The Reconstruction of Positive Multicultural Environments
Through Translingualism in Taiwan

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Translingualism is a series of actions or steps of empowerment, and such kind of empowerment of us in our daily life might produce an environment that facilitates maturity and responsibility. Diverse races, languages, cultures, ethnicities, social classes, and religions are the fundamental features of interpersonal interactions and community structures. Life in Taiwan is an encounter with the blending of culture and nature, as well as different languages and cultures, and such kind of the circumstances have made everyone learn from one another in order to form positive heterogenous relationships with different peoples from various cultural backgrounds. The aim of this study is to indicate that the theme of translingualism is the concept of interdependence of languages and the transfer of the skills. What I meant is that it is possible for one in Taiwan to be able to speak several languages at a time. Speaking community languages well makes one lead a joyful life or more employable. To achieve this aim, the author has been sharing in my experiences of being multilingual in a multilingual daily life by applying the approach of action research to learn several different languages at a time. The phenomenological method was also been employed in my study, utilizing natural and qualitative description only because phenomenological method makes possible “a descriptive account of the essential structures of the directly given”. The result of this study must be considered great necessities by most of the peoples who would like to become multilingual, for it indicates that being multilingual means cultivating eternal capacity for the language learning.

Keywords: translingualism, phenomenological method, action research

Introduction

Diverse races, languages, cultures, ethnicities, social classes, and religions are the fundamental features of interpersonal interactions and community structures on earth. The following parts are the background of the study and my motivation to write this paper. As the Czech old saying goes, “You lead a new life for every language you speak. You just live once only if you speak only one language in a multilingual society”. There must be no doubt that peoples in Taiwan are able to speak several languages at a time (Cheng, 1997; Dowling, Engle, & Festing, 2008; Lindholm, 1994). 

Background of the Study

Being a lecturer in Al-Farabi Kazakh National University for over one year, I consequently realize that how lucky I am to be one of the citizens of Taiwan, for life here is an encounter with the blending of culture
and nature, as well as different peoples speaking at least 18 languages and cultures, and such kind of the circumstances have forced everyone to learn from one another in order to form positive heterogenous relationships with people from various cultural backgrounds (Huang, 2016). It is also true that peoples in Taiwan must be able to speak several languages at a time. In other words, the practice of speaking diverse languages complements one’s ability to learn other languages at a time, especially English. The learning of several different languages at a time cultivates the learners’ ability to use several languages, encouraging openness towards diversity and understanding of other cultures in their neighborhood and other parts of the world (Edwards & Redfern, 1992; Lee, 2015).

If one can be a multilingual person, one will have better opportunity to have a joyful talk with peoples from different backgrounds. It has been known that more and more peoples in Taiwan must be immersed in their own ethnic circumstances in order to master their own native language, and share in the responsibility of teaching them (Baker, 2001; Jandt, 2005; Lindholm, 1994; Huang, 2014).

**Motivation of the Study**

The environment in Taiwan has been full of ethnic and linguistic diversity, which constitutes its uniqueness in history. There are over 16 Australasia groups in addition to the three Han Chinese majorities. Our earth is a partnership of different peoples, each with its distinct history and culture (Hsu, 1991; Jandt, 2005). Respect for diversity is a vital aspect of our joint identity as living in this modern world, the essential basis for an enduring association and a shared life. Learning throughout the lifespan about the heritage of one’s own living surroundings/communities is central to life itself; therefore, each community itself must be able to activate and save its diversity of community languages through the belief: (a) being proud of communicating with the same group in its own native language, and (b) being humble in learning other community languages when communicating with different groups (Huang, 2003; 2010; 2014).

This paper explores how the citizens from different cultural backgrounds in Taiwan multilingual environments that promote multilingualism come to hold other languages spoken in their daily life or in their actual communities in high esteem.

**Literature Review**

In the present situation of Taiwan, the aim of local government has been to help build a more inclusive community society based on respect, equality and the full participation of all citizens, regardless of race, ethnic origin, language or religion (Clyne, 1998, pp. 4-29). Literature review looks at the theoretical issues that inform the present study. I first introduce diverse cultures and languages of Taiwan, then review the literature of multiculturalism, multilingualism, and translingualism (Jandt, 2005).

