# Language Policy Forum 2023

# Abstracts

**Sponsors:**

# Plenaries

1. **Justyna Olko, Center for Research and Practice in Cultural Continuity, University of Warsaw**

Thursday, 12:00

**Unpacking the neocolonising legacies of nation states:**

**ethnolinguistic vitality, language policy, and silenced multilingualism**

The nation state ideology, closely linked to the notion of a stable and safe monolingual 'norm', still influences and informs language policies, interethnic relationships and attitudes to multilingualism, reinforced by enduring patterns of symbolic domination (Bourdieu 1991; Heller 1995)**.** The relatively recent emergence of modern nation states in fact established and perpetuated both the notions and legal categories of 'ethnic minorities' and 'minority languages' (Gardner-Chloros 2007: 473). Within this paradigm, ethnolinguistic diversity began to be seen as an obstacle to political unity, social cohesion and progress, while the emancipation of minority groups has been perceived and positioned as a threat, not only for the nation-state, but even for the status and purity of national languages . This process has been widespread and devastating, particularly due to the legacy of colonization and the more covert impact of re-colonization, both in former colonial territories and with regard to the numerous forms of internal or internalized colonialism salient in both postcolonial territories and in nation-states. Many forms of colonial practices and models of the modern state were transplanted into post-colonial settings, often located in linguistically and culturally diverse areas (Lo Bianco 2007: 37-38; Tamburelli & Tosco 2021).

The emphasis on language in the construction of national identities and a widely shared idea that it is possible to identify a direct and objective relationship between an ethnic group and its language as well as to draw a clear boundary around them still continue to influence policy-making, communicative practices and ways of thinking. However, given the complexity and fluidity of social identities and language practices, it is necessary to re-examine these theoretical assumptions derived from nationalism and viewing languages and social groups as bounded and homogeneous entities (Heller 2005). Many of the problems of historical and social injustices faced by speakers of contested languages result from deficient language and educational policies; such policies should be research-driven rather than perpetuating harmful ideologies and prejudices. Research and academic theories have not been free from them either. For example, since 1970s Ethnolinguistic Vitality theory has become a widely used framework for the study and prediction of language maintenance and shift. Nevertheless, the theory was formulated and applied mainly to bilingual, and more rarely multilingual, European regions, Canada and USA.  This narrow geographical approach is a reflection of a broader trend in humanities and social sciences perpetuating colonial and postcolonial paradigms in research, dominated by Western academic institutions and the spectra of their interests. This is true of many disciplines, such as psychology, sociology, linguistics and even history.

As I will argue in this talk, the ELV theory along with its impact on language policy and planning are inadequate for approaching language dynamics in complex linguistic societies including many multilingual contexts of the Global North. They are even less suitable for understanding the diversity

of the so-called Global South, characterized by a high degree of endogenous multilingualism, a weak institutional representation of regional and local languages, loose associations between languages and political identity, as well as high levels of mutual tolerance for languages spoken by other individuals. In such contexts speakers' behaviors and social practices are strongly linked to their complex, multi-layered and relational identities, often drawing on different ethnic and social affiliations. Thus, the 'native speaker' representing a homogenous speech community and using a 'standard language' is a highly ideologized joint product of modern linguistics and the ethnolinguistic nationalism of European nation states. Such understandings are premised on the idea that languages are distinct and clearly defined systems acquired from birth, even if in many environments of both the global South and the global North children are exposed to more than one language or variety and determining their one 'mother tongue' is often simply impossible (Coulmas 2018: 56-57). All this has had devastating effects on language policy and language attitudes, from micro-levels of family to macro-levels of states.

In the present era, characterized by the erosion of diversity, the globally increasing endangerment of many local languages, inequalities in the distribution of language rights, growing migration, sustained ethnic-based prejudice, violence and discrimination—but also witnessing the resurgence of hidden or silenced multilingualism!—, data-driven tools and sensitive models for studying the vitalities of contested language communities and for shaping decolonised languages policies are of the utmost importance. They should have the capacity to transcend the legacy of nation-state ideologies and to better inform strategies favoring more positive inter-group relationships, sustainable multilingualism and social justice.


2. **Hannah Gibson, University of Essex**
   Friday, 12:00


**Decolonising language policy: Towards an inclusive multilingual education**

40% of the global population do not have access to education in a language they speak or understand (UNESCO 2016:1). The causes of this are multi-faceted, however the role of colonialism in the emergence – and continued imposition – of exclusionary policies and practices cannot be overlooked.

In this talk, I examine the legacy of colonial monolingual-dominant language policies on education and language-in-education policies. The focus is Africa where multilingualism is a key aspect of the linguistic reality of many people, communities and countries. However, there is often a disconnect between language policy and the 'lived multilingual realities' (Reilly et al. 2022) of many people on the continent. Monolingual language policies which do not accurately reflect the linguistic realities of people's lives can inhibit access to health, education, political, legal and economic systems (Bamgboṣe 2000, Djite 2008, Williams 2011, Negash 2011).

The talk presents data from a collaborative international research project that examined multilingualism in primary education in Tanzania, Botswana and Zambia. It highlights the multilingual practices that are employed by teachers and learners in the classroom, as well as the disconnect between classroom practices and the official language-in-education policies in these three countries which continue to favour monolingual, English-dominant approaches. The talk considers the way in which colonial and imperialist histories continue to exert impact on individuals' access to resources and opportunities, and highlights ways in which multilingual policies can facilitate more inclusive, effective and decolonial educational experiences for all. In doing so, I call for a move from seeing language and linguistic diversity as a 'problem to be solved' to a resource (Lo Bianco 2001).

**References**

Bamgboṣe, A. (2000). *Language and Exclusion: The Consequences of Language Policies in Africa*. Münster, Hamburg, London: LIT.

Djité, P. (2008). *The Sociolinguistics of Development in Africa*. Clevedon: Multilingual Matters.

Lo Bianco, J. (2001). *Language and Literacy Policy in Scotland*. https://www.scilt.org.uk/Portals/24/Library/publications/languageandliteracy/Language%20and%20literacy%20policy%20in%20Scotland_full%20document.pdf

Negash, N. (2011). English in Africa: an Impediment or a Contributor to Development. In Coleman, H. (ed.) *Dreams and Realities, Developing Countries and the English Language*. London: British Council. pp161-184.

Colin Reilly, Mompoloki M. Bagwasi, Tracey Costley, Hannah Gibson, Nancy C. Kula, Gastor Mapunda and Joseph Mwansa. 2022. 'Languages don't have bones, so you can just break them': rethinking multilingualism in education policy and practice in Africa'. *Journal of the British Academy.* Volume 10, supplementary issue 4, 1-20.

Williams, E. (2011). Language policy, politics and development in Africa. In Coleman, H. (ed.) *Dreams and Realities, Developing Countries and the English Language*. London: British Council. pp39-56.

UNESCO (2016). If you don't understand, how can you learn? Global Education Monitoring Report: Poly Paper 24. Paris: UNESCO.

# Presentations

In alphabetical order of first presenter's surname

With day, time and room

**Alia Amir**

Tracing colonial discourses in Pakistani educational and language policy

Friday, 15:30, DLT

This study aims to present a discourse analytic study of milestones of language policy of Pakistan with a focus on English language both before and after the partition (1947) of British India, that is, policy documents of the mid-eighteenth century, and present-day policy documents of Pakistan. The analysis of the various policy documents show that the colonial discourses were marked by a sense of supremacy of the colonialists' race, language and culture - this racist trend was the hallmark of colonialists' discourses, markedly evident in Macaulay's Minute On Indian Education. However, not surprisingly, in the language policy documents of Pakistan and the Constitution of Pakistan of 1973, this notion of superior race disappears, however, another discourse which emerges in the post-independence era is the nationalist discourse which constructs Pakistan as a nation unified by one language, that is, Urdu. Another discourse which emerges in the Pakistani policy documents is the globalizing discourse. The importance of the English language as a language of power, commerce, science and technology has been reinforced through the current policy. The globalizing discourse further strengthens English linguistic Imperialism and clashes with the policy of Urdu as a medium of instruction all over Pakistan. In order to understand how educational and language policy can be decolonized and made more inclusive in a country where seventy-six languages are spoken, tracing colonial discourses in the present-day policies is important.

