

Introduction

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This *Special Issue of Multilingual Margins* brings together a number of creative, reflective and academic writings and artefacts that emerged from a new inter-institutional postgraduate module, *Re-imagining Multilingualisms*, hosted by the Centre for Multilingualism and Diversities Research (CMDR) at the University of the Western Cape (UWC), and the Department of Linguistics at Stellenbosch University (SU) in 2018. The module has as its central focus the notion of ‘multilingualism’ and how this can be ‘re-imagined’ as a ‘transformative tool’ within a higher education context. It emerged out of a Mellon-funded research project which seeks to respond to the current calls for broadened epistemic access, decolonised curricula and transformed institutions. The module engages with this challenge by exploring how pedagogic approaches, which *centre* multilingualism and diversity, and which use a variety of creative writing and arts-based pedagogies, can facilitate access to knowledge, and deepen our understanding of how higher education can become more inclusive and democratic. By encouraging student

participants to imagine and engage with their linguistic resources and histories in different ways, it aimed to help students re-think their notions of language and multilingualism, and the historical power relations which legitimate and amplify, or silence and mute, particular voices, identities and ‘ways of seeing’. In this introduction, we first discuss why we need to re-think (or re-conceptualise) multilingualism, and then reflect on the module as a way to understand more deeply how language and multilingualism can become a transformative tool in both teaching and learning, and in building a more integrated, just society.

To begin, it is helpful to draw a parallel between the need to re-think our ideas of multilingualism, and how we have come to think differently about what constitutes knowledge more generally. Traditionally, we have thought about knowledge as a received canon or body of accepted and tested thought – a set of discourses about phenomena. Often, we think of knowledge as something produced in far off places, and transmitted from ‘source’ to ‘apprentices’ in the form of textbooks, data bases, etc. We tend to think of knowledge as residing

in institutions such as universities and libraries, as durable and universal to humanity (consider ‘universal truths’ such as ‘the earth is round’). However, in recent years, we have begun to think of knowledge differently. Decolonial theory has shown us that knowledge emerges in context with a producing subject (the ‘locus of enunciation’), and is often local, plural and contextually specific. In particular contexts, some things count as legitimate knowledge, others do not. In fact, decolonial scholars argue that there is an ecology of knowledges out there that has historically been side-lined by one dominant set of knowledge discourses, typically those produced in the powerful regions of the ‘West’ or ‘Global North’.

As with our reflections on knowledge, so can we think of multilingualism. What we have come to understand as multilingualism is a particular way of arranging the ecology of language practices. Slices are carved out of these ‘ecologies of speaking’, and labelled as languages with particular social meanings and values. This was particularly obvious in historical times when colonising powers and their agents (such as missionaries, administrators and educators) created many of the so-called languages that we recognise today, designed orthographies, wrote grammars and lexica, translated the Bible etc. Colonising, metropolitan languages came to exist side by side with a multitude of ‘African’, ‘local’, ‘indigenous’, ‘native’ languages. These relationships were not equal: some languages were thought to be in need of intellectualisation; others were seen as ‘full’ or ‘complete’, capable of bearing scientific knowledge – these were often the colonising languages (English, French, Portuguese, German, Spanish). The unequal values accorded to languages also led to an unequal and hierarchical stratification of designated

speakers of these languages – ‘primitive’ languages were spoken by ‘primitive’ people – and matrices of multilingualism were spaces of social value.

Translation was one of the techniques used to establish languages and to select what information would be available in different languages. What was translated determined the type of knowledge that was available, and who had access to that knowledge, at the same time as the languages themselves were constituted and codified. All of these were essential technologies in colonial governance. So, we have inherited an idea of multilingualism as *multiple monolingualisms*, each language with a set of indexical values in relation to each other. We have inherited our ideas of language and multilingualism from colonial discourses and technologies that evolved to manage unequal relationships among people.

