Chapter 1 : Discourses on Language and Integration : Gabrielle Hogan-Brun :

Functioning like a kaleidoscope, the discourse of integration is central to this process as it facilitates the presentation of learning the 'language of the country' as the solution to the migration 'problem' and also to the 'problem' of implementing more harmonized forms of citizenship legislation within the European Union.

In lieu of an abstract, here is a brief excerpt of the content: Wachter bio Social negotiation and the ideal of unanimityâ€"the ideal of a more perfect justice and union not actually ever achievedâ€"exist with and even constitute the perfectionism of the individual self or the particular nation in its public articulation, the individual self and the particular nation as they assume and negotiate their identities. Tapestries of Hope, Threads of Love: The Arpillera Movement in Chile. Rowman and Littlefield, Life Writing in Reformation Europe: Lives of Reformers by Friends, Disciples and Foes. Highlights the reasons for the great increase in the number and diversity of Lives of Reformers written by their sixteenth and seventeenth century contemporaries. Explores the evolution of the reputations of Scott and Shackleton in Britain and the US over the twentieth century. Lives of the Popes. Peter to his own time â€" ; Vol. Offers theoretical framework for understanding multiple identities in terms of intersectionality, identity contradictions, and practices of self-integration. Bitterman, Rusty, and Margaret McCallum. Lady Landlords of Prince Edward Island: Imperial Dreams and the Defence of Property. Prosopography of eighteenth century women absentee owners of large estates on Prince Edward Island charts the dynamics of power and privilege in trans-Atlantic British society. A Biography of the Psychoanalyst. Memory Practices in the Sciences. Chronicles the convergences of information technologies with studies of the nature and production of knowledge and the continual reconfiguration of the past. U of Nebraska P, U of Pennsylvania P, Rencontres ethnologiques de Rouen. PU de Rouen et du Havre, Oral histories inform a longitudinal ethnography of the construction of You are not currently authenticated. View freely available titles:

Chapter 2 : Introducing Multilingualism: A Social Approach, 2nd Edition (Paperback) - Routledge

Discourses on Language and Integration citizenship and Europeanization: Unpacking the discourse of integration. Kristine Horner.

Globalisation has changed social activity and interaction, re-shaping sociolinguistic repertoires and the values they encode Blommaert , as referenced in Jaffe , p. Thus, the potential for cultural and linguistic exchange is a key aspect of global citizenship Jaffe , p. However, social discourse around multilingualism is highly incoherent Anderson et al. We are constantly told that we all need to learn a foreign language, that learning this new language will have a positive cognitive, social and economic effect on us. Nevertheless, the reality is that only a handful of languages are encouraged in education. In other words, the system does not stimulate multilingualism, it boosts the dominance of major European languages. Non-dominant languages Beson , p. Similarly, Laptander presented her views on multilingualism drawing on her ethnographic research among the Tundra Nenets people in Siberia. The main goal of this research was to document the Tundra Nenets language, spoken by around 50, people Mercator European Research Center on Multilingualism and Language Learning However, that was not the case. This project consisted mainly of ethnographic research in the community, gathering data mainly through open-ended interviews that were later on analysed by the researcher. But during those interviews she noticed most of her informants performed their narratives bilingually, even those who speak Nenets almost exclusively in their daily lives. This led to a shift in the focus of her research. She was still interested in documenting the language, but she was also intrigued to know what triggered different language use in the Guillem Belmar 2 Multilingual Education and Emotionality of Multilingualism: The language choice seemed to be related, at least, to the topic, the speech circumstances and the emotional involvement of the informant. Laptander, as an initial conclusion for her research, affirms that this is a bi-directional influence: A different approach was put forward by Cenoz on her talk on translanguaging and minority languages. In an effort to protect them in isolation, the multilingual, dynamic, and yet vulnerable, nature of minority languages is often denied Cenoz Language revitalisation never takes place in isolation, rather within a fairly complex ecology of languages with different status and uses that often vary in domains and social fields Hornberger , p. Traditional bilingual approaches meant models offering bilingual education in a dominant language DL and a non- dominant language NDL had to compete with schools offering bilingual education in two DLs â€"the DL of the state plus a global language, mainly English. Many projects are working with this idea Duarte , but migrant languages are still widely seen as a hindrance for the normal functioning of the classroom. Is it the language of education or just a subject? Is it taught as an L1 or an L2? Who teaches and what training do they receive? Psychoanalysis states that multilinguals often make use of their L2 to distance themselves from traumatic experiences Pavlenko , p. Psycholinguistics has pointed out the link between memories and language use, highlighting the specificity effect â€"triggering of memories by the language in which they were encodedâ€" and the congruity effect â€"higher emotional intensity of the memories elicited in the language in which they were encoded Pavlenko , p. In conclusion, both these talks present stimulating approaches to the study of multilingualism from a non-dominant perspective; and discuss sensitive topics any policy maker should bear in mind: Are Minority Languages Still on the Margins? Adopting a Multilingual Habitus: Bridging the Local and the Global, pp. Minority languages and multilingual education: Is translanguaging a threat or an opportunity? Presentation at the Langscape-Mercator Conference on Multilingualism: Minority languages and sustainable translanguaging: Retrieved October 15, , from http: Translanguaging in the context of minority languages: Languages and Language Learning in Catalan Schools: From the Bilingual to the Multilingual Challenge. Regional minorities, education and language revitalization. Multilingualism and European Minority Languages: The Case of Basque. Bridging the Local and the Global pp. Policy and Practice on Four Continents pp. Can Schools Save Indigenous Languages? Policy and Practice on Four Continents. Bilingual intercultural education and Andean hip hop: Transnational sites for indigenous