**Rachel Bowden; Innocente Uwineza; Jean-Claude Dushimimana; Alphonse Uworwabayeho**

The potential and limitations of translaguanging for language in education policy, pedagogical research and development

Friday, 10:00

Subtractive multilingual education involves replacing learners' main language(s)/initial language of education with an additional/former colonial/international language as the medium of instruction during basic education. It has severe negative impacts on educational access, participation and achievement, in particular for marginalised learners. Research in the global North shows additive multilingual education, where learners' main languages are systematically used and developed through subject teaching and learning alongside additional languages, leads to increased language learning compared to learning languages as subjects alone, and at-grade level achievement across the curriculum without additional disadvantage for marginalised students. However, both additive and subtractive multilingual education reify the existence of single, whole, separate languages, and their relationship to national and psychological unity and stability. This monoglossic ideology, which emerged in European nation-states and spread through colonisation, continues to 'invisibilise' and 'other' multilingual people in the post/neo colonial world. Transglossic perspectives, such as Ubuntu

translanguaging, focus on the holistic linguistic repertoires and language practices of individuals and communities in relation to contexts of use, opening possibilities for decolonial language policy, pedagogy and research. In this presentation, we discuss the potential and limitations of transglossic perspectives, drawing on our recent review of the literature, and make recommendations for further research.

**Satwiko Budiono; Sartono Sajendro**

Evaluation of language policy for local language revitalization in Indonesia

Thursday, 14:00, G3

Changes in language planning policy about local language revitalization in Indonesia have occurred since 2022. This is marked by the Decade of Indigenous Languages 2022—2032 which was proclaimed by The United Nations Educational Scientific and Cultural Organization (UNESCO). The change in language planning policy was conveyed in celebration of International Mother Language Day by the National Agency for Language Development and Cultivation under the authority of the Ministry of Education, Culture, Research, and Technology. In this case, the Indonesian government made changes to the language revitalization planning policy, which initially focused on local languages with an endangered status to become a vulnerable status. This aims to creating real and wide impact. In this regard, this paper attempts to evaluate changes in language planning policy for local language revitalization in Indonesia. The analytical method uses a language planning and sociolinguistic approach. As a result, public awareness and concern about local languages use has also increased, especially in urban areas. The local language revitalization efforts with a vulnerable status can also be said to be more intensive and massive than before. Nevertheless, local language revitalization with endangered status must also be carried out so that they do not become extinct.

Keywords: Policy evaluation, language planning, language revitalization, and sociolinguistics.

**Zhang Chen**

Language policy in constitutions: A multivariate analysis of global constitutional texts

Friday, 15:30, G3

Language policy in constitutions is characterized by complexity and diversity in a globalized world. This paper aims to construct a framework for analyzing language policy in constitutions and to identify the factors that influence its formulation. The research questions are as follows: (1) How can we construct a framework for language policy in constitutions based on 177 constitutional texts from around the world? (2) How do factors such as the status of the national language, the legal context, and the social environment affect the features of language policy in constitutions? Using qualitative and quantitative methods, we propose a preliminary framework of language policy in constitutions and find that language systems, legal systems, national development levels and even history of colonization affect the characteristics language policy in constitutions. Overall, this study underscores the significance of both language and constitutions as political instruments of the state from an interdisciplinary perspective.

Keywords: language policy; framework; constitutional text; qualitative and quantitative methods

**Jennifer Cox**

The influence of nation-state ideologies on minority language standardization and policy

Thursday, 16:30, G3

Speakers of minoritized languages utilize a number of strategies to promote the revitalization of their languages. This includes the process of language standardization, by which one variety of a language is accepted as a "supra-dialectal norm" (Ferguson, 1996:43). Standardization attributes a sense of legitimacy to minority languages and can facilitate the creation of pedagogical materials. However, it also parallels the "one nation, one language" ideology connected to the modern nation state, which can be detrimental to dialectal diversity. The present study investigates the influence of nation-state ideologies on minority language revitalization movements, particularly the policies and practices surrounding language standardization.

To illustrate this phenomenon, we compare the differing situations of Breton and Picard, two minority languages in France, arguing that the revitalization movement of the former has adopted nation-state ideologies to a much greater extent than the latter. Reviewing historical policy trends and survey data, we investigate the causes (e.g., historical political autonomy, identification with a "nation within" [Kymlicka & Patten, 2003:13]) and consequences (e.g., approaches to standardization, political recognition) of nation-state ideologies on minority language revitalization movements. Results indicate that movements with stronger nation-state ideologies have more institutional recognition, but may alienate speakers who reject the imposed standard.

References

Ferguson, C. (1996). Language development. In T. Huebner (Ed.), *Sociolinguistic Perspectives: Papers on Language in Society*, 1959-1994. Oxford University Press.

Kymlicka, W., & Patten, A. (2003). Language rights and political theory. *Annual Review of Applied Linguistics*, 23, 3-21. https://doi.org/10.1017/S0267190503000163"

**Shree Deepa and Geetha Durairajan**

Practices in Indian signages: The four-pronged linguistic jugaad model

Friday, 18:00, G3

"This paper critically examines signages in India written in two or more languages collected from a range of linguistic landscapes and locations. The languages featured in these signages are realised either as bi/trilingual mutually exclusive statements, transliterations  or translations.  The prevalent Jugaad culture is explicitly reflected in a unique enmeshing of languages in the signages.  Linguistic jugaad for us is using the available languages in an unapologetic, confident, meaning-making communicative act.  Informal interviews with the signage users revealed that they were unaware and totally unperturbed by such enmeshed multilingual use. This reality was confirmed by a survey of educated adult language users across grassroots multilingual India.

Sociolinguistic research is often limited to the spoken  domain, and labelled  as  borrowing, code mixing/code switching, with the underlying assumption that these languages are separate systemic entities, or as 'named languages' in the context of translanguaging.  The existing research on signboards (written text) is also limited to bilingual mutually exclusive use.   It is important to transcend such a systemic perspective and acknowledge such use as language jugaad, a creative,

immediate and workable solution.  With such acceptance such use needs to be interpreted as an ideologically valid but unstated policy of societal language us"


**Deepesh Chandrasekharan;  Sajida Sultana**

Decolonising Language Education Research in India

Friday, 18:00, DLT

In this paper, we look at the currently prevalent research paradigms and practices resulting from the larger colonisation project in which research is conceptualised, and methods adopted, borrowed largely from the geographical West and global North. We explore the relation between language education researchers and the language teachers in a higher education setting, and argue that taking steps towards decolonisation is imperative, including in the way the role of a research guide/supervisor is seen. The unequal power relations between the researcher and the research guide are, it is argued, also a result of the prevalence of pedagogic practices in anthrogogic contexts. This qualitative study, comprising data related to a cross section of higher education institutions (public and private) in southern India examines both policy and practice of research in these contexts. It analyses the education policy of India (National Education Policy 2020) as well as the existing practices in research to understand the extent of autonomy envisaged and given to the researchers, especially to those from socially marginalised communities. It also investigates ways of incorporating the practices of diverse cultures and languages in research, and how this can be done. It also finally looks at ways in which individual research supervisors can question and possibly change the power dynamics of research supervision, the use of just one language in formal educational contexts, and ways to create an equitable research ecosystem.

Key phrases: Decolonising Research, Language Education Research Practices, Anthrogogicity, Research Supervision, Research among the Marginalised


**Joshua Alex Dees**

Ukolonia or elite closure: A timeline of post-colonial language policies in Ghana

Thursday, 15:30, DLT

According to Bamgbose (2000), British colonial government saw fit to continue the utilization of native languages as the languages of instruction for the first three years of school in Ghana. While the colonial government's language policies promoted native languages as the primary medium of instruction for grades P1-P3, as Bokamba (2011) illustrates, colonial governments throughout Africa created two clashing ideological tenets: One that promoted the rights one has to their language and cultures; and one that compared such languages and cultures to those of the western world.

The following paper describes the post-colonial language policies of Ghana, from 1957- today. Importantly, these language policies have often been centered on the elevation of English over native Ghanaian languages, which has had critical effects on national literacy rates. I analyze the post-colonial language policies of Ghana through the lens of elite closure (i.e. Scotton 1990, 1993; Kamwangamalu 2013; Wornyo 2015) and ukolonia (i.e. Bokamba 2011). Following the history of language policies in Ghana and surveys of Ghanaian language attitudes (i.e. Anyidoho & Dakubu's

2008; Sadat & Kuwornu 2017), I argue that the post-colonial language policies of Ghana are examples of ukolonia.

**Martina Delfino**

The role of policies of language promotion in perpetuating colonial ideologies and power relations: a discursive investigation

Friday, 17:30, DLT

This paper, drawing on the discursive nature of language policies (Barakos and Unger, 2016), explores how the analysis of policies of international language promotion constitutes a valid contribution to the study of postcolonial relations between former colonial powers and previously subjugated nation-state contexts.