As with our understanding of knowledge, multilingualism as a phenomenon also has a particular origin, purpose and function – it is not an innocently neutral, descriptive notion. In our present-day society – which is one in need of undergoing transformation where it is imperative that we engage with differently, historically, constructed others – we need to *talk* to each other. But the problem is that the politics and tools that we have available to do this are the ones we have inherited from a society of divisiveness and inequality. The result is, all too often, contestation and division. Consider, for example, the fights over a language such as Afrikaans in schools and universities.

We therefore need to think differently about multilingualism – as a tool of transformation, rather than division. This means a fairly radical re-orientation towards something we find very natural, namely, the idea that

we speak particular languages and that our identities are intimately tied to these languages. How do we go about this? We need to develop new tools for thinking about language and multilingualism as a socio-political and everyday construct. The launch of the module, *Re-imagining Multilingualisms*, was one attempt to do so.

The module set out to explore alternative understandings of multilingualism by tapping into the embodied and historically lived linguistic experiences of students at UWC and SU. The seminars were held on alternate campuses on Mondays between 11.00 and 16.00. Transport between the universities was arranged, and refreshments were provided. The seminars used a range of methodologies (e.g. creative writing, narrated walking and multimodal, arts-based pedagogies) in order to engage students in different ways of knowing and experiencing language and learning, and to encourage them to use the full range of their own linguistic and semiotic resources – any linguistic variety, genre, mode or register – so as to articulate their thoughts, desires, fears and imaginings. For example, the picture on the cover of this journal, titled ‘Cat’s Cradle’, captures one student’s original expression of her affective engagement with language. The students were also asked to keep weekly diaries/reflections and they were given weekly ‘assessment tasks’ which asked them to ‘re-semiotise’ or re-think a key concept or theme from the day’s seminar in different creative, multimodal ways. At the end of the module, students developed portfolios of texts and other creative artefacts that were displayed at final exhibitions on both campuses. A sample of these artefacts and reflections are reproduced in this special issue. The artefacts are saturated with affect and reflect different

embodied responses to various themes (e.g. home, language, creativity, identity, aspiration/desire, comfort, discomfort, belonging, alienation) bringing into focus our understanding of multilingualism as an embodied phenomenon, deeply rooted in our relationships with others in particular spaces and histories.

The first piece in this journal is a reflection by Lynn Mario T. Menezes de Souza from the University of São Paulo, Brazil, on some of the student pieces in the exhibition. De Souza is a highly respected international scholar on language, literacy, and decolonial thought. He worked with us as a visiting scholar in 2017 and 2018, and opened the UWC exhibition in June 2018. In fact, it was his connection of the image on the front cover of this journal (on display in the UWC exhibition), with the childhood game, ‘the cat’s cradle’, and its use as a metaphor for multilingualism, which has given this volume its title.

The undisputed highlight of the module was the creative writing session in Week 3, which proved pivotal in triggering ‘shifts’ in perception for the student participants and ‘new ways of seeing’. This session was facilitated by Kobus Moolman, a professor of Creative Writing in the English Department at UWC. He worked with two of his Masters students, Lisa Julie and Nondwe Mpuma, to facilitate the four-hour workshop, during which the participants wrote collaborative multilingual poems, and tried their hand at writing poetry themselves. For some participants, this session ‘unleashed the poet within’, and they went on to write many more poems for their portfolios. This volume includes a selection of the poems submitted by the participants, the three multilingual poems produced collaboratively in the workshop itself, as well as three essays written by the three facilitators in which

they reflect on the process of running the collaborative writing workshop.

The experiences of the students on the module were further captured by two UWC Honours students who were working as research assistants on the project, Lauren Abrahams and Keshia Jansen. They conducted two focus group interviews with a selection of SU and UWC students. Together with their supervisors, Christopher Stroud and Zannie Bock, they workshopped the findings from these interviews. This process generated the paper at the end of the volume: *Learning through Linguistic Citizenship: Finding the “I” of the essay*.

