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Email and Intercultural Linguistics

Abstract:

One of the matters that seem to preoccupy all the more the researchers of ICT and the sociologists, along with the parents and teachers, is the relationship between the child and the products of new age technology, especially the internet. And the results this relationship could have in personal and social level in important institutions like family and teaching and in important functions like writing and speaking. Having the study of the representations an important field of the social and anthropologic research the recent years, able to offer in the comprehension of the social operations and the relations of power they encompass, email language is proven all the more a rising field of research. This is not only attributed into the "inner status itself" of the email that offers a combination of "writing" and "oral" logos along with "new technology", but is equally attributed into the "external dynamics" that the social subjects whom correspond carry into the e-mail communication.. Because as email brings "together" persons from a diversity of origins and a variety of cultures, its language is filled with various social, cultural and psychological connotations.

All the more, having western world the recent decades (due to mass immigration and the intercultural societies that were evolved), to meet "the disappearance of the Self and the State" as we knew it, it is worth trying to explore the dynamics of this procedure using one of society's orienting concepts. Communication.

In this framework an email correspondence between a girl of Greek origin living abroad (a girl from "Diaspora") and a native Greek girl seems an intriguing case of research but also a case that requires an equally complicated method of analysis. Using a synthetic method, (combining the theories of Wierlacher, Gennete and Bachelar), in other words a method able for us to bring forth not only the linguistic but also the psychological parameters that intervene in correspondences between people of different sub-cultures, we tried primarily to exhibit the complexity of those correspondences and secondly to locate interesting data.

We should point though, that this was an experimental research *from the point of humanities*, and more specifically from the point of Intercultural Linguistics, in a brand new field and we should wait the new researches that already follow to justify or un-justify its results. In both cases this research probably will prove its value being one of the first question marks in a strange yet exciting new field of interest.

Agenda

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As already mentioned, the relation between social structures and the symbolic forms has become an important field in the social and anthropologic research the recent years, mirroring various cultural and social connotations. It was "new sociology" that (contributing, among others, into this evolution), created a new prospect in the methods of reading, creation and finding of the cultural message. Since became understandable that the symbols acquire their importance not only **from** the attributes of the object, but **according** to the "meanings" and the "sentiments" that the social group attributes into them, or "invests" on them. And this investment is not irrelevant with the values and the attitudes of the social group, which are shaped by the expectations of the social subjects, but also from the social and historical reality and the models that carries. After all, the emergence of email "is less of a radical departure than a natural extention" (Douglas Banks, 2000, p.549) of status quo. Which expectations and models are mirrored in the electronic correspondence that was developed between two representatives of two different sub-cultures, a teenage girl from the Greek-American Diaspora and a native one? This we will try to investigate in the pages that follow. However, some basic significances have to be clarified first.

Mass Technology: From a Force of Adaptation into a Force of Change

If we could accept something as a social or historical "given", is that at a great extent, societies evolve because the social and the economic activity changes the natural and social circumstances in which any person (with all his or her peculiarities) is shaped and functions.

Thus, the social behaviour is as a result: 1) Of the socio-cultural structures of a system. 2) Of the interposed factors of natural and cultural environment that intervene in each case 3) Of the factors that have to do with the personal idiosyncrasy - personality, meaning the biological and psychological characteristics of each member-person (Georgas, 1989).

Technology, being a basic parameter in the sociocultural structures of any hierarchy, and thus of the economic activity, was for centuries the most systematic way of environmental and social adaptation we have had create. At the same time it was also related with the complicated system of relations that evolves between persons and groups. Limited until yesterday from the kind of production

and from the distribution of labour, technology is turned into a factor of environmental and social change today. In this way, we can argue that not only technology becomes autonomous, but also proves itself into a contemporary energetic factor that sets the boundaries of production and of the distribution of labour (Touraine, 1992) becoming a basic agent of social change.