language and identity. Language in Society 41, Language citizenship and Europeanization: Unpacking the discourse of integration. Multilingual citizenship and minority languages. Transnationalism, migration and language education policy. Bilingual ways of performing narratives in the Nenets culture. Languages, language education and social cohesion: Nenets, Khanty and Selkup: Documenting endangered oral histories of the Arctic: Language policy at the supranational level. Language policy, territorialism and regional autonomy.

Chapter 3 : Racism Australia - [PDF Document]

Horner, K. `Language, citizenship and Europeanization: unpacking the discourse of integration.´ In: Hogan-Brun, G., C. Mar-Molinero and P. Stevenson (eds). Discourses on Language and Integration: Critical Perspectives on Language Testing Regimes in Europe. Amsterdam/Philadelphia: John Benjamins (Discourse Approaches to Politics, Society and Culture 33).

In lieu of an abstract, here is a brief excerpt of the content: Transnational Connections in the Hispanic World. Children and Childhood in Colonial Nigerian Histories. When Sex Threatened the State: U of Illinois P, Tobacco, Pipes, and Race in Colonial Virginia: Little Tubes of Mighty Power. Left Coast Press, Akita, George and Brandon Palmer. The Japanese Colonial Legacy in Korea, The Transformation of the International Order of Asia: Decolonization, the Cold War, and the Colombo Plan. Muslim Cosmopolitanism in the Age of Empire. Becoming Modern in Indonesia and Malaya. Aljunied, Syed Muhd Khairudin. Resistance and Protest in Colonial Malaya. Northern Illinois UP, Medicine and Nation Building in the Americas, U of Nebraska P, American Foreign Policy and its Thinkers. Modern Architecture and its Representation in Colonial Eritrea: An Invisible Colony, Race and Power in British India: Playing with the Big Boys: Exploring the Dutch Empire: Agents, Networks and Institutions, Araujo, Ana Lucia, ed. Eurocentrism, Racism and Knowledge: Debates on History and Power in Europe and the Americas. Domestic Life in Colonial Guadeloupe. UP of Florida, At the Margin of Empire: John Webster and Hokianga, Soviet Soft Power in Poland: U of North Carolina P, Nine Essays on History. Forced Labor on a Sugar Plantation, The Ends of European Colonial Empire: Nazi Economics and the Spanish Civil War. International Hierarchy and its Imperial Laboratories of Governance. Selling the Dream in Colonial Australia. National Library of Australia, Captain Cook and the Northwest Passage. U of Washington P, U of New Mexico P, Barth, Volker and Roland Cvetkovski, eds. Imperial Co-Operation and Transfer, For God and Kaiser: The Imperial Austrian Army, You are not currently authenticated. View freely available titles:

