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**Chronotopic Translanguaging and the Mobile Languaging Subject: Insights from an Algerian Academic Sojourner in the UK**

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**Abstract**

This study discusses the impact of spatial, temporal and virtual mobility on how mobile individuals talk about language in their world, and how they use language offline and online to communicate over time and across space. We introduce the notion of *chronotopic translanguaging* to highlight the significance of merging time and place in sociolinguistics. Doing so, we present a rather stretched understanding of time to include references to real time, online compressed time, linguistic ideologies and practices carried over time and challenged in recent times, as well as understanding time as an ecological factor. We interviewed Ekram, an Algerian academic sojourner, and observed her Facebook profile before and after coming to the UK. Our findings suggest that the networked lives of the participant beget fluid translanguaging practices that are constantly (re)negotiated depending to the ecology of interaction. Through entering and existing multiple time-space frames, Ekram found herself reunited with communicative repertoires she has not used for years. She also developed new relationships with other repertoires. This study concludes by emphasising the usefulness of *chronotopic translanguaging* as a conceptual tool that permits, and accounts for, the time-place influence on how mobile individuals deploy their communicative repertoires.

## 1 Introduction

Applied linguistics research over the past decade has critically engaged with ontologies of language in order to produce expansive understandings of what language might be. Traditionally, language has been normatively understood as a social invention that sets on the boundaries of ethnic and national ideologies and is mediated through hegemonic discourses of appropriateness and standardisation (Makoni and Pennycook 2007). These ontologies of linguistic essentialism (Gurney and Demuro 2019) reduce language to separable entities and utilise language as a guardian for the nation-state ideology. Such ontologies have come under scrutiny while researching

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language in contexts of globalisation and diversity (Blommaert 2010; Jaspers and Madsen 2019; Makoni and Pennycook 2005, 2007; Pennycook 2012), leading to a new sociolinguistic epoch that embraces mobility and complexity (Badwan and Simpson 2019; Blommaert 2010, 2016), fluidity (Jaspers and Madsen 2019), modernity (Bauman and Briggs 2003; Heller 2007), and uncertainty (Badwan 2020; Phipps 2013). In addition, the emphasis on language as the sole medium for communication and sense-making has also been critiqued by researchers arguing for placing language as only part of a larger semiotic assemblage (Badwan and Hall 2020; Deleuze 2007; Harvey et al. 2019; Pennycook 2018). Amid all these linguistic debates remains the focus on how mobile individuals talk about their world of language in contexts of mobility.

In this article, we draw attention to language in contexts of mobility for two reasons. First, we argue echoing Nail (2018: 5) that, "as the world has become increasingly mobile, our ontological descriptions of it have struggled to reflect this". Substantially, this ontological struggle extends to conceptualising language as a performative verb. Second, contexts of mobility – such as study abroad – are not only examples of destabilising encounters (Block 2007), but they also encourage the problematisation of normative thinking about language. This is because the in-betweenness that mobility begets situates mobile individuals in different times and spaces with competing linguistic normative schemes that interrupt one another, emerge and fade depending on broader operations of power dynamics, ideological reflections, and ecological relevance.

In the following, we open a window into the linguistic views and practices of an Algerian academic sojourner in the UK as she navigates linguistic norms in the networked places she inhabits and the networked lives she leads. We understand academic sojourners as temporary residents expected to return home after the completion of their degrees in the host country (Ward et al. 2001: 21). While previous research on academic sojourning (also known as study abroad)

has mainly focused on offline communication, we draw attention to how individuals deploy their communicative repertoires in the different physical and virtual spaces they occupy. Central to her settlement in the UK, our participant relies on online communication to connect with friends and family as she navigates "the dialectic of roots and routes" (Urry 2000: 133). At the same time, she socialises with students from different linguistic backgrounds in the UK. In such liquid circumstances, our participant uses language in nuanced and unexpected ways. Our observation of her linguistic practices, coupled with our analysis of her linguistic views, have revealed the relevance of not only place, a commonly featured contextual factor in translanguaging research, but also the relevance of time to her languaging practices. To this end, this article puzzles about the following research questions: 1) What is the impact of mobility through time and space on individuals' linguistic ideologies and practices? and 2) How can the merging of time and place enable valuable insights into understanding language use?

