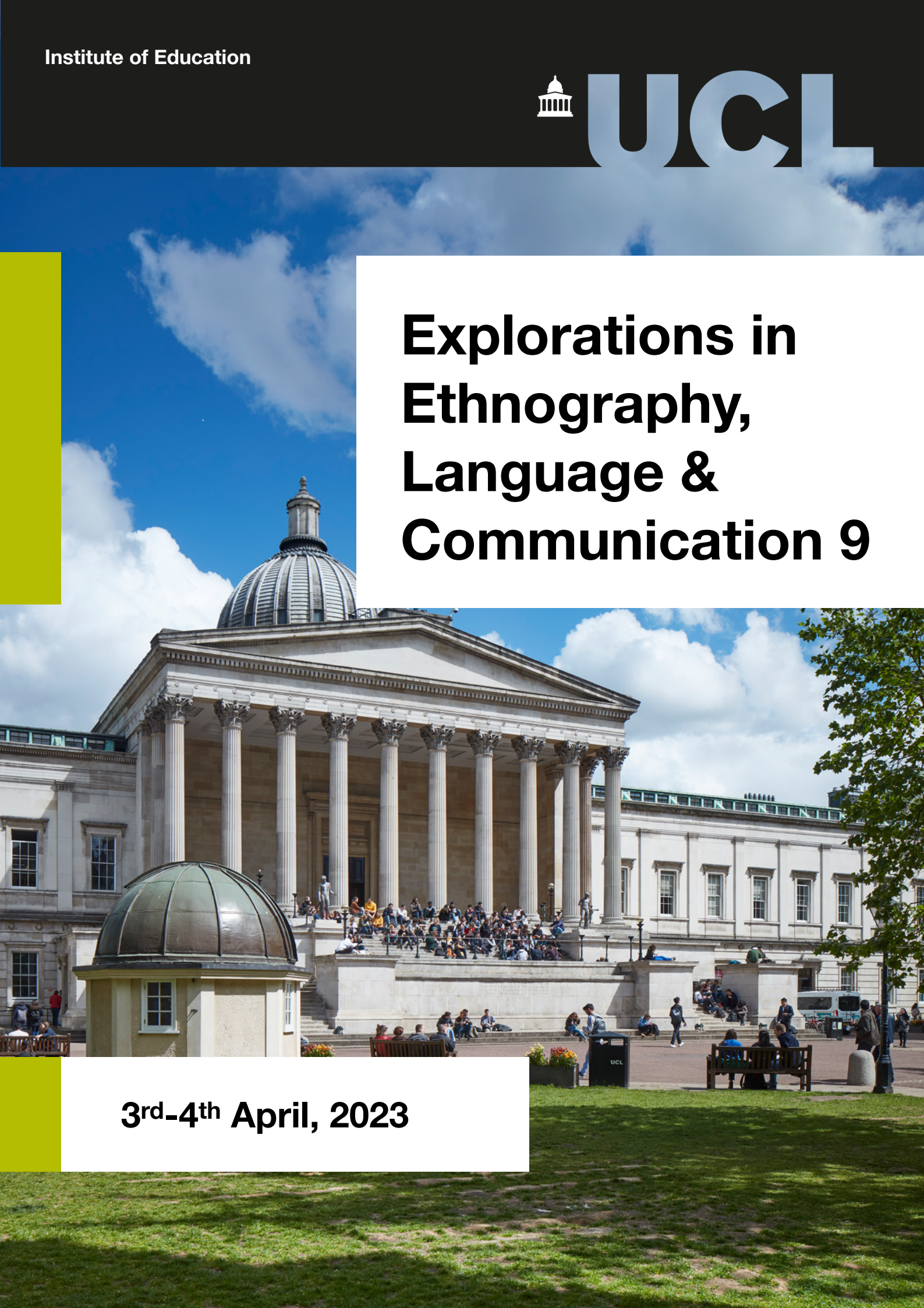




Explorations in Ethnography, Language & Communication 9

3rd-4th April, 2023



Welcome

Welcome to the 9th iteration of the Exploring Ethnography, Language and Communication Conference, at UCL Institute of Education!

Entitled '**Language, inequality and the everyday (un)making of alliances**', this conference takes place after a series of global crises epitomised by moments of spectacular disruption, such as the so-called '2008 economic crisis' or the 'covid-19 pandemic'. But far from representing isolated events, these build on long-standing processes, practices and experiences of inequality which are increasingly at the centre of more and more people's daily lives. The conference aims to provide a platform to reflect on the types of alliances that ethnographic and language scholarship might be able to generate in the (un)making of such inequalities.

We hope this turns into a productive event and are very much looking forward to seeing you all in London.

Miguel Pérez-Milans, Andrea Sunyol & Emma Brooks
The Organising Committee

Contents

Welcome	2
Contents.....	3
Scientific Committee.....	4
Keynote Lectures.....	5
Conference Programme.....	7
Book of Abstracts.....	15
Monday 3rd April - Jeffrey Hall	15
Monday 3rd April - Drama Studio.....	24
Monday 3rd April - Room C3.11	27
Monday 3rd April – Room 642	36
Monday 3rd April – Room 777	43
Monday 3rd April – Room 784	51
Tuesday 4th April - Jeffrey Hall	59
Tuesday 4th April – Drama Studio	66
Tuesday 4th April – Room C3.11	67
Tuesday 4th April – Room 642	74
Tuesday 4th April – Room 777	82
Tuesday 4th April - Room 784	89
Short programme	95

Scientific Committee

We would like to thank the scientific committee for their support in reviewing the large number of conference abstract submissions: their insight, experience and expertise are much appreciated.

Elisabeth Barakos, University of Hamburg
Eva Codó, Autonomous University of Barcelona
Alfonso Del Percio, UCL Institute of Education
Branca Fabrício, Federal University of Rio de Janeiro
Mi-Cha Flubacher, University of Vienna
Katy Highet, University of the West of Scotland
Adam Jaworski, The University of Hong Kong
Martha Karrebæk, University of Copenhagen
Annelies Kusters, Heriot-Watt University
Beatriz Lorente, University of Bern
Luisa Martín Rojo, Autonomous University of Madrid
Adriana Patiño-Santos, University of Southampton
Kevin Petit Cahill, Lumière University Lyon 2
Ben Rampton, King's College London
Frances Rock, Cardiff University
James Simpson, Hong Kong University of Science and Technology
Bernardino Tavares, University of Luxembourg
Karin Tusting, Lancaster University
Piotr Wegorowski, Glasgow University
Quentin Williams, University of the Western Cape
Martina Zimmermann, University of Fribourg

Many thanks also go to our conference volunteers who will be helping us to ensure the conference goes smoothly for everyone on the day:

Rommy Anabalon Schaaf
Chen Yuxian
Li Yilin
Nyko Pinilla Portiño
Peng Jingshu

Keynote Lectures

On learning hope with/from interlocutors in the field: allyship, resonance, and spectral knowledge

Daniel N. Silva, Universidade Federal de Santa Catarina, Brazil

Consisting of multiple traditions, linguistic ethnography has been interested in situated linguistic analyses and addressing inequalities (Duranti, 2003; Rampton, 2007). Studying minority groups has been distinctive of linguistic ethnographies since at least Boas' work with U.S. indigenous groups. My aim here is to both acknowledge and challenge knowledge about language in scenarios of intensified inequality. I intend to revisit the ethnography I have collectively undertaken in Rio de Janeiro peripheries. My interlocutors' questions resonate with those of Heller & McElhinny (2017:217): "Where Gumperz saw the remedy in education, his critics sought more systemic intervention into social, racial, and linguistic hierarchies, in the form of institutional incorporation of minoritized practices." Based on interactions with residents, teachers, and activists in Complexo do Alemão – favelas where a majority Black population resist unequal economic and securitizing policies – my critique has four dimensions. One, my stance on legitimized tropes of ethnographic knowledge emerges from encounters and frictions between a racialized, gay ethnographer from a poor region, and interlocutors who experience the state primarily as a penal and policing institution. Two, questions raised by my interlocutors about scholarly assumptions (e.g., what is an interview?) have led my co-authors and me to engage with an "allied linguistics" (Borba, 2022:2) – "a field that not only examines how people linguistically navigate an increasingly unequal world, but also ... contributes to challenging processes of dehumanization ... in which language plays a role." Three, my temporal and spatial displacement from the field has led me to invest in a "sociolinguistics of the specter" (Deumert, 2022) as a critique of naive empiricism. I'm not so much interested in the "full presence" of data as I am in the resonances of meaning. Four, collectively, I have shaped these epistemic lines – and the constraints of being a global periphery scholar – into a "sociolinguistics of hope" (Silva and Lee, 2021), that is, a semiotic ideology in which subjects circumvent otherwise despairing living conditions by calibrating semiotic resources, alliances, technologies, and other practical means.

Using linguistic ethnography to open up the ‘black box’ of classroom interaction and inequalities

Professor Julia Snell, University of Leeds, UK

The starting point for this talk is the educational disadvantage socioeconomically marginalised students continue to experience at school relative to their more privileged peers, exacerbated further by the effects of the Covid-19 pandemic (e.g., European Commission 2020; Hutchinson et al. 2020; Simon 2021). There is increasing evidence that spoken language has a significant role to play in addressing these inequalities (e.g., Oracy APPG 2021). Studies of talk-intensive (or ‘dialogic’) pedagogies have demonstrated that children who experience academically robust classroom discussion make greater progress at school than their peers who have not had this experience (Resnick, Asterhan & Clarke 2015), with the greatest benefit accruing to children on free school meals (used as a proxy measure of socioeconomic status) (Alexander 2018). Yet, dialogic teaching and learning is rarely enacted in schools serving low-income and racially minoritized populations (e.g., Applebee, Langer, Nystrand, & Gamoran 2003; Kelly 2008).

In this talk, I draw upon linguistic ethnographic data and analyses to explore the mechanisms through which some groups of children are denied access to dialogic talk at school, and thus to learning opportunities. I focus in particular on a detailed case study of one school where a ‘hidden curriculum’ (Giroux and Purpel 1983) emphasised strict control of talk, behaviour and bodies for working-class children perceived by their teachers to be immature and unruly. I argue that these perceptions are underpinned by widely shared discourses of language, class, and ability, and thus that the approach to classroom interaction evidenced at this school is representative of a more general pattern. Here, I shift the focus away from individual teachers and their interactions with students to the broader social and political context that ‘shapes the institutional listening subject positions that teachers are able to inhabit’ (Flores, Lewis & Phuong 2018: 23). I end by reflecting on the alliances that might effect change and allow for alternative subject positions. These include strategic alliances between linguistic ethnographic research and large-scale data analysis studies, and between researchers and educational practitioners, teaching unions and third sector organisations.

Conference Programme

Monday 3rd April 2023

8:30 **Registration**

Outside Jeffrey Hall

9:00 **Opening Ceremony**

Jeffrey Hall

Prof. Li Wei, *Director and Dean of the IOE, UCL's Faculty of Education and Society*

Prof. Karin Tusting, *Member of the Linguistic Ethnography Forum Committee, University of Lancaster*

9:30 **Coffee Break**

Exhibition: Interactive exploration of communicating ethnographies of language

Drama Studio

The WLE (Writing Language Ethnographically) Collective

10:00 **Panel: Sociolinguistic justice: Ethnographic tools to develop agency**

Jeffrey Hall

- **Agency for sociolinguistic justice: Beyond theory and method**, Luisa Martín Rojo, Universidad Autónoma de Madrid; Lara Alonso, City University of New York
- **An ethnography-based questionnaire of critical incidents as a tool for mobilizing speakers' agency**, Héctor Grad, Universidad Autónoma de Madrid; Anna Tudela, Open University
- **Speaker's agency: Transforming the unequal sociolinguistic order in the Basque Context**, Jone Goirigolzarri-Garaizar and Estibaliz Amorrortu, University of Deusto; Ane Ortega, Begoñako Andra Mari Teacher Training College

COFFEE BREAK

- **Conceptualizing linguistic agency across multiple subalternities: The case of Catalonia**, Joan Pujolar and Maite Puigdevall, Universitat Oberta de Catalunya
- **"Como no me convierta en Pedro Sánchez"/"If I don't become Spain's president": Participative ethnography to enhance sociolinguistic agency**, Luisa Martín Rojo, Miren Otxotorena Aranguren and Laura Villa, Universidad Autónoma de Madrid
- **Discussion**, Jacqueline Urla, University of Massachusetts Amherst

Poster

Drama Studio

- **Reflections on linguistic ethnography training: challenges and possibilities of online courses**, Teresa Poeta, University of Essex; Merceline Ochieng, Kenyatta University; Tom Jelpke, SOAS; Giacomo Iazetta and Colin Reilly, University of Essex

Individual paper

Drama Studio

- **Language is not the key – it's part of the space: a view from the multilingual margins of a Swedish periphery**, Andreas Nuottaniemi, Umeå University

Panel: (Re)making “post-conflict” places through everyday meaning-making practices: (Uneasy) alliances between language and urban disciplines

Room C3.11

- **Legacies of conflict, cosmopolitan spaces and diasporic discourses: Insights from the Sri Lankan Tamil and Greek-Cypriot diasporas**, Constadina Charalambous, European University Cyprus; Lavanya Sankaran, King's College London
- **Community for Social Change Podcast”Latin London: A life in the diaspora”: Collective tools for social justice and human development**, Verónica Posada Álvarez, University of Westminster
- **Belfast: More shared and more divided**, Prof. Dominic Bryan, Queen's University Belfast

COFFEE BREAK

- **Claiming space in post-conflict urban regeneration**, Coirle Magee, UCL Institute of Education
- **A pedagogy of post-conflict placemaking in Rionegro, Colombia**, Peter Browning, UCL Institute of Education

Panel: Gender and social provisioning: A decolonial feminist perspective on alliances

Room 642

- **Performing the “white-boned demon”: Female communicative practices and gender-based alliances in the Chinese workplace**, Eleanor Yue Gong, UCL Institute of Education
- **“They think it's something anybody can do”: Navigating the Norwegian university as female academics**, Gabriela Wale Soto, University of Bergen
- **The politics of (un-)alliance in homeless conditions**, Mingdan Wu, UCL Institute of Education

COFFEE BREAK

- **The digital making and unmaking of female alliances**, Somayeh Rahimi, UCL Institute of Education
- **Discussion**, Rommy Anabalón Schaaf, UCL Institute of Education

Individual Papers

Room 777

- **Framing identities through languages: Being Italian hospitality workers in London in the post-Brexit and post-pandemic era**, Siria Guzzo, University of Salerno; Giulia Pepe, University of Westminster
- **“No puedes hablar ahora”: Voice in an interpreter-mediated court meeting**, Martha Karrebæk
- **Class struggle and the making of alliances in the workplace: Performance management and the production of subjectivity**, Luke Alexander, Macquaire University

COFFEE BREAK

- **Ambulant vending practices on a Buenos Aires trainline. Navigating inequalities**, Rosina Marquez Reiter, Open University
- **“Making the familiar strange”: reflexivity in linguistic ethnography within a context of former legal professional practice**, Judith Reynolds, Newcastle University

Individual Papers

Room 784

- **The aesthetics of Koreatown: Streetwear as multimodal expression of inter-ethnic solidarity**, Carolyn Park, Erick F. Matus and Norma Mendoza-Denton, UCLA
- **(Everyday) stories of language contact in enclave and transplanted communities in Cyprus: When Rumca meets Romeika**, Elena Ioannidou, University of Cyprus
- **Collaboration and involvement of diasporic speakers in the study of diasporization**, Gergely Szabó, ELTE Eötvös Loránd University

COFFEE BREAK

- **Selling Greek food in London: Negotiating competitive and solidary positionings over dinner among food professionals**, Anna Charalambidou, Middlesex University; Christina Flora and Petros Karatsareas, University of Westminster; Vally Lytra, Goldsmiths University of London
- **Beyond participants–researchers–research outsiders: Interrogating knowledge construction in multi-sited participatory ethnography**, Christina Flora and Petros Karatsareas, University of Westminster; Vally Lytra, Goldsmiths University of London; Giulia Pepe, University of Westminster.

13:00 **LUNCH**

14:30 **KEYNOTE LECTURE**

Jeffrey Hall

On learning Hope with/From interlocutors in the field: allyship, resonance and spectral knowledge, Daniel Silva, Universidade Federal de Santa Catarina, Brazil

Chair: Prof. Ben Rampton, King’s College London

15:30 **Coffee Break**

16:00 **Individual Papers**

Jeffrey Hall

- **Asylum interactions and the lived experience of (in)securitization**, Marie Jacobs
- **Linguistic-ethnographic engagement with the field of asylum in Greece**, Christina Fakalou, University of Thessaly
- **“My maternal home, like my mother’s place”: The discursive construction of place in asylum narratives**, Zoe Nikolaidou, Södertörn University; Hanna Sofia Rehnberg, Uppsala University
- **Refugee linguascapes: The role of English in Australia-run detention contexts**, Arianna Grasso, University of Naples “L’Orientale”

Individual Papers

Room C3.11

- **Slow institutional change and the practice of resisting discomfort**, Victoria Odeniyi, University of the Arts
- **Some ethical and methodological challenges of doing linguistic ethnography in a higher education context during the 2022 war in Ukraine**, Alexandra Rappoport, University of Westminster
- **Ethical events in the internationalising university: Engaging, learning, and knowing in spaces of otherwise**, Luke Holmes, Stockholm University
- **The role of language in the career progression of scholars with English as an Additional Language in an Anglophone university**, Iker Erdocia, Dublin City University; Josep Soler, Stockholm University

Individual Papers

Room 642

- **Negotiating expatriates’ identities within the Saudi healthcare context**, Mohammad Alharby, Qassim University
- **Linguistic differentiation and the negotiation of authority on Teresa island**, Vysakh R, Indian Institute of Technology
- **“何不食肉糜”/“let them eat cake”: language, the privileged, and the privileged criticality**, Yunpeng Du, UCL Institute of Education
- **“Chinese” & “Queer” in Chengdu & Taipei: Positioning and Discourses of National, Sexual & Cultural Identity in Sinophone Cultural Contexts**, Philip Freestone, University of Birmingham

Individual Papers

Room 777

- **Packaging bilingual parenting as market advantage: The neoliberal roots of ‘grassroots’ media**, Kendall King and Sabrina Fluegel, University of Minnesota
- **The role of in-family socialization in the stratification of society: The value of a critical sociolinguistic ethnographic approach**, Marie-Anne Mansfield, University of Southampton
- **Becoming Institutionalised: Methodological and epistemological challenges of doing live-in ethnography with minors in UK boarding schools**, Jessica McDaid, Universitat Autònoma de Barcelona
- **Becoming happy: Discursive formation of new alliances among Chinese international students in the UK**, Yu Shi, UCL Institute of Education

Individual Papers

Room 784

- **Breaking up with research participants over shifting postcolonial alliances**, Jaspal Singh, The Open University
- **Constructing ethnolinguistic identities through folk dancing: Linguistic practices of Greek Cypriot speaker-dancers in London**, Eleftheria Sofroniou, University of Westminster
- **“Some things are eternal”: Constructing and negotiating Hungarianness in the context of a festival**, Blanka Barabás, Eötvös Loránd University
- **Navigating belonging: Exploring settlement for South Asians in Hong Kong through narratives and participatory photography**, James Simpson and Christine Vicera, Hong Kong University of Science and Technology

18:00 **Annual General Meeting (AGM) of the Linguistic Ethnography Forum**
Jeffrey Hall, LEF members only

19:30 **Conference Dinner**
Jeremy Bentham Room, UCL Wilkins Building

Tuesday 4th April 2023

8:30 **Invited Workshop**
Drama Studio
Interactive exploration of communicating ethnographies of language, The WLE (Writing Language Ethnographically) Collective. Chair: Adriana Patiño-Santos

Invited Workshop
Room C3.11
Reflexivity in linguistic ethnography, Beatriz P. Lorente, Universität Bern.
Chair: Ruanni Tupas

Invited Workshop
Room 642
Language, educability and interaction, Lian Malai Madsen and Astrid Ag, University of Copenhagen. Chair: Martha Karrebæk

10:30 **Coffee Break**

11:00 **Individual Papers**
Jeffrey Hall

- **The language ideologies of racial microaggression: Experiences of Chinese migrant students in the UK**, Shuang Gao, University of Liverpool
- **“I thought I’d get strip-searched”: An intersectional analysis of a young transgender immigrant’s identity construction**, Lucy Jones, University of Nottingham
- **Ageing in a foreign land: Ways of being and belonging, identity and loneliness among Chinese migrants**, Xuechun Xiang, Queen Mary University of London

Individual Papers

Room C3.11

- **The fundamental role of race in US capitalism**, Christian Chun, University of Massachusetts Boston
- **Looking like a Londonish accent: Indexical inversion and everyday articulations of race and class in a UK undergraduate architecture studio**, Steven Dixon-Smith
- **No talk, nice talk, white talk: (Not) talking about race and racism in German schools**, Sarah Franziska Gerwens, LSE

Individual Papers

Room 642

- **Sámi festivals as sites of linguistic and toponymic activism: Márkomeannu and the 2012 Lihkahasak project/protest**, Erika De Vivo, IASH Edinburgh University
- **"I sing and dance so as not to die": narrative performances of resistance in the Covid-19 pandemic in Rio de Janeiro**, Branca Fabrício, Adriana Lopes and Bruno Coutinho, Universidade Federal Rio de Janeiro
- **Resisting Violence, Monetised Single Stories and Sustained Inequality through Non-Violent Direct Action and the (Re)assertion of Plural Identities**, Haynes Collins and Souad Boumechaal, University of Leeds

Individual Papers

Room 777

- **Elite multilingualism: Who wins and who loses?**, Elisabeth Barakos, University of Hambourg
- **Encounters of language policies and practices in kindergartens: Trajectories of multilingual children and staff**, Florian Hiss, UiT the Arctic University of Norway; Anja Maria Pesch, Inland Norway University of Applied Sciences
- **Repertoires, speakers and their choices: Multilingual practices in Kampala, Uganda**, Deborah Wockelmann, University of Mainz

Individual Papers

Room 784

- **Life behind gates: neoliberal citizenship in everyday communication in the periphery of Rio de Janeiro**, Douglas Sanque, King's College London
- **Collective memory and heritage representation in the linguistic landscape of a 'Chinatown'**, Seong Lin Ding, University Malaya
- **Where wor(l)ds collide: An exploratory study on the linguistic landscape of Naamsestraat**, Iris Joy Deocampo, University of the Philippines-Diliman

12:30 **LUNCH**

14:00 **KEYNOTE LECTURE**

Jeffrey Hall

Using linguistic ethnography to open up the 'black box' of classroom interaction and inequalities, Prof. Julia Snell, University of Leeds

Chair: Prof. Zhu Hua, UCL Institute of Education

15:00 **Coffee Break**

15:30

Panel: Policies and practices of sociolinguistic “groupness”: Reflections from ethnographic engagement with schools and families

Jeffrey Hall

- **“We simply lack the German-speaking children in this city”. Negotiating ethnolinguistic categorization in preschools in South Tyrol, Italy**, Verena Platzgummer, Nadja Thoma and Elias Telser, Eurac Research, Institute for Applied Linguistics
- **Bureaucratizing Maya: The institutionalization of non-speakerhood in indigenous early childhood education**, Aldo Anzures Tapia, University of Pennsylvania, IB World Schools Department, IBO
- **Creating Indigenous language teachers in Mexico**, Haley De Korne, University of Oslo, Center for Multilingualism across the Lifespan

COFFEE BREAK

- **Language policing in Italian middle schools**, Andrea Leone-Pizzighella, Eurac Research, Institute for Applied Linguistics
- **Discussion**

Panel: Categories as ways of seeing and thinking: Multiple tales from ethnographic fieldwork

Room C3.11

- **Migrants as entrepreneurs: Implications of a problematic category**, Mi-Cha Flubacher, University of Vienna
- **Before the “migrants” came – social mechanisms of inequality and discrimination**, Assimina Gouma, University College of Teacher Education, Austria, PHOOE, Petra Neuhold, University College of Teacher Education, Austria, PH Vienna
- **Divison and multiplication: Language, migration and the politics of labor**, Alfonso Del Percio, UCL Institute of Education

COFFEE BREAK

- **Mapping out migrants: National essentialism as an economic resource and as social stratification**, Cécile Vigouroux, Simon Fraser University, Paris Institute for Advanced Study
- **Discussion**, Jacqueline Urla, University of Massachusetts Amherst

Panel: Uneasy Alliances between left, right and liberal education

Room 642

- **Critical pedagogy or granola nazis?** Catherine Tebaldi, University of Luxembourg
- **English, decoloniality and Hindutva**, Katy Hightet, University of the West of Scotland
- **In the ghetto, in the city**, Kamran Khan, University of Birmingham

COFFEE BREAK

- **Educating and disciplining digital workers: The banking model of commercial content moderation**, Rae Jereza, American University
- **Discussion**, Daniel Silva, Universidade Federal de Santa Catarina

Individual Papers

Room 777

- **Ukrainian children in Danish schools - language and (in)equality**, Line Møller Daugaard and Mette Vedsgaard Christensen, VIA University College
- **“The fight we have to put up to get an education for our children”: The education and health care plan process, inter-organizational working and social inequalities**, Karin Tusting, University of Lancaster; Anne Murphy and Robert Sharples, University of Bristol
- **The alliance and de-alliance between rural and urban junior secondary school students and English language education policies in Modern China**, Hang Lu, University of Edinburgh

COFFEE BREAK

- **The challenges and opportunities of participatory ethnographic literacy research in a primary school**, Lucy Henning, The Open University
- **Organizing peer relations in peripheral places in Early Childhood Care and Education**, Marie Rickert, Maastricht University

Individual Papers

Room 784

- **Epistemological shifts and enduring ideologies of language in a translanguaging project**, Ingrid Rodrick Beiler, Oslo Metropolitan University; Joke Dewilde, University of Oslo
- **Everyday alliances, or the right to an everyday?: Understandings of and negotiations of the mundane**, Jessica Bradley, University of Sheffield; Sari Pöyhönen, University of Jyväskylä
- **Empowering women through higher education: Philanthrocapitalism and the making of skilled subjects in the Global South**, Sudha Vepa, UCL Institute of Education

COFFEE BREAK

- **Translanguaging, bordering and the (un)making of alliances in social media discourse**, Kristof Savski, Prince of Songkla University
- **Spectral city: Language, linguistic citizenship, and vulnerable bodies on a Cape Town street corner**, Caroline Kerfoot, Stockholm University

18:30

Closing Ceremony

Jeffrey Hall

Round Table, Adriana Patiño-Santos and Alfonso Del Percio

Closing Remarks, the EELC9 Organising Committee

Book of Abstracts

Monday 3rd April - Jeffrey Hall

8:30 - 10:00

Registration

All attendees should report to the Registration desk in the outside area of Jeffrey Hall to collect their identification badges and to register their attendance. This will be a requirement to issue certificates of participation and attendance. Candidates who arrive later than 10:00 am on Monday 3rd of April should seek assistance from a member of the Team on the day.