By presenting and discussing findings from an ongoing research project on the international promotion of the Portuguese language, the paper argues that the critical and discursive analysis of policies of language promotion can contribute to exposing colonial legacies and persistent inequalities in postcolonial settings.

From a methodological point of view, the discursive dimension of language policy will be highlighted in the discussion, including the strengths and limitations of adopting a critical discourse approach (Wodak and Meyer, 2015) to discern hegemonic ideological and political viewpoints permeating the policies.

Overall, this presentation aims to contribute to the contemporary debates on policies of language promotion by highlighting the relevance of their analysis to uncover ideological conflicts and power asymmetries existing among countries linked by a colonial past.

References:

Barakos, E. and Unger, J. W. (2016) *Discursive Approaches to Language Policy*. London: Palgrave

Macmillan. Wodak, R. and Meyer, M. (2015) *Methods of Critical Discourse Studies*. London: Sage.

**Ji Di**

Chinese Heritage Language Retention in New Zealand: Investigation on the Family Language Policies of Chinese Immigrant families

Friday, 10:00, G3

New Zealand is a multilingual country, with Chinese being the largest ethnic group after New Zealand Europeans and Māori. However, the Chinese heritage language (CHL) retention in New Zealand has not been extensively researched. In response, a study was conducted to explore CHL retention among Chinese immigrant families in New Zealand by examining their family language policies.

One hundred and fourteen families consisting of a parent and a child aged 5-12 participated in the survey. The descriptive statistics and independent sample t-tests results indicated that while most parents valued CHL retention and made efforts to promote their children's CHL development, children were less motivated to learn and use Chinese. The study also found that non-New Zealand-

born children were more aware of the importance of CHL maintenance and had more regular CHL practices at home, resulting in higher Chinese proficiency levels than children born in New Zealand.

Given the results, there is a need to recognize children's agency in CHL retention, and further research should focus on identifying the underlying reasons and suitable methods to encourage CHL development in New Zealand-born Chinese children.

### Maria Dimitropoulou

Family Language Policy and Identity in a Foreign and a Minority Language Context

Friday, 17:00, DLT

Although about two thirds of European languages are in danger of extinction (Salminen, 2015), multilingualism is promoted as an integral part of the European identity. In this context, some parents have decided to raise their children with at least one language that is different from the language(s) of their country of residence and the language(s) with which they have been raised themselves. Motivations may range from expectations that children raised multilingually will learn foreign languages easily to the desire to maintain a minority language (Liu & Lin, 2019; O'Rourke & Nandi, 2019; Walsh et al., 2015).

This paper presents ongoing doctoral research on family language policy in the context of foreign language acquisition in Greece and minority language revitalisation in Ireland. The common thread is the use of what is often described as a 'non-native language'. Challenges in defining and operationalising the 'native-speaker' concept may affect insider and outsider perspectives on this form of parenting as well as study results, especially since researchers often rely on self-identification to identify 'native' and 'non- native' speakers for their studies. Insights obtained from the exploration of speaker identities in these very different contexts may be used to further develop relevant policies.

### Lorenzo Dumalina

Voices on the Ground: Appraising Monolingual Curriculum in a Multilingual Setting

Thursday, 15:30, G3

This paper sets out to appraise a monolingual curriculum in a highly multilingual setting using the attitudes of teachers and students and how these affect their teaching and learning of English as a second or foreign language. More specifically, this research is a Systemic-Functional Linguistics (SFL) Discourse Analysis study with reference to the Appraisal attitudinal framework of Martin and Rose (2007) to categorize the types of attitudes (affect, judgement, and appreciation) of six non-native English language teachers and six foreign language students of Kiettisack International School in Vientiane, Laos PDR, a licensed Cambridge International school in the country.

In appraising the monolingual curriculum, the participants were asked to answer a narrative essay. The linguistic data were then coded and interpreted using the appraisal tools of Martin and Rose (2007), which contain detailed tables that provide examples of positive and negative affect, judgement, and appreciation. The data were also critically evaluated and checked by inter-coders to ascertain the level of reliability of the results of this research. The findings unveil authentic linguistic evidence and significant insights that expose participants' positive and negative attitudes towards

the curriculum and of themselves as teachers and learners of English. Ultimately, these findings demonstrate the affordances of modifying and/or tweaking the curriculum to address the concerns of teachers and students more broadly.

## Mars Edwenson Briones

Waray Katubtuban"/"Vast Unending": Sourcing Decolonial, Queer, and Geopoetic Potentialities from Discourses on Waráy

Thursday, 11:00, G3

"Waray," meaning "nothing" or "without," refers to the language and people of most of the Eastern Visayas region in the Philippines. Despite the term's popularity, however, it continues to be criticized mainly for three reasons: its perceived negative meaning, its reputed "outsider" or Manileño origin, and the availability of older terms like "Binisaya" and "Lineyte-Samarnon." While defending "Waray" often focuses on challenging its negative connotations, I try to address the three criticisms and reflect on their underpinning sentiments. Drawing upon the criticisms themselves and their surrounding discourses, I examine how "Waráy" may constitute an intersectional decolonial critique that can confront the imbrication of Spanish and internal colonial hegemonies and foreground the subversiveness of the image of the tough Waráy woman. I argue that this critique is enabled by the discursive emergence of "Waráy" as a subjectivity, which is driven by a geopoetic reflexivity where categories of self and other both shift and overlap through an archipelagic imaginary. Taking cues from a phrase in Waray writer Victor Sugbo's poem that instantiates a reversal of the notion of nullity attributed to "waray," this paper explores the seemingly "vast unending" meanings in the term's historical formation and in its future currency.

## Leyla Eroglu

Kurdish parents' family language policies concerning their children's heritage language development and maintenance

Friday, 17:30, G3

This M.A. thesis explores Kurdish parents' family language policies concerning their children's heritage language development and maintenance using Spolsky's Tripartite Family Language Policy (FLP) framework. Following the three components of the FLP model, Kurdish parents' language ideologies-practices and management in relation to their children's Kurdish-Kurmanji language acquisition and maintenance are investigated. The data were collected through semi-structured interviews, observations, and field notes with 7 Kurdish families in the Republic of Türkiye. The findings revealed that the Kurdish parents considered Kurdish an essential part of their life and accordingly made significant efforts to transmit the language. Preserving the heritage language, perceiving Kurdish as a marker for ethnic identity, communication with the extended family, especially with the monolingual Kurdish grandparents, and past language experiences emerged as the driving forces behind the parents' FLP. The parental declared language ideologies were congruent with the reported language practices. The Kurdish parents employed various internal and external language management control to maintain Kurdish in family conversations. The Kurdish parents'

language management strategies revealed that the parents who implemented consistent pro-Kurdish language strategies, such as using the heritage language-only strategy in the family, managed to keep Kurdish as the medium of communication in spite of external factors.

**Marco Antonio Espinoza**

Reimagining language regimes in moments of constitutional creation: discourses, agents, and practices

Friday, 15:00, G3

Constitution-making moments are critical junctures that present a privileged opportunity to observe in real time how the language regimes of a polity are (re)conceptualized, discussed, and written down when reimagining the state and the nation. They are also privileged moments to observe the role language(s) play in the very process of deliberation. Chile is going through a constitutional moment that has seen two constitutional processes: one failed (2021-2022) and one initiated this year.  In this talk, through the analysis of documents and debates, I will characterize and compare the place of language(s) in both constitutional processes. I will do this by focusing on a) the ideas about language(s), linguistic practices and speakerhood(s) that were/are being mobilized and the agents mobilizing them, and b) the observed practiced language policies in the process of deliberation and creation of both constitutions. Such an analysis can help reveal the language ideological debates taking place in this moment in Chile, identify the key agents for the promotion of multilingualism (or its resistance), and characterize the structural possibilities and challenges for linguistically diverse language regimes in a country characterized by the historical hegemony of Spanish as a form of colonial continuity.

