**School of Education**

**Faculty of Humanities**

# Linguistic Diversity and Disparity in the Periphery

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**This thesis is presented for the Degree of**

**Doctor of Philosophy**

**of**

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# Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007) – updated March 2014. The proposed research study received human research ethics approval from the Curtin University Human Research Ethics Committee (EC00262), Approval Number HRE2018-0529.

Signature:

Date: 24 November, 2022

# Abstract

In this thesis, I explore cultural and linguistic diversities of people, as well as sociolinguistic ideologies in the Anglosphere that perpetuate a clean-cut division between societies and languages. More specifically, I investigate two sides of the sociolinguistic coin: (1) sociocultural and linguistic diversity of the global peripheral communities, where language users nurture their translingual identities through engagements in creative translingual practices and relocalisation of their everyday communicative resources, and (2) disparity of Culturally and Linguistically Diverse (CaLD) migrant communities in Australia in cases when their translingual identity becomes grounds for linguistic racism, perpetual foreigner stereotype, and linguistic subordination. Relying on linguistic ethnography (including digital ethnography), this thesis uses an integrated methodology comprised of interviews, open ethnographic observation, and online vigilance to investigate predominantly post-socialist communities of CaLD individuals living in the global periphery and Australia. Through active recollection of events in their lives and life conditions in the Anglosphere and in the periphery, participants constructed their personal narratives, which collectively illustrate how people's use of language can reveal information about broader social ideologies, structures, and limitations. The research findings address cases of inequality and injustice based on the sociolinguistic and ethno-racial background of marginalised communities and societal challenges in promoting population health and wellbeing. The findings aim to challenge purist mainstream ideologies in Australia and beyond, and encourage the inclusion of linguistic diversity in institutional settings, while fostering awareness of linguistic disparity by transforming the power relations affecting translingual identities.

## Acknowledgements

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This is a story for everyone who accepts, cherishes, celebrates, and sees beauty in diversity, but at the same time everyone who understands what it means to be different and what kind of consequences it carries.

This is a story for my people.

Ana Tankosić

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## Statement from Principal Supervisor

I recommend that this thesis be sent for examination.

Principal supervisor: Sender Dovchin

Signature: [redacted]

Date: 24 November, 2022

## Acknowledgement of Country

We acknowledge that Curtin University works across hundreds of traditional lands and custodial groups in Australia, and with First Nations people around the globe. We wish to pay our deepest respects to their ancestors and members of their communities, past, present, and to their emerging leaders. Our passion and commitment to work with all Australians and peoples from across the world, including our First Nations peoples are at the core of the work we do, reflective of our institutions' values and commitment to our role as leaders in the Reconciliation space in Australia.

## Published papers – part of the thesis

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**Article 3:** Tankosić, A. & Dovchin S. (2021). The impact of social media in the sociolinguistic practices of the peripheral post-socialist contexts. *International Journal of Multilingualism*. https://doi.org/10.1080/14790718.2021.1917582

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# Chapter 1
# Introduction

*Globalization-as-paradigm […] enables us to look back now, and to recognize that* ***mobility was always there****. What is special about the current stage of globalization is not the fact that we are mobile now; but that we are* ***more*** *mobile, and more frequently so, and more intensely so, than our predecessors. And the fact that we are aware of that.*

Jan Blommaert (2018, para. 18)

## 1.1 Introduction and Study Overview

Globalisation, in Appadurai's (1996) model of financial, technological, media-based, ethnic, and ideological mobilities, has ignited a change in the world. While financial, technological, and media-based scapes have allowed the society to become exposed to all sorts of information in an instant, they have also complexified ways in which we perceive, interact with, and understand each other. These -scapes have intensified our mobilities, as migration has become more necessary than ever before. Wars, education, job, climate change, and family life are just some of the reasons why people move across continents to begin a new life. Ethnic, or better yet, human mobilities have changed the sociolinguistic outlook on the global setting as they enhanced cultural and linguistic exchange (see Seargeant & Swann, 2012). Mobilities in digital globalisation, in particular, have led to cultural and linguistic forms being "at once deterritorialized, and reterritorialized, 'englobalized' as well as 'deglobalized'" (Blommaert, 2018, para. 17). Hence, Pennycook (2003) and later Dovchin (2018) argue that what we need within Appadurai's model of -scapes is the notion of "linguascapes" in order to "capture the relationship between the ways in which some languages are no longer tied to locality or community, but rather operate globally in conjunction with these other scapes" (Pennycook, 2003, p. 523). Empirical research within the vision of linguascapes can contribute to an analysis of the ways in which people employ diverse linguistic resources to develop their linguistic practice (Dovchin, 2018). Language is the driving force of all communicative practice which unfolds in contact zones among individuals and communities, which is why in order to understand the impacts of globalisation in sociolinguistics, we must look at how people use the

language to communicate, but also how the identitarian aspect of language is revealed through their social actions.

The identarian purpose of language is one that is generated by and simultaneously generates diverse ideological assumptions. As we know, people are different since their life trajectories rarely follow the same path; their identities are characterised by different places in which they have lived, or which they visited, by people they have met, their education, and life experiences. Their language, or more specifically, their linguistic practice represents a smorgasbord of all the things that make them who they are. Globalisation might skew our perception of the world, as it creates a distorted image of a unified global society with English as its unifying language (what is generally known as 'globalism'). However, Blommaert (2010) reminds us that what we live in is not a global village but "a tremendously complex web of villages, towns, neighbourhoods, settlements connected by material and symbolic ties in often unpredictable ways" (p. 1), hence, our linguistic practice cannot be confined to a single nameable category. Just as the world, our linguistic practice is also a tremendously complex web of diverse linguistic and semiotic resources which work together in our negotiation of meaning (Canagarajah, 2013). It makes us unique, and at the same time different from one another.