In what follows we start by tracing sociolinguistic debates on the pendulum swinging between place power and individual agency before discussing the value of chronotopes in translanguaging research. After that, we outline our conceptual position on translanguaging beyond language and beyond humanism. Next, we present our methodological design before we discuss our key findings which are then followed by a sociolinguistic discussion about chronotopic translanguaging in contexts of mobility.

## 2 Tracing sociolinguistic debates on place power and individuals' agency

The migratory life of the 21st century has invoked scholarly attempts to challenge the 'linguistic stasis' (Pennycook 2015: 190) that continued to frame the relationship between language and place in classical sociolinguistics. New sociolinguistic paradigms foreground a more fluid, flexible and dynamic understanding of language in place. With reference to language and place relationship,

there appears to be different sociolinguistic views. First, there is a view that embraces the power of place and argues that people "move through a space which is filled with codes, norms and expectations" (Blommaert 2010: 32). This view suggests that mobile individuals are required to adhere to place-based indexical linguistic norms in order to communicate. Reinforcing this perspective, Blommaert (2010: 101) speaks of 'placed linguistic resources' and 'spatial determination', emphasising that people are put under the pressure of meeting the linguistic expectations of places. As such, this view embraces the power of place and undermines the agency of mobile languaging subjects.

On the other hand, there is a view that argues for the need to underscore individuals' ability to (re)negotiate linguistic norms as they move in and out of linguistic spaces and places. A key proponent of this view is Canagarajah (2013) who introduces the term 'translingual practice' to comment on the fluidity of communication. He maintains that when people speak, they bring all their semiotic resources to co-construct meaning and norms using different negotiation strategies. This is mostly evident in contact zones where communication goes beyond words to include various ecological resources. Speakers in contact zones are in search for meaning using everything at their disposal. In this sense, every situation is a contact zone and all of us are translinguals (Canagarajah 2013: 8). This perspective perceives mobile individuals as agentive negotiators of place and norms. Therefore, place does not have a finalised identity with fixed linguistic norms. Rather, it is collectively constructed through the coming and going of individuals.

These studies, among many others, highlight the importance of studying language in contexts of mobility. As individuals move, they inhabit, and make, places. Still, they can be silenced by the same places and spaces they cross. There are numerous factors at play here. In addition to the ecological factors recognised by Badwan and Simpson (2019), there are wider socio-political and

economic considerations that affect individuals' place affordances. For instance, the mobility of the 'elite' is different from the mobility of refugees and asylum seekers. This is because there are 'wanted' and 'unwanted' movers. In this study, we report on some 'wanted' movers; international students paying full tuition fees and staying for a limited period regulated by a visa card. These wanted movers are also 'good multilinguals' (Deumert 2019) who have proved themselves capable of learning in English according to Anglo-centric language-related admission criteria that only value English proficiency.

## 3 Chronotopes in translanguaging research

In their work on the uneven distribution of cultural capital among French university students, Bourdieu and Passeron (1964:48) commented, "sans doute, les étudiants vivent et entendent vivre dans un temps et un espace originaux" [Undoubtedly, students live and expect to live in an original time and space] – translated in Blommaert (2015:1). One possible interpretation of living in 'original time and space' is that students inhabit classrooms together and experience the academic year with its start and finish at the same time. However, we take the position that time and space are subjectively constructed, rather than unanimously experienced; and therefore, it is almost impossible to experience them in monolithic, unitary or original ways.

Places and spaces are not just locations on maps or views from windows. They are subjectively produced and lived through the inter/intra-action between and within the human and the non-human (Badwan and Hall 2020; Ahmed 2014). As such, individuals feel their way (Ahmed 2014) around different spaces, which invoke memories, histories, views, and understandings that take us back and forth in time. These spaces can be physical or virtual, existing in parallel with both being equally real (Deumert 2014: 14).  They are also networked and complexified, with no exclusive reference to a single geographical location.  Different linguistic events happen in place and over

time: individuals connect and reconnect with words that they have not used for some time, individuals use words that remind them of other people, events, memories that take them back and forth in time, individuals make linguistic decisions about how to speak depending on who is present during that time. All of these examples, and many more, feature the inevitable merging of time and place, a notion reflected in what Bakhtin refers to as a chronotope, where "spatial and temporal indicators are fused into one carefully thought-out, concrete whole" (Bakhtin, 1981: 84). While Bakhtin developed the concept to describe how authors draw on time and space to create different types of literary characters, sociolinguistics can utilise this concept to analyse how individuals draw on the merging of time and place to produce, and comment on, language.

