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## BOOK OF ABSTRACTS

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## PLENARY SESSIONS

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### **Plenary Session 1 - October 17, 2024: 17:10-18:10**

#### **Language ideologies during Franco's Spain**

*Laura Villa Galán (Universidad Autónoma de Madrid)*

Franco's dictatorship – a military, authoritarian and conservative regime resulting from the 1936 coup d'état – was grounded on a nationalist ideology that imagined the nation as a unitary entity in terms of politics, culture, religion and, of course, language. Dissidents were persecuted, imprisoned, tortured, murdered and forced into exile. Repression was particularly severe during the first decade of the dictatorship, although control and punishment of political and cultural dissidence never completely ceased (Casanova & Gil Andrés, 2009; Riquer, 2010).

Linguistic homogeneity was a central pillar of the Francoist creed. Consequently, fierce linguistic repression was carried forcing many speakers to internal silence or external exile (Almeida Díez, 2019; Benet, 1995; Galán, 2021; Monteagudo, 2021). The systematic attack on minority languages during Franco's Spain occurred not only through explicit linguistic and cultural censorship and repression – common practices, however, during the dictatorial regime – but also through the educational system, propaganda and the media, spaces in which Spanish was represented as the only national language. Despite the regime's efforts to promote homogeneity, however, there were cultural and linguistic forms of resistance during the over thirty years of dictatorship, especially since the mid-fifties (Pujol Casademont, 2020; Zabaleta, Garmendia & Murua Cartón, 2015).

This presentation offers an overview of Franco's Spain from a glottopolitical perspective (Arnoux & Del Valle, 2010; Arnoux, Del Valle & Duchêne, 2019; Del Valle, 2013, 2017), thus emphasizing the fact that linguistic processes and language ideologies that underlie them (Blommaert, 1999; Joseph & Taylor, 1990; Schieffelin, Woolard & Kroskrity, 1998) are historically situated, that is, they develop over time in conjunction with other sociopolitical processes embedded in a network of political projects, social tensions and economic interests.

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**Plenary Session 2 - October 18, 2024: 17:40-18:40**

**The role of language attitudes in minority language revitalisation: Insights from traditional speakers, new speakers, and non-speakers of Frisian**

*Ruth Kircher*

In multilingual societies, language attitudes play a key role in whether minority languages undergo shift and loss, or whether they are maintained and even revitalised. Moreover, knowledge about language attitudes is crucial for the development of policies and planning measures to effectively promote the revitalisation of minority languages: policies and planning measures that do not take account of the attitudes of the relevant populations are unlikely to achieve their aims. In this talk, I will present data from Fryslân (a province in the north of the Netherlands, which is home to most speakers of West Frisian) and Nordfriesland (the northernmost district of Germany, where the majority of North Frisian speakers live) to illustrate this. I will highlight that – for revitalisation purposes – immense benefits can be gained from examining the attitudes held by not only traditional speakers but also new speakers and non-speakers of minority languages. However, I will also demonstrate that, at least in some cases, the promotion of positive language attitudes alone is unlikely to be sufficient: in order to develop truly effective measures for the revitalisation of minority languages, policy makers and language planners also need to take account of the intergroup relations between the different speaker communities in each context.

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**ORAL PRESENTATIONS**

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**Parallel Oral Session 1 - October 17, 2024: 09:30-10:50**

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**Sala d'actes**

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**Re-thinking old and new assumptions about language, territory and nativeness: dilemmas and challenges for minority language speakers and language advocates**

*Bernadette O'Rourke (University of Glasgow)*

While it is often widely accepted that globalisation can be a factor in the dissolution and extinction of minority languages, this complex process does not result in language loss solely, as these languages are often taken up and used by new types of speakers, for new purposes and in new spaces. This complex reality requires critical engagement with three inter-related ideologies which have long dominated the field: (1) languages as bounded, discrete and named entities; (2) territorialised notions of language within bounded communities of place; (3) the native speaker ideal. While post-structuralist questioning of these ideologies in recent years has prompted us to re-think existing paradigms, in this paper I would like to engage with some of the new conceptualisations proposed (e.g., translanguaging, networked communities of practice, new speakers) and the ideologies underpinning them.

While acknowledging the merits of many of the newer assumptions and conceptualisations which critical sociolinguistic thinking has brought to the fore, I will address some of challenges and dilemmas they also present. These dilemmas can be particularly acute in minority and language revitalisation contexts where critical sociolinguistic thinking may be at odds with social realities on the ground, particularly in terms of language policies and language advocacy (Kelly-Holmes and Atkinson 2017; Urla et al. 2017). As such, following Jaspers and Malai Madsen (2019), I argue that these new concepts also require our critical engagement.

In this paper I will reflect on the tendency in critical sociolinguistic work to sometimes label older ideologies as 'essentialist', 'purist' and 'nativist' and the potentially negative effect this can have on the communities with which we are working. Drawing on ongoing fieldwork in Galicia with urban-based Galician speakers and language advocates, I re-examine some of my earlier interpretations of their linguistic practices and ideologies which reflects this tendency. Through follow-up fieldwork with these same social actors, rather than simply labelling their ideologies as monolingual or essentialist, I try to explain why it is that in some situations it continues to be meaningful for minority language speakers to align with older assumptions around language, territory and nativeness.

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## **The entanglement of language ideologies and technologies of mediation – from alphabet pasts to datafied futures**

*Britta Schneider (European University Viadrina)*

In this presentation, I discuss the entanglement of language ideologies with technologies of mediation. Debates on language ideologies have tended to focus on the discursive side, and the material-technological underpinnings have received less attention. Recent technological innovations like Chat GPT provide an opportunity to examine the extent to which hegemonic modernist language ideologies have been shaped by technologies of literacy and to ask how generative machine learning technologies may impact on future language ideologies.

Previous research has shown that writing has had an impact on epistemologies of language, as concepts of languages as nation-based entities are inconceivable without technologies of writing and printing (Linell 2005). In addition, ideas of languages as stable systems are supported by phonetic signs, which represent human sounds rather than, for example, concepts. Phonetically represented words fix meaning in time and space and contribute to logocentric language ideologies that understand words as ‘having’ meaning (Abram 2017 [1996], Derrida 1974). The transformation of embodied, sound- and gesture-based interaction into disembodied text has played a fundamental role in colonial language practices, where missionary Bible translation co-constructed ‘languages’ that continue to influence sociolinguistic ecologies today (Deumert & Storch 2020, Errington 2008).

Language ideologies of the literacy age have shaped computational language technologies and data practices. Language is typically understood as a referential, ethnic/nationally-based system of signs that can be transformed into data and words are treated as *being* what they index. At the same time, new conceptual avenues are opening up. For example, it is no longer grammars and dictionaries that are understood to representing ‘the language’ of a national or ethnic group, but large data sets are treated as if they were ‘the language’ (Schneider 2024). The datafication of speech is typically faster and cheaper than its transformation into print, and it is driven by commercial companies that have little interest in nation-building but more in digital surveillance (Zuboff 2019). Linguistic diversity is thus more visible in datafication than in scripturalisation, while language datasets become privatized tools of mass observation, political influence and commercialization.

Comparing language ideologies of literacy with language ideologies in cultures of datafication shows that, overall, technologies of mediation are central to a deeper understanding of linguistic epistemologies – and to their entanglements with politics and power.

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### **Threat to violence? - linguistic ideology and interpretation of a tweet**

*Isabel Picornell (Aston Institute for Forensic Linguistics)*

In June 2022, Kyle Forrest was found guilty in a court of behaving in a threatening and abusive manner by uttering a threat of violence against a Scottish politician on Twitter. Forrest had denied that interpretation, saying that his tweet "We will get you" meant the defeat of the politician through the electoral process. How is it the court found the 'threat' proved beyond reasonable doubt?

In any given language system, words and phrases have agreed conventional meanings. However, these same words and phrases may, in social discourse, convey very different messages (Grice 1975). Context is crucial to interpreting meaning in a particular communication, as context interacts with semantics to create pragmatic meaning, which makes the communication relevant in that discourse (Roberts 2010). However, interpretation may also be ideologically-driven. Although judges are believed to be impartial arbiters of the Law, studies show that, as like all of us, they have ideological preferences that influence their decision-making (Segal & Spaeth 1996).

This analysis considers the offending tweet in the context of the relevant twitter thread and whether the judge's interpreting strategies potentially contributed to the tweeter's conviction for threat of violence. Analysis involved reconstructing the original Twitter thread and the tweet's location in it to understand how the reply, and its intended meaning, evolved, as well as the creation of a corpus of similar tweets to identify the range of meaning for the phrase as used in real-life interactions in similar contexts.

Results demonstrate that a threat to violence was one of the least likely intended meanings. An explanation is also provided for how the Judge's interpretation could have been driven by language ideology.

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**Naijá in education: The last frontier. A survey about Naijá (aka Nigerian Pidgin) use and attitudes among primary teachers in Lagos, Nigeria**



*Maria Mazzoli (University of Groningen), Josephine Glenn (University of Groningen), Ersi Ritsou (University of Groningen), Joana Duarte (University of Groningen) & Christine Ofulue (National Open University of Nigeria)*

Here we present the results of a survey about attitudes towards and experiences with Naijá (aka Nigerian Pidgin) among 300 Nigerian primary teachers in Lagos State (Nigeria). Naijá is a creole language spoken by millions of people in southern Nigeria and in the diaspora (Faraclas 2021). Naijá is spoken as one among the first languages, as second/third language, but also increasingly as the main community language and sole language by individuals in certain areas, especially in Lagos and in the South-South of the country (Mazzoli 2017). Its vitality is vibrant in Nigeria, where it functions as a lingua franca with a potential as a national language, notwithstanding the lack of a standard form or shared spelling conventions (Ofulue 2010, Mazzoli 2022). Especially in the music industry, it has gained worldwide popularity thanks to multiple international pop hits from Nigerian and even non-Nigerian singers. It is also increasingly used in the diaspora and has been recognized as one of the languages used in mediation during the refugee crisis in Europe in 2015 and beyond (Mazzoli 2021).

However, education remains the last frontier where the use of Naijá appears to be limited. In the absence of any scholarly work devoted to the use of Naijá in the Nigerian educational context, we therefore question and explore what is the value of Naijá in education, in the context of inclusive language practices and in support of creativity and linguistic diversity (Duarte 2011, 2021). In this paper, we will analyze the attitudes and experiences with Naijá of primary teachers in the area of Lagos, a megacity well known for its diversity. We aim at understanding what factors influence the use of Naijá in the classroom, in particular looking at the following possible conditioning factors: teachers' attitudes towards the language and towards multilingualism in general, teachers' sociolinguistic background (competency in Naijá, age, gender, years of experience and type of multilingual background), and finally school context (level of multilingualism in the area, and composition of the classroom). Based on 289 responses to our survey, we'll present the quantitative analysis of the influence of sociodemographic and attitudinal factors on Naijá language use, with reference to the parallel qualitative analysis of open answers within the same survey.

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## Sala de graus B

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### **“It is because our accent is weird”: Voice-user interfaces as linguistic authorities in multilingual contexts**

*Didem Leblebici (European University Viadrina)*

The notion of linguistic authority is grounded in two primary ideologies: anonymity, typically associated with standardized language varieties considered the “neutral” way of speaking, and authenticity, which represents locally perceived as “genuine” ways of speaking (as discussed in e.g., Woolard, 2016). In this talk, I explore how these language ideological notions related to linguistic authority influence the reception and adoption of voice-user interfaces such as Alexa,

Siri and Google Assistant, technologies enabling users to engage in human-like synthetic conversations. Drawing from insights in linguistic anthropology that emphasize the entanglement of language and media ideologies and highlight how “existing language ideologies shape the reception of new media” (Gershon, 2010, p. 289; see also Thurlow, 2017), this paper aims to demonstrate how linguistic insecurities and power dynamics manifest in discourses about voice technologies in multilingual contexts.

This research stems from an ethnographically informed study incorporating interviews and both online and offline participant observations with ten voice assistant users who migrated from Turkey to Germany within the last 10-15 years. Most of the informants engage in three languages –Turkish, English and German– in various contexts and have experimented with their devices across these linguistic settings. This talk primarily draws from participants’ language biographies and narratives concerning their interactions with English/German-speaking versus Turkish-speaking voice assistants. While failures in Turkish interactions are predominantly attributed to limitations in the voice technology, challenges encountered when speaking German or English to voice-user interfaces are associated with perceived personal inadequacies in the respective language. Notably, there’s a tendency for participants to iconize their own speech in English/German as inauthentic for voice technologies to accurately process, thus positioning these interfaces as legitimate speakers and linguistic authorities. These research insights aim to provoke reflections on language ideologies and attitudes in relation to conversational Artificial Intelligence technologies which are becoming increasingly ubiquitous in contemporary discourses.

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## **Actitudes lingüísticas de los mallorquines hacia la variedad andaluza: ¿vientos de cambio en las ideologías de la estandarización?**

*Laura Camargo Fernández (Universitat de les Illes Balears) & Beatriz Méndez Guerrero (Universitat de les Illes Balears)*

La percepción y la valoración de las variedades lingüísticas pueden influir en la formación de identidades, así como en el modo que los hablantes son percibidos y tratados por los demás en las sucesivas negociaciones de la práctica comunicativa (Gumperz, 1982). De acuerdo con la línea de investigación de los estudios sobre las ideologías de la estandarización, las variedades consideradas “prestigiosas”, asociadas al estándar, a menudo se vinculan con grupos dominantes en una sociedad, mientras que las “no prestigiosas” se asocian con grupos minoritarios o marginados (Giles et al. 1979; Woolard y Schieffelin 1994; Vogl 2018; Walsh 2021). Esto lleva a menudo a una discriminación lingüística y social de dichos grupos y a su estigmatización, lo cual puede limitar sus oportunidades educativas y laborales y contribuir a su exclusión social (Martín-Rojo 2010; Bugel 2012). En esta comunicación se presentan los resultados de una investigación reciente desarrollada en un entorno *superdiverso* (Pérez-Milans 2020) como Mallorca, cuyo objetivo es evaluar las actitudes lingüísticas hacia la variedad andaluza de un grupo de 108 mallorquines estratificados por sexo, edad, nivel formativo, grupo etnolingüístico y lengua dominante. El trabajo se enmarca en el *Proyecto para el estudio de las creencias y actitudes hacia las variedades del español en el siglo XXI (PRECAVES XXI)* (Cestero y Paredes, 2015, 2018) que, mediante la técnica de la *matched-guise*, mide el grado de prestigio, el reconocimiento y la valoración hacia las 8 variedades del español en España y América establecidas por Moreno-Fernández (2009).

Los resultados del estudio muestran que el grado de reconocimiento exacto de la variedad andaluza es muy alto, por encima del obtenido para la variedad castellana, representada en la encuesta del PRECAVES XXI por las voces de Madrid. Por otro lado, la medición de las valoraciones directas e indirectas da cuenta de que los informantes presentan unas actitudes positivas hacia la variedad andaluza, pero esta consideración se vincula de forma clara con la dimensión afectiva. Cognitivamente, la valoración se reduce, con valores más bajos en ítems como la cualificación del trabajo, los ingresos o los estudios. Se observan también patrones de variación sociolingüística con relación al sexo, edad y nivel de instrucción que demuestran que, si bien la variedad andaluza en Mallorca no goza de prestigio, tampoco está estigmatizada. La variable de mayor impacto es el grupo etnolingüístico, con resultados relevantes en los

dominantes en castellano. Finalmente, tal como muestran algunos de los resultados, destaca la presencia de un posible cambio en las actitudes hacia la variedad andaluza en Mallorca, considerada poco prestigiosa y asociada a estereotipos (García-Marcos 2018; Carriscondo y El-Founti 2020; Guerrero-Salazar 2021) que parece guardar relación con la matriz andaluza de Mallorca, fruto de la inmigración desde el tercio sur peninsular.

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## **The linguistic identity of Shanghainese people in a Mandarin-dominated era: A small scale study in Shanghai**

*Lijia Yu (King's College London)*

This study investigates the linguistic identity of Shanghainese people in the context of significant internal migration flows and the promotion of the Mandarin policy. Recognising linguistic identity as a complex interplay between self-identification and language use, encompassing linguistic competence, social affiliations, and familial connections, this research employs a mixed-methods approach, combining questionnaire surveys and semi-structured interviews. The objective is to explore perceptions of language proficiency, attitudes, and ideologies across two distinct generational cohorts within the same Shanghainese community: the mid/older generation and the youth. Preliminary findings reveal a marked contrast between the generations. Older participants exhibit a strong Shanghainese identity, while younger individuals present a conflicted linguistic identity, blending Shanghainese and Mandarin influences. This mixed identity stems from reduced Shanghainese proficiency yet a profound emotional connection to the Shanghainese heritage. Drawing on Charles Taylor's theory of the politics of recognition, the research interprets this phenomenon as a strategy among Shanghainese youth to navigate identity challenges posed by external pressures and the pervasive Mandarin language environment. That is, while they gradually become Mandarin speakers, they tend to differentiate themselves from other Mandarin speakers by claiming a strong Shanghainese identity in the face of identity assimilation. The outcomes of this study promise to enrich the discourse on language and identity in multilingual settings, particularly in China, where language policies and migration significantly shape the linguistic landscape. Furthermore, the insights gained could inform the development of inclusive language policies, the design of educational curricula, and teacher training programmes, fostering a more integrated approach to language and identity in urban centres affected by migration and policy shifts.

## How carnivalesque humor can alter the social and linguistic status quo: a case study from Navarre and its 'Iruinkokoa' carnival

Agurtzane Elordui (University of the Basque Country), Samara Velte (University of the Basque Country) & Iñaki Sagardoy-Leuza (Public University of Navarre)

**Humor**, especially parodic satire, can be **a tool to revert social relationships of power**, as has widely been documented and subjected to analysis (Larkin-Galiñanes, 2017). That is because, as Bauman & Briggs (1990) argue, 'play frames not only alter the performative force of utterances but provide settings in which speech and society can be questioned and transformed'(1990:63). Parodic performances move the use of stylistic resources and conflicting ideologies **into a reflexive arena** where they can be examined critically (Da Silva, 2015; Hutcheon, 2000).

In this presentation, we will deal with a fairly new carnivalesque ritual (Otaegi & Apodaka, 2023) called *Iruinkokoa* that we are analyzing within the *Gazte-ahotsak* research project as such **a reflexive arena in which to study linguistic ideologies**. *Iruinkokoa* has become a major event and symbol for the local young Basque-speaking community, aged between 17-30, from the area of Pamplona, Navarre. It includes amateur and popular parodic satire, newly defined traditional dances, live music and bertsoak (lyrical oral improvisations). *Iruinkokoa* is both a meeting space in which the concept of a Basque community of practice embodies: its whole process of creation and mise-en-scène occurs completely in Basque language. The *Gazte-ahotsak* project includes an ethnographic approach that tries to explore in greater depth how the young people of the *Iruinkokoak* reclaim and construct their own voice in and through Basque language in the face of Pamplona's mainly Spanish society, and how, for a day, **they revert sociolinguistic relationships of power**. But it also provides us an insight into the social and political values that these young people attach to a minority language such as Basque, and how they construct their collective identities in a context of clear sociolinguistic marginalization.

Satire and humor are a central element of *Iruinkokoa* and the analysis reveals that they are a productive space to explore competing ideologies of language through the **playful public licensing of social critique and stereotypical discourses** (Bakhtin 1986, Chun 2004, Jaffe 2000; Woolard 1987). Politically and socially relevant events, figures or relationships, mainly from the area of Navarre, are subjected to judgement by the performers. The ideologies underlying those **social critique** and **stereotypical discourses** are analysed in this research as part of a multimodal discourse of cultural expressions (Bucholtz & Hall 2016, Kress 2009).

Through a semiotic analysis of both the discourses built through these practices and the cultural symbols employed, we can observe how the community of practice built around the Iruinkokoa carnival also reveals themselves to the hierarchies within the Basque community itself. They mock their own ethnic group (Chun 2004) and construct a collective identity by re-defining the category of 'Basqueness' and providing a new understanding of the ideological elements linked to it.

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## **Parallel Oral Session 2 - October 17, 2024: 11:20-13:00**

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### **Sala d'actes**

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#### **A critical analysis of standard language ideology among community college writing instructors in the United States**

*Rachele Lawton (Community College of Baltimore County) & Christa De Kleine (Notre Dame of Maryland University)*

This presentation examines the role that “standard” language ideology plays in instructors’ attitudes toward the use of multiple varieties of English, or Englishes, in post-secondary writing classes in the United States. Although an extensive body of research has established that all Englishes are valid and equal in linguistic terms (Lippi-Green, 2012), a disconnect exists between this linguistic knowledge and pedagogical practices in post-secondary education in the U.S. Certain Englishes, particularly those of racially minoritized students, are stigmatized, with “standard” or “White Mainstream” English typically upheld as the goal of writing instruction (Baker-Bell, 2020; Greenfield, 2011). This is particularly relevant for community colleges, which offer first- and second-year university-level courses and disproportionately enroll racially minoritized students whose linguistic practices may be stigmatized due to raciolinguistic ideologies (Flores & Rosa, 2015; Rosa & Flores, 2017).

This session presents a study that examined writing instructors' attitudes towards students' use of "standard" and "non-standard" Englishes in community college writing classes. Using a critical discursive approach (Fairclough, 2015; Wodak & Meyer, 2016), which assumes that attitudes about language are informed by the relationship between speakers' and listeners' identities, ideologies, power and race, we provide an analysis of responses from a survey administered to 76 writing instructors at 12 community colleges on the U.S. East Coast.

Responses revealed beliefs that were deeply rooted in standard language ideology, in which "standard" English was typically viewed as inherently superior to express complex thought—a belief that contradicts sharply with linguistic science (MacSwan, 2020). Furthermore, instructor attitudes towards "non-standard" Englishes reflected superficial tolerance but underlyingly rejected students' "non-standard" language practices, which were constructed as inferior for academic tasks and rarely valued, validated, or seen as fostering rhetorical agency in writing.

Finally, we examine the relationship between raciolinguistic ideologies (Flores, 2020; Flores & Rosa, 2015; Rosa & Flores, 2020) and standard language ideology, considering the implications for racially minoritized students, which include negative effects on student performance (Curzan et al., 2023). We conclude by advocating for a Critical Language Awareness approach (Shapiro, 2022) in writing classrooms. This can help instructors and students alike examine their own ideologies to better understand the use of multiple Englishes in writing, including how language relates to identity, race, power and equity, in order to develop asset-based approaches to developing the writing proficiency needed by all college students.

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### **Measuring language ideologies at an individual level**

*Karolina Hansen (Leibniz Institute for German Language)*

Language ideologies and attitudes are important in various contexts and can be examined at different levels: political, national, or individual level. They can be observed and described, but they can also be measured empirically. At all levels, language ideologies influence language use and variation among speakers of minority languages or regional dialects. Additionally, the language ideologies of listeners can affect their perception of minority speakers, subsequently shaping the private ideologies and beliefs of the speakers. In this paper, I focus on measuring language ideologies at the individual level and demonstrate how these ideologies influence listeners and their attitudes towards non-standard speakers.

I developed a scale for measuring language ideologies and beliefs about non-standard speech at an individual level. The Accent Beliefs Scale draws inspiration from sociolinguistic literature on language ideologies, as well as from social psychological research on stigmatization, implicit theories of intelligence, and essentialism. The scale comprises two dimensions: accent stability and the accent's diagnosticity for other traits. Validation studies have shown that beliefs in diagnosticity and stability are independent of each other. In this paper, I briefly present the scale's development and three online questionnaire studies validating it and demonstrating its utility.

In Study 1, American participants listened to recordings of either a German or a Chinese woman speaking American English with a distinct foreign accent. The results indicated that the more participants perceived the non-standard accent as diagnostic of other traits, the worse

they evaluated the speaker. Moreover, the more they believed that accent is an unchangeable trait, the more they perceived the speaker (despite the accent) as well assimilated. These effects were more pronounced for the Chinese speaker than for the German one.

In Studies 2a and 2b, Polish and British participants evaluated a Vietnamese-accented speaker. While the overall levels of accent beliefs did not differ significantly between the UK and Poland, they had differential effects on the evaluations of the Vietnamese-accented speaker in each country. When asked about the possibility of eliminating an accent, most participants in both countries believed that a non-standard accent in speech could be modified to some extent, but it was difficult to completely eliminate it.

I conclude by discussing how these individual-level language ideologies can influence the decisions of both standard and non-standard speakers, shaping linguistic landscapes at micro and macro scales.