**Eduardo Faingold**

Language rights and the law in a post-colonial situation: The case of the Greenlandic Inuit

Friday, 16:00. G3

This paper studies the ways in which Greenland, an autonomous territory within the Kingdom of Denmark, addresses the language rights of the indigenous Inuit majority (about 96% of Greenland's population). The use of both Greenlandic and Danish in government and legal settings are protected by the Language Policy Act (2010). Nevertheless, Danish remains essential in these settings, which struggle to provide services in Greenlandic. Additionally, since Danish is the main language of instruction in upper secondary and university education, primarily Greenlandic-speaking students who have not acquired a high proficiency in Danish in primary and lower secondary education are at a great disadvantage when they start upper secondary education or university in Greenland or Denmark. Hence, a remarkably high number of Greenlandic children do not continue their education beyond the 10th grade, resulting in the vast majority of Greenland's workforce having no schooling beyond primary and lower secondary education, and in a large number of young adults who are neither working nor in school. This paper argues in favor of making targeted investments in education, i.e., recruiting and training teachers who can teach a subject efficiently in Greenlandic and Danish, and establishing education programs that foster multilingual literacy.

**Yasmin Farooq**

Integration and identity experiences of overseas-trained South Asian doctors in the UK

Friday, 16:00, DLT

Contemporary social policy debates on community cohesion in Britain appear to have very prescribed identities for migrants centred around on concepts of Britishness' having 'common values' and one national language English for their successful integration.

This paper draws on an empirical study of the integration and identity experiences of overseas-trained South Asian doctors in the UK. The research involved 27 in-depth interviews with overseas-trained South Asian doctors who practiced as General Practitioners in UK. The issues explored included context of migration, identity, structural and socio-cultural integration.

The data provides unique insights into several issues at play such as acts of resistance through language, practice of South Asian English, code switching, hybrid linguistic identities and attitudes of institutional settings towards South Asian English.

Evidence shows that a high percentage of overseas-trained doctors would fail the General Medical Council-approved language tests. In light of the above findings it might be worth rethinking some of the debate on the supposed problems with South Asian doctors' English skills. It can be argued that the UK has historically been disqualifying people on the grounds of the particular way they use English rather than because of real and serious communication issues.

It is purposed that if there is indeed a problem, could it helpfully be reframed as one needing action from the UK majority to engage with South Asian English(es) as well as involving doctors demonstrating their English is 'good' enough? By legitimising various forms of English, we may also help address some of the longstanding recruitment issues in the National Health Service.

**Maggie Glass**

Language Policy in the Digital Age: The case of Irish-language breathing spaces on Twitter

Thursday, 17:00, G3

The top-down language policies have been set by governing bodies of all levels have long been a key focus of academic analysis, especially in the context of minority language maintenance initiatives. At the same time, these policies have drawn criticism as being largely ineffective, as policies are only as functional as the willingness of the policed. However, social media can provide an opportunity through which new environments of top-down language policies may be observed in action in real time. This paper will discuss the policies observed in a Twitter-based fandom community that has developed around three Irish-language television programmes, Corp agus Anam (2011, 2014), An Bronntanas (2014), and An Klondike (2015, 2017), which functions as a virtual breathing space (Belmar and Glass, 2019). Using an adaptation of Bell's (2001) referee design, the structure of the, at first glance covert, policies may be observed. The results of this study indicate that not only is the policy structure of this community top-down, with the programmes themselves acting as the policy document, but it is additionally highly effective, without the need for managers to ensure compliance.

References:

Bell, Allan. (2001). 'Back in Style: reworking audience design'. In P. Eckert & J.R. Rickford (eds), *Style and Sociolinguistic Variation*. Cambridge: Cambridge University Press. 139-169.

Belmar, Guillem, & Maggie Glass. (2019). Virtual communities as breathing spaces for minority languages: Re-framing minority language use in social media. *Adeptus*, 2019(14). https://doi.org/10.11649/a.1968

**Xolisa Guzula; Carolyn McKinney; Pinky Makoe; Soraya Abdulatief; Babalwayashe Molate; Robyn Tyler**

Panel Presentation: Language policy making, race and decoloniality in South Africa

Thursday, 14:00, DLT

This panel uses the lenses of Coloniality/Decoloniality and racialised language ideologies to analyse coloniality of language policy making in South Africa while also presenting recent decolonial alternatives to language policy making and planning. Since South Africa became a democracy in 1994, only one policy has been passed in relation to language in schooling, namely, the Language in Education Policy of 1997 (LiEP 1997). The LIEP addressed issues of language medium and languages as subjects, promoting an additive approach to multilingualism. Subsequently the Curriculum and Assessment Policy Statement (CAPS, introduced in 2012) changed language requirements via the back door of curriculum policy, and a 'Framework for the Incremental Introduction of African languages' (IIAL) targeted at former white English and Afrikaans schools to promote societal multilingualism and social cohesion was introduced in 2013. Schools that served English and Afrikaans learners during apartheid have elected to continue with the parallel medium bilingual education model aspect of the LiEP, where a single language is chosen as a medium of instruction with two languages, including the medium of instruction taught as subject. The additive multilingualism of the LiEP has not been implemented, and the needs of Black African language speaking children have largely been ignored.

**Xolisa Guzula, Carolyn McKinney (University of Cape Town) Robyn Tyler and Babalwayashe Molate** (University of the Western Cape).

Language policy change from above-below -side in two suburban Cape Town schools

Thursday, 14:00, DLT

This presentation analyses language policy changes in two Cape Town suburban formerly white primary schools now admit black African language speaking learners. The schools have traditionally been single medium English, offering Afrikaans as compulsory second language. African language speakers have had to learn through English medium and take Afrikaans as a second language, while being discouraged from speaking their languages. Since the #Rhodes Must Fall (RMF) and #Fees Must Fall (#FMF) movements, parents of children attending these schools have been emboldened to demand isiXhosa language provision for their children. We present auto-ethnographical accounts as parent activists who are also language policy researchers, and who were involved in the process of language policy revision at the two schools. We focus on the contrasting processes that led to language policy revision at the two schools and the conditions which supported and hindered change in the two sites. We offer a critical discourse analysis of the new language policies drawing on

language ideologies, specifically Anglonormativity, as well as the framework of language policy from 'above-below-side' developed by Kosonen and Benson (in press).

**Pinky Makoe (University of Johannesburg), Carolyn McKinney and Soraya Abdulatief (University of Cape Town).**

Race and Coloniality of Language Policy in South African schooling

Thursday, 14:30, DLT

Although race and racism profoundly shape language ideologies informing language policy implementation in South African schooling, these have not been central explanatory concepts in local research. This paper draws on racialised language ideologies and the coloniality of language (Ngugi wa Thiongo, 1986, Veronelli, 2015) to make sense of the language hierarchies shaping decisions about language in national curriculum and assessment policy, school language policies and classroom practice. Our research on language ideologies and language policy implementation in South African schools over a number of years has shown how the over-valuation of English and the devaluation of local African languages is both a product and a reproducer of racist ideologies and an insidious way in which racism continues to flourish in schools. Drawing on research in two urban primary schools in different cities, we will provide insights into schools as sites of politics wherein racialised discourses that normalise monolingual English practices aligned with whiteness are projected, while multilingualism is framed in deficit terms. We end this panel with research on an intervention at the level of teacher education showing how the coloniality of language policy could be addressed as a means to interrupt a repetitive cycle.


**Michele Gazzola**

Monolingual multilingualism? Decolonising the European Union's communication policy after Brexit

Thursday, 10:30, DLT

Objectives: The 'One nation – one language' ideology does not apply only to nation states. It can be adopted, in a different form and shape, at the supranational level too when multilingualism is viewed as a costly nuisance. This paper focuses on the digital language policy of the EU.

Methods: Using data mining, we constructed a dataset of 1.5 million webpages on 13 sites with multilingual content, and made an analysis of the extent to which such webpages are available in the 24 official languages of the EU.

Results: English is the only language in which all content of the EU website is available, and there are no differences in the treatment of other official languages. The Court of Justice of the EU, the Council of the EU/European Council, the European Court of Auditors, and the European Parliament do have a truly multilingual website, while the websites of European Commission and the European Central Bank are only partially multilingual. Many websites of EU agencies are effectively monolingual.

Conclusions: Since only a minority of EU residents are fluent in English, a multilingual regime is the only truly inclusive and transparent digital language policy. This conclusion has strengthened after Brexit. The Commission and the Central Bank should therefore "decolonise" its digital language policy which de facto tends towards monolingualism, and it should embrace a truly multilingual policy.