We do not claim to be the first to draw attention to chronotopes in sociolinguistics. Rather, we echo Georgakopoulou's view (2005: n.p.) that "Bakhtin could be made to work 'harder' in sociolinguistics, particularly in relation to the chronotope". Blommaert and De Fina (2016:17) speak of how chronotopes provide "multiple historicities compressed into one "synchronised" act of performance". Similarly, Blommaert (2019) demonstrates that individuals rely on 'chunks of history' when they perform identity in the interactional present (Blommaert 2015: 12). Creese and Blackledge (2019) analyse time and place in relation to stereotypes about the migrant, separating 'author', 'character' and 'text' to allow for nuanced ways of theorising identity performance. These examples illustrate how the widely adopted interpretation of chronotopes in sociolinguistics is that they can be used to explain the performance of identity and how it continues to emerge and change due to time and place motifs. However, in this article, we seek to extend this interpretation to direct the attention to how different time-space frames influence not only languaging practices but also ideologies and meta-comments about language. As we discuss time, we draw on a rather stretched understanding that includes real time, online compressed time, previously held language ideologies

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carried over time and challenged in recent times, as well as time-influenced linguistic encounters. In other words, we explore the interplay of the here-and-there and the now-and-then on how mobile individuals talk about language based on their networked experiences of languaging. Following from that, we comment on how such experiences can permit new ways of talking about language use through the lens of 'chronotopic translanguaging'.

Chronotopes are useful in translanguaging research for two reasons. First, they draw attention to the development of emergent language ideologies linked to past and present practices (Rampton and Holmes 2019), enabling a linguistic analysis that takes into consideration the impact of both place and time on language use and the ideologies that inform, or are shaped by, linguistic practices. For example, in this research and through a chronotopic lens we demonstrate how Ekram talk about changes in her willingness to use Standard Arabic in everyday conversation. In Algeria and prior to coming to the UK, she used to associate Standard Arabic with formal situations only. However, Standard Arabic, for her, has acquired a new meaning in the UK, as it has become a communicative tool to connect with other non-Algerian Arabic-speaking interlocutors. In this example, we observe the relevance of the there-and-here as well as in the then-and-now. Second, a chronotopic analysis of translanguaging opens a window into how time influences language use. Time not only determines the *length* of the communicative encounter, but also affects the *type* of semiotic resources individuals use depending on a wide array of ecological factors, as well as ideological constructs.

We understand chronotopic translanguaging as paying attention to how individuals develop and use communicative repertoires over time and across place. These repertoires are deployed in complex ways across contexts and platforms and are predominately influenced by audience and the ideologies, histories and memories that are invoked during text and talk. While place remains

significant to understanding the deployment of these repertoires, it only provides a partial view that requires the inclusion of a stretched understanding of time in order to pay attention to how mobile individuals inter/intra-act with time-place frames during interaction.

## 4 Going beyond language and beyond humanism

The translanguaging turn challenges the normative understanding of *a* language as a socio-political invention and a homogenising icon for the nation-state. It constitutes, what MacSwan (2020) refers to as, a deconstructivist perspective which doubts the ontology of discrete languages and speech communities. We would like to draw on Otheguy's, García's, and Reid's (2015: 283) commonly cited definition of translanguaging as, "the deployment of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages". However, we would like to go beyond the definition's focus on 'linguistic repertoire' by replacing it with a focus on 'semiotic repertoires' or what Pennycook (2017: 269) refers to as 'semiotic assemblage'. While doing so, we also expand our understanding of languaging to go beyond humanism by factoring in non-human chronotopic semiotic affordances, i.e., the deployment of different modes of communication in time-space configured interactions. Since this study explores online linguistic spaces, it becomes imperative to engage with digital affordances (e.g., icons, images, emojis, gifs, videos, audios, photographs) that make communication happen. These online affordances have indeed been the subject of scholarly research and discussions over the past two decades (e.g., Androutsopoulos 2015; Darvin 2016; Deumert 2014; Herring and Androutsopoulos 2015; Tagg et al. 2016; Warschauer et al. 2002). While Pennyccok (2018) suggests viewing these modes as part of the spatial repertoires of language users, we refer to them as *chronotopic semiotic affordances* to highlight the relevance of time to how, when and why they are used.