Morning session: 9:00 - 12:30

Opening Ceremony

Welcome address by Prof. Li Wei, *Director and Dean of the IOE, UCL's Faculty of Education and Society*, and **Prof. Karin Tusting**, *Member of the Linguistic Ethnography Forum Committee, Lancaster University*

Panel

Sociolinguistic Justice: Ethnographic Tools to Develop Agency

Convened by Lara Alonso, Jone Goirigolzarri-Garaizar, Luisa Martín Rojo, Anna Tudela, Héctor Grad, Estibaliz Amorrortu, Ane Ortega, Joan Pujolar, Maite Puigdevall, Miren Otxotorena Aranguren, and Laura Villa. Discussant: Jacqueline Urla.

Towards the end of the 20th century, a critical analytical current seeking to understand how language creates, sustains, and replicates fundamental inequalities crystallized as a prominent field of inquiry within sociolinguistics. In line with that trend, two years ago we started a coordinated ongoing participatory multi-sited ethnography, titled Critical linguistic awareness and speaker agency: Action-research for sociolinguistic equity, to determine how the unequal sociolinguistic order can be transformed by people through actions and strategies of creativity and resistance in order to achieve sociolinguistic justice. Because of this transformative aim, the research project identified linguistic

agency (Ahearn 2001) in response to inequality as one of its central theoretical underpinnings. One of our main research goals is to build an overall theory of sociolinguistic agency of how individuals and groups can overcome linguistic marginalization or stigma and transform social conditions to move towards a fairer society. This involves increasing one's own reflexivity and agentive capacity to position oneself in relation to significant sociolinguistic issues, as well as taking the lead in the transformation of linguistic practices, orders, and ideologies. In order to answer these issues, the research team has developed ethnographically informed participatory action research, based on participant observation, and on the creation of epistemic communities (Estalella & Sánchez-Criado 2018) and collaborative relationships with social actors in different formal and informal education settings. There researchers and participants have reflected and made decisions conjointly (Bateson 1972; Eckert & McConnell-Ginet, 1992). Researchers have intervened in the functioning of the contexts being studied by actively participating in the action projects. At the same time, participants have become co researchers, observing and reflecting on their linguistic practices and considering challenges, changes, and actions in terms of their own understanding of other languages and varieties. Regarding the latter, we have analyzed how participants see themselves as collective agents in the transformation of sociolinguistic orders. Moreover, we have studied how participants question language norms as well as the values assigned to different languages and varieties in our society. And finally, we have explored their strategies to neutralize the impact that unfair material conditions have had on their trajectories and subjectivities (above all the lack of recognition of certain languages and speakers).

In this panel we would like to explore the different ways in which agency has emerged in our research (as well as the obstacles which have prevented it from emerging), and to contribute to the construction of a critical sociolinguistic theory of agency. In doing so, we hope to reflect on our role as researchers to propel and reinforce agency in order to counter social inequalities. And, finally, we aim at exploring the types of methodological and epistemic alliances that might enable us to foster and accompany sociolinguistic transformations.

Agency for sociolinguistic justice: Beyond theory and method

Luisa Martín Rojo, Autónoma University of Madrid, and Lara Alonso, City University of New York

In line with the growing commitment and activism in the field of sociolinguistics, in the research project from which this panel emerges we have moved on from description to social intervention and we have sought to increase sociolinguistic justice. To do so, we have focused on reflexive processes and actions to foster transformations in a group of selected research sites, which provoked a series of theoretical and methodological discussions on speakers' agency. In this contribution we, firstly, examine the features and challenges of an ethnography to which participatory methods such as Participatory Action Research (PAR) have been incorporated. Among these implications stands out the

transformation of fieldwork into a much more participatory experience, which implies rethinking traditional roles of researcher and participants. Thus, the conviction that it is the speakers who can change the sociolinguistic order resituates participants as transformative agents, involving them in the different research stages and encouraging them to lead the actions they decide to implement. From these collective transformative proposals we have been able to analyze the emergence of different types of agency and to explore different understandings of language justice that depend on diverse social positions and different linguistic resources. Meanwhile, this epistemological shift raises the question of how we, as researchers, can be part of this transformation and what should be our position in fieldwork with respect to the design and implementation of the transformation proposals. Finally, approaching research this way implies exploring concepts and procedures that have been addressed and evaluated by social movements. We consider how these concepts have evolved and to what extent they might be useful as a basis for intervention in the sociolinguistic order by increasing the agency of speakers and highlighting the relevance of linguistic issues in the social debate.

An ethnography-based questionnaire of critical incidents as a tool for mobilizing speakers' agency

Héctor Grad, Universidad Autónoma de Madrid, and Anna Tudela, Open University

The project EquiLing-Madrid has developed a questionnaire of critical sociolinguistic incidents based on previous classroom ethnographic work on speakers's linguistic consciousness, attitudes and agency. The questionnaire includes open and close items about linguistic resources, attitudes, and critical incidents. The sociolinguistic critical incidents covered experiences of unfair recognition and unequal distribution of linguistic resources for speakers of minority languages, varieties of Spanish, and the presence of English at Spanish universities. The questionnaire further asked for reactions and potential actions regarding these situations.

The questionnaire has been answered by about 300 students in 3 intervention and 4 control groups, at the beginning and end of the academic years 2020–21 and 2021-22. All the groups received feedback of their own answers. These results depict the sociolinguistic situation of each group in a way close to the speakers' experiences. On the one hand, in the intervention groups, students' responses were useful as triggers for class discussions and other activities about recognition and equality of languages and speakers aiming to reinforce speakers' consciousness and agency. On the other hand, the contrast between initial and final attitudes and potential actions towards the critical incidents allows us to assess the impact of the activities developed in the intervention (vs. the control) group.

Summing up, ethnography-based questionnaire emerges as an effective tool to help students reflect on their linguistic resources, the sociolinguistic order in the university and their own agency in changing this order.

Speakers' agency: Transforming the unequal sociolinguistic order in the Basque context

Jone Goirigolzarri-Garaizar, University of Deusto, Estibaliz Amorrortu, University of Deusto, and Ane Ortega, Begoñako Andra Mari Teacher Training College

Equiling-Basque is a participatory action-research project that aims at providing Basque university students with the adequate conditions to pursue a successful *muda* (Pujolar, et al. 2010) in favour of the Basque language. In a process that has lasted four years (2018-2021) and is transformative in nature, we have accompanied these young people in various activities that promote critical sociolinguistic awareness on the myriad variables that affect their language practices as well as on the social consequences of these practices. Likewise, and as a consequence, they have engaged in different kinds of challenges aimed at increasing their everyday use of Basque. In that sense, speakers' agency has proved crucial both in the individual transformation participants have experienced in their language practices and subjectivities, and in shaking or even overturning the unequal sociolinguistic orders they are part of.

In fact, some participants have shown a wish to reverse the unequal status of Basque and move towards a more egalitarian and inclusive sociolinguistic order. To do so, they started to participate in Basque and resist the "only Spanish" rule of different spaces, influencing in turn the linguistic practices of those around. In contrast, other participants were happy to achieve some personal changes in their language use, without questioning any sociolinguistic order.

In this communication, we will examine the different kinds of agency that have emerged among our participants and the ways they have performed it, as well as how they see themselves as agents in the transformation of linguistic order.

Conceptualizing linguistic agency across multiple subalternities: the case of Catalonia

Joan Pujolar and Maite Puigdevall, Universitat Oberta de Catalunya

In this presentation, we will describe and discuss the design and implementation of a novel initiative associated with the teaching of Catalan to immigrants in Catalonia. Our research team is collaborating with a local cultural association in the design of a program called "Vincles", 'bonds', which targets particularly vulnerable sections of the migrant population.

Language classes for immigrants in Europe and North America have generally been presented in terms of policies and discourses that combine concerns about integration and social cohesion, (and hence nationalism and cultural reproduction) with concerns about access to employment and participation in institutions (which point to agendas of solidarity and equality). The practices of language teaching, however, have rarely strayed from the classical approaches

that draw on standardized forms of language use and language tuition, and which present language as a socially neutral practice and skill. Thus, they rarely consider (for instance) how race and gender may inform the ways in which speakers can mobilize their linguistic resources in specific contexts, and crucially be taken up as legitimate participants.

In Catalonia, however, a substantial part of outreach initiatives towards the most vulnerable rely heavily on volunteer work. This happens with language tuition as well, which also draws from the decades-old tradition of grass-roots adult education. Both because many tutors are not professional teachers, and because they often share agendas of social transformation and knowledge about social conditions, this has opened up the field for debates about how language teaching should be practiced in coherence with struggles against social segregation and inequalities.

Our aim will be to show how, through Vincles, we have been working on the discourses and practices of language tuition in ways that engage critically with the multiple embedded subalternities experienced by both volunteers and participants.

“Como no me convierta en Pedro Sánchez”/“If I don’t become Spain’s president”: Participative ethnography to enhance sociolinguistic agency

Luisa Martín Rojo, Miren Otxotorena Aranguren and Laura Villa, Universidad Autónoma de Madrid

This presentation analyzes ethnographic data collected during an intercomprehension workshop with university students carried out in Madrid in 2022. This activity was part of the overarching ethnographic project examined in this colloquia (Critical linguistic awareness and speakers’ agency) whose main goals are to understand the role of language in the (re)production of inequality and to explore the potential for speakers to challenge and reverse injustices embedded in language.

Within this framework we have been conducting a participatory ethnography since 2020 in a public university in Madrid following the accompaniment model (Bucholtz, Casillas, Lee, Sook 2016) and drawing on Freire’s process of critical consciousness (1970). Our goal is to create the conditions for a collective learning materialized in a joint journey of critical reflection regarding language and the perpetuation of oppression - from the identification of particular instances of discrimination, to the exploration of its root causes, to the awakening of a desire for transformation channeled towards the assumption of concrete tasks driven to achieving emancipatory goals.

The intercomprehension workshop that we analyze in this presentation sought for participants to design specific proposals/challenges that would raise awareness regarding minoritized linguistic varieties in Spain. Analyzing different sets of data (our fieldnotes, participants’ interactions, and students’ reports) we examine the hindrances that prevented proposals/challenges for transformation from emerging spontaneously: first, the limitation of conducting critical pedagogy

in a highly regulated, mercantitized, and depoliticized university; second, the current political climate, which reinforces passivity and subalternity; and third, the general lack of linguistic activism in our community and the scarcity of spaces to explore critically the role of language in the reproduction of inequality in our society.

Keynote speaker: 14.30-15.30

On learning hope with/from interlocutors in the field: allyship, resonance, and spectral knowledge

Daniel N. Silva, Universidade Federal de Santa Catarina, Brazil

Chaired by Prof. Ben Rampton, King's College London

Afternoon session: 16:00 - 18:00

Individual presentations

Asylum interactions and the lived experience of (in)securitization

Marie Jacobs, Ghent University

Media and political discourse has a habit of portraying recent migration developments in terms of a “crisis” (Bigo 2002). Accordingly, states have developed policies motivated by the idea that the increase of asylum seekers is an exceptional and urgent security threat. This research project focuses on the Belgian context and analyses asylum interactions that unfolded during this so-called crisis. As a response to calls to combine insights from sociolinguistics with theories from international relations studies, the project draws on the framework of “(in)securitization” (Mc Cluskey, Rampton & Charalambous 2021).

In doing so, the research contrasts the “official accounts” of the asylum authorities (Vaughan-Williams & Stevens 2016) with the experiences of (in)security as faced by asylum seekers and as observed/audio-recorded during linguistic-ethnographic fieldwork at law firms specialised in asylum cases. Through analysing lawyer-client communication as it unfolds during consultations, we will show how micro-practices of (in)securitization shape the asylum interaction. The research reveals how mechanisms of suspicion dictate an interactional focus on truthfulness and disclosure – an agenda which forms an obstacle to the advocacy-oriented nature of the lawyer-client relationship.

The presentation concludes by suggesting that calling the current migration situation a “crisis” might after all be accurate, under the condition that one contextualises how the problematic situation is manmade: institutionally produced by a system allegedly in place to alleviate just that.

References

Bigo, Didier. "Security and immigration: Toward a critique of the governmentality of unease." *Alternatives* 27.1_suppl (2002): 63-92.

Mc Cluskey, E., Rampton, B., & Charalambous, C. (2021). Researching (in) security as a lived experience: Setting the foundations for transdisciplinary dialogue. In *Security, Ethnography and Discourse* (pp. 13-33). Routledge.

Vaughan-Williams, N., & Stevens, D. (2016). Vernacular theories of everyday (in) security: The disruptive potential of non-elite knowledge. *Security Dialogue*, 47(1), 40-58

Linguistic-ethnographic engagement with the field of asylum in Greece.

Cristina Fakalou, University of Thessaly

Greece due to its geographical location has been among the primary entry points for asylum seekers in Europe (Gill & Good, 2019). Routinely, individuals seeking asylum undergo a thorough examination of their claims that emphasizes the “national order” (Blommaert, 2009, p. 415). From linguistic viewpoint, spoken and written discourse form the main input for the construction, representation and the evaluation of the asylum claims (Jacquemet, 2016; Maryns, 2017, Spotti, 2019). Considering the critical role of language in the asylum procedure, the aim of this paper is to argue that linguistic ethnography can offer fruitful constructs for asylum sociolinguistic inquiry and insights into how language use creates social meaning on the local setting (Blommaert, 2015; Maryns, 2013; Rampton, 2007). Drawing on and elaborating existing sociolinguistic research (Jacquemet, 2019; Maryns 2015; Smith-Khan, 2017) regarding language-related inequalities in the institutional space of asylum, this paper pays attention to the ways that communication is hierarchically managed in institutional discourse (e.g., policy texts, interpreter mediation, linguistic landscape) within online and offline spaces of the Greek Asylum Service. By making visible the operation of asymmetrical power relations, through a linguistic-ethnographic lens, a productive arena can be developed for impacting language policies and practices in institutional asylum encounters and advocating for change.

“My maternal home, like my mother’s place”: The discursive construction of place in asylum narratives

Zoe Nikolaidou, Södertörn University, Hanna Sofia Rehnberg, Uppsala University

In this paper, I present an analysis of the discursive construction of place in asylum interviews. Asylum narratives are approached as sequences of spatial movements intertwined with sequences of chronological events (Bridgeman 2007), and as indexing the refugees’ experience of displacement and exile

identities (Maryns 2014). Based on eight recorded asylum interviews taking place in Sweden, I examine how place is discursively constructed and how it is used as a discursive resource in the construction of the narrative's credibility. These questions are in line with Baynham's (2003) call for studies of narratives that aim to understand the role of time and space as semiotic resources in the construction of narratives and not least in migrant narratives. In the analysis, asylum interviews are analysed as polycentric environments (Blommaert 2007) that operate in a large stratified social semiotic system, an order of indexicality that dictates experiential and contextually dense narratives to be transformed and squeezed into institutional, one-size-fits-all discourses. The analysis shows that indexicalities of places in the narratives are not easily deciphered by all the participants. Restricted access to specific discourses gives restricted access to indexical meanings. This difficulty is enhanced by the densely contextualized realities of persecution, displacement and exile often described in the narratives. In these cases, more interactional work in the form of contextualization is necessary for the other participants to be introduced to the indexicalities of the narrated places' form-content. Further analysis focuses on the way the interview participants position themselves and each other in their attempts to contextualise narratives of place and displacement and to construct (or evaluate) credible narratives.

References

- Baynham, M. (2003) Narratives in space and time: Beyond "backdrop" accounts of narrative orientation. *Narrative Inquiry*, 13(2): 347-366.
- Blommaert, J. (2007) Sociolinguistics and Discourse Analysis: Orders of Indexicality and Polycentricity. *Journal of Multicultural Discourses*, 2(2): 115-130.
- Bridgeman, T. (2007) Time and space. In D. Herman (ed), *The Cambridge Companion to Narrative*. Cambridge: Cambridge University Press.
- Maryns, K. (2006). *The Asylum Speaker: Language in the Belgian Asylum Procedure* (1st ed.). Routledge.

Refugee linguascapes: The role of English in Australia-run detention contexts

Arianna Grasso, University of Naples "L'Orientale

Over the past decades, Australia has used extreme measures to stop the maritime arrival of people seeking asylum. With the 2012 reimplementing of the Pacific Solution and the 2013 Operation Sovereign Borders, asylum seekers who tried to reach the Australian shores in search of protection have been arbitrarily detained in offshore processing centres located in Nauru, Papua New Guinea, Indonesia, and other onshore facilities scattered across Australia.

With regards to the linguascope of detention, a situation of segregational/coercive multilingualism was established in the processing centers, whereby individuals of different linguistic backgrounds forcibly occupied the detention space, often without sharing a common language. Their linguistic isolation hence prevented them from establishing transnational networks of care and support, challenging institutional language hierarchies, and enacting meaningful practices of self-legitimation. In this context, English further accounted for an exclusive and exclusionary resource, which was systematically precluded to refugees by the Australian government. This constrained environment inevitably reproduced wider regimes of exploitation that obliterated the linguistic and non-linguistic agency of the detained refugees.

Drawing upon the framework of critical sociolinguistics, this paper aims at understanding the role of English within the Australian carceral system vis-à-vis the material, communicative and symbolic marginalization to which refugees were subjected. On this premise, the research applies a digital linguistic ethnographic framework to the purposely built Refugee Interview Corpus (RIC). In particular, the work reflects upon the role of the English language and its perceived contexts of use. Findings have shown that English was viewed by research participants as a bridge language (*lingua franca*); a resistance language (*lingua liberatrix*); an oppression language (*lingua opprimens*); a socio-digital language (*lingua socialis*); and a self-educational language (*lingua instruens*). While serving multifarious purposes inside detention, English formed continuums of usages in a variety of situational contexts. If, on the one hand, refugees acquired linguistic agency through English while establishing transnational alliances, on the other, the linguascope of detention emerged as embedded within crystallized dynamics of power, subjugation, and violence.

Linguistic Ethnography Forum AGM

Annual General Meeting of the Linguistic Ethnography Forum

LEF Members Only

Monday 3rd April - Drama Studio

Conference-long event

Exhibition

Interactive exploration of communicating language ethnographically

by The WLE (Writing Language Ethnographically) Collective

The exhibition has been curated by Peter Browning (UCL), Katy Highet (University of the West of Scotland), Marie-Anne Mansfield (University of Southampton), Uta Papen (Lancaster University) and Adriana Patiño-Santos (University of Southampton), all members of the WLE Collective.

Morning session: 10:00 - 12:30

Poster

Reflections on linguistic ethnography training: Challenges and possibilities of online courses

Teresa Poeta, University of Essex; Merceline Ochieng, Kenyatta University; Tom Jelpke, SOAS; Giacomo Iazetta and Colin Reilly, University of Essex

In this poster we report on a linguistic ethnography training course. The course was run via zoom and involved 2-hour sessions over the course of 3 weeks. Participants on the course, who had little to no experience of ethnographic methods, included postgraduate students and research assistants based in 5 countries: Kenya, Malawi, Sweden, Tanzania and the UK. Participants and facilitators bring a range of diverse positionalities to the training and we explore the ways in which individuals experience the training differently, reflecting on the extent to which a generalised approach to training ethnographic methods is effective. We also discuss how inequalities present themselves through the ways participants are able to access the course based on access to resources. This includes practical resources such as electricity supply, internet connectivity, an appropriate workspace, as well as sufficient time within their workload and academic support to enable them to effectively engage with, and benefit from, the course.

We present a collaborative evaluation of the course based on facilitators' and participants' reflections, and answer the following questions:

1) What challenges are present in 'teaching' and 'learning' ethnography?

- 2) Did participants value particular knowledge systems or methodologies?
- 3) How well did the course prepare participants for their own data collection?

In answering these questions we provide suggestions for developing effective and accessible ethnographic training and explore the potential benefits of virtual training for the development of peer support networks between early career ethnographers working in different contexts.

We also reflect on important discussions that emerged around themes of power and ethics which encouraged participants to consider how the practice and outcomes of ethnography can be allied with the making or unmaking of inequalities.

Individual presentation

Language is not the key – it's part of the space: a view from the multilingual margins of a Swedish periphery

Andreas Nuottaniemi, Umeå University

According to philosopher Sara Ahmed's (2007), the world would appear in a different light if perceived from a body that has "lost its seat", rather than from one that is "in place" and confidently spreads out in space. This is also in line with Kori Allan and Bonnie McElhinney's (2017, p. 93) claim that research on language and migration need to consider immobilized speakers, in order to discover the limitations of dominating neoliberal language ideologies.

In this paper, I will accordingly take as my point of departure the experiences of a group of young students that have effectively been stopped in the migration process, to problematize some of the dominating discourses about language and language learning in Sweden. Based on a linguistic ethnography with 20 students attending a language introductory class in the sparsely populated interior of northern Sweden, I will use their peripheralized position as a vantage point from which to unveil unequal power relations, often made invisible in more central places (cf. Heller, 2013).

More specifically, I will direct my attention towards two metaphors, that not only guide the participants in this study, but also many of those involved in second language education in Sweden today; on the one hand the idea that multilingualism is "a resource" (see e.g., Kindenberg, 2016), and on the other the notion that the Swedish language is "the key" to social inclusion and success in education and work life (Dahlstedt et al., 2021). In contrast to the reductionist and instrumental view on language learning conveyed through these metaphors, the lived experiences of the participating students seem to indicate that language practices are an inseparable part of specific localities (cf. Pennycook, 2010), consisting of unequally distributed semiotic resources.