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## **Actituds lingüístiques d'una mostra d'informants de Catalunya davant de les modalitats estàndard del català**

*Sandra Sabaté-Turon (Universitat Pompeu Fabra/ESTANDAREV) & Joan Costa Carreras (Universitat Pompeu Fabra/ESTANDAREV)*

El projecte XXXX avalua les actituds lingüístiques dels parlants de català, èuscar, galleg i castellà cap a les varietats estàndard de les seues llengües i les ideologies amb què es relacionen. L'interès principal del projecte és l'anàlisi comparativa dels processos de vernacularització (Coupland, 2014), és a dir, de la introducció en contextos d'ús de l'estàndard de variants tradicionalment restringides a àmbits geogràfics determinats o associades a registres més col·loquials. En el cas de la llengua catalana, la codificació i la difusió pluricèntriques de l'estàndard atorguen una importància preponderant al factor territorial: cal identificar les potencials diferències perceptuals i avaluatives entre els parlants dels diferents territoris a l'hora de determinar com conceben l'estàndard actualment. Presentem resultats de la primera part del projecte, que tracta quantitativament les actituds lingüístiques de 197 catalanoparlants cap a 6 àudios extrets de tertúlies radiofòniques: 2 àudios en català central, 2 en nord-occidental i 2 en valencià. Entre cada parell d'àudios, a més, hi ha un contrast de registre: un és més proper a l'estàndard prescriptiu i l'altre hi introdueix algunes variants més col·loquials. Ens centrarem en les puntuacions d'una vintena d'escala de Likert 1-5 associades

a adjectius sobre la personalitat del parlant, una llista dissenyada per a obtenir les actituds dels informants cap a les varietats avaluades en les dimensions més habituals d'aquest tipus d'estudis (Ghyselen et al., 2022). Dedicarem aquesta comunicació a analitzar els mateixos resultats actitudinals per als informants de Catalunya. En primer lloc, justificarem la nostra tria del central, el valencià i el nord-occidental com les 3 varietats dels àudios avaluables (els criteris generals del projecte no permetien la inclusió d'una quarta varietat). Seguint el criteri principal d'estratificació dels nostres informants (la comunitat autònoma), presentarem un primer resum general de les actituds dels 74 informants catalans. No obstant això, en aquest cas caldrà parar atenció especialment a la pertinença dels informants a la varietat central o a la nord-occidental: a diferència del cas del valencià, degut a l'absència d'un centre consolidat per al nord-occidental, intuïm que qui el parla no valorarà tan positivament l'ús de l'endovarietat en contextos estàndard (Pradilla, 2021). Així mateix, probablement detectarem un efecte del marc de referència territorial (Catalunya) entre els parlants de central (Valls i Ulldemolins, 2023): mostraran actituds de solidaritat més positives cap al nord-occidental que cap al valencià.

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## **Actituds lingüístiques d'una mostra d'informants valencians davant de les modalitats estàndard del català**

*Miguel Vázquez-Sanchis (Universitat Pompeu Fabra/ESTANDAREV) & Josep-Àngel Mas (Universitat Politècnica de València/ESTANDAREV)*

El projecte XXXX avalua les actituds lingüístiques dels parlants de català, èuscar, galleg i castellà cap a les varietats estàndard de les seues llengües i les ideologies amb què es relacionen. L'interès principal del projecte és l'anàlisi comparativa dels processos de vernacularització (Coupland, 2014), és a dir, de la introducció en contextos d'ús de l'estàndard de variants tradicionalment restringides a àmbits geogràfics determinats o associades a registres més col·loquials. En el cas de la llengua catalana, la codificació i la difusió pluricèntriques de l'estàndard atorguen una importància preponderant al factor territorial: cal identificar les potencials diferències perceptuals i avaluatives entre els parlants dels diferents territoris a l'hora de determinar com conceben l'estàndard actualment.

Presentem resultats de la primera part del projecte, que tracta quantitativament les actituds lingüístiques de 197 catalanoparlants cap a 6 àudios extrets de tertúlies radiofòniques: 2 àudios en català central, 2 en nord-occidental i 2 en valencià. Entre cada parell d'àudios, a més, hi ha un contrast de registre: un és més proper a l'estàndard prescriptiu i l'altre hi introdueix algunes variants més col·loquials. Ens centrarem en les puntuacions d'una vintena d'escales de Likert 1-5 associades a adjectius sobre la personalitat del parlant, una llista dissenyada per a obtenir les actituds dels informants cap a les varietats avaluades en les dimensions més habituals d'aquest tipus d'estudis (Ghyselen et al., 2022).

En aquesta comunicació, analitzarem les actituds lingüístiques en les diferents dimensions dels 84 informants valencians cap als 6 àudios: comprovarem com varien segons la varietat geogràfica i segons el registre, així com la possibilitat que el grau de vernacularització del registre admissible pels informants (valoració positiva dels àudios menys formals) siga diferent en l'endovarietat i les exovarietats. A partir dels resultats del nostre qüestionari pilot i d'estudis com Casesnoves i Mas (2015), treballarem amb els resultats de l'enquesta amb la hipòtesi que els informants valencians mostraran una preferència per l'endovarietat fins i tot en la dimensió d'estatus, cosa que confirmaria l'alt grau de pluricentrisme al País Valencià.

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## **The relation between language ideologies and language attitudes in mono- and multilingually oriented contexts**

*Johanna Pott (Humboldt-Universität zu Berlin), Oliver Bunk (Humboldt-Universität zu Berlin), Victoria Oliha (Humboldt-Universität zu Berlin), Antje Sauermann (Humboldt-Universität zu Berlin) & Heike Wiese (Humboldt-Universität zu Berlin)*

In our talk, we present research contributing to the investigation of the interplay between language ideologies of the societal macro-contexts and individual language attitudes, addressing a new perspective that diverges from the predominant focus on either individual or societal perspectives (Sevinç 2022; Sevinç & Anthonissen 2023). We explore language attitudes of members of multilingual speech communities in Germany, Namibia, and Singapore against the backdrop of the distinct societal orientations towards multilingualism.

In Germany, characterized by a strong monolingual habitus (Gogolin, 1994; Wiese et al., 2022), multilinguals face perceptions of deviance and doubts on their language competences from the majority society (Wiese 2015). Accordingly, we expect a stronger linguistic insecurity in multilinguals, particularly in formal registers. Conversely, we expect that multilinguals in Singapore and Namibia, with a dominant multilingual habitus (Shah & Zappen-Thomson, 2018; Bokhorst-Heng & Caleon, 2009), express a lower sense of linguistic insecurity. We further expect a stronger expression of local multilingual identity and more language mixing, even in formal registers. Societal differences in ethnolinguistic associations may result in a more

extensive spectrum of languages contributing to multilingual practices in Singapore compared to Namibia.

We present initial results from semi-structured sociolinguistic interviews conducted in Germany, Namibia, and Singapore, complemented by data from newspaper articles in Germany. Employing qualitative structured content analysis (Kuckartz & Rädiker, 2022; see also Braun & Clarke, 2006), our research reveals that formal standards are perceived as superior and associated with 'nativeness', emphasizing the prevalence of linguistic insecurity (see also Foo & Tan, 2019). Additionally, we identify a perspective where standard language use serves as a means for the acknowledgment as a competent speaker (Bunk, to appear) in mono- and multilingual contexts, reflecting standard language ideology (Lippi-Green, 2012). Expressions of local identity, emphasizing a sense of belonging and pride in multilingual practices are particularly pronounced in the multilingually oriented macro-contexts of Singapore and Namibia (Leugner, 2022; Wong, 2023).

This research contributes to understanding the role of societal macro-contexts in shaping language attitudes of speakers and speech communities, arguing for a consideration of these contexts as a possible determinant. Furthermore, we provide insights into the dynamics of register perception, emphasizing the perspectives of multilingual speakers and their speech communities.

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## **Sala de graus B**

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### **Purist ideologies and its relationship with language variation and Lannang identity in the Philippines**

*Wilkinson Daniel Wong Gonzales (The Chinese University of Hong Kong)*

What does it mean to be ‘Chinese’ and speak ‘Chinese’ in the Philippines? To be ‘Lannang’? This paper examines the role of oral/spoken language Lánnang-uè within the multilingual Lannang community in metropolitan Manila, Philippines, with a focus on understanding how multilingual variation, combined with community ideologies, is used to negotiate ‘Chinese-ness’ – often associated with ‘Lannang-ness’ – and define ‘Chinese’ (language). Through ethnographic observations, interviews, and analysis of audio clips from the Lannang Corpus data collected between 2017 and 2023, this study sheds light on the linguistic and social dimensions of negotiating and constructing the Lannang identity.

Linguistically, the multilingual practices associated with Lánnang-uè exhibit predominantly Sinitic features in terms of structure and vocabulary. However, a significant portion of these linguistic elements shows non-Sinitic characteristics, including innovative derivations from Tagalog and English. Moreover, some language innovations are specific to the Lannang community, i.e., they cannot be traced back to any of the source languages. In other words, from the bottom-up, the findings suggest that Lánnang-uè does not neatly fall in the ‘Chinese’ and ‘non-Chinese’ categories.

Sociolinguistically, the community holds strong “purist” ideologies regarding who is considered ‘Chinese’ or ‘Lannang,’ often associated with speaking ‘Chinese’ or ‘Lánnang-uè’ (e.g., you must be 100% Chinese to be Lannang or speak in ‘pure’ Hokkien/Chinese). However, in practice, the definition of ‘Chinese’ or ‘Lannang’ appears arbitrary and fluid, as it has been observed to be inclusive of ‘pure’ Hokkien speakers as well as those engaging in mixed multilingual practices involving Hokkien. Certain speakers incorporate linguistic practices that could be considered non-Chinese in specific situations; however, they still identify themselves as speaking or using ‘Chinese’ or ‘Lánnang-uè.’ Others would claim that they use a ‘unique language’ or ‘mixed language’ distinct from Hokkien/Chinese. Variability is also present within individual speakers – there are situations where speakers who code-mix would claim to use ‘Chinese’ (e.g., within the local church) but would not necessarily use the term ‘Chinese’ to identify their language in other contexts (i.e., with foreigners).

Overall, the findings provide evidence of a locally negotiated ‘Chinese’ or Lannang language and identity that seems to have more social underpinnings than linguistic ones. They contribute to the existing literature on the topic. By exploring the intricate relationship between oral language practices, multilingual community ideologies, and the negotiation of Chinese-ness, I hope to offer some insight into the complex linguistic and social dynamics within the multilingual Lannang community in metropolitan Manila, Philippines.

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## **Política lingüística familiar: un enfoque multilingüe de las ideologías lingüísticas en la Comunidad Autónoma Vasca**

*Maite García-Ruiz (Escuela Universitaria de Magisterio Begoñako Andra Mari) & Anne Egaña (Universidad del País Vasco)*

Las políticas lingüísticas son de vital importancia para la revitalización lingüística, y según Fishman (1991) estas políticas deben ser proactivas y promover medidas tanto a nivel macro (gubernamental) como micro (individual). En el contexto de la Comunidad Autónoma Vasca (CAV) se han implementado políticas a nivel macro que se dirigen al nivel micro, como las campañas destinadas a los padres para incentivar el uso del euskera con sus hijos (Hernández, 2015: 51).

Además, los miembros adultos de la familia tienen la capacidad de influir en el aprendizaje lingüístico de sus hijos y de estimular a nuevas generaciones de hablantes y así fortalecer la continuidad intergeneracional de lenguas minorizadas (O'Rourke & Nandi, 2019). Dentro de este marco, y considerando que la transmisión de lenguas minorizadas en el ámbito familiar es un factor fundamental para favorecer los procesos de revitalización de éstas (Sánchez Carrión, 1987; Fishman, 1991), esta presentación pretende contribuir al ámbito de la Política Lingüística Familiar (PLF) (King, Fogle & Logan-Terry, 2008). Más concretamente, se centra en las ideologías lingüísticas identificadas en dos estudios cualitativos llevados a cabo en la CAV; específicamente, en los contextos de Getxo y Vitoria-Gasteiz con un total de 28 participantes. Estos dos estudios adoptan un enfoque multilingüe, lo que nos ha llevado a investigar dentro de las PLF las ideologías lingüísticas relacionadas a tres lenguas; la lengua mayoritaria (castellano), la minorizada (euskera) y la lengua extranjera (inglés).

Entre los resultados más significativos, el análisis ha evidenciado que, en términos de ideologías lingüísticas, a pesar de que los padres tienen actitudes a favor del multilingüismo, en sus PLFs establecen una jerarquía entre el euskera, el inglés y el castellano. En el caso del euskera, le atribuyen un valor identitario y performativo, y por el peso que les dan a esos valores, lo priorizan en sus PLFs. En cuanto al inglés, le otorgan tanto un valor instrumental para el ámbito laboral, como un valor integrador a nivel internacional, ya que lo consideran útil para la comunicación a nivel global o para el consumo digital. Respecto al castellano, aunque no le atribuyen un valor explícito o directo, en muchas familias se ha mencionado de manera

implícita el valor integrador que tiene para los niños. Esto se debe a que perciben que, en su entorno, el castellano tiene una posición predominante, lo que los lleva a asignarle un valor de integración.

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## Language ideologies going viral: the enregisterment of monoglossic ideologies from mass to social media

Sean McKinnon (Arizona State University)

Even though most of the world is bi/multilingual (Grosjean, 1982; Romaine, 2013), monoglossic ideologies about language (i.e., languages are clearly defined and separate entities and should remain that way [Fuller & Leeman, 2020]) are pervasive. In the United States, this language ideology is especially acute within the Spanish heritage language speaker population, as it reproduced across a multitude of sources, such as within their own family and community (Tseng, 2021), mass media (Melgarejo & Bucholtz, 2020), social media (Callesano, 2023; Stansky et al., 2022), and the education system (Del Carpio & Ochoa, 2022; García & Torres-Guevara, 2009; Valdés, et al., 2003). Across these different contexts, one message that

Spanish heritage speakers clearly receive is one that devalues translanguaging and contact features.

The present study reports on a case study of how hegemonic language ideologies can be produced in one context (i.e., mass media) and then reproduced in another (i.e., social media) using the same source material (i.e., a television show scene). More specifically, this study builds upon a Critical Discourse Analysis (Fairclough, 2013) of an episode from the Telemundo court show *Caso Cerrado* (Author, 2024), in which the host (Dr. Ana María Polo) insists that one of the witnesses (Luna) only speaks in Spanish (Caso Cerrado, 2023), despite her use of translanguaging as well. To examine why and how this exchange went viral online (Infobae, 2021), two audio clips from this episode that became trends on TikTok were selected for analysis (Bustos, 2021; Solitarioss, 2022), specifically focusing on the 100 most-liked videos from each clip. Open coding (Cohen et al., 2011) was employed to generate themes for the text superimposed on each video, as well as for the top five most-liked comments from each video.

Results show that the two most frequent themes from the super-imposed text were related to parents/family members and language teachers, which showcases how exclusive minority language use at home as a family language policy (King et al., 2008) and target language use policies in the classroom (Cummins, 2007) have become enregistered features (Johnstone, 2016) indicative of a monoglossic ideology. Furthermore, most comments reproduced or accepted the videos' premise, with few users challenging their ideological basis. Overall, this study demonstrates how instances of languages ideologies in mass media, which previously may have been temporally confined, are able to be exponentially propagated throughout social media, thereby perpetuating hegemonic language ideologies in public discourse via emerging platforms.

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## **La glotofobia ante el acento murciano. Análisis de su manifestación actual a través del humor y la prensa**

*Pedro Fernández Riquelme (Universidad de Murcia) & Laura Camargo (Universidad de las Islas Baleares)*

Las variedades meridionales del español, entre las que se encuentran las hablas murcianas, han gozado tradicionalmente de poco prestigio y escasa valoración social. La estigmatización de la variedad andaluza o *andalufobia* (Carriscondo y El-Founti 2020) ha recibido atención preferente desde la sociolingüística crítica y el análisis de las ideologías lingüísticas, mientras que no se ha estudiado tanto la *murcianofobia*, o glotofobia ante el acento murciano, que se observa cada vez con mayor frecuencia tanto entre los hablantes de Murcia como en los de fuera de dicha comunidad. Tal como han demostrado los especialistas que han investigado este fenómeno, las hablas murcianas no son consideradas ni estéticas ni correctas, sino alejadas del estándar, por lo que no gozan de prestigio abierto. Esto conlleva entre sus hablantes, frecuentemente, la acomodación lingüística hacia la variedad castellana en situaciones percibidas como formales (Hernández Campoy 2003; Gómez Ortín 2004; Hernández Campoy y Cutillas Espinosa 2006 y 2007; Muñoz Valero 2019).

En esta comunicación se analizan las manifestaciones de la *murcianofobia* a través de un corpus de datos procedente de diarios digitales y de actuaciones de humoristas diversos, tanto murcianos como de fuera de la región. El análisis demuestra cómo el dialecto murciano prevalece como una variedad desprestigiada en España; cómo es objeto de mofa y burla por parte de diversos cómicos y de las productoras audiovisuales que los promocionan; cómo se asocian los rasgos del habla de Murcia a fenómenos dispares y estigmatizados como la ignorancia o la enfermedad (tartamudez, TOC o enfermedades del habla) y, finalmente, cómo todo ello contribuye a la construcción de una identidad de los murcianos como hablantes de “mal español” con un nivel sociocultural bajo.

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## **Intergenerational language transmission and ‘high minoritisation’: Findings from Andorra**

*James Hawkey (University of Bristol) & Juan Jiménez-Salcedo (Université de Mons)*

The sole official language of Andorra is Catalan, but Andorran society is thoroughly multilingual. As a tiny nation positioned between Spain and France, there has long been a presence of Spanish and French through schooling (Jiménez-Salcedo 2022, Hawkey 2022). Rapid growth in the Andorran economy in the late twentieth century linked to tourism resulted in waves of migrant labour to the country, chiefly from Spain and Portugal. This demographic complexity means that there are sectors of Andorran society where Catalan is less frequently used, despite its position as sole official language. Indeed, Andorra constitutes an interesting case of societal multilingualism involving five languages – Catalan, Spanish, French, Portuguese, and the global lingua franca of English. Prior to the demographic boom of the late-twentieth century, Catalan was the dominant language of all sectors of Andorran society, and in recent years this has been reinforced by top-down language policy measures (Govern d’Andorra 2000, 2005). The status of



Catalan as sole official language is supported by a raft of legislative texts that govern its use, and which continue to be updated in line with increasing diversity (Consell General d'Andorra 2023). But what happens in areas where Catalan is not frequently spoken?

This presentation draws on research undertaken as part of the 'High minoritisation and linguistic reproduction in south-west Europe' (AMRELSE) project, which focuses on areas where historically minoritised varieties – in our case, Catalan – continue to be demographically subordinate. What strategies are adopted by Catalan-speaking families in order to ensure intergenerational transmission of the language, despite the fact that their immediate surroundings do not favour the use of Catalan? What interesting tensions emerge when top-down policies favour Catalan, but the language itself is largely absent from the community? In this presentation, we will discuss the results of a series of interviews ( $N=15$ ) undertaken with Catalan-speaking families, both parents and adolescent children. Participants were recruited from the administrative *parròquia* of Encamp, as this area meets our criteria of 'high minoritisation' with only around 30% of residents being initial speakers of Catalan (Brenzinger 2007, Edwards 2010). We adopted a mixed-methods approach, encompassing both quantitative social network analysis (Sorolla 2016) and qualitative semi-directed interviews. We will discuss the family language policy strategies that emerge (King *et al.* 2008), in order to better understand how speakers of minoritised varieties navigate their surroundings.

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### **Parallel Oral Session 3 - October 17, 2024: 15:00-16:40**

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#### **Sala d'actes**

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#### **Supporting new speakers in Catalonia: An exploration of schoolscape and translingual practices**

*Laura Castañe Bassa (University of Jyväskylä)*

In Catalonia, the embracement of linguistic diversity and promotion of Catalan language, a minority language, in education stand as a fundamental challenge. Despite its officiality, Catalan faces a low status and linguistic diversity and Spanish are seen as a threat for its protection (Rodà-Bencells, 2009). The Catalan government has implemented several actions to uphold its promotion, principally in schools, where Catalan is often kept separate from Spanish as a strategy for language shelter through monolingual approaches (Rodà-Bencells, 2009). These strategies have been shown to generate negative attitudes towards the language of instruction and limit the language outcome of multilingual pupils (Trenchs-Parera, 2016).

Today, with the massive immigration waves and multilingual proficiency, multilingual perspectives are called to integrate multilingual students. As a solution, scholars propose to use translingual practices, e.g., translanguaging, (Canagarajah, 2011) and multilingual learning environments,

coined as schoolscape by Brown (2005). However, there is a lack of empirical studies that document current language practices for integrating multilingual speakers and many schools continue using monolingual practices, especially in Catalonia.

This research addresses the gap in empirical research by examining the current pedagogical practices used to integrate multilingual and new speakers' repertoire in a Catalan primary school, focusing on the schoolscape design and use of translanguaging. I refer to new speakers to individuals who settle in or are settled in a region where they get familiar with the language of the region (Soler & Darquennes, 2019). The research adopts ethnographic methods, involving classroom observations, interviews and recording to capture nuanced linguistic practices. Based on interviews and observations, I analyse the language and teaching practices in relation to participants' language ideologies and the school language policy. Nexus analysis is utilised to examine the interplay of various dimensions in the practices. Preliminary findings reveal the wide use of Catalan monolingual practices and a strong connection between language ideologies and teaching practices. The monolingual practices uncover several barriers faced by multilingual speakers, including communication and limited language learning opportunities. The findings offer a framework for developing evidence-based interventions that foster learners' multilingual abilities simultaneously promoting the use of a minority language, in this case Catalan.

**Keywords:** translanguaging, schoolscape, new speakers

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## **What are languages good for? – Discourses of profit in the texts of Generation Z in Finland**

*Hanna Lantto (University of Turku)*

Is there something to gain from studying languages? Which languages are seen as worthy and unworthy of study based on their perceived instrumental value or lack thereof? In this presentation, I will examine the language ideologies of young Finnish people born in the early 2000s in a data of student essays (N = 27141) written in the Finnish matriculation examination in Spring 2022, with the focus on their discourses of profit. In the essays, the students reflect on the topic of languages, multilingualism, and language learning. The exam was a compulsory exam, and therefore, the data consists of metalinguistic commentary of half of an age cohort from all over Finland. The essays are approached as textual performances that reflect societal values, globalized language ideologies and established language hierarchies, through the theoretical framework of Language Making (Krämer, Vogl and Kolehmainen, 2022). The tendencies in the data are sorted out via computer assisted discourse analysis with Laurence Anthony's AntConc (4.2.4.) software program.

Discourses of profit have been approached through the market logic of capitalism. The value of learning and using languages with national and international prestige has been rationalized by the profit that they produce for the individual and the community in the competitive labor market (Duchêne and Heller, 2012). This type of rationalizations abound in the texts of Finnish young people: English must be learned, as it opens the doors in the global job market and German skills are useful, as Germany is an important export partner for Finland. However, many discourses surrounding gain and profit in the texts reflect a more short-term, concrete and highly local perspective: the value of the languages is directly compared to the points that the high school students receive from taking a particular language exam when applying to the university. Thus, it seems that the discourses of profit of the Finnish upper secondary school students are connected to global tendencies but also to very local, highly momentary language policies.

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## **L'impacte de les actituds lingüístiques sobre l'estàndard en els usos formals dels adolescents de les Terres de l'Ebre**

*Sandra Sabaté-Turon (Universitat Pompeu Fabra)*

Les Terres de l'Ebre constitueixen una zona de transició diatòpica entre els dos dialectes principals del bloc occidental del català: el nord-occidental i el valencià. Tanmateix, la peculiaritat de la varietat diatòpica parlada al territori, el tortosí, ve donada per ser una varietat interautonòmica que està subjecta a dos centres de difusió de l'estàndard: l'Institut d'Estudis Catalans i de l'Acadèmia Valenciana de la Llengua. Aquest factor comporta una sèrie d'implicacions sociolingüístiques que, consegüentment, afecten les actituds i els usos lingüístics dels parlants que la tenen com a varietat pròpia: una centralització del model de llengua cap a la varietat dominant a la banda catalana i una valencianització a la part fronterera valenciana (Pradilla, 2009).

Aquesta proposta pretén analitzar les preferències lingüístiques associades al model referencial de l'estàndard d'una mostra de 565 d'adolescents de les quatre comarques de les Terres de l'Ebre. Per tal d'extreure les dades, es va dissenyar un qüestionari de metodologia mixta (Campell-Kibler, 2014) en què es proporcionen tres versions diferents d'un mateix text amb canvis en 9 ítems morfològics (tant nominals com verbals) que inclouen variants associades al català central, formes del tortosí tradicionalment secundàries (Institut d'Estudis Catalans, 2016) i ítems “no aconsellables” propis de registres col·loquials. La presentació dels resultats es centrarà en la descripció dels ítems actitudinals relacionats amb les dimensions d'estatus i de solidaritat (Ghyselen et al., 2022) que s'han utilitzat per avaluar els textos. Aquestes dades es complementaran amb la justificació de qüestions sobre el prestigi i l'autoritat de la varietat dominant, així com l'autenticitat del tortosí (Woolard, 2016).

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## Language attitudes and ideologies of multilingualism in practice among German university lecturers world-wide: Why or why not learn a local language?

*Heiko F. Marten (Leibniz Institute for the German Language)*

In the diverse field of studies of language attitudes and multilingualism, expat communities (e.g. employees of international companies, academics, diplomats) have only marginally received attention. Among the few exceptions are studies on attitudes, practices or language learning motivation in international school communities (e.g. Norreby & Madsen 2018 on Denmark, Marten & Martena 2023 on Latvia), sometimes with a focus on identity construction (Bagnall 2015). Not least, such studies reveal insight into attitudes towards local language traditions, ideologies of multilingualism, and languages in multicultural societies.

In this sense, international communities may have a considerable impact on local language patterns, e.g. with regard to English as a lingua franca, services offered by local authorities and businesses, or the languages in internal communication of companies and educational institutions. In this vein, Soler & Marten (2019) identified a dichotomy of "adapters" and "resisters" in the international educational community in Estonia: whereas some persons embraced Estonian, others did not make any serious attempts to acquiring the language.

With these questions in mind, this paper discusses results of a study conducted in the network of lecturers of the German Academic Exchange Service (DAAD) at universities all over the world who usually work in one place for a period of between 3 and 5 years. What are the attitudes of these lecturers to acquiring, e.g., Bulgarian, Georgian or Thai? In which language(s) do they communicate at university and in everyday life in their host countries?