To recapitulate, we use the term 'translanguaging' in this study as an expansive umbrella that entails a focus on the fluidity of semiotic repertoires and a recognition of chronotopic influences on languaging practices. Despite it being an everyday practice, translanguaging research has predominantly focused on educational settings. In this research, however, we go beyond the bounded spaces of educational institutions and respond to numerous calls for exploring digital translanguaging and the role of technology and its affordances (Vogel and García 2017: 13).

## 5 The study

The data reported in this article are part of a larger ethnographic project that examines how Algerian academic sojourners (re)negotiate and (re)construct language ideologies and practices in a variety of spaces and times: home, university, online, offline, with friends, family and colleagues, in real time, online compressed times, or over time. We present data analysis from one participant, generated through online observations of her Facebook profile and semi-structured interviews.

The participants were recruited via purposeful sampling (Creswell 1994) as they meet the criteria of being current Algerian academic sojourners who have been in the UK for at least one year at the time of the start of the research and who have online presence on Facebook. The participants are known to one another. Upon accepting to participate in the study, they became Facebook 'friends' with the first author. As owners of all content posted on their profiles (Facebook's terms and conditions 2019), the participants consented to the linguistic analysis of their Facebook posts. Data obtained from the participants was anonymised: their profile names and pictures were blurred, and any identifying markers were removed. The collection processes included only status updates from the participants who consented to take part in the study. Any comments from other users or on others' posts were excluded.

Data for the study were collected and analysed drawing on Androutsopoulos's (2008; 2013; 2015) "online ethnography". This approach combines methods of observation with direct contact with participants. It also combines both qualitative and quantitative means for data collection and analysis. Quantification, Androutsopoulos and Stæhr (2018: 122) suggest, "provides a "bird's eye view" by which to contextualise the selection of data for qualitative microanalysis". For this study, the online observation, which aimed at identifying patterns of online language choices and how they unfolded over time, was complemented by three rounds of offline interviews to contextualise the data. Fieldwork was carried out by the first author over a period of six months (February 2020- July 2020). This article presents findings from one participant who is referred to using a pseudonym: Ekram. She is a female Algerian doctorate researcher in her late twenties. During her residence in the UK, she lived in different cities while maintaining online contact with family and friends in Algeria. As such, place has always been networked and complexified, and her experiences of social contact enact the realities of presence in absence and absence in presence. The period of observation of Ekram's Facebook profile covers one year prior to her first arrival in the UK, and one year after her first arrival in the UK. The latter was in 2017. Data from Ekram comprises a corpus of 775 status updates, in addition to 140 minutes of recorded interviews.

First, data from the online observation were analysed quantitatively, i.e., contributions on Facebook were counted per each participant and coded for language choice. Codes included a detailed linguistic analysis of the different languages, varieties, and registers that the users deployed in the status updates. Key patterns and trends were then highlighted for the qualitative analysis. Those patterns and trends were selected for their repetition and reflexivity, i.e., re-occurring patterns and patterns which were mentioned and reflected on during the interviews. The qualitative analysis examined how the participants' online language choices unfolded over time,

through tracing their frequency, and how they were linked to their offline experiences of mobility. The interviews were analysed using thematic analysis following Braun and Clarke (2006). The excerpts presented in this study are part of all three rounds of interviews conducted during a period of six months. The main language of the interviews was English although in many instances Ekram used other linguistic varieties. Texts presented in **bold** in the excerpts are translated from Standard Arabic while <u>underlined</u> texts are translated from Algerian Arabic.

## 6 Emergent linguistic practices in networked spaces

Ekram's linguistic practices were affected by her mobility, as was discussed during the interviews. She reports that her practices are constantly emerging, and they sometimes challenge pre-existing common practices. Under this heading, we discuss some of these emergent practices. One noticeable, emerging feature is that Ekram now uses more Standard Arabic than before. Standard Arabic is a pan-Arabic variety that enables communication with other Arabic speakers. Commenting on her use of Standard Arabic before coming to the UK, Ekram (E) explains to the interviewer (I):

Excerpt 1. Interview with Ekram

> I: Did you use standard Arabic in Algeria?
>
> E: Except in school, no, it would be linguistically a mistake.
>
> I: What about here? [with reference to the UK]
>
> E: Maybe sometimes when I am talking to my friends from مشرق **[the Middle East]**, there are some words that I can't express in Arabic [referring to Algerian Arabic] or in English, so I use classical Arabic, so they would understand me.