References

- Ahmed, S. (2007) 'A phenomenology of whiteness', *Feminist Theory*, 8(2), pp. 149–168. Available at: <https://doi.org/10.1177/1464700107078139>.
- Allan, K. and McElhinny, B. (2017) 'Neoliberalism, language, and migration', in S. Canagarajah (ed.) *The Routledge Handbook of migration and language*. London: Routledge, pp. 79–101.
- Dahlstedt, M. et al. (2021) 'Språket som nyckel' [Language as key], in M. Dahlstedt and A. Fejes (eds) *Utbildning i migrationens tid: viljor, organisering och villkor för inkludering* [Education in the age of migration: wishes, organization and conditions for inclusion]. Lund: Studentlitteratur, pp. 43–68.
- Heller, M. (2013) *Repositioning the Multilingual Periphery: Class, Language, and Transnational Markets in Francophone Canada*. Oxford: Oxford University Press. Available at: <https://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199945177.001.0001/acprof-9780199945177-chapter-2> (Accessed: 8 March 2020).
- Kindenberg, B. (2016) *Flerspråkighet som resurs: symposium 2015* [Multilingualism as resource: symposium 2015]. Stockholm: Liber.
- Pennycook, A. (2010) *Language as a local practice*. Routledge Taylor & Francis Group.

Monday 3rd April - Room C3.11

Morning session: 10:00 - 12:30

Panel

(Re)making “post-conflict” places through everyday meaning-making practices: (Uneasy) alliances between language and urban disciplines

Convened by Peter Browning and Coirle Magee, UCL Institute of Education

Legacies of conflict, cosmopolitan spaces & diasporic discourses: Insights from the Sri Lankan Tamil and Greek-Cypriot diasporas

Constadina Charalambous, European University Cyprus, and Lavanya Sankaran, King's College London

This paper seeks to understand the role of conflict legacies and conflict discourses in processes of forming diasporic spaces and diasporic identities. Comparisons will be drawn between the Sri Lankan Tamil (SLT) diaspora and the Greek-Cypriot diaspora, looking at how conflict & post-conflict discourses move across borders and are reshaped in London's urban cosmopolitan environment. The paper draws on two linguistic ethnographic projects that focused on (amongst others) second generation migrants' experiences of becoming a diaspora and their relations with conflict-troubled homelands. Both studies adopted a theoretical framework that views diaspora as social and communicative practice and analyse the production of diasporic spaces as a discursive and affective project (Brubaker 2005). Such an approach requires also distinguishing between the concepts of 'place' and 'space'. Place is the result of physical considerations and institutional orders, while space is the ongoing construction of human activity and practices (Higgins 2017:102– 103).

In other words, we understand 'space [as] a practiced place' (de Certeau 1984:117), where it is discursively produced. To explore how diasporic spaces are created, produced and reproduced over time within the Sri Lankan Tamil and Greek-Cypriot communities in London, we examine what role language socialisation has in shaping discourses, relations and affective stances, taking into account understandings of identity, home, belonging and involvement in conflict & post-conflict socio-political action. Given that diasporas are not always formed as a direct outcome of migration movements and that it is possible to become a diaspora through developing a new imagination of a community, even many years after the migration/s took place (Sökefeld 2006:267-268), we also examine the role that 'memory' plays and how it interacts with participants' experiences in a multi-ethnic metropolis.

Our findings indicate that 'affect' offers a useful explanatory layer, forcing analysis beyond physical placemaking to multi-scalar sites where diaspora is enacted.

References

Brubaker, R. (2005). The 'diaspora' diaspora. *Ethnic and Racial Studies*, 28 (1): 1-19.

de Certeau, M. (1984). *The practice of everyday life*. Trans. by S. Rendall. Berkeley: University of California Press.

Higgins, C. (2017). Space, place, and language. In Suresh Canagarajah (ed.), *The Routledge handbook of migration and language*, 102–16. London: Routledge.

Sökefeld, M. (2006). Mobilizing in transnational space: A social movement approach to the formation of diaspora. *Global Networks*, 6(3): 265-284.

Community for social change podcast “Latin London : A life in the diaspora”: Collective tools for social justice and human development.

Verónica Posada Álvarez, University of Westminster

Latin London: A Life in the Diaspora, discusses and highlights the life of the Latin American community in London, inviting people directly related to the construction of Latinidad in the city or topics that might affect it. It brings to light the importance of the creation of diaspora communities, the crucial role of women within communities, and the urban planning policies that do not consider the home areas of minoritised communities in London. For the 9th Conference, I would like to emphasise the participatory episode entitled *Comunidad para el Cambio Social* created using a participatory methodology in collaboration with *Nodo Reino Unido e Irlanda en Apoyo a la Comisión de la Verdad* (the UK and Ireland Hub in support of the Colombian Truth Commission), *Mujer Diáspora* (Diaspora Woman), *Pueblito Paisa Community Centre* and the University of Reading. With this project, we aimed to foster spaces of collective action within a post-conflict landscape, which can trigger positive social change, the project, which was funded by a grant from Research England to organise a series of workshops entitled 'Caminando Hacia la Paz: Ciclo de Talleres participativos para el Cambio social'.

We created the project with a Co-design and participation-action approach from Colombian scholar Orland Fals Borda's ideas of creating together with an agency and knowing the circumstances, to be immersed. It resulted in a process of participatory narratives to strengthen the links of a community that works on reparations through storytelling. In the episode, we discussed identity, activism, and encounters in the city of London, a transcultural place for the production of situated knowledge.

Listen Here: <https://open.spotify.com/episode/1bFfMngGxk9hyGWwdDetCG?si=ef958b0ba46e4cd7> Instagram: <https://www.instagram.com/eltallerdelaexistencia/>

Belfast: More Shared and More Divided

Dominic Bryan, Queen's University Belfast

This paper will examine the policy and practice of 'shared space' in the City of Belfast in the period following the 1998 peace agreement. By looking at several ethnographic case studies in relations to post-agreement legislation and policies, an assessment will be made of peacebuilding and longer terms shift in society. The paper will explore the retention of significant interface walls and barriers and the production of historical narratives through spatial practices such as murals, parades and flag flying. By contrast, the central areas of Belfast are more 'shared' and 'reimagined' as well as being animated through events and parades throughout the year. The paper will conclude with a discussion of the change process and the nature of peace building as experienced in Northern Ireland.

Claiming space in post-conflict urban regeneration

Coirle Magee, UCL Institute of Education

The conflict in Northern Ireland (NI) was profoundly shaped and inflected by space, with more than a third of deaths concentrated in five postal districts (Horgan, 2006, p. 659). It is thus unsurprising that urban regeneration has been an important site of political intervention in "post-conflict" NI. This has often focused on the production of 'shared spaces' (see Dominic Bryan's proposal for this colloquium), creating areas where communities understood as separate and bounded are able to co-exist. With this paper I will explore struggles over ownership of a small public space in a theoretically single-identity neighbourhood, to expose the contesting visions of regeneration that exists within communities as well as across them.

In September 2022, Belfast City Council (BCC) agreed to name a small park in Belfast's traditionally Loyalist 'Village' neighbourhood the 'Ruby Murray Park'. A month later, BCC 'reconsidered' their decision, and changed the name to the 'Ruby Murray Village Green' (Kenwood, 2022). This minor change of wording obscures a years-long struggle between different groups of residents to assert claims to this public space through symbolic interventions. On one hand, a local resident's association has pursued an official change of name to assert the area's connection with the 1960s singer Ruby Murray. Murray has previously been invoked as part of 'reimaging' efforts by regeneration organisations to replace paramilitary murals with 'positive' murals reflecting 'cultural heritage' (Rolston, 2012). On the other, the park has been unofficially claimed as 'The Village Green: Community Park of Remembrance' for the Ulster Volunteer Force (UVF) UVF, through placards placed on the gates and around the park,

and a large display board featuring paramilitary slogans and images of 'Volunteers, Defenders and Civilians' from the area who were killed during the Troubles.

This paper shares findings from ongoing linguistically-informed ethnographic fieldwork conducted in the neighbourhood to explore how discourses of regeneration are variously co-opted and resisted in the interests of different actors; how claims to public space are enacted and pursued; and how official channels and community-based organisations become enlisted in attempts to present particular viewpoints as legitimate representation of the neighbourhood.

References

Horgan, G. (2006). 'Devolution, direct rule and neo-liberal reconstruction in Northern Ireland'. *Critical Social Policy*. SAGE Publications Ltd, 26 (3), pp. 656–668.

Kenwood, M. (2022). 'Councillors reconsider "Ruby Murray Park" name after residents rejection but still pay tribute to famed singer in new title'. *Belfast Telegraph*, 18 October.

Lang, L. and Mell, I. (2020). "'I stick to this side of the park": Parks as shared spaces in contemporary Belfast'. *Environment and Planning E: Nature and Space*, 3 (2), pp. 503–526.

Rolston, B. (2012). 'Re-imaging: Mural painting and the state in Northern Ireland'. *International Journal of Cultural Studies*. SAGE Publications Ltd, 15 (5), pp. 447–466.

A Pedagogy of post-conflict placemaking in Rionegro, Colombia.

Peter Browning, UCL Institute of Education

In this paper, I will explore how the English language teaching and learning policy Rionegro Bilingüe becomes a site for a pedagogy of post-conflict placemaking. Drawing on ethnographic data generated in the policy spaces of Rionegro Bilingüe (an English language teaching and learning (ELTL) programme in the Colombian municipality of Rionegro), I will demonstrate how these spaces are co-opted to "do" the municipal government's political project of urban and social "transformation". Paying particular attention to the notion of "seguridad" (safety/security), I will trace how this concept becomes woven into the interpretative framework into which students are socialised during their ELTL activity to talk about, understand, and inhabit spaces around the municipality. Concretely, I will show how covered sports pitches –once associated with extrajudicial killings– are recast as a "safe" space and how the main square –once associated with petty criminal activity, drug-dealing and prostitution– is reclaimed as a space for "safe", healthy pastimes. I will argue that a semiotically-informed linguistic ethnography is well placed to unpack the nuances of the spatialisation of the

“post-conflict” though discussion of the circulation of the discourse of “seguridad” in the resemiotization of these spaces.

I will demonstrate that this notion, rather than being in line with the peace accords of 2012, resonates with the far-right discourse of “seguridad democrática” (democratic security) coined during the presidential administration of Álvaro Uribe Vélez. It appears, therefore, that the “post-conflict” space being constructed in Rionegro is one that understands conflict as a problem of individual moral degradation, that elides the role of the state (and of state violence) and one that is ultimately mobilised in order to justify the rapid reconfiguration of this place into an urban centre and regional, economic capital.

Afternoon session: 16:00 - 18:00

Individual presentations

Slow institutional change and the practice of resisting discomfort

Victoria Odeniyi, University of the Arts

Many universities are increasingly branding themselves as global, intercultural and even anti-racist, yet higher education policies and practices do not always reflect or adapt to the increasingly mobile international and multilingual student body. The paper reflects on a three year ‘Reimagining Conversations’ institutional research project exploring the creative and educational potential of multilingual international students. The paper draws on linguistic ethnography, ethnographic monitoring and the importance of ‘slow science’ (Van der Aa & Blommaert, 2016) as a relevant framework for researching institutional settings seeking change.

In applying this framework as both method and approach for linking tutor talk with educational processes, practices and inequalities, the first part of the talk presents an overview of project findings with specific focus on how some of the day-to-day challenges reported by tutors appear to have their origins in competing institutional imperatives (Internationalisation and Growth versus Equality, Diversity and Inclusion); and how institutionally endorsed priorities, practices and achievements may disadvantage multilingual international students of colour. The approach outlined has facilitated research which make connections between classrooms and HE sector policy and practices; and in doing so highlights consequential pedagogic practices that are overlooked or treated as trivial. Yet the types of alliances needed in order to effect and sustain change are not always perceived as comfortable. The second part of the talk offers a loose typology categorising institutional responses, as well as new and emerging alliances and allies, in doing so highlighting the different forms institutionalised resistance can take.

References

Van der Aa, J., & Blommaert, J. (2016). Ethnographic monitoring and the study of complexity. In *Researching Multilingualism* (pp. 273-285). Routledge.

Some ethical and methodological challenges of doing linguistic ethnography in a higher education context during the 2022 war in Ukraine

Alexandra Rappoport, University of Westminster

In this paper, I present preliminary findings from an ethnographic study which examines how Russian-speaking students use Russian and other languages in their repertoires in higher education to support their studies. There is a growing interest in multilingualism as a learning resource in anglophone universities (Preece et al., 2018, Preece, 2019, 2020, 2022; Gimenez, 2020). I reflect on the methodological and ethical issues that I, being a Russian-speaking researcher, have faced during data collection since the Russian-Ukrainian conflict broke out at the beginning of the study, considering how recent sociopolitical events shaped my data collection and the direction of my research. This presentation contributes to the literature on ethical and methodological challenges in linguistic ethnography in education (Copland and Creese, 2016; Duff and Abdi, 2016; Copland, 2019) and illustrates how I made particular ethical decisions faced with such an unpredictable situation during my fieldwork. The first challenge was participant recruitment. For ethical purposes, I was unable to use a Russian-Ukrainian WhatsApp group and faced challenges conducting observations in the classrooms where Russian-speaking students were present and obtaining lecturers' consent to attend classes. Even though students consented to being observed, I faced resistance from the lecturers to enter the classrooms and conduct the study. Second, I faced ethical issues recruiting students and establishing rapport with them. I was concerned that the topic of language may be sensitive for students to talk about. I also faced the ethical choice of whether or not to include Ukrainian students in the research and ethical dilemmas recruiting and observing Ukrainian students. Finally, I reflect on my positionality as an insider researcher (Dwyer and Buckle, 2009) with Russian and Ukrainian roots. I discuss how my positionality as a Russian-speaking student supported the data collection and relations with the participants. I argue that unexpected events can open new research directions and should be seen as opportunities (Pultz, 2018), demonstrate the importance of flexibility and microethics in ethnographic work (Guillemin and Gillam, 2004; Kubanyiova, 2008) to overcome methodological challenges and development of field relations between researcher, participants and stakeholders influenced by changes in sociopolitical context.

Resources

Copland, F. (2019). Ethics. In Tusting, K. (ed.) *The Routledge Handbook of Linguistic Ethnography*. London: Routledge, 184-197.

Copland, F. and Creese, A. (2016). Ethical Issues in Linguistic Ethnography: Balancing the Micro and the Macro. In De Costa, P. (ed.) *Ethics in Applied Linguistics Research: Language Researcher Narratives*. London and New York: Routledge, 161-177.

Duff, P. and Abdi, K. (2016). Negotiating Ethical Research Engagement in Multilingual Ethnographic Studies in Education: A Narrative from the Field. In De Costa, P. (ed.) *Ethics in Applied Linguistics Research: Language Researcher Narratives*. London and New York: Routledge, 121-141.

Dwyer, S.C. and Buckle, J.L. (2009). The Space Between: On Being an Insider-Outsider in Qualitative Research. *International Journal of Qualitative Methods*, 8(1), 54–63.

Gimenez, J. (2020). Edulingualism: linguistic repertoires, academic tasks and student agency in an English-dominant university. *International Journal of Multilingualism*, 2020 Ahead-of-print, 1-16.

Guillemin, M. and Gillam, L. (2004). Ethics, Reflexivity, and “Ethically Important Moments” in Research. *Qualitative Inquiry*, 10(2), 261–280.

Kubanyiova, M. (2008). Rethinking Research Ethics in Contemporary Applied Linguistics: The Tension between Macroethical and Microethical Perspectives in Situated Research. *The Modern Language Journal*, 92(4), 503-518.

Preece, S. (2019). Elite bilingual identities in higher education in the Anglophone world: the stratification of linguistic diversity and reproduction of socio-economic inequalities in the multilingual student population. *Journal of Multilingual and Multicultural Development*, 40(5), 404-420.

Preece, S. (2020). Postgraduate students as plurilingual social actors in UK higher education. *Language, Culture and Curriculum*, 33(2), 126-141.

Preece, S. (2022). Developing the multilingual agenda in EMI higher educational institutions. *ELT Journal*, 76(2), 183–193.

Preece, S., Griffin, A., Hao, Y. and Utemuratova, G. (2018). Examining linguistic diversity as a resource for higher education in the anglophone world. In: Tong V., Standen A., and Sotiriou M. (eds.) *Shaping Higher Education with Students: Ways to Connect Research and Teaching*. London: UCL Press, 288-293.

Pultz, S. (2018). Flexibility in Research Design: How Unexpected Events Can Improve Learning and Research. In *Sage Research Methods Cases (Vol. 2)*. SAGE Publications

Ethical events in the internationalising university: engaging, learning, and knowing in spaces of otherwise

Luke Holmes, Stockholm University

This linguistic ethnography aims to emphasise the simultaneous struggle and potentiality involved in engaging, learning, and knowing across social and linguistic difference in Swedish university life. Conceptualised as ‘spaces of otherwise’, that is – spaces of ‘curiosity and risk, potentiality and exhaustion’ (Povinelli, 2012a: 454), the paper engages with international postgraduate students in the social sciences who struggle to become visible in markedly diverse classrooms and yet, through acts of linguistic citizenship (Stroud, 2001, 2015, 2018), manage to put into question and/or transcend the discursive obstacles of ‘late liberalism’, i.e., the neoliberal governance of the (higher education) market and the multicultural governance of difference (see Povinelli, 2012b). The paper is developed through an ethnographic consideration of ‘ethical events’, defined as interactions involving that which is not necessarily known, normative, or ordinarily visible, but for which all involved are called upon to take responsibility. The ethnographic fieldwork combined audio-recorded observations, interviews, photos, and fieldnotes, and was conducted over four months and across sites in and around the university. Its analysis reveals how late liberal norms circulating in and around the academy were responded to and transcended with interdiscursive performances in classroom genres that developed over time and worked to shape new and unpredictable social relations. The study concludes by arguing that for the democratic and ethical ideals of internationalisation to be more easily realised, the burden of responsibility for revealing the limits of, and moving beyond late liberal values should not fall only on the shoulders of international staff and students. Instead, those involved in the sectoral, national, and institutional language policy and planning should respond more seriously to the generative values of solidarity, collaboration, and dialogue across difference so forcefully demonstrated by the students and teachers in this study.

The role of language in the career progression of scholars with English as an Additional Language in an Anglophone university

Iker Erdocia, Dublin City University, Josep Soler, Stockholm University, Sweden

In the specific realm of academic publishing in English, the debate about the so-called linguistic privilege is still open: while some researchers claim that linguistic injustice in academic publishing is a myth (Hyland 2016), others argue that scholars who have English as a first language (EL1) enjoy some advantages when compared to English as an additional language (EAL) academics (Flowerdew 2019). This paper engages with this scholarly debate (Soler 2022) and pushes it forward by considering the role of language in the professional development of academics in an Anglophone country. More concretely, it aims to explore the ways in which speaking English as an additional language shapes the career progression of scholars in Ireland. Adopting a Bourdieusian (e.g.

1975, 1988) lens, the paper conceptualises academia as a locus of competitive struggle over authority, recognition and prestige, in which scholars avail of different kinds of capital, including linguistic capital, and deploy strategies to flourish in purportedly meritocratic universities. Through an ethnographic approach, the paper examines data from policy documents, participant observations and interviews with EAL and EL1 academics from different fields and career stages and holding different positions in one university in Dublin. The paper shows the language-related challenges and structural constraints that EAL scholars encounter in their everyday activities and situations and in an English-dominated academic world, and the strategies they use to overcome them. In addition to invigorating critical attention to potential language-related difficulties and disadvantages in the career progression of EAL scholars' in Anglophone countries, the paper discusses the policy implications of this study for universities.

Monday 3rd April – Room 642

Morning session: 10:00 - 12:30

Panel

Gender and social provisioning: a decolonial feminist perspective on alliances

Convened by Eleanor Yue Gong, Gabriela Wale Soto, Mingdan Wu, Somayeh Rahimi. Discussant: Rommy Anabalon Schaaf, UCL Institute of Education

Drawing on a decolonial feminist approach, this panel explores what (un)making of alliances means for social actors across a range of settings and social contexts in current conditions of capitalism. These conditions, which privilege the individual, have led to sometimes disorganised and atomised struggles among different groups claiming diverse social identities and varied interests (Van Dyke and McCammon 2010). The fact that these groups (un)make alliances, as Zajak and Haunss (2022) have noted, responds to broader social dynamics which are based on communal organisation and interaction with others that, in turn, shape society.

Alliances can be defined as “a strategy by which individual or organisational entities join in partnership with others to achieve mutual benefit or common purposes” (Carey, Fannon and Ostrove 2020:3), they are enmeshed in dynamics which either confer, share or challenge power. Alliance building is an important strategy for both, the ones who hold power, and therefore perpetuate economic exploitation and oppression to benefit themselves and for those who seek power to resist and overcome injustice (Ibid). In both cases, alliances are about utility maximisation, central to patriarchal and capitalist forms of production which needs to be examined and critiqued (Power 2004). In this respect, an important body of research has focused on the politics of alliances, how they are formed, their consequences and how they fail (Zajak and Haunns 2022) in order to think about new ways of collaboration and forms of solidarity.

This panel aims to deepen into the politics of alliances by drawing on a decolonial feminist approach which looks at processes that help sustain life, an approach Power (2004) called social provisioning. This approach recognises the interdependence and embeddedness of economic activities and social processes and puts the way people organise themselves collectively, cooperatively and supportively, to sustain life, at its centre (Power 2004, 2013; Berik and Kongarn 2021). A decolonial approach adds to this analysis the foregrounding of non-Eurocentric values and practices collectively used by different marginalised groups. Among these, we find, for example, the work of Indigenous Action (2014) who critique the notion of ‘ally’ since it has become an

identity, “where struggle is a commodity, allyship is currency” (Ibid:10). Allies, they claim, romanticise the idea of the oppressed and see themselves as ‘saviours’, which often result in abusive relationships, they also use spaces to advance their own agendas, and wear struggles as a badge. Instead, Indigenous Action (2014) proposes to become accomplices. Accomplices may have their own agendas, too, but they are explicit about them, they weaponise their privileges, and leverage resources and material support, among other practices.

The contributions of this panel look at different forms of (un)making of alliances from a sociolinguistic ethnographic perspective, to look at the role of language on these processes. Specifically, the communicative practices of female employees in an industrial park in China, the alliance-making process in social media in the context of the oppression against women in Iran, the communicative practices of a group of female academics in Norway, and the entanglements of alliance with race and power in a group of homeless men in London. The discussion will also provide a space to reflect on the alliance-making of this panel.

References

- Berik, G. & Kongar, E. (2021) The social provisioning approach in feminist economics: the unfolding research. In Berik, G. & Kongar, E. (Eds.) *The Routledge Handbook of Feminist Economics*. London & New York: Routledge. pp. 3-21.
- Burns, L. (2006) Introduction. In Burns, L. (Ed.) *Feminist alliances*. Amsterdam & New York: Editions Rodopi B.V. pp. 1-8.
- Carey, A.C., Fannon, T. and Ostrove, J.M. (2020). "Introduction: Exploring the opportunities and challenges of alliances and allyship in the lives of people with disabilities". In Carey, A.C., Ostrove, J.M. and Fannon, T. (Eds.) *Disability alliances and allies (Research in Social Science and Disability, Vol. 12)*. Bingley: Emerald Publishing Limited. pp. 1-16.
- Indigenous Action (2014). *Accomplices not allies: Abolishing the ally industrial complex*. Retrieved from <http://www.indigenousaction.org/accomplices-not-allies-abolishing-the-allyindustrial-complex>
- Power, M. (2004) Social Provisioning as a starting point for feminist economics. *Feminist Economics*, 10:3, 3-19.
- Power, M. (2013) A social provisioning approach to gender and economic life. In Figart, D. & Warnecke, T. (Eds.) *Handbook of Research on Gender and Economic Life*. Cheltenham: Edward Elgar Publishing Limited. pp. 7-17.
- Van Dyke, N. & McCammon, H. J. (Eds.). (2010). *Strategic alliances: Coalition building and social movements*. Minneapolis, MN: University of Minnesota Press.
- Zajak, S. & Haunss, S. (2022) The politics of alliances. The making and breaking of social movement coalitions. Introduction to the special issue. *Social Movement Studies*, 21:1, 1- 7.

