has an effect on your identity construction (knowing who you are)?

12. One of the curriculum aims of MGL is the development of your critical thinking. Do you think that the use or the exclusion of GCD has an effect on your critical thinking development? Please, explain.

13. Is there anything that you think should be definitely changed in the way you are taught MGL? Why?

14. Is there anything else you want to say about this topic, that I have not asked you?

Appendix E: MOEC Permission

ΚΥΠΡΙΑΚΗ ΔΗΜΟΚΡΑΤΙΑ

ΥΠΟΥΡΓΕΙΟ
ΠΑΙΔΕΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ

ΔΙΕΥΘΥΝΣΗ
ΜΕΣΗΣ ΕΚΠΑΙΔΕΥΣΗΣ

Αρ. Φακ.:7.19.46.7/12
Αρ. Τηλ.:22800630/631
Αρ. Φαξ:22428268
E-mail:circularsec@schools.ac.cy

28 Απριλίου 2009

Κυρία
Έλενα Κωνσταντίνου
Μιλτιάδου 10
8020 Πάφος

<u>Θέμα:</u> Αίτηση για παραχώρηση άδειας διεξαγωγής έρευνας στα Λύκεια
και   στα πλαίσια διδακτορικής διατριβής στο Τμήμα
Εκπαίδευσης του Πανεπιστημίου Leicester του Ηνωμένου Βασιλείου, με θέμα «Η
Κυπριακή Διάλεκτος στο Μάθημα των Νέων Ελληνικών: Μελέτη των
Επιδράσεων της στους μαθητές σε δύο δημόσια σχολεία της Κύπρου»

Σε απάντηση της σχετικής με το πιο πάνω θέμα επιστολής σας, ημερομηνίας 31 Μαρτίου 2009,
σας πληροφορώ ότι το αίτημά σας για παρακολούθηση της διδασκαλίας του μαθήματος των
Νέων Ελληνικών στη Β΄ τάξη, διεξαγωγή συνεντεύξεων με μαθητές και καθηγητές Νέων
Ελληνικών
εγκρίνεται. Νοείται ότι θα λάβετε υπόψη τις εισηγήσεις του Κέντρου Εκπαιδευτικής Έρευνας
και Αξιολόγησης, οι οποίες σας αποστέλλονται συνημμένα για δική σας ενημέρωση και θα
τηρήσετε τις ακόλουθες προϋποθέσεις:

1. θα εξασφαλίσετε τη συγκατάθεση του Διευθυντή του κάθε σχολείου,
2. θα εξασφαλίσετε τη συγκατάθεση των εκπαιδευτικών,
3. θα ενημερωθούν εκ των προτέρων οι γονείς/κηδεμόνες για την έρευνα με επιστολή που
   θα διανεμηθεί στους μαθητές, ώστε σε περίπτωση που δε θα ήθελαν τα παιδιά τους να
   συμμετάσχουν να έχουν την ευχέρεια να ενημερώσουν σχετικά τη Διεύθυνση του
   σχολείου,
4. δε θα επηρεασθεί ο διδακτικός χρόνος για τη διεξαγωγή συνεντεύξεων και
   παρακολούθηση των μαθημάτων,
5. η συμμετοχή των εκπαιδευτικών και μαθητών θα είναι προαιρετική,
6. για τη χρήση μαγνητοφώνου ή οποιασδήποτε άλλης μεθόδου για την καταγραφή των
   συνεντεύξεων θα πρέπει πρώτα να πάρετε άδεια από τα άτομα τα οποία θα πάρουν
   μέρος στη συνέντευξη,
7. θα χειριστείτε τα στοιχεία των συμμετεχόντων με τέτοιο τρόπο, ώστε να διασφαλιστεί
   πλήρως η ανωνυμία τους και
8. τα αποτελέσματα της έρευνας θα κοινοποιηθούν στο Υπουργείο Παιδείας και
   Πολιτισμού.

Παρακαλώ όπως επικοινωνήσετε με τη Διεύθυνση του κάθε σχολείου προκειμένου να
καθοριστούν οι λεπτομέρειες.