Globalisation issues in sociolinguistics emerge from diversity, as diversity operates on complex scales of sociolinguistic and cultural hierarchies (Blommaert, 2010). In the Cambridge Dictionary (January 2022), *diversity* is defined as "the condition or fact of being different or varied", and its antonyms are *similarity, uniformity, homogeneousness*, and others. We often use these antonyms when we want to describe a strong uniform society which nurtures a certain standard in terms of language, race, and culture. Diversity then diverges from such normative standard, and becomes analogous with deviancy, which is in turn engendered by a fear of the unknown. It is human nature to distort the unknown, to try and explain it, pin it down, and characterise it, often as 'strange' or 'exotic'. In this sense, diversity generates the concepts of categorisation, division, and injustice (see Dovchin, 2019a), which are premised on arbitrary characteristics individuals have used to create different groups, tribes, and later nations. Their ideological assumptions of diversity have engendered the dichotomy of *us* and the *other* (Gordon & Klug, 1985), which in this study, I perceive as the foundation of all disparities.

In this thesis, I explore the sociolinguistics of globalisation in terms of cultural and linguistic diversities of people, as well as sociolinguistic ideologies in the Anglosphere that

perpetuate a clean-cut division between societies and languages. More specifically, I utilise the *centre-periphery model* to examine social, cultural, and linguistic mobilities of the global peripheral communities, as well as peripheral language practices by marginalised and isolated Culturally and Linguistically Diverse (CaLD) migrant communities in the Anglosphere (Australia). The centre-periphery model is a social metaphor that illustrates the power inequality between the developed *centre* and the underdeveloped *periphery*, which is simultaneously sociolinguistically, politically, and/or economically centre-dependent (Scott & Marshall, 2009). It shares a similar ethos with the metaphor of the global South and global North, which originated in political science, but has since been applied to the general study of human populations (see Pennycook & Makoni, 2019), as well as Said's (1978) *Orient* and *Occident*, which imply western dominance and colonising ideologies. I rely on this metaphor to investigate CaLDs and the ways they use centre-sourced resources in Australia to reinvent and relocalise their own settings. CaLDs' linguistic practices bring into question standardised and pure language forms and monolingual ideologies, as well as the preservation of their local languages (Dovchin, 2018).

My primary focus is the language mobility in the centre and the global periphery, both of which rely on diversity and cultural mixing (Pieterse, 2006), as well as fluid and flexible movements which frequently combat imperialist and purist ideologies (Canagarajah, 2013). However, while such language mobility may become an instrument capable of bridging differences, it is also a reason for sociolinguistic disparities (Dovchin, 2019b; Kubota, 2016). This study is set within the theoretical framework of translingualism and it explores (1) linguistic diversity (Blommaert, 2010; Canagarajah, 2013; Dovchin et al., 2016; Dovchin, 2019c; Otsuji & Pennycook, 2010; Pennycook, 2010) of communities in the global periphery, and (2) linguistic disparity (Canagarajah, 2017; Dovchin, 2019b; Lippi-Green, 2011; Piller, 2016) of CaLD migrants in Australia.

### 1.1.1 Thesis Structure

This is a thesis compiled from six published journal articles. It is a part of the larger ethnographic study (2018 Discovery Early Career Research Award [DECRA] project – "Empowering vulnerable youth groups in Australia by combatting linguistic racism" – awarded to Sender Dovchin) which investigates 120 CaLD adult (18+) migrants with diverse sociolinguistic, ethno-

racial, and religious backgrounds. The DECRA project employs several research assistants who are part of the investigated CaLD communities, which enables easier access to study participants, as it helps overcome possible language and cultural barriers. My publications are a result of my work and close collaborations in this project, which is funded by the Australian Research Council and Curtin University of Technology (AU) CIPRS and Research Stipend Scholarship (RES-58667).

‘Thesis by publications’ is by nature different from the traditional thesis in the sense that it explores multiple aspects of a single phenomenon. It provides a wider perspective on sociolinguistic reality and explores a wider sociolinguistic arena. This is not to say that the thesis findings are generalisable, but that they provide a more detailed ethnographic portrayal of participants’ sociolinguistic experiences which are often collectively shared. Each article is a study on its own, comprised of an introduction, literature review, methodology, results and discussion, and conclusion.

This thesis merges the aspects of the traditional thesis with those of ‘by publications’ to generate a coherent and meaningful whole. Its structure clearly aligns with the idea that is being presented – different diversities have their own values and characteristics, but just by being different from what we are used to or familiar with, does not make them any less valuable, special, important, or equal.

### 1.1.2 Setting

This study is set in the online context of the global periphery (with one publication that focuses on the observation of the linguistic landscape of a public space), and the offline context of Australia, as an Anglosphere. Scholars in the sociolinguistics of globalisation have started developing significant interests in diverse contexts of investigation; therefore, instead of researching only the offline context, they are becoming more attracted to the digital environment where users employ different resources in their language practices (Blommaert, 2020; Dovchin, 2018). The context of the global periphery is examined to show the everyday linguistic practices of peripheral communities and ways in which they creatively deploy diverse linguistic and semiotic resources in their ordinary practice. The context of the Anglosphere, however, is explored to uncover linguistic disparities that occur in response to linguistic diversities of CaLD migrants. This context is particularly important as it reminds us of Kachru’s (1982) norm-

developing first circle of World Englishes, which is used in traditional sociolinguistics to describe homogenous linguistic power that prescribes and imposes normative and standardised language forms.