Performing the “white-boned demon”: female communicative practices and gender-based alliances in the Chinese workplace

Eleanor Yue Gong – UCL Institute of Education

Career women in China are frequently called "white-boned demons"(baigujing) by mass media. The concept is a combination of “white” for “white-collar”, “boned” for “backbone”, and “demon” for “elites”, which refers to professional, competitive, career-oriented, and sometimes aggressive women in workplaces. Nevertheless, the term also implies a pun, deriving from a traditional Chinese story of a demon who strategically switches social identities, (re)organises inter-person relations, then seduces and feeds off others. Drawing on a sociolinguistic ethnography of female employees at a Shanghai-based industrial park of multinational companies, this paper aims to unpack the enregisterment process linking the concept of “white-boned demon” to female bodies and to understand how corporate women strategically align with this register to create gender-based alliances and mobilise resources to advance professionally and economically. Based on the analysis of interviews and observations, I identified two spaces where specific communicative practices are salient. The first one is the meeting room, deemed as a space where female employees transform themselves into specific personae to fit into the positions assigned by the companies to “optimise gender roles”, which means doing the job “proper” for one’s gender. These roles are usually framed as collaborative and supportive of the work other (male) colleagues do. Besides, female employees need to regulate how they talk and dress to avoid any sign of “class slippage” in front of co-workers and superiors. In reacting against this male-dominated work order, the second space is the pantry room, seen as “safe and relaxed”, where women voluntarily connect with each other, express affiliation, and seek mutual support. I claim that the two spaces and women’s alignment with the figure of "whiteboned demon" who switches identities to obtain resources allow them to navigate professional identities. Meanwhile, this alignment shows the pervasiveness of larger cultural formations linking gendered bodies to particular personhoods.

“They think it’s something anybody can do”: Navigating the Norwegian university as female academics

Gabriela Wale Soto, University of Bergen

In the context of legal requirements for higher education institutions in Norway to comply with the Equality and Anti-Discrimination Act, this contribution seeks to analyse the making of female alliance in a Norwegian university exploring the communicative practices of a group of female academics doing ‘equality, diversity and inclusion’ (EDI) work at their home institution. I analyse the discursive practices these female academics employ to make meaning of their own position in their university and the work they do. They narrate their everyday experience of navigating assumptions from leadership and colleagues about the research they do on women, children and family as something ‘anyone can do’.

In contrast, they describe each other as having ‘knowledge’, both in their work and in their own experience of the university as female academics. I explore how they position each other and themselves as ‘knowers’ and how they adjust their communicative practices in line with what they perceived to be ‘language of the institution’ so as to be heard and taken seriously by leadership. Using an epistemic injustice lens and drawing from feminist scholarship, I claim that this recognizing of each other as ‘knowers’ forms the foundation for a female alliance within the institution. Such mutual recognition takes various forms including receiving and giving professional support and strategic networking in university. Above all, I claim that the practice of recognizing each other as ‘knowers’ contributes to legitimizing their position in university and the work they do. I conclude by arguing that the making of female alliances in this paper illustrates the strategies female academics use to navigate academia and gain access to symbolic and material resources (e.g. visibility, recognition). Yet the question remains as to the extent which female academics’ use of the ‘language of the institution’ changes the institutional practices and the way female academics are seen.

The Politics of (Un-)Alliance in Homeless Conditions

Mingdan Wu, UCL Institute of Education

This paper examines how axis of differentiation (Gal and Irvine 2019) is used by people experiencing homeless conditions in London to make (un-)alliances and seek living essentials. My focus is on a group of white Englishmen who is self-defined as ‘real’ homeless and rely on a homeless charity for food, toiletries, and sleeping bags. According to them, there are some ‘fake’ homeless people of colour who have already been housed keeping coming back to the charity to occupy the limited number of resources. Drawing on ethnographic research conducted since 2019, I examine how they construct ‘fake’ homelessness as a way to distinguish themselves and form alliances within their own group. I argue that the technique of alliance is, on the one hand, a form of living-making in a capitalist economy that causes housing crisis and, on the other hand, a scheme of exclusion (Gal and Irvine 2019) based not on housing conditions but national belonging and racial conflicts. By doing so, I aim to challenge the understanding of alliance as collaboration and provide a nuanced analysis on the exclusionary dimension of alliance that is essentially contested with race and power.

References

Gal, S., & Irvine, J. T. (2019). *Signs of difference: Language and ideology in social life*. Cambridge: Cambridge University Press.

The Digital Making and Unmaking of Female Alliances

Somayeh Rahimi – UCL Institute of Education

Individual presentations

Negotiating expatriates' identities within the Saudi healthcare context

Mohammad Alharby, Qassim University, Saudi Arabia

This ethnographic study explores identity negotiations for female expatriates who work as healthcare practitioners in Saudi Arabia. The study explores how Catholic Filipinos perform their identities after wearing the Hijab as well as after learning and using Arabic inside the most conservative part in Saudi Arabia. Working under a poststructuralist paradigm, which views identity as dynamic, fluid and subject to change, this study applies Butler's gender Performativity (1990) as framework to analyse how identities are negotiated for these particular individuals. Performativity views gender as socially constructed instead of a biological fact, or in Butler's words, something we do instead of something we are. The poststructuralist paradigm also views language to be having a constitutive role in identity negotiations (constructing, de-constructing and reconstructing the identity). The study explored how respondents have differently reacted to local norms like (local women's tendencies to lower their voice and the excessive use of religious linguistic repertoire) which were taking place while performing their gender, religious and professional identities. As part of a more holistic, ethnographic approach, focus groups, written diaries, observations in the field and follow-up interviews were used to collect data from non-Muslims and non-native Arabic speakers working as female healthcare practitioners in the Saudi context to explore this issue further.

Linguistic Differentiation and the Negotiation of Authority on Teresa Island

Vysakh, R, Indian Institute of Technology, Gandhinagar, India

Authority, while based on economic and political dominance, is still mediated by language and linguistic practices. Therefore, language and discourse about language has the potential to be used as a tool to consolidate as well as challenge the existing structures of authority (Woolard 1985, Besnier 2009). Ongoing transformations in these structures can also be found reflected in linguistic practice and meta-linguistic commentary (Gal & Irvine 2019). Following from this, the overarching aim of this paper is to explore the co-constitutive nature of authority and linguistic discourses in Teresa, an island in the Andaman and Nicobar island group, India. Teresa is home to the Nicobarese community, and the inhabitants speak four out of six Nicobarese languages (along with Hindi and English) with varying degrees of competency. The practice and performance of multilingualism on Teresa Island involves an ideologically mediated process of

linguistic differentiation that runs parallel to ecological and economic transformations and changes in power hierarchies. These transformations are largely the result of the 2004 Indian Ocean tsunami, which was an ecological catastrophe of unprecedented scale. Meta-pragmatic commentary on language use and linguistic differentiation coincides with the discourse of post-tsunami transformations. This is also accompanied by an emergent discourse of language loss in which the “native” language of Teressa Island is allegedly being replaced by the language of a neighboring island. In this paper, I will be examining the process of linguistic differentiation in Teressa Island and its relationship with the (re)production of authority. I will investigate the ideological discourse of language loss and its possible connections with the political and economic transformations that took place on the island in the aftermath of the 2004 tsunami.

‘何不食肉糜’/“let them eat cake”: language, the privileged, and the privileged criticality

Yunpeng Du, University College London

In September 2022, a Chinese influencer posted online her coursework for the module “Language and Equality” at Harvard University. It was a video of her reflecting on learning English for twenty years, in which she drew on sociolinguistic concepts (e.g., native speakerism) to critique the global dominance of English language. She finished by claiming figuratively “I decided not to learn English anymore”, a phrase that later became a hashtag of more than a one hundred million views on Chinese social media.

The influencer’s video was praised for provoking the long-due discussions about linguistic imperialism. However, the influencer herself was also heavily criticized for speaking in a privileged, superior voice: a wealthy Harvard student encouraged Chinese netizens not to learn English in an English-spoken video. This contested reception, I argue, is informative to the anticolonial efforts of language researchers to bridge critical research to the transformation of everyday life. In this paper, I trace the reactions to the video to anticipate whether and how these efforts would be recognized in the wider ‘non-academic’ world and what this means for critical language researchers.

I start by mapping the discursive landscape where the video was recontextualized in netizens’ (thousands of) supporting and opposing comments that shifted the public attention from the video itself towards the person making this video. Borrowing Agha’s (2006) concept of enregisterment, I account for the intricate categorization of the influencer’s personhood staged by Chinese netizens that pointed to the long-standing debate about who has the right to make social critiques and for whom. Linking this analysis to the findings of my two-year online ethnography, I argue that the privileged social position of critical researchers is now more scrutinized than ever by the public. It so calls for more reflections on the often-backstaged complexities of research authority, legitimacy, and positionality.

“Chinese” & “Queer” in Chengdu & Taipei: Positioning and Discourses of National, Sexual & Cultural Identity in Sinophone Cultural Contexts

Philip Freestone, University of Birmingham

This comparative linguistic-ethnographic study of same-gender-attracted men in Chengdu, (mainland) China and Taipei, Taiwan explores the impact of cultural traditions and ideological systems on sexual identity performance. By investigating individuals' appropriation of/interpellation into subject positions such as “queer/gay/tongzhi” and “Chinese”, as well as their employment of more subtle semiotic modes of identity positioning such as temporary stances and roles, I examine and compare the sociolinguistic identity work of a set of relatively young and cosmopolitan urban men in each city (Bucholtz & Hall 2004; 2005; Davies & Harré 1990). My extended periods of participant observation revealed that certain pertinent narratives of identity were widely drawn upon in both sites, while others tended to emerge distinctly across individual cases. This pertained to a fascinating variety of articulations of national, cultural and sexual identity which reflected the unique matrices of intersecting ideological influences salient across these two distinct Sinophone cultural contexts. Drawing on linguistic ethnographic methodology and sociocultural approaches to discourse analysis (Blommaert 2005; Bucholtz & Hall 2005; Jones 2016), I trace the resultant, highly individualised processes of sexual identity performance, considering the talk and social action of participants in its broad cultural and discursive context but also in its qualified, situated specificity. This draws attention both to the classic interplay of structure and agency but also to the sociolinguistic nuances of everyday identity work in broader terms. Furthermore, it shows that, in Sinophone contexts, these processes tend to reflect the individually specific navigation of sexual, gender and ethnic normativities with complex historical, philosophical and political roots.

Monday 3rd April – Room 777

Morning session: 10:00 - 12:30

Individual presentations

Framing identities through languages: Being Italian hospitality workers in London in the post-Brexit and post-pandemic era.

Siria Guzzo, Università degli Studi di Salerno, and Giulia Pepe, University of Westminster

Since the post-2008 crisis, London has attracted thousands of migrants from Southern European countries. Until now, only few studies focused on this migration (King and Pratsinakis, 2020) while the impact of Brexit and the Covid19 pandemic on this flux is still understudied and urged us to provide innovative insights into the identity-marking process of migrant communities. The pilot project “Migrant food, languages, and identities in the dawn of the post-Brexit and Covid-19 era” (funded by University of Westminster), from which we present data, aims to fill this gap.

The project investigates how post-2008 migrants working in Italian and Greek hospitality use their linguistic repertoires to navigate their professional and personal lives. Participants’ recruitment started from researchers’ social networks; then, confirmed participants involved their acquaintances, starting to take an active, participatory role in the research process. During the three dinners with Italian migrants held in different London Italian restaurants, participants could lead the conversation in diverse directions, exploring the topics they considered relevant. Nevertheless, also researchers actively participated in the conversation, co-constructing data with the participants. From the recording of those dinners, we extracted narratives wherein participants discuss linguistic practices and aspects of their daily life as hospitality workers.

Focusing on the way speakers express their own identity through multilingual practices (i.e., codeswitching and translanguaging), we questioned to what extent migrants use English, Italian or dialect to express their feeling of belonging and to perform their professional identities. Our data show how participants debate about the role that (the lack of) languages played, and still play, in the business and in their careers, while reflecting on their migratory trajectories. Participants observe how Brexit and the pandemic changed the London hospitality sector, affecting the language policies and practices of workplaces, and the sociolinguistic profiles of workers, which seems to cause a reinforcement of the traditional narrative of “we” against “they”.

References

King, Russell, and Manolis Pratsinakis. 2020. Special Issue Introduction: Exploring the Lived Experiences of Intra-EU Mobility in an Era of Complex Economic and Political Change. *International Migration* 58, no. 1: 5-14.

No puedes hablar ahora: Voice in an interpreter-mediated court meeting

Martha Karrebæk, University of Copenhagen

Voice is a sociolinguistic key concept. It addresses who is speaking, the social identities present in a language user's contributions, and political, material, and social opportunities and constraints for using language. In interpreter-mediated encounters, the voice of at least one of the participants is collectively produced in a very concrete sense at the same time as the participants continue to use their own voice. Thus, interpreter-mediated data lead us to ask what 'having a voice' and 'giving voice' may involve in interpreter-mediated activities. In hierarchical settings, they also lead us to ask if it is always beneficial to less powerful institutional participants to speak and be heard "on their own terms", or if modifying their voice, or even silencing them, can sometimes be a type of empowerment.

In this paper I focus on an interpreter-mediated court meeting where a defendant struggles to obtain voice. This defendant has a repertoire that deviates from the court's expectations, for instance, he speaks although he has not been addressed. This challenges the court's rigid interaction order (Atkinson & Heritage 1992; Goffman 1983) and the legal professionals' metapragmatic expectations. It also presents the interpreter with challenges, and he often chooses to erase them. Furthermore, the defendant speaks Spanish in a way that the interpreter labels "not native". However, the sociolinguistic characteristics of the defendant's contributions are mostly erased in the translations which are fluent, appropriately placed, and grammatically, phonetically, and lexically orderly. The interpreter creates meaning under difficult conditions, but in a sense the court never gets access to the voice of the defendant.

Data come from a corpus of recordings of interpreter-mediated court meetings in Denmark. The analyses draw on theoretical approaches used within linguistic ethnography, and the analytic points are compared to practitioners' ideologies in order to discuss norms and expectations with stakeholders.

Class struggle and the making of alliances in the workplace: Performance management and the production of subjectivity

Luke Alexander, Macquarie University, Australia

This paper seeks to explore the making of alliances observed during a linguistic ethnography of a performance management system at a university language centre. These alliances involve an uneasy alliance between teachers and

management over the purposes of the system, and my own alliances as a researcher and insider in the organisation. Here performance management is used to mean any system designed to measure or improve staff performance, and as it is constituted through meetings and documentation it is amenable to research using linguistic ethnographic methods.

The performance management system at the centre was historically and at the time of research a site of conflict between teachers and management. This struggle can be understood as both the result of differences between professional and institutional discourses (Sarangi & Roberts, 1999), but also more broadly as a form of class struggle, using a more processual view of class (Rampton, 2006; Weeks, 2011). This paper will examine how such conflict was realised discursively, but also how management sought to overcome resistance through the instantiation of a reflective self in the system, an interstitial identity that accommodated both professional and institutional modes of ordering. A reflexive account of my own experiences as an ethnographer will also be included, showing how researcher positionality can sensitise linguistic ethnographers to class struggle in the workplace.

References

Rampton, B. (2006). *Language in late modernity*. Cambridge, U.K.: Cambridge University Press.

Sarangi, S., & Roberts, C. (1999). The dynamics of interactional and institutional orders in work-related settings. In S. Sarangi & C. Roberts (Eds.), *Talk, work and institutional order. Discourse in medical, mediation and management settings*. The Hague: Mouton de Gruyter.

Weeks, K. (2011). *The problem with work: Feminism, Marxism, antiwork politics and postwork imaginaries*. Durham, NC: Duke University Press.

Ambulant vending practices on a Buenos Aires trainline. Navigating inequalities.

Rosina Marquez Reiter, The Open University

Ambulant vending is a prevalent social practice in the Global South. It is part of the social fabric and helps to connect marginalised workers with one another and with mainstream society.

This paper examines the precarious working practices of a group of ambulant vendors (AVs) on a Buenos Aires trainline. The data entails a 20-day period of video auto-ethnography conducted by four AVs while working on a Buenos Aires trainline. It shows how AVs manoeuvre the structural and material dimensions they inhabit in the light of their constrained agency with regards to the choice of products they sell and the physical space where they are sold. The merchandise on offer (often comprising perishable and non-essential goods largely available elsewhere) is unsolicited and sold in a shared public space in movement where the practice is not officially permitted, thus requiring spatial and auditory management as well as careful self-monitoring. This often involves

AVs movement along train coaches, time- and self-management to coordinate sales according to the trainline stations and passenger flows, including boarding and alighting, as well as the coordination of co-working space and monitoring with other AVs. These factors, among others, need to be carefully orchestrated to establish a connection with passengers with a view to turning them into prospective customers.

The paper will focus on two examples from a wider collection of 27 hours of videorecorded AVs' sales pitch to provide on-the-ground unmediated insights on AVs' working practices. It contributes to the body of evidence on AV by providing a multimodal discourse analysis of the diversity of communicative practices they deploy to pitch their products under difficult circumstances. Overall, the data show the communicative skillfulness and professionalism of AVs as they navigate distinctively unequal and stable dimensions as contributors to the informal economy.

'Making the familiar strange': reflexivity in linguistic ethnography within a context of former legal professional practice

Judith Reynolds, The University of Manchester

In this presentation I offer a retrospective account of how reflexivity supported a process of identity negotiation, realisation and re-shaping within a linguistic ethnographic doctoral project. My study of lawyer-client communication in asylum and refugee legal advice was strongly shaped by my former professional identity as a practising lawyer. The presentation focuses on how this privileged, 'expert' identity offered a range of affordances and challenges within the study, particularly in the negotiation of research relationships. The presentation draws on empirical data from research journals, supervision notes and other records to illustrate my process of prospective reflexivity, or developing awareness about 'the effect of the whole-person-researcher on the research' (Attia and Edge, 2017: 35), in different stages of the study. I employ the concept of discourse community (Swales, 1990) in data analysis to illustrate the impact of membership of the legal professional discourse community in the research, and how I reflected on this. I also highlight the importance of retrospective reflexivity, or 'the effect of the research on the researcher' (Attia and Edge, 2017: 35), by critically considering my experience of the doctorate as an apprenticeship into the separate discourse community of the academy. Through the discussion, I seek to highlight how reflexivity is an essential practice for 'professional' linguistic ethnographers in acknowledging the impact of their multiple identities on their research (Creese, 2015).

Individual presentations

Packaging bilingual parenting as market advantage: The neoliberal roots of ‘grassroots’ media

Kendall King and Sabrina Fluegel, University of Minnesota

Little research has examined the political and media dimensions of family language policy. This paper analyzes grassroots media marketing efforts targeted at those seeking advice on bilingual parenting. Analysis of grassroots media marketing—which we define as purposeful attempts to target a niche demographic with ‘grassroots’ media methods (i.e., blogs) to inform or persuade—reveals gaps and contradictions regarding how bilingual parenting in the U.S is portrayed to different audiences. Using common English and Spanish-language search terms, we identified 40 high-profile corporate media, non-profit, and small-owned bilingual parenting blogs written for Spanish and for English readers. We found that English-language searches were more likely to generate returns from small-owned blogs, while Spanish-language searches tended to yield corporate news and non-profit sites. Multimodal content analysis of media framing of bilingual parenting reveals these texts are shaped by three neoliberal ideologies: ‘bilingual parenting as individual choice’, ‘bilingual parenting as competitive edge’, and ‘bilingual parents as consumers’. Blog analysis also reveals that well documented racist and anti-immigrant discourses widely circulating in U.S. society are absent, resulting in public contradictions of what it means to be a ‘good’ bilingual parent.

The role of in-family socialization in the stratification of society: the value of a critical sociolinguistic ethnographic approach

Marie-Anne Mansfield, University of Southampton

This paper considers how a synthesis of sociolinguistic theoretical orientation and ethnographic approach uniquely contributed to my study into the role of family Language Socialization (LS) (Ochs and Schieffelin, 2017) and (language) ideology in the creation and perpetuation of socio-economic stratification. The research material was produced through an 18-month period of fieldwork, entailing the participant observation (Bloch, 1991) of two high socio-economic multilingual / multinational families. The findings were analysed through the prism of habitus, the set of subjectively constituted, but objectively observable, socialised norms or dispositions that guide practice and belief (Bourdieu, 1993). I revealed how the children of the two participant families were socialized into their instance of family, and through this into wider (elite) social groups and strata. I concluded that such socialization enabled the family members to co-create a way of being that maximised not only their socio-economic power,

privilege and their opportunities, but also their ability to leverage such opportunities.

In all my research my objective is the “describing, understanding and explaining the role of language in constructing the relations of social difference and social inequality that shape our world.” (Heller 2011: 34). I take an approach that is informed by a sociolinguistic theoretical orientation and uses ethnography as method and methodology (Heller et al, 2018), anchored in a critical paradigm (Tollefson, 2018).

I believe that the synthesis of sociolinguistics and ethnography enables a unique contribution to scholarship which aims to combat inequality. Nonetheless, I acknowledge that it raises questions for adherents of both disciplines, creating as it does an inevitable tension between the conventions and standards of both fields. In this paper I consider not only the contribution of (critical) sociolinguistic ethnography to my study, but also how I addressed the issues raised by such an approach.

References:

Bloch, M., 1991. “Language, anthropology, and cognitive science”. *Man* (N.S.) vol. 26, no. 2: 183–98.

Bourdieu, P., 1993. *Language and Symbolic Power*. Cambridge: Polity Press.

Heller, M., 2011. *Paths to post-nationalism: A critical ethnography of language and identity*. Oxford: Oxford University Press.

Heller, M. Sari Pietikäinen, and Joan Pujolar, 2018. *Critical Sociolinguistic Research Methods: Studying Language Issues That Matter*. New York: Routledge.

Ochs, E. and Bambi Schieffelin, 2017. Language socialization: an historical overview. In Duff P. and May S. (Eds) *Language Socialization*. *Encyclopedia of Language and Education*. New York, NY: Springer.

Tollefson, J., 2018. Research and Practice in Language Policy and Planning. In J. W. Tollefson, and M. Pérez-Milans (Eds), *The Oxford Handbook of Language Policy and Planning*. Oxford: Oxford University Press.

Becoming Institutionalised: Methodological and epistemological challenges of doing live-in ethnography with minors in UK boarding schools

Jessica McDaid, Universitat Autònoma de Barcelona

Uprooting for a year to study at a UK boarding school is commonly understood, for Spanish (pre)adolescents, as a “gift” and a “unique” chance to immerse oneself in the target language and culture. While the investment decisions guiding this mobility stem from post-2008 middle-class reproduction anxieties (Codó & McDaid, 2021), these transform discursively into romanticised

imaginaries (Doerr & Taïb, 2019), hopes (Silva & Lee, 2021), and dreams (Berlant, 2011) about what the experience can do for families in terms of social mobility and a type of global personhood (McDaid & Sunyol, 2022). However, the superficialised fascination and idealisation of going abroad before, during, and after the process is such that, when aspects of the experience do not live up to expectations, are significantly uncomfortable and/or traumatic for stakeholders, this is reworked into narratives that capitalise on these challenges, or, particularly with younger sojourners, they are silenced.

From 2021-2022, during the global pandemic, I followed groups of Spanish (pre)teens attending two boarding schools in Northern Ireland. My goal was to ethnographically explore young Spanish mobility for English immersion in the context of a local boarding school. What I, like many of my own young participants, did not expect, was how we would end up becoming institutionalised ourselves. Far from being sites to ‘dip in and out of’ to study or do research at, we realised how boarding schools were intricate spaces of social (re)production we would quickly need to learn to navigate. This paper is an exploration of the fundamental methodological and epistemological effects this had on my fieldwork working with minors living in Total Institutions (Goffman, 1968) abroad. Specifically, I will unpack the various complexities of making ethical decisions in a ‘panopticon-esque’ field, (re)building alliances in highly unstable conditions, and the difficulties of conducting ethnography with those who do not want to be seen or heard.

