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The changing world of health care: a perspective from general practice

Deborah Swinglehurst.

Evidence supporting the importance of primary care to the wider health system and to population health outcomes is compelling. However, contemporary primary health care is under intense pressure. Huge institutional, technological, political and ideological challenges are at play. These not only influence how care is being delivered and organised, but they shape the dynamics of clinical consultations in important ways, and put some of the central tenets of general practice – such as continuity of care – under threat. This has important consequences for the nature of primary care work, the experience of being a clinician or a patient within the health system, and may adversely affect patient outcomes and professional wellbeing.

In this presentation, I will set out some of the key challenges engulfing primary care. Some, such as the increasing role of information technology, the march towards greater bureaucratisation, standardisation and regulation are relatively recent. But one remarkably persistent challenge has troubled general practice since its inception: the profession’s own difficulty in articulating what it is good at. Answers to questions such as “What constitutes general practice?” “What do generalists actually do and why does this matter?” are surprisingly difficult to pin down.

An important paradox is at large. The population of patients who require the services of primary care is becoming more diverse and more complex. For example, recent years have seen an increase in linguistic and cultural diversity, and a rise in the number of older people with multiple medical and social problems. But the institutional world (such as pressure to conform to ‘single disease’ guidelines) is dominated by modes of organising that do not align well with this complexity – a dissonance that professionals and patients must navigate.

There has never been a greater urgency for primary care to articulate clearly what lies at the core of its practices. Linguistic ethnography has great potential to support primary care in this endeavour. My presentation will conclude with a call to turn the ‘translational gap’ on its head, to invest time and resources into translating ‘practice-into-evidence’, and producing new forms of evidence that speak to complexity, and which really matter to patients, practitioners and the future of primary care itself.
Advocating heteroglossia, domesticating publics?

Jürgen Jaspers.

In my presentation I want to address the fact that sociolinguists commonly advocate heteroglossic policies in education and other monolingually organised domains without extending this heteroglossia to public debate about language policy. Indeed, a regular argument is that existing policies are not based on evidence and to demand that policy adapts to the heteroglossic, fluid linguistic reality that sociolinguists describe. Facts are undeniably important in debate over language, but I will argue that an evidence-based strategy often serves to remove options from the debate without engaging in a dispute over values, that it can confront stakeholders with various types of academic pressure and control, and that this strategy may eventually diminish sociolinguists’ impact on policymaking. Using examples from sociolinguistic work on repertoires, linguistic citizenship and translanguaging, I will try to underline the vulnerability of an evidence-based tactic for advocating heteroglossia, and suggest that sociolinguists may be more effective if they use their knowledge to expand the range of alternatives for relevant stakeholders, rather than deciding what is good for them.
Multimodal transcription and analysis

Jeff Bezemer.

This workshop will introduce participants to multimodal transcription and analysis. The workshop will open with an outline and discussion of the basic premises of multimodality and the research methods used to study multimodal phenomena. Following that we will focus on the issue of transcription. Multimodal transcription is central to multimodal analysis of video-recorded interaction. Yet it is also very challenging, and not conventionalized in the way that the transcription of speech is. In the workshop we will jointly explore what the challenges are and how researchers have begun to address them. Comparing a range of different transcripts, we will consider (1) what might be gained and what might be lost as complex, multi-party, dynamic embodied activity is re-presented using various different resources and tools for transcription and visualisation; and (2) whether and how these gains and losses serve the theoretical, analytical, rhetorical and ethical purposes of the researcher. As well as reflecting on and comparing transcriptional choices of published work we will discuss practical matters relating to the use of transcription, annotation, and video editing software.
Doing Nexus Analysis Across Physical and Virtual Spaces

Rodney Jones.

This workshop focuses on the ways digital technologies have complicated our understandings and experiences of space, and the impact this has on how we carry out ethnography. It presents a critical review of ethnographic work that spans physical and virtual spaces in linguistics, education and media studies, and then outlines a framework for thinking about spatiality in ethnographic research based on ‘nexus analysis’ (Scollon & Scollon, 2004, 2007). Key principles of the framework are illustrated with relation to a range of research projects on topics as diverse as urban skateboarding, food photography, and digital surveillance. Participants in the workshop will have the opportunity to practice applying the framework to their own processes of research planning, data collection, and data analysis.


Quranic language and literacy practices among multilingual children, youth and families in Norway and Denmark

Line Møller Daugaard, Joke Dewilde, Mette Vedsgaard Christensen.

To many children and young people with a Muslim background living in Norway and Denmark, quranic language and literacy practices constitute an integrated part of everyday life. Some go to more or less formalized quranic schools, while others receive Arabic or quranic lessons at home or through skype. New quranic practices emerge when young people interact with the Quran through religious apps, when children venture into spontaneous self-organised recitation competitions in school breaks or draw on quranic inspiration in their out of school writing practices. Language and literacy practices originating in quranic schools or in other kinds of interaction with the Quran thus form an important part of the linguistic repertoire of many Muslim children and youth in contemporary Scandinavia.

This colloquium explores such language and literacy practices under the heading of ‘quranic practices’ – a field which has so far been very sparsely researched in a Scandinavian context but which has great importance for our understanding of everyday lives of Muslim children and youth in Scandinavia today. The colloquium consists of three paper presentations providing insight into different aspects of quranic language and literacy practices in Norway or Denmark. After a brief introduction to the theme of the colloquium, Joke Dewilde investigates young people’s Quran-inspired writing practices in Norway; then Line Møller Daugaard focuses on digital quranic practices among multilingual youth in Denmark; and finally Mette Vedsgaard Christensen explores literacy practices in two Danish-Somali families. The three presentations are followed by an open discussion of quranic language and literacy practices in which the audience is invited to participate.

Carolyn McKinney, Pinky Makoe, Adrian Blackledge, Angela Creese.

The understanding of language as socially, culturally, politically and historically situated sets of resources (Heller, 2007; Blommaert and Rampton, 2011), and as part of a multimodal repertoire for meaning-making is no longer novel. However, this heteroglossic view of language has had little impact on officially sanctioned language practices in education, whether at the level of language policy and curricula, learning materials or classroom pedagogy. Rather, the notion of ‘named languages’ (such as ‘English’, ‘isiXhosa’) as unitary, stable objects, clearly differentiated from one another, and existing separately in the individual mind is firmly embedded.

This leads for example, to policies specifying that a single named language should be used as language of learning and teaching; and that proficiency in a language can be developed generically and in a few timetabled hours of teaching and learning in a week. A further dominant language ideology is the myth of monolingualism as the norm, or what some have drawn attention to as the historical monolingual bias in applied linguistics. This myth assumes that the ideal or ‘normal’ language user has command of one named language. The far reaching consequences of the construction of languages as boundaried objects and of a monoglossic orientation to language for policy and practice in education have, however, yet to be fully acknowledged.