This volume has a UWC student

editorial team, and is the outcome of a collaborative project involving a number of people, especially Marcelyn Oostendorp and her team from SU, and Jason Richardson and Avril Grovers from the CMDR. We hope you enjoy browsing through this special edition, and that it will spark new ways of thinking about language and learning.

Acknowledgements:

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Re-imagining multilingualisms

Multilingualism is not so much a fact of language(s) as it is an abiding figment of historical imagination. The way we think of language and the interrelationships among languages is a construct of colonial relationships of power rather than a fact of nature. There are many ways of 'representing' and 'talking' about multilingualism beyond conventional discourses of 'linguistic coloniality'. Exploring such alternative figurings of multilingualism has gained increasing urgency at a time when universities are searching for decolonial pedagogies to enhance students' access to, and ownership of, knowledge. In this regard, new registers and modes for talking about languages and their interrelationships (multilingualism) promise to offer important new approaches to epistemic access and knowledge generation.

Seminar outline for 2018:

Seminars will be held at either UWC or SU on Mondays from **10h00 – 16h00** and transport between the universities will be arranged.

9 April: Linguistic Ethnography (with Prof Ben Rampton, Drs Mel Cooke and Lavanya Sankaran, from Kings College London) Venue: UWC

16 April: Language through other lens: Arts-based methodologies (with Prof Elmarie Costandius) Venue: SU

23 April: Creative writing/Multilingual pedagogies (with Profs Kobus Moolman and colleagues) Venue: UWC

30 April: Language and its materiality/Linguistic landscapes (with Dr Ameina Peck and colleagues) Venue: SU

7 May: Linguistic citizenship/Decolonial syntax (with Prof Chris Stroud, Drs Quentin Williams, Erin Pretorius and colleagues). Venue: UWC.

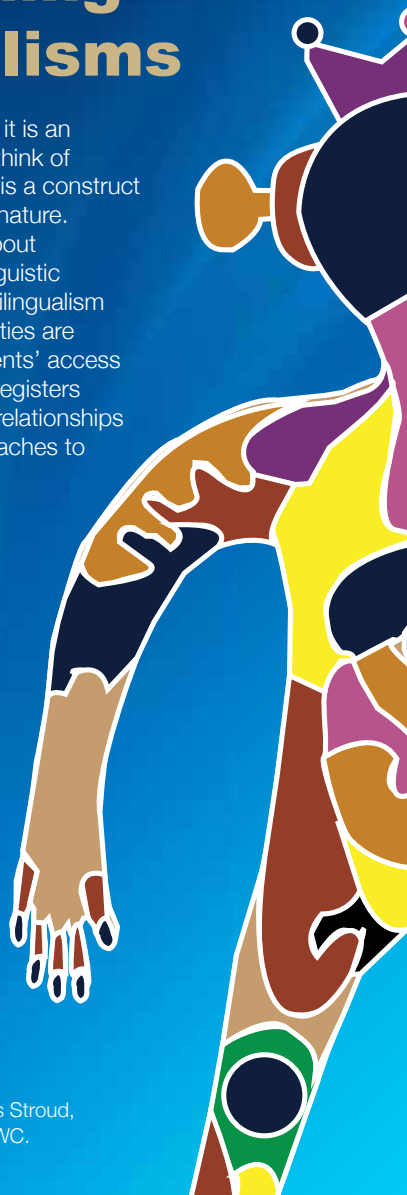


Fig 2: UWC poster for module, by Jason Richardson.

Re-imagining multilingualisms

NEW POSTGRADUATE MODULE – JOINTLY OFFERED BY UWC AND STELLENBOSCH UNIVERSITY, APRIL/MAY 2018.

This module is an exciting opportunity to be introduced to a range of cutting edge theories and debates in the fields of multilingualism, sociolinguistics and applied linguistics. In particular, it explores insights from decolonial theory for our thinking about language, education and literacy. The course is designed for students at Honours level, and half of the seminars will be held at the University of the Western Cape (UWC) and half at Stellenbosch University (SU). African and other international scholars are invited to present guest seminars in the course.