**Prashneel Ravisan Goundar**

Changing the Narrative by Decolonising Language Policies in Higher Education

Thursday, 9:00, G3

Considered the jewel of South Pacific, Fiji is a former British colony where fragments of colonisation continue to be part of the education system. This project investigated the nature and extent of educational inequalities that manifest in academic language testing evaluation regimes. The dominance of English in tertiary education results in a sociocultural problem when students enter universities in Fiji from a variety of high school backgrounds. This study used grounded theory methodologies to gain insight into the underlying educational inequalities emanating from lack of epistemic access for those university students with inadequate English language skills. Thirty first year undergraduate students were interviewed at the end of the first year. The study identified four specific indicators of educational inequalities that Fijian students in higher education encounter from primary school through to high school and university. These include: (i) lack of teaching and learning resources, (ii) language barriers, (iii) problem with medium of instruction, and (iv) shortage of experienced teachers. The analysis of the narrative stories of participants highlights the need to decolonise language policies in higher education to promote more inclusiveness and for improving support systems to enhance the smooth transition of multilingual students from high school through to university.

Keywords: medium of instruction, language policy, decolonise, language barriers, higher education  "


**Ursula Lanvers; Tetyana Lunyova**

Current Language Policies at Ukrainian Universities: the crossroad between Ukrainian, de-russification and English

Friday, 10:30

Both before and after its independence, Ukraine has been a site of cyclical conflict over language rights and policies for decades with the lingo-political tensions including Ukrainian, Russian, English and other European languages. In 2022 with Russia's invasion to Ukraine, the language battle ceased to be a metaphor and became a part of a large-scale real war.

In this talk, we discuss how Ukrainian Higher Educational Establishments (HEIs) navigate the tensions between increasing Ukrainisation, de-russification, and Englishisation, having studied the HEIs language policies reflected in their institutional documents.

A total of 52 HEIs documents from 15 representative HEIs were selected and subjected to Critical Discourse Analysis. Policies were analyses both for medium of instruction language and foreign language teaching, and justification for both.

Results reveal that Universities language policies are developed in keen awareness of state language legislation regarding the position of Ukrainian, as well as European policies regarding minority languages. Ukrainisation had been a strong educational focus long before the war; thus, the Russian invasion had little impact in this regard. However, we observe an increased focus on the learning of Ukrainian, Ukrainian medium education and teaching a variety of languages of the EU (not just English).

**Seonok Lee; Robert Prey, Suzanne Dekker**

Accent racism in English teaching higher education: The case of a Dutch university in The Netherland

Friday, 9:30

Using racio-linguistics, a field that investigates the interconnections between language and race, this article examines racial and professional dimensions of educational labor within the Dutch education system. Since Dutch universities adapted the mission of internationalization, the rapidly growing number of disciplines/courses taught in English and international teaching staff members have become a new reality in higher education. We observed that speaking "right" English and "sounding right" has become a constant topic among teachers and students alike in Dutch universities. While there is extensive literature on accents in English, there is little research on accent racism toward teachers in English teaching higher education in the context of non-English speaking countries. Therefore, the research question is "How are Dutch and international teachers' accents in English perceived among university students?" Based on mixed methods research including survey and semi-structure interviews from October 2022 to March 2023, we found that there are hierarchies between so-call "native accents (e.g., British and North American Accents) and Dutch/ "foreign accents" (e.g., Middle East and Asian accents), and these hierarchies are intertwined with teachers' race and the symbolic status of the teachers' country of origin. Through empirical research, this article attempts to identify the interconnections between racial hierarchies and language inequalities in Dutch universities and suggest a more inclusive language policy.

**Pinky Makoe (University of Johannesburg), Carolyn McKinney and Soraya Abdulatief (University of Cape Town).**

Race and Coloniality of Language Policy in South African schooling

Thursday, 14:30, DLT

For abstract see Guzula panel

**Joanna Maryniak**

Minorities in Poland and their languages during the SARS-CoV-2 pandemic. Data-driven grassroots language policy recommendations and how to operationalise them

Thursday, 9:30, DLT

During the SARS-CoV-2 pandemic we carried out a large-scale online survey focusing on its impact on ethnic minorities in Poland. This talk presents the research results and a community-lead path to recovery. In this talk I will discuss some of the solutions developed with and by the stake-holders from the 4 minorities participating in the project (Kashubs, Lemkos, Silesians, and Vilamovians) and contained in the "anti-stigma package", a multilingual publication detailing the plight of minorities in Poland during the pandemic and prior to it, focusing on discrimination, language endangerment and economic situation. The package offers constructive solutions to the identified challenges and doable recommendations (for policy-makers, educational institutions and municipal governments, among others) aimed at improving the situation of minorities. The book includes implications for more efficient and positive strategies in such domains as education, health, labour market, and media -

with regard to supporting endangered languages, i.e. a broadly understood language policy. The identified common mechanisms and problems are centered on the Polish context so as to make them directly relevant and accessible to various local audiences. However, the solutions and strategies we propose can be adapted to serve the needs of other language minorities elsewhere as well.

**Letsela Motaung**

Decolonisation of tutorial pedagogical practices to resuscitate indigenous languages at a South African institution

Friday, 14:30, G3

The status of indigenous African languages is debilitating and demising due to underutilization in university classrooms. Since the death of the apartheid regime, recognition of indigenous languages has been subtle in higher education. Essentially, colonially framed language policies remain actively utilized in universities. Hence, universities in South Africa are grappling with ways to acknowledge the existence of these important languages. Therefore, there is a necessity to decolonize the tutoring pedagogical practice to resuscitate indigenous languages. To achieve the goal of this paper, I draw from Ubuntu Translanguaging Framework. The tutors and students were invited to participate in semi-structured interviews and focus groups discussion to give their experiences. The generated data were analysed using thematic analysis. The findings of this paper reveal that translanguaging pedagogical practices advance the status of indigenous languages, aid with decolonisation of the tutoring practices for construction of meaning and epistemic access – also suggest this strategy as helpful in reclaiming their identity suffocated by monolingual ideologies. This paper concludes by providing a decolonial approach that could be used advanced to resuscitate indigenous languages.

**Judith Nakayiza; Moureen Nanteza**

The place of minority languages in Uganda today: shifting dimensions

Thursday, 15:00, DLT

This paper investigates the role of minority languages in Uganda and their inclusion in the construction of national  and regional (community)identities. Although Uganda's national language policy pronounces English and Swahili as the official languages; indigenous languages play a significant role because of their improved performance in communication,  identity purposes and other advantages. With over forty indigenous languages and ethnic groups, traditionally, the official and dominant languages are mainly used in the official public space (e.g. Nakayiza 2013) while minority / small languages are confined in private spaces / informal domains. However, with media modernisation, especially social media, there is a shift in language practices. The result is more diverse and complex practices emerging; different languages used in different spaces including public but not necessarily English or majority languages. This paper aims to evaluate the visibility of small Ugandan  indigenous languages on social media and grassroots political and social activism. I draw from the language planning and management theoretical frameworks and language ecology, to examine the position of minority languages in the different spaces in modern media and their relevance in the construction of Uganda's national identity. Language attitudes, ideologies, prejudices and language politics, (e.g. Batibo 2005) will be investigated.

**Farah Nazir**

Hierarchies of Languages: a viewpoint from Pahari-Pothwari

Thursday, 11:00, DLT

Pahari-Pothwari is an understudied and minority language spoken in the UK by the British Pakistani and Kashmiri diaspora. There are approximately 7000 000 speakers in the UK alone (Lothers & Lothers, 2012; Hussain 2015) making up two third of the British Pakistani community (Abbas, 2010). The number of speakers reflects the larger migration patterns of the subcontinent to Britain that occurred in the first half of the 20th Century (Ballard, 1983). Despite the number of speakers, the language and contact situation have received little linguistic attention. The latter is a consequence of issues pertaining to (i) the inherited language politics and ideologies of British India and the present-day language policies of Pakistan, and (ii) the various names associated with Pahari-Pothwari as well as its status as a dialect of Punjabi (Nazir 2020), as posed by external linguistic classifications (Grierson, 1927). In this paper, I discuss (i) the relationship between the hierarchy of languages of Pakistan (Rahman, 1996; Manan, 2019; Shackle, 1979) and Pahari-Pothwari as spoken in the UK, and (ii) the complexity in the language naming practices within the Pahari-Pothwari speaking community. I discuss that Pahari-Pothwari's perceived linguistic subordination within the British South Asian community is intimately connected to complex geo-historical developments traced to the colonialisation of India. In sum, this paper investigates the effects of language politics and ideologies in a post-colonial language contact situation in the UK.

References

Abbas, T. (2010). The British Pakistani diaspora: Migration, integration and the intersection of race, ethnicity and religion. *Orient: German Journal for Politics, Economics and Culture of the Middle East* 51:2, pp. 49–56.