**Diverse Ethnicities in Taiwan**

Taiwan has become a multicultural and multilingual society just because the rich natural resources and the attractive geographical location close to the Malayan Archipelago, the Chinese mainland, and Japan, and diverse peoples and nationalities through the centuries have been immigrating to this beautiful island. To be brief, the Taiwanese include speakers of the 16 aboriginal languages some 8,000 years before the present, descendants of longstanding Hakka and Hoklo-speaking immigrants to the island in the 17th century and later, and Mandarin speakers who have arrived from the Mainland in more recent times (Li, 1995; Huang 2010; 2016). In addition, there are also many people who can speak Japanese and English just because of educational
systems in these days; therefore, multilingualism is a natural product of language spread and development in Taiwan (Ferrell, 1969).

Taiwan is essentially an immigrant, multiethnic, and multilingual society with four major ethnic groups: the latest immigrants called honourable citizens, Hoklo speakers, the Hakka people, and 16 different aboriginals—the Austronesians, and linguistic and cultural diversity here can be seen as a valuable asset to be developed to the benefit of the population as a whole (Mathew, 2008). As a consequence, all the inhabitants living on the island have to make great efforts by means of understanding of three important Rs—responsibility, respect, and reciprocity (Cheng, 1994; 1997; Huang, 2017).

The great pity during the present situation is that lots of languages have been ceased being spoken on a daily basis, and become diminished in use or on the verge of extinction because of colonialism or repression so far. Added to this, intensive use of and exposure to the dominant language in everyday life is another important element in the shift to the dominant language (Pai & Shadiow, 2005). The knowledge of languages spoken on the island, in reality, is not being transmitted the way it used to be. I have thought one of essential way how the teaching and learning in multilingual environments can be applied to revive the diversity of community languages in order to reduce the pace of language shift and to put the life of community languages of Taiwan in the homes, neighbourhoods, and communities (Lindholm, 1994; Mathew, 2008).

Diversity of Languages and Cultures in Taiwan

Ecological diversity is valuable for the reason that the diversity of languages and cultures is: It allows for much greater adaptability, flexibility, and creativity (Huang, 2005). As mentioned above, Taiwan has been a multiracial, multicultural, and multilingual country, the society of which consists of more than 16 different aboriginal communities in addition to majority Han peoples. Taiwan has certainly traveled some distance along the road toward becoming a multicultural society; there is general acceptance of a wide variety of cultures, and although the Chinese influence remains strong, particularly with regard to a standardized language, a new emphasis on cultural diversity has emerged (Jandt, 2005; Kellman, 2000).

Multiculturalism has become the strong belief that all the different cultural or racial groups should be given equal representation in areas such as education, the arts, and the workplace. What I meant is that being one member of the majority in Taiwan had better think about the equal status of all inhabitants (Huang, 2014). In other words, multiculturalism is a term which recognizes and celebrates the cultural diversity of a community; it accepts and respects the right of individuals to express and share their cultural heritage (Baker, 2001; Huang, 2005). Consequently, multiculturalism refers to strategies, policies, and programs that are designed to make our administrative, social, and economic infrastructure more responsive to the rights, obligations, and needs of our culturally diverse population in a community or the whole country. The essential point of it is to promote community harmony among different cultural groups and to optimize the benefits of cultural diversity for all inhabitants (Johnson & Munch, 2009).

Many minorities have been removed from their communities, kept at majority groups for several years, and punished for speaking anything but Chinese. Those children being educated in such kind of education system would naturally tend to forget their ethnic tongue (Jandt, 2005). This paper just acknowledges Taiwanese’s identity as a multicultural and multilingual nation where all languages are valued equally (Banks, 1994). In Taiwan, everyone must realize that each culture has dignity and value which must be preserved and
respected, and all members of all groups have the right and duty to develop their own culture. At the same time, however, people in the community as a whole need to find acceptable and practicable ways of reconciling the demands of both unity and diversity (Clyne, 1998; Coleman, 1997, pp. 1-20). I have been cultivating the faith: All people must learn about and be influenced by a more capacious variety of values, beliefs, and different styles of life from diverse cultures around the communities, even the globe (Lindholm, 1994).