References

- Berlant, L. G. (2011). *Cruel optimism*. Duke University Press.
- Codó, E. & McDaid, J. (2021, August). “‘They don’t go abroad to learn the language!’: A social class lens on language immersion experiences in contemporary Spain”. In: Lorente, B. & Schedel, L. (Chairs), *Language immersion experiences as linguistic ideology*. Paper presented at the postponed World Congress of Applied Linguistics (AILA), Groningen.
- Doerr, N. M., & Taïeb, H. D. (2019). *Affect and Romance in Study and Volunteer Abroad: Introducing our Project*. In Patel. (2019). *Affect and Romance in Study and Volunteer Abroad: Introducing our Project*, 9–25.
- Goffman, E. (1968) *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*. Penguin, Harmondsworth.
- McDaid, J. & Sunyol, A. (2022, July). “Unlocking children’s full global potential in Ireland: Destabilising the Local-Global Binary in Early Study Abroad”. Paper presented at the 24th Sociolinguistic Symposium, Universiteit Gent.
- Silva, D. N., & Lee, J. W. (2021). “Marielle, presente”: Metaleptic temporality and the enregisterment of hope in Rio de Janeiro. *Journal of Sociolinguistics*, 25(2), 179–197

Becoming happy: Discursive formation of new alliances among Chinese international students in the UK

Yu Shi, UCL Institute of Education

This paper directs attention to Chinese international students seeking higher education in the UK. Their movements and experiences could contribute to existing discussions on how they are shaped by transnational higher education and how they could (re)configure the global circuits of knowledge and labour. Specifically, I focus on a group of Chinese international students who have been engaging with an online cultural platform since 2020 in response to emotional struggles like anxiety, loneliness, and depression during the lockdowns of the COVID-19 pandemic. This non-profit cultural platform aims to bring a healthy attitude, mindset, and lifestyle to the mass population by providing a curriculum on wisdom culture (consisting of life wisdom, mindfulness meditation, and life aesthetics) and various caring activities with mutual help. Adopting a discursive lens, this paper deploys a sociolinguistic ethnography to look at Chinese international students' weekly group discussions at this academy when they reflect on the curriculum texts concerning real-life problems. This kind of communication practice is believed to mediate the potential challenges with a promise of happiness (Ahmed, 2010) according to alternative values, moralities, and affect circulated on this platform. Various data types include observations of group sharing sessions and social activities for over two years, interviews with individual participants, and cultural artefacts like online semiotics circulated at this academy. Data analysis suggests that engaging with these alternative imaginaries has affective consequences – allowing people to feel less anxious by emphasising inner criteria of happiness and forming new alliances based on non-market care. These anxieties are, in many cases, brought on by neoliberalism, especially during the global pandemic crisis, so engaging with alternative imaginaries could provide an “escape” from neoliberalism. However, the economic and material structure seems unaffected by the changes brought about by the alternative imaginaries offered by this culture academy.

References

Ahmed, S. (2010). *The Promise of Happiness*. Durham, N.C.: Duke University Press.

Monday 3rd April – Room 784

Morning session: 10:00 - 12:30

Individual presentations

The aesthetics of Koreatown: Streetwear as multimodal expression of inter-ethnic solidarity

Erick F. Matus, Norma Mendoza-Denton and Carolyn Park, University of California, Los Angeles

Having spent our formative years in Koreatown, Los Angeles, we share an implicit understanding that streetwear is indexical of a working-class identification and political economic solidarity with the people of color in our neighborhood. Recognizing that fashion itself is a communicative code (Hebdige, 1991), and that aesthetics plays an integral role in the analysis of language variation (Meyerhoff & Mendoza-Denton, 2022), this paper seeks to examine the complexity of population contact in Koreatown through discourses of streetwear as expressions of ethnoracial and socioeconomic identification.

No present study exists to analyze the aesthetics of superdiversity in Koreatown (Blommaert & Rampton, 2011). Research on the enregisterment of social types (Agha, 2005), which are communicated multimodally through clothing style, phonological variation, and physical comportment (Mendoza-Denton, 2011; 2008) have foregrounded our interest in exploring how ethnolects are embodied through style and music. This paper draws from previous research on the appropriation of hip hop language and African American Vernacular English by Korean Americans (Chun, 2005), Korean-Spanish bilingualism (Hualde & Kim, 2015), the theorization of Asian American English (Reyes & Lo, 2009), and more recently, the enregisterment of Korean American English (Cheng, 2021). Additionally, research in urban planning (Collins, 2022), geography (DeVerteuil et al., 2019), and sociocultural anthropology (Park, 2019) have provided a broader context for understanding the history of urban renewal and displacement in Koreatown. From a series of semi-structured interviews (July-December 2022) and an ethnographic film project produced by LA Speaks, we attempt to trace the influence of Chicanx and African American aesthetic sensibilities in k-town youth culture as an expression of political economy. Such a purview seeks to enrich ongoing research on the various language varieties of Koreatown, linguistic landscapes (Lou, 2016; KSP/UCLA 4.29 Story Map Project, 2022), and embodied sense perceptions of regional identity.

(Everyday) stories of language contact in enclave and transplanted communities in Cyprus: When Rumca meets Romeika.

Elena Ioannidou, University of Cyprus

The current paper explores instances of language contact between two multilingual communities at the northern part of Cyprus: Greek-speaking (Romeika) Turkish Cypriots and Turkish nationals who were transplanted from Trabzon to Cyprus and are Pontic (Rumca) speakers. Both communities speak a variety of Greek (Cypriot Greek/Romeika, Pontic Greek/Rumca) as a home language although in terms of identity they define themselves as Turkish or Turkish Cypriot (Ioannidou, 2022). Due to the unresolved political conflict in Cyprus between Greek and Turkish Cypriots, speaking the language of the “other” has been a point of tension, stigma and immobility for both communities. In addition, each community has distinct stories in relation to space and displacement. Some of the Turkish Cypriots (Romeika speakers) were forcibly transplanted from the south to the northern part of Cyprus, constructing a diasporic identity of “refugee” and creating nostalgic narratives about their lost villages. On the contrary the Turkish nationals (Rumca speakers) were transferred to Cyprus in the post partition era, with a promise for a better and most prosperous future. The current paper explores and presents stories and narratives of language contact where two communities which speak a different variety of Greek, meet in a Turkish-speaking heavily politicized context. In the post partition era at the northern part of Cyprus, different forms of negotiations and dialogue took place between the two communities, and in these negotiations, language played a central role. The presence of Greek in their repertoire functioned as a positive marker for communication and dialogue, but at the same time the strong differences between the two Greek varieties created tensions which reflected deeper conflicts related to identity and the “right for presence” in the area. The main data collection methods were ethnographic interviews, life histories and participant observation of the speakers situated in their natural setting.

Collaboration and involvement of diasporic speakers in the study of diasporization

Gergely Szabó, Eötvös Loránd University, Hungary

Studying diasporas and diasporization has lately been at the center of interest in sociolinguistic inquiry (see Márquez Reiter & Martín Rojo eds. 2015). However, the literature on the inclusion of interested parties and their expertise in the academic knowledge production in connection with diasporas is scarce. Even though this would be of crucial importance to achieve “thinking diaspora from below” (Rosa & Trivedi 2017) and researching the “language issues that matter” (Heller et al. 2018) for the diasporic speakers with the aim of challenging inequality. My paper addresses the possibilities of collaboration with diasporic subjects in separate stages of the research process by drawing on the experiences of an ethnographically informed critical sociolinguistic study of

Hungarians in Catalonia. Specifically, in this paper, I will discuss the different modes by which I endeavored to contribute to the democratization of the research process (Lexander & Androutsopoulos 2021). Among them, I will show how conventional research methods (e.g., interviewing, ethnographic observations) can be used to find access to the own lived experiences of diasporic subjects, and how the key participants took part in the precise definition of the final research questions and in the confirmation of the research findings during the post-fieldwork phase. I argue that the most fruitful way to approach diasporas and diasporization is through the inclusion of the emic perspectives of diasporic subjects and their language expertise in the research process. That requires long-term collaboration and commitment from the research participants; but it also requires commitment for collaborative methods from the research-active parties. I also argue that by paying attention to the needs and interests of the participants, this way of researching on, for, and with the participants (Cameron et al. 1992) also makes of alliances that contribute to better understandings of diasporization.

Selling Greek food in London: Negotiating competitive and solidary positionings over dinner among food professionals

Anna Charalambidou, Middlesex University, Christina Flora and Petros Karatsareas, University of Westminster, Vally Lytra, Goldsmiths University of London

The 2007/2008 financial crisis more than doubled the number of Greek nationals (Pratsinakis et al. 2020, ONS 2022). This transformation is visible in London's foodscapes as the number of Greek restaurants in the city boomed over the last decade, which was also marked by Brexit and the COVID-19 pandemic. This presentation, based on Research England-funded project, shows how professionals in London's Greek food businesses oscillated between competitive and solidarity positionings in conversations over dinner.

The data for this presentation were collected in focus-group interactions and using multi-sited, participatory, multisensory ethnographic tools (Pink 2015). Five Greek hospitality workers alongside 4 researchers participated in discussions, that took place over dinner in three Greek restaurants in London, and were followed by two online conversations. The data were analysed using concepts from Membership and Conversation Analysis (Smith, Fitzgerald, Housley 2021; Mondada 2018) to examine negotiation of categorisations situated in the glocal economic conditions.

Participants claimed, ascribed, and negotiated a range of professional roles (from novice to expert) and other regional and social class identities and contrasting positionings vis-a-vis what is considered "Greek" food, including juxtapositions between homecooked and professionally prepared food and contrasting constructions of authenticity, tradition and modernity in Greek food and hospitality. At the same time, participants also constructed some solidarity positionings as joint members of the Greek food hospitality industry in the UK,

looking to forge shared networks that would help them face the shared challenges in staffing and costs created in part by wider economic and political forces of Brexit and post-Covid recession. The participants' limits as to how far they were prepared to go in terms of making intra-sector alliances in times of crisis provides a glimpse into the wider neoliberal context of the UK (food) market of free competition, gig economy, and gentrification.

References:

Mondada, L. 2018. The multimodal interactional organization of tasting: practices of tasting cheese in gourmet shops. *Discourse Studies* 20, 743-769.

Pink, S. 2015. *Doing Sensory Ethnography*. Sage.

Pratsinakis, M., King, R., Himmelstine, C.L. and Mazzilli, C. 2020, A Crisis-Driven Migration? Aspirations and Experiences of the Post-2008 South European Migrants in London. *International Migration*, 58: 15-30. <https://doi.org/10.1111/imig.12583>

Smith, R., R. Fitzgerald, W. Housley 2021. *On Sacks: Methodology, Materials, and Inspirations*. Routledge.

Beyond participants–researchers–research outsiders: Interrogating knowledge construction in multi-sited participatory ethnography

Christina Flora and Petros Karatsareas, University of Westminster, Vally Lytra, Goldsmiths University of London, Giulia Pepe, University of Westminster

In participatory ethnography, the barriers between researchers and participants often become blurred as both move routinely between positions during the knowledge construction process (Papen 2020). In this paper, we discuss how, in responding to funding requirements, the design of a pilot project on the intersection of food, language, and migration not only enabled the dismantling of these barriers but also created affordances for 'research outsiders' to insert themselves into the research. Conceived as a multi-sited ethnography (Zimmermann 2017) with collaborative (Lassiter 2005) and sensory elements (Pink 2015), the project brought together Greek- and Italian-speaking migrants working in London's hospitality sector in a series of dinners exploring how they use food talk (Riley & Paugh 2019) to position themselves in London's food scene against the backdrop of Brexit and the COVID-19 pandemic. We analyse data extracts to illustrate the complex ways in which the research participants, recruited through convenience sampling, took ownership of the knowledge construction process, including by making bids for the conversational floor and supporting, shifting, and extending the agenda of the conversations. At the same time and owing to the public nature of the spaces in which we conducted the research, non-participants with stakes in the research (restaurant owners, waiters, managers, chefs) actively and knowingly contributed to the negotiation of identities and the polyphonic narratives that were being co-shaped around the table. We reflect on how these dynamics as well as our personal subjectivities

and relations with the (non-)participants (Patiño-Santos 2020) motivated decisions to position ourselves more as facilitators and less as experts during the dinners. We finally consider how our research complicates the roles participants, researchers, and ‘research outsiders’ assume in the construction of knowledge in ethnographic work as well as the methodological and ethical implications that the dynamic, interconnected, and shifting nature of these roles creates.

References

- Lassiter, Luke Eric. 2005. *The Chicago Guide to Collaborative Ethnography*. Chicago: University of Chicago Press.
- Patiño-Santos, Adriana. Reflexivity. In Karin Tusting (ed.), *The Routledge Handbook of Linguistic Ethnography*, 141–153. Abingdon/New York: Routledge.
- Papen, Uta. 2020. Participant observation and field notes. In Karin Tusting (ed.), *The Routledge Handbook of Linguistic Ethnography*, 213–228. Abingdon/New York: Routledge.
- Pink, Sarah. 2015. *Doing Sensory Ethnography*. London: SAGE.
- Riley, Kathleen C. & Amy L. Paugh. 2018. *Food and Language: Discourses and Foodways across Cultures*. London: Routledge.
- Zimmermann, Martina. 2017. Researching student mobility in multilingual Switzerland: reflections on multi-sited ethnography. In Marilyn Martin-Jones and Deirdre Martin (eds.), *Researching Multilingualism: Critical and Ethnographic Perspectives*, 73–86. Abingdon/New York: Routledge.

Afternoon session: 16:00 - 18:00

Individual presentations

Breaking up with research participants over shifting postcolonial alliances

Jaspal Singh, The Open University

When I conducted extensive linguistic ethnographic fieldwork in the emerging hip hop scene in Delhi in 2013, the long-term relationships I started to build with local dancers, artists and musicians were largely based on our common appreciation of global hip hop culture. They were not explicitly shaped by mainstream party politics or our personal political alignments. One year after my departure from Delhi back to Europe, the right-wing Hindu nationalist party BJP won the national elections and started to shift India's self-understanding from a postcolonial secular republic to a Hindu State (Hindu Rashtra) and superpower on the global stage. Over time, this new narrative solidified and mainstreamed a type Hindu fascism that aims to promote a sense of national religious purity by

othering - and sometimes violently attacking - Muslims, Dalits, Christians, secular Indians as well as Indian communists and feminists. To my surprise, some of the men I had in met in Delhi in 2013 and stayed in close contact with after my fieldwork began to align with Hindu fascist narratives, in their social media posts as well as in our personal conversations. I had previously been under the impression that hip hop heads would be immune to right-wing propaganda and would always align with those who are oppressed by the state. My interactions with some men, on the phone or via chat, became increasingly aggressive. It soon became clear that our ideological positions and political alliances had drifted too far apart to continue our friendships and ethnographic relationships. In this talk, I will present episodes of such ethnographic break-ups and ask what these could mean for research ethics and for representing participants in our work. I will also critically reflect on my own identity presumptions and political commitments as a fieldworker, hip hop head and friend.

Constructing ethnolinguistic identities through folk dancing: Linguistic practices of Greek Cypriot speaker-dancers in London

Eleftheria Sofroniou, University of Westminster

In this presentation, I examine the role of folk dancing as a means for the construction of ethnolinguistic identities in diaspora focusing on London's Greek Cypriot Community. I investigate the complexities of the language–identity–folk dancing Nexus ethnographically, through the lens of the linguistic and dancing practices and styles examining how folk dancing classes and performances operate as a context, where speaker-dancers construct and display their ethnolinguistic identities including through embodiment. I address the following overarching research question: can folk dancing settings be a fruitful arena for the (re)production of ethnolinguistic identities? In doing so, I treat language as a semiotic resource, adopting a broader holistic and multimodal perspective and highlighting the innovative and imaginative ways Greek Cypriots deploy in order to express themselves (Rymes, 2014). I analyse Greek Cypriots' linguistic attitudes and styles as processes of meaning-making that draw on speaker-dancers' complex linguistic repertoires, their practices and translanguaging, which shape their perceptions and identities. In parallel, I treat traditional dance as an embodied cultural practice, a coordination of mind and body for the execution of dance performances and a powerful activity which enables dancers to obtain self-awareness, to experience the world through gestures and movements, perform and construct themselves, or envisage and imagine an alternative representation of themselves (Giurchescu 2001, Royce 2002). Drawing on a set of observations and interviews, I show how Greek-Cypriot speaker-dancers employ dancing to express themselves and construct their ethnic identities, embodying Greek culture, values and history through folk dancing. Two intriguing themes that have been arisen from my preliminary data are: (a) the strong tension between the authentic traditional dance and the traditional dance with innovative choreographic elements and configurations; (b)

the tension between the Greek complementary schools and dancing classes, rehearsals and performances, as contexts for Greek Cypriots to construct their ethnolinguistic identities.

References

Giurchescu (2001). The power of dance and its social and political uses. *Yearbook for traditional music*, 33 (1), pp. 109-121.

Royce, a. P. (2002). *The anthropology of dance*. Hampshire: Dance Books Ltd.

Rymes, B. (2014). *Communicating beyond language: everyday encounters with diversity*. Routledge.

“Some things are eternal”: Constructing and negotiating Hungarianness in the context of a festival

Blanka Barabás, Eötvös Loránd University, Hungary

In recent sociolinguistic paradigms, the focus of inquiry has shifted: instead of seeing social and linguistic categories as fixed and closed systems, the ways in which these categories are created and maintained have become central, and for this, cultural, historical and political aspects also need to be considered. A linguistic ethnographic approach entails that knowledge production is achieved through interactions that involve different levels of society, thus allowing for the questioning of dominant discourses. Tuszványos is an annually organized summer university and student camp, often referred to as a festival, held in Transylvania, Romania, aimed at promoting the dialogue between Hungarians from Hungary, the Hungarian minority of Romania, and Romanians. Due to its three-decades long activity, the event attracts participants of all ages with varying sociolinguistic backgrounds. In my presentation, I show how notions of Hungarianness are constructed and negotiated in a context that repeatedly calls for the unity and equality of Hungarians who are separated by state borders. Based on my field research, I argue that the making of such alliances is only possible if the differences of the concerned parties are addressed first; these differences are most often imagined to be of a linguistic nature by the participants. Furthermore, I discuss the implications and challenges of the researcher's own and perceived positionality in this linguistic ethnographic research.

Navigating Belonging: Exploring settlement for South Asians in Hong Kong through narratives and participatory photography

James Simpson and Christine Vicera, Hong Kong University of Science and Technology

What does it mean to belong, for people from South Asian backgrounds in Hong Kong? This presentation is about a new project at the intersection of linguistic ethnography and creative practice. With groups of South Asians and in

collaboration with a partner support organisation, we are exploring experiences of belonging through oral narratives and participatory photography. Belonging is a person's experience of identity in relation to affinity with a place, a space or a community, and the project aims to understand how people in South Asian communities in Hong Kong define, understand, find and negotiate their belonging. Our research addresses a specific social need. South Asians in Hong Kong experience discrimination, unequal access to education, employment, and public services, and barriers to participation in civic activities. The minoritisation they face has been brought into relief by the Covid-19 crisis and by recent political upheaval. This renders established ideas of belonging in terms of cultural and linguistic homogeneity inadequate and in need of challenge and scrutiny.

The project studies the experience of belonging from an emic perspective. Our participants are a diverse sample of people from South Asian backgrounds in Hong Kong, enabling us to explore how belonging and settlement are shaped by concerns of age, gender, language, culture, ethnicity, education and social class. Using an approach informed by narrative research and participatory arts research methods, we ask: (1) How does belonging emerge in and through narrative and photography? (2) How (with participants and our partner organisation) can we develop innovative approaches to researching belonging? and (3) How can our theoretically-grounded understandings of belonging be used to inform policies, practices and public debate on social integration?

In the presentation we outline the ongoing process of stakeholder engagement that informs the aims of the project, describe the methodology, and discuss early data.

Tuesday 4th April - Jeffrey Hall

Morning session: 11:00 - 12:30

Individual Papers

The language ideologies of racial microaggression: Experiences of Chinese migrant students in the UK

Shuang Gao, University of Liverpool

This paper examines language ideologies underlying various forms of racial microaggression experienced by Chinese migrant students studying in UK higher education. Chinese migrant students constitute the largest group of international students in UK higher education and are among the minority groups most likely to experience racism but under-report it (Lim et al. 2022). Drawing upon interviews with students at a public research university and their written diaries, I examine in what ways language mediates Chinese students' experience of racial microaggression, and how their experience shapes their self-identification as Chinese. Through the lenses of racial microaggression (Sue 2005; Huber and Solorzano 2015), critical race theory (Ladson-Billings 1998), and raciolinguistic ideologies (Rosa and Flores 2017), I show that students experience racism from university staff, fellow students, as well as in their everyday interactions outside campus. Their varied racial experiences are underpinned by several raciolinguistic ideologies that construct Chinese students as the inferior Other. These ideologies are also seen on an institutional level, e.g., through curriculum design, invalidation of their racial experience. However, experience of racism may not lead to active resistance against it - how students respond can be mediated by their understanding of human rights and democracy, their identification with Chinese traditional values, and their future trajectories of migration.

"I thought I'd get strip-searched": An intersectional analysis of a young transgender immigrant's identity construction

Lucy Jones, University of Nottingham,

In this paper, I consider the benefits of an intersectional approach for the linguistic analysis of inequality. I present selected data emerging from a linguistic ethnography project with LGBTQ+ youth groups in England, taking a queer linguistics approach to show how my participants' identity constructions reveal their marginalisation in society. The project involves analysis of the unique combination of experiences which inform young people's lives, using discourse analysis to show how they position themselves in relation to the wider world. My approach is also informed by the concept of 'thick intersectionality', which

‘demands that we pay attention to the lived experiences and biographies of the persons inhabiting a particular intersection’ (Yep 2016: 173). I therefore focus on just one of my participants in this paper: Zeba, a young, trans, working-class girl in foster care who is an Indian immigrant from Africa. I show how she navigates her various intersecting ‘social locations’ (Yuval-Davis 2011) in the articulation of both a marginalised and agentive identity, as she describes feeling forced to adhere to masculine outward signifiers in order to pass safely through airport security, a context in which she already feels vulnerable as an immigrant. Through an intersectional analysis of identity as it is constructed through language, I argue, we can better understand how marginalised speakers’ lives are constrained by external structures of power and oppression.

References

Yep, Gust A. 2016. ‘Toward Thick(er) Intersectionalities: Theorizing, Researching, and Activating the Complexities of Communication and Identities’. In Kathryn Sorrells and Sachi Sekimoto (eds.) *Globalizing Intercultural Communication: A Reader*. London: SAGE, 85–94

Yuval-Davis, Nira. 2011. *The Politics of Belonging: Intersectional Contestations*. London: SAGE.

Ageing in a foreign land: ways of being & belonging, identity and loneliness among Chinese migrants

Xuechun Xiang, Mary University of London

While loneliness is seen as an issue that is particularly associated with old age (Victor & Yang, 2012), it is regrettable that older migrants are one of the neglected groups in loneliness research as they are a hard-to-reach cohort, especially for ‘outsiders’ (Fokkema & Ciobanu, 2021). Ageing in a foreign land is part of the late-life experience of many elderly adults (de Jong-Gierveld et al., 2015), who may encounter challenges of active ageing because of the intersectionalities of immigrant status, language/culture differences (Keating and Scharf 2012). In addition, the public perceptions have always ignored the heterogeneity of the British Chinese community, in terms of their migration pattern, and language use habits. Since World War II, the British Chinese community is developed and thus dominated by Cantonese-speaking migrants mainly from Hong Kong. Being engaged in a Mauritius-Chinese old people club, I conducted a linguistic ethnography research with six club members, to understand their migration trajectories and lived experiences as Chinese people who do not speak Cantonese.

In this paper, using Levitt and Glick Schiller’s framework, I concentrate on participants’ ways of being and then on their ways of belonging in the context of migration. Individual interviews with each participants and fieldworks conducted by spending time at the club and visiting the participants at home are carried out from July 2022. With particular attention to the positioning and indexicality in the

small stories narrated in individual semi-structured interviews with each participant (Bamberg, 2004; Georgakopoulou, 2006), the analysis revealed how interviewees constructed their identity as migrants not speaking lingua franca (of the migrants' community); the stance they take with respect to the transnational mobility, and how the feeling of loneliness interplays with their identity construction and their understanding of transnationalism and their integration.