After all, the passage from a collective feudal economy to an industrial and then to a technological-postmodern one, carried with it much more than changes in the means of production and in social leadership. Most significantly carried a subversion of the distinctive features of the world, that had to do with the ideological and psychological investments that social subjects relate with the 3 specific factors of social consciousness's and personal behaviour's formation we referred. As a result, in this framework of modernity were the "teleological readings" of the world became dominant, a scientific –primarily- "teleology" appeared. A belief, in other words, that humans can create a better world through the progress of the arising sciences and communication, reflecting, among others, into the Comte's belief that the industrial machines will lead to an utopian socialistic community. While, on the other hand, the -industrial oriented- urbanisation (which bestowed human beings into the slums of the cities) led to the withdrawal of the previous ways we had to relate with nature and which «preserved the virtues of earlier periods of the history of mankind» (Cunningham,1991).

Eventually, the industrialisation and the consequently urbanisation that led to the replacement of the suzerainty by the ascendancy of the universal patriarchal capitalism, created a society of a constantly growing diversification and segmented exclusion from the socio-economic mainstream, in which naturalisation was achieved mostly through giant mercantile institutions, demonstrating the growth of a highly segmented production and progress that were both promoted as 'collective' . And this 'collectivity' was based in its own turn in a highly nationalistic narration of the 'self' and the 'state'.

Yet, this giant Market, projected as, if not the unique, at least the main pole of the social being, spreading its antagonistic and technocratic values in all sectors of society, was based on the arising of the new technologies of communication, in which popular culture signs and media images, increasingly dominate our sense of reality, and the

way we define ourselves and the world around us. This created a techno-centric society of a post-industrial way of production that, being articulated in virtual and not in spatial borders, had to (and should) replace the previous collectivities we used in order to aquire our identity and our world view.

Indeed, if the Narrative of Modernity was, in a sense, the attempt to save the idea of Individualism charging it with all the miscellaneous societal and metaphysical notions that contributed to «the manifestations of the Other, which so powerfully shape the narrative of the self the last two centuries» (Cox, 1996, p.127) the Narrative of post-modernity is the articulation of the Self in the context of coexistence with (virtual or national or religious) Others. This is the great challenge facing the European Mind, or simply, facing Western civilisation nowadays, as we develop constantly into an inter-cultural society.

Inter-culturality and "Logos" (Language)

No idea, (mirroring the present and the deliveries of the previous era), does not posses the "absolute truth" and no theory does not emanate from 'parthenogenesis'. The notion of 'Interculturality', thus, should be considered a "child" of an era of blasting changes in the communication, economic and social level. Those changes–creating a post-industrial society of a hyper-technological capitalism- "impose" a society the populations of which have to seek a meaning and an affinity beyond the fundamental institutions like nation or the state that supported the post-modern world-view and the (ideological, religious and national) fables that carried with it. The Inter-culturality, practised consequently in a wide field of everyday life, and faced as one (positive or/and negative) reality, is not presented only in questions of immigration and globalisation. But it constitutes a basic reference of emerging scientific sectors, like the   Cross-cultural Education, the Cross-cultural Theology, the Cross-cultural Philosophy, the Cross-cultural communication, the Cross-cultural Literature and so on (Mplioumi, 2002).

However, although it appears to exist a general acceptance of the epistemologic establishment of 'Inter-culturality', the notion itself has not been determined. We would say in deed that the 'charm' of the term is drawn from its conceptual variety, as Inter-culturality tries to answer in the newer social, political and economic developments.