Ballard, R. (1983). The context and consequences of migration: Jullundur and Mirpur compared. *Journal of Ethnic and Migration Studies* 11:1-2, pp. 117–136.

Lothers, M., & Lothers, L. (2012). *Mirpuri immigrants in England: A sociolinguistic survey*. SIL Electronic Survey Report, 12, 1-28.

Shackle, C. (1979). Problems of classification in Pakistan Panjab. *Transactions of the Philological Society* 77:1, pp. 191–210.

Hussain, S. (2015). Missing from the 'minority mainstream': Pahari-speaking diaspora in Britain. *Journal of Multilingual and Multicultural Development* 36:5, pp. 483–497.

Manan, S. A. (2019). Don't Speak Local Languages: An Analysis of Monolingual Habitus in Pakistan. *Linguistics & the Human Sciences*, 15(1).

Masica, C. P. (1991). *The Indo-Aryan Languages*. Cambridge: Cambridge University Press.

Nazir, F. (2020). What is the name of my language? Pahari-Pothwari, Mirpuri, a dialect of Punjabi or apni zaban? *Creative Multilingualism* (online). Available here: <https://www.creativeml.ox.ac.uk/blog/exploring- multilingualism/what-name-my-language/index.html> [Accessed 28 March 2023].

Rahman, T. (1996) *Language and Politics in Pakistan*. Karachi: Oxford University Press.

**Anh Khoi Nguyen**

Catholic congregations as micro-policy actors for Vietnamese heritage language maintenance

Friday, 14:30

This paper discusses heritage language micro-policies within the institutional setting of a Vietnamese Catholic network in the United Kingdom. This network provides Vietnamese-language services in the UK and also operates a free non-religious Vietnamese language school for children. Data is drawn from interviews and observations of religious services and heritage language classes. The analysis employs a practice-based framework to examine how institutional authority is drawn from communicative resources and exercised in order to influence communicative practices. The main findings include that while the Catholic network's provision of heritage language education regardless of the pupils' religious affiliation is generally beneficial to language maintenance in the wider Vietnamese population of the UK, when analysing the communicative practices within classrooms and religious spaces, it is clear that the main priority of the religious authority is to socialise the heritage learners into the Vietnamese Catholic faith community. Since performing membership in this faith community requires Vietnamese resources, which are contextually acquired and reinforced by participating in religious practices, the combination of religious and heritage language socialisation results in a more effective language maintenance effort than the non-religious heritage language school alone.

**Edwin Chris Odhiambo**

The Teaching of African Indigenous Languages and Kenya's Competency-Based Curriculum Debate: Adopting a Decoloniality Approach

Friday, 14:00, DLT

Although scholarly debates on the newly adopted competency-based curriculum (CBC) are numerous and continue to enunciate diverse perspectives in Kenya, much of their focus has generally been on the discourses of teacher's preparedness (see Ondimu, 2018), teacher's competency, Koskei and Chepchumba (2020), teacher-parent involvement, Amunga et al. (2021), and a review on educational reforms, Akala (2021). Such a focus overlooks the teaching of the African Indigenous languages in the pre-primary school that the curriculum suggests. Although Kaviti's (2018) study probed the linguistic question in the newly proposed curriculum, she argues that the curriculum was haphazardly crafted and warns that if the curriculum is not "not reviewed comprehensively may not only violate the rights of future generations of children but also enhance negative ethnicity from a linguistic perspective (Ibid:15)." Such an argument extends the conventional view that the teaching of African indigenous languages in schools is at the center of exacerbating negative ethnicity and on the other hand colonial languages like English are assumed to be agents of national unity and social cohesion, which McKinney (2020) argues that the preponderance of English in schools over other languages is a monolingual myth, that Ndhlovu (2020) refers to as the "coloniality of language." Drawing on the ideas of decolonial scholarship from the Global South (Quijano, 2007; Maldonado-Torres, 2010;2016; Smith, 2012), this paper seeks to provide a critical analysis of the CBC by relying on secondary literature and demonstrate how the teaching of the African Indigenous languages in the pre-primary schools in Kenya can help bridge inequalities of language in education and be seen as resources of learning rather than sites for construction for negative ethnicity.  Keywords: African indigenous

languages, competency-based curriculum, coloniality of language, linguistic imperialism, educational inequalities, decolonization.

**Frances Paola D. Perez**

Colonial Legacies in Family Language Policies of Filipino Parents

Thursday, 10:00, G3

This paper analyzes how language ideologies in family language policies reflect and reproduce colonial ideology in the Philippines. It draws on the comments of parents in an online forum who express their preferences and beliefs about languages and multilingualism. The paper identifies three strands of colonial ideology that inform these language ideologies. These strands of colonial ideology led some parents to view English as a necessity and a resource, while others view local languages as a burden and a barrier. The paper argues that these language ideologies have negative implications for the identities and opportunities of parents and their children, and for the linguistic diversity and vitality of the Philippines. The paper calls for a decolonizing approach to language education and policy that challenges the dominance of English and promotes linguistic justice and empowerment in the home and beyond.

**Dharyll Piñero**

Amplifying Bi/Multilinguals' Voices: Translanguaging Practices in English Language Learning in Laos

Thursday, 15:00, G3

This research study sets out to amplify the voices of bi/multilinguals through uncovering their translanguaging practices and an understanding of their language practices for meaning- making in English language learning. This qualitative research study, in particular, investigated the translanguaging practices of EFL students of Kiettisack International School (KIS) in Vientiane, Laos PDR and shed light how these practices socioculturally support meaning-making in English language learning. A series of online-class observations via Zoom was conducted to collect data from the two (2) mainstream classes of year-9 level. The data were then coded, interpreted using interaction analysis, and critically evaluated on the ground of translanguaging and sociocultural theories to answer the research questions of this study. The findings of this research, therefore, unbosom that the students naturally engaged in different translanguaging practices with the use of their mother tongue (L1) and other linguistic affordances when in small group activities. EFL students used their full linguistic and semiotic repertoires in different contexts to construct and scaffold language learning. These practices also have drawn sociocultural supports for meaning-making in English language learning. Additionally, the findings provide evidences that substantiate the fluidity and complexity of the language practices of the bi/multilingual students. This study, therefore, may reject the monolingual ideology of language learning or the traditional view that regard language as separated linguistic system and value translanguaging as language practice and tool to use of one's entire linguistic repertoires.

Keywords: Translanguaging Practices, Sociocultural Support, Meaning-Making, English Language Learning, Bi/Multilinguals

**Shivangi Priya**

The New Education Policy of India and glaring Issues in its Implementation

Friday, 9:00, G3

India's national education policy (NEP) underwent significant changes in 1968 and 1986, aiming to provide free and compulsory education to children below the age of 14. However, the recently introduced NEP 2020 has brought about several reforms in the education system. Notably, the NEP 2020 highlights the importance of using the mother tongue of learners as the medium of instruction at the primary level. Unlike the previous education policies, the NEP-2020 gives a great emphasis on languages. However, the 2011 census reveals that India has 270 mother tongues (including 121 enjoying the ""language"" status). Given that even basic pedagogical content is scarce in these 259 mother tongues, it is a challenge to achieve the goal of providing mother tongue education by 2030. Against this backdrop, this study aims to analyse the three national education policy documents using discourse analysis to shed light on the paradigm shift that has taken place in the recent NEP 2020. Moreover, the paper explores the challenges associated with the implementation of language policy as envisaged in NEP-2020; including creation of curriculum and creating basic pedagogical text in mother tongues that do not have any previous history of writing.

Keywords: National Education Policy; Mother Tongue; Language Policy

**Asri Nurul Qodri**

Investigating Family Language Policy and Behavior Management of an Autism Cross-cultural Family: A Linguistic Ethnographic Case Study

Friday, 17:00, G3

The prevalence of Autism Spectrum Disorders (ASD) has resulted in research on treatment efficacy, often lending itself to quantitative analyses. In contrast, ethnographic studies offer the benefits of analyzing lived experiences and exploring the uniqueness of individuals with diverse backgrounds. Using the perspective of Linguistic Ethnography (LE), this study investigates the connection between multilingual practices and behavior management in one cross-cultural family (Indonesian-Belgian) with two children diagnosed with autism (a verbal daughter and a non-verbal son). Multimodal data were collected for ten weeks virtually and five weeks in the family's home in Belgium. Analytical frameworks were drawn from Multimodal Ethnography (Dicks et al., 2006) and Multimodal Discourse Analysis or MMDA (Kress, 2011). The findings indicated that linguistic and cultural diversity, both internally and externally, caused an extra layer of complexity in managing the children's behaviors. The case study showed positive outcomes of multilingualism yet highlighted the challenges of building effective communication between family members and health professionals, which affected the success of their Family Language Policy (FLP). Although the case study notes some family successes, it also points to the lack of professional support in creating FLPs. The study proposes more parent education on multilingual practices and their cultural implications.