Ευχόμαστε καλή επιτυχία στους ερευνητικούς σας σκοπούς.
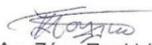
Δρ. Ζήνα Πουλλή
Διευθύντρια Μέσης Εκπαίδευσης

Κοιν.: Διευθυντές Λυκείου   και
ΞΒ

Appendix F: Coded extract of Classroom Observation data

[T1 COR, *'Faust', Goethe*]

T1: Δεν λέω να γίνουμε όλοι σαν τον Φάουστ να, εεε να είμαστε συνεχώς ανικανοποίητοι ότι δεν μπορούμε να την κατακτήσουμε αλλά εεε να αναγνωρίσουμε και την προσπάθεια, το να ζητούμε συνεχώς τη γνώση είναι ένα θετικό στοιχείο στη ζωή μας. {**Instructing**: explaining key elements}

Θεόδουλος: *Τζιείνο που λαλούσιν* μακάριοι οι πτωχοί τω πνεύματι; *Πόθεν εφκαίνει;* {**Asking question**: expressing challenge}

T1: Αυτό σου το *εξήγησα*. {**Critiquing**: criticising}

Θεόδουλος: *Ξηχάννω το.* {**Other interactions**: reacting spontaneously}

T1: Δεν έχει καμία ουσιαστική σχέση με αυτό. {**Correcting**: disagreeing}

Θεόδουλος: Γιατί; {**Asking question**: expressing query}

T1: Πως το καταλαβαίνεις εσύ; Μακάριοι οι πτωχοί τω πνεύματι; {**Assessing**: asking question to assess knowledge}

Θεόδουλος: *Τζιείνοι* που *εν* γνωρίζουν τα πολλά *εν* πιο ευτυχισμένοι. Έτσι το αντιλαμβάνομαι. {**Answering question**: brief answer}

T1: Όμως αυτό το έχουμε πάρει από τη θρησκεία. {**Instructing**: explaining facts}

Θεόδουλος: *Ίντα* σχέση *έσσιει;* {**Asking question**: expressing query}

T1: Έχει σχέση πως δεν έχει σχέση; Διότι τα θέματα, στα θέματα τα θρησκευτικά υπάρχουν και δόγματα τα οποία, βέβαια σήμερα έχουν αλλάξει τα πράγματα όπως σας λέει και η Θεολόγος ότι όλα μπορούν να ερευνηθούν *εις την* θρησκεία /: {**Instructing**: explaining facts}

Θεόδουλος: Ποια η διαφορά από την επιστήμη; {**Asking question**: expressing query}

T1: Εεε εεε όμως η θρησκεία έχει διαφορά από την επιστήμη. {**Instructing**: explaining facts}

Θεόδουλος: Πίστευε και μη ερεύνα. {**Expressing idea**: agreeing}

T1: Μπράβο ναι. {**Critiquing**: praising} Το πίστευε και μη ερεύνα, τι σημασία έχει; {**Assessing**: asking question to assess knowledge}

(...)

T1: Τι; Παίζει μεγάλο ρόλο και η πίστη, εεε στο θέμα της θρησκείας, στο θέμα των επιστημών όμως τα πράγματα είναι πιο ξεκάθαρα. {**Instructing**: explaining facts} Και μήπως εννοεί μόνο για τη θρησκεία Θεόδουλε μου; Αυτό το πράγμα; {**Assessing**: asking question to assess knowledge}

(...)

T1: Είναι από τη θρησκεία μας παρμένο. {**Instructing**: explaining facts}

Κυριάκος: Μα *ποιον*; Το πίστευε και μη ερεύνα; {**Asking question**: expressing query}

Θεόδουλος: Το πίστευε και μη ερεύνα *εν* υποχρεωτικό. {**Expressing idea**: commenting on what others said}

T1: Τι είναι; {**Assessing**: asking question to assess knowledge}

Θεόδουλος: *Εν* υποχρεωτικό στη θρησκεία μας. {**Answering question**: brief answer}

T1: Ναι. Λέω ότι έχουν αλλάξει οι συνθήκες. {**Correcting**: disagreeing}

Θεόδουλος: *Αλλάξασιν, εν τωρά*; *Άμαν* πεις κάτι πρέπει να το τεκμηριώσεις. {**Expressing idea**: commenting on what others said}

T1: Μπράβο. {**Critiquing**: praising} *Είπαμεν* ότι το επιχείρημα παίζει μεγάλο ρόλο στα λεγόμενα μας, *στες* πράξεις μας και τα λοιπά. {**Instructing**: explaining facts} Ναι.