Being a Multilingual Person

There is no denying that no single language is capable of expressing all forms and degrees of human wisdom on their life experiences because of each facing diverse living circumstances, and the sum of human wisdom therefore is not contained in any one language (Huang, 2005). Those who are willing to use several different spoken languages in a multicultural community are called multilingual persons. Learning the several different spoken languages while living in a multicultural community or society is an essential part of one’s integration and self-dependence. The introduction of community or heritage language learning or teaching is just one practical application of a multicultural approach: It acknowledges the existence of ethnic diversity and ensures the rights of individuals to retain their culture, an essential element in full participation in society; therefore, each ethnic group must not only seek to secure its own place in a pluralistic society, but also try to emphasize respect for different ways of life (Brandt, 2006; Crystal, 2000; Lindholm, 1994).

I have heard that language death is a human disaster, for language is the principal instrument by which culture is transmitted from one generation to another. In the present circumstances, the basic obvious sign of language shift is that the number of its speakers is declining in domains where the language was once secure like the home, churches, or cultural observances (Crystal, 2000). Younger generations nowadays prefer to speak dominant societal language and growing numbers of parents fail to teach the language to their children, and what a great pity it is!

If one can be a multilingual person, one will have better opportunity to choose careers. As my personal experiences, speaking and understanding English helps one to easily communicate with others who speak different languages and enhance one’s opportunity to find in his or her own country and around the world as well (Jandt, 2005). Furthermore, we have been living in the information age, and a fast-paced, challenging, and often distressful way of life. Being able to speak English can prove to be an effective tool in our daily life, and most of the us might deeply believe language learners’ acquisition should be directly or indirectly relevant to our life experiences (Mathew, 2008).

Moreover, it is also believed that the practice of speaking English complements one’s ability to learn other languages in Taiwan, such as Amis or other aboriginal languages. The essential motivation of the study is to provide an effective learning opportunity for people around me to become multilingual. The learning of several different languages at a time cultivates peoples’ ability to use several languages, encouraging openness towards diversity and understanding of other cultures in their neighborhood and other parts of the world (Crystal, 2000; Huang, 2010).

I do believe language that is meaningful to the one promotes learning. One will learn to use that language as a means of expression. The goal of multilingualism is to enable different ethnic people to communicate in the target language. They will use language as a means of expressing values and judgments. They learn to talk to others about their opinions; furthermore, they would like to express the functions that best meet their own communication needs (Lee, 2015; Huang, 2017 ).
Building Heterogenous Relationships Through Translingualism

Communities where inhabitants come from two or more different language groups are established feature of societies in many countries. When multilingual word processing enables ethnolinguistic communities and people to express the funds of knowledge they possess, the environment is truly preparing everyone to thrive in a global community characterized by rapid cultural and technological change (Crystal, 2000). Living in such kind of the communities makes one become multilingual persons, for it is impossible for one to be good at one language in a short time, but one can learn several different languages at a time. Consequently, translingualism is a catalyst or stimulant of building more positive heterogeneous relationships in a multicultural world (Kellman, 2000).

From the concepts of the book, *Translingualsim—The True Beauty of Taiwan*, written by Dr. Huang, he defined it as follows (Huang, 2017, 38):

Translingualism is a term from Steven G. Kellman (2000) and David Schwarzer et al. (2006), who see teaching an L2 as bridge building between languages that allow one to retain a unified mind and not be cloven into two for the sake of being multilingual. Thus, in contrast to multilingualism, translingualism stresses the process and not the goal. Classrooms where students come from two or more different language communities are established feature of schools in many countries. When multilingual word processing enables ethnolinguistic communities and students to express the funds of knowledge they possess, the school is truly preparing students to thrive in a global community characterized by rapid cultural and technological change.

It has examined how the students in a community of Taiwan coming from different cultural backgrounds and taking part in learning together in multilingual classrooms that encouraged bi/multilingualism can come to value all languages spoken in a community (Diaz-Rico, 2004). We would develop the faith: All people must learn about and be influenced by a more capacious variety of values, beliefs, and different styles of life from diverse cultures around the communities, even the globe. What I meant is that living in a multilingual and multi-racial society, everyone might develop or cultivate a belief: being proud of communicating with the same group in our own native language, and being humble in learning other community languages when meeting different groups (Chiu, 2002; Crystal, 2000; Huang, 2003).