Thus, the interdisciplinary approach of inter-culturality's significance is 'imposed' by more than one sides, since each sector can lit up a concrete side of the phenomenon. In these frames the mixture of the term with the literaryanalysis, the critical theory and the criticism about communication technologies, through the clarification of fundamental notions and the analysis of concrete texts, seems provocative and particularly interesting:

Fundamental notions: Culture and Interculturality

In order to comprehend "interculturality" is essential to determine the notion of culture. In "Cultural Studies" (Cox, 1997) and in other scientific sectors, a common admission is the so-called "dynamic notion of the culture" (Tsoukalas, 1996, Mplioumi, 2002). According to it and on the contrary to the 'one-side' or 'manihaistic' readings that supported the structures of the previous "one-nation-state" status, "culture" is a field disparate and permanently converted, "because of the wide variety of social experiences, roles and relations that compose the social life" (Mplioumi, 2002). Cohesive ring of all these disparate units of a "cultural total" is the "cultural compromise", that is publicly acceptable "constants", which 'as times goes by' they become permanently "present yet changeable". In no case in the Cross-cultural theory culture is considered as a homogeneous expression" of the community.

As it was written, the notion of culture is essential for the comprehension of Inter-culturality's significance, because the last one was developed in the frame-work of the national state and in reality it constitutes an 'overcoming' of the national ideology (Karasavvidou, 2002) that wants "one state" to be constituted from 'one' nation, 'one' language and 'one' homogeneous culture. A culture based on the idea of a "common origin".

What happens, therefore, when this idea should be exceeded due to the requirements that reality places (as happens in cases like the correspondence between persons from disparate environments) and how this procedure mirrors itself in their linguistic production of these people? What happens, thus, in a production that - like all the collective undertakings more or less- is a collective representation? That is to say "represents the collective rules of society and the historical era in which it belongs" (Stone, 1982)? Even more what happens when this historical era is an "era of digital convergence" where "in spite of the promise of the

information society to erase the structural barriers posed by geographical isolation, inequities in the use of information technologies are expected to persist"? (Blanks Hindman, 2000, p. 549). Is this also mirrored in the linguistic production and in the other parametres of communication and what ethical, geopolitical and social parameters brings forth?

Inter-culturality and Writing

If "theory" is the way that we approach an object, "theory of literature" is, inter alia, (according to the Veloudi', 1988) the methodology of science of literature, the object of the science (text), and the determination of its limits a dialectic inter-dependence and interaction with the historical and social circumstances.

As long as the "aesthetic object" (and amongst it "the writing object") is "privileged", (Dufrenne, 1953) *-meaning that "despite its background character"...it "maintains... an element of no-time, of resistance in time" (Breadsley, 1989, p. 358)-* we can always speak for a "double world". The world which the object itself carries, (being thus a "preferential" object that reflects "the expressed world" according to Ingarden 1958) but also the world in which the object is shaped.

This means that each creation of a human being (such as language and even more writing...) is a carrier not only of the characteristics of the social structure, but also a carrier of an energy or action, which in its turn interacts with the social position and with the social structure, in a direction of an eternal development and creation. After all, "what we call "reality" is a certain relation between the sentiments and the recollections that surround us" (Ampatzopoulou, 1980).

Accordingly we claim that the linguistic representations of the minoritary but also of sovereign populations can and should be analysed inside the conditions of this transaction. That is to say -from the one side- inside the frames of national state's constitution and the monolithic linguistic fables it carried. And, on the other side, inside the frames of the modern "relativity" of cultural identities, thus inside of a cultural "hybridism", or a –via-cultural 'between', (as the prefix – "via" submits), where the surpassing of the dichotomy between the 'foreigner' and the 'familiar' is considered a necessity, since the 'foreigner' becomes part of 'a wider total' and it cannot exist driven away as entrenched entity.

'Ethnogenesis' and Language

The relation between "language and nation" began to occupy the Western world from the primary days of nation-birth, dowering the language with "political importance". The difficulties of the passage to the nation state were mirrored in the "war" that was developed between old and newer structures and their (various) representatives. This was recorded f.i. in the phobic reactions that were caused on the occasion of typography's invention: In the effort of the old structures to maintain the ideological map and hence their "vital space", seeking to legalise again their power, an entire literature (so similar with the one of the tehno-fobics today) was developed for «the "bad effects" of the "printed reason" and the danger of resulting in the restriction of the "oral" one, that were going to lead to the shrinkage of the "entire culture"». Actually, what happened was the mutation of the previous cultural model through (among others) the shrinkage of the local idiomatic languages ('idiolekton') that led to the layout (or the "manufacture") of the "national languages". Thus, the "national language" that for the advocates of the "holy blood" of each nationality is considered "obviously" 'an eternal national and racial characteristic', is the result of activities and changes that were caused by transformations in the methods of communication and hence in technology and language itself.