The Anglosphere—United States, United Kingdom, Canada, Australia, and New Zealand—essentially represents an "international, transnational, civilizational, and imperial entity" and an ideologically driven space within the global context, which is characterised by special relations between predominantly politically homogenous English-speaking countries (Vučetić, 2011, p. 2). Anglosphere is the space of dominance, control, and centrism in the global context, where language, culture, race, and ethnicity become politicised to an extent that evokes hierarchical diversifications between people on the basis of their personal affiliations and characteristics – it is, however, worth mentioning that not only Anglophone societies exhibit strong homogenous ideologies, considering that Spanish, Russian and other (colonial) ideologies have privileged one language/culture over others (Mar-Molinero, 2006; Rannut, 2020). National identity in countries of the Anglosphere usually depends on their context and politics. Brown (2000, p. 122) for example, discusses three distinct categories of national identity – civic (integration, difference-blindness), ethnocultural (assimilation, ethnocultural sameness), and multicultural (ethnic ascription, promotion of diversity and minority rights) nationalism. Multicultural nationalism, in many of the Anglosphere "immigrant-receiving" countries, often challenges civic and ethnocultural ideas, posing significant problems for the "sense of national community" (Brown, 2000, p. 126). For instance, in the context of Australia, which is predominantly British (Anglo, or Anglo-Celtic), the socio-political system developed a superficial image of a multilingual and multicultural society, which wholeheartedly welcomes sociolinguistic, cultural, and ethno-racial diversities. However, scholarly outputs have shown that the Australian superficial advocating for multiculturalism represents the core issue for the national identity of the host group, whose civic and ethnocultural nationalism produces disparity (Dovchin, 2019b, 2020a; Lippi-Green, 2011; Piller, 2016). This is further evidenced by the fact that until very recently, the Australian national identity has been politically defined as Anglo, thus constructing ethnicity in terms of the "Other". English spoken in this and similar predominantly monoglot homogenous societies, sets the global norm and represents the centre towards which all the other linguistic peripheries look upon.

### 1.1.3 Method

The study utilised the methodological framework of Linguistic Ethnography in both individual and collaborative publications (including Digital Ethnography), as its flexibility and fluidity align with the open nature of the theoretical framework of translingualism and has been used in many studies within the translingualism paradigm (Blommaert, 2010; Dovchin, 2019a, 2019b, 2020a; Pennycook, 2010). It allows for unobtrusive observation of people's attitudes, practices, and behaviours in their natural ethnolinguistic and sociocultural environments (Baszanger & Dodier, 2004; Blommaert & Dong, 2010; Blommaert & Rampton, 2011; Rampton et al., 2014; Singer, 2009) and illustrates how language practices can be linked to the social and cultural conditions and experiences in people's lives (Heller, 2008).

Three methods of data collection were used (Copland & Creese, 2015): open ethnographic observation, semi-structured interview, and online vigilance. The triangulation of three different data sources provided insights into different angles of sociolinguistic realities of the participants in centres and peripheries, and enabled a more detailed data analysis. In the online setting, I explored public-access social media and participants sourced from a pool of Facebook friends. In the offline setting, participants were sourced from both institutional and non-institutional contexts through snowballing (Crouse & Lowe, 2018), as a purposeful method of sampling used to identify and select groups of CaLDs based on their sociolinguistic and ethno-racial background. I will provide a detailed overview of the methodology in Chapter 3.

### 1.1.4 Personal Note and Positionality

Essentially, in this thesis I seek to shine a spotlight on issues that often go unnoticed. Language is an uncovering factor of one's identity (Pennycook, 2007); however, language-based discrimination may often go unnoticed in the discourse of disparities. Considering that direct discrimination against phenotypical characteristics of a person is more apparent and is already legally presented in policies and norms of institutions and the society on a more global level (Piller, 2016), linguistic discrimination is in the grey zone. This is dangerous as language may often be used as a reason to justify certain discriminatory actions, whose underlying cause could be an individual's race, ethnicity, religion, or gender. For instance, a job that requires speaking on the phone might not be given to those who speak English that is different from a normative monoglot standard regardless of their potential knowledge or competence. In that sense, we may

argue that sometimes it may not even be discrimination against language, but against the entire background of that person as it is reflected in their language – something that, in one of my papers, I refer to as 'translingual identity'.

In this thesis, I aim to challenge the discourse on race, ethnicity, and language, and reconsider the existing ideologies and scholarly positions. It is with this in mind that I do not attempt to measure the gravity of my participants' discrimination as I perceive all instances of discrimination as abnormal and serious. Instead, I show that, despite the current scholarly attempts to combat different ideologies and ethno-racial inequalities, in reality, by using traditional terminologies and by living in the society that perpetuates homogeneity and linguistic prescriptivism on a daily basis, we still (directly or indirectly) support monolingual ideologies. Hence, the starting point of this thesis is the acknowledgment that cultural Whiteness is still analogous to English monoglot standards, and translingual practices of people of different racial and cultural backgrounds still lead to disparities. Throughout this thesis, I will attempt to minimise the use of traditional linguistic terms and discuss my publications in ways that transgress linguistic boundaries. Finally, my overarching purpose is to give the voice to those who, despite their sociolinguistic competence and translingual identity, are often rendered mute.

From the perspective of a CaLD international student in Australia, whose English is often evaluated as native-like American with a 'slight, almost unnoticeable accent', I have personal connections to this topic and share similar characteristics with my participants. Although my personal experiences are not a part of this thesis, my personal voice is present in my arguments, analyses, and implications. Being aware of my personal, social, and professional life trajectory, I understand that my linguistic repertoire is much more than 'native-like'. It is characterised by my culture and ethnicity, all the places I lived in and visited, by the people I encountered, music I listened to, and movies and shows I watched in both online and offline settings. Such high awareness of what constitutes one's linguistic repertoire and one's identity gave me the ability to connect with and understand my participants, as their stories are versions of my own. There is no pattern in their linguistic practice, but there is a pattern in the discrimination that they experience. As an author of this thesis, I am fully aware of my personal biases, subjectivities, and my role in the process of data collection, analysis, and interpretation (Korstjens & Moser, 2018). I made sure to control them by keeping a reflexive field journal. Furthermore, my published articles went through numerous blind peer-review processes, which again ensured that

arguments, analyses, and conclusions are not significantly influenced by my personal views, but led by academic knowledge, and grounded in scholarly literature.

In the following sections of this introductory chapter, I will explain the study background, as well as the purpose and the significance of this study. Following that, I will shortly discuss two main themes in this thesis and define and explain the conceptual framework. I will then discuss my research objectives and present the research questions. Finally, I will provide the overview of thesis chapters and explain the structure of this thesis.