Keywords: autism, multilingualism, behavior management, multimodal ethnography, Family Language Policy

**Colin F. Reilly**

Deconstructing boundaries to decolonise language policy

Thursday, 16:30, DLT

The spread of monoglossic conceptualisations of language was intrinsically linked to colonial violence (Errington 2001). Monolingual ideologies continue to pervade language-in-education policies (LIEPs) in many African contexts, in which the monolingualising of education (Heller 1995) has constructed artificial monolingual educational spaces disconnected from the lived multilingual reality of life (Reilly et al 2022). This has widespread negative consequences for educational achievement (Erling et al 2021).

As Windle, de Jesus and Bartlett (2020, xi-xii) have stated '[b]oundaries can be enacted through linguistic ideologies, language policies, curriculum choices…'. In this talk we highlight the ways in which monolingual LIEPs are created through constructing and reinforcing boundaries. Decolonisation involves creating possibilities for an 'otherwise' (Walsh 2018). We argue that it is through the creation of boundaries that LIEPs are able to uphold and permeate colonial ideologies and that a key step in decolonising language policy entails deconstructing these boundaries.

Drawing on linguistic ethnographic data from Botswana, Tanzania, and Zambia, the main boundaries we discuss are: 1) languages as bounded, separate objects; 2) boundaries between the home/community and the educational space; 3) geographical boundaries. We offer suggestions for developing language policies from a 'boundless' perspective, as well as the challenges of this approach.

References

Erling, E.J., Clegg, J., Rubagumya, C.M. & Reilly, C. (eds) (2021), *Multilingual Learning and Language Supportive Pedagogies in Sub-Saharan Africa* (Abingdon, Routledge). https://doi.org/10.4324/9781003028383

Errington, J. (2001), 'Colonial Linguistics', *Annual Review of Anthropology*, 30(1): 19–39. https://doi.org/10.1146/annurev.anthro.30.1.19

Reilly, C., Bagwasi, M. M., Costley, T., Gibson, H., Kula, N. C., Mapunda, G., & Mwansa, J. (2022), 'Languages don't have bones, so you can just break them': rethinking multilingualism in education policy and practice in Africa. *Journal of the British Academy*, 10(s4), 1-20.

Walsh, C. (2018), 'Decoloniality in/as Praxis', in W.D. Mignolo & C.E. Walsh (eds), *On Decoloniality: Concepts, Analytics, Praxis* (Durham NC, Duke University Press), 1–104. https://doi.org/10.2307/j.ctv11g9616.4

Windle, J.A., de Jesus, D. & Bartlett, L. (eds) (2020), *The Dynamics of Language and Inequality in Education: Social and Symbolic Boundaries in the Global South* (Bristol, Multilingual Matters). https://doi.org/10.21832/9781788926959"

**Piotr Romanowski**

Language Policy in Urban Spaces: Polish in the Linguistic Landscapes of London

Thurday, 10:00, DLT

Over the past decades, population movements have made London an increasingly multilingual and multicultural city. In 2020 out of 815,000 Polish nationals living in the UK, 150,000 resided in London. This presentation investigates the linguistic landscape of Polish neighbourhoods in London by focusing on the presence and significance of the Polish language in the city's public space, as well as its interaction with other languages providing insights into language discourses and policy (Scollon & Scollon 2003; Woldemariam & Lanza 2015). In complementing public policy, urban planning has begun to accommodate issues arising from the diverse make-up of urban populations by adopting language diversity management practices through different means of targeted language provision. This presentation seeks to analyse how Polish and other languages are manifested in physical space in the selected research sites and investigate whether the distribution might be regarded equal. This research is theoretically underpinned by the notion that a place or a landscape is not only a geographic area but it is also a construction where space is being created, changed and affected by human action (Blackwood 2012). Through a mixed-methods approach involving the layering of quantitative and qualitative data, the collected material consists of a photographic sample of signage complemented with additional ethnographic information obtained through observations and interviews (Tashakkori & Creswell 2007). This has offered interesting insights into the changing patterns of civic participation of Polish migrants in the life of the city and demonstrated the ever-changing role of the language.

References:
Blackwood, R. (2012). LL explorations and methodological challenges: Analysing France's regional languages. *Linguistic Landscapes*, 1(1-2), 38-53.
Scollon, R. & S. Wong Scollon (2003). Discourses in place: Language in the material world. Routledge.
Tashakkori, A. & J. Creswell (2007). The new era of mixed methods. *Journal of Mixed Methods Research*, 1 (1), 3-7.
Woldemariam, H. & E. Lanza (2015). Imagined community. The linguistic landscape in a diaspora. *Linguistic Landscape*, 1 (1/2), 172-190.

**Melody Ann Ross; Kerry Taylor-Leech**

The revolving door of agentive spaces for change: Timescales and trajectories of Timor-Leste's mother-tongue pilot program

Thursday, 9:30, G3

The right of children to learn in their first language as a pathway to social inclusion has been prominent in UN statements since at least the 1990s. While these discourses are grounded in a well, -established body of academic research, they often come into conflict with other discourses about nation-building and national unity. This article takes Timor-Leste as one multilingual setting where these discourses compete. Using the above-below-side trajectory framework (Benson and Kosonen 2021), this paper provides illustrative cases of the models as they relate to the language-in-education pilot known as Edukasaun Multilingue Bazia Lian-Inan or EMBLI (Multilingual Education in Mother Tongues) in Timor-Leste. The roles of side actors are discussed with a focus on how global dynamics and discourses played out in the particular space of the pilot, and the challenges introduced by essentialised notions of 'mother tongue' in a society which places a high value on plurilingual competencies. The paper highlights what the EMBLI story reveals about the ways in which globalised discourses and ideologies interact with localised language policy development and pedagogic practices in multilingual Southern settings, comparing its conceptualisations as presented in introductory policy documents with the lived reality of implementation and the tenuousness of continuation.

References:

Benson, C. & Kosonen, K. (Eds.) (2021). Language Issues in Comparative Education: Policy and Practice in Multilingual Education Based on Non-Dominant Languages. Boston: Brill/Sense."

**Roshila Singh**

Invoking decolonialised spaces for an implicit English Medium Instruction policy

Friday, 9:30, G3

The University of the South Pacific (USP) is a post-colonial, regional tertiary university–covering the expanse of 12 South Pacific island member countries. Early integrationof English Medium Instruction(EMI) in the pre-tertiary classroomis attributed to colonial administration and persisting thereafterdue to the official statusEnglish holds in the respective member countries.A widespread assumption from early EMI is that it leads toEnglish Language Proficiency (ELP). However, incoming tertiary students are deemed not possessingexpected ELP levelsrequired for academic studies. Consequently, discipline lecturerswho interact first hand withstudents report having to manage their proficiency in various ways toachieve course outcomes as well as support instruction. Such support involves problematising second language use in the tertiary classroom and creating space for inclusive practices.My researchusing an ethnographic case study documents lecturers' beliefs and assumptions regarding EMI from pre-tertiary contextsand ensuing English language support practices. My study suggests that lecturers' beliefs and assumptions are to an extent perpetuated by the de facto EMI policy in place for the university.The support they extend however reflects their efforts at creating second language support spaces within their classrooms.

**Anna Stanisz-Lubowiecka**

Decolonising Poland under Communism. Standard Language Ideology in Linguistics Discourse in Poland as a Political Resistance Strategy (1968–1989)

Thursday, 9:00, DLT

Since the interwar period, Polish professional linguists have promoted the idea of 'correct' Polish in public discourse. In this paper, I will focus on how Polish linguists' promotion of a standard language ideology (Joseph 1987; Lippi-Green 1997; Milroy and Milroy 2012) accelerated in the last two decades of state socialism, the time of the intensified breakdown of the regime. Using a combination of thematic analysis (Takeuchi 2021), critical discourse analysis (Fairclough 2015), and rhetorical analysis (Goatly 2007), I will look at a collection of essays about 'correct' Polish entitled Rzecz o języku ['Thoughts about Language'] previously published as a column in the daily Słowo polskie ['The Polish Word'] by Professor Jan Miodek (1983). I will argue that the communists' strategy of 'partially remodeling the existing … national culture to create a discourse that was "socialist in form and national in content"' (Kubik 1994:3), which encouraged the promotion of the national language, eventually backfired, turning into a powerful political resistance strategy. I will also argue that the 'Eastern bloc' was much more diverse than is often assumed. Nationalist language policy proposals (Spolsky 2009) were not only present, but they also contributed to the regime's collapse in 1989 and ultimately dominated the public discussion about language in the period of liberal democracy building afterwards.