Drawing on the tools of linguistic ethnography (individual research in South African schools and team linguistic ethnography in multilingual UK and European settings), the three papers in this symposium address the constraints and possibilities of language ideologies in schooling. Blackledge and Creese explore the potential of translanguaging as ideology in breaking through socially constructed boundaries, and the possible implications of this for schooling. Makoe explores children’s heteroglossic language practices as ‘acts of identity’ in a school where the official culture is monolingual. McKinney analyses the constraints of the normativity of monolingualism in language policy and classroom practice for children’s participation in schooling. She explores the co-existence of heteroglossic practices with monolingual policy and the possibilities this offers for unraveling of colonial approaches to language in education.
Visual methods in linguistic ethnography: How well do they work?

Annelies Kusters, Angela Creese, Maartje De Meulder, Erin Moriarty Harrelson.

In this colloquium, visual ethnography and linguistic ethnography meet each other. The colloquium evaluates the use of a variety of visual methods to study language ideologies and language practices, more particularly contextual language or modality choices. The studies focus on deaf and hearing signers and explore how they draw and build on broad semiotic repertoires in their daily lives including the use of signed, spoken and written languages, gestures, and the use of objects.

Visual methods create sources or routes through which it is possible to explore how people experience, embody and represent processes of translanguaging and the use of their semiotic repertoires. Therefore, the presenters have made use of a variety of visual methods including language portraits, participatory filmmaking, ethnographic filmmaking, pictures/videos made by the researcher or by participants or pictures/videos that were collected on social media. These images were integrated in conversations with research participants, leading to rich data. In each case, the use of visual methods was complementary with other methods such as participant observation, linguistic elicitation and language diaries.

In the presentations, the presenters reflect on their methodology, explaining why they chose for this particular methodology, and evaluate the use of visual methods in linguistic ethnography. More particularly they focus on which aspects of their methodology worked well or less well, and why; and how visual methods were integrated in their overall methodology. The presenters will argue that the use of visual methods is productive in exploring how the semiotic repertoire is embodied.
Diversity, education and social change.

Lian Malai Madsen, Jürgen Jaspers, Ben Rampton, Mel Cooke, Sam Holmes, Thomas Rorbeck Norreby, Line Møller Daugaard, Astrid Ag, Kristine Ringsanger, Pomme van de Weerd.

The primary concern of anthropological and ethnographic sociolinguistics is to describe and analyse actual language use, its variation and the social categorisation it relates to, as it functions in communities on different social scales. However, a key objective of much of such research is also a political engagement in addressing societal inequalities through this pursuit. A main arena for the meeting of academic and political interests is education. Language is central both as the means and subject of education, and a great deal of ethnographic sociolinguistics targets education – directly or indirectly - as a crucial site for potential social change through implementation of ideas, methods and practices based on sociolinguistic knowledge. In present discussions of language, diversity and education, two conflicting contentions are central: (1) ‘minority students are disadvantaged by the school curriculum’s standard language and would do better if the curriculum allowed linguistic and cultural flexibility’; (2) ‘such students need more rather than less standard language competence as a precondition to their social mobility and integration’. Sociolinguistic researchers typically promote contention (1), while many educational policies are based on contention (2), and practitioners working with education in both formal and informal settings have to navigate this dilemma.

Combining perspectives and tools from scholars within the fields of ethnographic sociolinguistics, education and musical anthropology as well as drawing on practitioners with experience in creative youth projects and public policy, this colloquium will critically examine the abovementioned contentions and situate them into wider debates about learning, cultural assumptions and social change. The papers in the colloquium draw the role of sociolinguists as experts into the limelight through discussions of the power of schooling in contemporary societies, the potential for social change through education, the ideological implications and cultural assumptions of different positions on education in relation to diversity and the including and excluding dimensions of more or less diversity embracing educational strategies.
The Role of Home Environment in Biliteracy Development: Ethnographic Case Studies of School-age Bilingual Children.

Fatimah Alghamdi.

The phenomenon of exposing to the second language more than heritage language is increased among children of immigrant families. Paying attention to this phenomena particularly among school-age children who get an opportunity to join English-based formal schools, and they do not have foundation of their heritage language. Most of children can speak their heritage language with their family but they have some difficulties to read and write it especially if spoken language is different from written language as Arabic or Chinese. When we assume that literacies make a change in the world, it is crucial to support children in developing their heritage language literacy alongside learning English language to become biliterate and to be able to face their multiple worlds. The context of this study conducts bilingual context- minority children in a majority society in which temporary immigrant Arab families develop Arabic literacy at home context while living in Uk as an English dominant context to make a balance between biliteracy resources. This study aims to examine biliteracy development of Arabic bilingual children through their interactions in a natural context, to explore their awareness of Arabic and English languages system and to examine parents’ beliefs, contributions for biliteracy development at home.

Moreover, it adapts the conceptual framework of biliteracy continuum to investigate the holistic concept of biliteracy at home environment. The investigation employs a multiple case studies of 3-5 Saudi families living in UK according to the perspective of sociocultural learning theory. The qualitative data is collected through multiple resources, which are observation, semi-structured interviews, literacy journals and participants’ digital photographs through their interactions in daily lives as literacy events and artifacts. It will be analysed through qualitative content analysis and narrative analysis to find the key factors that affect biliteracy development in home context.
The Motivation and Investment of Female Bedouin Kuwaiti College-Level Students in Learning English.

Hanan Altarah.

Several studies have been limited to discussing certain educational, psychological, and social aspects related to second language (L2) motivation (e.g., Dörnyei & Ushioda, 2009) and L2 investment (e.g., Norton, 2013). However, this study aims to introduce a more holistic approach to the notions of motivation and investment that empirically investigates these areas from cultural, sociolinguistic, and pragmatic perspectives through the lens of the concepts of capital, habitus (Bourdieu, 1977), and face (Goffman, 1955).

This PhD study will aspire to suggest that L2 motivation and investment are influenced by learners’ milieu (social environments) and L2 learning experience, which have the potential to structure and re-structure learners’ identity, face (prestige), capital (e.g., social, cultural, linguistic), and the nature of their habitus (their orientations towards using or increasing their capital).

This research will employ qualitative multiple case study with ethnographic approach to explore the impact of learners’ milieu, their past and current educational contexts, and the activities they engage in outside the classroom. This study will use multiple data generation sources such as participant and nonparticipant (teachers and milieu) interviews, in and out of class observations, and the researcher’s own field notes. Unlike the studies that were conducted previously in the field of L2 motivation, which mainly focused on students and teachers’ perceptions, this study will also add the milieu as an important factor that can highly impact students’ L2.