Chapter 4 : Introducing Multilingualism : Kristine Horner :

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This paper argues that exclusion and inclusion in national constructions are more conducive ways of seeing how racism and anti-racism towards immigrants are enacted. Introduction Over the past few decades in Australia, manifestations of racist attitudes have changed in shape and form. Contemporary social norms have meant that overtly racist talk and actions have become largely taboo. This, however, has not meant that racism itself has now been eliminated. The way in which people express these fears and beliefs has simply shifted. Such arguments can lead to proposals of physical or social exclusion; for example, to restrict or stop immigration or to implement tougher policies on immigrants to learn the national language and integrate into the local culture. This creates many challenges for anti- racism, which according to Bonnett Earlier that year, in July, the new Australian Citizenship Act had been implemented, which increased the residential requirement for naturalisation from two to four years. These legal amendments came amid broader attempts by the Howard Government to limit conceptions of Australian multiculturalism and instead, propagate a more narrow understanding of Australian identity based on British heritage and Anglo- Saxon cultural values Johnson The delegitimisation of racial hierarchies based on inferior or superior biology in the post-war era did not of course eradicate racist thoughts or actions. In recent years, this kind of cultural racism has been intensified in the form of discursive exclusion from the nation Bauder and Semmelroggen That is to say, the physical boundaries of a nation are discursively redrawn along cultural lines. As Augoustinos and Every Data and Method The data for this paper consists of parliamentary speeches from the Australian Hansard. The speeches were downloaded from the Australian Parliamentary website at www. Speeches that dealt with issues of citizenship, immigration, multiculturalism and migrant integration that occurred between 1 January and 2 December were chosen. However, it has never been or attempted to be one single or specific theory, nor ever prescribed a specific methodology. CDA is not a true method, but rather an approach to the data that combines a number of principles: As a strand of CDA, DHA also focuses on critique, ideology and power but with the following emphases that make it appropriate to this research. Furthermore, for the DHA, language is not powerful on its own, but rather is made powerful by powerful people. It therefore critically analyses the language use of those who have the power to change and improve conditions Reisigl and Wodak For this reason, it is a useful and relevant method for a study on parliamentary discourses. Furthermore, in my adaption of CDA to analyse anti-racist discourses, I investigate both the discourses that maintain power inequalities as well as the discourses that themselves critique these aforementioned discourses. However, anti- racist political discourse appears to have a different aim. Firstly, anti-racist politicians may be attempting to equalise power relations rather than maintain unequal relations. Secondly, anti-racist research not only offers a critique of the social world, but also provides an analysis of this very critique made by others. C h e n g P a g e 55 Analysing anti-racist discourses in parliament provides a unique setting for a CDA study. CDA scholars are typically interested in the way discourse re produces social domination--that is, the power abuse of one group over others--and how dominated groups may discursively resist such abuse van Dijk However, parliaments are unique settings that contain several dominant groups fighting each other for power. Politicians are all members of the elite, but they simultaneously belong to different groups, and other social practices they engage in may also determine their membership in other groups; for example, gender, cultural or religious groups. Van Dijk argues that since members of society are usually members of several social groups, they therefore participate in several group ideologies. These groups are not always consistent with each other, so that the actual practices of social actors may show contradictions and variation, depending on the measure of identification with a specific group and ideology. If we only consider the setting of the parliament, overlapping group identities