References:

Fairclough, N. 2015. *Language and Power*. Third edition. London; New York: Routledge, Taylor & Francis Group.

Goatly, Andrew. 2007. *Washing the Brain: Metaphor and Hidden Ideology*. Amsterdam: John Benjamins Publishing Company.

Joseph, John E. 1987. *Eloquence and Power. The Rise of Language Standards and Standard Languages*. London: Pinter.

Kubik, Jan. 1994. *The Power of Symbols against the Symbols of Power: The Rise of Solidarity and the Fall of State Socialism in Poland*. University Park, Pa.: Pennsylvania State University Press.

Lippi-Green, Rosina. 1997. *English with an Accent: Language, Ideology, and Discrimination in the United States.* London; New York: Routledge.

Milroy, James, and Lesley Milroy. 2012. *Authority in Language: Investigating Standard English*. 4th ed. Abingdon, Oxon; New York: Routledge.

Miodek, J. 1983. *Rzecz o języku: szkice o współczesnej polszczyźnie*. Wrocław: Zakład Narodowy imOssolińskich-Wydawnictwo.

Spolsky, Bernard. 2009. *Language Policy*. Cambridge: University Press.

Takeuchi, Jae Dibello. 2021. 'Language Ideologies among Japanese Foreign Language Teachers: Keigo and L2 Speakers'. *Foreign Language Annals* 54(3):589–606. doi: 10.1111/flan.12575.

**Anđel Starčević**

New technologies, old ideologies: Language representation in BBC Learning English

Friday, 9:00

Online learning platforms are becoming ever more popular, especially when their users perceive them as authoritative sources of 'objective/neutral/legitimate' information. Using a multimodal critical discourse analysis approach (Machin & Mayr 2012, Fairclough 2015), this study investigates BBC Learning English (4.83m subscribers on YouTube). The main research questions are (1) what (language) ideologies are promoted? and (2) what strategies are used? The results show that these new technologies, often regarded as progressive, are sometimes used to promote conservative and exclusive ideologies. Still, due to the BBC's authority, it can be assumed that a large number of the platform's users perceive such ideologies are scholarly, non-ideological facts, which can potentially increase the level of learners' language anxiety. The ideologies include (1) ideology of the standard language, (2) monoglossia, (3) monostylia, (4) monosemonymy, (5) monosemography, (6) ideology of Latin, (7) ideology of decontextualized politeness, and (8) the fiction of homogeneity. Some of the strategies are (1) strategy of apparent descriptiveness, (2) multimodal delegitimation, and (3) stigmatization of unwanted elements through negative mental models. The results point to the conclusion that a more nuanced approach is needed if language learning is to be based on more realistic and less judgmental descriptions of language variation.

References:

Fairclough, N. (2015). *Language and power*. London: Routledge.

Machin, D., & A. Mayr (2012). *How to do critical discourse analysis: A multimodal approach*. Los Angeles: Sage.

Keywords: multimodal critical discourse analysis, BBC, language ideologies


**Hak-khiam Tiun**

Decolonizing Language at Home: A Multiple Case Study of Taiwanese Family language policy

Friday, 14:00

Language colonization manifests itself in the perception of a dominant language as the only language that should be used in everyday life, even in the home. Although the Taiwanese language is the mother tongue of the largest ethnic group in Taiwan, the vitality of it is threatened by Mandarin dominant policy, and is gradually losing its role as a stronghold for the family. This study investigated a cluster of Taiwanese language families and their family language policy. Spolsky's language policy model was adopted to analyze their language ideology, language management and language practice. Semi-structured interviews were used to collect data. The findings suggested that these parents usually began their language reclaiming process with ideological clarification, which empowered them to identify the values of transmitting mother tongue to their children, demonstrating the importance of "ideological clarification" in language revitalization. In this regard, conscious language choice requires linguistic ideological support. Furthermore, positive Taiwanese ideology also led them to adopt a pro-mother tongue management, which resulted in a language practice either Taiwanese dominant or Taiwanese-Mandarin use in the home. Implications and suggestions of family language policy were provided in the conclusion.


**Vasiliki Vita**

Grassroots language action and legislature in the Republic of Palau

Thursday, 11:30, G3

As more and more linguists are shifting towards recognizing and documenting linguistic ecosystems, multilingual and/or translanguaging practices (Di Carlo, Ojong Diba & Good 2021), the question remains as to how these practices are navigated and represented at the policy level. How can multilingual communities assert their linguistic human rights at the policy level? What is the role of language documentation and maintenance initiatives in doing so?

This proposal focuses on presenting and evaluating the impact of a youth initiative documenting and preserving traditional culture and language in the Republic of Palau, Micronesia, and the impact of its activities at the policy level. The Young Historians of Sonsorol are a youth group focusing on the preservation of Sonsorolese language and culture in the Republic of Palau. Sonsorolese is a minoritized language in the Republic of Palau, spoken in the Outer islands of the Republic, only having official status within the State of Sonsorol, which includes Outer islands; Dongosaro, Fanna, Puro, and Melieli.

The proposal aims to answer some of the previous questions by discussing:

-       The impact of youth initiatives on State Legislature within the timeframe of October 2022 to January 2023, of the 11th Regular Session of Sonsorol State Legislature.

- Its potential implications concerning language variation within the State of Sonsorol.

- Volunteers and general audience's reactions to the activities.

References

Di Carlo, Pierpaolo, Rachel A. Ojong Diba & Jeff Good. 2021. Towards a coherent methodology for the documentation of small-scale multilingualism: Dealing with speech data. *International Journal of Bilingualism* 25(4). 860–877. https://doi.org/10.1177/13670069211023144.

**Jia Wu**

Becoming Akha: Ethnic Identity through Spontaneous Translanguaging Practices

Thursday, 14:30, G3

The concept of translanguaging has expanded in recent years, and scholars who have been working closely with bilinguals inside the classrooms have started weaving the network more widely to increase public awareness of translanguaging in both policy and practices across different arenas. This article explores how Akha people in ChiangMai province use language, and how they construct identity through translanguaging. It specifically discusses how people's translanguaging between their L1, L2 and other languages(L3) is related to their language usage and identity fluidity as they interact with the mainstream society where Thai language (L2) is dominant. The objective of the present work is two-fold, first, to demonstrate the sociolinguistic landscape in the village; Second, to explicate the translanguaging practice on the construction of ethnic identities. Base on published materials and fieldwork data, the conclusion drawn is that there is a hierarchical order in the use of languages in the village, and the imbalance in status and power between the language variables enhances the negotiation, mediation and evaluation of identities and sociocultural values. Within the field of Arunothai, language practice shows that there is a strong trend towards replacing the isolated linguistic systems with multilingual speakers' linguistic repertoire as a whole, therefore translanguaging practices may break the boundary of ethnic identity and allow a broader context of multiple identities, including how individuals might manage and reconcile these identities.

# Organising committee

Alia Amir

Lutz Marten

Gloria Lee

Julia Sallabank

Vasiliki Vita

# Helpers

Nahida Ahmed

Angela Dix

Joshua Miron De Sola Lasserson-Rossiter

Georgette Nummelin

Chinazor Nwoda

Rebecca Winstanley

Miho Zlazli

With thanks to the BAAL LPF SIG Committee:

Florence Bonacina-Pugh

Elisabeth Barakos

Stephen McNulty

# Session chairs

# Scientific Committee

Constanze Ackermann-Boström

Nahida Ahmed

Alia Amir

Cihat Atar

Peter Austin

Angela Dix

Nicole Dołowy

Marwa El-Amri

Yasmin Farooq

Benat Garaio

Hannah Gibson

Chris Lucas

Lutz Marten

Joshua Miron

Farah Nazir

Chinazor Nwoda

Kamtochukwu Nzelu

Tadhg Ó hIfearnáin

Faez Robin-Champigneul

Julia Sallabank

Zubair Torwali

Rizwan Ul Huq

Christiana Holsapple

Kristin Kuutma

Vasiliki Vita

Miho Zlazli