Numerous literary works have been produced about the traditional Bedouin identity and Bedouins in the past as nomads and tent dwellers. Although they currently have left their lives in the desert and moved to the cities, they may still preserve their traditional tribal Bedouin identity. However, unfortunately, there is a lack of empirical studies that examine contemporary aspects related to their culture and education. Therefore, this study will provide a description of the socio-cultural orientations and L2 learning backgrounds of these learners. Their experience could echo the paths of several L2 learners around the world and could enlighten educators to better understand and deal with students from similar backgrounds.
Explorations of multi-sited linguistic ethnography in a moving field: research with refugees in Greece.

George Androulakis.

Aim: The aim of this paper is to present methodological choices and results from the research project P.R.E.S.S. (Provision of Refugee Education and Support Scheme), funded by the Hellenic Open University between June 2016 and December 2017, and aiming at the implementation of educational actions and support services for refugees; emphasis was given on primary research on communication, linguistic and educational needs and expectations of refugees, and the educational empowerment of children, adolescents and adult refugees in Greece.

Method: The first stage of the project included ethnography-based multi-sited interdisciplinary (anthropological and sociolinguistic) research during 9 months with 13 researchers involved. In order to map a context of complexity and fluidity, we used various data collection techniques, such as participatory observation, (semi-structured) interviews, discussions and narratives, focus groups, language portraits, and analysis of the linguistic landscape inside and outside refugee camps.

Results/findings: We will discuss consequences for the research process and outcomes of methodological choices, such as: a) team-based and plurilingual research with participation of refugees; b) reflexivity as “methodologized ethics” and “commitment to construct Knowledge in a fair way” (Blommaert, 2010).

Furthermore, we will focus on some results of the thematic analysis we undertook in three phases through a collective critical reflexivity lens (Creese & Blackledge, 2012). Our examples will be refugees’ language learning strategies and expectations from language courses. In this perspective, we will analyse how results concerning (self)empowerment, previous educational experiences, emotionality, everyday communication and translanguaging practices, use of social media and mobile apps are interconnected and shape the “normality and opportunities” for refugee people, often in transit or limbo situations.

Conclusion: As part of a project targeting the linguistic education of refugees in a societal and integrative way, linguistic ethnographic research tries to establish strong links between research and practical intervention. Language is considered as an instrument for gaining access to complex social processes (Rampton, 2014), and as a factor of the translocal, that is “the local influenced by the global” (Blommaert, 2010). Evidence from the project P.R.E.S.S. contributes to the position that linguistic ethnography provides a framework of fair and democratic research with vulnerable groups.
Language ideologies, languagised worlds of schooling and multilingual classroom practices in Timor-Leste.

Ildegrada de Costa Cabral.

This paper contributes to the building of a sociolinguistics of the south by considering the nature and significance of contemporary language-in-education policy processes in Timor-Leste, and by tracing the ways in which these processes have been shaped by its specific colonial and post-colonial history. In presenting this account, I draw on recent research of a linguistic ethnographic and historical nature conducted in Timor-Leste. The linguistic ethnographic research included observation, audio-recording and analysis of multilingual classroom interaction, interviews with teachers, interviews with elite social actors who have been closely involved in the planning and implementation of language-in-education policy in the period following Independence in 2002. This paper takes a longue durée perspective, tracing the political, sociolinguistic and educational history of Timor-Leste. This nation has a legacy of double colonialism. I show how different regimes of language and different linguistic hierarchies were established following the imposition of colonial power, first by the Portuguese and then the Indonesians. Resistance to the latter has led to a particular symbolic relationship between two languages, Portuguese and Tetum, which became the two official languages after independence. Timor-Leste includes a far more complex linguistic ecology with numerous local languages. There are 15 to 20 indigenous languages (Hayek, 2000). In this paper I discuss at length beliefs about multilingualism, particularly in relation to Tetum and Portuguese, along with the role of English in the post-independence period in the context of decoloniality. The ethnographic and textual data presented in this paper shows that the Indonesian language has become invisible within the institutional domain of education. I argue for the need to chart out new directions in ethnographic studies of language-in-education policies in the global south, incorporating perspectives on colonialism and coloniality, and taking account of local situated practices in schools and classrooms, along with the different language values and understandings of different social actors – values and understandings that have been shaped by wider political and ideological processes and by their positioning vis-à-vis these processes.
Polyglossia and the Construction of Ethnic Identity: 
Fadia Faqir in Context.

Debabrata Das.

Language as a cognitive means of communication has often been used as an effective tool for constructing individual identity. This strategy is most common in diasporic literature. Fadia Faqir, the British-Jordanian writer, is one of the great exponents of this linguistic strategy of constructing identity through the means of language and using polyglossia as a medium of expressing one’s ethnic identity. Ethnicity, which used to be interpreted as a mere capitalist production by many Marxist intellectuals, has travelled a long way to become one of the major pillars of identity politics.

Naturally, ethnicity as ideology and language as means of ‘identity performance’ have taken up an important place in the discourses of both nationalism and identity politics. Postcolonial writers, like Faqir, show how besides playing a major role in constructing ethnic identity, language helps an individual put up a strong resistance against hegemonic foreign culture.

In Faqir’s novels we come across many such diasporic individuals who use different linguistic strategies like ‘interlanguage’, ‘code-switching’ etc. to deny the host culture any chance of appropriating and subsequently eliminating their indigenous culture (including language). The aim of my proposed paper would be to scientifically analyse these linguistic strategies used by diasporic individuals in Faqir’s selected novels as a part of studying the fast-changing nature of the culture of Arab diaspora currently living in England.

As for example, in My Name Is Salma, the female protagonist is an Arab Bedouin who is forced by her clan to leave her homeland for violating the moral codes of her community and take shelter in England where her Arab identity is constantly challenged by an aggressive white culture. The rest of the novel narrates the story of her struggle to maintain her ethnic identity.

The proposed paper intends to analyse the cultural struggle of Salma from a linguistic standpoint. The paper also intends to study the significance and political implications of linguistic practices. In doing so, the paper would expose the limitations of ‘monolingualist nationalism’ and show why the discourse of language is to be redefined in the post-globalised world.
HIV testing and counselling for migrant patients using a multilingual website.

*July De Wilde, Ellen Van Praet.*

How does a Dutch-speaking social worker tell an Iranian woman that the pill does not protect against sexual transmitted infections (STIs)? Or how does she say to an Afghan man that same-sex marriage in Belgium is legal and socially accepted? Communication with foreign-language migrants about sexuality and sexual health doesn’t always run smoothly. Yet, research shows how crucial it is: the rates of STIs, prevalence of HIV, unintended pregnancies and violent sexual behaviour among vulnerable migrant groups residing in Flanders are strikingly higher than among non-migrant groups. In order to facilitate communication on sexual health related topics, Sensoa vzw, the Flemish expertise centre for sexual health, developed a multilingual website in 2015. The website is available in 14 languages and can be accessed free of charge via www.zanzu.be.