Rationale:

Multilingualism is not so much a fact of language(s) as it is an abiding figment of historical imagination. The way we think of language and the interrelationships among languages is a construct of colonial relationships of power rather than a fact of nature. There are many ways of ‘representing’ and ‘talking’ about multilingualism beyond conventional discourses of ‘linguistic coloniality’. Exploring such alternative figurings of multilingualism has gained increasing urgency at a time when universities are searching for decolonial pedagogies to enhance students’ access to and ownership of knowledge. In this regard, new registers and modes for talking about languages and their interrelationships (multilingualism) promise to offer important new approaches to epistemic access and knowledge generation.

The Centre for Multilingualism and Diversities Research (CMDR) and the Departments of Linguistics at SU and UWC are offering a unique module on multilingualism, titled ‘Re-imagining Multilingualisms’. The purpose of the module is to explore issues of multilingualism and transformation in higher education pedagogy and practice.

The module explores alternative understandings of multilingualism by developing ways of re-imagining language that tap into the embodied and historically lived linguistic experiences of students. Through seminars on linguistic ethnography, creative writing and multimodal, arts-based pedagogies, language and its materiality, and linguistic citizenship, the module will investigate the ways in which university spaces are multilingual and semiotically made and re-made. It will do so, not merely by surveying the public signage in and around the universities, but also through investigating participants’ lived experiences with these spaces, using methods such as narrated walking and arts-based/creative writing methodologies.

Arts-based and creative writing methodologies (e.g. activities in which participants could be asked to draw, build, perform or creatively express (in different languages) their ideal university and their own linguistic repertoires) tap into the emotional and affective dimensions of language: firstly, as a way for participants to articulate their experiences

with language in particular spaces, and secondly, to encourage participating students to imagine language differently. The methodologies will be designed in collaboration with the Visual Arts Department at SU and the Creative Writing programme at UWC.

As part of the module, students will develop portfolios of texts and other creative artefacts that will be displayed at final exhibitions on both campuses. Student research papers will be published in special issues of *Multilingual Margins* and/or *Stellenbosch Papers in Linguistics*. This exchange will allow students to engage with each other's perspectives and consequently enrich and deepen their learning experiences. Incorporating this student collaboration into the respective syllabi will contribute to fostering a pedagogic exchange between the two educational establishments.

By encouraging participants to imagine linguistic resources within an educational setting in different ways, and taking up the challenge of thinking language 'otherwise', the module will give insights into how re-thinking multilingualism contributes to re-thinking historical power relations and to re-legitimising muted voices.

This module (which in 2018 will not be credit bearing at UWC) is open to all postgraduate students. Interested UWC students should email Prof. Zannie Bock (zbock@uwc.ac.za) to secure their places.

Seminar outline for 2018:

Seminars will be held at either UWC or SU on **Mondays** from **11h00 – 13h00** and **14h00 – 16h00**. Transport between the universities will be arranged. The first seminar on **9 April** will begin at **10h00**:

- 9 April: **Linguistic Ethnography** (with Prof. Ben Rampton, Drs Mel Cooke and Lavanya Sankaran, from Kings College London) Venue: UWC
- 16 April: **Language through other lens: Arts-based methodologies** (with Prof. Elmarie Costandius and Chelsea Ingham) Venue: SU
- 23 April: **Creative writing/Multilingual pedagogies** (with Prof. Kobus Moolman and colleagues) Venue: UWC
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Fig. 3: Exhibition piece #2, by A Braaf

Decolonial Pedagogies, Multilingualism and Literacies

Lynn Mario T. Menezes de Souza

Lynn Mario T. Menezes de Souza is Professor at the University of São Paulo, Brazil. He is a highly respected international scholar on language, literacy, and decolonial thought. Prof De Souza was a visiting scholar at UWC in 2018, during which time he opened the UWC Re-imagining Multilingualisms exhibition, and presented a seminar at a workshop for staff and student researchers on literacy from a decolonial perspective. The following text is a transcript of his reflections on one of the student presentations.