### 1.2 Study Background

I rely on the framework of translingualism as it not only supports linguistic creativities and maintains linguistic fluidity, but because it also allows us researchers to look into the underlying historical ideologies that inform individual human behaviour and constitute broader patterns of what is understood as 'human history'. Trans- perspectives represent a paradigm in which communication "transcends individual languages […], words and involves diverse semiotic resources and ecological affordances"; linguistic and semiotic resources are embedded in social and physical environment, they rely on the context of different but connected modalities, and they work together towards meaning making in interaction (Canagarajah, 2013, p. 6). The main ethos in translingualism is a redirection from language as a fixed nameable system with prescribed grammar rules towards language as dynamic practice characterised by shared repertoires (Pennycook, 2013). These shared repertoires are comprised of distinct linguistic and semiotic resources (Canagarajah, 2013), which we gather throughout different experiences in our lives as we encounter diversity through communication and travel in both online and offline spaces.

Our repertoire is the extent of our world, and with each new piece of information, it expands, changes, and reorganises, as it is susceptible to our personal mobilities. Therefore, we can assume that ways in which we differ from one another are embedded in our repertoires. This difference emerges when we communicate to express and negotiate our identities, diversities, and desires. In other words, our practice reveals repertoires that may not be immediately shared with our interlocutors and may trigger the interlocutors' internal ideological radar which demands sameness and homogeneity.

Scholars in sociolinguistics have long argued that exposing linguistic and cultural diversities often sparks distinct ideological actions that show favour to one group, while marginalising the other (Blommaert, 2010; Canagarajah, 2017; Dovchin, 2019b; de Costa, 2020; Piller, 2016). The traditional relationship between a language, state, and nation has given power to certain societies, while taking it away from others. For instance, today, global centres hold onto socioeconomic power, and this power allows them to control not only Appadurai's (1996) -scapes, but also linguascapes, as they have been historically connected to certain nations in specific locations. Hence, the powerful centre holds control over a monoglot Standard that is not only used globally as the neoliberal asset, but as a form of sociopolitical power (Blommaert, 2010). This kind of sociopolitical power is reflected in linguistic power, which is not embedded in language – if we may even call it so (see Makoni & Pennycook, 2007) – as there is nothing inherent in the language to make it powerful. Rather, linguistic power, native speakerism, and purism, are a product of the human imagination, which serves the purpose of politicising language, ethnicity, race, and other sociocultural characteristics for personal gains.

Although translingualism is used to portray the reality of our linguistic practice – it perceives linguistic diversity as normal, creativity as ordinary, and presupposes that the linguistic uniqueness of every person is characterised by their life trajectories – it is still far from being acknowledged in the real world beyond academia. In the context of the Anglosphere, specific versions of institutionalised English are imposed to delimit the diversity of our repertoires. Although it is a setting where frequent migrations have introduced a mélange of linguistic and cultural resources, and one would assume that linguistic equity is desired, the Anglosphere has become a place where linguistic disparity is a common phenomenon. Linguistic diversity crumbles under the power of such strong societies, where grey zones in norms and policies give space for oppression rather than support. Migrations to the Anglosphere are characterised by linguistic obstacles, given that CaLD migrants' English deviates from the normative English. Their reality in the Anglosphere then becomes different from what they were used to in their home country, as their "mundane, unremarkable, banal" linguistic practices become "peculiar, exotic, eccentric, unconventional, or strange" (Lee & Dovchin, 2020, p. 3). Acquisition (or possession) of certain sociolinguistic characteristics becomes necessary for becoming a *bona fide* citizen, for performing well in job and at school, and for becoming accepted by the local

community. In other words, it becomes CaLDs' responsibility to learn how to speak normative English in order to adapt and integrate into the host society.

The flexible and fluid perspective of translingualism is nothing new, since there is a long history of linguistic fluidity, mixes, and inevitable contact that has only become more apparent now with the recent iteration of globalisation (Canagarajah, 2013). Linguistic hybridities, mixes and meshes have become available to us in both offline and online modes, as the mobility of people and technological developments have led to the movement of our linguistic practices. In sociolinguistics, we are slowly becoming aware that there is no unified linguistic pattern that could be applied to two people, let alone entire nations, and we started acknowledging that linguistics diversity is inherently unpredictable. However, linguistic disparity is still the elephant in the room. Evaluations and judgements persist; however, they are rarely acknowledged and/or sanctioned. Linguistic disparity is not institutionally controlled as linguistic regulations are not explicit or clear (Piller, 2016). Therefore, in this study, I aim to show that language is powerful – it is a practice based on people's experiences, which can be creative and playful (Dovchin, 2018; Li, 2017), but it can also be a powerful weapon with which people are marginalised in their everyday social spaces (Dovchin, 2020b).

### 1.3 Research Questions and Objectives

This thesis shifts the focus away from commending linguistic diversity to the identification of linguistic disparity in peripheral communities, which is often the result of crossing language boundaries set by monolingual dominant societies. This section will introduce research objectives, followed by research questions. In sociolinguistics, finding the answer to the issues behind societies and languages is rarely straightforward, and is rather a complex process that entails constant negotiation, investigation of emerging and changing practices, and understanding of human mobility, as well as meanings behind linguistic and cultural resources. Therefore, this thesis aims to set goals for ongoing research, which will not end with a single monograph, but a lifetime of publications, work, and investigations.

#### 1.3.1 Research Objectives

The research objectives are as follows:

- To identify and examine **linguistic diversity** within on-offline (both institutional [e.g., labour market, academic settings, etc.] and non-institutional [public spaces, transports, shopping centres, etc.]) contexts of peripheral CaLD communities in Australia.
- To identify and examine **linguistic disparity** within on-offline (both institutional [e.g., labour market, academic settings, etc.] and non-institutional [public spaces, transports, shopping centres, etc.]) contexts of peripheral CaLD communities in Australia.
- To investigate the correlation between **linguistic diversity** and **disparity** of peripheral CaLD communities in Australia.
- To make recommendations to mainstream language education policy makers by promoting diversities and uncovering disparities.