This paper reports on the feasibility of this multilingual website in HIV/STI-prevention and birth control counselling in a care centre of ‘Dokters van de Wereld, an NGO that provides free health provision to vulnerable groups, regardless of their financial, cultural and geographical backgrounds. On the basis of 8 video-recorded consultations, complemented with ethnographic notes and a retrospective interview including video-stimulated recall with one of the service providers involved, we examine how the participants’ communicative repertoires and interactional routines are shaped by the use of the multilingual website.

Our preliminary findings show that the step from development to interactive use of a multilingual website in this particular social setting is not a straightforward one. Rather, it urges a range of questions about digital literacy practices, the functional values ascribed to the website and the impact of the website on multimodal interaction in real-time participation frameworks.
From Deaf Literacy to Deaf Multiliteracies: an ethnographic approach to learning, teaching and researching with young deaf adults in Ghana and Uganda.

Julia Gillen, Uta Papen, Ulrike Zeshan.

Aim: We discuss two action research projects undertaken with young deaf adults in Ghana, Uganda and India in 2015-2018. The aim has been to develop a new ecosystem of learning around language and literacy. Here we focus mostly on work in Ghana and Uganda. Following an approach developed by Street (2012) and others (Rogers 1999), researchers, tutors and students used ethnographic-style methods to explore everyday literacy practices. These “real literacies” provide the basis for teaching-learning activities led by deaf peer tutors.

Methods: In the first project (2015-2016), deaf research assistants worked with young deaf adults in Ghana and Uganda to understand the ethnographic contexts of English literacy among these deaf communities. Using the "clockface" tool, they collected 27 samples from Ghana and Uganda, along with interviews. Drawing on these samples and interviews, in the second project (2017-2018), deaf project staff from Ghana and Uganda were trained to create lessons using real life materials. Data collected are lessons implemented on Moodle, portfolios collected from students, and observations by research assistants.

Findings: The first project led to the conclusion that the focus of interventions should not be English literacy, but a set of competencies in various modes, i.e. multiliteracies (Cope and Kalantzis, 2015), including L1 India/Ghanaian /Ugandan Sign Languages, English literacies and digital literacies (Zeshan et al, 2017). Findings from the first project demonstrate that using real texts to generate pedagogic materials is motivating but also experienced as challenging by the learners and tutors. This is partly because real texts can be complex, and partly because language education is expected to be grammar-focussed. Accordingly, in the second project, we have intensified the training. We are seeking to use a greater variety of real texts, including digital texts and to combine learning activities on real life communicative practices with integrated grammar lessons. The paper will present first findings from the second project.

Conclusions: We have learned that it is important to work with all participants’ views including when there are productive tensions with the real literacies approach. Genuinely participatory methods of research and teaching are called for in the search for educational innovation.
Multilingual teaching for medical students: a translinguaging case.
*Jill Haldane, Begoña Bellés-Fortuño.*

Global uncertainty brings rapid, far-reaching, unpredictable change in an increasingly inter-connected world. Blommaert (2015) argues that traversing, contesting and shifting national boundaries creates a change from a monocentric configuration of one nation, one language to a dialectic space for members of diverse speech communities. In sociolinguistic terms, accepting the uncertainty in these spaces and taking an ethnographic stance on local action and interaction in socially contingent situations can generate fresh perspectives and re-examine perceptions of linguistics and ideology in any research setting. The socio-linguistic setting in this paper, the Valencian Community in Spain, is recognisably superdiverse, with ‘excesses of languaging (language behaviour) which the institutional apparatuses of the state have been effectively unprepared to assimilate into official practices’ (Silverstein, 2015:8), whereby from the beginning of the 1980s, the government of Generalitat Valenciana has operated de facto differential bias to the Valencian languages and its speakers.

Embedded in this superdiverse setting is the educational situation of our study: the university classroom. In Spain, multilingual university programmes fulfill the EU initiative to promote the use of local minority languages as well as the learning of a foreign language; in this particular case, English for Medicine. This multilingual classroom generates bilingual exchanges in Valencian and Castilian Spanish, with English as the language of instruction.

The aim of the research is to analyse an audio corpus sample of first year undergraduate medical students in their English for Medicine programme as they engage in a self-directed, collaborative task with peers to prepare an oral presentation on a medical topic. By analysing students’ language practices through a translinguaging lens, it is possible to examine whether the presence of a bilingual teacher or a monolingual English native researcher mediates the communicative context. Examining the cultural context of the multilingual university classroom as a dialectic space of local and institutional imperatives and affordances gives insights into the ways multilingual speakers draw on linguistic repertoires as an integrated communication system (Canagarajah, 2011). Ultimately, we can see multilingual classroom exchanges as multi-layered and contested as speakers use meaningful discourse practices to negotiate convergent language and social ecologies.
What does it take to work as a medical doctor in a new language context? – second language acquisition for participating in a new professional environment.

Stina Hållsten.

To work as a medical doctor in Sweden, you need a license authorized by the National Board of Health and Welfare. The process for gaining a license can be long. And, as the National Board comments: “One way to expedite the process is by starting to study Swedish as soon as possible.” The data for my presentation is collected from an integration project for doctors from a third country seeking asylum in Sweden: A study program consisting of 4 months of intense language training and 5 months of different medical courses, aimed at preparing the participants for the proficiency test given by the National Board of Health and Welfare. From a second language acquisition point of view, 9 months of studying is a fairly short time.

The research question for the presentation is: after the program, to what extent did the participants experience themselves as prepared to work as doctors, in the new country? What communicative situations did they experienced as difficult? The ethnographic material consists of a questionnaire and interviews with the participants (N17), participants’ self-assessments on language proficiency, and written essays from the final exam. Interviews with medical teachers and language teachers function as additional material.

The theoretical framework of workplace literacies (Barton et al. 2000, Papen 2009) and social practices (Gee 1990) is used to analyse the material, concerning literacy practices and genres. Did the doctors experience that they the course program “match” the workplace literacy demands, and in what way? How did they have to negotiate their professional role in the new linguistic and cultural environment, compared to their professional role in their first language environment?

In the analysis, questions on language skills and experienced difficulties connected to different professional roles is discussed. What are the communicative demands on doctors, and in what professional situations? Are there generic communicative and not only content oriented skills, or is the medical practice “new” in the new context? In other words, what sociocultural competence is needed to work as a medical doctor in a second language, situated in a new linguistic environment?
Migrant Workers in the Faroe Islands and the Sociolinguistics of Labour Market Participation and Prospects for Mobility.