My reading is from the perspective of decolonial pedagogies, multilingualism and literacy. One of the objectives of the project, *Re-imagining Multilingualisms*, was to *reimagine*. The term ‘re-imagining’ is something extremely important because imagining and being creative are not things we are used to doing in the academy, not in Linguistics at least! We believe that we are empiricists, that we only look at facts and we make conclusions. We are pseudo-scientists. We make conclusions about what we observe, and we think that what we observe has got nothing to do with what we imagine.

On the contrary, it has everything to do with what we imagine. So, when we analyse things ideologically, what is ideology? It’s exactly an imagination which has been naturalised and institutionalised. And so, whenever we look at the world, we’re looking at it from the eyes of a particular learned knowledge, an ideology. When we are asked to be able to imagine things, it’s

a point of being able to break out of our established learning and looking for something new. *Imagining* is extremely important in the learning process. If it doesn’t happen there is no learning. This is one of the important things of Freirean pedagogy. For example, he made the distinction between what he called ‘banking pedagogies’ or ‘transmission pedagogies’ where there’s just reproduction and repetition, and ‘transformative pedagogies’, what he called ‘liberatory pedagogies’, which is where *creativity* is involved, where you break the simple linearity of repetition and transmission.

So how does this work? How do you promote creativity? It is by breaking what previously seemed natural and normal. All of the activities you mentioned, different modes, going into different spaces, all of these are part of the idea of re-imagining and being creative and breaking out of the mould of normality or naturalness that we acquire in academic discourse. The important

thing is that when we talk about discourse in the academy, and here I am using decolonial theory, it's important to bring back *our bodies*. One of the critiques that decoloniality makes is that in the creation of universality and modernity which, according to decolonial theory, began with the colonial contact between Europe and the Americans – when the Iberians first came into contact with the Amerindians – they only brought with them what they knew. When they saw the Amerindians, all they saw was deficiency, absence, ignorance, what they concluded was primitivity. This contact, which created the primitivity of 'the other', was what established the modernity of the Europeans and the Iberians.

That is where this idea of superiority comes in. One of the essential aspects of this contact is that the bodies *were seen*, and the seeing of the bodies *was denied*. The racialisation occurred because there were different races, different bodies. That difference was interpreted as negativity, absence. That is where the racialisation occurred, but it was denied at the same time because there was no perception of the racialisation on the colonial side of the line of subject. We (the colonists) do not see ourselves as racialised subjects observing other racialised subjects. We do not see ourselves as subjects at all. We think we just see what there *is*. In our minds, we are just coming to conclusions based on what objectively exists. And so this racialisation of the other, which leads to a whole series of inequalities, is based on the denial of the bodies. All the knowledge produced through modernity and modern science, which is what we use until today in Linguistics, and how we define language and therefore how we define multilingualism as different discrete languages, all of this comes from the denial of the subject.

All scientific discourse is based on a dichotomy of subject and object, the observing subject. But the observing subject denies this subjectivity. That's why we have this myth of scientific and academic discourse as objective, neutral, and universal. We have basically eliminated *the body* behind the creation of our knowledge. This is why in decolonial pedagogy we have to bring back the body. In your module, *Re-imagining Multilingualisms*, one of the themes that came through was the importance of food and shared lunch breaks. Why did you notice the food so much? The food is all about bringing back the body. When we sit in lectures, our bodies are hidden behind tables. In academia, bodies are not to be seen, bodies are what bothers our thinking, because we inherited the idea of modernity: the separation between the mind and the body where it's only the mind that is important, not bodies. Bodies don't matter. The racialisation which institutionalises all of this thinking is simply made invisible. So, if you point to race it's because you're racist. When you don't, when race is not brought into account, it's because it is a neutral discourse, but the so-called neutral discourse is racist in its origin. This is one of the basic ideas of decolonial theory.