create an unusual situation for a CDA study. On a macro level, politicians are all elite members of society who have the power to change legislation and influence the lives of many people. McAllister and Studlar Yet on a micro level within parliament, certain groups have more power than others do. The ruling party or parties by nature have more power to implement legislation than their opposition. In the case of anti-racism speeches in parliament, it is usually one side of parliament accusing the other side of racist legislation or action, rather than accusing out-groups or members of the public of some kind of wrongdoing. When dominant groups assist dominated groups to resist power abuse, the dominant group must fight against members of their own elite group. This is an atypical situation for CDA studies and provides a different context to study group and power relations. This study, however, still aligns with the basic tenets of CDA. Rather than solely focusing on the analysis of racist discourses to deconstruct inequalities in society, however, this study also aims to look at discourses that themselves aim to question and improve unequal social and power relations. To this end, I employ the DHA to ask the following questions: Two exclusive constructions and two inclusive constructions were chosen from the data set. Depicting Australian values and laws as superior The speakers using the topos of superiority always presented Australia and Australian citizenship in positive light â€" Australia was regarded as a much sought after destination for immigrants, and Australian citizenship a prized possession. They imply that it is not only those standards that create the utopia that is Australia, but they are also the reason why immigrants choose to come to Australia in the first place. It therefore seems logical that all immigrants must adhere to those standards and unreasonable for immigrants to expect any opt- out clauses. Some of these speakers went as far as to say explicitly that Australian values are more advanced than in other countries and therefore newcomers are obligated to accept Australian values and beliefs. In the following extract, Senator Concetta Fierravanti-Wells states that whoever comes to Australia from a less progressive society must accept Australian values and beliefs. It is clear that she believes Australian values and beliefs are rigid and uncompromising and not subject to negotiation. It is also clear that she demarcates Australia from other societies and relegates other societies, especially those markedly different from Australian society, to a lower position. Australia today is a country forged from different cultures and tied by a set of common beliefs and values - a belief in a free and competitive market system, freedom of choice, respect for human life and respect for the rule of law. This means that those who come from societies which are less contemporarily progressive than our own need to have an acceptance of these values and beliefs. And those values and beliefs may be different from those in the country whence they came--for example, C h e n g P a g e 57 equality of men and women. In these exclusive and narrow constructions of Australia, there does not appear to be room for new input into how Australia functions. Ironically, she still recognises that Australia is an immigration country which was created with input from many different cultures. This appears to be a face-keeping device to recognise Australia as an immigration country because she herself came to Australia with her parents as a child immigrant3. Yet there does not seem to be any true recognition that this is an ongoing process and that even shared values and beliefs will inevitably change over time with different contributions by different immigrants. While it appears immigrants from the past have all had something in common in their culture, it also seems that the values and beliefs of newcomers to Australia in the present day have no overlaps with Australian values and beliefs. That is to say, no further improvements can be made to the already perfect Australian society and culture and further contributions are not just no longer necessary or welcome, but are actually detrimental to Australia. In the following extract, MP Stuart Henry depicts Australian citizenship as inherently superior, so that immigrants would be willing to take on the conditions of becoming Australian citizens: Australia rightly defends its freedom to choose who enters this land of ours and when and how people enter. It wholeheartedly welcomes all those who seek to be Australian citizens, accepting our values and our laws. In return it shares with them the democratic privileges, obligations and responsibilities that go with being Australian. Accepting values is also vastly different to accepting laws. Blackledge discusses the effect of using a string of unrelated words when analysing how politicians in Britain blamed non-English-speaking families for street rioting and violence. By using a list, things that are not naturally related become associated