Based on Likert-scale questions on (changing) attitudes and motivations to learn local languages, and an analysis of text answers to open questions, the paper shows the diversity of attitudes, practices, and experiences. On the one hand, attitudes towards multilingualism and local languages among the respondents are largely positive. On the other hand, many different factors influence learning success, including regular shifts to English or other international languages by locals, and encouraging vs. discouraging comments on language skills. The study thereby partly confirms the pattern of “adaptors” vs. “resisters”: Some lecturers reach high levels of competence in a local language in a short time, whereas other leave the country after several years without notable achievements. This is, not least, important with regard to promoting ideologies of multilingualism which international language lecturers should, arguably, support by displaying examples of “good practice”.

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## Sala de graus B

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### **Language ideologies and the use of French in an English-dominant context of Canada: New insights into linguistic insecurity**

*Marie-Eve Bouchard (University of British Columbia)*

Teachers play an essential role in fostering linguistic security in their classrooms. In fact, the emergence of ideologies regarding linguistic insecurity has been attributed to school institutions, as they disseminate prestigious social norms regarding language usage, and schooling allows speakers to be aware of the distance between their ways of speaking and the prestigious forms (Francard 1993). The objective of this study is to identify the language ideologies articulated by teachers in the Francophone schools of the English-dominant context of British Columbia (Canada) in order to explore how the different practices they implement to foster the use of French in their multilingual classrooms and foster linguistic security may interact and expose contradictions. These teachers have the mission of teaching French as a first language to ensure that students develop an appreciation of their French-speaking community, culture, and roots. The study focuses on linguistic security at the intersection between language ideologies (e.g., Schieffelin and Woolard 1994; Schieffelin et al. 1998) and language-in-education policy (e.g., Menken and García 2010a). More specifically, it takes interest in the beliefs the teachers hold and the practices they implement in their classrooms to encourage both linguistic security and the use of French. The research question is: What ideologies are exhibited by teachers when discussing the practices they implement in their classrooms to encourage both linguistic security and the use of French? To answer this question, I conducted a thematic analysis of interviews with twenty-one French-speaking high school teachers. Four main ideologies emerged when discussing the teachers' practices in the classroom to foster linguistic security, and two when discussing the promotion of the use of French in the classroom. I identified some of the contradictions between the practices put into place to develop linguistic security and those employed to encourage the use of French. The findings suggest that some of the practices related to the implementation of French in the classroom might be detrimental to linguistic security. It is clear that practices to promote linguistic security must be accompanied by practices that foster positive French-speaking experiences. It also seems important to continue



to implement strategies that encourage the development of the full range of students' linguistic resources.

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## Construction and deconstruction of the standard language ideology among Basque and Peninsular Spanish Speakers

*Carla Amorós (University of Salamanca) & Agurtzane Elordui (University of the Basque Country)*

The aim of this contribution is to analyse how the speakers themselves contribute to the discursive construction or deconstruction of the so called «Standard Language ideology» (Milroy 2001; Gal 2006; Amorós-Negre 2008; Piller 2015; McLelland 2021), the language ideology according to which one specific variety is intrinsically superior to the rest, deemed «correct» and thus prioritised as a model for language performance and «good» usage. The conception of language that inspires this work is socioconstructivist, in the sense that languages are of interest as social, ideological and political artifacts (Woolard 1998; Irvine & Gal 2000; Del Valle 2017), dynamically constructed from discourse by very different agents. This open, fragmentary and contested nature of languages, and particularly 'standard languages', discursive objects that are in permanent elaboration and negotiation, places metalanguage at the center of the analysis.

In this study we want to examine whether such a sociolinguistic or ideological change that Coupland (2014) terms *vernacularisation* can be glimpsed in Spain, specially among the younger generations. *Vernacularisation* is an ideological drive towards plurality and difference

that, according to Coupland (2010), has gained ground in the new socio-historical conditions of Late Modernity. It refers to a resistance to such linguistic uniformity evoked by Standard Language Ideology and, in particular, to the idea of only one 'good' way of talking. *Vernacularisation* implies an ideological fracturing of previous standard/vernacular indexical relations, through which new relations between language varieties and society are being constructed (Coupland, 2014, p. 86). In this research we will compare this vernacularisation process in speakers of a minority language, Basque, as opposed to speakers of a majority language, i.e. Spanish, when evaluating Basque and Spanish media production.

The research reported upon in this presentation grows out of a broader study that looks into the metalinguistic reflections of Spanish and Basque speakers of three generations, which has been collected as part of the *Estandarev* research project (<https://diarium.usal.es/estandarevesp/>).

**Keywords:** Standard Languages; Language Ideologies; Peninsular Spanish; Basque; semi-structure interviews; vernacularisation

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**“I’M A DIRTY MONOLINGUAL” A critical discourse analysis of multilingual identity construction in the r/LanguageLearning community on Reddit**

*Sofia Lampropoulou (University of Liverpool), Ursula Kania (University of Liverpool), Annarita Magliacane (University of Liverpool) & Paige Johnson (University of Liverpool)*

This study explores how raciolinguistic ideologies (Rosa and Flores 2017) are navigated by members of the r/LanguageLearning community in their metalinguistic commentaries about (aspects of) multilingualism and language learning. We focus on Reddit, an online social media platform with a unique participatory format (Androutsopoulos 2023). We investigate metapragmatic commentary and attitudes to language learning to explore how multilingual learners’ subject positions are negotiated. We extracted 20 posts and 3,000 comments in relation to specific search terms (“accent”, “dialect”, “multilingualism” and “bilingualism”) from the /r/LanguageLearning subreddit using the RedditExtractoR package for R (Rivera 2022). We then employed a mixed-methods approach to data analysis, comprising of sentiment analysis and word frequency analysis in NVivo 12 to identify recurrent themes across the data. Then, drawing upon tools from critical discourse analysis (Fairclough 2010), we conducted a more fine-grained qualitative analysis to identify, code and name dominant discourses within the context of these trends.

We focus on the MULTILINGUALISM AS VALUED discourse that positions multilingualism as an asset within the r/LanguageLearning community. We argue that Reddit users’ commentaries foreground the importance of communication over accuracy, challenging prescriptivist discourses that stipulate one ‘right way’ of speaking a language. Additionally, a

monolingualism as deficit discourse (Kelly-Holmes 2013) is reproduced, comprising of negative self-evaluations and self-deprecating metalanguage about one's own monolingualism and/or linguistic abilities. This practice is evidence of the increasingly heteroglossic nature of the participatory web and an important act of self-positioning and participation in online global communities. However, we also argue that users reproduce raciolinguistic ideologies in their metapragmatic commentary. For instance, conflicts emerge in questions concerning a speakers' responsibility in the language learning process whereby emphasis is placed on a) the authority and authenticity of native-level proficiency that is lacked by non-natives and b) on the responsibility of the speaking subject to remediate their own communicative practices. This has the effect of decentring the language ideologies through which learners' practices are interpreted and, potentially, devalued (Rosa and Flores 2017: 628). We argue that it is the participatory nature of Reddit and its affordances that paves the way for these stances to be taken. Our study, thus, contributes to the pool of research that sheds further light on online representations of multilingualism and on the embeddedness of raciolinguistic ideologies in metalinguistic discourse about multilingualism online and across (Westernised) societies more broadly.

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**“Does anyone else feel obligated to learn a heritage language just to feel like a complete person?”: Reproducing and contesting language ideologies on r/LanguageLearning**

*Sean McKinnon (Arizona State University) & Daniel Jung (Wake Forest University)*

Heritage speakers are often exposed to hegemonic language ideologies from a variety of different sources and contexts that perpetuate negative socio-affective perceptions of their linguistic abilities and identities (e.g., Abdi, 2011; Duff et al., 2017; Guardado, 2014; Joo et al., in press; Leeman, 2015). Given this reality, one of the goals of heritage language instruction is to foster positive language attitudes towards their heritage language (Beaudrie et al., 2014), and, within a critical language awareness framework (Fairclough, 2014), learn how to critically question dominant language ideologies (Leeman, 2018). However, not all heritage speakers have access to heritage language classes (Beaudrie & Marrero-Rivera, in press; Carriera & Kagan, 2018), and therefore they may turn to other sources for language-related advice.

Utilizing Critical Discourse Analysis (Fairclough, 2013), the present study examines comments left to users posting threads about their heritage language on the social media site Reddit, a platform which allows for a participatory culture (Massanari, 2015). In addition to being a site where discourse informed by language ideologies occurs (Lampropoulou et al. 2023; Tarnarutckaia & Ensslin, 2020; Zorluel Özer, 2022), there is specifically a subreddit called r/LanguageLearning, a forum for anyone interested in learning languages that has over 1.4 million members. The data come from the top 20 most upvoted threads and their comments by searching for the term “heritage” in the subreddit, which yielded 836 comments. A thematic analysis was conducted using open coding (Cohen et al., 2011) to generate labels for similarities among the language used in the comments, focusing on expressions of language ideologies.

Overall, the top 20 most upvoted threads were related to general questions about heritage language acquisition (40%), expressions of linguistic insecurity and anxiety (25%), strategies about maintaining and growing their heritage language (20%), and celebrations of linguistic development in their heritage language (15%). While the majority of the comments challenged dominant language ideologies, such as essentialism (i.e., someone must speak a language associated with their ethnic identity to claim said identity), monoglossic view of language (i.e., languages are discrete entities that should remain separated), and zero-sum (i.e., languages are always in competition with one another), some commentors reproduced them. The participatory culture that emerges from this subreddit is one that is supportive of heritage speakers in the face of language shift dynamics that may be at play in their different communities and societies.

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## **Parallel Oral Session 4 - October 18, 2024: 09:00-10:40**

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### **Sala d'actes**

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#### **Unequal multilingualisms in international institutions: Ideologies and discourses in European projects and conferences on modern language teaching (1978-1988)**

*Maria Rosa Garrido Sardà (Universitat Autònoma de Barcelona) & Zorana Sokolovska (Université de Fribourg)*

As prominent discursive sites for (re)producing discourses and ideologies on multilingualism (Muehlmann & Duchêne, 2007), international organisations are privileged windows to observe the evolution and politicisation of language teaching in Europe. This presentation examines the *language ideologies* (Irvine, 1989) between 1978-1988 in two international organisations, the Council of Europe (CoE) and the European Economic Community (EEC), from a critical historical perspective (Pavlenko, 2023). More specifically, it will trace their discursive circulation in the projects *Modern Languages* (1978-1981) and *Learning and teaching languages in communication* (1982-1987) led by the CoE, culminating in open conferences co-organised with the EEC to take stock of the application of European language teaching recommendations.

These influential institutional discourses on language teaching are embedded in historical processes that ideologically define what constitutes desirable language practice, a desirable multilingual citizen and more or less desirable combinations of languages (Duchêne,

2020). These result in a hierarchisation of practices, speakers and multilingual combinations, i.e. *unequal multilingualisms* (inspired by Tupas, 2015 on unequal Englishes). In European institutions, the 1970-1990 period involved a selective promotion of linguistic diversity that was closely related to national interests (Gal, 2012; Moore, 2015) but it also entailed negotiations in spaces and institutions transcending the traditional boundaries of the nation-state (Pujolar, 2023). Despite the institutional celebration of linguistic diversity, English has enhanced its positioning as the most taught foreign language in national educational systems since 1938 (Ammon, 1996).

Our goal is to take some critical distance from and ideologically deconstruct institutional and expert discourses on the hierarchical coexistence and tensions between languages in the late 20<sup>th</sup> century European organisations. Which are the linguistic ideologies and discourses that explain, justify and mask the hierarchical relationships between English and other languages in Europe? What are the struggles over ideologies of language teaching? What is at stake in the (re)production of these discourses and for whom? Following Heller and Duchêne (2007), we are interested in how discourses about language, in terms of equality, human rights, biodiversity or economic advancement, contribute to the (re)production and continuity of neoliberal ideologies about individual language diversity and member state economic and political interests since the 1970s.

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## **Developing and implementing a zero-cost world language program**

*Frank Masel (Community College of Baltimore County)*

Within the United States, euro-centric ideologies have traditionally been prioritized in language education. This approach has typically involved high-priced textbooks and unilateral visions of what a language is and how it should be taught or spoken (de Cuba & Slocum, 2020). In a more globalized society where resources are more abundant, it has been realized that this approach is antiquated and economically prohibitive. To embrace quality education with an inclusive approach that lowers the cost burden, we have developed an Open Educational Resources (OER) program that leverages authentic materials and allows students to co-construct culturally and linguistically sustaining practices (Leggett, 2023).

The purpose of our presentation is to describe the curricular transformation that we carried out in an Introduction to Spanish course so that other educators can learn about the processes involved. Regarding materials development, our priority was to design activities and tasks in which students co-construct their own non-hegemonic ideologies about target-language linguistic forms and cultural notions. In considering the student body of our institution of higher education and the realities of those living around us, we strived to create a zero-cost OER curriculum that involved a greater cultural understanding of the various Spanish-speaking

cultures that exist. This, of course, includes heritage speakers, indigenous populations, and a plethora of minority groups that are often overlooked. It has been our goal to provide culturally responsive teaching that "should connect in-school learning to out-of-school living; promote educational equity and excellence; create community among individuals from different cultural, social, and ethnic backgrounds; and develop students' agency, efficacy, and empowerment" (Gay, 2013). To demonstrate the impact of this project on student learning and perceptions, we will present the results of survey data including qualitative and quantitative findings.

With the introduction of OERs that are offered to language students at no cost, we have seen more equity in the access of instructional materials, and, furthermore, it has afforded us the ability to center the instruction on the target-language minority cultures and groups, that, when paired with the stereotypical cultural elements, create the holistic view of what culture is and how language is used to appropriately and equitably express said culture.

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### **Bilingual place-name signs in northern Germany as new expressions of regional identity**

*Albrecht Plewnia (Leibniz-Institut für Deutsche Sprache)*

Low German is a recognized regional language in Germany with an estimated 2.5 million speakers at present. However, intergenerational transmission as a first language is severely limited, which is why the language is now endangered. With the ratification of the European Charter for Regional or Minority Languages in 1998, the Federal Republic of Germany committed itself to certain measures to promote Low German; this has also helped to strengthen awareness of Low German as a language in its own right.

In line with raising awareness in order to enhance the vitality of a minority language, its visibility in the public sphere may be of particular importance. In many linguistic minority areas, the presence of the minority language in public has therefore repeatedly been the subject of heated debates. Frequently, the attitudes of the minority and majority populations on the subject diverge significantly. In this, official signage such as place name signs and signposts play an important role, because they are usually associated with a prominent status. In addition, also questions of identity are often linked to names. In Germany, there is no stable tradition of bilingual place-name signs (apart from the Sorbian area in Lusatia and individual German-Danish and German-Frisian signs which have been installed in recent years). However, bilingual

German-Low German place name signs have increasingly been erected in northern Germany throughout the past twenty years, amounting to probably several hundred signs by now.

Interestingly, there does not seem to be any major public controversy about these signs. As a result, there have also been few systematic investigations about them. In my paper, I will therefore first explain the legal framework of Low German place name signs (with different rules in each federal state). Then, I will present a survey of the distribution of bilingual place name signs in northern Germany, based on my own research and on data collected by the Institute for Low German in Bremen. Finally, I will use selected examples to trace the process of the creation of these signs and their ideological contextualization. In particular, I will focus on the question of what the increase in the number of these signs means for the status and the vitality of the regional language and for attitudes towards Low German.

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### **Including by excluding: changing ideologies on the internationalization of Higher Education in the Netherlands**

*Janet Fuller (University of Groningen) & Aurelie Joubert (University of Groningen)*

In a context of globalization of higher education, the language of instruction in universities in the Netherlands has shifted quickly to English in the last two decades, instrumentalizing language to attract international students and staff and thus maximize growth (Teichler 2004). English was framed as being a vehicle for inclusion and a way of participating in the global economy and international academia (Edwards 2020), resulting in a simplistic ideology of the use of English as equivalent to inclusion. In this context, requiring Dutch proficiency for staff has also been seen as a means of exclusion (Lee 2023). However, there has been little critical discussion of the role or value of multilingualism, and internationalization thus paradoxically means only English.

However, the year 2023 brought a political backlash against internationalization in the Netherlands, with a new law proposed in parliament for ‘internationalization in balance’ – essentially, to limit the amount of English-medium education. This law has not been passed and at the time of writing, there is no coalition for the new Dutch government after the November 2023 election, with no resolution in sight. Universities are nonetheless busy trying to address

what they see as an inevitable change in direction on the policy for language in higher education.

This paper will outline the language ideologies present in the programs of the major Dutch political parties, as well as what discourses are circulating in Dutch print media. As this situation unfolds, we will examine how these media reflect, and reflect upon, the ideological stances propagated by politicians.

The political discourse mainly positions multilingualism as a deficit, an interesting turn in a country where the population has long prided itself on good foreign language skills. In this new anti-internationalization discourse, other languages are negated from the discussion, and English is portrayed as a threat to Dutch. The use of Dutch in higher education is framed as the means to preserve the Dutch language and better integrate international students and staff in Dutch society. It therefore conflicts with the ideological stance of English for inclusiveness which has dominated at institutions for higher education.

Missing in all of the discourses is a pluralist ideology which would promote multilingualism, with recognition of the potentially complementary benefits of English, Dutch, and other languages taught and used in the university curricula and communities.

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**Sala de graus B**

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## **Efectes de les ideologies lingüístiques en la gramàtica: els elements possessius en català del Rosselló**

*Carla Ferrerós Pagès (Universitat de Perpinyà/Universitat de Girona) & Francesc Roca Urgell (Universitat de Girona)*

Actualment al Rosselló hi ha poques persones a qui s'hagi transmès el català intergeneracionalment. Gairebé tots són nous parlants, és a dir, individus que no han rebut l'exposició en la llengua en el seu context més immediat però que l'han adquirit a través de programes educatius bilingües o d'immersió (v. O'Rourke, Pujolar i Ramallo, 2015; en el cas nordcatalà, v. Baylac, 2013; Le Bihan, 2018). Tot i que dins l'àmbit català hi ha força estudis sobre la relació entre actituds lingüístiques i aprenentatge de llengües (Vila i Moreno, 2011; Baldaquí i Junyent, 2013; Comajoan et al., 2023, etc.) no se solen centrar en l'efecte que tenen les ideologies lingüístiques en els usos gramaticals. L'objectiu de l'estudi és determinar si les ideologies lingüístiques dels parlants en relació amb la varietat pròpia del territori, el català estàndard o el francès (la seva L1) pot afectar els usos gramaticals; en concret, les construccions amb elements possessius.

Més enllà de diferències fonètiques com *meua* respecte *meva* (que es troben en altres àrees del domini), els parlars septentrionals presenten certes particularitats. Ens centrarem en dues: la primera té a veure amb la forma de possessiu que es fa servir igual en masculí i en femení (*el meu pare, la meu mare*). Veny (1982 [2020]) i Veny i Massanell (2015) donen aquest ús del possessiu com a característic del rossellonès. La segona es relaciona amb l'existència de les formes tòniques *llur, llura* (Gómez Duran, 2012), que no equivalen tampoc a la forma francesa corresponent (*leur*). La descripció de les dades obtingudes en relació amb aquestes formes ens permetrà establir si els parlants fan un ús que es correspon amb el propi del territori, o bé si és més proper al català estàndard o al francès, i si això té relació amb les ideologies que tenen cap a les varietats en contacte.

Es tracta d'un estudi qualitatiu, les dades del qual s'obtidran a través de proves i entrevistes fetes a 8 nous parlants rossellonesos de català que tenen el francès com a L1 i que han après el català a l'escola. En primer lloc, respondran un qüestionari amb tres seccions: biografia lingüística, usos lingüístics (àmbits públics i privats) i ideologies lingüístiques (cap a les llengües i varietats tingudes en compte a l'estudi). En segon lloc, respondran un qüestionari basat en l'establiment de judicis de gramaticalitat en relació amb les construccions amb elements possessius dins del sintagma nominal. Les dades obtingudes amb el qüestionari sociolingüístic es compararan amb les obtingudes a partir del qüestionari gramatical per establir

si hi ha relació entre els usos gramaticals propis d'una varietat o una altra i les ideologies que els parlants tenen respecte de cada una.

## Referències

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**When student teachers of English think their accent is not good enough**

Clara Molina (Universidad Autónoma de Madrid)

Language ideologies contribute powerfully to the construction of speaker models that negatively impact both the subjectivities and practices of those who, often unknowingly, reproduce language-mediated inequalities. The fact that speakers are often not even aware of the existence of such ideologies (Milroy & Milroy 2012, Woolard 2021) is especially damaging among those who, as language teachers, unknowingly reproduce them (Cushing 2021, 2023). Therefore, to prevent the construction of inequality from snowballing, it is necessary to expose how ideologies foster linguistic surveillance. This paper will show a proposal tested among students of the master's degree in teacher training at Universidad Autónoma de Madrid who intend to access the formal teaching of English in secondary education and official language schools. The paper aims to show ways in which, with accompaniment, student teachers can begin to reverse ideologically driven processes that harm speakers, or at least problematize them and overcome feelings of lack of legitimacy or not being native speakers of English or not having an accent native enough (Kubota 2020, Lippi-Green 2012).

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## **Vigilancia lingüística y desigualdad social: un análisis interaccional desde la investigación-acción participativa**

*Luisa Martín Rojo (Universidad Autónoma de Madrid)*

Esta presentación aborda cómo se articula y materializa el papel de las lenguas en la construcción de la desigualdad social. En contraste con afirmaciones superficiales que reconocen este papel, pero no exploran las claves del proceso, esta comunicación ofrece un análisis detallado de cómo se integran y operan los aspectos lingüísticos en el ejercicio de diversas técnicas de poder. Así, a partir de experiencias y testimonios compartidos por los participantes en una Investigación-Acción Participativa en el proyecto EquiLing Madrid, "Hacia una nueva ciudadanía lingüística: investigación-acción para el reconocimiento de los hablantes en el ámbito educativo de la Comunidad de Madrid", analizaré las técnicas de poder identificadas por los participantes. Entre ellas, destaca muy particularmente, la "vigilancia lingüística", una práctica de observación y evaluación continua, repetida y ubicua de prácticas y repertorios lingüísticos a la que están sometidos los hablantes.

Esta vigilancia no solo es ejercida por instituciones y sus representantes, sino también por una multiplicidad de ciudadanos en situaciones cotidianas, teniendo claros efectos en el reconocimiento de los hablantes, en su acceso a ámbitos sociales valorados y en su participación en la sociedad. Para capturar cómo se integra el componente lingüístico, en primer lugar, se llevará a cabo un análisis de la dinámica interaccional de la vigilancia lingüística. El análisis se centrará en dos aspectos: la incidencia del habitus y cómo influye en la percepción de la posición social de los interlocutores involucrados. En segundo lugar, se analizará cómo esta percepción de la posición de los interlocutores depende de en qué medida reproducen o se alejan de determinados cánones o modelos de hablante. Así, quienes vigilan se ajustan a estos modelos, como el del hablante nativo, lo que explica por qué se perciben a sí mismos como superiores y autorizados para corregir e imponer sanciones a hablantes con repertorios diversos y multilingües que se desvían de estos modelos.



Finalmente, el análisis mostrará la conexión de estos modelos con la ciudadanía cultural y política, y cómo tienen un impacto directo en la pertenencia a la comunidad y en el acceso a recursos. Quienes se apartan de estos modelos son vistos como extranjeros, menos competentes, peores hablantes, cuando no “representan un riesgo” para el proyecto nacional o para el conjunto de la sociedad. De este modo, los modelos de hablante perpetúan la desigualdad al limitar el acceso de los participantes a dominios sociales, reconocimiento y participación en la sociedad.

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### **Language surveillance as a lens to examine language ideologies: The case of Basque in Bilbao**

*Ane Ortega (Independent Scholar), Jone Goirigolzarri-Garaizar (University of Deusto) & Estibaliz Amorrortu (University of Deusto)*

The Basque revitalization process has been successful in increasing the number of people who can speak the minority language, but has not produced a significant increase in the use of the language in everyday situations. In an attempt to understand the complexities of performing a linguistic *muda* (González & Pujolar 2013) in favour of Basque, the authors of this presentation embarked ourselves in a Participatory Action-Research (PAR) project with 22 Basque-Spanish bilingual students attending university in Bilbao, a traditionally Spanish-speaking city. These students had different language-socialization trajectories but all had in common their desire to use more Basque in their lives.

Through these young people’s narratives and the group sessions conducted to critically reflect on their language practices and their difficulties to use Basque more, *language surveillance* emerged as a pervasive and powerful experience. Following Foucault’s notion of *surveillance* as a disciplinary technique of power control, the term ‘language surveillance’ has been adopted in the field of sociolinguistics (Martín Rojo 2022; Martín Rojo and Márquez 2019; Cushing 2022) to refer to ‘the constant observation and evaluation of language practices and repertoires, exercised not only in institutions by their representatives, but also by individuals in everyday situations’ (Martín Rojo, Moustouai & Ortega, forthcoming). Moreover, speakers themselves can perform self-surveillance when they internalise norms, linguistic values, and models of speakerhood, and/or to avoid being caught infringing rules and expectations.