*Elisabeth Holm.*

This presentation focuses on an ethnographic study of the language learning and the labour market experiences of migrants of non-Nordic origin who have settled in the Faroe Islands, a small North Atlantic archipelago with a population of about 50,000 people. The findings are drawn from a cross-disciplinary research project conducted with new speakers of Faroese, located within the research tradition of sociolinguistic ethnography. The aims of the study are: (1.) to provide an account of the trajectories and lived experiences of Faroese speakers of migrant origin, particularly with regard to language learning, language use and language values; (2.) to document the challenges they face regarding labour market access and participation; and (3.) to investigate their lived experiences of language and interaction in the workplace, as new speakers of Faroese. An ethnographic lens was used to capture the situated practices and ideologies of educated migrant workers who are employed in three different blue-collar workplaces: a cleaning company and two fish-processing plants. The preliminary findings are as follows:

1. Opportunities for language learning in blue-collar workplaces are few and far between, while acquisition of Faroese (and/or Danish) is essential for labour market mobility;

2. Becoming a new speaker of a minoritized language, such as Faroese, in a multilingual context like the Faroe Islands, where Danish is a co-official language, poses particular challenges.

In this presentation, I will focus in particular on ethnographic interviews with participants and an analysis of their personal narratives about the challenges of language learning in this particular sociolinguistic landscape.
Negotiating homophobia and homonormativity: identity construction in an LGBT youth group.

Lucy Jones.

This paper offers an account of a linguistic ethnography project with young lesbian, gay, bisexual and transgender (LGBT) people in the north of England.

My fieldwork was carried out at an LGBT youth group situated in a small, working-class town during 2013-14; the young people were local to the town and unlikely to move away from the area, as well as largely white and intolerant of other ethnic groups. Through discourse analysis of interactions emerging during my fieldwork, I consider the young people’s identity positioning. I argue that they construct shared identities in response to two contradictory experiences: growing up in a world where mainstream representation of queer people is increasing, and LGBT rights are becoming commonplace; and having their queerness ‘othered’ by those in their local community, who regularly express homophobic views towards them.

In the first part of this paper, I consider how these young people negotiate these conflicting positions. I show how they work to construct a ‘normal’ persona by rejecting queer culture and the significance of sexuality to their identities. Instead, they position their sexuality as incidental to their lives, and blame their peers of South Asian descent for the hostility they experience as LGBT people. Drawing on queer theory, I argue that this is indicative of problematic, neoliberal ideologies concerning sexuality and gender. In the second part of this paper, I explain the implications of these findings for policy-making and the provision of support for LGBT youth. I comment on the need for inclusive representation of queer culture, and for resources to better enable youth workers to support young people in their local communities. I offer an account of my efforts so far in using my ethnographic work to contribute to public debate, and my plans to develop this further.
Ethnographic probe into linguistic hybridity in Indian WhatsApp group-chats.

_Usha Kanoongo._

Digital discourses of Indians comprise primarily of three language varieties- Hindi, English and Romanagari- a portmanteau of Roman (script of English) and Devanagari (script of Hindi) referring to Hindi words typed in English language. Alternating between the three code choices and, in the process, creating hybrid discourses is a ubiquitous online communicative practice of the present day social-mediatised Indians. Giving rise to new forms of linguistics interactions, social processes, human behaviour, rituals and culture, these discourses offer a rich site for ethnographic probe. This paper investigates this online code-switching phenomenon and the resulting hybridity by conducting systematic observation of discourse data collected from WhatsApp group chats of three group types- all men, all women and mixed gender groups. WhatsApp mobile instant messaging is one of the most popular individual and group communication tools in India which has enabled linguistic construction of group identity and social meaning in online communities of practice. Through a discourse analysis of a small corpus of WhatsApp transcripts, this paper tries to answer how much switching among the three codes takes place in the group chats, in what ways do context and purpose shape this digital linguistic hybridity, and in what ways is gender a significant factor in this phenomenon.

Findings reveal that code-switching between English, Hindi and Romanagari proves a powerful resource for group identity construction as well as for indexing individual stance. Fulfilling a variety of functions in group interactions, code switching is contingent upon gender, profession, context and topic of communication, while also occasionally emerging as an unmarked practice within the groups, where for the latter case, the fluidity of switching codes could be attributed to the instantaneous nature of the medium itself. Members draw on a variety of linguistic structures and strategies in order to negotiate social relationships and facets of group identity online evidencing how digital phenomena are shaping human behaviour and socio-cultural practices today.
“Where is my placenta?”: An interactional analysis of disempowerment and resistance in a birth narrative.

Kate Moore.

The aim of this paper is to investigate how, during a birth narrative, a first-time mother presents herself as disempowered by clinical staff during labour. I explore instances of resistance in the narrative, understood as points in the interaction where the speaker attempts to assert an element of control over her birthing experience. This is important, as previous research (e.g. Green et al. 1990) has demonstrated that women who felt in control during the birth process typically reported higher levels of emotional well-being after birth. The data for this analysis comes from a longitudinal linguistic ethnography that follows first-time mothers through the transition from late pregnancy to early motherhood. The aim of this study is to further our understanding of the discursive (and material) constraints that affect women’s constructions of their individual mother personas.

I employ the concept of stance taking to conduct an interactional analysis of the data set, given that individual (and archetypal) social identities (such as ‘the mother) are the product of stance accretion (Rauniomaa 2003, cited in Bucholtz and Hall 2005: 596). I examine the affective and epistemic stances that the speaker takes over the course of the interaction, in order to position herself in relation to; clinical staff, her baby and wider discourses about motherhood. Through this analysis I illustrate how, over the course of her narrative, the speaker is able to present herself as a woman who believes in the importance of her bodily knowledge and is willing to challenge clinical staff in order to do what she understands as best for herself and her baby and regain some control over her birthing experience.
“Make America White Again”: Ethnic Identity and Race Talk among Island Puerto Rican Adolescents.

Katherine Morales.

Issues of race in neocolonial Puerto Rico have often been overlooked in discussions of language on the island, favoring research on language ideologies and resistance to American culture (see Mazak, 2007; Rodríguez-Silva, 2012). Despite over a hundred years of language contact, Census statistics portray a Spanish monolingual image of the island. This linguistic puzzle has been the subject of numerous studies which suggest that the apparent lack of bilingualism is due to a strong sense of cultural identity rooted in the local vernacular. As such, island Puerto Ricans are often discussed under a lens of maintenance and resistance: whereby the United States plays the role of the powerful colonizer and global influencer, and Puerto Ricans represent the defendants of Hispanic heritage (Valdez, 2016). In this presentation, I argue that the social construction of race is an equally important theme to consider when discussing islanders’ alignments and disalignments to the English language and American culture.