Regarding to the relation of the nation-birth with the linguistic and hence literary production, we should point that the fabricated argument of homogeneity and progress, "the most coercive transport of modern culture" (Jenks, 1996, p.7), acclaimed the political, social or religious teleologies into "absolute truths", using the national, racial, class, sexual, or religious "different" as political weapon. In fact as a threat. In the agenda of this use was the maintenance of the new structures and of the charismatic power of their sovereigns, presenting the last ones as the 'ipso jure' leaders of a society which would be destroyed by "the different", without their ideological or social hegemony (Karasavvidou, 2002) that could and should be impossed by social leaders and sustained in an energetic way by their subjects.

Elie Kedurie in deed, a researcher of the cultural parameters that led to the layout of nationalism and whom recognizes the nationalism as a movement of mainly young intellectuals that promoted the primacy of language or incorporated in this all the other "national" characteristics, writes: "considering that the state owed to provide a linguistically

homogenous nation, follows that the linguistic mixed regions recommended a threat in the sovereignty of the national state" (Kedurie, 1999, p. 110).

Taking into consideration most of the above, we comprehend the reasons why so many phobic reaction and literature is produced by the defenders of national language for the e-mail writing, as it is articulated mostly in English. Considering that email is mostly reproduced in Latin characters when an ethnic language with different alphabet like Greek, had to be reproduced, we may realise that this phobic phenomenon is not irrelevant to the idea that the use of communication technologies is different among residents of metropolitan versus non Metropolitan communities[i], (or between economical and thus linguistically strong and less strong nations). And to the idea that "In the era of digital convergence, non-use and non-acess to information technologies may lead to perceived (symbolic) non-exience" not only of "persons" in the symbolic field but also of historic languages ethics and traditions. The reproduction of Greek phrases in English (latin) alphabet and (some say) "logic" is called "Greeklish" by the combination of two words (Greek and English) and consist a very interesting exampe of "hybridism" (inter-cultural product) on the Internet.

Email generally, by mixing written and oral language and logos, (different terms according to Saussure's theory) creates new, disparate, dynamics. From this point of view, the convergence of Inter-culturality with the language (field that has not been researched yet, apart from a few exceptions) seems fruitful and "natural".

Research Method

The methodology of this article was based on the examination of the email-texts of two young girls, (adolescents from different cultural/national even religious environments). A Greek-American and a Greek. The method of the analysis was based in the combination of 3 theories and methods. 1) on the theory of the "catholic and local pictures" of Wierlaher (naming as catholic the 'scenes' that "link us' as they are considered "common" for "humanity"), like scenes of birth, or death etc), and as local (those pictures related with the cultural particularities, for instance 'Ramazani' or Greek Easter).

2) in the content analysis of concrete textual points, ("pictures") the research was based on the theory of Genette. According to this the antithesis in the representation of the "foreigner" vs the "local" in literature can be analysed through the "Imagologie", a sector of the "Comparative Grammatologie", that tries to explore through the tructure of narration the "icon of the other, the foreign country, its people and its culture'" through the structure of the narration. The theory of the narration seems necessary in those parts of the text were the inner connection of the motives and the function of the view-point of the heroes need to be lightened in order to realise the ways of representation of the foreign (the different) vs the local (the identical).

This is achieved examining the structure of the text in various levels, such as the words that are chosen, the hierarchy of the relationships between the factors of language, the scenarios and the theoretical motives (Ampatzopoulou, 1998).