Θεόδουλος: *Εν* ενοχλεί να πεις τη γνώμη σου απλά να την τεκμηριώνεις. {**Expressing idea**: commenting on what others said}

T1: Μπράβο ναι αυτό είναι. {**Critiquing**: praising} Ότι για να τεκμηριώσω όμως, και να μπορώ να πω τη γνώμη μου, πρέπει να έχω και γνώσεις. {**Instructing**: explaining facts}

Ιουλία: *Τζιαι* πληροφορίες για να τις διασταυρώσεις. {**Expressing idea**: commenting on what others said}

Σιμώνη: Κυρία να σου πω *αλλόνα πράμα*; {**Other interactions**: reacting spontaneously}

T1: Ναι. [Giving permission]

Σιμώνη: *Άμαν* ξέρεις γλώσσες, αγγλικά, ισπανικά ξέρω γω, μπορεί να, ότι ξέρεις *παραπάνω πράματα* σε γνώσεις εεε νέων πολιτισμών, νέων γλωσσών, μπορείς να *πάεις* να τις επισκεφτείς, μπορείς *τζιαι* να *πάεις* όμως να δουλέψεις. *Τούτο βοηθά σε* στον υλικό τομέα, οι γνώσεις συνδέονται με τον υλικό τομέα. {**Expressing idea**: explaining something}

Appendix G: Coded extract of Group Task Observation data

[GTOU, Successful Group A – Text A]

Αριάδνη: Νομίζω έχει να κάνει σχέση με, ας *πούμεν*, τις ανάγκες μας σήμερα για την υπερκατανάλωση, ας *πούμεν* λέει για ένα *συνηθισμένον* Κύπριο, εεε ας *πούμεν* *εν* θα μπορούσε να μείνει σε ένα σπίτι φτιαγμένο εε από *πιθθάρι*, ετοιμόρροπο, ενώ ας *πούμεν* άλλοι που *εν* έχουν τόσο υψηλές απαιτήσεις που ας πούμε *που* τις ανάγκες τους, εεε ας *πούμεν* αρκεί τους ας *πούμεν*. Ας *πούμεν*, να 'χουν *έναν* *απαραίτητον* σπίτι *εννοώ σου.* {**Expressed thought closely related to segment of text**: reproduction of text}

Ε: Μάλιστα. Τι νομίζετε είναι ο ρατσισμός; Τι σημαίνει ρατσισμός;

Πηνελόπη: Είναι μία προκατάληψη, εεε μια ιδέα που μας, μας *εδημιουργήθηκε εμάς* *τζιαι* γενικά σ' *ούλλον* τον κόσμο βασικά, ότι άνθρωποι στις τριτοκοσμικές χώρες ή σε, με άλλη *θρησκείαν*, άλλο χρώμα, εεε είναι κατώτεροι από, είναι κατώτεροι από εμάς, εεμ είναι βασικά μια ιδέα. Αλλά υπάρχει αυτή η ιδέα δυστυχώς *τζιαι* σε μερικές χώρες *εν* πολύ αυξημένη. {**Expressed CT**: analytical response, expanded and explained}

Ε: Από τις δικές σας εμπειρίες, έχετε συναντήσει ρατσιστική συμπεριφορά, δηλαδή επροσέξατε, ακούσατε ή είδατε κάποιαν ρατσιστική συμπεριφορά; Πε μου Ματθαίο.

Ματθαίος: Ε *νναι*, είδα πάρα πολλές φορές ρατσιστικές συμπεριφορές, εεε ας *πούμεν*, μπορεί να *καθούμαστεν* μαζί με τους φίλους μας σε *μιαν* καφετέρια *τζιαι* όποτε περνά ένας Αράπης, *φωνάζουν του*, ε *μαύρο* που *πάεις*; Ε ας *πούμεν* *εν* νιώθει καλά ο άλλος, ασχέτως αν δεν καταλαβαίνει Ελληνικά, εεε νομίζω ότι *εννεν* καλό *τούντο* *πράμα*, *εν* απαίσιο. {**Expressed CT**: expanded on the example given and provided completed thought}

Ε: Γιατί το κάμνουμεν όμως;

Ματθαίος: Επειδή πιστεύω ότι μέσα *που* τους αιώνες, *τούτον* το *πράμα*, να *περιπαίζεις* ας *πούμεν έναν* μαύρο, να του φωνάζεις διάφορα επίθετα, περνά μέσα *που* τις γενιές *τζιαι* σιγά σιγά εμείς *κάμνουμεν το* έτσι σαν χιούμορ. {**Expressed CT**: analytical thought, identified and explained cause of racism}

Αριάδνη: Ναι.