In this presentation, I discuss the racial distancing strategies present in the interactions of a group of highly translingual adolescents. The data presented here is the result of a 6-month ethnography conducted in a public school on the island. I adopt the theoretical framework of indexicality (Silverstein, 2003) and stance (Jaffe, 2009) to discuss the local constructions of race and belonging among this group of teenagers. I argue that – despite their positive affiliations to North American culture and their linguistically marked behaviors of English-dominant talk – adolescents validate their status as authentic Puerto Ricans through racial-labelling strategies and by engaging in Spanish-dominant talk. In this way, adolescents index their right to claim Puerto Rican identity by constructing a racial Other who is “White”, possesses values and behaviors associated with American culture, and is unable to engage in Spanish talk.
Evaluating the implementation of complex healthcare interventions: analysing context, texts and disruptions.

Jamie Murdoch.

Well-established theoretical models and methods are available for evaluating the implementation and sustainability of complex healthcare interventions, (treatments or services involving multiple, related components), with widespread recognition of the importance of accounting for context-mechanism-outcome interactions within such investigations. However, there is a need to translate conceptualisations of context into analytical tools which enable the dynamic relationship between context and intervention implementation to be captured and understood. In this presentation, I will discuss how I have drawn on linguistic ethnographic perspectives to investigate the implementation of healthcare interventions as events that disrupt complex systems. In order to implement new ways of delivering healthcare, nurses, doctors and other healthcare professionals typically need to incorporate new textual documents (e.g. training materials, standard operating procedures, scripts, clinical guidelines, software protocols) into established social practices. The production of such documents are intended to reflect broader healthcare discourses about how patients should be categorised, measured, communicated with and importantly, treated. How healthcare professionals invoke different discourses through their use of texts within interactions with patients therefore becomes a critical site of enquiry to understand intervention delivery. As an example, I will discuss audio recordings and observational fieldnotes from a study of paediatric primary care in South Africa. I will examine how nurses work to incorporate a new set of clinical guidelines for treating children into their interactions with caregivers. Such consultations typically display the circulation of different discourses of routine, continuous and episodic care within a ritualised interaction order with caregivers. By analysing the use of different texts within these interactions, we can locate when and how different discourses align or conflict with one another, empirically exposing how the intervention disrupts established social practices. In doing so, we can identify strategies for resolving disruptions which might then lead to better outcomes for the individuals the intervention is intended to benefit.
When research ethics become a barrier: Linguistic ethnography and methodological dilemmas in the context of asylum investigations.

Zoe Nikolaidou, Hanna Sofia Rehnberg.

In this paper, we discuss methodological dilemmas raised in the project “Co-construction and recontextualisation of migrants’ narratives in the asylum process”. This is a study financed from the Foundation of Baltic and East European Studies in Sweden to examine the asylum interviews and accompanying texts in asylum investigations. The complex interaction during an asylum investigation raises a number of questions: How is the narrative about the asylum seeker constructed together by the asylum seeker, the case worker, the assigned counsel and the interpreter? Whose narrative is being constructed? How do the participants make sense of the communication? How is the narrative recontextualised in the Migration Agency’s draft decision? In order to answer these questions, we have designed a study where we plan to follow ten adult asylum seekers throughout the asylum-seeking process, document the asylum interviews by means of observations and recordings, collect draft decisions and interview all the parties involved in the investigation.

For the past two years we have been involved in a negotiation process with the Swedish Migration Agency in order to gain access to data, and we are currently in the process of preparing for our first case study. In this paper we will discuss some of the ethical questions raised in relation to the data collection, as well as the overall difficulties of conducting linguistic ethnography in the context of a public authority that deals with very sensitive questions and that has recently been at the receiving end of negative attention. Some of the questions we want to discuss are the following:

- What is our position as ethnographers when we cannot fully guarantee the anonymity of the project participants?
- How far can we reach in order to provide secrecy and protect them?
- How do we reason when participation in a study can be potentially risky or harmful for some of the parties involved?
- How do we convince a reluctant or hesitant authority to provide access to data?

Our aim is to describe our research journey so far and to generate a discussion about the ethics of doing linguistic ethnography in politically turbulent contexts.
Surviving eco-frictions in Siracusa’s industrial wasteland.

*Douglas Ponton.*

In a global context that has seen the arrival, in the White House, of a group of climate change deniers, it becomes more urgent than ever for linguistic ethnographers to re-affirm the centrality of environmental issues to the health of the planet and the survival of life on earth.

In South-eastern Sicily, near Siracusa, is a nature reserve that co-exists with one of the largest petro-chemical hubs in Europe, cited in a World Health Organisation report for its devastating effects on local ecosystems (Mudu et al. 2014). Over 200 species of bird use the reserve, including flamingos, which have begun to nest here, a situation unique in Italy. Though fragile, the slowly-growing flamingo colony has drawn public attention to the issues we focus on here, becoming a symbol for possible post-industrial narratives of future co-existence and collaboration between the human and non-human worlds.

As part of an Italian research project PRIN: “Eco-frictions of the Anthropocene. Sustainability and capitalisation of processes of industrial re-conversion”, our project combines anthropological and linguistic perspectives through analysis of the narratives collected on the site, in ethnographic work conducted with bird-watchers, visitors and environmental workers. Our methodologies are guided by the principles of Ecolinguistics (Stibbe 2014, 2015) and Linguistic Ethnography (Fortun 2012, Tsing 2015).

We focus on contact between modernist discourses of industrial development and emergent, eco-friendly, rival discourses of environmental sustainability, hoping to recover narratives that delineate the outlines of non-anthropocentric conceptualisations of ‘nature’.
'Politically organised people with a particular view on things': How can we study the relationship between language activism, linguistics, and folk linguistic ideas?: A Norwegian case study.

James Konrad Puchowski.

The sociopolitical movement for the minority standard of Norwegian, Nynorsk, has a history of activity since the early 18th century coinciding with the birth of the Norwegian state, and questions of language, identity and political centralisation continue to contribute to the daily political life of Norwegians (see Puzey 2011, Jahr 2014). The Norwegian Language Youth (Norsk Målunngdom), as one example, is a pressure group organisation in Norway for people up to the age of 26 which advocates and campaigns for the Nynorsk written language, the promotion of dialectal diversity, and universal minority language rights.

As ‘language activists’ in the western European understanding of the term, this group has so far been the subject of three linguistic ethnographic studies (Puchowski 2016, 2017 and 2018 [in writing]) which examine the position and relevance of language activists in evolving theoretical frameworks in contemporary sociolinguistics.

These studies have all touched on the position in linguistic discourse that language activists have, as well as how we as linguists relate to them as either ‘folk linguists’ (see Niedzelski and Preston 2000), language users at-large – or potentially – something more in-between. As individuals who motivate language policy and change ‘from below’ as opposed ‘from above’ (Linn 2010), their role as ‘experts’ or ‘specialists’ in issues on language remains understated.