Genette distinguishes the notion of the "story" (the series of events, their articulation and their order in real life) and the "narration" (the ways those events are presented in the text, their articulation and their order in the narration). The last one, "narration", is examined in a more detailed way through 3 basic axes: a) Time, b) Obliquity (inclination) and c) Voice. All 3 are examined through the notion of "order" of the presented 'items' or 'thoughts' etc. Time (that is related with the dimensions of order, duration -meaning the length of time- and frequency) is related with the analogies between the "story" (real series of events) and the narration (choices of which event the writer will present first, second etc irrelevant from their appearence in real life) the possible differences and divergencies from a pragmatic nartration of the story, the narration that are pro or post the real time and the ways of narration (who is the narrator? the actual hero or a mediator? what kind of dialogue we read (intermediated or not) and if the language in general is direct or not and who's point of view reproduces etc)

3)The choice of surnames or phrases became an object of an analysis based on the pro-Freudian theory of Bachelar, that examines the psychological/ideological background of those words, which reflect that background and on which finally they depend. The choice of Bachelar is justified because the attitudes related to the "other" do not reflect the objective reality, but the ways the social subject perceives that "other", something that has obligatorily a lot of psychological parameters. It is interesting, consequently, that for Bachelar the phenomenology should be analysed not as a conscience of the external but of the psychological

phenomena. "A new approach to the poetic pictures, the … systematic psychological analysis of the 'landscapes' of our internal life" (Samara, 1987, p. 27). Bachelar uses collective signifiers of our civilisation in a way that reminds us a mix approach between Jung and Freud. For instance "water", "sky" "land" or words with strong investments like "light" of "fear" etc are used in order to reveal and explore the cultural parameters that construct our psychic reality and vice versa and all their possible connotations and relations from mythology to modern aspects of social evolution.

We applied the notions of the 'catholic' and the 'local' in 5 main sectors of social action or personal operation: 1) Social relations, 2) School, 3) Family, 4) Love, 5) Perception of the country-land, that constitute basic anthropologic constants. We should clarify here that even if all and each one are common events of all persons, (that is why they are determined as "anthropologic constants") the way with which they can be expressed or they can be described in the literature, can (bringing forth all the different cultural environments) function not as a "universality", but as we will see as "locality". This way a dipole (a two-edged oobject) is created, in which the opposition is that the existence of an "anthropological constant" can belong in the first category (universality) while its expression in the second (locality). A phenomenon that Wierlacher does not appear –at least – to have locate. From each one of these 5 sectors we selected only one (1) picture, in order to avoid 'babblings'.

The textual extracts that remained to investigate were studied with this mixed method, 'inter-textually' and 'exter-textually". In the first case (analysis of "how" in the "Econology") we used, as it was previously mentioned, the method of analysis of Genette (Tziovas, 1987, p. 54-68). In the second, (analysis of "why", thus extra-textual), having the a-chronic (no time-limited) nature of the narrative analysis not able to cover a subject "filled" with circumstances that have to do with time and social parameters, and hence with the ways they are filtered by the social subject - we used the "pro-freudic'" theory of Bachelar.

This mixed technique of analysis (with selective loans from the Cross-cultural literary theory, the Iconology and the Narrative analysis of structuralism) allowed us to create a selected inquiring body of textual extracts and a constant method of explanatory categories. We hope, thus, that using this complex method we could correspond in a subject complicated by its own "nature".

A case of an Intercultural Linguistic correspondence via New Technology: Findings

As we mentioned, if "theory" is the way that we approach an object, the 'theory of literature' in our approach is, 'inter alia', the way that an "object" (a real story) and a selected methodology of narration interact with the historical and the social circumstances next to they exist in a constant dialectic and historical interdependence and interaction.