In our research (self-)language surveillance has been a lens to analyse participants' experiences and their contexts, one that has been very productive in a number of ways: on the one hand, the analysis of *who* does the surveillance on *whom* and *on what linguistic features or uses* helped us understand the dimensions of language-mediated inequality present in Basque society today. On the other hand, we were able to better understand the language ideologies that cristalize in unspoken social norms of language use in Bilbao, which are precisely exercised by the tool of surveillance. Thirdly, we learned about the great impact surveillance has on participants' subjectivities and language use. In terms of the individual and collective development of our participants in the framework of the PAR project, shared instances of surveillance worked as elements that could be discussed and unpicked collaborately in order to achieve a greater understanding on their difficulties as Basque speakers, and thus opening the way to meaningful transformations in oneselves and their contexts.

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**“My Basque has no swag”. The lack of linguistic legitimacy as an obstacle to linguistic mudes among college students.**

*Miren Artetxe Sarasola (Euskal Herriko Unibertsitatea - University of the Basque Country) & Garbiñe Bereziartua (Euskal Herriko Unibertsitatea - University of the Basque Country)*

*Linguistic mudes, language ideologies, language legitimacy, Dialects, Standard Language, University students*

When young students meet at university, they share both their language practices and ideologies with their peers. The Donostia Campus of the University of the Basque Country receives students from Donostia, the main city of the region, and the villages around it. Most of the enrolled students have carried out their education process in the Basque immersion model. Nevertheless, we can find a wide range of profiles according to their language backgrounds and language practices. For some of them Basque is at least one of their first languages, for some of them it is not; some students speak more Spanish than Basque, while others speak more Basque; and some students speak dialects alongside the standardized language, while others only speak the standardized language.

We already know that the university period can favor linguistic mudes (Pujolar et al., 2010), understanding by mude “the specific biographical junctures where individuals enact significant changes in their linguistic repertoire” (Pujolar and González, 2012). In fact, mudes can be related to different phenomena such as changes leading to more opportunities of use, integrative motivations associated to new senses of belonging or ideological triggers (Puigdevall et al., 2018). The first year of college can be an appropriate scenario for those phenomena to take place.

In this research, we have studied the speeches of pre-service teachers of the Faculty of Education, Philosophy and Anthropology, to identify the possible obstacles to eventual linguistic habit changes. To gather data 292 subjects filled in an online questionnaire and we organized 15 focus group discussions where a total of 145 students participated. Results show that the greatest obstacle for students who are less inclined to speak Basque to speak more Basque or build relationships in Basque, is their feeling of lack of legitimacy as speakers. This feeling of

lack of legitimacy is mainly associated with the use of standard Basque, which on the one hand, lacks authenticity (Woolard, 2008; 2016), and on the other, is not suitable for speaking among young people, or outside the formal sphere.

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## **Parallel Oral Session 5 - October 18, 2024: 11:20-13:00**

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### **Sala d'actes**

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#### **Modo galego, actíva! Working on attitudes and ideologies in language promotion**

*Gabino S. Vázquez-Grandío (Seminario de Sociolingüística da Real Academia Galega/Instituto da Lingua Galega USC)*

In this presentation we will explore ways of working with language ideologies in educational contexts. We will talk about the diagnosis and the actions designed in a recently implemented program for language promotion in Galicia.

In the last decade, the objectives of Galician language policy have shifted from the “normalisation” to the “dynamisation” of the language. From global approaches, the focus has moved to specific actions aimed at promoting the use of Galician in particular groups. Attitudes and prejudices are a frequent target of these initiatives. These “awareness-raising” actions argue against widespread ideas, considered detrimental to language maintenance. They seek an emotional reaction of rejection in the subjects and thus influence their behavior. However, there is currently no systematic way to approach this. On the other hand, language ideologies add a new layer of complexity to the task. They show the relationship between these narratives and social and material processes that are almost impossible to address from attitudinal work. We wonder then to what extent the effect of these actions is limited and, even more, whether they can become counterproductive. In the same way, we wonder if it is really possible to influence the ideological framework through language promotion actions, or whether it is impossible to transcend it.

The Sociolinguistics Seminar of the Real Academia Galega, the Concello de Ames and its education community have been working since 2018 on the design of an intervention and research project in language promotion. In 2023, the first action proposal was executed, in which more than 3000 children participated. The program was extended throughout the school year and involved diverse actions. However, in this presentation we will focus on only one of the activities carried out.

This is an adaptation of a pre-existing program to the characteristics of the intervention. The objective was to take the opportunity to test it, evaluate it and eventually improve it. For three weeks, students, families and school professionals committed themselves to use only Galician, or as much as possible. The experience was coordinated through a blog in which every day different topics were presented for reflection and proposals for activities.

With the starting diagnosis, we will offer an analysis of the language ideologies in Galicia and their relationship with the processes of language substitution, especially among the youngest. Describing the intervention, we will provide an interesting methodological proposal, with such acceptance that it has become an annual part of the local school calendar. With the analysis of the programming of activities and the contents of the blog, we will share our approach to working in a practical way with language ideologies. As well, we would like to generate a space

for discussion that will also allow us to obtain the necessary feedback to improve the activity in successive editions.

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## **One speaker, three languages: exploring the linguistic identity and language attitudes of teenage Estonian heritage speakers in Sweden**

*Mari-Liis Korkus (University of Tartu)*

The linguistic environment for today's youth differs significantly from that of previous generations, being shaped by the modern mediatized and globalized culture (see Tagliamonte 2016; Drummond 2018; Groff et al. 2022). Exposure to various languages leads young speakers to adopt a multilingual repertoire, thus influencing how they perceive their linguistic identity, and the roles different languages play in their daily lives (e.g., Broermann 2007).

This study explores the linguistic identity and language attitudes of adolescent Estonian heritage speakers living in Sweden. While existing research has detailed the attitudes of the Estonian youth (e.g., Tammemägi & Ehala 2012; Praakli et al. 2022), very few (e.g., Könninge 2019) have drawn upon young members of the Estonian diaspora. The linguistic profile of heritage speakers is influenced not only by English but also by the societal language of their country of residence. Investigating these speakers can be insightful for understanding the status the Estonian language holds in global communities. Thus, this study aims to answer two key research questions: how speakers describe their mother tongue in relation to their national identity and how they outline the roles of Estonian, English, and Swedish in their daily lives.

The analysis observes two sets of conversational data (individual interviews and peer-to-peer conversations; ~20 hours in total) collected from 21 young Swedish Estonians (15 girls, five boys, and one speaker of unspecified gender). All participants (aged 12–17;  $M=14.57$ ) speak fluent Estonian and Swedish and report a high proficiency in English. Six are first-generation Swedish Estonians, and 15 are second-generation; 10 were raised in a monolingual home, and 11 grew up in a multilingual environment. Data was elicited using bilingual prompts that were thematically divided into four categories. This investigation will focus on conversation fragments concerning language-related questions.

Preliminary findings indicate a variable linguistic identity among speakers, ranging from some identifying Estonian and others Swedish as their mother tongue. Most participants, however, express fluctuating linguistic and national identities based on the context, participants,

and location of the interaction. Speakers display linguistic awareness by acknowledging the differing roles of the observed languages: Estonian generally holds an integrative role, English is mainly instrumental, and Swedish exhibits both values. These roles somewhat vary based on the speakers' generational belong, home language environment, and social network.

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## Non-Speakers' attitudes towards minority language broadcasting: a five case comparison

*Craig Willis (European Centre for Minority Issues)*

The benefits of a supportive attitude from the broader public towards minority languages have been highlighted as one important factor in implementing language policy. Treating minority languages as a public good is suggested to be one method towards this (Williams, 2013) and

public broadcasting in a minority language has been described as a public good due to often not being market-sustainable (Moring, 2013). A subsequent question therefore is whether public broadcasting in a minority language gathers a broad level of public support beyond the speaker group. As a core institutional pillar in strategies aimed at reversing language shift, it has been suggested that public service media could be both a voice for and of the community (Cormack, 2007; Jones, 2007) and that a supportive attitude from the general public is seen as vital for its long-term survival (Riggins, 1992). Moreover, there has also been a suggestion that non-speakers actively viewing content would be beneficial for the outlet and the community (Browne, 1996). Finally, minority language broadcaster strategies and founding statutes also refer to goals of serving the entire territory including non-speakers, as well as contributing towards language normalisation (Amezaga et al., 2013). However, exactly how this audience group interacts with minority language broadcasters and their content is less clear.

This paper attempts to unpack this situation and discuss how different minority language broadcasters are approaching this challenge and highlight models of success. Taking a five-case comparison, the paper assesses broadcasters in Basque, Catalan, Galician, Scottish Gaelic and Welsh – falling within two state systems, Spain and the United Kingdom. The methodology uses a mix of data from the broadcasters and social attitude surveys, alongside a series of expert interviews conducted with media practitioners across all five spheres. The findings focus firstly on genres, outlining the two main strands of success; exclusive rights and close cultural and geographic proximity. It then turns to some of the methods used to reach or accommodate the non-speaking populations, focusing on subtitling strategies and social media campaigns / usage for different demographics – including the use of TikTok and Instagram to reach younger audiences.

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### **Faith, Roots, and Daily Life: Language attitudes and heritage language maintenance among Arab families in Italy**

*Ibraam Abdelsayed (University for Foreigners of Siena) & Martina Bellinzona (University for Foreigners of Siena)*

The Arabic language, the official language of 26 countries, is among the six most spoken languages in the world. Arabic, beside its worldwide use, is distinguished by its remarkable linguistic super-diversity (Vertovec, 2007), featuring an extensive array of dialects that mirror the vast cultural and linguistic legacy of its speakers (Al-Wer, 2022; Bassiouney, 2020; Holes, 2018). This diversity is further amplified within immigrant communities due to the massive extent of interaction with the languages of their host countries, adding layers of complexity to this scenario. In Italy, according to ISTAT, as at 2022, the number of Arab-speaking individuals in Italy stood at 711,309 (14% of the total foreign residents). Nonetheless, there is a gap in scientific research on the Arabic sociolinguistic situation in Italy, on the intergenerational

transmission of the language and on the ideologies and attitudes underlying it (but see Vedovelli et al., 2001).

The AHLI project (Arabic as Home Language in Italy) seeks to address this gap in the Italian context by exploring the linguistic repertoires of Arabic speakers, along with their family language policies (FLP) related to the maintenance of their Heritage languages (HL) (Polinsky, 2015; Pauwels, 2016), including both Standard Arabic and dialectal varieties (Albirini, 2016; Elhawari, 2021). This research conceptualizes language policy as the amalgam of – both explicit and implicit – language practices, ideologies, and managerial decisions (Spolsky, 2004). Our presentation aims to introduce the AHLI project, focusing on the characteristics of the linguistic repertoires of Arabic speakers in Italy and on their own language attitudes. This will serve to highlight the prevailing ideologies and their consequential role in shaping FLP and planning (O'Rourke & Hogan-Brun, 2013).

To achieve the AHLI project research objectives, a mixed-methods approach with an explanatory design was adopted (Creswell & Plano Clark, 2007), involving a survey of over 200 Arabic speakers in Italy and subsequent focus groups with six families. The collected data were analyzed both statistically using SPSS and qualitatively, through Reflexive Thematic Analysis with NVivo (Braun & Clarke, 2021).

The findings reveal highly multilingual repertoires, where diverse languages play specific roles, contributing to bi- and multilingual dialogues driven by pragmatic, social, identity-related, and interactional considerations. The findings also highlight pronounced attitudes towards the languages in these repertoires, which often contradict actual language practices. Notably, there exists a strong positive ideology surrounding the so-called “standard” variety of Arabic, despite its scant usage, whereas the “dialectal” variety, despite its prevalence in various contexts, is often viewed less favorably, significantly impacting its acquisition, and learning. The conclusions pave the way for theoretical and practical developments in language policies and democratic multilingual education, concerning the transmission and maintenance of Arabic(s) as HL.

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### **How research into language ideologies and attitudes facilitates the creation of a strategy for language revitalization? The case of Upper Sorbian**

*Cordula Ratajczak (DOMOWINA – Zwjazk Łužiskich Serbow z.t.) & Nicole Dołowy-Rybińska (Institute of Slavic Studies, Polish Academy of Sciences/DOMOWINA)*

The Upper Sorbs are a Slavic minority living in eastern Germany. Upper Sorbian is recognized as a minority language in Germany and is spoken by around 10,000 to 15,000 people. Apart from the community of the Upper Sorbian Catholic community, where the intergenerational transmission of the language is maintained (but steadily weakening), in other parts of Upper Lusatia there has been a strong language shift towards the dominant German language in the second half of the 20th and in the 21st century. This language shift has its origins, among other things, in the hostility of the dominant society towards the use of Sorbian in public life, language ideologies (e.g. the rule of politeness, the norm of linguistic subordination, the ideology of utility and completeness) and language attitudes (e.g. inferiority associated with the use of Sorbian).

These ideologies were translated into the language practices of an important part of the Upper Sorbian community.

Our paper presents the findings of the research part of the ZARI project "Network of Sorbian Language and Regional Identity", which has been carried out in Upper Lusatia, Germany, since November 2022. The aim of the ZARI project is the revitalization of the Upper Sorbian language, and it is intended to focus in particular on those communities in Upper Lusatia where the intergenerational transmission of the language has been interrupted or broken and where Upper Sorbian language practices are not part of everyday life.

As a part of the research project we collected 30 language biographical interviews with people of different generations and representing different types of (non-)speakers. A critical analysis of linguistic biographies was carried out in terms of the importance of language ideologies and attitudes towards the use of Upper Sorbian. We explored the factors that led to Sorbian not being used in family, community or public life. And, on the contrary, what makes this language (potentially) come back as a means of communication.

ZARI is the project that aims at language change. Therefore, the research has a practical application. On the basis of the language biographies (and other findings) we intend to prepare an action plan for language revitalization. In our presentation, we will discuss how research on language ideologies can be used to develop a short-term strategy for language revitalization.

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## **Sala de graus B**

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**Contrast entre les ideologies lingüístiques dels progenitors i els descendents en famílies valencianes que transmeten el català en entorns urbans / Contrasting parents' and children's linguistic ideologies in Valencian families transmitting Catalan in urban settings**

*Avel·lí Flors-Mas (Universitat de Barcelona), Raquel Casesnoves-Ferrer (Universitat de València) & Lluís Català-Oltra (Universitat d'Alacant)*

Language ideologies, i. e. «socially, politically, and morally loaded cultural assumptions about the way that language works in social life and about the role of particular linguistic forms in a given society» (Woolard 2016: 7), are a central component of contemporary explorations of family language policy (FLP) (Lanza & Lomeu Gumes 2020). This is hardly surprising if we consider the deep influence of Spolsky's (2021) tripartite model of language policy comprising language practices, language ideologies and language management. Also inspired by language socialisation theory (Garrett & Baquedano-López 2002), FLP studies have also highlighted the critical importance of children's and teenagers' agency and their active contribution to the configuration of home language practices and ideologies (Smith-Christmas 2020), in contrast with the traditional emphasis on parents' and other caregivers' motivations and practices in reversing language shift theory (Fishman 1991). A focus on adult perspectives that is shared by most of the enquiries on intergenerational transmission in the Catalan language area (e.g. Boix-Fuster & Torrens 2011; Montoya & Mas 2011).

Informed by FLP approaches, our paper will explore the qualitative results of a project on the family reproduction of Catalan and other minority languages in contexts of high minorisation (i. e. where its native speaker base is below 30% of the total population). Our focus will be on the autonomous region of Valencia, and more specifically on the urban settings of Castelló de la Plana, València and Elx. The sample includes six families from each city, and in each case, we interviewed one parent and one descendant (aged 12 to 17): thus, our final sample comprises 36 interviews. Contrasting parents' and teenager's discourses allows us to address the following research questions: a) What ideological frames inform parents' and children's discourses? b) Are there differences, conflicts and/or explicit negotiation of these ideologies within the family? c) What are the results of these negotiations, and what do they show about the degree of agency of parents and children in defining the FLP and the resulting language practices? Our results will show explicit, dynamic, and open negotiation of ideologies within the families based on shared topics and stances, but also a loss of centrality of Catalan in teenager practices due to peer pressure and the high minorisation of Catalan.

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## **Language Beliefs and Language Models across different New Speaker Communities of Practice**

*Erin McNulty (University of Glasgow) & Bernadette O'Rourke (University of Glasgow)*

Over recent years, particularly in the context of European minoritized languages, we have seen a growing interest in a category of speaker which some scholars define as 'new speakers'. The notion already existed as a folk term in some contexts (e.g., *neofalante* (Galician), *euskaldun berri* (Basque)). In others sociolinguistics contexts, although the term itself was not used, other labels were deployed to designate a similar category of speaker (e.g., *gaelgeoir* (Irish)). While a variety of scholarly definitions now exist to describe this phenomenon, the label is often drawn upon to refer to individuals for whom their primary socialisation in the language was not in the home but by other means, often through the education system or language revitalization efforts in the broader community.

However, within this broad definition, new speakers exhibit both commonalities and variation in how they use and think about their minority languages. One key domain in which this has been shown concerns the ideologies and attitudes held by these speakers, including the language practices they value and devalue. This paper will take a closer look at the variation in language beliefs within and between new speaker communities of practice. It draws on interview data and ethnographic fieldwork across three different sociolinguistic contexts: Galician, Irish and Manx, all three representing new speaker communities of varying sizes, status and varying levels of protection for their minoritized language, as well as different historical trajectories of minoritization. Drawing on these three cases, we will explore three key questions:

1. To what extent do new speakers across different contexts engage with native speaker ideologies?
2. What language models do they aspire to?
3. What role(s) do they believe their language should play in their communities?

Our overall aim in this paper is to examine the connections and variations across these new speaker communities of practice and in doing so explore the context-dependant meanings of new speakerness in language revitalization contexts (McCarty 2018) which go beyond one-size-fits-all understandings of what it means to be a new speaker of a minoritized language.

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### **Componentes del valor identitario en las ideologías parentales sobre la continuidad intergeneracional del euskera en Vitoria-Gasteiz**

*Ibon Manterola (Universidad del País Vasco - Euskal Herriko Unibertsitatea), Anne Egaña-Asensio (Universidad del País Vasco - Euskal Herriko Unibertsitatea) & Maite Garcia-Ruiz (Begoñako Andra Mari Irakasle Unibertsitate Eskola)*

Las políticas lingüísticas estatales erosionaron fuertemente la continuidad intergeneracional del euskera en el s. XX (Iurrebaso, 2023). A partir de los 80, la institucionalización del proceso de normalización del euskera ha contribuido a cambios sociolingüísticos en la Comunidad Autónoma Vasca (Urla, 2012). Por ejemplo, se han fortalecido ideologías parentales favorables a la transmisión familiar y uso social del euskera (Amorrortu et al., 2009; Ortega et al., 2016; Author). La provincia de Araba, y específicamente, la capital Vitoria-Gasteiz, *site* de nuestra investigación, constituyen otro ejemplo de dicho cambio sociolingüístico: el porcentaje de

hablantes de euskera ha pasado del 4% al 29'8% entre 1981 y 2021 (Eustat, 2022). Asimismo, el uso del euskera en el hogar entre la población más joven muestra una tendencia ascendente.

A través del análisis de entrevistas individuales semi-dirigidas, este estudio analiza las ideologías lingüísticas de 15 progenitores vascohablantes de Vitoria-Gasteiz que intentan socializar a sus hijos/as en euskera. Son progenitores nacidos tanto en Vitoria-Gasteiz como en localidades de la CAV históricamente más vascohablantes. Esta investigación trata de identificar las ideologías que legitiman dichas prácticas del euskera en el ámbito familiar, con el objetivo general de comprender la configuración de las ideologías parentales sobre la continuidad intergeneracional del euskera en el contexto vitoriano.

El análisis cualitativo de las entrevistas confirma la importancia otorgada por los progenitores a la dimensión identitaria del euskera (“nuestra lengua”), presente en estudios previos sobre la transmisión y el uso del euskera (Amorrortu et al., 2009). Sin embargo, el análisis también permite identificar aspectos más específicos: progenitores originarios de Vitoria-Gasteiz argumentan la dimensión identitaria refiriéndose a la historia familiar de ruptura/recuperación intergeneracional del euskera. Argumentan que el aprendizaje y uso del euskera en Vitoria-Gasteiz supuso históricamente un esfuerzo individual y colectivo. En cuanto a los progenitores provenientes de entornos vascófonos, la ideología “euskera nuestra lengua” incluye una dimensión más performativa, dado que el euskera es la lengua habitual en la historia familiar y social.

De modo general, el estudio revela algunos de los componentes del complejo valor identitario del euskera para los progenitores del estudio, que buscan desarrollar políticas lingüísticas familiares de resistencia frente al orden sociolingüístico basado en la hegemonía del castellano (Nandi, 2023).

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## **Re-Hispanicization as a “regeneration” strategy in early 20th century Judeo-Spanish**

*Branka Arrivé (CERMOM, Inalco, Paris)*

This study is set in the context of modern Judeo-Spanish, a variety emerging in the late 19th century, characterized by a decline in Hebrew and Turkish lexicon and massive borrowing from French and Italian. It focuses on an attempt to adopt standard Spanish as a model for Judeo-Spanish in late 19<sup>th</sup> and early 20<sup>th</sup> century in the context of the policy of re-Hispanicization adopted by a minority of Judeo-Spanish scholars from the northern Balkans who wrote in the Latin alphabet, used Castilian as their model and regarded the re-Romanized variety of Judeo-Spanish as an inferior hybrid language in the dominant context of linguistic purism of the time.

The paper examines the gradual increase in the Spanish features in the Judeo-Spanish of three authors, Eliyahu Crispin, Hayim Bejarano and Abraham Cappon, as well as the arguments put forward for adopting their strategy. Although the re-Hispanicization initiative is generally associated with the activities of the Spanish senator Ángel Pulido starting from 1903, Eliyahu

Crispin's first Judeo-Spanish periodical in the Latin alphabet *Luzero de la Pasensia* published between 1885 and 1888 already contained re-Hispanicized texts starting from 1886 after Crispin's correspondence with the Spanish civil servant José María Medina.

Judeo-Spanish was considered by some of its speakers as “un jargon defecto de toda expresion poetica” (Pulido, 1904, 241), a “degenerate” language “without grammar” that needed to be “regenerated” (Pulido 1905, 123-125). Its “purification” begins in the press, fiction, and political pamphlets, known as “adopted literary genres” (Romero 1992) and consists initially in progressive suppression of non-Romance words. Neologisms are formed from “languages born of the same mother” according to Abraham Cappon (Schmid 2010, 108).

The promoters of re-Hispanicization initiate another stage of “purification”, striving to eliminate the numerous Gallicisms and Italianisms from their language, in order to achieve what Pulido proposes: purify the corrupt Judeo-Spanish and bring it closer to Spanish spoken in Spain (Schmid 2010, 107). This strategy is, paradoxically, not opposed to their Zionism: A. Cappon supports the “regeneration” of Hebrew but considers that it can only be achieved through the preservation of (Judeo-) Spanish: (“Pues para que la hebrea/Rejuvenecida sea, /Deben, con placer y gana, /Conservar la Castellana”) (Cappon 1922).

The movement had no heirs and the re-Hispanicized Judeo-Spanish of the early 20th century disappeared with the death of its promoters before WWII.

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## **Family language policy among Turkish highly skilled migrants in the Netherlands**

*Irem Bezcioglu-Goktolga (Tilburg University)*

This paper deals with the family language policy among Turkish highly skilled migrants living in the Netherlands. The Turkish community in the Netherlands has been of interest in the field of sociolinguistics as they are the largest immigrant group with a population of 400.000 in the country. There has been extensive research on the language characteristics of the community regarding language maintenance and shift, code-mixing, family language policy among second-generation Turkish families and language skills of their children (Backus, 1996; Bezcioglu-Goktolga & Yagmur, 2018; Eversteijn, 2011). These studies have focused on Turkish speakers with a labour-migrant background, meaning the first-, second- and third-generation adults and children whose families arrived in the 1960 to compensate for the shortage of workforce. They mainly came from a low socio-economic background, with limited education

and language skills. For the last few years, there has been a different wave of migration to the Netherlands from Türkiye due to various reasons including economic, social and political changes in the country. This new wave involves highly educated people including engineers, scholars and medical professionals, and they have different sociolinguistic characteristics from families with a labour-migrant background. This study aims at providing an insight into the family language policies of the Turkish families who moved to the Netherlands as highly skilled migrants. Data is collected through a set of interviews. Both mothers and fathers in 10 families with young children are interviewed using a semi-structured interview protocol. Questions include language beliefs, family language practices, management of languages including sociolinguistic experiences outside home settings such as schools, and extra-curricular activities. Data analysis is realized using qualitative data analysis techniques, namely coding, re-coding and axial coding are conducted to derive the major strategies employed by the parents. At the time of writing this abstract, data analysis is not done yet. In the analysis, we search for the characteristics that may restrict or enhance home language use and language strategies that highly skilled migrants use to promote multilingualism in the family.

**Keywords:** family language policy, highly skilled migrants in the Netherlands, language use-choice, language ideologies and attitudes

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**Parallel Oral Session 6 - October 18, 2024: 15:00-16:40**

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## Sala d'actes

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### **Diagnóstico sociolingüístico de la diversidad lingüística de la comarca navarra de Cinco Villas / Socio-linguistic diagnosis of linguistic diversity of the Cinco Villas region of Navarre**

*Paula Laita Pallares (Soziolinguistika Clustrerra), Jon Martin Etxebeste (UPV - EHU) & Ane Osua Cabida (UPV - EHU)*

This study analyses citizens' attitudes towards languages. The study takes place in Bortziriak region of Navarre (Bera, Lesaka, Etxalar, Igantzi, and Arantza), starts in schools, and then builds bridges with parents. The study aims to compile the perceptions and attitudes of the migrant population towards the Basque language.