When she was in Algeria, Ekram considered using Standard Arabic to communicate with her friends rather odd. This is because it is socially associated with literary arts and formal events. However, this variety of Arabic has developed a different function with a different social meaning

for Ekram in the UK. In this context, Standard Arabic develops a communicative significance that enables Ekram to make herself understood when speaking to non-Algerian Arabic speakers in the UK. This is an example of how linguistic norms are negotiated, and of how linguistic practices and ideologies are continually in flux. Ekram's emergent linguistic practice is a challenge to her previous practices and to her previously held ideologies about the social value of Standard Arabic. Interestingly, these emergent language practices and language ideologies were also evident in her online interactions. This was observed after a thorough comparison of the use of language on her Facebook profiles before and after arriving in the UK, as we explain below.

Prior to arriving in the UK and in the period between October 2016 and October 2017, Ekram posted only nine posts in Standard Arabic: eight of them are composed by herself and one was a shared post written by another Facebook user. All her eight posts were written in Standard Arabic, yet two of them included some English words which she did not translate. The focus on translation is significant in Ekram's case as it appears as an emerging linguistic practice, which she developed after coming to the UK. In the period between April 2019 and April 2020, Ekram posted 130 posts in Standard Arabic and 42% of these posts were accompanied by English translations. Besides that, many of those posts included different varieties such as Dialectical Arabic (Figure 2). She wanted her posts to reach her growing Facebook friends. Ekram is also spending more time *living online*. The following two images (Figures 1 and 2) show examples of Ekram's posts: one before coming to the UK and one after coming to the UK.
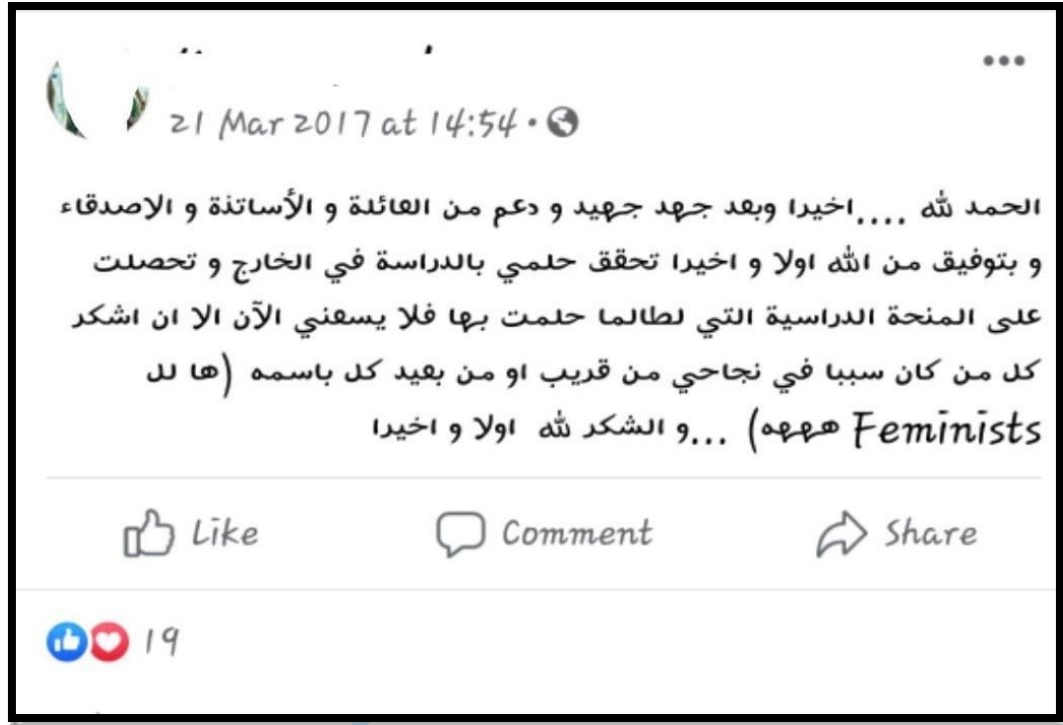
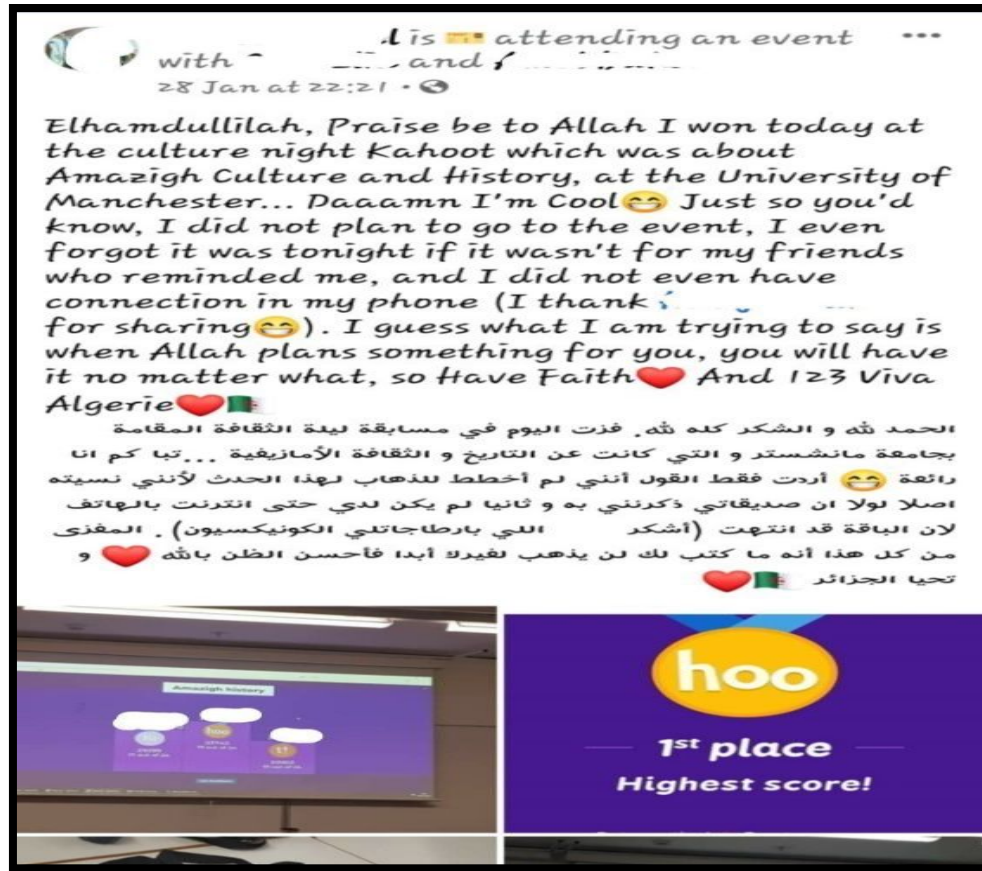Figure 1: one of Ekram's post before coming to the UK