Thus, selecting the 5 main categories we mentioned before (main values of the contemporary social circumstances as well) we proceed in setting 2 major questions:

1. "**How**" deals with those categories (or in fact with the scenes referring to these categories) each one of the girls, the answer(s) of which consist the narrative part of the analysis and

2. "**Why**" choses to deal with them in the way 'she' chooses, the answer(s) of which consist the Extra-Text (outside of the Text) part of our analysis. The "How" part was analysed with the method of Gennete (since it brings forth the structure of the phrase). And the "Why" part with the method of Bachelar (since it brings forth the various psychological investments that intervene into scenes of this category.

The first worth mentioning data is that in an experimental research (and in an article that has to be of restricted space) we trace various connections and conclusions that exist but have to come forth in future researches. Yet a primary registration of conclusions may be the following: The entire correspondence was written in Greeklish as it was easy for the Greek to find and use the English alphabet but was not easy for the Greek-American (at least at that time) to download or use the Greek alphabet.

Beside that in the correspondence various "local" and "catholic" scenes are distinguished. The first concern mainly the Greek-American, (the girl from diaspora) that in a spirit of idealization of the country-root, speaks for the landscape and the

customs most frequent. The second concerns mainly the Greek-girl (the native), that (maybe being reassured about her relation with her country, or feeling tired by the everyday life and not having the need for idealisation that absentia creates), can "look" perhaps at the external environment interested for other cultures, (like the American culture) which are being idealised possibly by absentia in their turn.

The correspondence follows complex technique, (narration in the 1st person from intensely subjective 'homo-narrative' narrator and apposition of 'ramming stories', that are included mainly in texts that follow a 'post-narrative' level. As for the 5 categories:

1)The leading scene of "universality" concerns the category of 'Love', (as it was to a large extent expected for teenagers), but also, in a second level, concerns the sexual attraction to various Hollywood actors or singers, that are transformed into "publicly acceptable constants", in the globalized environment of cinema and contemporary teenagers: "*o Giorgos moiazei poly me ton Brad Pitt. Otan ertheis to kalokairi tha patheis plaka!.... Einai apisteyta koul!"(Giorgos looks like Brad Pitt. When you come you will be astonished!... He is unbelivably cool!"* As one may concludeat least in this dialogue wtth its special characteristics (2 teenagers one living in the States) we have the American culture to "win over" and this may be a sign of what it has been previously called[ii] in mass communication theory a 'mild but persistent cultivation effect" (Tamborini, R, Dana E. Maestro, Rebecca M. Chory-Assad, Ren He Huang, 2000).

What else we have here is a sample of typical Greeklish by the Greek, however not only in the ostensible-"phonetic" spelling but also in the deepest meaning, since it takes a loan from the NewYork 'slang' and changes it into Greek (κουλ!) that however is re-written as Greeklish (koul!)

2)The leading scene of "locality" concerns the social relations and it emanates from the Greek-American: "*Piga me ti mitera ke ti theia mou ston syllogo na boithisoume gia ton xoro. Variomouna alla piga. H theia mou elege gia to Pasxa kai tous xairetismous sto monastiri tou giou Athanasiou, opou kathotane stin anastasimi kai tous moirazane mpomponieres me kokkina agva. Kai eipe gia to arni pou trogane tin alli mera.... H mitera epimenei na min trome kreas aytes tiw meres. Moy trexane ta salia.... Kathe xrono leme tha erthoume ellada alla kathe xrono eimaste edo afou protimoume to kalokairi.*" (i went with mum and the aunt in the club to help for the

dance. I was bored yet i went. My aunt was saying about Pasha and the church celebrations in the monastery of Saint Athanasios, were she used to sit in the night of Pasha and there were red eggs distributed. And she said about the lamp they were eating and i felt so hungry... Every year we say we will come for the Easter and every year we are here (Connecticut, USA) as we prefer the summer".

Here we dont only have the maintenance of customs from the community of Greek-Americans, even from the newer generations ("variomouna alla piga": I was borring yet i went) but also "the memory of the Easter", as a "holy remnant" of an origin that follow them in abroad, and the folklor of the Greek summertime that constitutes the "big barker" for the return.