with each other. By depicting the control and exclusion as pseudo-natural, the welcoming or not welcoming of immigrants seems almost automatic and out of the hands of the Australian Government. Australian culture as a historical fact Explaining away domination and exclusion as a natural and automated process appears in arguments that describe Australian culture as a historical fact. Here, MP Michael Johnson argues that those seeking to make Australia must accept its dominant culture and dominant language: English is our dominant language. It is a product of history that our language is English and that our culture is grounded in a Judeo-Christian heritage. There is no other reason for it. It might well have been Chinese or Spanish had those empires sent sailors to this part of the world centuries ahead of the British. But the fact is that, in the last millennium, it was the British who settled this land. Surely there is nothing sinister about this. Surely there is nothing contentious. There is a blatant disregard for such things as the way the British illegally colonised Australia4, the brutal treatment of indigenous peoples and their continued marginalisation in Australian society. According to MP Johnson, we should not question the historical events that led to European settlement in Australia. There is evidence now that language is being used more and more as a marker of exclusion that is disguised under discourses of deficiency that put the onus of inclusion onto immigrants see e. Blackledge ; Horner ; McPherson Citizenship and language tests that many Western countries have implemented in recent times, including Australia, form a new gate-keeping device which is installed to marginalise those who have language proficiencies that are different from the majority Blackledge MP Johnson certainly supports this narrowly constructed view of Australia and his framing of this so-called heritage renders this imagining into fact. Some speakers also actively critiqued the exclusive and narrow construction of Australian identity that they believed the government was promoting. They suggested that a promotion of this narrow construction was a revival of past policies and social norms in Australia. The politicians who contested the increase argued that it was a return to past policies. Technically speaking, a longer residential requirement is a past policy: From until , the requirement was three years, and then two years from until July Thus, the speakers made a correlation between an increased residency requirement and an assimilationist approach that existed pre with privileges for Commonwealth citizens, since, it can be assumed, the government believed they were already naturally assimilated. MP Lindsay Tanner from the Labor Party actively disputes the discourses the government had been creating about Australian identity and Australian values: That is the subtext of what is happening with this legislation and a variety of things that the Howard government is pursuing. Of course, it is not a great secret as to why this is being pursued. We are seeing the slow, gradual revival of a monocultural, assimilationist philosophy as the core explanation for what Australia is, how our society functions, what its norms are and what its values are, and we are seeing the mounting expectation that people should comply with these autocratically determined values or norms--usually handed down by the Howard government or some members of its cheer squad in the media-- and that those who do not are in some way guilty of being un-Australian, guilty of not fitting in and susceptible to exclusion and, sometimes, to the most extreme forms of exclusion, like deportation. He refers to a past racist policy and thereby implies that the current policy is also racist. Tanner deconstructs the idea of Australia being a pre-defined and immutable entity that either accepts or does not accept people. However, he does not go as far as to explain what Australia should be, only what it should not be. There is therefore not a strong sense what Australia should be or look like. However, reversing the notion of ex negativo identity, that is, one is what one is not Manz By arguing that immigrants have C h e n g P a g e 61 contributed to the nation, they not only present immigrants in positive light, but also equate contributing to belonging.

Chapter 5 : Project MUSE - Annual Bibliography of Works About Life Writing, â€"

Language, citizenship and Europeanization: Unpacking the discourse of integration (by Horner, Kristine); Local actors in promoting multilingualism (by Busch, Brigitta); Language tests and social policy: A commentary (by McNamara, Tim F.);

Her upcoming publications include a new edition of The German-speaking World Theoretical and methodological considerations Chapter 1: Introduction A social approach to multilingualism A note on terminology Coping with change How the book is structured Chapter 2: Theoretical and methodological framework The construction of meaning Dominant vs. Multilingualism within and across languages Chapter 3: What is a language? Discourse models of language What is standard English? Revitalization of endangered languages Australian Aboriginal languages: Societal and individual multilingualism Chapter 6: Ethnic and national identity Code-switching and identity Translanguaging identities Conclusion Chapter 8: The interplay between individual and societal multilingualism The Canadian policy of bilingualism and multiculturalism Some consequences for First Nations people Quebec francophone nationalism Individual bilingualism through institutional monolingualism Exclusion through French, inclusion through English Shifting ideologies Conclusion: Multilingualism in education and other institutional sites Chapter 9: EU language-in-education policy Case Study 1: Luxembourg Case Study 2: Catalonia and the Basque Country Discussion and conclusion: Mother tongue education or literacy bridges? The case for mother tongue education: African-American English The case against mother tongue education in four steps: South Africa The problems with mother tongue education Towards literacy bridges Conclusion: Heritage language education From mother tongue education to heritage language education Language and heritage in the United States Language and heritage in England The dominance of the standard language and purist ideologies Discussion and conclusion: Critical analysis of discourses Chapter Institutional discourses on language and migration The discourse of integration Language testing and citizenship Conclusion: Media representations of multilingualism Past vs. Multilingualism in the new media New media sociolinguistics Digital ethnography Language co.