Figure 2: one of Ekram's post after coming to the UK

The above suggests that like her offline practices, Ekram's online linguistic practices were affected

by her emerging language ideologies. After experiencing the need to deploy a range of

communicative repertoires according to changing ecological factors, she now applies a similar

approach when writing online posts. Substantially, we noticed two fundamental changes in

Ekram's online practices after moving to the UK. The first one is that she is now more willing to

invest time and effort to write more posts in Standard Arabic. The second is that she now exhibits

features of linguistic agency, enabling her to break free from the rather rigid linguistic norms she

used to follow previously. She now develops her own linguistic norms to reflect her thoughts and

to talk about her life abroad. This example highlights the importance of adding time to the mix

when researching translanguaging. Through the lens of chronotopic translanguaging, we were able

to predict whether Ekram's posts were written before or after coming to the UK.

## 7 "It's like meeting an old friend": (re)connecting with French

We have demonstrated in the previous section how Ekram revisited her relationship with Standard

Arabic and reconsidered her linguistic remits which did not always adhere to previously held

linguistic views. In this section, we draw attention to how she talks about her experiences of being

*reunited* with repertoires she had not used for some time, particularly, French. Here, Ekram talks

about being reconnected with French in the UK:

Excerpt 2. Interview with Ekram

> E: I used French with one of my Ghanaian friends, actually two, one I met in a
> party, when we had a graduation of one of our friends, so I met a girl there that
> was from Nigeria, she spoke French, so I spoke to her in French, then lately in
> my birthday, one of my Ghanaian friends, as well, said that he was taking a
> course in French, I was like "my French is not that developed, but it's fine you
> can practice with me" [laughs], so I spoke with him in French.
>
> I: How did this make you feel?
>
> E: It made me feel like meeting an old friend because it has been a while I didn't
> use French, I felt like your language is not wasted, you can use it finally.