3)The pictures that concern the school are pictures of 'locality', (different educational systems and mentalities) in which however (similarly with what it has been also proved in other inquiring research for the local/catholic pictures) enter elements of 'universality', like the need of acceptance, common for the adolescents in both environments. Yet, in this case that the 2 girls "play" in an "age-related and age-determined" environment, the Greek-American uses more phrases/idioms from the place of her maintenance: " *kai tou pa Of course i m not a baby! Give me a fag!*" (cigarette) or " *Hold your horses sis!*" " *He rocks! "*, while the Greek uses certain phrases influenced from the American culture of adolescents, all articulated in Greeklish!: "Tou pa na Koylarei, frikare, rokarei!" (worth mentioning the similarity of the last one with the phrase: He rocks!). A fair explanation is that when they deal with this object (school) their main "reference team"[iii] are not the relatives but their pupils (Postman, 1994), meaning teenagers, that to a large extent they share a homogenised "American-centric" culture.

4) In the category of the "Family" the main scene contains many elements of universality, (since it shows the way that 'a family with strong bonds' faces a challenge) and of locality as well, (since the challenge concerns the "particular" conditions of each country/place. (The mother in America works many hours in a mole, in the shoes section, while the father in Greece faces problems in his seasonal work that relates himself with the tourism.) "I mana mou doulevei apeires ores ki ego spazomai, ti zoi! » (says the Greek- American "My mum works for ages! What a life! While the Greek : "O pateras den exei statheri douleia ki as doulevei poly. Den

katalavaino...” Father does not have a stable job despite the fact he works hard. I dont get it...”)

5) In the Perception of the Homeland we have as the main one, a scene of locality. The Greek: "*Piga me to Gianni kai ta paidia sto.... kai perasame fa - nta –sti-ka!... Eixe plaka kai fygame the vrady!”(I went with Giannis and the kids into... (a place in central Macedonia) and we had the ti-me of our li- ves!”*

The Greek-American: "*Moy Aresei ekei giati exei to potami kai ta platania kai pame gia pik nik Thimamai pou plisiazame otan pigame proti fora os pidia kai akoysa kai fonaza pos exei nero. Near to us "... "H giagia omos den ithele na pigainoume syxna, eklaige gia ton Vangelis ton aderfo tis pou skotosane ston polemo. Ton pirane paidi ki i mana tis fonaze.Olo aytin tin istoria leei».   "I like it there because there is a river close by and big trees and we go there for pik-nik. I remember that when we first approach it i heard the river and i screamed there was a water, near to us”... "Granma though did not want us to go there, she used to cry for Vangelis(ps wrong spelling...) her brother that was killed in the war. They took him despite the fact he was a child and her mother was screaming. She tells that story all the time”.*

As we an see in the perception of the homeland enter 2 different scenes in the same text. Those of the 2 young girls that have no historic past to burden their perception and 'see' the "present" and the one of the grand-mother whom- like history itself- 'filters' homeland through the pain of the past. Interestingly similar results were located while researching texts of contemporary teenage literature in Greece and that is possibly a 'cultural pattern'....

In the question of "How", linguistically, this has as a consequence to have an anachronism that belongs in the category of "post- narration", (according to the theory of Genette) in which enters ramming narrations (inserted narrations). All are narrations with 'internal focus' (meaning a narration based on the subjectivity of the narrator.) But the first approach is of "homo-narration" level and the second of "hetero-narration", with simultaneous change in the type of narrator (meaning that in the first case the girl tells 'her own story'- in fact her own 'experience' reffering into a story in which she was personally involved- and in the second the girl transfers the story of another person- her grandmother). This way the "How" can be connected to the "Why", since the time distance is expressed not only in the 'type' of the narration but also in the grammar and thus the writing structure

of its written formula. Further more what is submitted for the profile of the persons involved here from the above is a hero (the first girl) –the 'homo narrator'- without any weight from the past that sees "now" and a hero –the 'hetero narrator', (the second girl) - that perceives homeland through the pain of the past, and more particularly the German occupation and the Greek civil war. Thus the girl from diaspora lives "now" but partly percieves the root-country through a "then".