### 1.3.2 Research Questions

In line with the previously outlined objectives, the study aims to answer four main research questions:

- RQ1.To what extent and how is linguistic diversity practised in different online and offline contexts* of the periphery?
- RQ2.What are the causes and effects of linguistic diversity in different online and offline contexts* of the periphery?
- RQ3.To what extent and how is linguistic disparity practised in different online and offline contexts* of the periphery?
- RQ4.What are the causes and effects of linguistic disparity in different online and offline contexts* of the periphery?

* Institutional and non-institutional contexts

## 1.4 Defining Terms

Looking through the lens of translingualism, this thesis defines and discusses two different and conceptually discrete themes – *linguistic diversity* and *linguistic disparity*. In terms of linguistic diversity, the thesis focuses on translingual practice and the process of relocalisation. In terms of linguistic disparity, the thesis focuses on the perpetual foreigner stereotype, linguistic racism, and linguistic subordination. These concepts constitute the conceptual framework of this thesis, capturing both positive and negative aspects of the sociolinguistics of globalisation. Each

emerged from practice and in a real setting, and as such represents a real linguistic and cultural portrayal of the periphery in the global sense, and the periphery in the centre. Lastly, the thesis defines the concept of the *periphery*, which dominates the title, to explain how it is addressed and utilised in the discussion. In this sub-section, I aim to shortly introduce the aforementioned concepts (which emerged from my journal articles) to sustain the coherence of the thesis. They will, however, be further discussed in detail in Chapter 2.

***Linguistic diversity***: Linguistic diversity in this thesis refers to creative linguistic practices of global communities, where language resources become relocalised by becoming *glocal* across different chronotopic trajectories, and sedimented or localised when such practices, which adopted certain local features, fossilise in their relocalised setting. Linguistic diversity appeared in response to the ideologies of *linguistic imperialism* and "linguistic cross-contamination" (Jacobson & Faltis, 1990, p. 4). Linguistic imperialism refers to the linguistic homogeny (Pennycook, 2003), which is expressed when linguistic practices of the centre begin to overpower the periphery (Canagarajah, 2013). Such views are criticised for overlooking the linguistic practices of new generations of speakers, who are being exposed to new linguistic resources through the internet and global pop culture (Dovchin et al., 2016). Linguistic diversity is reflected in *translingual practice* and the *process of relocalisation*.

Translingual practice represents the core of the translingual framework, capturing the notion that language is first and foremost a form of fluid and flexible meaning-making practice, which depends on our semiotic repertoires, individual characteristics, and life experiences. Such practice is the reflection of individuals' translingual identities, characterised by their linguistic, cultural, ethno-racial, and religious backgrounds. It is important to emphasise here that translingual practice, just as translingual identity, is not unique to CaLD migrants, but is also a common feature of English 'monolinguals' (Canagarajah, 2013).

Linguistic diversity is also reflected in the (re)localisation of diverse semiotic practices through different speakers, cultures, and discourses (Dovchin et al., 2015). For instance, English is (re)localised when creative users mix English resources with local expressions and practices, hence appropriating it to the local cultural and linguistic discourse and ethos (Schneider, 2007). Speakers become creative designers of meaning, since the process of relocalisation generates

new meanings through integration, adaptation, and reorganisation of language forms in different local contexts (Axelsson et al., 2003).

***Linguistic disparity***: Linguistic disparity refers to linguistic inequality and the discrimination of peripheral societies (Dovchin et al., 2016; Rosa & Flores, 2017; Tupas, 2020). It manifests in the form of *perpetual foreigner stereotype*, *linguistic racism*, and *linguistic subordination*. Linguistic disparity is primarily directed at the linguistic aspect of an individual's translingual identity, but this often also involves cultural, ethno-racial, and/or religious characteristics of the person. It is based on different ideologies, which often generate and endorse homogenous and normative linguistic practices, while reinforcing the discrimination of CaLDs, whose linguistic and communicative practices are not perceived as standard and normal. Such practices are predominantly characterised by one's ethnic accent, (lack of) knowledge of local expressions and slang, way of speaking, the use of 'non-native-like' expressions, and such.

Linguistic disparity may appear in the form of the perpetual foreigner stereotype, which refers to the tendency for translinguals to be perceived as perpetual others, never fully adapting or belonging to the host society because of their translingual characteristics. It may also appear in the form of linguistic racism which, in this thesis, is explored as a form of 'new racism' (Barker, 1981) directed at linguistic practices of a group or an individual, but which simultaneously discriminates against their ethno-racial, sociocultural, and/or religious background. In a nutshell, it is a discrimination against one's translingual identity as it ideologises and politicises linguistic, cultural, ethno-racial, and/or religious characteristics of a person. It implies unequal treatment of people and is directed at their linguistic practice – communicative repertoires, forms of linguistic repertoires, as well as other translingual characteristics. In most cases, linguistic racism sustains language-based Anglo 'Whiteness' as "a form of hegemony that allows one group to use its power to dominate a group in a position of lesser power" (Yee & Dumbrill, 2003, p. 102).

Lastly, linguistic disparity appears as a form of linguistic subordination. Linguistic subordination represents a linguistic ideology that utilises notions of linguistic and cultural homogeneity to marginalise and misrepresent CaLDs, whose linguistic practices are constantly degraded and stigmatised. Predetermined norms and policies in the Anglosphere are characterised by preferable linguistic practices – those which are "superior on historical,

aesthetic, or logical grounds" (Lippi-Green, 2011, p. 70) – against which 'abnormal' and 'non-standard' practices become trivialised and marginalised.

***Periphery:*** Periphery refers to socially, culturally, and linguistically marginalised CaLD communities. In this thesis, it is used in two ways: one is to imply both geographical contexts (i.e., Global South), and the other is to reflect cultural meanings which revolve around the experiences of CaLD migrant communities in the Anglosphere. The concept reflects the understanding that peripheries exist in both centres and peripheries (see Pennycook & Makoni, 2020).