In the ethnographic, hypothesis-generating tradition, I will openly discuss findings from these three studies with particular reference to interview transcripts and objects in the media which illustrate activists’ own understanding and conceptualisations of their role in Norwegian language planning, policy, attitudes and change. In doing so, I adopt the research aims of an emerging (and diverging) approach in sociolinguistics which accepts, embraces and affirms language as it is ‘socially constituted’, integrating social theory and critical approaches which are interested in all strata of linguistic behaviour (Bell 2016 & Coupland 2016).
Ambivalences in declared, perceived and practiced language policy in a secondary school in Brussels.

Kirsten Rosiers.

Based on linguistic-ethnographic fieldwork in a linguistically diverse secondary school in Brussels (Belgium), this presentation will combine an investigation of (1) the macro level policy by analysing general policy texts and recent policy openings towards the inclusiveness of home languages of pupils, (2) the meso level of a linguistically diverse secondary school’s policy towards multilingualism, and (3) the micro level of teachers’ perception of multilingualism and their practices in this school.

Multilingual practices are a reality in the officially bilingual French-Dutch capital of Belgium. However, Brussels’ schools are either monolingual Dutch or French. In this presentation, I will describe a Dutch-medium school.

Language policy-in-education for Dutch-medium schools is strict when it comes to other languages than Dutch in education, and the selected school has a strict “language management” as well (Spolsky 2004). Policy documents highlight a Dutch-only policy and indicate that pupils should be punished by issuing language tickets when they speak other languages than Dutch. The classroom I will focus on, is linguistically diverse; pupils speak e.g. Turkish, Arabic, Dutch, French and have various migration backgrounds. Apart from the declared language policy (Shohamy 2006), teachers in the school demonstrate language beliefs and practices that differ from this reprimanding policy. Various reasons why teachers do not implement the strict policy as well as their attitudes towards multilingual education will be discussed in detail.

I will unravel the attitudes of teachers as part of the analysis of language policy, the latter being a process in which different levels interact (management, beliefs, practices) (Spolsky 2004, Ricento & Hornberger 1996, McCarty 2011). These different levels will be connected based on an ethnography of language policy. It will be outlined that teachers’ ambivalent responses relate to different centres of a monolingual ideology, e.g. themselves, the pupils, the school as an institution, the education system (Pachler et al 2008; Jaspers, forthcoming) and that they practice policies within the classroom (Young 2014). I will demonstrate that these ambivalences not only manifest themselves on a micro level, but also in school language policy and governmental discourse.
Identity and Language Learning Opportunities for English Learners through an After-school Robotics Program.

Rachel Salas.

This study sought to answer in what ways do K-8 English Learners, identified as struggling readers find opportunities to negotiate identity and develop language skills in an afterschool robotics program.

Methods: Linguistic ethnography was used as an interpretive approach to study how EL students who have been classified as struggling readers and labeled by their schools to receive special education services negotiate identity through language use in a First LEGO League (FLL) robotics program. This study took place on a university campus in the western United States.

Students participated in a robotics program where they learned as a team how to build LEGO components and program robots to complete tasks based on a science theme.

Data were collected through video/audio recordings of robotics session and informal and formal pre/post interviews with participants and parents. Data also consisted of researcher’s observations and written field notes, school Individual Education Plans (IEPs) and student medical records. All video and audio recordings were transcribed and written data were read and re-read and coded for emerging themes. The focus of data was not on specific utterances but on a global view of language use over a large body of data. Analysis was guided based on the work of Gee’s (2000) four ways to view identity (nature, institutional, discourse and affinity) and Bucholtz and Hall’s (2009) five principles of locating identity in language: the emergence, positionality, indexicality, relationality and partialness principles.

Overlapping Gee’s (2000) and Bucholtz and Hall’s (2009) principles of identity in language provided a framework of how EL students were labeled and positioned by schools to think of themselves as in deficient ways.

Participants began the program labeling themselves as “stupid,” “retarded,” “not smart,” “incapable,” and “nonreaders and writers” but through the robotics program and group negotiation, interaction and discourse they began to emerge and position themselves as “leaders,” “fast learners,” “capable builders,” “creative writers,” and “good speakers/presenters.”
Through a linguistic ethnographic lens, this study highlights how EL students used discursive practices in multiple relational ways in a robotics program to reposition and reinvent identities that were opposite to their school identity.
The challenge of maintaining anonymity in ethnographic research; the Welsh Context.

Charlotte Selleck.

Anonymity features prominently in research-ethics codes yet the consequences and reality of attempting to maintain anonymity in ethnographic research often remains un-questioned by researchers. This paper takes up the reflexive turn in critical applied linguistics that calls for the need to further systematically and coherently explore reflexivity in researching language and society by questioning whether anonymity is an artefact in ethnographic research (Hoonard 2003)? Is it possible to preserve anonymity when carrying out ethnographic research in a rural minority language community? If possible, is it desirable?

I offer the following preliminary lines of analysis based on my experience of carrying out a long-term ethnographic research in a rural Welsh community.

- Working rurally poses particular challenges, the presence of the researcher rarely goes un-noticed and every movement is noticed and recorded by members of the ‘community’. Consequently, any attempt to preserve anonymity is undermined. The noticing of the researcher creates other unforeseen issues in that potential participants often hear vicariously about the project aims and community members can feel the need to plot a common narrative to simplify things for the researcher.

- In ethnographic work it is impossible and certainly undesirable to strip away the distinctive details of the community under investigation but it is this depth that simultaneously seems to ‘give away’ the research community and makes it possible for others (both inside and outside of the ‘community’) to work out the exact location of the research site. This seems particularly problematic in relatively small minority language communities.

If we accept that anonymity is a virtual impossibility in many ethnographic research projects then we should question what we miss out on by making attempts to preserve the anonymity of our research sites and the participants involved. A fundamental feature of community-based participatory research is sharing findings with community members and engaging community partners in the dissemination process. Yet how can this be achieved alongside attempts to preserve anonymity? Additionally researchers typically underuse all the data they have collected. The ability and willingness to share research findings with academic colleagues could only strengthen the quality of outputs.
Classrooms as ‘contact zones’: the case for a mobile turn in languages education.

Robert Sharples.

Recent changes in migration patterns mean that large numbers of young people are joining mainstream school in mid-adolescence, and that those schools can be poorly equipped to support them. Teaching often focuses on a (perceived) lack of competence in the majority language and expectations are lower if the young person’s schooling has been disrupted. This pays insufficient attention to the complex sociolinguistic reality of majority-language classrooms, and to the ways that young people can draw ‘life outside’ into their classroom interactions.

This paper takes a South London, UK, school as a case study – the site of a two-year linguistic ethnographic study. The participants are an enormously diverse group: they may have strong track records or be encountering formal education for the first time. They may have migrated alone or with family, and they may be joining a settled community here or find themselves isolated in an unfamiliar environment. Language is often treated as a key need (and the young people consequently identified primarily as having 'English as an Additional Language'), but it is only one aspect of a complex range of needs and experiences that schools have to engage with.