The region is a Basque-speaking area where speaking Basque can be a determining factor for integration. It is also the language used by most of the students. Linguistic attitudes towards Basque are influenced by its friction with other hegemonic languages (Spanish, French, and English). These languages are perceived as languages that can be used for rapid integration into the labor market, so the instrumental motivation is obvious.

The study builds on and extends existing precedents: a sociolinguistic analysis of the region carried out in 2011 and updated in 2019. The data for this research have been obtained through quantitative methods. The students in the schools have answered the questions of an extensive questionnaire (2024) created ad hoc, and the same questionnaire has also been distributed among the parents of the students. The data are currently being processed and links are being established between parents' and students' attitudes, educational models, family background, knowledge of linguistic diversity, etc. The results will reveal a picture of the cultural and linguistic diversity of Cinco Villas: it will show how many cultures and languages exist, which countries the migrants come from, and other socio-economic data (age, gender, family...). The questionnaire measures the attachment to Basque, the competence to write and speak in that language, the circles most likely to use it, and tracks audiovisual consumption habits.

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Pujolar, J. (2001). *Gender, heteroglossia and power: A sociolinguistic study of youth culture*.

Walter de Gruyter.

Este estudio analiza las actitudes que tiene la ciudadanía hacia las lenguas. El estudio se enmarca en una comarca navarra de Cinco Villas (Bera, Lesaka, Etxalar, Igantzi y Arantza) y arranca desde los centros escolares para después tender puentes hacia los progenitores. El objetivo del estudio es recopilar las percepciones y las actitudes que tiene la población migrante hacia el euskera.

La comarca es una zona vasco parlante en la que hablar euskera puede ser determinante para la integración. También es la lengua vehicular para la mayoría de los/as estudiantes. Las actitudes lingüísticas hacia el euskera están influenciadas por sus fricciones con otras lenguas hegemónicas (castellano, francés e inglés). Estas lenguas se perciben como lenguas que sirven para una rápida inserción laboral, por tanto la motivación instrumental es muy clara.

El estudio parte de los precedentes existentes: análisis sociolingüístico de la comarca realizado en 2011 y actualizado en 2019; y los amplía. Los datos de esta investigación se han obtenido a través de métodos cuantitativos. Las personas que estudian en los centros escolares han respondido a las preguntas de un extenso cuestionario (2024) creado *ad hoc*, y ese mismo cuestionario ha sido distribuido también entre los progenitores de los estudiantes. En este momento se están procesando los datos y estableciendo vínculos entre las actitudes de progenitores y estudiantes, los modelos educativos, procedencia familiar, conocimientos sobre diversidad lingüística etc. Los resultados revelarán una fotografía de la diversidad cultural y lingüística de Cinco Villas: se visualizarán cuántas culturas y lenguas existen, de qué países proceden los migrantes y otros datos socioeconómicos (edad, género, familia...). El cuestionario mide el apego hacia el euskera, la competencia para escribir y hablar en ese idioma, los círculos más propensos para usarlo y rastrea los hábitos de consumo audiovisual.

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Walter de Gruyter.

## **Ideologías lingüísticas y criterios estilísticos en traducción: rol social de las traductoras y su impacto en el desarrollo del euskera**

*Lamia Filali-Mouncef Lazkano (Euskal Herriko Unibertsitatea - Universidad del País Vasco)*

En esta ponencia presentaremos los objetivos, la metodología y los resultados de un primer análisis de nuestra tesis doctoral, cuyo objetivo principal es estudiar las ideologías lingüísticas de las traductoras al euskera de libros de texto y manuales especializados de biología, historia y filosofía. Buscamos comprender en base a qué criterios concretos eligen las traductoras de dichos ámbitos entre las diversas opciones léxico-terminológicas y qué fundamentos ideológicos sustentan esas decisiones. Al ser el euskera una lengua minorizada, tiene una variedad estándar más joven y variable a nivel léxico-terminológico que otras lenguas más consolidadas cuyo proceso de estandarización se remonta a siglos anteriores y no a hace poco más de cuarenta años.

La metodología es cualitativa y triangulada. Primero, estamos elaborando un corpus paralelo adaptando a nuestros objetivos la progresión metodológica de los Estudios Descriptivos de Traducción propuesta por Toury (2004). Segundo, en la muestra significativa a la que lleguemos mediante dicha progresión realizaremos un análisis estilístico en el sentido de Eckert (Eckert, 2016, 2018, 2019). Tercero, llevaremos a cabo un estudio etnográfico (Blommaert, 1999, 2005; Blommaert & Jie, 2020; Kalliokoski & Mäntynen, 2022) que incluye entrevistas y grupos de discusión para ahondar en los porqués de las elecciones de traducción. Esta metodología nos ayuda a entender las características del contexto y las distintas limitaciones que condicionan la traducción, así como el posible rol social de las traductoras de lenguas minorizadas y su impacto en el desarrollo actual de la lengua vasca. Los resultados preliminares muestran varias vías a seguir en el estudio de los criterios y las ideologías lingüísticas que guían la traducción terminológica en euskera.

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## **La percepción del judeoespañol en la prensa española actual**

*Marta Pawłowska (Uniwersytet Jagielloński w Krakowie) & Bartosz Dondelewski (Uniwersytet Jagielloński w Krakowie)*

El judeoespañol, también conocido como ladino, es la lengua de los judíos sefardíes, es decir, de los descendientes de los judíos expulsados de la península ibérica a finales del siglo XV, que en su mayoría posteriormente se asentaron en el Imperio Otomano. Desde el punto de vista lingüístico es una variedad iberorromance desarrollada ya en el exilio. Se estima que el judeoespañol como lengua independiente se creó alrededor de 1620, y su desarrollo posterior estuvo influenciado por dos tendencias opuestas: la conservación de numerosos rasgos arcaicos del español debido a varios siglos de aislamiento de las lenguas iberorromances y, por otra parte, por su susceptibilidad a la innovación (Bunis, 2019; Minervini, 2002; Sephiha, 2017). Hay que subrayar, por lo tanto, que el ladino se configuró aislado de la norma hispana y se sitúa claramente fuera del diasistema del español (Quintana Rodríguez, 2010).

En los últimos años, se han podido observar en España ciertos intentos de acercamiento con los sefardíes tanto a nivel político (por ejemplo mediante la concesión de la nacionalidad española a los judíos de procedencia hispana) como turístico (iniciativas como redes de juderías), simbólico (el hecho de pedir perdón por la expulsión) o lingüístico (creación



de una academia correspondiente a la RAE). Sin embargo, se puede percibir que la perspectiva adoptada arranca de una visión claramente hispanocéntrica sin tener en cuenta la rica historia de las comunidades sefardíes y la estructura misma de la lengua.

Así pues, en la presente comunicación nos interesa analizar los artículos acerca del judeoespañol publicados en la prensa española en los últimos años, centrándonos especialmente en los textos que surgieron a raíz de la fundación de la Academia Nacional del Judeoespañol, que desde 2020 forma parte de la ASALE. Un importante punto de referencia serían las visiones del ladino en la filología española del siglo XX analizadas por Bürki (2016). Comentaremos los ideogramas (del Valle & Arnoux, 2010) existentes en los textos analizados y nos preguntaremos hasta qué punto en la prensa contemporánea persisten las ideologías lingüísticas monoglósicas (del Valle, 2007, 2011; Irvine & Gal, 2000), que se remontan todavía al siglo XIX.

Se podrá ver que, en los artículos sometidos a análisis, la principal tendencia consistirá en resaltar el supuesto carácter arcaico del judeoespañol convirtiéndolo prácticamente en el castellano medieval. Además, en cuanto a los elementos ajenos al castellano, los autores intentarán buscar su origen peninsular ignorando casi por completo una fuerte influencia del francés ejercida en el ladino en el siglo XIX. Una situación que está en consonancia con los modelos anteriormente citados en los que el préstamo lingüístico (y, en este caso, dicho concepto se puede extender a todo el componente innovador del ladino debido al contacto con otros idiomas) se considera impureza y constituye un peligro para la unidad de la lengua española (cf. Bürki, 2016).

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## **Language Ideologies Shaping Estonian Language Planning**

*Lydia Risberg (Institute of the Estonian Language, University of Tartu) & Liina Lindström (University of Tartu)*

This paper provides an overview of the analysis of the language ideologies that have shaped the understanding of language and its standardization possibilities in Estonian language planning from the second half of the 19th century to the present day, with a focus on the 20th century and its impact on the beliefs about language among language professionals and the wider public even today.

The user experience survey of the Institute of the Estonian Language's (EKI) language portal *Sõnaveeb* (Langemets et al. 2024) revealed that both, language professionals (i.e., editors, teachers) and regular users (i.e., other specialties) are seeking 'correct' language from the dictionary. This can be explained by Standard Language Ideology (SLI) that has prevailed in Estonian society and shaped Estonian language planning. The core of SLI is the belief in linguistic correctness and a single best language variant, disregarding and disparaging all other

(non-standard) variants (Milroy 2001; Vogl 2012). One of the primary tasks of Estonian language planning throughout its history has been to develop Standard Estonian.

From the late 1970s and especially in the 1980s, Estonian language planners' attitudes shifted towards promoting a strict understanding of 'correct' and 'incorrect' language towards advocating for 'good' standard language (Erelt 2002: 251–263; Kerge 2012). Although younger language planners understood better that language has various layers and registers, they still considered certain constructions, words, meanings, etc., unsuitable for Standard Estonian. And although language planning became more tolerant in its principles, these understandings did not actually reach schools or society at large.

The need to avoid obvious discrepancies between the norms of Standard Estonian and actual language usage has been openly discussed since 2019 (Päll 2019; Maarits 2020). Language planning has aimed to be informative rather than strictly prescriptive – i.e., allowing people to make informed choices based on their needs (Author 2024). However, these ideas and actions have faced significant criticism in society, especially from language editors and teachers. The main opponents accused EKI of destroying the Estonian language and promoting sloppy language by deleting language norms; they argued that standard language is no longer important to EKI (see overview, Koreinik 2023).

In the 2020s, the roles of 'top-down' language standardization have shifted. Linguists and language planners aim to keep the standard language close to actual language usage, but language editors and others see dangers in research to Estonian language and even to the nation. Therefore, the situation is quite the opposite: language editing is an attempt of 'top-down' language planning, while language research is an attempt to preserve the internal norms of language use.

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### **Translanguaging as a valuable tool for instructing and acquiring proficiency in Russian as a heritage language: Insights from Cyprus, Estonia, and Sweden**

*Anastassia Zabrodskaja (Tallinn University), Sviatlana Karpava (University of Cyprus) & Natalia Ringblom (Umeå University)*

As a pedagogical practice, translanguaging aligns with the principles of inclusive education (García, 2009; Torpsten, 2018). Through the strategic use of multiple languages, students and teachers in multilingual classrooms can negotiate meaning (García, 2009; García & Kleyn, 2016), promote multilingual identities, and foster knowledge development (García & Li Wei, 2014; García & Lin, 2016). This qualitative study investigates the translanguaging practices of Russian-speaking teachers of Russian as a Heritage Language (RHL) based on observational and qualitative data collected in Cyprus, Estonia, and Sweden. The contribution of the study lies in its comparative approach, aiming to understand the perceptions and beliefs of RHL teachers regarding translanguaging as a pedagogical practice within the context of multilingual classrooms. The research aims to uncover systematic similarities and differences in the use of translanguaging in the teaching and learning of RHL by teachers of Russian in distinct socio-cultural environments. Furthermore, it seeks to make a broader case for the utilization of translanguaging as a valuable resource in Heritage Language (HL) pedagogy.

Our analysis is based on (1) classroom observations focused on classroom discourse and communication patterns and (2) interviews with the teachers about their translanguaging practices and instructional strategies in RHL classrooms. Both sources of data suggest that

translanguaging is a prominent phenomenon in RHL classrooms in all of the countries under investigation. Across all cultural contexts, teachers implement translanguaging in a dynamic and functionally integrated manner in classes where Russian is not the children's stronger language. While socially dominant languages are used to convey or negotiate meaning, tasks, and identity, translanguaging allows teachers to emphasize their essential role as native speakers of Russian.

All in all, twelve teachers were interviewed—four in each country. All teachers were native Russian speakers, held higher education degrees, though not necessarily in the field of pedagogy. We followed Braun and Clarke's (2006) thematic analysis approach for qualitative analysis of the data. Teachers in all three countries view translanguaging as necessary for supporting students in learning their HL. However, teachers in Cyprus seem to view translanguaging as a natural part of students' identity, while teachers in Sweden and Estonia primarily see translanguaging as a bridge to achieving Russian language competency. An additional distinctive feature of schools in Cyprus is the inclusion of the English language in the linguistic repertoires of both students and teachers. While the use of English was not observed in Estonia, one international school in Sweden employed English as a mediating tool and as the primary language of communication and instruction.

Overall, the study concludes that translanguaging is a valuable pedagogical device, particularly in classes where the students' language proficiency is unbalanced, and advocates for its implementation in a broader range of educational contexts.

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## Sala de graus B

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### **Transformar les ideologies lingüístiques a partir de la Recerca Acció Participativa - Transforming Language Ideologies through Participatory Action Research**

*Joan Pujolar (Universitat Oberta de Catalunya) & Maite Puigdevall (Universitat Oberta de Catalunya)*

En aquesta presentació volem documentar la nostra experiència en un un projecte de Recerca Acció Participativa (RAP) destinat a mobilitzar-nos pel canvi social i a transformar les ideologies lingüístiques en un context específic. Els investigadors de la Sociolingüística Crítica afirmen (Heller et al. 2018) que persegueixen objectius de recerca que afavoreixin el canvi social, principalment criticant les pràctiques lingüístiques i les ideologies que provoquen desigualtats i injustícies. Tanmateix, no ha quedat mai massa clar com es poden produir aquests canvis socials, i qui s'hi hauria d'implicar, quan i on. Com en la majoria de les ciències socials, la pràctica de la investigació sociolingüística se centra a comprendre les pràctiques socials, no a intervenir-hi directament per tal de canviar-les.

La RAP sociolingüística, en canvi, consisteix en què investigadors i altres actors accepten dur a terme un projecte específic destinat a provocar algun tipus de canvi en un context concret. (Bucholtz et al. 2016 Bodó et al. 2022). Els autors d'aquesta ponència ho han fet en el projecte Equiling-Cat, en el qual s'han unit amb una "Societat Cultural" per engegar una campanya anomenada "Accés", destinada a permetre l'accés al català dels immigrants combinat amb la lluita contra la segregació social i el racisme. En aquesta presentació, ens centrarem en en com els investigadors hem buscat i trobat la manera d'incloure coneixements sociolingüístics a la campanya, principalment en el disseny de la recerca i en un programa de formació per a voluntaris. Com a investigadors, vam reutilitzar la clàssica "observació participant" de l'etnografia per convertir la recollida de dades en un diàleg amb els participants, a través de la qual vam explorar com es podrien criticar i transformar les ideologies lingüístiques predominants, especialment pel que fa a les pràctiques i ideologies raciolingüístiques (Rosa 2016). Mitjançant aquest procés de diàleg inspirat en les pedagogies de Paulo Freire (1970), investigadors i participants vam poder desenvolupar conjuntament representacions de llengües i pràctiques lingüístiques que eren rellevants per a tothom i que tinguessin sentit en aquest context.

Després de compartir exemples d'aquests diàlegs, formularem una sèrie de preguntes epistemològiques que planteja aquest exercici col·laboratiu: qui són els autors del procés de producció de coneixement? Quin és l'estat del coneixement produït en el context de les intervencions? Quines responsabilitats ètiques se'n desprenen? Com s'han de compartir els resultats?

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In this presentation we will document our experience of engaging in Participatory Action Research (PAR) aimed at mobilizing for social change and transforming linguistic ideologies in a specific context. Critical Sociolinguistics researchers claim (Heller et al. 2018) that they pursue research agendas that are conducive to social change, mainly by critiquing language practices and ideologies that cause inequalities and injustices. It has never been clear, however, how these social changes may come to happen, and who should be involved in them, when and where. Like in most Social Science, sociolinguistic research practice focuses on understanding social practices, not on directly intervening on them.

Sociolinguistic PAR, in contrast, consists of researchers and other actors agreeing to pursue a specific project aimed at triggering some form of change in a specific context (Bucholtz et al. 2016 Bodó et al. 2022). The authors of this presentation have done so in the Equiling-Cat project, in

which they have teamed up with a “Cultural Society” to set up a campaign called “Outreach”, aimed at enabling access to Catalan by immigrants combined with fighting social segregation and racism. In this presentation, we will focus on the ways that the researchers sought and found to include sociolinguistic knowledge in the campaign, mainly in the research design and in a training program for volunteers. The researchers repurposed ethnography’s classic “participant observation” to turn data gathering into a dialogue with participants through which they explored how prevalent linguistic ideologies could be critiqued and transformed, particularly with regard to raciolinguistic practices and ideologies (Rosa 2016). Through this process of dialogue, inspired by the pedagogies of Paulo Freire (1970), researchers and participants could jointly develop representations of languages and linguistic practices that were relevant to everyone and made sense in that context.

After sharing examples of these dialogues, we will formulate a number of epistemological questions that such collaborative exercise raises: who are the authors of the knowledge production process? What is the status of the knowledge produced in the context of interventions? Where do ethical responsibilities lie? How should results be shared?

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## **Datos con agencia y conocimiento transformador**

*Jaime Altuna Ramírez (University of the Basque Country) & Jone Miren Hernández García (University of the Basque Country)*

Esta comunicación pretende aportar nuevos elementos a la reflexión sobre los vínculos entre lengua(s) y agencia(s) que estamos llevando a cabo en el marco del proyecto de investigación coordinado EquiLing. Conscientes del interés que la noción de agencia despierta en ámbitos como la sociolingüística y/o la antropología de la lengua, compartimos algunas impresiones al respecto de este concepto, partiendo de los resultados de la investigación “*Euskara kirolkide*” desarrollada entre 2020-2022 en seis clubes deportivos del País Vasco, y en el que colaboraron jóvenes deportistas, entrenadoras/es y personas gestoras de las entidades deportivas.

En concreto nos gustaría reflexionar sobre los procesos y productos de investigación, y avanzar en una mayor imbricación entre epistemologías-teorías-metodologías transformadoras y el conocimiento finalmente generado, de modo que éste también esté orientado a la concientización y la transformación. A modo de ejemplo analizaremos el proceso de creación de una web ligada al proyecto “*Euskara kirolkide*”, alimentada con material fotográfico, sonoro, audiovisual y texto. Una sensación de frustración originada al percatarnos que (casi) nadie lee los informes fruto de nuestras investigaciones nos empujó a transformar la manera de hacer etnografía. Optamos por este formato (on-line) para organizar y presentar los datos reunidos en el estudio buscando una mayor y mejor difusión de sus resultados. Pero lo que en el origen era mayormente una estrategia de comunicación y transferencia, dio lugar a consecuencias inesperadas.

Creemos que el diseño y desarrollo del dominio “*euskarakirolkide.eus*”, ha influido claramente en nuestro modo de percibir y aprehender 1) la organización y actividad de los clubes, 2) la presencia de las lenguas en dichas entidades, 3) la gestión sociolingüística en el día a día de la práctica deportiva. De este modo, diríamos que la web emerge como cosa=concepto (Holbraad, 2011), dotada de agencia, interpelándonos en nuestra aproximación al mundo deportivo y su papel en la revitalización de lenguas minorizadas en tanto agentes de socialización lingüística de jóvenes deportistas.

Reunir el material etnográfico, analizarlo y organizar después las diferentes piezas de información destinadas a ilustrar la realidad social y sociolingüística de los clubes deportivos ha

resultado ser un ejercicio de ensamblaje (Pietikäinen 2021, 2022) que ha actuado con “agencia”, cuando menos, sobre nuestro conocimiento y acervo sociolingüístico e investigador.

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### **Ideologías lingüísticas y agencia en una etnografía participativa basada en el teatro del objeto**

*Gabriela Prego-Vázquez (Universidade de Santiago de Compostela), María Caamaño Rojo (Universidade de Santiago de Compostela) & Luz Zas Varela (Universidade de Santiago de Compostela)*

El propósito de esta comunicación es analizar cómo la integración de actividades de expresión dramática, basadas en el teatro del objeto (Vargas, 2018) en la etnografía participativa desarrollada en el proyecto de investigación EquilinGalicia propicia que afloren las ideologías lingüísticas y diversas formas de agencia entre estudiantes de secundaria en los nuevos contextos multilingües conectados con la migración en Galicia. En el marco de esta investigación participativa los estudiantes se transforman en co-investigadores para observar y recoger etnográficamente sus repertorios lingüísticos familiares y reconstruir cooperativamente con las investigadoras de la universidad la diversidad lingüística de cada una de las clases participantes. Durante este proceso de investigación, se implementan diferentes juegos y actividades de expresión dramática, basadas en el teatro del objeto, con el fin de compartir los datos y darles visibilidad en el aula. El análisis de los datos, recopilados en el proceso etnográfico, se enmarca en la Etnografía Sociolingüística Crítica y se nutre de los trabajos sobre ideologías lingüísticas recogidos en Irvin y Gal (2000), la perspectiva de Translanguaging Moments (Li Wei, 2018), *Decolonizing sociolinguistics approach* (García, 2023) y teoría de la agencia (Ahearn, 2001; Bonnin & Ucal, 2023; De León, 2021; Ferrada,

Bucholtz & Corella, 2020; Guiddens, 1984; Ortner, 2016; Pennikook, 2018; Pietikäinen, 2022). El análisis revela cómo, en el proceso de representación dramática, los jóvenes desarrollan diversos tipos de agencia y, a su vez, reproducen o desafían las ideologías lingüísticas presentes en su comunidad. Específicamente, examinaremos los procesos de *borrado (erasure)*, *iconización* y *recursividad fractal*, así como el papel que desempeñan en la formación de los distintos tipos de agencia.

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### **Speakers' agency and muda processes in favour of the minority language: Transforming linguistic ideologies, practices, and subjectivities in the Basque context**

*Jone Goirigolzarri-Garaizar (University of Deusto), Ane Ortega (EQUILING Research Project) & Estibaliz Amorrortu (University of Deusto)*

The literature on agency is very extensive and often controversial. The concept itself has a long history and has been examined and theorised from a range of disciplinary perspectives (Rebughini, 2022). For some time now, the term has also been used profusely in language-related matters, although all too often this use has not been accompanied by explicit conceptualization or analysis.

In this presentation we explore the notion of agency and the different ways in which agency has developed in a Participatory Action Research project on muda processes (Gonzalez & Pujolar, 2013) in favour of Basque among young university students who encounter great difficulties to use the language in their everyday life. The muda processes put into motion during the project has taught us important lessons about how agency can develop in a minority language context.

We based ourselves on Ahearn's (2001) general definition of agency, who understands it as 'the socioculturally mediated capacity to act'. However, due to our genuine interest in creating favourable conditions and accompanying changes in the linguistic repertoires of our participants in favour of the minority language, we are interested in a form of agency which is transformative in nature.

The data from this project has shown the importance that developing transformative and reflexive agency has in this process of becoming active speakers of Basque. This kind of agency has proven crucial for participants to better understand their own subjectivities as

speakers, unveil the language ideologies that perpetuate the unequal sociolinguistic order surrounding them, and make the move towards action in order to enact the changes they desire in their linguistic practices.

The research project has also provided us with a deeper and more nuanced understanding of agency and how it develops in minority language contexts. Among other lessons, we have learnt that: 1) In contexts of minorisation where language ideologies and social norms overwhelmingly favour the majority language, making room for the use of Basque alone shows transformative agency; 2) Agency is not a state that speakers reach and in which they stay forever, but a process with no clear ending and with its ups and downs; 3) Agency is a social practice which is negotiated in interaction with others and within specific social conditions. 2) Beyond the individual dimension of the speaker's agency, the collective dimension in its accompaniment aspect is fundamental to pursue a successful *muda*.

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## Dynamics of agency, tales of morality: Micro-linguistic explorations of agency construction among Basque new speakers

*Karolin Breda (Europa-Universität Viadrina)*

The question of the relationship between agency and structure, or in other words, the connection between local practices and translocal patterns of action is currently one of the most debated issues in linguistics concerned with the study of identity, discourse and ideologies of language. However, while many theorists view agency and discourse as mutually constitutive to varying degrees, the question how social reproduction can become transformative is rarely

approached from an inductive perspective that asks who or what can act meaningfully. Following Parish and Hall (2022) who define agency as „the capacity for socially meaningful action“ (p. 1) and who argue for a non-universalizing, ethnographic approach to agency and to the ideologies that condition its construction and interpretation, I aim to explore how new speakers of Basque reproduce and/or transform the categories and labels applied to them and what their respective appropriation practices are for doing so. The importance of new speakers as a 'strategic collective' (cf. Ortega et al. 2015) is seen as increasingly important for the vitality of the Basque language, not only because they now make up almost 50 per cent of all Basque speakers in the Basque Autonomous Community, but also because they are seen as important agents for language transmission. A fine-grained inductive analysis of discursive agency constructions in semi-narrative interviews with new speakers of Basque provides an understanding of who acts and to whom or which objects, artefacts, processes or events agency is attributed, and it also allows us to draw conclusions about how or to what extent the speakers perceive themselves as agentive in their social environment and what authority they claim for themselves as Basque speakers. Through which practices and positionings do new speakers gain agency as Basque speakers, which types of agency do they bring to the fore? This perspective also foregrounds questions of *power* and the struggle for the 'right' to interpretation (Parish and Hall 2021, p. 3). This includes, for example, whether one wants to be read (interpreted) as a new speaker or not, and through which practices the desired interpretation by others can be achieved. Besides providing examples of linguistic „agentivisation“ (Lucius-Hoene 2012) and the types of agency that are produced in the interview data, I also want to show how the interviewees use reported speech either to generate agency or to pass responsibility to other agents (De Fina). By constructing themselves as „moral agents“ through these stories, they finally contribute to the reproduction of what I call the „discourse of responsibility“.