Characteristics of Successful Multilingual Communities

From my personal perspectives, it is only language visible, language that is seen with the eyes and marked with the hands, just as the spoken language is heard with the ears and spoken with the mouth. Language revitalisation is not a one-time effort, and it requires very high levels of ongoing commitment and effort. They are low-cost but very labour intensive (Cheng, 2009; Huang, 2003). In other words, rather than passively expecting the formal system to respond to the shift of community languages and cultures, all members of a community and the community itself should respond by rallying around the whole inhabitants of the community, facilitating a process for revitalisation, paying attention to patterns, examining the underlying community issues, and taking a role in policy development—how to put the life of community languages in the homes, neighbourhoods, and the community itself (Cheng, 2009; Chiu, 2002; Crystal, 2000).

Parents should come forward first, and then their children may have hope for their future. As we know, parents are in the front line of the reversal of any endangered language, but they often state that they have no responsibility in what their children learn in school, and this attitude is a major obstacle for the acquisition of community languages (Crawford, 1995; Huang, 2002). The imperative thing for parents first, therefore, is to modify their attitude towards their own community languages. They have to make it clear to their children that
learning community languages, especially their native language, is important, for it is the language in which they establish trust and confidence. Being parents, it is necessary to create and maintain that sense of trust and confidence throughout the learning process from childhood to young adulthood, so that children themselves, after growing up, teach future children community languages (Li, 2001).

Homes are intergenerational language transmission agencies, in which languages learned there can be transmitted to the next generation. Take most children in Taiwan for example, they learn Hoklo in their daily life simply because lots of family members or programs on TV have created a learning environment. People let their young generations use the opportunity to speak Hoklo to express their ideas, opinions, desires, emotions, and feelings. This kind of it is self-renewing, which is self-replenishing because there are many years until that a child passes the language on to the next generation. Parents have to make it special commitment by taking an active part in the learning process of their children (Brandt, 2006; Huang, 2002). As long as parents can be being involved in their children leaning activities, such kind of concern may promote the interest of young generations in linguistic diversity and adapting to the diverse cultures and languages.

**Methodology**

There are five major types of qualitative research: phenomenology, ethnography, case study research, grounded theory, and historical research, and each approach has some distinct characteristics (Marshall & Rossman, 1995; Maxwell, 2005). Flick (1998) affirms that qualitative research refers to meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of events, while quantitative research pertains to counts and measures of things (Blooming & Volpe, 2008). I have chosen the phenomenological method as the theoretical framework for the my qualitative data collection and analysis, to explain its guiding principles and show how I hope to apply these principles to my own research question (Denzin & Lincoln, 2005; Lichtman, 2006).

What I meant is that we have tried my level best to perform our study by employing the phenomenological method, utilizing natural and qualitative description simply because phenomenological method makes possible “a descriptive account of the essential structures of the directly given”, consisting of an analysis of experienced reality exactly as it presents itself to consciousness. In other words, those who work for their study by means to phenomenology understand that it puts emphasis on the immediacy of experience, setting it off from all assumptions of existence (Cohen, 1992; Ely, Vinz, Downing, & Anzul, 1997; Maxwell, 2005; Merriam, 2009). As Chan (2006, p. 22) points out the most essential mission for the phenomenological method: “The most basic mission for the phenomenological method is to get the information from individual experience. The universal structures of experience, or ‘essence’, for general groups of people are thereby revealed”.

The phenomenological method does stress a person’s individual experience and a concept related to it (Cresswell, 2007; Polkinghorn, 1989; Rudestam & Newton, 2001). Cresswell (2007, p. 94) also indicates that phenomenology is a form of study seeking to understand the meaning of experiences of individuals about this phenomenon.

From a phenomenological perspective, those who would be able to discover the description of people’s experiences and explore the relationship of their internal world related to themselves must make good use of it (Kawulich, 2005; Patton, 1987). Van Manen (1990, p. 10) reveals that phenomenology asks for the very nature of a phenomenon for that which makes a some-“thing” what it is. As we know, phenomenological researchers collect their necessary data through important skills of listening, observing, and conversing (Creswell, 2007; Denzin & Lincoln, 2005; Lee, 2015).
During the process of phenomenological method, it was proposed that a new affective learning material in order to motivate our learning interests in English and other different community languages around us, and procedures must be able to improve our both language proficiency at least (Mertler, 2012; Crystal, 1999; Huang, 2015; Lee, 2015). The sample is as follows:

Chinese: 今天天气美好！
English: What a glorious day!
Truku: Malu bi karat ka sayang!
Atayal: Belaq balay kayal soni!
Sejiq(Tuda): Malu ba karac saya!
Kebalan: Nengi tangi dedan!
Bunun: Masiyal awpa dihanin!
Amis: Safangcal sa ko romi’ad!