Afternoon session: 14:00 - 18:30

Keynote lecture

Using linguistic ethnography to open up the 'black box' of classroom interaction and inequalities

Professor Julia Snell (University of Leeds)

Chaired by Prof. Zhu Hua, UCL Institute of Education

Panel

Policies and practices of sociolinguistic "groupness": reflections from ethnographic engagement with schools and families

Convened by Andrea Leone-Pizzighella, Eurac Research, Institute for Applied Linguistics

Discourses about, policies for, and practices of multilingualism are often deeply rooted in histories of migration, colonialism and enslavement, the historical coexistence of multiple communities, or combinations of these. Whether linguistic diversity is framed in terms of indigenous/exogenous, autochthonous/allochthonous, or local/foreign, and whether these frameworks are accompanied by aims for integration, equity, or revitalization, local language-in-education policies and practices in schools are likely to be affected. The groups involved in these discourses may have any number of (well-aligned or contradictory) aims, with some aiming to unify ethnolinguistic groups and others aiming to create or maintain distinctions between them. While, at times, the etic and emic definition of groups can create solidarity, e.g., inspiring acts of linguistic citizenship (Williams & Stroud 2015), groupings can also be detrimental for students and teachers, e.g., resulting in ethnolinguistic cornering (Møller 2022) or raciolinguistic ideologies (Alim 2016).

In schools, the divvying up of the student population and school community based on sociolinguistic affiliation—whether real or perceived—is further compounded by proficiency tests, mastery of so-called academic language (Flores 2020), and the pervasive concept of the word gap. These categorizing gatekeeping devices create groups of insiders and outsiders for educational, social, and political purposes (van Avermaet 2022), often reaching beyond the

walls of the school. Discourses about academic achievement and proficiency are thus laminated onto discourses and policies about societal multilingualism and individual plurilingualism in locally specific ways. Teachers—the most influential arbiters of language policy (García and Menken 2010, Hornberger & Johnson 2007)—must contend with realities on the ground that are not considered in “big data” approaches to understanding language diversity in a given community (c.f. Moore, Pietikäinen & Blommaert 2010). Thus, a potential solution is to turn an ethnographic lens on “language, language, and language as a crucial tool for redressing social inequality and promoting emancipation” (Jaspers 2015, p. 718), centering schools as the major player in effecting change.

In light of this, this colloquium delves into the conference’s theme of “Language, inequality, and the everyday (un)making of alliances” by exploring how language policy arbiters in schools engage with (ethno/socio)linguistic group labels while also taking into account the categories created by the contemporary education system. We ask: How do groups produced by social and educational institutions overlap with other types of sociolinguistic groupness? Is this problematic? If so, when, where, and for whom? How is it managed by these communities? The cases presented here aim to address these questions as they arise in different sociopolitical contexts. This discussion includes the unintended consequences of professional development for a Maya-speaking teacher in an Indigenous pre-school in the Yucatan peninsula, the push-and-pull of needs and expectations in a teacher education program for (Indigenous) language teachers in Mexico, the attribution of group identities across scales in South Tyrol’s German pre-schools, and the de jure and de facto boundaries and groups that emerge via language policing in Italian middle schools.

“We simply lack the German-speaking children in this city”. Negotiating ethnolinguistic categorization in preschools in South Tyrol, Italy

Verena Platzgummer, Nadja Thoma and Elias Telsler, Institute for Applied Linguistics, EURAC Research

South Tyrol is an Italian province with three official languages (Italian, German, Ladin) and three corresponding recognised ‘language groups’. It is thus a place where ethnolinguistic groupness has been institutionalised, and residents must declare affiliation with one of these language groups to gain access to welfare, jobs in the public sector and political representation. Analogous to these groups, South Tyrol also has three separate tracks of education conceived on the basis of ethnolinguistic separation, starting with preschool. While teachers in the respective educational institutions need to have declared their corresponding language group affiliation, a principle of ‘free enrollment’ holds for children. Particularly for German-speaking preschools, this has produced tensions over which kinds of ethnolinguistically categorised children (should) attend these educational institutions, and in which proportion.

In our paper, we will draw on two ethnographic projects on multilingualism and language education in four preschool groups at three different German-speaking preschools to explore how ethnolinguistic categorisations are negotiated on the ground by teachers, children and parents. In the preschool sites we observed, teachers and parents repeatedly position children and (other) parents and families along different lines of national, ethnic, and linguistic differentiation, at times producing more nuanced categorisations and at times reproducing the aforementioned institutionalised ‘language groups’. We argue that in particular the institutional categorisation of the three preschools as ‘German’ was reproduced by teachers and parents, evoking expectations and tensions in both these groups of social actors around their responsibilities in the children’s language education and education generally. In doing so, we unpack how these tensions emerged and explore how teachers, children and parents in the four preschool groups engage with language-related group labels and how such labels are stabilized, questioned and transformed.

Bureaucratizing Maya: the Institutionalization of Non-Speakerhood in Indigenous Early Childhood Education

Aldo Anzures Tapia, Penn Cultural Heritage Center, University of Pennsylvania, IB World Schools Department, International Baccalaureate Organization

Early childhood education in Mexico is characterized by contrasting messages on the role of Indigenous languages for learning (Schmelkes 2009). Language policies that mandate instruction in Indigenous languages clash with policies promoting Spanish as the language of instruction in preschools as well as educational programs that promote English as an additional language for students. Preschools, especially Indigenous ones, are the social spaces in which these competing policies first interact, revealing implementation challenges at all levels, from professional development to textbook design (García & Velasco 2012; Hamel 2016). Even though Indigenous preschools have been designed as spaces that support Indigenous languages, the result is a lack of instruction of these languages, due not only to the presence of Spanish, but also the bureaucratization of Indigenous language teaching, and of education overall (Biesta 2015). This paper provides an ethnographic account of how a teacher in a multi-grade Indigenous Maya preschool in the Yucatan Peninsula tries to promote the instruction of Maya with 2- to 5-year old children. I analyze how the burden of paperwork she had to fill out, as well as professional development obligations, disrupted her teaching practices and made her doubt her own abilities as a Maya speaker, eventually affecting her own linguistic ideologies of who a Maya speaker really is. These dynamics ultimately reduced the opportunities for children to learn Maya and through Maya at the school. At the end, the teacher’s intentions to improve her Maya to better her own teaching resulted in an unintentional self-censorship provoked by the courses she took with Maya language experts. Nonetheless, even though the professional(izing) activities of the teacher could be linked to language displacement, this study also documented numerous moments of the teacher’s classroom practice with

children in which their fluid language practices and strengths were recognized and built upon.

Creating Indigenous language teachers in Mexico

Haley De Korne, University of Oslo, Center for Multilingualism across the Lifespan

Higher education has the potential to form new groups and lasting professional identities among students. In this paper I trace the trajectory of a university-based language teacher education program in a region of Mexico characterized by multiple Indigenous languages and an increasing presence and pressure from Spanish and English. Despite shifts in policy and social discourse around Indigenous languages in Mexico since the turn of the century, Indigenous languages are still often labelled as ‘dialectos’, less-than-language (López-Gopar, Morales, & Jiménez, 2014), and many people are surprised to find them included in a teacher education program. Based on participant observation and interviews conducted between 2013 and 2022 as part of a larger ethnographic study, I highlight both socioeconomic influences and personal choices which play a role in whether and how the program has included ‘local’ (Indigenous) as well as ‘global’ (typically European) languages. Program coordinators have aimed to provide new language teachers with the capacity to work effectively in their local context, while also aiming to change some of the colonialist power dynamics that characterize the local language hierarchy. The public university environment has generally promoted multilingualism and local Indigenous language knowledge more than the surrounding social context, however, and the employment market which new language teachers enter is marked by a network of public-private education organizations, the dominance of English, and opportunities linked to mobility. I discuss the choices of the program coordinators and young language teachers, and the ways that they are crafting new group identities for language teachers despite limited support from the wider socio-economic environment.

Language policing in Italian middle schools

Andrea Leone-Pizzighella, Eurac Research, Institute for Applied Linguistics

This paper reports on ongoing ethnographic research from linguistically and culturally diverse middle schools in urban centers in Northern Italy. Via discourse analysis from classroom recordings and interviews, this paper examines how student categories and identities (including (dis)ability, language, gender, and race) converge and diverge over the course of the day as students move through different social and educational spaces, as well as over several months of the school year. This analysis focuses on one specific phenomenon—language policing by both teachers and students—and the role that it plays in creating groups and divisions around local/foreign and standard/nonstandard categories. Insofar as language (including the use—or attribution—of (dis)fluencies, accents, registers, named languages) link speakers to a

constellation of identities which wax and wane from one communicative context to another, monitoring language policing provides a means of identifying allegiance and ostracism with regard to other students, the teaching staff, and potentially even the institution and the State (e.g., Phuong & Cioè-Peña 2022, Migliarini et al., 2021).

This analysis takes on greater significance in light of the impending division of middle school students into vocational, technical, or college-preparatory upper secondary school tracks, providing a jumping-off point for understanding the well-known issue of over-/under-representation of specific demographic categories in specific types of upper secondary schools in Italy (Borrini & De Sanctis 2017, Borrini 2021). Further, as the current research involves collaborative playback sessions (Rampton 1995), teacher workshops, and reflection sessions over the course of the academic year, this paper proposes possibilities for including pre- and in-service teachers in reflection about the impact of language policing on students' trajectories (Wortham 2004), especially in light of gender, race, language background, (dis)ability, and social class.

References for all abstracts:

Alim, H. S. (2016). 'Introducing Raciolinguistics: Racing Language and Languaging Race in Hyperracial Times', in H. Samy Alim, John R. Rickford, and Arnetta F. Ball (eds), *Raciolinguistics: How Language Shapes Our Ideas About Race* (Oxford Academic: New York), pp. 1-30.

Biesta, G. J. J. (2015). *Good Education in an Age of Measurement: Ethics, Politics, Democracy*. Routledge. Borrini, C., & De Sanctis, G. (Eds.). (2017). *Gli alunni stranieri nel sistema scolastico italiano A.S. 2015/2016*. MIUR.

Borrini, C. (Ed.) (Sept 2021). *Gli alunni con cittadinanza non italiana 2019/2020*. Ministero dell'Istruzione, Ufficio Statistica e studi.

Flores, N. (2020). From academic language to language architecture: Challenging raciolinguistic ideologies in research and practice. *Theory Into Practice*, 59(1), 22–31.

García, O., & Menken, K. (2010). *Stirring the Onion: Educators and the Dynamics of Language Education Policies (Looking Ahead)*. In K. Menken & O. Garcia (Eds.), *Negotiating Language Policies in Schools: Educators as Policymakers* (1 edition, pp. 149–161). Routledge.

García, O., & Velasco, P. (2012). *Insufficient Language Education Policy: Intercultural Bilingual Education in Chiapas. Diaspora, Indigenous, and Minority Education*, 6(1), 1–1

Closing ceremony

Round table and Closing Remarks

Adriana Patiño-Santos, and Alfonso Del Percio, and the organising committee.

Tuesday 4th April – Drama Studio

Morning session: 8:30 - 12:30

Invited Workshop

Interactive exploration of communicating ethnographies of language

Facilitated by the WLE (Writing Language Ethnographically) Collective.

Chaired by Adriana Patiño-Santos

- What works and forms of knowledge have influenced our understanding of the ways in which we communicate our ethnographies?
- What are the spaces, sources and practices offering alternative ways of communicating our research beyond conventional academic formats?
- What assumptions about research and knowledge production underpin traditional formats and how can we challenge these?
- What are the challenges that the process of crafting our ethnographies, specifically when trying to find alternative venues, modes and styles, brings to our own research?

These questions have guided the work that members of the WLE collective have been engaging in over the last year. In our regular meetings, we sought to reflect upon the works, traditions, histories, and stories that have influenced what we do, and think critically about new forms of communicating ethnographic research under current conditions of fieldwork and publishing.

The result of this endeavour has been a series of visual and audio outputs which will be displayed at the EELC9 conference. Alongside this exhibition, we will be delivering an interactive workshop. The workshop will begin with a guided tour of the exhibition, which will offer participants insight into the processes behind its curation, as well as allowing for engaged discussion of the ethics and politics of how we communicate our research. In the second part of the workshop, participants will be given the opportunity to engage in discussion and experimentation with different means of communicating their own ethnographic work.

Important request:

In order to be able to fully participate in the workshop, we kindly request those interested in participating to bring with them 1) **an electronic device** (laptop/tablet), 2) **headphones** that can be linked to your device or phone, 3) **a piece of data** that you are currently/have been working with.

Tuesday 4th April – Room C3.11

Morning session: 8:30 - 12:30

Invited Workshop

Reflexivity in linguistic ethnography

Convened by Beatriz P. Lorente, Chaired by Ruanni Tupas

This workshop invites participants to (re)consider how reflexivity may be nurtured in their own research projects. Reflexivity, the process of examining the ways in which the observer impacts what is observed, and the ways in which observations become salient and meaningful because of historical context (Blommaert and Dong, 2010), is central to ethnographic research. As a prefigurative practice, it can meaningfully challenge the zero-point epistemology (Grosfoguel, 2007) or view from nowhere that language studies have traditionally depended on. This workshop will explore three interrelated aspects:

(1) How do we represent ourselves? We will examine researcher positionality and how to avoid the pitfall of "spending too much time wading in the morass of our own positionings" (Patai, 1994).

(2) How do we represent our research participants? We will consider the theories of change that may underpin our research perspectives and how one might move beyond damage-centered research (Tuck and Yang, 2014).

(3) How do we represent and generate collaboration and change in our work? We will look into what it might mean to put unpredictability and unpredictable encounters (Tsing, 2015) at the center of our work.

The starting point of the discussion of each question will be examples drawn from ethnographic research projects I have initiated or participated in. Participants will be invited to question and reflect on their own research projects.

References

Blommaert, J. & Dong, J. (2010). *Ethnographic fieldwork: A beginner's guide*. Bristol: Multilingual Matters.

Grosfoguel, R. (2007). The epistemic decolonial turn. *Cultural Studies* 21 (2-3): 211-223.

Patai (1994) (Response) When method becomes power. In A. Gitlen (Ed.) *Power and method* (pp. 61-73). New York: Routledge.

Tsing, A.L. (2015). *The mushroom at the end of the world: on the possibility of life in capitalist ruins*. Princeton and Oxford: Princeton University Press.

Tuck, E. and Yang, K.W. (2014). R-Words: Refusing Research. In D. Paris and M.T. Winn (Eds.). *Humanizing research: decolonizing qualitative inquiry in youth and communities* (pp.223 – 246). London: Sage

Individual presentations

The fundamental role of race in US capitalism

Christian Chun, University of Massachusetts Boston

The historical invention and ensuing enactments of racial discourses, identities, and practices have been essential in their purposeful enabling of capitalism in the US for over three centuries, with the divisions of enslavements and indentured servitude that continued with the post-Civil War sharecropping, much higher rates of unemployment among Blacks than Whites, and the former's lower wages for the same work. This talk, drawing on a linguistic ethnography, addresses what has been called the psychological wages of Whiteness (e.g., Du Bois, 1992; Roediger, 2007) and how this has prevented time and time again throughout the past 170 years or so the unified solidarity and actions of what has always been a diverse working class in the US. The talk features several in-depth interviews with people on how they perceive the role of race in their lives and society that illuminate the theoretical and critical debates on the role of race in aiding and abetting capitalism in the US, and how counter-hegemonic discourse approaches can be co-constructed to begin dismantling wages of Whiteness.

Looking like a Londonish accent: Indexical inversion and everyday articulations of race and class in a UK undergraduate architecture studio

Steven Dixon-Smith, Goldsmiths University of London

This paper takes a raciolinguistic perspective on questions of the interrelation of class and ethnicity noted in much ethnographic research on language practices in educational settings (Madsen, 2013:135). It presents linguistic ethnographic analysis that suggests productive alliances with recent scholarship in sociology (Virdee, 2014) and political economy (Shilliam, 2018) that documents historically the mutually constitutive nature of longstanding inequalities of race and class in Britain. These accounts address Stuart Hall's (2021:240) insistence that analysis of racism should focus on the specific forms and historical conditions of racist ideologies and their relationship to class relations.

The paper argues that everyday articulation of these ideologies can be usefully analysed through attention to the role of racializing language ideologies in shaping perceptions of the language practices of racialized populations (Rosa & Flores, 2017). It sets out the ideological constraints encountered by Archer (pseudonym), a 1st year undergraduate architecture student, who is Black, in his everyday interactions in the architecture studio. Through linguistic ethnographic

analysis of interview data, it employs the concept of indexical inversion to argue that Archer's discursive strategies respond to raciolinguistic ideologies concerning who can and should produce certain kinds of language within this setting. These ideologies are seen to position Archer as a lower-class trouble causer in a racialized order of class relations.

References:

Hall (2021) 'Race, Articulation and Societies Structured in Dominance' in P. Gilroy and R.W. Gilmore (eds.) *Stuart Hall: Selected Writings on Race and Difference*. London: Duke University Press. 195-245.

Madsen, L.M. (2013). "High" and "low" in urban Danish speech styles. *Language in Society*, 42(2), 115–13.

Rosa, J. & Flores, N. (2017) 'Unsettling race and language: Toward a raciolinguistic perspective', *Language in Society*, 46, 621-647.

Shilliam, R. (2018) *Race and the Undeserving Poor*. Newcastle: Agenda.

Virdee, S. (2014) *Racism, Class and the Racialized Outsider*. London: Macmillan.

No talk, nice talk, white talk: (Not) talking about race and racism in German schools

Sarah Franziska Gerwens, London School of Economics and Political Science

Whiteness is invisible (Frankenberg, 1993). Europe thinks itself raceless (Goldberg, 2006). And, for Germans, race ended in 1945 (Müller, 2011). Left are vocabularies largely purged of any explicit reference to it (El-Tayeb, 2016; Lentin, 2008). Yet race is neither gone nor forgotten (Bonilla-Silva, 2017, on 'racism without racists'; Lentin, 2014). This paper explores how it is talked about by white people in a 'raceless' setting, focusing on German schools – a context where race- and class-based inequalities are well documented.

Analysing fieldnotes and interview transcripts from a critical race theory perspective, I argue that 'race talk' is omnipresent yet fraught with moral contagion, stutters, and silences for both my interlocuters and me, the white German researcher. To do this, I draw on a year of fieldwork in a mid-size German city, including extended participant observation in and around schools, interviews with school staff (43), administrators of educational programmes (12), and parents (33).

From discussing school choice to describing the ideal learner, white Germans engaged in a variety of strategies to (not) talk about race: diversions, allusions and euphemism, aphasia (see Stoler, 2016), chuckles, colour-carelessness (rather than blindness), and apologetic refusal.

Alluding to a shared racialised knowledge with half-sentences and question tags, my interlocuters often eased their discomfort with race talk by making it implicit and me complicit in it. Therefore, this research also explores the

racialised affordances of white 'homework' (Viswaran, 1994) as well as the discomfort (and rapport-breaking risks) of being an anti-racist killjoy (building on Ahmed's feminist killjoy) and making race talk explicit.

I argue for closer attention to local racialised vocabularies and how race is discursively submerged. Likewise, I seek to explore how white researchers can both challenge and uphold 'white innocence' (Wekker, 2016) and the rules of "nice" white race talk during their fieldwork.

Afternoon session: 15:30 - 18:30

Panel

Categories as Ways of Seeing and Thinking: Multiple Tales from Ethnographic Fieldwork

Convened by Mi-Cha Flubacher, University of Vienna, and Cécile Vigouroux, Simon Fraser University; Paris Institute for Advanced Studies. Discussant: Jacqueline Urla, University of Massachusetts Amherst

Social scientists have long argued that social categories are more than indexes of identification; they construct ways of thinking, of seeing, and erasure. Thus, while social categories are productive, they are often ideologically saturated. For instance, 'migrant' and its related institutionalised categories (e.g., refugee, asylum seeker, minority, foreign national, multilingual student) have become classed, raced, and geography-based categories and not just neutral designations of individuals who have relocated across national borders. In addition, these categories have been instrumentalized by policy makers, governments, and supranational agencies as part of institutional mechanisms of exclusion.

In this panel we raise a set of critical questions regarding the theoretical and methodological relevance of the social category MIGRANT: 1) Is the distinction between 'emic' vs. 'etic', which has long been part of ethnographers' analytical toolbox, so neat and unproblematic when it comes to the category MIGRANT? 2) As researchers, we often resort to (etic) social categories when submitting a research project for funding, entering a new field research, or engaging with institutional actors. These discursive categories almost function like academic hashtags: they inscribe us scholars and our work within certain academic conversations and traditions. How do we negotiate these institutional constraints that lead us to ratify highly ideological categories as if they were unproblematic?

Each contributor to the panel reflects on their engagement with social and theoretical categories in their research by highlighting how ethnographic fieldwork, (often) challenges them and showing how fuzzy the latter may be, by design or not. The panelists also show how ethnographic fieldwork generates

intricate accounts of the effects of categories on social actors and their multi-layered environments. Our contributions cover different sites: from segregationist education policies and their effects in Austrian schools, racialized labour exploitation in Italy, and a typology of entrepreneurial profiles in Austria and Switzerland, to a nation-based stratification of labor market in South Africa. Finally, although MIGRANT functions as the connecting element in our contributions, we see this panel as an invitation to engage in a more general reflection on the social categories we use in our research.

Migrants as Entrepreneurs: Implications of a Problematic Category

Mi-Cha Flubacher (University of Vienna, Austria),

The questionability of the category MIGRANT becomes further evident in the context of entrepreneurship and self-employment, in which the categorisation of MIGRANT ENTREPRENEURS has gained traction. Politically and socially, 'Migrant entrepreneurs' (alternatively labelled as, e.g., 'ethnic entrepreneur', 'immigrant business', 'migrant economy') are hailed as local economic 'motors', as invigorating infrastructures in neglected neighbourhoods, and as role-models for 'integration'. At the same time, they are discursively constructed as individuals in need of structural help and as stereotypically located in marginalised neighbourhoods. Finally then, as this category seems to be geared to a specific segment of business, i.e. small and micro-enterprises of the service industry, it begs the question of which entrepreneurs and businesses are considered 'migrant' and why? Drawing on the official typology of 'migrant entrepreneurs' employed by the city of Vienna, Austria and on location promotion efforts by Swiss cities, I will discuss how this categorisation typically intersects both with ideologies of class and capital as well as with processes of racialization. In turn, this ideologically saturated process of categorisation results in acts of differentiation, which also manifests itself linguistically: On one hand, 'highly' qualified entrepreneurs are targeted as start-ups by location promotion agencies and usually addressed in English. On the other, entrepreneurs with less (financial, symbolic and social) capital are treated as migrant entrepreneurs who are mostly self-employed and 'multilingual', thus envisaged for specialised programmes (i.e. facilitated access to funds and to information, e.g. through multilingual/interpretation services). I will contextualise this discussion with an example of my ethnographic research on Thai massage studios in Vienna that complexifies the simplification inherent in this particular categorisation.

Before the "Migrants" Came – Social Mechanisms of Inequality and Discrimination

Assimina Gouma, University College of Teacher Education, Austria, PH OOE

Petra Neuhold, University College of Teacher Education, Austria PH Vienna

In the Austrian context, the meaning of the notion "migrants" is ambivalent. On the one hand, the term marks a racialized difference that hierarchizes people

and positions them differently in society. On the other hand, it contains an anti-racist history. Twenty years ago, migrant self-organizations demanded the term "migrants" as an anti-racist self-concept against the label "foreigners" and "strangers". This not only made "migrants" visible as active subjects, but also addressed institutional racism, so-called foreigner legislation, the right to vote, discrimination and exploitation. However, the term, which has meanwhile entered the mainstream, has merely substituted the "old" ones. Even within the social sciences the category is hardly analyzed and criticized in the context of a globally institutionalized racism. In this respect, we understand the term "migrants" as a floating signifier in the sense of Stuart Hall. Without examining its meaning in the context of its social conditions – so our argument –, a mere renaming strategy only leads to the reproduction of racialized inequality. In our contribution, we would therefore like to outline theoretical and research perspectives that we consider to be interesting ways of preventing the use of the notion "migrants" from falling into the trap of re/producing essentialist thinking. On the one hand, we tie in with critical anti/racism and sociolinguistic theories and, on the other hand, with the perspective of Dorothy Smith's institutional ethnography. Using two examples from school research, we would like to show how linking these perspectives makes it possible to track down those social mechanisms that produce racial differences and create the figure of the "migrants" in particular.