That diversity of experience needs further research and – crucially – new approaches to how language operates ‘in contact’, where the young people’s experiences of language and migration encounter the norms and power relations of the classroom. I discuss an ontological distinction between immobile (or ‘settled’) schools and highly mobile young people, and suggest that mobility is a key force shaping our schools and teaching. I propose that a ‘mobile turn’ is needed, in which the tradition of early and intensive formal schooling is disrupted so that young migrants’ experiences can be more fully recognised.
The writing practices of the contemporary university and the future of linguistic ethnography.

Karin Tusting.

This paper will address the potential contribution of linguistic ethnography to public and scholarly debate by looking at this question through the lens of academic writing. Specifically, the paper addresses how academic writing practices are changing in the contemporary UK higher education context and how this might affect the prospects for the development and impact of ethnographic approaches to language research.

It draws on a recently completed ESRC-funded research project which researched academics’ writing practices adopting an ethnographically-informed perspective. 16 academics across three different institutions and three different disciplines formed the core participant group for the project. Using repeated interviews and writing observation, we sought to understand their experiences of their everyday professional writing practices (including research, but also teaching, administration and service writing), and how these were shaped by larger-scale changes in higher education including greater student numbers, changing relationships with students, the shift to predominantly digital forms of communication, and an increasingly managerialist approach adopted by institutions seeking to maximise performance on league tables and key performance indicators. We also interviewed colleagues of our core participants and pilot participants, and kept autoethnographic reflections, working overall with 70 academics.

The paper will outline the key challenges around writing faced by the academics we worked with, and the range of strategies they adopted to respond to these pressures. It will then move on to reflect on the potential implications for linguistic ethnography as a discipline in the UK. Many of the strategies adopted to respond to managerial pressures and time pressures, including choices of writing genre and location of publication, and many of the conditions under which people were writing shaped their practices in ways which could threaten the time investment and traditional long-form publication associated with an ethnographic perspective. The paper will argue for the need to robustly defend the unique contribution of an ethnographic perspective in the construction of knowledge about language and society, and will open up discussion about how best to achieve this.
“When Mexico sends its people, they’re not sending their best....” Legitimizing discursive representations of immigration and globalization in Donald Trump’s tweets.

Sharon Ulanoff, Bobbi-Lee Smart.

The 2016 US election ushered in a level of anti-immigrant rhetoric not seen in recent years, fueled by responses to recent terrorist activities throughout the world. This notion of “illegal immigration” as reported in the news media instantiates a dominant discourse that legitimates beliefs surrounding the negative aspects of living in a country that has historically opened its borders to “huddled masses yearning to breathe free” (Lazarus, 1883/1985). This rhetoric is attributed to US president Donald Trump, who frequently spews negative comments about ethnic and religious groups, supports building a border wall, proposes sending all undocumented residents back to their native countries and closing doors to all Muslims, including refugees seeking asylum in the US.

This study uses mediated ethnographic discourse analysis (Macgilchrist & Van Hout, 2011; Scollon, 2001) to explore Trump’s twitter feed as he rants about and against immigration and the US position in the world. Mediated Discourse Analysis (MDA) (Scollon, 2001) focuses on discourse in action, in order to develop a nexus of practice. MDA has been used to study popular media as a pervasive force in influencing opinion and belief (Wohlwend & Medina). We further connect ethnography and mediated discourse analysis to examine links between policy texts/discourses and micro-level language use (Johnson, 2011), e.g., Trump’s tweets.

Data collection includes an examination of the Trump twitter archives (http://www.trumptwitterarchive.com). We also examine articles related to Trump’s tweets, comments posted about those articles and tweets, and other comments posted on social media. All data are being examined for what is being said and how it is being said, essentially examining Mr. Trump’s words.

Ongoing analysis consists of the use of line-by-line open coding, followed by axial coding to look for relationships between words, actions, and comments. Preliminary findings speak to the notion of politics as performance, rather than the exchange of substantive information related to policies or political agendas. In his tweets and other forms of media interaction, Mr. Trump is attempting to create de-facto policy texts to influence the political discourse, blurring the lines between performativity and theatricality (Jeffrey & Troman, 2011).

Noriko Wanatabe, Atsuko Misaki.

It is often assumed that artists express the unspeakable and communicate with their audience without words. Indeed, promoting, explaining or interpreting the artist’s work has been a job reserved for their critics, curators or advertisers. Thus in Japan, acquiring communication skills has hitherto been neglected for artists and designers with the focus being on the development of their specialist skills. While new roles for art and design in a society are now recognised in Japan as evident in the boom of art festivals, changes and challenges they are experiencing have been overlooked. This paper attempts to describe the process of linguistic globalisation through the experiences of artists and designers in Japan today. First, we will briefly look at the changing local and global contexts where we have identified the divergence and convergence of text genres being used across creative fields. Based on interviews, we will identify major challenges being experienced by artists and designers as well as art-related grant agencies. Finally, we will show how some artists have experienced changes in their creative practices after they became more aware of and active in language production. While the process of globalisation is often associated with the use and spread of English, the Japanese case suggests that we need to also pay attention to how increased opportunities to use language and communication in the creative practices can themselves influence these practices.
Branding Germany in changing times.

Johanna Woydack

Recent years have seen nations expend considerable sums of public funds on “nation branding” — campaigns and events which are of interest primarily to the fields of political science, marketing, and public relations (e.g. Anholt 2007; Kaneva 2011). A growing number of studies in sociolinguistics and linguistic anthropology have started to pay attention to the phenomenon as well (e.g. Graan 2016; Del Percio 2016a), exploring for instance the political economy of nation brands such as Switzerland (Del Percio 2016b). Surprisingly, Germany’s nation branding efforts following unification in 1990 have not been the focus of much research, despite being ongoing for many years and ranked the second most valuable nation brand in the world (cf. http://nation-brands.gfk.com/). This paper represents a case study of its nation branding efforts, focusing in particular on how language(s), diversity, ethnicity, and nationhood are imagined, used, and represented in its campaigns and events. With the continuous influx of immigrants and refugees, neologisms for Germany such as “Schland” (instead of Deutschland), and in view of its recent history, the notion of Germanness remains hotly debated in politics and by the media.

Methodologically, this study draws on ethnographic interviews conducted with employees of Germany’s official governmental organization for nation branding, participant observation, and a corpus/discourse analysis of official newsletters and other media campaigns, such as posters and videos.

One of the more surprising findings is that the majority of campaigns focus on a domestic audience and aim to portray Germany as an open and diverse country by promoting ethnic diversity, but primarily restrict its language to English.