Findings of the Study

Human beings are born in a social context and it would be the obligation to learn the languages spoken in each living environment for mutual respect, recognition, responsibility, and reciprocity (Leanne, 2001). In general, the community’s main responsibility is the ongoing maintenance of community harmony. The community, therefore, has an obligation to its members. As the owner of both the minority and majority, it is responsible for these individuals and for helping to resolve conflict (Gardner, 1996; Edwards & Ngwaru, 2011). As a consequence, community commitment is complex because it involves different peoples, age groups, and different attitudes towards languages and cultures involved. During performing my study, the following findings encourage all the peoples around me (Gay, 1991; Lee, 2015).

Curiosity Over Diversity of Languages and Cultures in Taiwan

During the procedures for conducting my study, there are more and more chances and the right setting to try speaking other languages. The diversity of languages all around us is making us want to learn different indigenous languages at a time (Edwards & Newcombe, 2006). We don’t feel bored or embarrassed while talking to several different ethnic at the same time because other members of the group are always coming up with unexpected demands and challenges (Edwards, 2009; Keller, 2010).

It feels as though we are building a community in our daily situation, a community of serving one another, a community in which all members of my group are called on to teach one another and to learn from one another. What we have been doing has made us realize that we can learn other different languages in our daily life. It could be called “Language Awareness Activities”, and it requires us to show support and respect for each other, whether we are at home, at school or in the community (Ellis, 2001; Gardner, 1996; Li, 2014; Pai & Shadiow, 2005; Saville-Troike, 2006). The community must be favourable to the change in social images and respect the new importance given to community languages—otherwise, the feeling of consent at learning different community languages would be short-lived (Clyne, 1998; Lee, 2015).

From my study, I have realized that each individual living in a multilingual society must develop a belief: taking pride in communicating with the same group in its own native language, and being humble in learning other community languages when communicating with different groups. Only when everyone knows the true theme of mutual recognition, mutual respect, mutual responsibility, and reciprocity can we lead a harmonious life in a diverse society (Coleman, 1997; Marshall & Wilson, 2013; Pai & Shadiow, 2005).
Integrative Sense of Living Together in Taiwan

It is the way that members of a community may feel that speaking the languages of its own community is something everyone is very proud of, in addition to the status planning and corpus planning of each language (Jandt, 2005). There have been strong feelings that the other languages of Taiwan had little instrumental value except Chinese Mandarin, but because of awareness of their integrative value, Hoklo and Hakka have become active and public languages in our present surroundings, and you can hear Hoklo and Hakka in public places, such as on the train, at the station, or airports, especially Hoklo. Sometimes I wonder why so many classmates are not able to speak it well, for it exists in the routine of daily life (Gorter, 2001; Edwards, 2008).

There are elders in each family who are unable to speak Mandarin, and we have no choice but to learn how to communicate with my grandparents in my own ethnic language. In such kind of growing circumstances, I am proud of growing up in a mixed family of Hoklo and Hakka. There are many opportunities to hear the sounds of those languages. Furthermore, there are some Amis families in our neighborhood, and perhaps my optimism, and open-minded personality makes me create opportunities to practice speaking different indigenous languages (Kellman, 2000).

In a multilingual community, the choice of language is often determined by both domain (public situations, religious observance, instruction, shopping) and interlocutors (parents, grandparents, neighbours, employers) (Whitehead, 1997, p. 78). The multilingual composition of the communities—Hoklo, Hakka, Atayal, and Amis—very much reflected the population of many parts of Taipei where the study was based. The present situation therefore is in tune with the multilingual realities of everyday life for all the Taiwanese. The opportunities to learn and practice speaking other languages thus help to forge a sense of belongingness to the wider community. Not only does this take place within the environment I have been living, but all of us are encouraged and, on some occasions, required to explore the multilingual realities of the wider community (Dowling, Engle, & Festing, 2008; Huang, 2007).

If one pays a visit to the activity centre in each village or community, one will find that it has become a community language speaking society, where people gather to practice speaking the languages with the help of the elders or fluent speakers (Venne, 1998). This is the right place for all members of the community to read and write the languages, and it is the only option of natural immersion (Royal Commission on Aboriginal Peoples, 1996, Vol. 3).