### 1.5 Purpose and Significance of the Study

In the face of diversity of sociolinguistic, ethno-racial, political, and religious constructs, there is still a gap in the literature that needs to be addressed. This gap concerns issues of linguistic disparity and CaLD's (lack of) adaptability to ubiquitous norms and ideologies practiced by the dominant societies (Canagarajah & Dovchin, 2019; Dovchin, 2019a, 2019b). Some societies in the periphery are still at the margins of the sociolinguistics of globalisation (see Dovchin, 2018). Their linguistic practices are under-researched and their everyday normal is not globally known, but it is considered to be new, exotic, and abnormal. While recent scholarly literature has mostly been focusing on romanticising sociolinguistic diversities, and fetishizing linguistic playfulness (Johnsen, 2022; Li, 2017; Li & Zhu, 2019; Moody & Matsumoto, 2003), it failed to investigate the politics of disparity and marginalisation in the Anglosphere. Therefore, this study adopts the translingual perspective to "break away from the binary mono/multi or uni/pluri, a dichotomy that has led to reductive orientations to communication and competence" (Canagarajah, 2013, p. 8), and, thus, makes scholarly and practical contributions by developing a deeper understanding of the CaLDs' real and fluid sociolinguistic practices. This thesis moves beyond the extraordinary portrayal of creative linguistic practices, by showing how creative mixes and meshes are ordinary for CaLDs' linguistic practices (Lee & Dovchin, 2020) in the public, social, as well as online spaces of their home countries in the global peripheries. Likewise, by focusing on the aftermaths of such creative practices in CaLDs' new host societies, this thesis discusses different levels and forms of linguistic disparity, which appears in response to CaLDs' linguistic diversity and their translingual identity.

Throughout the research process, this study benefitted from essential practical insights regarding CaLDs' life trajectories starting from how their linguistic repertoires were informed by practices in their home countries, through their arrival to Australia and negotiation of changing realities and outcomes (Canagarajah, 2013), to generating a much-needed flexibility to live a normal life in the host society. It shows how these migrants better understand the meaning behind the word 'practice' and what it entails; they understand that the way individuals employ their language resources affects their interaction, and most are aware that language repertoires are there to make meaning while keeping ideological attachments at bay. This thesis also gained practical insights regarding ways in which linguistic diversity is expressed, and when and how it becomes a reason and basis for linguistic disparity in the host society.

From the socio-political perspective, this study addresses instances of violation of basic human rights, based on the sociolinguistic, cultural, and ethno-racial background of CaLDs, thus contributing to Australia's Strategic Research Priorities, which addresses the societal challenge of promoting population health and wellbeing for marginalised communities. In this sense, the thesis goes beyond just causes, and investigates the consequences of linguistic disparities – it addresses the emotional and psychological health issues caused by the constant struggles to keep up with the language-based demands, policies, and norms set by the host society in both institutional and non-institutional settings, as well as everyday linguistic challenges caused by migration to a new country. Such detailed investigation of linguistic practices and experiences of CaLD communities is significant as it yields important information about their status in the host society, and is an 'eye-opener' for those in institutional and non-institutional power. Eventually, it assists in developing an understanding that policies, norms, ideologies, and actions of the host society, although seemingly harmless, can have serious consequences for some individuals and communities.

Lastly, this thesis challenges the assertive monolingual ideologies imposed by language educators (Dovchin et al., 2018), by encouraging more holistic linguistic approaches to language education, while fostering the awareness of linguistic disparity. It challenges tertiary educators and policy makers to bridge the gap between the classroom and the outside world, and develop awareness of linguistic diversity and disparity. As a lack of knowledge related to the outside world may be one of the reasons for the marginalisation of students from diverse sociolinguistic and cultural backgrounds, this study urges for the inclusion of linguistic and cultural diversity in

language and university-level curricula. In doing so, it uncovers language myths and mainstream language ideologies in university and language classrooms. Linguistic and cultural diversity in classrooms will allow for the easier immersion of youth-CaLDs in academic environments, and provide resources and materials which align with their sociocultural needs. Uncovering linguistic disparities and emphasising the importance of normalising and accepting diversities, especially in the context of the Australian Anglosphere centre, gives voice to those affected, and makes their stories heard. Such educational implications will revolutionise the way languages are learned, shift the perspective from the mainstream to diverse, empower CaLD youth through promoting and normalising (Canagarajah & Dovchin, 2019) cultural and linguistic diversity, and combat linguistic disparity by transforming the power relations based on cultural and linguistic identities.

### 1.6 Chapters' Overview

This thesis is divided into six chapters: introduction, literature review, methodology, linguistic diversity, linguistic disparity, and conclusion with implications.

Chapter 1, The introduction, outlines the theoretical and conceptual framework, explains the context of the study and the reason for this research, provides a general overview of the methodology and author's reflexivity, outlines research objectives and research questions, explains the significance and the purpose of this research, and provides an overview of the following chapters.

Chapter 2, The literature review, discusses and explains in more detail the translingual theoretical framework and concepts of linguistic diversity and disparity that are practiced and experienced by CaLDs in the centre and the periphery. It provides a detailed scholarly overview of the sociolinguistics of globalisation in the present, and identifies gaps in the literature. Chapter 2 also provides summaries of published papers and negotiates the link between linguistic diversity and disparity.

Chapter 3, Methodology, explains and discusses the Linguistic Ethnography methodological framework, which is used in all six publications. It provides brief explanations of the methods which were used for data collection. It also provides more information about the context of the study, as well as research participants. Finally, it discusses data analysis and data quality with a more detailed explanation of the researcher's reflexivity.

Chapter 4, Linguistic diversity, and Chapter 5, Linguistic disparity, are comprised of three published journal articles each. These articles represent the core content of this thesis. All details regarding these publications are presented in these two chapters.