Division and Multiplication: Language, Migration and the Politics of Labor

Alfonso Del Percio, IOE, UCL's Faculty of Education and Society,

In 'Border as Method', Mezzadra and Neilson (2013) explore shifting configurations of labor, power and mobility in different parts of the world, and reflect on how migration regimes concur in the production of labor as a commodity. They argue that the current heterogenization of labor segregates and separates live and migration experiences and complicates the formation of labor solidarities cutting across gendered, racialized, classed and linguistic lines of difference. Recently, language scholars noted that sociolinguistic knowledge is not external to this process but contributed to the naturalization of difference and hierarchies between categories of laborers and migration. Vigouroux (2017) and Flubacher (2014) note that scholars have adopted uncritically capitalist segmentation logics and political discourses which rationalize hierarchies between classes of workers and hierarchies of migrants. Similarly, McElhinny (2016) claims that fully understanding the articulation between migration, labor and social inequality requires a scholarship that ends segregation practices and explores the complex interactions between different worker types including their multiple and shifting positions of power. In this paper, I undertake this work by offering an ethnographic account addressing intertwined histories of migration and labor in Italy. My analysis documents together the experiences, practices and power positions of worker types who we otherwise study separately: local/foreign, forced/unforced, skilled/unskilled, seasonal/permanent, intellectual/

manual, educated/uneducated, white/black, male/female. I unpack the processes that separate, differentiate and hierarchize individuals' labor experiences. I particularly explore how, why and with what effects these separated categories of labor and migration get constituted, how they enable and constrain each other, and when and why do they complement or replace each other. In short, I study how these segmentation processes co-occur with what Robinson (1983) calls 'densely interconnected disconnection', the integration of previously disconnected lives and bodies into an integrated capitalist system, and how all this is entrenched with differential investments in language.

Mapping out Migrants: National Essentialism as an Economic Resource and as Social Stratification

Cécile Vigouroux, Simon Fraser University, Canada; Paris Institute for Advanced Study

Scholars of migration have long found issue with essentializing migrants according to nation of origin, pointing out the analytical relevance of the diversity of their trajectories and aspirations. Migration scholars often navigate between methodological individualism and nationalism to make visible the migrants' patterns of behavior and their social and linguistic practices while articulating the granularity of their singular experiences. In this presentation, rather than rejecting the essentializing categories as analytically irrelevant, I suggest taking them as points of departure by examining how and why different social and institutional actors mobilize them on the ground. In South Africa, the category FOREIGN NATIONAL is preferred to that of 'migrant', hardly used in institutional discourse or in news media. Despite its seemingly neutral denotational meaning, FOREIGN NATIONAL is a social and racialized category referring predominantly to African foreigners. This homogenizing and encompassing category contrasts with the practices of distinction on the ground where a social stratification of African outsiders operates along a nation-based axis of differentiation. In the case of Cape Town's formalized labor market, I argue that the essentializing discourse on Zimbabweans, Malawians, or Congolese plays a key role in helping or preventing African foreigners' access to jobs. Nationalities are reconstructed as proxies for labor skills and morality not just by employers but also by the African migrants themselves. Based on an ethnography of an NGO who helps the latter find jobs, I show how social and cultural stratifications are also articulated around a discourse on English competence, in which those who speak English are considered as more integrable culturally and, by extension, socioeconomically than those who don't (viz., the African francophones). Finally, I show how these nation-based representations are subverted by some African migrants operating in non-formalized labor markets to hopefully reap the social and symbolic benefits associated with certain national groups.

Tuesday 4th April – Room 642

Morning session: 8:30 - 12:30

Invited Workshop

Language, educability and interaction

*Convened by Lian Malai Madsen and Astrid Ag, University of Copenhagen,
Chaired by Martha Karrebæk*

Contemporary mass education systems are founded on the idea that all people are potentially educable and that more education will contribute to more equal opportunities in society. This is prominent, not least, in Danish education policy with investment in free education for all. Education policy and practice, however, more or less explicitly assume particular understandings of what education itself is and requires. Hence, a significant part of educational success is to acquire competences in how to behave appropriately as a participant in the educational enterprise. Such competences relate to constructions of educability - not understood as the individual's inherent ability to learn and receive education, but as ideas about what competences are required to be considered 'able'. Construction of educability may be implied by both explicit valorisation and implicit assumptions, constructed and enacted through language use, social action and categorisation. With a broad interest in how such constructions shape the enterprise of education and thereby students' educational alignments as our starting point, we invite participants in this workshop to discuss interactional data from group-work sessions in two University College contexts in Denmark.

The workshop format will be interactive. It will involve brief introduction to the data and the Danish educational context, initial data-session-style discussions in groups, collective sum-up of group discussions, presentation of more contextual ethnographic data and final discussions of connections between different data types as well as between situated practices and wider societal contextualisation.

Individual Presentations

Sámi festivals as sites of linguistic and toponymic activism: Márkomeannu and the 2012 Lihkahusak project/protest

Erika De Vivo, University of Edinburgh

Art and activism have often denounced and helped dismantle social inequalities and injustices. Since the early 20th century, the Sámi peoples – the only recognized Indigenous peoples of continental Europe – have resorted to art as means of political expression and as tool for developing localized forms of

linguistic activism. Across Sápmi (the Sámi people's ancestral homeland currently partitioned among Norway, Sweden, Finland, and Russia) art has helped creating spaces for language experimentation and has offered new, creative opportunities for people to engage with local intangible Sámi cultural heritages long suppressed by hegemonic institutions and colonial policies. In this context, Márkomeannu festival (Norwegian Sápmi) has proved to be a unique site of linguistic and toponymic activism: festival staff has engaged in various forms of artistic – often provocative – protests aiming at shedding light on the power relation asymmetries between Sámi- and Norwegian-speaking members of the local community. Hence, Márkomeannu is a privileged venue for the ethnographic study of the use of Sámi languages in public arenas. Making indigenous Sámi languages and placenames visible (and audible) in public spaces contributes to the counteracting of stigmatization of Sámi cultures and is instrumental in reversing language shifts resulting from State-enforced 20th-century assimilation processes. Márkomeannu has emerged as a “safe space” where Sámi languages are highly visible and in which Sámi past and contemporary heritage is valorised and transmitted across generations. By examining how local activists have challenged Norwegian cultural and linguistic hegemony, in this paper I address the valorisation and preservation processes encapsulated in Márkomeannu's linguistic practices, looking at them through the lens of cultural anthropology. The starting point of my reflections is the 2012 artistic/linguistic project Lihkahusak and its relation with more recent examples of linguistic activism at Márkomeannu festival.

“I sing and dance so as not to die”: narrative performances of resistance in the Covid-19 pandemic in Rio de Janeiro

*Bruno Coutinho, Branca Fabrício, Adriana Lopes and Bruno Coutinho
Universidade Federal de Rio de Janeiro*

This paper discusses how independent black musicians, residents of favelas and peripheries of Rio de Janeiro (Brazil), survived the Covid-19 pandemic. Data generated through online-offline ethnographic procedures include artistic performances and interviews. Articulating perspectives from the Social Sciences and Applied Linguistics, the study has two analytical foci. The first investigates the narrative reconstruction of the material and symbolic conditions related to work, home and leisure that impacted the professional productions of these artists in that period. The second observes the Internet performances of two artists from distinct musical genres, Brazilian Popular Music) and samba. In the data analysis, we focus on the intersection of macro and microsociological issues in these online performances, considering: a) how the artists recognise themselves within unequal social, political and economic structures; and b) what resistance tactics they elaborated to survive the pandemic. The results indicate a double movement. On the one hand, musicians enact a high degree of critical reflexivity about their social identities and their places of belonging in the strongly-stratified structure of Brazilian society. They identify, for instance, the serious consequences of the pandemic in their daily lives brought about by an

individualistic and racist society, subjugated by the logic of "necropolitics" and the "penal state"—legacies of colonialism that disproportionately affect favelas and the Brazilian peripheries. On the other hand, the data show that even in conditions of vulnerability, artists have appropriated available technologies and cultural tropes resist and stay alive, a phenomenon we term pragmatic survival. The interdisciplinary dialogue between language studies and urban social studies thus emerges as a fruitful way to understand possibilities of reinventing experience under conditions of oppression and precariousness, towards the production of alliances and solidarity practices.

Resisting Violence, Monetised Single Stories and Sustained Inequality through Non-Violent Direct Action and the (Re)assertion of Plural Identities

Haynes Collins and Souad Boumechaal, University of Leeds

This presentation introduces longitudinal research which explores the campaign and the surrounding reactions to L' Alliance Citoyenne de Grenoble's call for inclusive swimwear policies in municipal swimming pools in Grenoble, France. This campaign is inspired by women's desire to choose what to wear in swimming pools, including 'covering' swimwear. Emerging from the research are manifestations of epistemic and physical violence directed against the women through multiple forms of 'othering' including linguistic misrepresentation of their campaign and homogenisation of their identities. One example of this misrepresentation is evident in how the campaign has provocatively been reduced to the 'burkini debate' in media representation which serves to generate controversy and income for media outlets by distorting the campaign. This has resulted in the need for the group to take a strategic approach from the bottom up which draws on creative non-violent direct action, and which seeks to create a coalition of support with other NGOs, social media followers and residents of Grenoble to change local government regulations and to shift the prevailing narrative. This also requires the campaigners to constantly reassert their identities to counter the prevailing discourse about who they are and what they are campaigning for. Drawing upon a critical realist framework, ethnographic observations, participant interviews and arts activism, we argue that this case demonstrates how inequality is sustained in ways which are both blatant and subtle. The more obvious forms of physical violence are evident, but not always acknowledged, while the more sinister forms seek to use language and categories drawn upon stereotypes and cultural imaginations to shape how we view others, thus eliminating the possibility of truly hearing or seeing them. Afternoon session: 15.30-18.30

Panel

Uneasy alliances between left, right and liberal education

Organisers: Catherine Tebaldi & Katy Highet. Discussant: Daniel Silva, Universidade Federal de Santa Catarina

Much critical ethnographic and discourse analytic work has demonstrated that the boundaries between right-wing and mainstream liberal spaces are much more porous than many may like to believe. An alliance between neoliberalism and social conservatism has long been central to the right (Cooper 2016), and in particular to what Apple (2006) terms the “conservative restoration” in American Education: an alliance between neoliberal proponents of testing and charters, conservatives in favor of a patriotic education, and far right populists. In educational discourses, such as the recent moral panic over teaching “CRT” or critical race theory in the US, ‘family values’ are pitted against what are called “government schools”. This persists in the UK as well, as in Nigel Farage’s recent panic over Marxist “grooming” in UK education, and the Conservative party’s call to expand Prevent to anyone who critiques Britain. The mainstreaming of far-right discourses in education is certainly not restricted to these spaces: reports of recent revisions to the national curriculum in India have been widely critiqued for serving a far-right Hindu nationalist agenda.

However, these mainstream-right alliances are also uneasy and more complex than first appears and create (unexpected?) overlaps between right and left, as conservative critiques of public schools echo left wing critiques of neoliberalism. Far right conspiracy theorists use the language of Freire to critique the “banking pedagogy” of neoliberalism - where high stakes tests and centralized curriculum reduce education to memorizing and internalizing capitalist knowledge - and present themselves as the real critical thinkers. What is the status of critique as mobilised and (re)purposed by the right? Are the right offering a shared problematization of education, or co-opting the language of critique for racist conspiracy (Tebaldi 2021)?

This panel aims to bring together ethnographic work on education (broadly understood) across the globe to ask how discourses and practices from the left and right are circulated and taken up across and beyond different educational spaces.

We ask:

- How do far right ideals, discourses, forms of personhood bleed over into mainstream educational spaces?
- How are traditionally leftist discourses, ideologies or pedagogies re-appropriated to serve illiberal agendas? What particular discourses, ideologies, and pedagogies are taken up and to what effect?

- What is the status of far-right critique? Is it merely a co-option of leftist language?
- What is or is not specific about this particular moment? Is the far-right an alternative to the neoliberal consensus in education or a continuation of it?
- How do policy makers, educators and students take up and navigate conflicting political discourses inside and outside the classroom?
- (What) can the left learn from far-right critiques of the neoliberal consensus in education?
- What does this mean for popular education, critical pedagogy and social justice efforts?

References:

Apple, M. (2006) *Educating the right way*. Routledge.

Cooper, M. (2016) *Family values: between neoliberalism and the new social conservatism*. Princeton.

Tebaldi, C. (2021) Speaking post-truth to power. *Review of Education, Pedagogy, and Cultural Studies*. 43(3): 205–225.

Critical Pedagogy or Granola Nazis?

Catherine Tebaldi, University of Luxembourg

“Down with drill and kill and banking pedagogy” declare progressive educators, yes down with “banking pedagogy” echoes the far right – but their banking pedagogy is not anti-capitalist but instead opposes the Jewish bankers “cultural Marxist” curriculum. “We need more nature”, declare the hippie unschooling (Holt 1972) parents on the left. Yes, children should learn nature, nature’s order of racial and gendered hierarchies declare the far-right. Opposing high stakes testing, ADHD medications, and standardized curricula, parents on both left and right seem to share critiques of the neoliberal, market oriented, vision of education and seek alternative forms and ideologies of schooling.

In previous work (Tebaldi 2021, Tebaldi forthcoming) I explored the uptake of left-wing language of critique by the far right, and in this paper, I explore the reverse – the uptake of far-right ideas and pedagogies in leftist spaces. In particular, I look at the Waldorf school as created by the anthroposophist Rudolf Steiner. This form of pedagogy emphasizes nature, play, and creativity – making it popular with the left -- but was also created to renew the German spirit for an *innere rassenkampf* “inner racial battle” – making it perhaps much more ideologically adapted to the far-right.

I will present initial findings from a blended ethnography of Waldorf schools, drawing on historiographic and media analysis, and fieldwork in Switzerland near the original site of Steiner’s anthroposophical schooling.

I ask what are the deeper ideologies of language, education, race and gender which are present in the Steiner curriculum, and how much these deeper ideologies remain present in the pedagogical materials and online discourses devoted to Waldorf Schools. This has implications for educational ethnography, but as well for the broader interpenetration of far-right ideas into left wing communities such as anti-vaccine, health and wellness

Decoloniality and Hindutva

Katy Hight University of the West of Scotland English

Socio- and Applied linguists have long provided critical analyses of the spread of English across the globe as a tool of (neo)colonial and neoliberal expansion. Such critique has also been leveraged at the role of education in the reproduction of inequality, as well as the increased mainstreaming of far-right nationalist agendas in education across the world. India is no exception to the happy marriage of neoliberalism and nationalism: the 2018 self-help book 'Exam Warriors' written by Prime Minister and leader of the Hindu-nationalist Bharatiya Janata Party (BJP) espouses neoliberal doctrines as it encourages Indian youth to 'compete', to practice yoga, to explore 'Incredible India'.

But in a move that proves itself rather uncomfortable to those of us who critique such agendas, the knowledge and theoretical tools produced by critical scholarship aligned with emancipatory projects are being taken up and mobilised to serve alternative agendas (Tebaldi, 2021). In particular, as many have noted, discourses of decoloniality find themselves strategically repurposed within Hindu-nationalist rhetoric. Tracing the media output and trajectory of a BJP-supporting Indian social commentator and linguist residing in the US, this presentation asks, firstly, how critical sociolinguistic knowledge can be mobilised to serve competing agendas and, secondly, how these uneasy alliances are acknowledged and negotiated by teachers in a non-profit English-teaching institution in Delhi.

References

Tebaldi, C. (2021) 'Speaking post-truth to power', *Review of Education, Pedagogy, and Cultural Studies*, 43(3), pp. 205–225. Available at: <https://doi.org/10.1080/10714413.2020.1729679>

In the ghetto, in the city

Kamran Khan, University of Birmingham

In 2018, the Danish government announced plans to eliminate 'ghettos'. These are state designations assigned to areas where 'parallel lives' were being led. Of the descriptors, the most alarming is that these areas are inhabited by a higher proportion of people who are 'non-western' ethnicity. As part of the measures, there is the possibility of two-year olds being separated from their parents for

portion of the week depending on their knowledge of Danish. Thus, there is a connection between space (ghettos), race (non-western) and languages.

Through the language of integration, not only are certain communities targeted but also securitised through the conflation of integration with countering-violent extremism which is made explicit in the ghetto policy. Such discourses and policies serve to mainstream migrants, particularly Muslim migrants as problematic.

In this ethnographic study, I place the emphasis on language of those experiencing the policy and shed light on the complexities around race, language and space. This paper positions this policy and its impact on Muslim communities in particular within the historical continuities of Europe and its relation to religious minorities and broader articulations of race and language.

Educating and disciplining digital workers: The banking model of commercial content moderation

Rae Jereza, American University

In recent years, scholars have examined the relationship between social media and racist ideologies, actors, and movements. However, few attend to the experiences of commercial content moderators: underpaid workers who apply the content policies or community guidelines of various social media platforms. This paper adopts a broad view of pedagogy to consider how social media companies “teach” moderators what counts as “hateful” or “misinformation” content through a banking model of education (Freire 1970). Under this model, content moderators are expected to operationalize liberal assumptions implicit in platform content policies. Moderators are “educated” to do so through neoliberal modes of workplace discipline including formalized classroom-style trainings and productivity metrics.

Through examining stories collected from Facebook (now Meta) content moderators in the US, this paper speaks to education and the mainstreaming of far-right ideas in the following ways. First, as I and others before me have pointed out (Jereza 2022; Ganesh 2021; Siapera and Viejo-Otero 202; Matamoros-Fernandez 2017), illiberal racisms are furthered by liberal refusals to acknowledge that far right racist acts and more quotidian forms of systemic racism flow from the same sociopolitical dynamics. This paper shows how social media companies’ pedagogical approaches obscure that ontological reality.

Second, this paper extends Freire’s (1970) banking model of education in a digital, neoliberal economy by illustrating how digital workers’ capacities to know, learn, and transform the world are stifled by corporate discipline. I conclude by outlining approaches that will not only improve moderators’ working conditions but also allow them to deploy their expertise and participate meaningfully in combatting far right online activity.

References

- Freire, P. 1970/2018. *Pedagogy of the Oppressed*. Bloomsbury Publishing Inc.
- Ganesh, B. 2021. Platform racism: how minimizing racism privileges far right extremism,' *Items: insights from the social sciences*. Available at: <https://items.ssrc.org/extremism-online/platformracism-how-minimizing-racism-privileges-far-right-extremism>.
- Jereza, R. 2022. "'I'm not this person': Racism, content moderators, and protecting and denying voice online." *New Media & Society*. <https://doi.org/10.1177/1461444C3.111122224>
- Matamoros-Fernandez A. 2017. "Platformed racism: the mediation and circulation of an Australian race-based controversy on Twitter, Facebook, and YouTube." *Information, Communication, and Society* 20(6): 930–946.
- Siapera E and P. Viejo-Otero. 2021. "Governing hate: Facebook and digital racism." *Television and New Media* 22(2): 112–130

Tuesday 4th April – Room 777

Morning session: 11:00 - 12:30

Individual presentations

Elite Multilingualism: Who wins and who loses?

Elisabeth Barakos, University of Hamburg

Globalisation, superdiversity, intensified transnational population flows, changing socio-political constellations and economic systems have shifted perceptions from seeing multilingualism as a problem to treating it as a resource which provides added value and serves as a marker of distinction. However, not all people are multilingual for the same reasons. Rather, multilingualism has been rendered an object of prestige for some, whilst creating vulnerability, inequalities and injustices in access to education or the job market for others.

In this talk, I will first provide a historical sketch of ‘elites’ and ‘elite multilingualism’ (AUTHOR 2019) by reviewing how different scholars have talked about these phenomena in different contexts and points in time, using different discursive labels. I will then connect these phenomena to standard language ideology and the figure of the native speaker – two perennial socio- and applied linguistic issues in language education that haven’t loosed their grip despite the multilingual and diversity turn. To exemplify, selected studies are presented that offer an understanding of various elite sites and everyday (un)makings of ‘elite multilingualism’. Specifically, I will highlight a discourse-ethnographic case study that traces eliteness in commercial adult language education in Austria through the perspectives and practices of language trainers and administrators. I will conclude by critically engaging with a) the key question of ‘who wins and who loses’ in negotiating claims over access to linguistic resources in society and b) the potential of discourse-ethnography to make visible such processes of inequalities.

Encounters of language policies and practices in kindergartens: Trajectories of multilingual children and staff

Florian Hiss, UiT The Arctic University of Norway Anja Maria Pesch, Inland Norway University of Applied Sciences

Research in applied linguistics and related fields has generated broad knowledge on multilingual practices, language policies and the reproduction and negotiation of inequalities in a variety of institutional settings such as workplaces and educational institutions. In our presentation, we look at kindergartens as educational institutions and workplaces at the same time and explore the

conditions for multilingual children and staff and how these unfold in encounter with each other.

Our case is situated in the city of Tromsø in Arctic Norway. Multilingualism in the region includes both historical, however marginalized, diversity (Sámi and Kven) and an increasing number of inhabitants with migrant background. Kindergartens are assigned the task to support all children's mother tongue development and their learning of Norwegian. Multilingual employees are often considered a resource that can be used to fulfil these tasks. In our study, we investigate the trajectories of both multilingual children and staff, their encounters and how their lives are affected by practices and policies.

Our approach is inspired by rhizomatic thinking and Nexus Analysis. It goes beyond the scopes of educational and workplace domains and includes the surrounding sociocultural and language-ideological contexts. We analyze the frame conditions, explicit and implicit policies and underlying ideological discourses of kindergartens and working life in the city of Tromsø. In their educational work, kindergarten staff are obliged to follow the language political specifications of a national framework plan. Language management at work usually follows more implicit policies.

Our presentation builds on cross-disciplinary collaboration between education studies and applied linguistics. Our data are drawn from two separate, earlier research projects on multilingualism in early childhood education and in working life (observation, interview and linguistic landscape data) and from ongoing shared ethnographic research among children and staff of a kindergarten in Northern Norway.

Repertoires, speakers and their choices: Multilingual practices in Kampala, Uganda.

Deborah Wockelmann, Johannes Gutenberg-University Mainz

This paper examines the sociolinguistic landscape of Uganda and multilingual practices in its capital city, Kampala. It outlines the linguistic repertoires, choices and linguistic biographies of its speakers by looking at the processes of linguistic interaction between speakers in different contexts. Uganda's cultural and linguistic diversity is strongly reflected in the dynamic encounters between people in the city. Many people from different regions of the country (and beyond) come to Kampala for business or education, encountering speakers with different linguistic resources and biographical backgrounds. In recent linguistic research, the concept of language has evolved from delineable, spatially locatable language systems to fluid, mobile repertoires that speakers use differently depending on the context of interaction. While previous research on multilingual practices in Uganda has mostly focused on language policy and language ideologies and attitudes, research on repertoires, choices and language biographies in Uganda remains scarce. The aim of this study is therefore first to take a close look at how speakers use their language repertoire situationally and what motivates their choices, and from a broader perspective to

look at what shapes the language biographies of speakers and their associated perception by others in the first place. It is based on quantitative methods, in particular semi-structured interviews and participant observation in Kampala over several months in 2021, 2022 and 2023, complemented by video data retrieved from YouTube. The study shows that multilingual practices in Kampala, through constant contact with speakers of other varieties and backgrounds, make interactions dynamic and encourage speakers to use their repertoires creatively and contextually, challenging conventional notions of language systems and speech communities. It also shows that dominant language ideologies and attitudes in Uganda do not reflect speakers' actual language use, and suggests that future sociolinguistic research in Uganda needs to consider speakers' mobility, both spatially and temporally, as a co-constitutive factor influencing fluid language practices.

Afternoon session: 15:30 - 18:30

Individual presentations

Ukrainian children in Danish schools - language and (in)equality

Line Møller Daugaard and Mette Vedsgaard Christensen, VIA University College

In the wake of the Russian invasion of Ukraine in February 2022, a large number of Ukrainian families sought refuge in Denmark. The Ukrainian newcomers – typically referred to as ‘displaced’ rather than as ‘refugees’ or ‘migrants’ – have generally received a warm welcome, both in civic society and by the established political system. A Special Act (LOV nr 324 af 16/03/2022) accorded Ukrainian newcomers special rights and privileges in terms of residence permit and access to the labor market, and in primary and lower secondary school, special provision for Ukrainian children was also made. While other groups of newcomers are taught in Danish only, special legislation allows for both Danish, English and Ukrainian to function as medium of instruction for Ukrainian children (LOV nr 691 af 24/05/2022).