Ekram's nostalgic feelings towards her French repertoires, which she does not frequently use in

the UK, reflect how she considers French to be an old friend that she misses and would like to

revisit whenever her communicative encounters allow. She demonstrates a fluid understanding of

translanguaging that does not adhere to certain norms but is ecologically dependent on the

linguistic affordances of her interlocutors. Again, this was also reproduced online. Between

October 2016 and October 2017, Ekram did not have any posts in French. Yet, after coming to the

UK and in the year between April 2019 and April 2020, Ekram posted eight times using French,

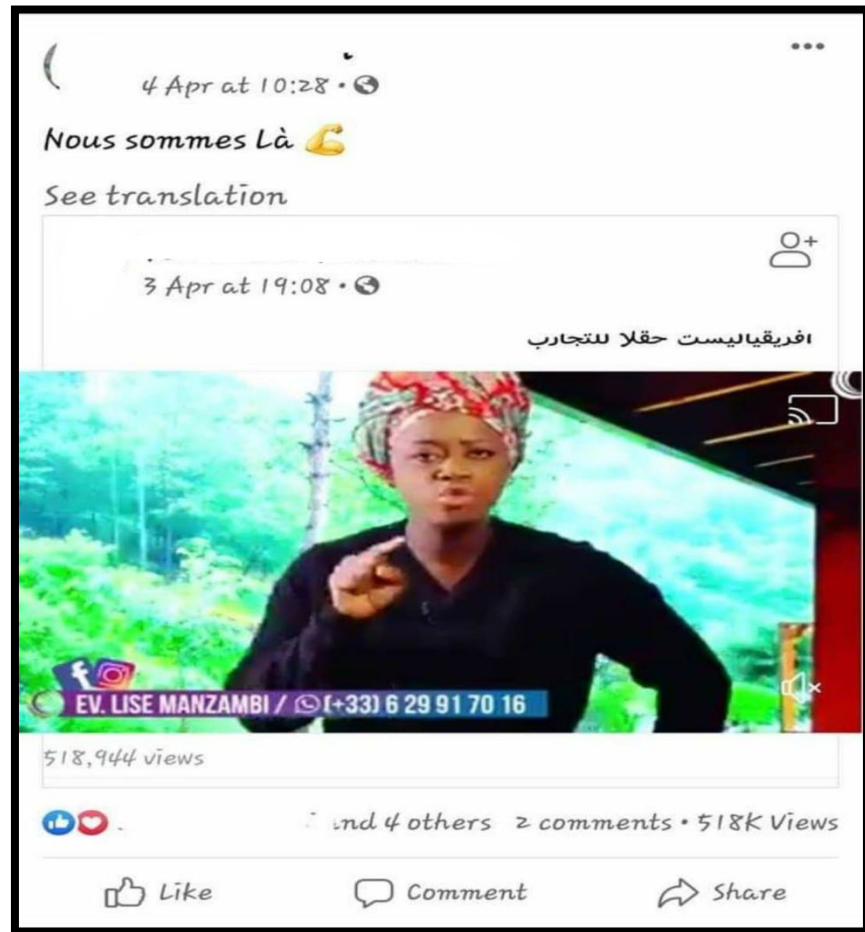below is an example (Figure 3) of those posts.



Figure 3: Ekram's use of French in one of her Facebook posts after her arrival to the UK

The post above exhibits a collage of linguistic and semiotic resources featuring the use of videos

and emojis. Besides that, whereas the original post is in Standard Arabic, Ekram chose to add a

caption in French creating a translanguaging space where she creatively and strategically uses her

communicative resources (Li Wei, 2011). Just like her offline languaging, her use of French online

is dependent on the linguistic affordances of her interlocutors, as the excerpt below demonstrates:

Excerpt 3. Interview with Ekram

I: You told me that speaking French to one of your friends here made you feel like meeting an old friend, does using it online make you feel the same because you don't use it that much?

E: Yes, yes. I think sometimes because most people wouldn't understand it if I posted in French, so I just use Arabic or English but when I am using French, I expect that only few people would understand it.

Ekram creates an online, *temporal* translanguaging space in which she brings her life experiences, ideologies and personal histories, and creates a social space where she performs meaningful, liquid and translingual communicative acts (Li Wei, 2011).