We have to bring the body back into this. How do we do this? By something very simple, a term we use in decolonial theory: *the locus of enunciation*, the space from which we speak. When we bring into account the space from which we speak, then we bring into account something which has been eliminated in academic discourse, which is the body. To speak from a space means you are speaking from a body located in space and time. When a body is located in space and time, a body has memory, a body has

experience, a body has been exposed to history and the various conflicts of history. History has multiplicity, contradictions, etc. Bringing back the body into our pedagogies has come through in this project, not only in re-imagining but also in the use of creativity.

Food is extremely important because it's a ritual: food occurs at particular moments in events. Rituals are extremely important when we are talking about pedagogical spaces. In all cultures, we still find rituals which are part of pedagogical spaces, but we have tended to eliminate rituals apart from the rituals which originated at primary schools. I don't know if you've had this experience, but when I was a child, and I still see this in Latin America a lot: the teacher walks in and all the students say, g-o-o-d-m-o-r-n-i-n-g t-e-a-c-h-e-r in chorus. These are the rituals of pedagogy and the rituals are important because rituals are liminal spaces. Rituals are moments of transformation, of passing and they have to be marked. They cannot occur all the time, otherwise we would go mad, but they are still extremely important. They're moments of change from one thing to another. The food ritual, for example, is when your body is permitted, it's recognised. Food rituals in the academy, which you've noticed, are rare but these are spaces when we recognise that bodies exist, they need to be fed.

One of you mentioned that hungry children don't learn. This, in Brazil specifically, was the policy of the government we had for fifteen years which managed to bring a large percentage of the population out of poverty. They connected food to learning. Previously, only snacks were given at school, but then school lunches became free and poor families were encouraged that way to send their kids to school. They got allowances for that.

The allowances that the families got for putting their kids in school were not used on clothing or food, because kids got their uniforms and got food at school. So, each allowance per child added to the income of the families. By looking after bodies, we can do all kinds of things, but we tend to ignore this, to think that hunger has got nothing to do with education. We are told: we're only here (at school or university) to think. But we can't think on an empty stomach.

A ritual is a moment of transition and the food is important in that. When, in the Linguistic Landscapes seminar, you moved to the Botanical Gardens, or to Little Europe, or those syntax classes which you mentioned, that's very important. These are moments of estrangement where you felt out of your spaces of belonging. You felt, these are spaces which I'm not used to, syntax is not the kind of thing I'm used to learning, it's too abstract, it's too theoretical. In the story about going to the café, you mentioned the strangeness, but also the familiarity, you mentioned that it had the smells of home but suddenly you were made to remember it wasn't home, far from it. What are these experiences? These are experiences of movement again, these are the experiences of learning, and I think this is a very important aspect of this project. It has permitted these spaces for these movements to occur. Going from a syntax class, for example, to a class on creative writing. Both of these, the abstract knowledge and the knowledge through emotion, affect and sensation are equally important. This involves a process which decolonial theory, and so-called Southern theory, emphasises as the importance of *translation*.

Perhaps you understand translation in a very traditional, modernistic way, that is, recoding meanings from one language

to another: for example, Afrikaans to isiXhosa to English. We were taught that translation is reducing the strangeness of the other to the sameness of the self, so as to eliminate difference. Translation was to eliminate difference. So, once I've translated, I know. Then we begin to talk about 'lost in translation.' We begin to talk about an 'excess', something which translation can't wrap its head around. There's always something there which cannot be translated. We know that, but we've been taught that translation simply tells us everything that there is in the other language. Decolonial theory gives us a different idea of translation where translation is *recognition of difference*. Translation is recognition of *incompleteness*. Language, culture and knowledge are always and necessarily incomplete, otherwise they would not be living phenomena. Any living phenomenon is incomplete. The impetus to live is an impetus towards completion which is always interrupted. When we understand and recognise incompleteness, we can begin to understand translation, not as the exhaustion and reduction of, and therefore the elimination of, difference.