In the Extra-Text field the image of the homeland (something that is a lot of interest since it was also located in literary texts) is connected with the clusters of water and in particular with the "water-mother", according to Bachelar's terminology and theory. As in deed points out Bachelar in "Water and the Dreams", the imagination of the "poet" should go to water of the spring, that plays the part of the "womb" ('Water', p. 18). This "transformation" equals with the return to the womb, a liquid 'water'-environment, yet an environment that gives birth to memories and "presents".

Conclusion

As we may conclude, 'email language' (written 'English' alphabet and logic even when we have to spell not English languages) reproduces a lot of what W. Lippman back in 1922 has called –cultural- stereotypes of the dominant culture. Thus is connected in a very special way with what N. Katzman (1974) has refered to as the -"information rich and information poor". This division is extended (at least in our survey) deep into the first world as the inequities have to do not only with the access into the communicational mean but also with the choices that are in power inside that mean. This reflects the power relations and heterogenies and reveals that West should not be considered as a 'cohesive monolithus'. Yet on the other hand we have the maintenance of many icons of the homeland and in its history, based possibly not into real acceptance but into an idealisation of absentia.

Further more email language has various characteristics that may transcend the classic divisions between the 2 traditional forms of 'logos' ('writing' and 'oral') but at the same time includes characteristics that can enlist it in the analytical methods that were used in order to describe the previous classical forms. Using a synthetic method, able for us to bring forth not only the linguistically structural but also the psychological parameters that intervene in correspondences between people of

different subcultures, we tried primarily to exhibit the complexity of correspondences like that and secondly to locate interesting data.

Using Wierlacher's notion of local and catholic (universal) pictures we locate some major scenes (pictures) and then we adapt them into 5 main categories, related with the interests of today's western teenagers (Social Relations, School, Love, Family and Perception of the Homeland). In the 5 main "scenes" exist a scene of universality (Love), two of locality (Perception of the Homeland, School) and two (Family, Social Relations) having elements of both (locality and universality). This can be explained since love is an anthropologic constant that we can talk more or less openly about, especially today having the lifting of 'conservative' mentalities in the assembly of the Western world. Interesting is however that linguistically in the "picture" related to the category of School the girls follow idioms that have to do with locality, and more concretely the "American locality" (and not their own if their locality does not belong to the dominant culture) that concerns the homogenized language but also culture of teenagers. This way this American locality is turned in universality. (A phenomenon, along with its reverse, that Wierlacher failed to locate as we already mentioned).

Questioning "How" the 2 girls exhibit their thoughts/ideas/stereotypes/feelings linguistically, we concluded that the email language of the 2 girls follows in its structure complex techniques that were classified according to Genette's structural theory. While the spelling of their language was classified in the category of the 'Greeklish' and follows their own conventional spelling. (In this article we kept even the misspellings).

Further more we analysed the "Why" according to the post-Freudian theory of Bachelar, finding interesting connections that were previously located in the poetic (mainly but not only) language. With which wider and deeper ways the "How" and the "Why" that rise in the correspondences between the representatives of "Dissemination" (Diaspora) and the natives, are mirrored in the use of language – and in particular in this unique mixture of written-oral reason that is said that email represents - are expected to be clarified in researches that will follow.

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[i] Douglas Blanks Hidman, reffering to e-commerse, "Journal of Mass Comunication", 2000, 77/3, p. 549-560.

[ii] This term was first articulated for television that was the main communicational mean of the era.

[iii] According to Mead, the team that our super-ego wants to be a part of, influencing our world view and our behavior. (Giorgas, 1995)