## 8 Chronotopic translanguaging as assemblage

We have demonstrated how Ekram uses French, English, Colloquial and Standard Arabic repertoires depending on the linguistic affordances of her interlocutors. However, when the situation is reversed i.e., when Ekram does not have access to certain linguistic resources, she reported on utilising an online resource, namely Google Translate as a spatial tool to overcome communication struggles. This assemblage of semiotic resources is used both online and offline in real time or compressed online time. As such, we take the position that chronotopic translanguaging in this study occurred as part of a wider semiotic assemblage.

Excerpt 4. Interview with Ekram

E: I actually just used Google Translate yesterday to search for a word. I was speaking to a friend on WhatsApp and he asked me about the time in Algeria, I told him that on winter it's minus an hour in Algeria and wanted to explain that it's because we are on the same lines, like خطوط العرض **[latitudes]**, so I didn't know

how to say it in English, I think it's meridian, so I was like, "wait I have to search

this word" [laughs]

I: Oh ok, what about in face-to-face communication, do you use it?

E: Yes, with my flat mate, I was talking to her about gas, I was trying to explain to

her that before غاز المدينة[**city gas**], we had هاديك القرعة تاع الغاز[that gas cylinder], I

didn't know how to say it in English and still don't, but I tried to search it. It helps

you deliver the message.

Besides being a spatial resource, Google Translate is a digitally afforded communicative tool that

can be incorporated as part of the participant's chronotopic assemblage that facilitates

communication online and offline. In other words, in her interactions, Ekram uses a range of

multimodal semiotic resources to create a connection between the online and offline spaces and

between real time and online compressed time.

## 9 Discussion and conclusion

In this study we have explained how mobility through time and space enables the emergence of

new linguistic ideologies that challenge previously held ones and influence individuals' linguistic

practices and their perceptions of what language means to them. Adding time into the mix, we

were able to comment on change over time, communication through online compressed time, and

the influence of time on individuals' languaging practices, both in terms of length and modality.

We use the notion of chornotopic translanguaging to expand on Pennycook's (2018) spatial

semiotic repertoires to emphasise the significance of temporal repertoires besides spatial ones.

That is to say, mobile semiotic resources are not only affected by place, but are also affected by

time. This is because the movement of semiotic resources in space does not occur as a separate

event unattached to previous, current or upcoming life events and experiences. This is evident in the emergence, and fading, of linguistic ideologies over time, in the negotiation of new linguistic practices in different time-bound encounters, and in the significance of time that enables or restricts living online, while crossing compressed times and spaces and connecting with others in different time zones.

We have noticed how the digital affordances offered by social networking sites such as Facebook have enabled Ekram to talk about her experiences in the UK and to connect with friends in the UK and in Algeria. Language use is central to these online activities. She uses language flexibly and fluidly depending on who she is targeting and whom she would like to invite to her online conversations. Translanguaging is a liberation tool; it liberates the language users from adhering to previously held linguistic norms, it also liberates them from the linguistic confinement of sticking to one 'language' at a time. In other words, they become appreciative of their ability to fully deploy their communicative repertoires to make meaning and connect with their changing interlocutors.

Through mobility Ekram has been (re)united with her spatio-temporal semiotic repertoires, while (re)considering previous beliefs about language use. Some of these beliefs and practices are chronotopic i.e., they depend on time-space frames, such as the use of Standard Arabic in contexts where and when it is necessary for mutual intelligibility, or the use of, and nostalgia to, French here and now while linking it to there and then. At the same time, we saw how these linguistic reconsiderations are reproduced online with Ekram spending more time exhibiting her (re)evaluated language ideologies through her language practices. This study has shown that chronotopic translanguaging offers an inclusive understanding of the collage of semiotic repertoires that individuals draw on as they enter and exit different time-place frames.

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## Appendix

**Translations of the posts**

**Figure 1:**

Praise to Allah. Finally and after great efforts and support from my family and teachers and friends, and with the grace of Allah firstly and lastly my dream came true to study abroad and I obtained the scholarship I always dreamed of so now I can only thank everyone who was the reason for my success from near or far, each in their name (here the feminists hahaha) and thanks to Allah first and last.

**Figure 2:**

Thanks to Allah, praise be to Allah I won today at the culture night Kahoot which was about Amazigh culture and history, at the University of Manchester. Damn I'm cool just so you'd know, I did not plan to go to the event, I even forgot it was tonight if it wasn't for my friends who reminded me, and I did not even have a connection in my phone (I thank [name omitted] for sharing). I guess what I am trying to say is when Allah plans something for you, you will have it no matter what, so have faith and 1 2 3 viva Algeria.

**Figure 3:**

We are here.