The case of Ukrainian children in Danish schools can thus provide salient insights in the dynamics of language and (in)equality in everyday school life in Denmark. This paper presentation draws on an ongoing research project undertaken in collaboration between three Danish research institutions by an interdisciplinary research team with backgrounds in sociolinguistics, migration research, media studies and critical multicultural education. The project is based on multi-sited linguistic ethnographic fieldwork exploring the reception and school life of Ukrainian children and families in three different regions of Denmark. The fieldwork involves interviews with municipal consultants, school managers, teachers and other professionals; classroom observations; and interviews and art-based workshops with children and families. The empirical

material consists of fieldnotes, photos, collection of artefacts and audio-recordings.

In the paper presentation, we present work-in-progress from the preliminary phases of the project highlighting language ideological tensions in everyday school encounters between teachers, parents and children.

“The fight we have to put up to get an education for our children”: the Education and Health Care Plan process, inter-organizational working and social inequalities

Karin Tusting and Ann Murphy, Lancaster University

Robert Sharples, University of Bristol

This paper reports on research drawing on linguistic ethnography and organizational studies to unpack the difficulties of securing support for children with additional needs. The process of acquiring an Education and Health Care Plan (EHCP), a key gatekeeping text, is used as a lens to illuminate tensions emerging from the conflicting systems, structures and processes of the multiple organizations involved, showing how these tensions affect the families trying to navigate this complex system.

The EHCP is a crucial legal document to enable children and young people with special educational needs and disabilities (SEND) to access additional support. It brings educational, health and social care needs together, placing legal obligations on local authorities to provide funding to meet these needs. However, the process of obtaining an EHCP is fraught with difficulties. Families encounter resistance at many points in the process, from accessing diagnoses, to persuading schools to apply, to having the Local Authority agree to initial needs assessment, all the way to the legal process of appeals to the SEND tribunal (over 90% of which are upheld).

In this project, we draw on extended interviews with families to analyse their emic experiences of this extended, fraught and complex textual and bureaucratic process. These interviews provide insight into the multiple text trajectories involved in the EHCP application process, the tensions between the actors involved, and the challenges around legitimising claims and evidence. We will argue that the complexities and tensions embedded in this process exacerbate the social inequalities affecting already vulnerable families. We will consider how such on-the-ground research could be used to engage stakeholders involved in this process, designing a learning intervention informed by the real experiences of families to help identify levers for change.

The Alliance and De-alliance between Rural and Urban Junior Secondary School Students and English Language Education Policies in Modern China

Hang Lu, University of Edinburgh

In this paper, I focus on junior secondary school students and their interaction with English language education (ELE) policies in China. Through a critical analysis of ELE policies in the post-Olympic period in China, I argue that the policies contribute to the categorisation of students anchored in large socio-political and economic infrastructure in modern China, characterised by neoliberalism and nationalism. Adopting Foucault's (1988) notion of subjectivity, I identify three forms of subjectivity in the ELE policies: good examinees, well-behaved national builders, and international talents.

Drawing on a five-month ethnography in a rural and an urban junior secondary school, I trace the process in which the alliance and de-alliance between students and the three forms of subjectivity emerged and traversed time and space that constituted the contrastive lived experiences in rural and urban contexts. The analysis shows that rural and urban students attempt to align themselves with good examinees in ELE for future development. But urban students tend to imagine themselves as international talents contributing to national competitions and development in the international market via ELE. Meanwhile, rural students position themselves with the image of well-behaved national builders believing that increasing their socioeconomic position within their local cultural community through ELE also contributes to national development. I argue that the ELE subjectivities formulated under the policies show both rural and urban students' alliances with neoliberal national responsibilities. But urban students' alliance and rural students' de-alliance with the international context show that the historical inequality associated with rural students is reconstructed rather than mitigated by the ELE policies. ELE facilitates the global mobility of urban students by enhancing their linguistic capital, whereas, for rural students, ELE contributes to the rationalisation of their long-standing immobility. Therefore, nationalism is used as an instrument in neoliberalised ELE policies, which (re)produces inequality in China.

The challenges and opportunities of participatory ethnographic literacy research in a primary school

Lucy Henning, The Open University

In this presentation I discuss the complexities emerging from a long-term, ethnographically principled participatory research project with a class of children (aged 4 -5 at the start of the project) in a London Primary School. Three strands have emerged from the ongoing project: a) the children's perspectives on their experiences of being taught to read and write in school; b) the practices the children produce to manage their schooled experience; c) and the children's development of practices to manage their research participation. Literac(ies) might be seen to flow through each of these strands, giving the project greater complexity than originally anticipated.

The project was designed with two, interwoven core aims; firstly, to take a participatory approach to exploring the children's perspectives on literacy, explained to them as 'reading, writing and learning,' in school and secondly to

investigate how participating in ethnographic research can support young children's in-school literacy development. The intention was to involve all participants – children, teacher, and researcher(s) - in all stages of research. However, in its initial stages, COVID 19 restrictions meant that I, the researcher, was unable to visit the school, so teacher(s) and children took greater control over the research process, developing their own research practices as they did so. This meant that the children have had greater scope to develop their own practices for using research equipment, addressing their own social priorities as well as meeting their interpretations of the research needs. This initial contingency has contributed to a decentring of the researcher's position in the day-to-day project in school and the children's increased contributions have raised questions concerning how literac(ies) play out in social spaces where people negotiate jostling priorities, including those of participating in research. The presentation will discuss the opportunities and challenges that these complexities present for ethnographic literacy research.

Organizing peer relations in peripheral places in Early Childhood Care and Education

Marie Rickert, Maastricht University & University of Münster

Linguistic and social practices unfold in interrelation with the space(s) and places(s) in which they emerge, and children are sensitive to the social meanings and affordances of different places (Schieffelin, 2018). In Early Childhood Care and Education (ECEC) centres, educators are often less present in peripheral places like corridors or side rooms, offering children the opportunity to extensively engage in peer relations with less intervention from adults than in central places like the classroom. In such peer interactions, children constantly (re-)construct their social organization, including moral and social order (Goodwin & Kyratzis, 2007).

This study draws on video data collected as part of a linguistic ethnography of two ECEC facilities located in Germany and the Netherlands to investigate how children (re-)organize the social order, and thereby (re-)shape (in-)equalities, in interrelation with spatial dynamics.

Through a multi-modal interaction analysis, I aim to answer the following research question: How do children draw on space as well as linguistic and other semiotic resources to organize peer relations in peripheral places in ECEC centres? It results that children claim peripheral places and construct them as spaces to (un)make alliances and 'do friendship' (Engdahl, 2012) which includes multiple forms of positioning and (dis-)aligning, inclusion and exclusion practices and practices of spatial delineation.

References:

Engdahl, I. (2012). Doing friendship during the second year of life in a Swedish preschool. *European Early Childhood Education Research Journal*, 20(1), 83-98.

Goodwin, M. H., & Kyratzis, A. (2007, 2007/11/21). Children Socializing Children: Practices for Negotiating the Social Order Among Peers. *Research on language and social interaction*, 40(4), 279-289. <https://doi.org/10.1080/08351810701471260>

Schieffelin, B. (2018). Language socialization and making sense of place. In L. Cornips & V. de Rooij (Eds.), *The Sociolinguistics of Place and Belonging: Perspectives from the Margins* (Vol. 45, pp. 27-53). John Benjamins Publishing Company. <https://doi.org/doi.org/10.1075/impact.45.03sch>

Tuesday 4th April - Room 784

Morning session: 11:00 - 12:30

Individual presentations

Life behind gates: neoliberal citizenship in everyday communication in the periphery of Rio de Janeiro

Douglas Sanque, King's College, London

In the periphery of Rio de Janeiro, gates are being installed at the entrance to streets. Grounded on security concerns, residents are restricting access to their streets to residents only, thereby transforming regular streets into closed condominiums (Caldeira, 2000). This paper focuses on one small street, in a low-income area of Rio de Janeiro, where residents have installed a gate and six surveillance cameras. Due to installation and maintenance costs, residents are being asked to pay a monthly fee of R\$20 (approximately US\$ 4); some residents have never paid this fee, some have been late in payment and some take pride in paying it every month. I have conducted a small-scale ethnographic study in the street, generating 8.5 hours of recording of both spontaneous interactions (meetings held by residents) and interviews conducted by me. In a previous paper, I argued that the installation of such gates, as well as surveillance cameras, indicate a process of “DIY [Do It Yourself-Securitisation], in which residents identify security as their major concern in everyday life and take it upon themselves to fight against a potential threat to their existence” (Sanque, 2022). Analyses - of both the new landscape (Jones, 2017) and of the interactions recorded - show that the new life behind the gate is seen as modern and more orderly and respectful. Living in a gated community is a form of climbing up the social ladder, in accordance with the current neoliberal order (Dardot and Laval, . Advancing further on these claims, I argue in this paper that this new life behind gates also constructs a new imagination of personal value, in which payment is important to ensure citizenship.

References

- Caldeira, T. (2000) *City of Walls*. Berkeley: University of California.
- Jones, R. H. (2017) *Surveillant landscapes*. In: *Linguistics Landscapes* 3(2), pp. 149-186.
- Sanque, D. (2022) *Surveillant landscapes and everyday communication in the periphery of Rio de Janeiro*. In press.

Collective memory and heritage representation in the linguistic landscape of a 'Chinatown'

Seong Lin Ding, University of Malaya

This study explores the collective memory and heritage representation of the Chinese community reflected through linguistic landscape (LL) in Kuala Lumpur, the capital city of Malaysia. In particular, the study focuses on the widely debated naming of 'Chinatown'. While Chinatown is globally accepted as the ethnic enclave for the diasporic Chinese, and research on Chinatown abound in recent urban studies focusing on different perspectives and contexts, this study argues the appropriateness of using Chinatown in the context of Malaysia. In other words, although the understanding and the use of Chinatown is rather common and acceptable to many Malaysians, the so-called Chinatown of Kuala Lumpur is more famous with its Cantonese name as 'Chee Chong Kai', especially among the local Chinese. By adopting a mixed-method research approach, that is, through ethnographic observation, photographic data, questionnaire survey, and semi-structured interview with selected shop owners, this study shows, critically, how the city has been presented, and how the collective memory of Kuala Lumpur has changed/maintained over time. In fact, the act of naming the place as 'Chinatown' itself reflects, paradoxically, the struggle to forego its Chinese-ness, and the possible shift of Chinese imagination of its historic past. Drawing upon a larger international tourist market and other power-related concerns, this study argues how the powerful/dominant discourse affects social cognition and representation, and how the Chinese town area is gradually strategized and gentrified, and yet to a certain extent sacrificed, into a commercial Chinatown, in the name of modernization, globalization, and nationalism.

Where wor(l)ds collide: An exploratory study on the linguistic landscape of Naamsestraat

Irish Joy Deocampo, University of the Philippines- Diliman

Difficult heritage, as conceptualized by Sharon Macdonald, refers to "the marking as significant history (...) atrocities perpetrated and abhorred by the nation that committed them. The inherited collective memory is contextualized from the standpoint of the unsettling aspects of the past. Alternatively, heritage can also be characterized as something dynamic, transforming, and is never finished. It is in these constant transformations that the difficulty can be located and mapped. The notion of "superdiversity" for example, as theorized and explicated by Bloomaert, is a plausible site of exploring the notion of "difficult heritage". Difficulty, in this sense, can be articulated in different layers due to the absence of uniformity, incoherent dynamics, and contradictory forces within a location or community. He suggests that a study of language, specifically of linguistic landscapes, can illuminate the complex, ambivalent, and evolving nature of this process.

This research project is an exploratory ethnographic study of Naamsestraat as a site of “difficult heritage” using a combination of participant observation and linguistic landscape methodology. The choice of Leuven as a site of study is drawn from my experience as an international student who does not speak Flemish and had to resort to speaking English to navigate the newness and strangeness of the city during the COVID-19 crisis. The goal of this research is to investigate how Naamsestraat, being one of the major streets in Leuven, Belgium, is a site of “superdiversity” which can also be (re)interpreted as a site of difficult heritage. The main goal of the research is to show the manifestations and materialities of the co-existing cultures and languages through the documentation of the linguistic landscapes of the street and make visible the difficulties that come with this coexistence. This study hopes to contribute to a deeper understanding of how social spaces organize and are organized by the various, and sometimes, conflicting cultures, which also lead to a (re)production of asymmetrical social relations. It also hopes to surface the possible struggles or difficulties in asserting specific identities and heritages that may not be readily or explicitly apparent in everyday interactions.

Afternoon session: 15:30 - 18:30

Individual presentations

Epistemological shifts and enduring ideologies of language in a translanguaging project

Ingrid Rodrick Beller, Oslo Metropolitan University; Joke Dewilde, University of Oslo

Translanguaging breaks with much traditional language education not only by questioning monolingual ideologies, but through an epistemology that gives primacy to repertoire and practices, rather than languages (García, 2017). This study aims to examine such epistemological shifts within a collaborative implementation of translanguaging in adult basic education for recent immigrants to Norway. The study design aligned with ethnographic monitoring (de Korne & Hornberger, 2017), involving cycles of problem-posing, implementation with participant observation, and evaluation with 5 teachers for one year. Due to covid-19, the project moved partly into digital forums. Data include field notes, video and audio recordings of in-person and online teaching, meeting recordings, classroom artifacts, and interviews with students, assistants, teachers, and a school leader. A jointly identified goal was to facilitate translanguaging for students with varying access to others with a similar language background. During the project, we found both shifts and durability in dominant epistemologies of language and literacy. First, the teachers expanded their understanding of multilingual competence, from focusing singly on a

'mother tongue' as a resource to recognizing students' multifaceted linguistic repertoires. Second, we observed a more qualified shift toward practice-based pedagogies. While the teachers increasingly identified with García's (2017) role of detective, they remained unsure about their students' ability to engage independently with digital technology, despite student practices that indicated potential to us as researchers. Third, we found a form-focused approach to language to remain dominant, although some projects incorporated discussion of lived experiences of language and literacy. With these findings, we seek to highlight the epistemologies that undergird translanguaging and discuss the potential durability of existing notions of language and literacy, even as teachers embrace a more inclusive, multilingual approach. We argue that implementations of translanguaging must address epistemic justice (Severo et al., 2020) to encourage deeper transformation of classroom practice.

Everyday alliances, or the right to an everyday?: Understandings of and negotiations of the mundane

Jessica Bradley, University of Sheffield, Sari Pöyhönen, University of Jyväskylä

Disruptions, and indeed spectacular disruptions, are understood and experienced by people in many different ways. They serve to both highlight and embed deep-rooted inequalities, changing experiences of the everyday and even challenging the very right to have an everyday. In this joint paper we critically engage with conceptualisations of the mundane, exploring how people negotiate everyday life in contexts of unprecedented change. We take up Georges Perec's call to 'take account of, question, describe what happens every day and recurs everyday: the banal, the quotidien, the obvious, the common, the ordinary, the infra-ordinary, the background noise, the habitual' (2007: 205). In so doing, we focus on examples from two ethnographically informed projects. The first is long-term research in forced migration settings in Western Finland, which explores how people negotiate and re-negotiate linguistic citizenship and everyday life, in a policy context which restricts and limits. The second is a community arts project in the North of England, which investigates creative approaches to re-emergence from the Covid19 pandemic among people who have been particularly affected by isolation, including new mothers. In both projects, our data draw from fieldnotes from observations, reflections from our own participation, interviews and creative artefacts made by participants. In our analysis and discussion, we foreground ephemeral everyday moments and how individuals aim to hold up the mundane in the middle of major, international crises. We consider how the 'right to an everyday' (Elkin, 2021) is central to understandings of being human, and draw on these experiences to show how ethnographic research, with particular emphasis on language(s) and creative practice, can shed light on lived experiences of the mundane and unequal experiences of and rights to the everyday.

Empowering women through higher education: Philanthrocapitalism and the making of skilled subjects in the Global South

Sudha Vepa, University College London

This presentation examines attempts by corporate philanthropy to address social inequality through educational programmes that aim to empower women in ‘developing countries’. Often positioned as an under-utilised resource for economic growth and sustainability (e.g., World Bank), this population is the target of multi-national corporations who have more recently stepped in to make good the loss via private initiatives and corporate social responsibility projects. Against this background, philanthrocapitalism – a new form of neoliberalised philanthropy advocated by huge philanthropic foundations and high net-worth individuals – provides a discursive space for new logics, meanings and practices striving to infuse social change with business thinking. While questions about the impact of neoliberalism in educational institutions have been widely discussed in sociolinguistic scholarship, there is yet a need to further understand the embedding of such logics, meanings and practices in subject-making processes as well as their effects on women who take the offer and seek social responsibility from philanthrocapitalists. Drawing on an ethnographic study of a group of socio-economically marginalised women who left their factory work to study at a private international university in Bangladesh, with a fully-funded scholarship programme, I examine what ‘becoming empowered’ means and what it does to them.

Translanguaging, bordering and the (un)making of alliances in social media discourse

Kristof Savski, Prince of Songkla University, Thailand

The trans/pluri/poly/metro-lingual turn in sociolinguistics and applied linguistics has put focus on a number of ideological entanglements of foundational concepts in the fields, most significantly the way that the conceptualization of ‘named languages’ is intertwined with ideologies of nation (Otheguy et al., 2015) and race (Rosa & Flores, 2017). This in particular problematizes the way we see linguistic borders, since traditional conceptualizations, often anchored in more political and geographic factors than linguistic fact, are largely incompatible with the focus on complexity and dynamicity foregrounded in recent frameworks. In this presentation, I consider what the conceptual place for linguistic borders can be within trans/pluri/poly/metro- frameworks of language. I propose a reimagining of borders in agentive, processual terms, as bordering, which refers to social actions in which indexical meanings at different scales are mobilized to exert control over discursive space by erecting boundaries within or around it. To illustrate the dynamic, strategic nature of bordering, I draw on data from a Facebook group for non-local teachers of English in Thailand, examining how the construction and policing of boundaries served the interests of hegemonic power when linguistic borders were policed with reference to ideologies of nation, as well as how it enabled counter-hegemonic resistance when borders

were erected to separate teachers of colour from the intense discursive struggle in the group.

Spectral city: Language, linguistic citizenship, and vulnerable bodies on a Cape Town street corner

Caroline Kerfoot, Stockholm University

In the 1970s under the apartheid Group Areas Act of 1950, families designated 'coloured' were forcibly removed from lower Claremont to a barren wasteland far from the city centre, to make way for white inhabitants. Today, those seeking work spend several hours daily walking back from those distant localities to the street corners of their former home suburb, . These often fruitless journeys are emblematic of the continuing effects of coloniality on which bodies can seek work, of what kind, where, and in which language. They also index the generalization and radicalization of vulnerability under neo-liberalism/late settler colonialism, along with the breakdown of alliances among organisations seeking to mitigate this vulnerability.

This paper builds on critical, decolonial, 'more than human' and new materialist relational ontologies to illuminate the ways in which diverse historical and contemporary sociomaterial relations work to construct, uphold, disrupt or transform relations of power on one of these street corners. Drawing on ethnographic observations, interviews and archival sources, it investigates how histories, languages, bodies, the spatial location, and material realisation of each street corner intra-act in the ongoing production of economic, social, and linguistic inequalities.

The paper extends notions of spatial and semiotic repertoires to include absent presences - the spectral remnants of spatial practices and policies over the decades. Findings illuminate the negations and refusals of 'complex communication' (Lugones 2006) which constitute the flipside of Linguistic Citizenship: these refusals deny to others an acknowledgment of difference and 'a recognition of the other's opacity that does not attempt to assimilate it into one's own familiar meanings' (p. 75). Instead spectral determinations of legitimacy and worth, past raciolinguistic hierarchies of race, language, and ethnicity permeate interactions, shaping contemporary ideologies of belonging and, thereby, economic possibilities.

References

Lugones, M. (2006). On Complex Communication. *Hypatia*, 21(3), 75–85.

Short programme

Monday 3rd April						
	Jeffrey Hall	Drama Studio	Room 1 (C3.11)	Room 2 (642)	Room 4 (777)	Room 3 (784)
8:30	Registration					
9:00	Opening Ceremony Li Wei Karin Tusting					
9:30	Coffee Break					
10:00	Luisa Martín Rojo Lara Alonso	Teresa Poeta Merceleine Ochieng Tom Jelpke Giacomo Iazetta Colin Reilly	Constadina Charalambous Lavanya Sankaran	Eleanor Yue Gong	Siria Guzzo Giulia Pepe	Carolyn Park, Erick Matus Norma Mendoza-Denton
10:30	Héctor Grad, Anna Tudela	Andreas Nuottaniemi	Verónica Posada Álvarez	Gabriela Wale Soto	Martha Karrebæk	Elena Ioannidou
11:00	Jone Goirigolzarri Estibaliz Amorrortu		Dominic Byran	Mingdan Wu	Luke Alexander	Gergely Szabó
11:30	Coffee Break		Coffee Break	Coffee Break	Coffee Break	Coffee Break
12:00	Joan Pujolar Maite Puigdevall	Exhibition The WLE Collective	Coirle Magee	Somayeh Rahimi	Rosina Marquez Reiter	Anna Charalambido Christina Flora, Petros Karatsareas Vally Lytra
12:30	Luisa Martín Rojo, Miren Otxotorena and Laura Villa Disc. Jacqueline Urla		Peter Browning	Rommy Anabalón Shcaaf	Judith Reynolds	Christina Flora Petros Karatsareas Vally Lytra Giulia Pepe
13:00	Lunch					
14:30	Keynote Daniel Silva	Exhibition The WLE Collective				
15:30	Coffee Break					

16:00	Marie Jacobs	Exhibition The WLE Collective	Victoria Odeniyi	Mohammad Alharby	Kendall King Sabrina Fluegel	Jaspal Singh
16:30	Christina Fakalou		Alexandra Rappoport	Vysakh R	Marie-Anne Mansfield	Eleftheria Sofroniou
17:00	Zoe Nikolaidou Hanna Sofia Rehnberg		Luke Holmes	Yunpeng Du	Jessica McDaid	Blanka Barabás
17:30	Arianna Grasso		Iker Erdocia Josep Soler	Philip Freestone	Yu Shi	James Simpson Christine Vicera
18:00	LEF AGM					

Tuesday 4th April						
	Jeffrey Hall	Drama Studio	Room 1 (C3.11)	Room 2 (642)	Room 4 (777)	Room 3 (784)
8:30		Invited Workshop The WLE Collective	Invited Workshop Beatriz P. Lorente	Invited Workshop Lian Malai Madsen & Astrid Ag		
10:30		Coffee Break	Coffee Break	Coffee Break		
11:00	Shuang Gao	Exhibition The WLE Collective	Christian Chun	Erika De Vivo	Elisabeth Barakos	Douglas Sanque
11:30	Lucy Jones		Steven Dixon-Smith	Branca Fabricio Adriana Lopes Bruno Coutinho	Florian Hiss Anja Maria Pesch	Seong Lin Ding
12:00	Xuechun Xiang		Sarah Franziska Gerwens	Haynes Collins Souad Boumechaal	Deborah Wockelmann	Iris Joy Deocampo
12:30	Lunch					
14:00	KEYNOTE Julia Snell					
15:00	Coffee Break	Exhibition				
15:30	Verena Platzgummer Nadja Thoma Elias Telser	The WLE Collective	Mi-Cha Flubacher	Catherine Tebaldi	Line Møller Daugaard and Mette Vedsgaard Christensen	Ingrid Rodrick Beiler Joke Dewilde

16:00	Aldo Anzures Tapia	Exhibition The WLE Collective	Assimina Gouma Petra Neuhold	Katy Highet	Karin Tusting Anne Murphy Robert Sharples	Jessica Bradley
16:30	Haley De Korne		Alfonso Del Percio	Kamran Khan	Hang Lu	Sudha Vepa
17:00	Coffee Break		Coffee Break	Coffee Break	Coffee Break	Coffee Break
17:30	Andrea Leone-Pizzighella		Cécile Vigouroux	Rae Jereza	Lucy Henning	Kristof Savski
18:00	Discussion		Jacqueline Urla	Daniel Silva	Marie Rickert	Caroline Kerfoot
18.30	Closing Ceremony Adriana Patiño-Santos and Alfonso Del Percio					

COVER PHOTO: Matt Clayton

ucl.ac.uk/