But translation is a *movement*, a recognition of difference, a recognition of the ethical need for understanding difference and at the same time the ethical recognition that 'I can't understand difference.' And it's exactly because I can't understand that I need to understand. For example, many of you struggled with the syntax lesson. But we need syntax, it's important knowledge. So just because we don't like it, because it's abstract, it's not easy, what do we do? Do we ignore it? It's the same thing as what would happen if we were ignoring a different gender or

sexuality, or a different race. What we need to do is to translate, recognise our difficulty, recognise the fact that we can't understand, and that that's exactly why we need to make an effort to understand. So, all these moments of difficulty are important. Just thinking about the comment, you heard in the coffee shop*, what does that tell you? That tells you that things haven't changed completely, that change is a continuous process, that history is a process. We are not all at the same moment in history. We move at different paces. We have to translate.

We have to understand that not understanding is part of understanding. That is extremely important, otherwise we would like to control everything. The Portuguese thinker, Souza Santos, talks about ignorance a lot in his theories and he says that in modernity, or in this traditional colonial idea of knowledge, the movement or 'the Enlightenment' was to go from ignorance to knowledge. He says that learning involves going from point A to point B. But for the Enlightenment and modernity, point A was always ignorance and point B was always knowledge, enlightenment. He says when learning was seen as going from A to B, ignorance to enlightenment, this was how colonial control established itself, how the inequality of knowledge established itself. Because who decides what ignorance is? Who decides what knowledge is? So here again, the *body* of who decides, the *location* of who decides is eliminated. What he says is that *ignorance* is always somebody's knowledge. What we define as ignorance, when something we see is ignorant, it's always the knowledge seen by someone else as 'not knowledge'. In the same way knowledge, what is considered to be knowledge, will not be known by someone else, so it will be 'ignorance' to someone else.

*See *Le Caf *, by Gen  van Wyk, this journal.

So, what is ignorance and what is knowledge? We have to understand this from a contextual, historical perspective. He says when the process of learning is seen as moving from A to B, from ignorance to knowledge, this is a typical colonial move. He uses the term 'colonial' to mean the unequal process of looking at knowledge where the point of knowledge is total, complete dominance. For example, if we look at language from this perspective, we can see ignorance: we do not recognise or see varieties, or we see some varieties as substandard or dialectal or deviant – i.e. not 'the norm'. Then what are we doing? We are saying whatever isn't our knowledge doesn't exist, or is not valuable. This is what we've got to do, we've got to change this. What he suggests is that looking at this from a decolonial perspective then what we see as ignorance is not simply a lack, but ignorance is a space populated or peopled by various things, various knowledges, various languages, if we are looking at it from a multilingual perspective. Ignorance is never a vacuum, an empty space. Ignorance is always full of things. In any process of learning, there has to be a movement from whatever populates the space of ignorance to whatever populates the space of knowledge. But, he asks, in a non-colonial, non-modernistic,

non-rationalistic movement from A to B, where do we go? We go from a recognition of *multiplicity*, where some knowledge is 'better' than others, to a position of *solidarity* where we see this multiplicity is equal. We try to understand it in a collaborative manner and not in a manner of excluding one or giving preference to another, which we would normally do.

The important aspect of solidarity, the instrument of utmost importance that we have when we want to arrive at solidarity, is *translation*, where once we recognise multiplicity, we recognise the complexity of looking at different phenomena. The ethical demand is to translate – not translation as in eliminating the difference, but translation as recognising that these forms are different to 'what I consider to be my normal'. But that's my problem. I have to make an effort to recognise them and if I don't understand, that means I have to try to understand. And I will never reach a point of total understanding – but that doesn't belittle the other phenomenon. This movement, as with everything else I have spoken about, translation, body-ness and creativity, all comes down to recognising the importance of the locus of enunciation, and how all knowledge is situated, reflecting the time and space in which it emerges.



Fig. 4 Exhibition piece #3, by Caitlin O'Donovan