Πηνελόπη: Έτσι μας έχουν μεγαλώσει. Με *αυτήν* την ιδέα, ότι, εεε οι υπόλοιποι είναι κατώτεροι από μας *τζιαι* εμείς *είμαστεν*, που '*μαστεν* άσπροι είμαστε *πολλά* έξυπνοι, *πολλά*, *αξίζουμεν* περισσότερα *που* τους άλλους. {**Expressed CT**: expanded thought on cause of racism}

Αριάδνη: Πολλές φορές όμως μπορεί να το προκαλούν _τούτον_ οι _γονιοί_ στα παιδιά τους λόγω φόβου ας _πούμεν_. Ξενοφοβίας ας _πούμεν_, να _ρτει_ κάποιος να σου ζητήσει λεφτά _τζιαι_ _εν_ ξένος ας _πούμεν_, ξέρω γω να φάει ένα μωρό ας _πούμεν_, που _κάμνει_ _έναν_ έρανο, _κάποιον_, _εννα_ πει, επειδή _εν_ ξένος ας _πούμεν_ _φύε_, _πε_ του να _φύει_ ξέρω γω, ή μπορεί να το _κάμνει_ στα ψέματα ή λόγω φόβου κυρίως που προκαλείται _τούτον_ το _πράμαν_ /: {**Expressed CT**: expanded on the cause of racism and added a new angle, provided examples]

Ε: Μάλιστα.

Αριάδνη: Εεε, όμως, νομίζω επηρεάζονται _τζιαι_ _που_ τα μέσα μαζικής ενημέρωσης ας _πούμεν_ που _λαλούν_ ότι υπάρχει υπερπληθυσμός, τάχα αυξάνεται η εγκληματικότητα επειδή υπάρχουν πολλές εθνικότητες πλέον στην Κύπρο. Πιστεύω επηρεάζονται _τζιαι_ _που_ τα μέσα μαζικής ενημέρωσης που συνήθως εεε διογκώνουν τα γεγονότα. {**Expressed CT**: added a new angle of the cause of racism}

Ε: Ναι.

Άλκηστις: Εγώ _πιστεύκω_ ότι εεε ειδικά στην _Κύπρον_, επειδή _ζούμεν_ κάθε μέρα με Πόντιους, Ρώσσους, Πολωνούς, εε Άραβες ξέρω γω, έπρεπε να _συνηθίσουμεν_ αλλά επειδή οι _Κυπραίοι_ _εν_ κάπως πιο στενόμυαλοι /: {**Expressed CT**: logical expressed thought]

Ε: Γιατί όμως;

Άλκηστις: Έτσι _εν_ ο λαός, _πιστεύκω_ οι _Κυπραίοι_. {**Short expressed thoughts**}

Πηνελόπη: _Είμαστεν_ εθνικιστές. {**Short expressed thoughts**}

Ε: Εσείς που είσαστεν ας πούμεν η νέα γενιά, εσείς πως, δηλαδή θα το μεταδώσετε στα παιδιά σας;

Άλκηστις: Η νέα γενιά _δέχεται το_ πιο καλά. {**Short expressed thought**}

Ε: Έχετε το μέσα σας υποσυνείδητα δηλαδή;

Ματθαίος: _Οι_.

Ε: Ή εννα θέλετε να το ξεπεράσετε;

Πηνελόπη: _Εν_ δύσκολο. {**Short expressed thought**}

Appendix H: Coded extract of Interview data

[SR]

Άντρη: Εεε μπαίνουν πιο πολλές νέες ελληνικές λέξεις στο, πιο ελληνικές, <mark>όι πως οι κυπριακές εννεν ελληνικές</mark> αλλά /: {**Perspectives: GCD & SMG relationship**}

Μιχαήλ: <mark>Γιατί όπως είπα τζιαι πριν η διάλεκτος εν μέρος της ελληνικής γλώσσας, η Κυπριακή διάλεκτος.</mark> {**Perspectives: GCD & SMG relationship**}

Ιουλία: 'Οπως την Κρητική.

Άντρη: 'Οπως τους Κρητικούς ένα πράμα, ναι.