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## **Parallel Oral Session 7 - October 19, 2024: 09:30-10:50**

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### **Sala d'actes**

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#### **Investigating salience and ideologies in Greater Boston: A sociophonetic analysis of liquid variation**

*Lee-Ann Vidal Covas (Boston University)*

In sociolinguistics, studying linguistic variables has been crucial for understanding language variation. Building upon prior research highlighting the importance of salient features [1, 2], this paper explores the covariation and coherence of variables in sociolinguistic research [4, 3, 2]. It expands the investigation to include *liquid variation* and its relationship with five other variables: Filled Pauses, Subject Personal Pronouns, SPP placement, general subject placement, and coda /s/ within the Greater Boston Area, examining how salience influences their usage.

Of these, *liquid variation* and *coda /s/* serve as Labovian stereotypes, representing highly socially aware features with systematic variation and distinct roles in maintaining phonological contrast. This study addresses the question of whether non-salient and salient features exhibit different patterns, particularly in the context of language ideologies and attitudes. It aims to explore potential correlations between language ideologies and attitudes and the observed distribution patterns and intra-linguistic factors of these variables. The prediction is that low salience features may show contact-induced structural convergence, while salient features are treated differently by speakers, with their indexical potential amplified by saliency.

By investigating these relationships, this study contributes to understanding how language ideologies and attitudes shape linguistic variation and change within sociocultural contexts.

For the *liquid variation*, the preliminary results in Figure 1 demonstrate a consistent tendency for dialectal persistence, where child arrivals (Donaldo & Priscila) closely mirror the linguistic characteristics of the adult arrivals (David & Pascal). This is consistent with [2]'s findings for *coda /s/* in that the structural pressure of convergence with English, where systematic liquid neutralization is not a generalized feature of the phonology, doesn't hold salient features. This persistence is further contextualized through participants' responses regarding language ideologies and attitudes. For instance, when asked if Spanish speakers in Boston should continue speaking Spanish like their countrymen, Priscila, a Mainland US-Born Puerto Rican participant in our study, responded affirmatively, stating, "If you're Puerto Rican, you should speak Spanish like Puerto Ricans do. I'm going to speak Spanish like a Puerto Rican." This declaration not only reflects Priscila's personal beliefs but also underscores a commitment to preserving cultural and linguistic authenticity. Moreover, Priscila's linguistic choices are not merely expressions of ideology but active manifestations of their convictions. Their deliberate usage of features they associate with Puerto Rican identity highlights the profound connection between language and cultural heritage.

By exploring the interplay between language ideologies and linguistic variation, this study contributes to understanding how speakers navigate linguistic choices influenced by their cultural identity and perceptions of linguistic authenticity. These findings underscore the importance of considering not only linguistic variation but also the socio-cultural factors that shape individuals' language practices and attitudes. Moreover, they highlight the necessity of examining salience and covariation in sociolinguistic research to fully elucidate the complexities of language variation in diverse sociocultural contexts. In doing so, this study not only advances our understanding of language variation but also provides valuable insights into the intricate relationship between language, identity, and society.

## Figures

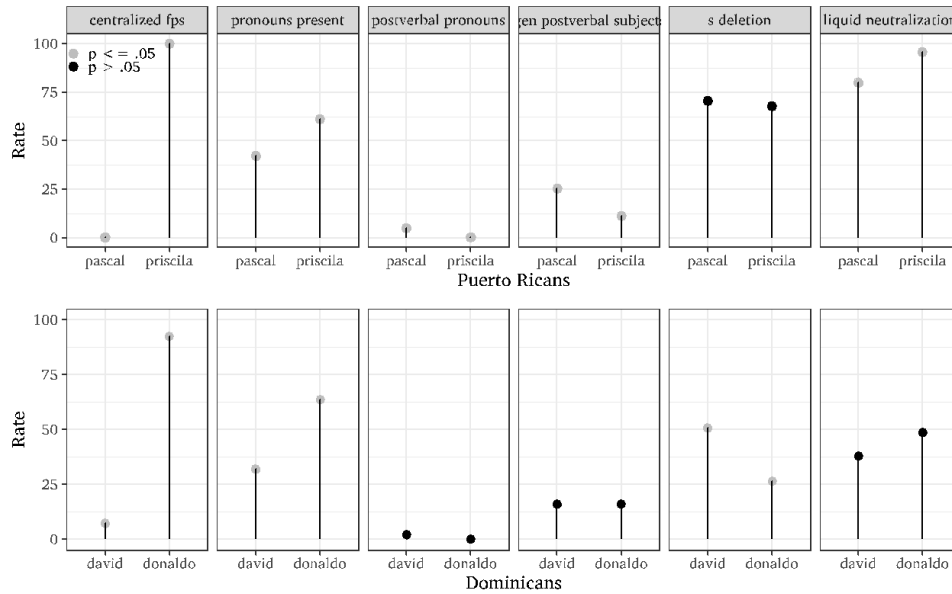


Figure 1: Comparisons of the rates of use of six linguistic variables among Adult and Child Arrival Spanish Speakers from Puerto Rico and the Dominican Republic.

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## The everlasting processes of reshaping family language ideologies and policies

Mina Kheirkhah (Stockholm University)

Family has traditionally been viewed as a private domain, however, recent studies of family multilingualism have stressed the evolving role of the family to a *space* subject to public scrutiny.



Studies of FLP have mainly focused on *parental* language ideologies and *parental* views on multilingualism, *parental* language strategies in promoting multilingualism. The conceptualization of parental language ideologies and management strategies presupposes parents' authority over children's language use and multilingual development. Even ethnographic studies of FLP have predominantly relied on *parental* interviews to explore family language ideologies and "practices". However, studies of family interactions embracing the speakers' lived experiences, incorporating children's perspectives and active participation in interaction with societal discourses remain scarce.

The current study bridges the gap in current FLP research by adopting a holistic, dynamic perspective on FLP combined with insights from interactional sociolinguistics which views language, culture and society as being in a reflexive relationship. The study draws on longitudinal, detailed analysis of multiparty family interactions in five Iranian immigrant families in Sweden and sheds light on the processes of politicization of languages through which family members defined and assigned values to the heritage as well as the societal language in accordance with and in contradiction to the overarching politics of the Swedish society. The study argues that monoglossic ideologies overarching the Swedish society and educational settings, meriting Swedish monolingualism as the social norm, significantly influences children's perception of multilingualism and the value they assign to languages. The examination of families' diversified linguistic practices showed that parents employed different language maintenance strategies aiming at making the sociolinguistic space ideologically available to children. Through these negotiations, the parents highlighted the benefits of knowing the heritage language for instance for traveling to Iran, visiting their relatives and requested use of the heritage language. The children, especially the younger ones, to whom such sociolinguistic space was abstract and ideologically inaccessible, resisted the request and said, for instance, that they would never travel to Iran, or grandmother would not come to visit. However, when children recognized the value of the heritage language in the presented space, they complied with parents' request, although temporarily before switching back to Swedish. The longitudinal examination of the interactions between the two generations showed that children's agency and the sociopolitical discourses of languages, contributed to shaping and reshaping of family language policies over time.

## **Disentangling contact in language attitude research: Insights from two different communities**

*Azler García-Palomino (University of the Basque Country) & Sara Del Ticco (University of the Basque Country)*

Sociolinguistic research into language attitudes has generally focused on how they may predict language use alongside other social factors (e.g. Elordieta & Romera, 2021; Hawkey, 2020; Monka et al. 2020; Pappas, 2008; Wang, 2017), sometimes overlooking quantitatively-driven explorations of attitudes as conditioned by other social factors (although see Ianos, 2014; Kircher, 2014; McKenzie & McNeill, 2022; Pérez González, 2021). To fill that research gap, this paper probes the relationship between social factors and attitudes to specific language varieties in the Basque Country by drawing on data from two datasets. One, the rural Basque dataset, features responses to 13 questionnaire items in the form of 5-point Likert scales from 108 Basque-Spanish bilinguals from two neighbouring rural towns in Biscay. The other, the Basque-Spanish dataset, consists of ratings expressed in interviews with 36 Spanish speakers (classified into native Basque bilinguals, native Spanish bilinguals, and Spanish monolinguals) from 6 localities in Biscay, Gipuzkoa, and Navarre. These ratings were evaluated by a group of raters through careful observation of interviewee responses to 9 items. Ratings from the rural Basque dataset evaluate Standard Basque, and ratings from the Basque-Spanish dataset evaluate Basque as a whole.

Following Veríssimo (2021), two cumulative link mixed models were run in RStudio (R Core Team, 2023) using the *clmm* function from the *ordinal* package (Christensen, 2019), with rating as the dependent variable and participant and questionnaire item as random factors. After visual inspection of the observed patterns, the model from the Basque-Spanish data included language profile and reported use of Basque in intimate domains as predictors; and the model from the rural Basque data included reported use of Basque in domains outside the community as well as an interaction between quadratic age and nativeness as predictors. Results show that increased use of Basque correlates with a higher probability of positive ratings and a lower probability of negative ratings. However, this association is mediated by the type of contact: while it is the use of Basque with family and friends that condition attitude variation in the Basque-Spanish data (Figure 1), attitudes are predicted by the use of Basque outside the community and with individuals from outside the community (i.e. work, media, healthcare services, and non-local friendships) in the case of the rural Basque data (Figure 2). In addition, this finding suggests a link with observations from social network theory (Milroy, 1987; 2002) in

that language choice in dense networks appears to determine evaluations of Basque, and more interactions outside the local community promote the acceptance of Standard Basque. Further insights will be provided regarding language profile and the interaction between age and nativeness.

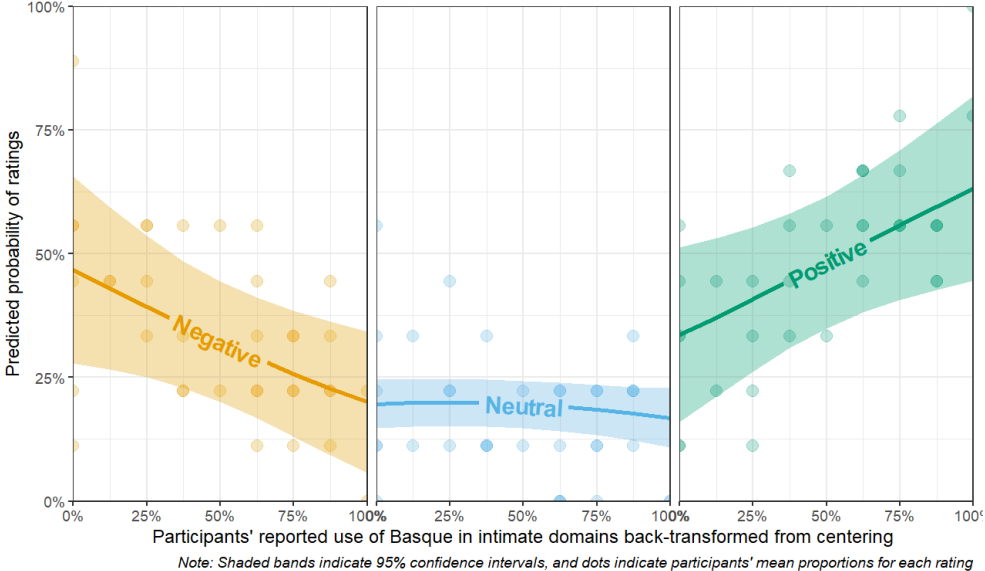


Figure 1. Attitudes to Basque by participants' reported use of Basque in intimate domains (Basque-Spanish dataset)

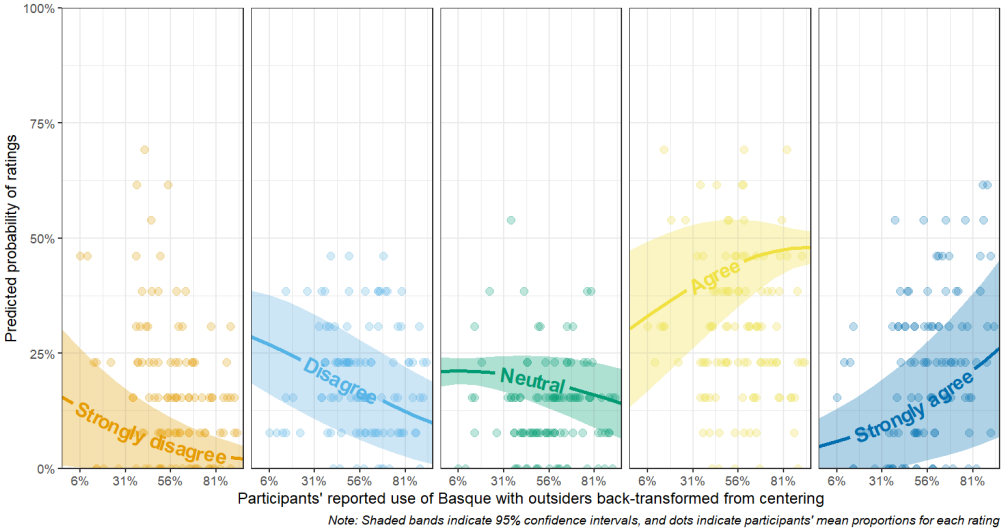


Figure 2. Attitudes to Standard Basque by participants' reported use of Basque in non-local settings (rural Basque dataset)

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RK: European Centre for Minority Issues, Flensburg, Germany

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## Sala de graus B

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### **An ‘ideological limbo’?: Language ideologies of Catalan high-school students**

*Andrew Frank Bradley (Universitat Oberta de Catalunya) & Steven Byrne (University of Limerick)*

The sociolinguistic landscape of Catalonia has been a focal point of language ideological research for the past four decades, and such scholarship has identified a gradual ideological shift tied to the decreasing linguistic authority of the native Catalan speaker (Woolard 2016). This partial ‘de-ethnicisation’ (Boix-Fuster and Woolard 2020) views identity and language cast by speakers not as matters of boundaries and origins but as growth and becoming (Woolard and Frekko 2013). In addition, much of the academic work in this area has focused on the greater Barcelona metropolitan area, with limited exceptions. While many existing investigations explore the perspectives of Catalan youth in educational contexts (e.g. Vila *et al.* 2020), few studies have yet examined the language ideologies of secondary school students across Catalonia and the impact the region’s push for independence has had on and for Catalan young speakers. In this paper, we present our chronological and comparative analysis of the language ideologies of students in their final year of secondary Catalan state education (4<sup>o</sup> ESO). We conducted a total of 16 focus groups: nine in 2017 and seven between 2022-2023 (of which three of the original schools were revisited).

Our analysis reveals frequent constructions of Catalan as rooted in essentialist notions of *catalanitat* and linguistic authenticity (as the *llengua pròpia* of the Catalans) in the 2017 dataset: likely as a result of the socio-political tensions surrounding the Independence Referendum of October 2017. However, such rigid ethnolinguistic divisions were seldom expressed in the 2022-3 interviews, where neither Catalan nor Spanish unambiguously fulfil the role of authentic and anonymous languages in the students' metalinguistic discourses. The findings indicate the creation of new fluid ecolinguistic contexts in contemporary Catalonia, where immigration and socio-political change are restructuring existing norms of practice across a range of domains in Catalonia today. In line with this, more cosmopolitan orientations to language and identity were found in the current study, ones which favoured bridging linguistic boundaries, bilingualism, diversity and hybridity. Finally, in this paper we question the utility of framing the Catalan language ideological landscape as having a specific destination from authenticity to anonymity. Echoing the words of Woolard, linguistic authority "can buttress the same language in different contexts" (2021: 21), with different speakers and speech communities mobilising varying forms of linguistic authority in distinct sociolinguistic and chronotopic settings.

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## **Ideologies and attitudes toward English as a Lingua Franca of English-major students**

*Enric Llorca (Universitat de Lleida) & Júlia Calvet-Terré (Universitat de Lleida)*

The emergence of English as a tool for global communication among multilingual speakers poses relevant challenges to traditional ways of learning and teaching the language. Therefore, teacher education becomes of crucial importance not only to raise students' awareness of the global status of the language, but also to align their practices in a way that respond to the changes brought about by English as a Lingua Franca (ELF) research, from an Anglocentric and monolingual-based perspective to a pluricentric representation of English in multilingual environments (Seidlhofer, 2001; Llorca, 2004; Sifakis & Tsantila, 2019). While numerous pedagogical proposals acknowledging the significance of English as a global lingua franca have been put forward, there has been relatively less research exploring the potential effects of such proposals on the ideologies and attitudes of university students who are likely to become English teachers in the future.

To fill this gap, the paper will draw on two different types of data: 1) an online survey responded by 569 students in English-related university degrees across Spain to unearth the ideology and attitudes towards English as a global lingua franca, and specifically, their appraisal of non-standard forms; 2) semi-structured interviews aimed at investigating the influence of a semester-long course on English as a Global Language on the cognitive and affective dimensions of attitudes towards English held by five Catalan university students. The findings suggest that students' attitudes are strongly anchored in traditional native-speaker-based visions of standard language correctness and are reluctant to incorporate new visions of English as a lingua franca. Although a semester-long intervention is shown to effectively trigger an attitudinal change that is clearly observable at the cognitive level of ideology, changes at the affective level are more difficult to detect, as they appear to progress in a more intricate and nuanced way, with instances of paradoxical contrasts between cognitively-based statements and affectively-determined ones.

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### **Navigating new scenarios: Basque ‘breathing spaces’ and immigration**

*Maddi Dorronsoro Olamusu (European Centre for Minority Issues)*

Although language revitalisation efforts have long focused on contexts where a minority language is weaker, there is a growing awareness of the importance of fostering spaces where informal everyday life in a given minority language still exists. In the Basque context, the communities where the Basque language is still strong are seen as a key factor for its future.

These communities have been defined by Fishman as ‘physical breathing spaces’: ‘demographically concentrated space where [*a minority language*] can be on its own turf, predominant and unharassed’ (1991, 58). The concept has been translated by Zalvide into the Basque context as *arnasguneak* (Zalvide 2001a; 2019), which are mainly small towns located in a rural context. Although less than 20% of the total number of Basque speakers live in the *arnasguneak*, their importance stems from the fact that they are the last remaining places where most aspects of life can be developed in Basque. The *arnasguneak* are fragile environments and the increasing arrival of non-Basque migrants is one of their main challenges today. Due to the small size of these communities, migratory flows have a profound effect on them as the percentage of Basque speakers decreases and a more diverse linguistic scenario emerges (Goikoetxea 2022).

Sociolinguistic research has highlighted the importance of power dynamics between new speakers and traditional speakers, hence, the need for an inclusive approach to minority language revitalisation considering both groups of speakers (Kircher, Kutlu, and Vellinga 2023). However, existing research on the migration to the *arnasguneak* has explored the relationship of migrants with the Basque language and/or their experiences during the learning process (e.g. Eizagirre and Urrestarazu 2021; Ortega et al. 2013). Yet, little is known about the interaction between traditional speakers and newcomers (who are also potential new speakers) in the *arnasguneak*.



This research studies the relationship between traditional speakers and newcomers, and how the latter affects the language use in the *arnasguneak*. This paper examines the preliminary results of research, which combines both desk research with original qualitative data collected through semi-structured interviews with members of the local Basque-speaking community and non-Basque-speaking newcomers in the ‘breathing spaces’ in the province of Gipuzkoa. The findings provide insights into the current sociolinguistic situation in this setting to draw some conclusions regarding language revitalisation policies in the *arnasguneak*.

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#### **Integración sociolingüística de la migración proveniente de países hispanohablantes de América en Gipuzkoa**

*Belen Uranga Arakistain (Soziolinguistika Klusterra) & Asier Basurto Arruti (Soziolinguistika Klusterra)*

Gipuzkoa acoge actualmente una población de nacionalidad extranjera que constituye el 9,3% de su población total (EUSTAT 2023). El enorme abanico de países de procedencia de dicha población genera una gran diversidad lingüística, cuya gestión constituye un importante reto para el proceso de revitalización lingüística del euskera. Este proceso se desarrolla en el marco del territorio oficialmente bilingüe, donde el castellano es la lengua hegemónica y el euskera, lengua minoritaria. En este contexto, la constatación de que prácticamente la mitad de dicha población inmigrante es hablante de lengua castellana, se constituye en una variable de enorme interés, también por su peso demográfico, para identificar la influencia de las ideologías lingüísticas en la integración sociolingüística en contextos bilingües.

El **objetivo** de este estudio es analizar el modo de dicha integración en Gipuzkoa de personas inmigrantes de habla castellana. Dos de las **variables determinantes** que condicionan dicha integración son el conocimiento por parte de los inmigrantes de la lengua dominante en la sociedad receptora (Moreno Fernández 2009), y los beneficios que social o económicamente pueda aportar el conocimiento de la lengua minoritaria de la sociedad receptora. Es ahí donde radica el **interés de este estudio**: se trata de identificar las percepciones y actitudes que estos inmigrantes presentan hacia el euskera, lengua sujeta a políticas lingüísticas que pueden afectar a sus procesos de socialización.

Se perfilarán los resultados obtenidos en esta investigación, realizada a través de la metodología cualitativa de entrevistas en profundidad, que relacionan las ideologías lingüísticas de los hablantes de lenguas hegemónicas con lenguas que, como el euskera, a falta del valor coercitivo de la obligatoriedad de aprenderla, necesitan ser dotadas de cierto valor añadido para que puedan ser consideradas útiles para la integración. Se presentarán los resultados generales obtenidos que relacionan dicho valor con las variables de edad, relaciones sociales y ámbito laboral y la relación de ideología con la integración sociolingüística monolingüe o bilingüe.

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**Room AB27**

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## **Is the main aim of learning the standard language to maintain nationality? – Estonian L1 teachers' attitudes toward students' vocabulary and language skills**

*Kristel Algvere (Institute of Estonian and General Linguistics, Faculty of Arts and Humanities, University of Tartu)*

Estonian intellectuals started to standardize the Estonian language in the late 19th century, following the example of the prestigious German language (Viht and Habicht 2022:1044). At the beginning of the 20th century, the time of national awakening, the process of Estonian written language standardization intensified (Plado 2022: 1075; Raag 2008). In the 21st century, the Estonian language is stable, and strict standardization is no longer justified (Hennoste 1999; Päll 2019: 111). However, representatives of language advocates, such as educators and editors, continue to perceive any prospective alterations to standard language as a challenge to the integrity of the Estonian language and, by extension, the nation (Lindström, Risberg & Plado 2023).

Despite sociolinguistic efforts, some continue to advocate for a single correct form of expression, dismissing variation as an inconvenience rather than recognizing its potential value. (Davies 2000:122) Frequently, individuals are unaware of the influence of underlying ideologies and tend to regard language norms as matters of common sense (Garrett 2010:7). The various factors that may influence language users' choices include Standard Language Ideology and Purism (Milroy 2001; Estonian overview Lindström, Risberg & Plado 2023:15) and Linguistic Insecurity (Labov 1966; overview Preston 2013). The high prestige of standard language in society, including the obligation to use only 'correct' language at school, may seriously impact the linguistic security of L1 users (Baron 1976:2; Vaicekauskienė 2012:77). The idea of the Estonian educational system ought to discard the misguided notion that teaching the Estonian language solely entails mastering the rules of written language has been pointed out already in the 1990s (Hennoste 1999:93).

In the presentation, I'll give an overview of the attitudes of Estonian teachers to students' L1 language usage, vocabulary, and skills. The presentation is based on a qualitative study, it uses data from semi-structured interviews with Estonian L1 teachers from different parts of Estonia, carried out at the end of 2023 and the beginning of 2024.

I'll discuss how the attitudes of L1 teachers might affect the linguistic security of the students. Also, I'll discuss the teachers' views and attitudes on the importance of the Estonian language as a tool to help students identify themselves as Estonians. According to the data, the

majority of teachers believe that there is a strong connection between the standard language and Estonian identity.

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**“La standardisation du picard à l’école m’inquiète beaucoup”: Conflicting attitudes toward the potential standardization of a minority language**

*Jennifer Cox (Indiana University Bloomington)*

Picard is a minoritized Gallo-Romance language in northern France, which has historically been “largely ignored” by policies supporting regional languages in the country (Hornsby, 2019:169). This is due to its status as a stigmatized language associated with blue-collar workers, as well as its linguistic proximity to French, of which it is often considered a “bastardized” variety. However, revitalization efforts for Picard have strengthened in recent years, resulting in the publication of a memorandum in 2021 that permits Picard instruction in regional public schools. Thus, the school year 2022-23 saw the introduction of Picard courses in a select few schools for the very first time. This significant development has nevertheless come with a number of challenges, including the difficult task of managing regional variation. Picard has a considerable amount of variation, and speakers from each area are unquestionably attached to their local varieties, making the decision of which variety(ies) of Picard to teach in public schools rife with conflicting attitudes. Because of this, Picard has traditionally avoided standardization (Martin et al., 2020), but the question has been brought to the fore with the change in educational policy.