In order to create the will and commitment that a community needs to revive the use of different community languages, the members of different groups in a community must be mobilized, develop strong integrative sense of leading a good life in a community, and they must inspire one another. Living in a multilingual and multi-racial society, everyone should cultivate a belief: being proud of communicating with the same group in our own native language, and being humble in learning other community languages when meeting different groups (Jandt, 2005; Edwards, 2009).

Vitality of Diverse Languages and Cultures

In Taiwan since 1997, community languages have been re-introduced as second languages, and its goal is to give all community languages spoken on the island the status of common languages, of languages for all interactions at each regional level. Therefore, all members of a community and the community itself must recognise how they perform their duty (Huang, 2002; Huang, 2001; 2007).
After putting such policy to promote community languages into practice for more than 20 years, it is found that the role of the schools or other institutions in revitalisation is limited, and they are only springboards to convince the population to use community languages more often. Learners acquiring community languages at home, or in school, must have ample out-of-home/school and after-school informal interlocutors, places, and topics to see them through their own children-bearing stage (Edwards, 2004; Huang, 2003; 2014). Unless the whole population takes all community languages out on the street and promotes them from second languages to vernacular languages, that is, to languages of everyday activities, community languages would remain in these schools or in those institutions and would eventually fade away (Johnson & Munch, 2009; Huang, 2016; 2017).

Education is the most effective when the school, family, and community work together. The community must be favourable to the change in social images and respect the new importance given to community languages—otherwise, the feeling of consent at learning different community languages would be short-lived. People in their living community would be joyful to learn one or two words or how to use them to communicate with one another basically, but they may not be willing to devote time and efforts to go further than that. Vernacularization is much more one or two words or simple greeting expressions. Socio-linguist Fishman (1996) states that re-vernacularization requires not only intergenerational language transmission, but societal change (Fishman, 2001).

Community-based education is a form of social action within a community framework extending beyond schools as institutions, where community members are self-oriented participants in the creation of the learning environment offered by the school (Johnson & Munch, 2009). As a consequence, teachers must recognize that key points of a community-based course must begin with people, their immediate reality and community interests, and it also allows participants to become meaningfully involved in shaping their own futures through the school and other agencies in their community (Tsai, 2009; Lee, 2015). Participants become self-aware and active in shaping their own education. They can choose and direct what they want to learn according to their circumstances, experiences, and cultures. Therefore, vitality of each language and culture might be stimulated if everyone in community-based daily life act as the empowered and empowering facilitators, permitting people around them more control over their own learning and materials (Fishman, 2001; McCaleb, 1997).

**Conclusion**

In order to reconstruct the positive multilingual environment, each of the members in each of the communities must reconfirm the theme of Translingualism, a catalyst or stimulant of building more positive heterogeneous relationships in a multicultural world (Edwards, 1998; Kellman, 2000; Huang, 2017). The present study has recognized these realities by situating the learning activities and approaches to learning not only in one’s daily circumstances but also in the family and community (Edwards, 2000). In this respect, because of the curiosity of living in a multilingual environment, there are more and more chances and the right setting to try speaking other languages or cultivating oneself from immersion in many different cultures, and most people living together have to cultivate strong integrative motivation to learn from one another. Furthermore, the vitality of diverse languages and cultures in Taiwan must be developed by the theme of translingualism (Kellman, 2000; Huang, 2017). In a word, it is hoped that what I have done and mentioned in this paper will make an essential contribution not only to language revitalisation in Taiwan, but to the growing body of literature world-wide on the eminently practical issues in language revitalisation (Johnson & Munch, 2009; Schwarzer & Shono, 2006).
Our earth is a partnership of different peoples, each with its distinct history and culture. Respect for diversity is a vital aspect of our joint identity as living in this modern world, the essential basis for an enduring association and a shared life (Li, 1995). To be able to learn about the heritage of one’s own living surroundings/communities throughout the lifespan is essential to life itself; therefore, each community itself must make great efforts to activate and save its diversity of community languages through the belief: (a) being proud of communicating with the same group in its own native language, and (b) being humble in learning other community languages when communicating with different groups (Huang, 2003; 2010; 2014).

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California: Department of Linguistics University of California at Berkeley.