Μιχαήλ: <mark>Εν εγεννήθηκε που μόνη της. Είναι η Νέα Ελληνική γλώσσα</mark> που το (ρ). {**Perspectives: GCD & SMG relationship**}

Ε: Ποια νομίζετε είναι η σχέση της Κυπριακής διαλέκτου με τη Νέα Ελληνική γλώσσα; Ποια είναι η σχέση τους;

Μαρία: <mark>Φίλες.</mark> {**Perspectives: GCD & SMG relationship**}

[Students: Laughing]

Μιχαήλ: <mark>Μακρινές ξαδέλφες.</mark> {**Perspectives: GCD & SMG relationship**}

[Students: Laughing]

Ε: Και ποια η διαφορά τους;

[INTERRUPTION]

Ε: Ποια νομίζετε ότι εν η σχέση τους τζιαι ποια η διαφορά τους;

Άντρη: Εν σχεδόν οι /:

Μαρία: <mark>Η διαφορά τους είναι η προσωπικότητα.</mark> {**Perspectives: GCD & SMG relationship**: Differences}

Άντρη: <mark>Έχουν τις ίδιες ρίζες.</mark> Ναι. {**Perspectives: GCD & SMG relationship**: Similarities}

Ε: Πες μου.

Μαρία: <mark>Έχουν διαφορετική προσωπικότητα. Μπορεί να έχουν το ίδιο σκεφτικό αλλά μπορεί, έχουν διαφορετική προσωπικότητα. Ας πούμε η, μπορούμε να πούμε οτι η Νέα Ελληνική είναι ίδια με την Κυπριακή διάλεκτο απλώς η Κυπριακή διάλεκτος διαφέρει στη, εεε με την ελληνική ότι έχει κάποια πράματα παραπάνω που την Ελληνική ή κάποιαν προσωπικότητα δηλαδή. Ας το πάρουμε σαν την παράδοση, που πιάνουμε</mark>

κάποια στοιχεία που τους προηγούμενους ανθρώπους που ζήσαν στα μέρη μας. Έτσι κληρονομούμε το στοιχείο στο στους δικούς μας χρόνους. {**Perspectives: GCD & SMG relationship**: differences & similarities} Εν κάτι που μας ξεχωρίζει που τους άλλους. {**Identity**: GCD mark of Cypriot identity}

Ε: Χμ. Εεε.

Ιουλία: Αφού πάεις στην Ελλάδα τζιαι λαλούν σου είσαι Κυπραίος; Μόνο που να πεις το ναι ή το όχι. {**Identity**: GCD mark of Cypriot identity}

Μιχαήλ: Ννααιι.

Ιουλία: Ννααιι.

Μιχαήλ: Όι.

Άντρη: Επειδή εν πιο βαρετή η φωνή μας. {**Perspectives: GCD**: heavy voice}

Ε: Εεε πότε χρησιμοποιείτε την Νέα Ελληνική γλώσσα στην τάξη;

Μιχαήλ: Στις εκθέσεις μου. {**Use in class: SMG**}

Μαρία: Τζιαι γω το ίδιο.

Άντρη: Εγώ τζιαι στην τάξη μερικές φορές τζιαι στην έκθεση {**Use in class: SMG**} τζιαι όταν πάω Ελλάδα.

[Students: Laughing]

Ε: Την Κυπριακή Διάλεκτο πότε την χρησιμοποιείτε μέσα στην τάξη;

Ιουλία: Όταν συζητάμε με τους συμμαθητές μας. {**Use in class: GCD**}

Μιχαήλ: Όταν συζητούμε μαζί με τον καθηγητή. {**Use in class: GCD**}

Ιουλία: Εκτός μαθήματος, των Νέων Ελληνικών. {**Use in class: GCD**}

Μιχαήλ: Εγώ ακόμα τζιαι στο μάθημα, εε δηλαδή τζιαμέ συζητώ με τον καθηγητή, μιλώ μαζί του τζιαι θέλω να πω τζιείνο που πραγματικά νιώθω. {**Use in class: GCD**}

Ιουλία: Ντάξει εγώ εν θα μιλήσω του καθηγητή όπως μιλώ με μια φίλη μου. {**Use in class: GCD**: polite version}

Μιχαήλ: Εε ντάξει! Σίγουρα εν θα χρησιμοποιήσω το λεξιλόγιο που εννα χρησιμοποιήσω με το φίλο μου. {**Use in class: GCD**: 'polite' version}

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