Responding to a need for research on the role of individual social actors in language policy and planning processes (Ricento, 2000; Liddicoat & Taylor-Leech, 2020), especially standardization processes (Costa et al, 2017; Lane, 2015), the present study investigates the attitudes of Picard community members—including instructors, cultural performers, authors, and other speakers—toward the potential standardization of their language. Using empirical data from surveys and interviews with community members, this study addresses the following questions: What are the attitudes of Picard users toward the potential standardization of Picard? Do individuals in certain areas, groups, or roles support standardization efforts more than others? Results reveal that standardization is controversial in the Picard community, with attitudes ranging from complete disapproval to cautious support. Pro-standardization sentiments are strongest among certain teachers, learners, and language planners, while Picard speakers on the outskirts of the Picard linguistic area are more generally opposed to the idea of

standardization. In addition, the results of this project are compared with Lane's (2015) model of users and non-users of minority language standardization to highlight the contributions of this case study to the broader literature on speaker agency in language policy and planning.

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## Mapping attitudes in French-speaking Switzerland

Jennifer Thorburn (University of Lausanne)

Upheld as a “model of a multilingual state” (Johnson 2022) in popular discourse, Switzerland is in fact divided by long-standing, rather rigid language boundaries due to the principle of linguistic territoriality: the constitutional right of each canton to select its official language(s) (Burckhardt 2021). Consequently, previous research on language attitudes in the country has

often focused on a single language region at a time (e.g., Heye 1975; Singy 1996; L'Eplattenier-Saugy 2002; Prikhodkine 2011, 2015; Studler 2017; Schmidlin 2022).

This project uses perceptual dialectological methods to examine attitudes in French-speaking Switzerland, the most monolingual part in the nation (Berthele & Wittlin 2013: 184, citing Werlen et al. 2009), where residents have been shown to have strong opinions about regional varieties, as well as a degree of linguistic insecurity (Singy 1996; L'Eplattenier-Saugy 2002; Prikhodkine 2011, 2015). Data were gathered by Bachelor students at a university in the area using a research instrument modelled on that of Bucholtz et al.'s (2007) study, in which undergraduate students in California employed a map-drawing task accompanied by two open questions about where people speak the best and the worst in the state; for the present study, a map of French-speaking Switzerland was used, with text in either French or English.

Preliminary analyses of the maps coded thus far (N= 2,361) indicate that the stereotypes observed by L'Eplattenier-Saugy (2002) hold true: Geneva and Valais are often highlighted as cantons with distinct ways of speaking. Respondents often align Geneva with France as opposed to Switzerland, offering this explanation when stating Geneva French is the best variety (35.1% of responses) but also when it is the worst (9.2%). Valais (26.0%) was the canton most frequently identified as the place where people speak the worst, followed closely by Jura (24.1%), likely because of their rurality. In both the maps and open questions, respondents regularly, and often disfavouredly, commented on the French/German bilingualism of these cantons, focusing on German's negative effect on residents' French, which reinforces Prikhodkine's (2015) claims of the stigmatisation of Germanisms. Singy's (1996) observations are less obvious in the new data: the push-pull of prescriptivism vs. cultural autonomy, as well as linguistic insecurity, are somewhat evident but not foregrounded in participants' comments.

Next steps include analysing the best/worst data according to different social predictors (gender, age, level of education, canton of origin), as well as a thematic analysis of the labels applied on the maps.

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### **Intonation and language attitudes in language change in Basque Spanish**

*Magdalena Romera (Universidad Pública de Navarra) & Gorka Elordieta (Universidad del País Vasco - Euskal Herriko Unibertsitatea)*

In this paper we present evidence from the intonation of Spanish in the Basque Country to understand the relative role that language attitudes play in language contact situations. [1] found speaker variation in the presence of Basque-like contours in yes/no questions in the cities of



Bilbao and San Sebastian (B and SS). Speakers with a higher degree of contact with and better attitudes towards the Basque ethnolinguistic group had higher percentages of such contours (Fig. 1). On the other hand, in Basque-dominant non-urban settings, speakers had a nearly systematic use of rising-falling contours, and there was no effect of language attitudes. The interpretation is that the variety of Spanish spoken in non-urban areas, with heavy influence from Basque, is already settled and there is no speaker variation (cf. [2]).

The data presented here support this hypothesis; when change is well advanced, attitudes are no longer predictors of inter-speaker variation. Declarative utterances in B and SS show a prevalence of prenuclear pitch accents with the peak within the tonic syllable, in contrast with Iberian Spanish, with dominance of rising accents with peaks in the posttonic syllable ([3]-[7]). The pitch accents found in B and SS are arguably due to contact with Basque, which generally has such prenuclear accents ([8], [9]). However, there is a very low correlation coefficient with the language attitudes towards the Basque ethnolinguistic group (0.12; Fig. 2). Thus, the situation is similar to that of non-urban settings for yes-no questions, a similarity that can be explained by the fact that there is little variation among speakers. The percentages of Basque-like prenuclear accents range from 69% to 81.5%, i.e., a 12.5% difference, very close to the range of variation in interrogatives in non-urban areas (10%, cf. [2]). In contrast, the range of variation in interrogative contours in B and SS was three times higher: 36% (64%-100%; cf. [1]).

The evidence discussed so far suggests that language attitudes function as predictors of speaker differences when the presence of features has not been settled yet. In such contexts, language attitudes appear to play an essential role in the speakers' choice of features that may identify them socially, as in the case of interrogatives in B and SS. Speakers with more positive attitudes towards the Basque ethnolinguistic group present features that associate them with the Basque ethnolinguistic group. Nevertheless, once linguistic features become established, they may cease to function as group markers. The association between attitudes and those features fades away, diminishing the significance of attitudes as factors conditioning variation and as markers of social identity.

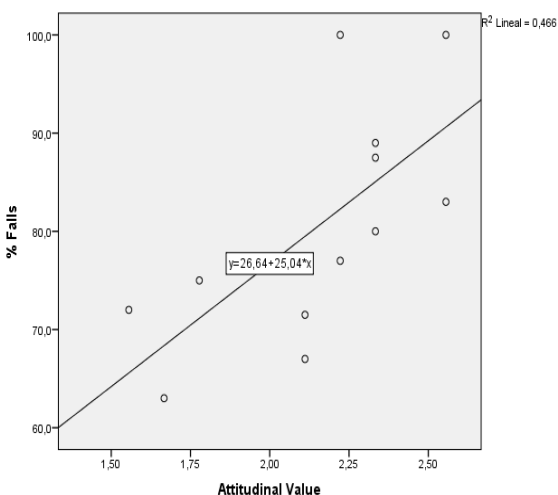


Fig. 1 Positive correlation of Attitudes and % of Basque-like Falling Contours in yes/no questions in B and SS

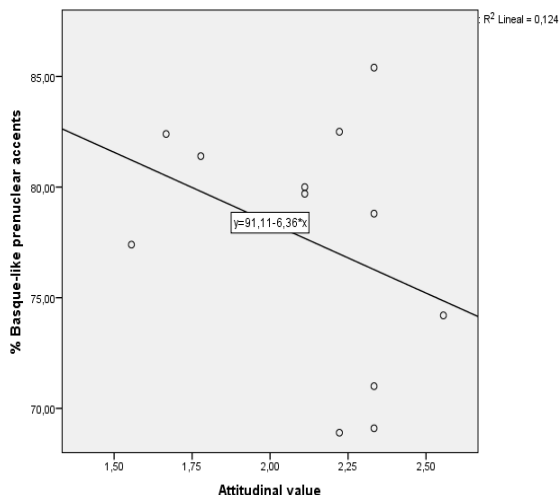


Fig. 2 Absence of correlation of Attitudes and % of Basque-like Prenuclear Accents in declaratives in B and SS

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## **Parallel Oral Session 8 - October 19, 2024: 11:20-12:40**

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### **Sala d'actes**

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#### **La llengua afecta la confiança política? Una exploració de les actituds polítiques en el camp polític a Catalunya - Does Language Affect Political Trust? An Exploration of Language Attitudes in the Political Field in Multilingual Catalonia**

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Do languages play a role in how we perceive and interpret political messages? Does the use of different languages or linguistic varieties in voicing political messages shape people's trust in one another? Although these issues have been recently addressed by political theorists from a theoretical and normative point of view (i. e. Peled and Bonotti 2019), their claims have not been empirically tested yet. On their side, sociolinguists have long argued that the use of different languages and linguistic varieties affects the social evaluation of speakers, and that these processes are mediated by language attitudes and by ideologies of linguistic authority (Woolard 2016), but their expertise in the empirical study of such phenomena has been seldom applied to the political field and to the exploration of political trust.

To bridge this gap and to explore the relationship between language and political trust in the multilingual polity of Catalonia, our research design uses an adapted version of the *matched guised test* that randomly exposes a representative sample of Catalonia’s population to different messages—some of them political—voiced in four different and socially salient linguistic varieties (native Catalan, native Spanish, Catalan as a second language, Spanish as a second language). The experiment allows us to measure individual’s trust towards the message sender and the perceived credibility of the message depending on the linguistic variety used. Our paper will examine the extent to which the use of different language varieties affects the hearer’s evaluation of the speaker in terms of political trust, and how the social features of the hearers (such as their L1 or their political preferences) moderate their political trust towards speakers of the different varieties. Our analysis seeks to contribute to this hitherto unexplored question and to reflect on the implications of the results for normative debates about linguistic justice and the workings of democracy.

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## Language attitudes and social identity among young minority language speakers in a multilingual society

Marion Kwiatkowski (University of Helsinki), Jenny Stenberg-Sirén (University of Helsinki) & Anna Henning (University of Helsinki)

Based on social identity theory [SIT] (e.g. Tajfel & Turner, 1986) and theories regarding group vitality (eg. Bourhis et al., 2019) and ethnolinguistic identity (e.g. Giles & Johnson, 1987) we know that attitudes towards language, language skills and multilingualism may vary in different linguistic contexts. They may also have major implications for relations between language groups and for the ability of linguistic minorities to function on equal grounds as the linguistic

majority within a country. In this study, we focus on how young people in Finland view issues of language and identity in a multilingual society.

Officially, Finland has two national languages: Finnish and Swedish. Everyone has to register *one* official mother tongue, and in 2023, 86.5 % of the population in Finland had Finnish and about 5.2 % had Swedish as their registered mother tongue (and around 9 % had other languages). (Statistics Finland, 2023). The proportion of Swedish speakers has steadily declined in many municipalities, while the number of residents with other languages than Swedish or Finnish has increased (Saarela, 2021). In addition, English plays an increasingly important role especially in the language repertoire of adolescents (Stenberg-Sirén, Vincze, & Henning-Lindblom, 2021). Thus, the language environment has become more diverse and multilingual.

In this particular study, we focus on young people in Finland with Swedish as their registered mother tongue. Based on a unique material from the national matriculation exam from 2022, we wish to highlight questions regarding attitudes towards the national languages in Finland (Finnish and Swedish), as well as attitudes towards other languages. The data consists of essays written by students in all Swedish-language high schools on topics like e.g. the importance of language skills, the future of languages, multilingualism and language and society (ca 2.200 essays with 2.5 M words).

Generally, the vitality of Swedish in Finland can be considered to be quite good. Still, it is clear that language conditions and contact with the majority language vary both on the individual and the regional level. Therefore, we compare the attitudes held by young Swedish-speakers in different parts of Finland with different ethnolinguistic backgrounds. We study their language attitudes in relation to how they view their own linguistic identities and how they position themselves in relation to different languages. Hopefully, our preliminary results will shed light on the complex dimensions of language attitudes among young people speaking a minority language in a multilingual society.

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## **Language attitudes of Nasa-yuwe speakers in Bogotá as a force for language maintenance**

*Laura Camila Villarreal Buitrago (University of the Basque Country) & Magdalena Romera Ciria (Public University of Navarre)*

Nasa-yuwe is a Colombian language spoken in the Cauca region that is at risk of extinction ([1], [2]). Due to the internal armed conflict, the Nasa indigenous community has been forced to move from their ancestral territories to urban areas for more than 300 years [3]. This study delves into how the linguistic attitudes of Nasa speakers may serve as a force for language preservation, countering the adverse circumstances that prevent its usage in public spheres.

The data collected through in-depth interviews with members of the Government of the Nasa community in Bogota and field observations reveal a complex dynamic. On the one hand, Nasa individuals navigate the necessity of suppressing the use of their language for survival; on the other hand, positive attitudes toward their language serve as a bulwark against language

loss, promoting linguistic revitalization [4]. Although all the Nasa speakers acknowledge their language as intrinsic to their identity, its public use poses significant risks for them. Nasa people face persecution and displacement from their homes by various armed factions, including *guerrilla groups*, *paramilitary organizations*, and actors involved in the coca trade [5]. Additionally, evangelization and its religious influence have contributed to language suppression in recent decades, as older generations chose to abandon their native language to protect themselves and their offspring from linguistic discrimination in the form of physical punishments, ridicule, and exclusion [6]. Finally, adopting Spanish offers Nasa individuals access to better opportunities, including improved employment prospects and integration into the local Bogota community, thereby facilitating social inclusion [7].

Despite these negative forces, the Nasa indigenous community persists in safeguarding their linguistic heritage. We identified that indigenous people exhibit a profound connection to their ancestral legacy and maintain positive attitudes toward their native language, not only within domestic but also in public spheres. More precisely, our main findings show that individuals and social agents in the community show very positive attitudes towards (1) language revitalization, (2) the maintenance of cultural practices that uphold the language, and (3) advocacy for educational policies that incorporate the use of Nasa-yuwe in local schools.

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### **Populist linguistic nationalism – A discursive shift in German metalinguistic discourses**

*Michael Kranert (University of Southampton)*

Linguistic nationalism has a long discourse history in the formation of Germany as a national state and seems to return regularly at historical turning points (Townson, 1992). The latest reincarnation are the language-ideological debates introduced by the German right-wing party *Alternative für Deutschland (AfD)*, which have been described as a new level of “Language Battles” (Lobin, 2021). There are, however, longstanding post-1990 discourses in Germany that have prepared the ground for the “populist” uptake of this debate by the AfD.

Using a discourse historical approach, I will analyse the discourse history of these recent language ideological debates as a process of discursive shift (Krzyżanowski, 2017, 2020), demonstrating how three discourses about ‘Leitkultur’, ‘language requirements for migrants’ and about the status of the German Language in the constitution have prepared the ground for the strategic use of language ideological topoi by the AfD.

These three discourses were historically only weakly connected (Spitzmüller, 2007). I will demonstrate how they have been strategically combined by the AfD in a populist move: On the one hand, the combined discourse of national identity, language and democracy is picking up different audiences, indicating that “Elites” have neglected their concerns – a traditional populist move. On the other hand, the return to linguistic nationalism is central to the purist right-wing ideology ethno-pluralism underpinning the political positions of the AfD. The analysis will be based on a corpus of speeches, pamphlets and social media from the debate about the change of the German constitution to include German as the national language.

On a more conceptual level, I aim to contribute to the question how “Language ideological debates are part of more general socio political processes” (Blommaert, 1999, p. 2). The presented analysis of metadiscourses highlights the link between political ideologies and



language ideologies and allows an analysis of strategic interventions to change those social views on language. I will show that in the neo-nativist right wing discourses metalinguistic debates about the status of the national language become complex metapolitical debates: By repoliticizing German as the national language, they reinforce language ideologies that conceptualise languages as natural organisms that are naturally linked to nations that should not be manipulated. It also reinforces fears of threat, decay and destruction evoked by right-wing anti-globalisation rhetoric.

It will finally become apparent that this also constitutes a metapolitical discursive practice (Zienkowski, 2019) that aims to reshape the political sphere: It is part of an anti-emancipatory project of exclusionary populism that aims to block developments in inclusive language, but at the same time allows the normalisation of exclusionary discourses (Link, 2019) across the political spectrum.

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## Sala de graus

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### **Language ideological change in a multilingual university setting – The power of meta-linguistic reflection in educating and empowering students**

*Maggie Bullock Oliveira (European University Viadrina), Charlotte Mende (European University Viadrina) & Britta Schneider (European University Viadrina)*

Educational institutions, and language education specifically, are key sites in the creation and reproduction of normative and hierarchical language ideologies that often lead to the silencing of speakers of non-hegemonic varieties (García 2019, Flores and Rosa 2015). In this talk, we illustrate how meta-linguistic reflection can be made fruitful to overcome normative linguistic biases and anxieties, including in settings in which language norms are relevant in assessing student performance.

We base our arguments on observations conducted in a workshop, which the authors realized with 1st year BA students in a multilingual German university. In the specific BA programme, English serves as the main medium of education in the first years of learning. Due to the diverse and international student population, English is rarely the first language of anyone, and students arrive with vastly different previous educational experiences. The workshop was introduced to encourage active oral participation of students in seminars, which is assessed as part of the performance in the educational context in question. The role of active involvement is especially challenging for students with non-hegemonic varieties of English and for those with highly normative language attitudes.

In our talk, we firstly introduce the aims and methods of the workshop, which were based on the idea of sensitizing the participants for essentialist and exclusionary language ideologies that reproduce global language hierarchies. Secondly, we discuss observations regarding students' reactions in the workshop and introduce student reflections from during and after the event as they appeared in group discussions, student evaluations, and interviews.

Besides changes in language ideological evaluations of students, meta-linguistic reflection encouraged the development of social relationships among students and brought about general discussion on the aims of education in a globally stratified capitalist society (Rojo 2019). We thus argue that deconstructive language ideological tuition can overall support active and meaningful education that engenders independent and critical thought (Pennycook 2019). Thus, language ideological knowledge can promote the empowerment of students in multilingual learning environments and is an underestimated tool in emancipatory and critical pedagogies (Kubota 2010, Freire 1970).

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## **‘I Speak Without Grammar’: Transferring the ideology of standardization to Albanian heritage speakers in Germany**

*Ledio Hala (Lecturer for Albanian, University of Regensburg & PhD Candidate, LMU Munich)*

In this presentation, I examine the ideology of standardization among Albanian heritage speakers. The standardization of the Albanian language, formalized in 1972 under the authoritarian regime of Enver Hoxha, had significant implications beyond Albania's borders, affecting regions where Albanian was spoken, such as Kosovo and Macedonia, then part of former Yugoslavia. The imposition of a standard variety, rooted in the Tosk dialect, was enforced alongside a strong standardization ideology for swift adoption. This approach encountered resistance, particularly in areas where the Gheg dialect was predominant, like northern Albania

and Kosovo. Despite Kosovo's eventual acceptance of Albania's standard variety, the ideology fostered a belief that Albanian was spoken correctly in Albania, whereas in Kosovo, it was perceived as being spoken "without grammar."

Post-1998, the diaspora from Kosovo to countries like Germany, Switzerland, Austria, and the UK transmitted this standardization ideology to their descendants, known as heritage speakers. Within the University of Regensburg's Albanian language courses for heritage speakers, I confront this inherited ideology. My approach aims to bolster confidence among these speakers in their language capabilities and to foster an appreciation for the coexistence of language varieties. Drawing on Milroy & Milroy's (2002) theories of language prescription and Edwards' (2009) work on language and identity, this paper discusses the current pedagogical approaches to addressing the standardization ideology in courses for Albanian heritage speakers. It explores how students are encouraged to recognize the grammatical integrity of their non-standard varieties. Additionally, the study incorporates findings from online questionnaires to analyze this phenomenon empirically.

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## **Language ideologies and linguistic authority beyond Catalonia: The peripheral case of Valencia**

*Andrew Bradley (Universitat Oberta de Catalunya)*

In the study of small languages, scholarly attention privileges some languages or linguistic varieties over others. This has been the case for Catalan sociolinguistic research which has had its epicentre in Catalonia for the past three decades, despite Catalan being a pluricentric and supraregional language. Consequently, there is an important gap in the literature which examines language ideologies surrounding Catalan beyond Catalonia. This paper seeks to address this gap by examining the language ideological landscape of Valencia from the theoretical lens of linguistic authority (Woolard 2016). Drawing on focus group interviews with Valencian youth in 2017-8, this paper argues that Valencian is unanimously constructed as the authentic and legitimate language of 'native' (L1) Valencian-speaking families, with its use contingent on the specific social context and sociolinguistic profile of the interlocutors. On the other hand, Spanish is considered to be the everywhere language: authoritative in its constructed anonymous, universal, and public qualities. These findings are compared with the gradually decreasing linguistic authority of the native Catalan speaker in the neighbouring region of Catalonia, where neither Catalan nor Spanish unambiguously fulfil the role of authentic

and anonymous languages. Thus, in spite of comparable language policy objectives and revitalization efforts between Catalonia and Valencia, this paper suggests that a partial linguistic ‘de-ethnicisation’ (Boix-Fuster and Woolard 2020: 712) which views identity and language cast by speakers not as matters of boundaries and origins but as growth and becoming (Woolard 2016; Woolard and Frekko 2013) has yet to materialise in the Valencian context.

Finally, in the exploration of the ideologies of linguistic authority within the Valencian Community, this paper will build upon the framework of linguistic *autoodi* (self-hatred) (Casesnoves 2010; Ninyoles 2020) by introducing the concept of language ideological “non-authenticity” (*provisional name*). This concerns the constructions of Valencian in the focus group discussions as “useless”, “worthless”, and/or “inferior”, or in other words, as commanding little or no social, political, or cultural authority.

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## Ideologies i agència del professorat: el cas de les polítiques lingüístiques escolars a Andorra

Juan Jiménez-Salcedo (Université de Mons) & James Hawkey (University of Bristol)

El Principat d’Andorra ofereix un dels contextos multilingües més rics i interessants de la catalanofonia. La llengua principal del Sistema Educatiu Andorrà (SEA) és el català, però amb

un plantejament plurilingüe en virtut del qual el francès s'introdueix des del segon any de l'educació infantil (amb 4 anys) com a llengua vehicular juntament amb el català, mentre que el castellà –llengua socialment molt més present que el francès– comença a estudiar-se com a llengua curricular (és a dir, com a llengua ensenyada) al tercer cicle de primera ensenyança (PE), amb 10 anys.

Partint de la presumpció que el professorat està dotat d'agència (Liddicoat & Taylor-Leech, 2021), és a dir, de capacitat lliure i independent per prendre decisions en el seu propi interès i en el de les persones del seu entorn (Campbell, 2012, p. 183), el nostre objectiu és estudiar de quina manera aquest professorat és capaç de desenvolupar polítiques lingüístiques a nivell d'aula en el context del SEA. En aquest sentit, els i les docents representarien un dels nivells de la política lingüística (Fairbrother & Kimura, 2020), que interactua amb altres instàncies com ara la legislació educativa, els programes i els gestors i gestores de les escoles. Es tracta, doncs, d'agents amb capacitat per interpretar (Zúñiga et al, 2018) de manera co-constructiva (Stritikus & García, 2000) i performativa (Lo Bianco, 2010) les accions estructurals de política lingüística dictades pels nivells superiors.

L'agència significa igualment que el professorat pren decisions sobre les estratègies d'ensenyament de llengües i sobre els tipus d'espais monolingües (separació estricta de llengües) o multilingües (explotació dels repertoris lingüístics de l'alumnat) que volen crear a les aules (Ricento & Hornberger, 1996). Aquestes decisions estaran informades per ideologies lingüístiques (Razfar & Rumenapp, 2011) com ara el purisme (Zúñiga, 2016), el plurilingüisme (Martínez et al., 2014), les jerarquies desfavorables a les llengües patrimonials (Kouritzin et al, 2007) o la consideració del repertori lingüístic de l'alumnat com a problema i no com a recurs (Pérez, 2004).

En aquesta comunicació presentarem els resultats d'una recerca qualitativa efectuada amb mestres de PE de llengua catalana i de llengua francesa de cinc escoles (N = 10) públiques del SEA. L'instrument de recerca va ser un qüestionari semiestructurat amb preguntes sobre les polítiques lingüístiques que el professorat desenvolupa específicament a classe respecte de la llengua ensenyada (català o francès) i les ideologies que sustenten aquestes polítiques, sobre els usos lingüístics de l'alumnat i sobre el tractament del seu repertori lingüístic.

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## **Ideologies lingüístiques dels aprenents de català al Regne Unit: estudi sobre l'efecte mirall**

*Alba Clopés (Cardiff University)*

Aquesta presentació explora el concepte d'*efecte mirall* (Junyent et al. 2011) a través de l'anàlisi de les ideologies lingüístiques dels aprenents de català al Regne Unit. Seguint la perspectiva segons la qual les creences sobre les llengües provenen del sistema politicoeconòmic en les quals són creades, he investigat les ideologies lingüístiques més comunes en els estats-nació democràtics amb un sistema econòmic basat en la globalització neoliberal: la ideologia lingüística de l'estat-nació (també coneguda com a la ideologia d'"una nació, una llengua" i la ideologia de la "llengua com a avantatge laboral".

L'efecte mirall s'ha definit com un fenomen que provoca que els aprenents d'una llengua canviïn de percepció pel que fa a les llengües minoritzades del seu lloc d'origen un cop entren en contacte amb una altra llengua minoritzada com és el català (Cortès-Colomé: 2016). Els resultats d'estudis previs com el de Badosa (2020) han categoritzat la "socialització significativa en català", el "context sociocultural" i el "marc mental individual" com a factors rellevants perquè l'efecte mirall succeeixi. Tenint en compte la importància del grup cultural en l'adquisició d'ideologies lingüístiques, tots els estudis sobre l'efecte mirall han observat comunitats de migrants que viuen als territoris de parla catalana: la comunitat panjabi, (Larrea-Mendizábal 2016), la japonesa (Fukuda 2017), la quítxua i amaziga (Badosa 2020; Barrieras and Ferrós 2021), i la xinesa (Ning and Bach 2021).