Chapter 6 : Introducing Multilingualism - Kristine Horner, Jean Jacques Weber - HÃ¤ftad () | Bokus

Language, citizenship and Europeanization: Unpacking the discourse of integration. In G. Hogan-Brun, C. Mar-Molinero, & P. Stevenson (Eds.), Discourses on language and integration: Critical perspectives on language testing regimes in Europe (pp.).

In this critical discursive language policy study, emphasis is placed on the role of discourse in the reproduction of discrimination and anti-immigrant sentiment in the context of a debate related to language in the U. The aims of the English Only movement are to make English the official language of the United States, restrict linguistic access to political and civil rights, and dismantle or restrict bilingual education programs Schmidt A variation of the discourse historical approach DHA Wodak and Meyer ; Reisigl and Wodak ; Wodak is applied as a framework to analyze public texts that are produced by proponents of the English Only movement. Discourse and Power in a Multilingual World. Metaphor in Educational Discourse. Corpus Approaches to Critical Metaphor Analysis. The Persuasive Power of Metaphor. Britain as a container: Themes and Principles in the analysis of political discourse. Analytic Approaches to Political Discourse. University of Chicago Press. A Nation Divided by One Language. Advocating for English Language Learners. The discursive construction of national identities. Metaphor and Corpus Linguistics. A Chronology of the Official English Movement. An Introduction to Systemic Functional Linguistics. Textual Analysis for Social Research. Metaphor and Hidden Ideology. An Inquiry into a Category of Bourgeois Society. Massachusetts Institute of Technology. Critical Discourse Analysis and metaphor: Critical Discourse Studies 5 2: Construal operations in immigration discourse. Why no official tongue? Journal of Language, Identity and Education 2 2: Immigration and the US. Metaphors, Ideology, and the Formation of Language Policy. Bilingual Research Journal 29 3: The English Language Amendment: A case study on language and politics. Linguistic Processes in Sociocultural Practice 2nd edn. Metaphors We Live By. Know your Values and Frame the Debate. White River Junction, Vermont: Kloss, The American Bilingual Tradition. Center for Applied Linguistics and Delta Systems. Language and Minority Rights: Ethnicity, Nationalism and the Politics of Language. Implications for liberal political theory. Between theory, method and politics: Positioning of the approaches to CDA. English Only and the New Nativism. The American Prospect 8 We have room for but one language here: Language and national identity in the US at the turn of the 20th century. The Discursive Construction of Americanism. An Introduction to Language Policy: Anti-immigrant metaphor in US public discourse. University of Texas Press. American identity and attitudes toward official-English policies. The Politics of Language: Sources of Language Policy Conflict: The Politics of Culture. Latinos in the Political System. University of Notre Dame Press. The politics of language in Canada and the United States: Racialization and Language Policy: The case of the USA. Political theory and language policy. Defending English in an English-dominant world: The ideology of the Official English movement in the United States. Interest and Ideology in the Defense of Languages. Standardization and metaphors of linguistic hegemony. English in Academic and Research Settings. A linguistic critique of U. The Modern Language Journal 80 2: Planning Language, Planning Inequality. Critical Theory in language policy. Analyzing racism through discourse analysis: Elite Discourse and Racism. On the analysis of parliamentary debates on immigration. Approaches in Critical Discourse Analysis. Debates on immigration and ethnic issues. Language planning and policy. Continuity and change in the function of language ideologies in the United States. Accessing language rights in education: A brief history of the US Context. Linguistic analyses in language policies. Discourse studies â€" important concepts and terms. History, agenda, theory and methodology. What English-Only really means: A study of the implementation of California language policy with Cambodian-American students. Bilingual Education and Bilingualism 7 1: Language, communication and the public sphere: Berlin, Mouton de Gruyter. International Journal of the Sociology of Language