Chapter 6, Conclusion and Implications, summarises the most important points from the published papers, and provides a detailed discussion of the socio-political, educational, and scholarly implications surrounding linguistic diversity and linguistic disparity. These implications focus on both institutional and non-institutional settings and provide a rationale for what the future steps should be towards the inclusivity, equity, and empowerment of CaLDs in Australia.

The thesis ends with a reference list and appendices.

### 1.7 Chapter Summary

In this chapter, I introduced the research context, presented research questions, explained the study significance and provided a short overview of the thematic and conceptual framework for the thesis. This study relies on the translingual perspective to investigate the sociolinguistics of globalisation. Globalisation is portrayed as a driving force of ethnic, linguistic, media, technological, ideological, and financial mobilities, bringing back the focus to linguistic and cultural diversities. However, frequent mobilities of diverse people across the world simultaneously accentuated homogenous ideations, where the one-nation/one-language/one-people ideology formed the pillar of dominant societies (Blommaert, 2010). This chapter introduced the centre-periphery model as a social metaphor used to distinguish between economically developed centres, such as Australia, and sociolinguistically underdeveloped peripheries, whose linguistic and cultural practices are often perceived as undesirable, deviant, and abnormal, as they differ from the Standard monoglot imposed by the centre. In this chapter, I talked about how the investigation of CaLD migrants in Australia through methods of Linguistic Ethnography exposes the ways in which their linguistic diversity becomes the basis for linguistic disparity, and why these findings are particularly important for today's academic, social, and educational settings.

# Chapter 2
# Literature Review

*"Language is the foundation of civilization. It is the glue that holds a people together. It is the first weapon drawn in a conflict."*

Louise Banks (from the movie "Arrival", 2016)

## 2.1 Introduction

Translingualism has received a label of its own in the field of sociolinguistics and its sister field linguistic anthropology in the early 21st century, and has since spread much faster through many areas of research in applied linguistics, all the while retaining the focus on people and their mobile, fluid, and negotiable linguistic practices (Lee, 2018). Its roots can be traced back to the Bakhtinian type of linguistic anthropological work in North America from the 1980s and 1990s in the work by Kathryn Woolard, Susan Gal, Judith Irvine, Monica Heller, and Jane Hill, among many others. The translingual turn manifests in diverse conceptual paradigms that have recently been introduced to the scholarly literature, including translingual practice (Canagarajah, 2013), translanguaging, which is more common for the classroom context (García & Li, 2014), transglossia (Sultana & Dovchin, 2017), metrolingualism (Pennycook & Otsuji, 2015), new speaker (discussed by Soler & Zabrodskaja, 2017) and others. In sociolinguistics, the translingual perspective has initiated a major shift away from finding the patterns in language to understand people, towards looking at people and their linguistic practices to better understand the world around us. In order to understand the mechanisms of the world that we live in and human interaction that runs it, scholars in sociolinguistics realised that language simply could not be perceived as a separate entity from its users and their cultures. The translingual perspective thus allows us to "become far more sceptical about canonical applied linguistics knowledge, based as it is on knowledge developed from a particular perspective, based on particular languages and contexts" and to "become far more attentive both to scholarly and everyday perspectives from elsewhere" (Pennycook & Makoni, 2020, p. 14).

The translingual context of the thesis is mainly led by the centre-periphery model, where creativity of peripheral communities in online and offline contexts is subjected to disparity in the centre and by the centre. The centre-periphery dichotomy surpasses the geographical depictions

and represents a metaphor of inequality between global norm-developers, also known as 'trend-setters' and norm-followers. The global periphery refers to the "people, places, and ideas that have been left out of the grand narrative of modernity [… and] to broader histories of exclusion and disenfranchisement" (Pennycook & Makoni, 2020, p. 1). It refers not only to the peripheries, but to inequalities and adversities generated by capitalism and colonialism in the global sense. In other words, the global periphery would be sooner applied to the poor in the centre than to the elites in the periphery (Pennycook & Makoni, 2020). In fact, the periphery exists in "the global North, in the form of excluded, silenced and marginalized populations, such as undocumented immigrants, the unemployed, ethnic or religious minorities, and victims of sexism, homophobia and racism" (Santos, 2012, p. 51).

In this chapter, I provide a more detailed explanation of translingualism as a theoretical and conceptual framework in the centre-periphery context and introduce and discuss the various concepts under themes of linguistic diversity and linguistic disparity. I present linguistic diversity through translingual practice in the public space of the periphery and the process of relocalisation in the online setting in the periphery. Additionally, I discuss linguistic disparity through the conceptual lens of the 'perpetual foreigner stereotype', 'linguistic racism', and 'linguistic subordination', as they are experienced by CaLD migrant communities in the centre, that is, Australia. Within each of these thematic and conceptual subsections, I provide a summary of the related published journal article(s), where I developed these concepts to contribute to academic knowledge and expand the scholarly literature. Finally, I discuss the correlation between linguistic diversity and linguistic disparity and explain in greater detail the rationale behind this thesis.

Although each published journal article already consists of an extensive literature review section that thoroughly explains the framework, background, and introduces concepts of each study, in this chapter I try to present a more cohesive discussion of how these publications come together and how they fit within the bigger picture. However, it is only natural that in this form of thesis by publications some repetitiveness persists, as the discussion of the concepts and themes should not stray away from the core idea. As such, the discussion in the chapter aims to further elaborate on the main ideas presented in six published journal articles to show the academic and practical perspectives of the reality of translingual experiences of CaLD communities in Australia and beyond.