En canvi, el meu estudi contribueix a la definició de l'efecte mirall a través de l'exploració de les ideologies lingüístiques d'un grup social que viu fora dels territoris de parla catalana: britànics que aprenen català des del Regne Unit gràcies a la Xarxa Llull. Per obtenir les dades s'han fet sis entrevistes semi-dirigides en les quals els aprenents parlen de la seva experiència estudiant català. A partir de l'enregistrament de les entrevistes, s'ha dut a terme una anàlisi temàtica agafant com a primera referència les categories de Badosa esmentades prèviament. L'anàlisi permet concloure que, tot i que les dues ideologies lingüístiques hegemòniques estan presents en l'entorn dels participants, tots ells les qüestionen en graus diferents. Les seves respostes també mostren que les categories de Badosa també serveixen per analitzar comunitats que



aprenen el català a l'estranger. Així i tot, ja que la majoria d'aprenents de català al Regne Unit són estudiants universitaris d'un grau de llengua, altres factors com l'interès per les llengües en general podria haver estat clau.

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## **Multilingual invisibility? The role of language ideologies in the development of crosslinguistic awareness among learners of Spanish in Ireland**

*Leire Sarto-Zubiaurre (University College Dublin)*

Crosslinguistic awareness (CLA), the ability to reflect on and establish comparisons between one's languages (Angelovska, 2018), is one of the factors that contributes to enhanced language learning among multilinguals (Hopp & Thoma, 2021). While it is acknowledged that monolingual ideologies may hinder CLA (Woll & Paquet, 2021), the role of language ideologies in CLA development has not been investigated directly.

Indeed, the language learning context in Ireland is a site of confluence of monolingual Anglophone ideologies (Bruen, 2021; Howard & Oakes, 2021) and elite multilingual discourses which construct modern European languages, including Spanish, as economic assets for an internationally-oriented middle class (Barakos & Selleck, 2019; Martyn, 2022). Irish is positioned in an ideological "limbo", lacking both *functionality* and *authenticity* (Atkinson & Kelly-Holmes, 2016), a marker of Irish identity of complex ownership around which both so-called "native" and "new" speakers experience linguistic insecurity (Nic Fhlannchadha & Hickey, 2018; O'Rourke & Walsh, 2020; Walsh, 2019).

This paper aims to investigate ideologies of language usefulness and language (in)visibility espoused by university learners of Spanish in the Republic of Ireland and how these ideologies interact with the learners' crosslinguistic awareness. Using data from semi-structured interviews, it will document how learners situate Irish, and in some cases other languages, within their experiences learning Spanish. Then, it will focus on how this interacts with their ability to draw on previous linguistic knowledge to reflect on a grammatical structure that is known to pose problems to English-speaking learners of Spanish ("to be" expressions).

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## **Dialectologia perceptiva i llengua catalana: una aproximació a les actituds interdialectals dels parlants joves de català central**

*Esteve Valls (Institute for Multilingualism, Universitat Internacional de Catalunya/Centre de Recerca en Sociolingüística i Comunicació, Universitat de Barcelona/Xarxa CRUSCAT, Institut d'Estudis Catalans) & Amanda Ulldemolins (IES Mediterrània, Castelldefels)*

En el camp de la dialectologia catalana, probablement l'àmbit que ha gaudit de menys atenció ha estat el de la dialectologia perceptiva —aquell que, segons la definició de Moreno i Moreno (2004: 5) s'ocupa d'analitzar «les actituds dels parlants cap a les varietats lingüístiques pròpies i alienes». A més, a parer de Casesnoves i Mas (2015: 55), «l'escassetat d'estudis sobre actituds interdialectals es torna inexistència si ens referim a les que mantenen els parlants de l'anomenada varietat central respecte de les altres», atès que «no n'hi ha cap que analitzi la visió dels barcelonins sobre cap altra varietat del català».

En aquest context, l'objectiu d'aquest treball és explorar una proposta metodològica que —inspirada en Cestero i Paredes (2018)— possibiliti l'anàlisi de la variació dialectal del català des d'una perspectiva perceptual —i que, de retruc, superi la preferència habitual de les recerques precedents per l'anàlisi de les actituds dels parlants de varietats no dominants. Concretament, es presentaran els resultats d'un pilotatge dut a terme a 54 alumnes de 2n de Batxillerat de l'IES Mediterrània de Castelldefels —parlants, tots ells, de català central— per determinar: 1) fins a quin punt són capaços d'identificar les sis principals varietats dialectals del català, inclosa la seva pròpia endovarietat; 2) quines actituds valoratives mostren cap a aquestes sis varietats; 3) si s'observen diferències entre aquestes actituds i les actituds que els parlants de les varietats no dominants tenen cap a les seves pròpies endovarietats, i 4) si perpetuen, o no, el prejudici secular segons el qual existeix un «bon català», és a dir una varietat superior de la llengua, identificable i parlada en una determinada àrea geogràfica.

Així doncs, aquest pilotatge —basat en el treball d'Ulldemolins (2022)—, ens hauria d'ajudar a establir una metodologia que, en el futur, ens permeti analitzar les actituds interdialectals dels parlants de totes les varietats de la comunitat lingüística. Alhora, aquesta primera anàlisi ens proporcionarà informacions rellevants des del punt de vista de la sociolingüística educativa, a saber: quin és el grau de coneixement —o desconeixement— de la variació dialectal que posseeix l'alumnat que es troba en l'educació postobligatòria, i quins prejudicis es detecten —si és que se'n detecten— cap a les varietats dialectals de la llengua per part de parlants de català central. Es tracta, en definitiva, de conèixer quin és el grau d'èxit

o fracàs del sistema educatiu a l'hora de fer conèixer i respectar la variació dialectal de la llengua pròpia.

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### The expansion of Wolof in Senegal: Intersections of language ideologies, nationalism and identity formation

Verónica Moreno (University of Maryland Baltimore County)

This paper examines how language ideologies are linked to language behaviors of the Senegalese people, with a specific focus on those linked to the expansion of the Wolof language in the country. Against the backdrop of Senegal's post-colonial, multi-ethnic, and multilingual context, where French historically wielded dominance through language policies rooted in colonial legacies (Seydi, 2021; Diallo, 2010), this study investigates how the Wolof language has emerged as a transformative force, supplanting French as the *lingua franca*, and the connection of this linguistic shift to the language ideologies of the community. Other scholars (Ngom, 2004; Seydi, 2021; McLaughlin, 2001) have investigated the case of Senegal before,

and they all seem to agree that this linguistic phenomenon represents a rare and profoundly significant occurrence in the region.

As highlighted by authors such as Leeman (2012) and Irvine (1989), language ideologies emerge from social structures and hierarchies and are connected to questions of power. Building upon this perspective, this paper is grounded in the hypothesis that colonial traits persist in language ideologies within post-colonial landscapes, shaping the linguistic choices of the community. Focusing on Senegal, this study seeks to unveil the specific language ideologies that have overridden colonial influences, motivating the Senegalese people to privilege Wolof over the colonial language, focusing especially on the issue of collective identity and how the search for and reinvention of Senegalese identity is reflected in the use of this language.

Conducted through hypothesis-generating ethnographic methods, this research unfolds in the locality of Jaxaay-Parcelles-Niakoul Rab, situated in the Rufisque Department within the Dakar region. This strategic choice offers a microcosmic lens into broader trends, enriching our understanding of the dynamics at play in Senegal. The findings reveal that, while the persistence of colonial language ideologies in Senegal is still notable, the Senegalese people have found ingenious ways to embrace and repurpose these ideologies to their advantage, by constructing a new, empowered national identity and pride through the Wolof language.

**Key words:**

language ideologies, language behaviors, expansion of a language, identity formation, Wolof, post-colonial, lingua franca, hypothesis-generating ethnography, nation-state-language.

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## POSTER PRESENTATIONS

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### Poster Session - October 18, 2024: 16:40-17:40

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#### **The circulation of a “Municipal (English) Bilingual Program”: What does it mean, to whom?**

*Nykoll Alejandra Pinilla-Portiño (Institute of Education, University College London)*

This presentation explores the making of English language education within the framework of the Municipal Bilingual Program (MBP) introduced in 2017 by the local government of Coronel, a Municipality located on the seacoast of the southern of Biobío region, Chile. This exploration is based on data generated during a nine-month critical sociolinguistic ethnography conducted in 2022 as part of a PhD thesis.

For my potential participation in the *Ideoling Symposium*, I will examine how individuals discursively (re)constructed English Language Education in Coronel in line with larger socio-historical processes of marginalization, industrialization and globalization. Drawing from a poststructural realist ontological understanding of language as practice at stake through socialization (Heller, 2001), which at the same time is regulated by material and symbolic structural constraints (Heller, 2009) rooted in the dialectic power relations (Foucault, 1977), I will delve into the ways in which the ideological representation of English Language Education is (re)constructed by teachers, students, and local authorities as they navigate the institutional

arrangements of the MBP in Coronel's public schools. I will pay close attention to these individuals' life trajectories and situated realities to understand how they (re)negotiate English language education and the consequences such (re)negotiations have in the (re)configuration of their social roles in institutional spaces (Agha, 2003). In so doing, I argue that English language education embedded in the MBP operates within the logic of the promise of English and is part of a larger institutional infrastructure established and managed by the local government to promote the idea of Coronel's transformation (and distinction) by conveying notions of a modern, industrial, global and prosperous city which is capitalized into other resources (Bourdieu, 1986) beyond the realms of teaching and learning English.

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## Language family policy in Faeto, southern Italy

Luca Iezzi (*Università degli Studi "G. d'Annunzio" di Chieti-Pescara*)



In order for a minority language to be maintained, family is a crucial domain (Fishman 1991, Spolsky 2012). Therefore, what is called family language policy is “a deliberate attempt at practicing a particular language use pattern and particular literacy practices within home domains and among family members” (Curdt-Christiansen 2009). The aim of this article is to offer a picture of Franco-Provençal (specifically the *Faetano* variety) vitality from the perspective of the speakers’ linguistic competence and language use within the family, along with the attitudes towards the language. A couple of decades ago, Perta (2009) carried out research on members of Faeto, a minority community in the region of Apulia, finding out that 92% of the informants spoke the minority language, while 8% knew *Faetano* passively. The Author (2008) also found out that the speakers showed a deep sense of loyalty towards their heritage language. This contribution aims at showing how the familial environment keeps playing a pivotal role in the maintenance of the minority language, taking into account all the criteria outlined by Spolsky (2009): language ideology, language practice, and language management. These findings contribute to the understanding of how family language policy impacts on language maintenance and shift.

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## **The attitudes towards Basque of migrants of Bortziriak**

*Paula Laita Pallares (Soziolinguistika klusterra), Joe Martin Etxebeste (UPV-EHU) & Ane Osua Cabida (UPV-EHU)*

This study is part of a research grant awarded by Euskaltzaindia (Academy of the Basque Language) and the Cinco Villas Community of Navarre (Bera, Lesaka, Etxalar, Igantzi and Arantza). The aim of the study is to compile the perceptions and attitudes of the migrant population towards Basque.

After making a diagnosis of the attitudes that students in the region have towards Basque, several discussion groups will be held with migrant families during March and April. Some meetings will be held exclusively with students from various schools, others with parents, and there will also be one with students from euskaltegis (courses for learning and improving Basque). The discussion groups will review the linguistic biography of each person, the linguistic map of each city will be drawn, and issues such as the relationship between culture and language, integration through language will be addressed; it will also explore the level of attachment, prestige, motivation, anxiety and self-esteem of this group and cross-reference it with data (gender, origin, school model, mother tongue) to seek comprehensive explanations. Through this study, the attitudes of migrants will be made explicit and the needs of this group will also be identified.

The region has a relatively low migration rate, but there are several groups (Moldavia, Argentina...) that are reluctant to use or learn Basque; especially in some villages (in Bera, for example), it seems that attitudes against Basque are increasingly powerful.

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Este estudio se enmarca dentro de una beca de investigación concedida por Euskaltzaindia (Academia de la lengua vasca) y la Mancomunidad navarra de Cinco Villas (Bera, Lesaka, Etxalar, Igantzi y Arantza). El objetivo del estudio es recopilar las percepciones y las actitudes que tiene la población migrante hacia el euskera.

Tras hacer un diagnóstico de las actitudes que tienen los/as estudiantes de la comarca hacia el euskera, se realizarán varios grupos de debate con familias migrantes durante marzo y abril. Algunas reuniones se harán exclusivamente con estudiantes de varios centros, otras con padres y madres, y también se hará una con estudiantes de *euskaltegis* (cursos para el aprendizaje y perfeccionamiento del euskera). Los grupos de discusión repasarán la biografía lingüística de cada persona, se dibujará el mapa lingüístico de cada ciudad, y se abordarán temas como la relación entre la cultura y el idioma, la integración a través de la lengua; también explorará el nivel de apego, prestigio, motivación, ansiedad y autoestima de este colectivo y lo cruzará con datos (género, procedencia, modelo escolar, lengua materna) para buscar explicaciones integrales. Mediante este estudio se explicitarán las actitudes de las personas migrantes y también se identificarán las necesidades que tienen estos colectivos.

La comarca tiene una tasa migratoria relativamente baja, pero hay varios colectivos (Moldavia, Argentina...) que son reticentes al uso o aprendizaje del euskera; sobre todo en algunos pueblos (en Bera, por ejemplo), parece que las actitudes en contra del euskera son cada vez más poderosas.

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**El mallorquí a les xarxes socials: percepcions, valoritzacions i opinions de joves de la Part Forana de Mallorca sobre la presència i la representació del dialecte mallorquí als continguts de les xarxes socials**

*Maria Batle Cladera (Universidade de Coimbra)*

Avui dia, la variant mallorquina del català té molta més presència a les xarxes socials que fa alguns anys, cosa que ha donat lloc a una representació més gran del dialecte en el paisatge virtual català. Per entendre millor l'impacte d'aquest fenomen en la comunitat lingüística catalana, creiem rellevant la realització d'aquest estudi, l'objectiu del qual és entendre què pensen els usuaris nadius de la Part Forana de Mallorca que consumeixen continguts en mallorquí sobre la presència i la representació del dialecte en aquests continguts.

Alguns dels treballs existents entorn del català a les xarxes socials exploren temes com la presència del català a Twitch i TikTok; la divulgació del català a Twitter (Guevara Claramunt, 2021); les actituds i l'ús del català a les xarxes socials (Belmar, 2019; Belmar & Glass, 2019); la presència de continguts en català a Youtube i Instagram per a la promoció lingüística (Massaguer Comes et al., 2021); la presència i ús del valencià a Twitter (Tölke, 2015); o els usos lingüístics del català a les xarxes socials entre els joves de les Illes Balears (Castell et al., 2023). Ara bé, aquests treballs estudien majoritàriament la llengua catalana com una unitat; d'aquesta manera, la particularitat de la nostra recerca rau en què pretenem indagar sobre un dialecte concret.

Teòricament, prenguérem el concepte d'ideologia lingüística d'acord amb la visió de Woolard (2005, 2008), que estableix la distinció entre *ideologia d'autenticitat* i *ideologia d'anomimat* i, a més, ens servírem del concepte d'*actitud lingüística* per explorar les experiències dels participants d'aquest estudi. Empíricament, ens centràrem en les opinions i les valoritzacions de joves entre 18 i 30 anys de la Part Forana de Mallorca. Vàrem recollir les dades a partir d'un grup de discussió integrat per 4 participants i 2 entrevistes per escrit a creadores de contingut. Un cop recollides les dades, aplicàrem al nostre corpus un esquema d'anàlisi elaborat a partir de l'articulació d'ideologies lingüístiques (Woolard, 2008, 2005) amb l'anàlisi temàtica crítica (Lawless & Chen, 2019).

Observàrem que moltes de les actituds dels participants es recolzen en les ideologies d'autenticitat: generalment mostraren resistència a admetre el català estàndard a les xarxes socials. Aquestes plataformes, vistes com a espais propers on consumir-hi continguts amb els quals sentir-s'hi fàcilment identificats, foren defensades com a eines eficaces per divulgar el dialecte, promoure la cohesió lingüística i reduir situacions comunicatives incòmodes. A més, els participants reconeixeren la responsabilitat dels creadors de contingut quant a la reproducció d'estereotips i advocaren per la diversitat temàtica per combatre'ls.

En vista dels resultats, sembla essencial potenciar la creació de continguts en mallorquí (i, per extensió, en qualsevol altre dialecte) a les xarxes socials per tal de contribuir a l'enfortiment de la comunitat lingüística catalana. Recentment, trobades de creadors digitals com *La Troca* (2023) i *L'Aferrada* (2023) posen de manifest l'interès de les institucions en les xarxes socials com a eines de divulgació i cohesió lingüística.

Les limitacions de l'estudi rauen en la inviabilitat de fer un segon grup de discussió i en el desenvolupament superficial de les respostes de les entrevistes. A més, els participants tenen alta formació acadèmica i gran consciència lingüística, cosa que pot no representar la població general. Tot i aquestes limitacions, els resultats ens semblen prou rellevants i assenten una base per a futures investigacions.

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**New speakers of the Basque informal form of address *hika*, the quintessential marker of authenticity: perspectives from “legitimate” speakers**

*Beñat Muguruza (University of the Basque Country) & Garbiñe Bereziartua (University of the Basque Country)*

The Basque language has two main forms of address these days. The informal address form *hika* stems from the familiar second-person pronoun *hi* and, due to various circumstances, it has become marginal in most areas of the Basque Country. In other words, more formal *zu* has become the default –and very often the only– pronoun among Basque speakers.

The choice of the informal pronoun affects the already intricate verbal system of the Basque language, which makes it difficult to master for those who have not acquired it early in life or those who have not been highly exposed to it (see Alberdi, 2018). Thus, *hika* is much associated with native speakers from Basque-speaking areas where local varieties are spoken.

Likewise, *hika* has been considered a rude variety, suitable for peasants, but which is also used for fun and spontaneous communication. These social meanings are mentioned as an important factor for its wane over the decades, especially among women (Echeverria, 2003). However, more recent perspectives suggest that other values have emerged linked to *hika*, such as a very high mastery of Basque (Legorburu, 2018).

Taken into account that *hika* users are usually depicted as native speakers with a local dialect, this study explores a different profile, namely new speakers of *hika*. However, for this part of the study, we focus on the perceptions of frequent users of *hika* from a very Basque-speaking area towards those new speakers of *hika* who often employ a more standard variety of the language. In order to elicit the data we organised focus group discussions and dyadic interviews with a total of 38 people.

Preliminary results show that new speakers of *hika* may be regarded differently depending on factors like the mastery achieved in the informal address form, whether a local dialect or standard Basque is used, and the frequency of use. Most participants acknowledge the difficult relationship between *hika* and standard Basque, in which they see the contrast between one of the most prominent features of authenticity on the one hand, and a variety that may be perceived as artificial or unnatural.

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## La ideologia lingüística del valencià Lluís Tramoyeres Blasco (1854-1920)

Adrià Martí-Badia (Universitat de València/IIFV)

Aquesta proposta de comunicació té com a objectiu analitzar la ideologia lingüística de Lluís Tramoyeres Blasco (1854-1920), erudit valencià de la segona meitat del vuit-cents i principis del nou-cents.

Emprem la definició dual del concepte *ideologia lingüística* determinat per Antoni Ferrando i Miquel Nicolás (2011: 33), que significa —d’una banda— “l’ideari o conjunt articulat d’idees lingüístiques, tant de caràcter objectiu com subjectiu”; i —de l’altra—, “d’acord amb el sentit que té la noció *ideologia* des del pensament marxista, una representació que emmascara les relacions socials autèntiques”. Així, “les ideologies lingüístiques integren elements racionals amb actituds i prejudicis lingüístics i, consegüentment, poden respondre a una mena d’esquemes invariables, que només es modifiquen en les formes més superficials”.

Format acadèmicament a la Universitat de València en la llicenciatura de Filosofia i Lletres, el protagonista d’aquest treball va exercir de redactor en els dos periòdics valencians més importants de l’època: primer a *El Mercantil Valenciano* i posteriorment a *Las Provincias*. A més, fou oficial de l’Arxiu Municipal de València, secretari de l’Acadèmia de Sant Carles i membre de Lo Rat Penat, institucions destacades de la València d’aleshores.

De fet, és autor de l’estudi *Profitosa influencia que la restauració de la lliteratura llemosina puga tindre en lo progrés provincial, sens prejuhi del nacional* (1879), assaig breu premiat per Lo Rat Penat i publicat a l’inici de *Los fills de la morta-viva* (1879) —de Constantí Llombart— amb el títol «La lliteratura llemosina dins lo progrés provincial».

## **Linguistic dominance and language attitudes in pre-service teacher training students in Catalonia**

*Alba Ambrós-Pallarés (Universitat de Barcelona), Iban Mañas Navarrete (Universitat de les Illes Balears) & Agnès Rius Escudé (Universitat de Barcelona)*

Catalan language use at school is worrying because it has decreased considerably (Consell Escolar de Catalunya, 2022). In a few decades in Catalonia, multilingualism is inside the classrooms and it has been affected the levels of competence in Catalan and Spanish (Comajoan et al., 2023). The research project (2023 ARMIF xxxx\*) was designed with the aim to analyse the situation of Catalan language in pre-service teachers in Catalonia. It is focused on language attitudes of students in pre-service secondary school teachers from the Master's in Secondary Teacher Training from the Universitat de Barcelona (UB) and Barcelona Tech (UPC), and early years and primary teacher training undergraduates from UB, Universitat de les Illes Balears and Universitat Rovira i Virgili, towards two of the official languages of the area (Catalan and Spanish, Aranese excluded). Previous studies have highlighted the intricated relationship between language attitudes and linguistic dominance (Treffers-Daller 2016). Language attitudes are widely explored in multilingual societies (Castell et al. 2023; Little 2022).

The research questions are: How and to what extent does linguistic dominance shape language attitudes? And does this relation change across Teacher Training Span?

In this study, data from pre-service secondary students and early years and primary teacher training undergraduates is being gathered using matched guise technique (Woolard & Gahng 1990; Newman et al. 2008). The MGT consists of recording speakers reading the same text in different languages or different language varieties. Participants have to evaluate on a five-point Likert scale according to a series of socio-psychological characteristics. A total of 12 adjectives, organized in three dimensions -Social Attraction, Competence, and Status-, were included. Participants also have to complete the Spanish-Catalan version of the Bilingual Linguistic Profile questionnaire (Birdsong et al., 2012), which yields a numeric index of linguistic dominance.



The preliminary results reveal differences in the relation between language attitudes and dominance for undergraduate and graduate participants. Within language attitudes, participants' answers between Catalan and Spanish vary depending on the assessed dimension. Our results contribute to a better understanding of the relation between attitudes, dominance, and competence in bilingual population.

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## **Linguistic diversity through the lens of linguistic hospitality: Exploring teachers' linguistic attitudes in multilingual school settings**

*Mireia Gómez i Martínez (University College Cork)*

The contemporary educational landscape is increasingly shaped by the richness of linguistic diversity, challenging traditional paradigms of language learning. This paper aims to explore the potential role that linguistic hospitality can play in teachers' linguistic ideologies and attitudes towards linguistic diversity within multilingual school settings, due to the way in which such settings act as a zone of encounter between host and guest communities (Ager & Strang, 2008).

The concept of linguistic hospitality —based on Derrida (2000) and developed by Barnett (2005), Davidson (2012), Holmes (2023), Inghilleri (2012), Kearney (2007 and 2019), Phipps (2012), Ricoeur (2006) etc.— accentuates the welcoming and inclusive dimensions of language learning environments; it nurtures an ethos of openness and respect for linguistic diversity. The guiding principle of linguistic hospitality is the promotion of an environment where linguistic diversity is not viewed as a challenge but as an asset. An environment where students feel empowered to embrace and celebrate their linguistic (and cultural) heritage.

Beginning with a discussion of the significance of linguistic hospitality as a holistic approach to comprehend multilingualism in schools, I will explore how such an approach transcends the boundaries of mere language acquisition, acknowledging that proficiency alone does not guarantee integration or social mobility (Warriner, 2016). Furthermore, I will outline the particular value of this perspective in the context of heritage and/or minoritized languages; whose role is often questioned or disregarded. Applying a linguistic hospitality framework can help to ensure that learners are not merely welcomed into educational spaces but are actively encouraged to express their identity using (and extending) all of their linguistic repertoire. This welcoming will only be possible by aligning teachers' linguistic ideologies and attitudes with the principles of linguistic hospitality.

Therefore, having established the rationale and the theoretical underpinnings of linguistic hospitality, I will present examples of what linguistic hospitality attitudes look like. This will be done, on the one hand, by reviewing recent studies on educational programs that work towards

integration in school settings —as Bonacina-Pugh (2013), Cox & Phipps (2022), Hélot & Young (2006), Hirsu (2020) or Karrebæk, & Ghandchi (2017)—; and, on the other hand, by taking a deeper look at the Catalan *Aula d’Acollida*, reviewing its theoretical framework, goals and gaps through a linguistic hospitality lens.

In conclusion, this paper aims to make a substantive contribution to the ongoing dialogue on inclusive education underscoring the transformative potential of embracing linguistic hospitality attitudes within (socio)linguistically complex educational contexts.

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