## 2.2 Theoretical Framework – Translingualism

The 21st century contemporary sociolinguistics of globalisation has seen a shift from 'post'-, 'inter'- or 'multi'- approaches towards a series of 'trans'- approaches ('transcultural', 'transidiomatic', 'translocal,' 'translingual', 'transtextual', etc.), putting an end to traditional sociolinguistic perspectives and constructing a trans-modern theoretical framework (Blommaert, 2010; Pennycook, 2007). Using already established notions such as language, culture, or place, in their unitary forms, does not appear adequate to explain and analyse objects that are inherently mixed and meshed, mobile, and unstable. These objects are not only linguistic, but semiotic, cultural, spatial, and social at the same time, and their analysis does not always yield a single or a specific answer, but an array of possibilities and perspectives, each dependent on the subjects' life trajectories and chronotopes. To understand people and their linguistic practice, we ought not only look into their present lives, but into their life trajectories. These life trajectories inevitably include people's origins, spaces, experiences, institutions, and families, but also historical trajectories of the space and time that they lived in. Leaving out a single aspect of this analysis might leave us with an incomplete picture and a faulty observation.

In order to understand what makes the translingual framework different from others that pluralise languages, we need to take a look at Silverstein's (1996) distinction between "speech community" and a "linguistic community" (p. 285). The former is characterised by "sharing a set of norms or regularities for interaction by means of language(s)", while the latter is defined as "a group of people who, in their implicit sense of the regularities of linguistic usage, are united in adherence to the idea that there exists a functionally differentiated norm for using their language denotationally … the inclusive range of which the best language users are believed to have mastered in the appropriate way" (Silverstein, 1996, p. 285). While the first still discusses some set of norms and patterns, it is the latter group that aligns with the views of traditional perspectives on language, which are criticised by the translingual perspective. Linguistic communities are conscious of the monoglot standard, promote a single norm, and discriminate against those who are "'(ab)normal' depending on their degree of fit with that single norm" (Blommaert, 2010, p. 165). Silverstein refers to this as the 'monoglot ideology', which views nation-state and particular forms of language as inherently natural, neutral, and static in time and

space. Such ideology, as I will show in this thesis, does not only suffocate the naturalness of translingual expression, but makes life difficult for those who do not conform to it.

The translingual framework appeared in response to European ideological and uniform perceptions of language to critique monoglot and other homogeneous ideologies. It aims to show that language is a form of practice which transcends individual languages as well as limitations and boundaries set by prescriptivist policies and norms of those in power (Canagarajah, 2013). Translingualism, as opposed to mono-, bi-, pluri- lingualism, takes a step away from counting individual languages and treating them as separate systems, instead assuming that everyone is inherently translingual, as communities and interactions have always been heterogenous (Canagarajah, 2013). Even those who are traditionally identified as 'monolinguals' have access to different styles, registers, and discourses, which they use differently each time they communicate with someone in or outside of their direct environment. As opposed to traditional linguistic frameworks where linguists aim to outline fixed patterns in interaction, in translingualism, language users are always presumed to be in the fluid process of negotiating meaning.

In my understanding of the translingual framework, I merge views by Pennycook (2007), Canagarajah (2013), and Lee (2018), and do not make restrictions to variants of 'trans-'. Rather, as Lee (2018), I also perceive translingualism more broadly to encompass scholarship that understands the ordinariness of transgressing, blurring, and blending of linguistic boundaries instead of viewing it as a deviation from a 'normative' and 'ideal' language use. While in academia, translingualism might be relatively new, in practice it has always been present. This is supported by the historical overview of the global scene, which shows how people have always been migrating for different purposes, hence, languages have been changing, expanding, moving, and crossing. Such dynamics reveal that nation-state boundaries, laws, and norms are man-made. In the same way, we can assume that boundaries of human language are an ideological construct, which is the result of the power play between diverse peoples in the global setting.

### 2.2.1 Traditional Foundations of Sociolinguistics

While translingualism in the world outside of academia is not immediately apparent because of its fluidity, normality, and ordinariness, and also because of the fact that not every person out there is a linguist, translingualism in the context of academia actively challenges monolingual

traditions. However, to understand why the translingual framework emerged in academia and what it is actually combatting, it is important to understand the origins of monolingual nation-state ideologies.

An important point to begin with would be the Romantic movement and its philosophies. Johannes Gottfried Herder, together with other philosophers of this period, assumed that language embodies the spirit of the community alongside the collective experiences of such community in a certain place, creating the language-community-space triad. The "Herderian triad" (Blommaert & Verschueren, 1992) defines the core of a community through its language, and it suggests that community and its language are rooted in a specific place. These views initiated territorialisations of certain communities as their land became spiritually connected to their being and their language. Such ideological bonds between language, community, and place have had significant implications for future research in sociolinguistics, but also the general perception of communication and social life, culminating in the ideas of 'language ownership' and 'illegitimate users' (Canagarajah, 2013).

Likewise, in modern history, the prominent linguist Noam Chomsky came up with the idea of linguistic competence, which is exhibited by native speakers of any language. In his 1957 book *Syntactic Structures*, he presented the idea that the grammatical acceptability and adequacy of a language learner could be tested and evaluated by a native speaker. Later in 1965, Chomsky further expanded the concept of a *native speaker* with the idea of an *ideal speaker-listener*. While translingual framework and its scholarly discussions actively critique Chomsky's linguistics and argue that language emerges in social practice that is situational and co-constructed by speakers using diverse resources to negotiate meanings (Canagarajah, 2013; Pennycook & Makoni, 2020), native speakerism has become a socially politicised ideology since it conveys "political ideologies about language" (Valelia, 2013, p. 70). Hymes (1996) initiated such critique by arguing that an ideal speaker-listener is a political concept, which was operative in a homogenous community and lacked broader implications for language use, which he referred to as "ways of speaking" (1973, p. 60). The 'native speaker', as an unachievable and unrealistic ideological construct of language competence, has perpetuated ideal standards across various institutional and non-institutional realms.

These prescriptive monolingual views in traditional linguistics set grounds for the emerging linguistic ideologies of the time, such as linguistic imperialism, linguistic dystopia,

linguistic purism, native speakerism, and speaking ‘with an accent’, as well as some serious identity ideologies, including nationalism, ethno-racial preferences, and others. These ideologies are still deeply rooted in sociolinguistic views of the society, and they dictate the linguistic norms and policies in education and other institutional and non-institutional contexts.

### 2.2.2 Towards Translingualism

It seems only natural to give Chomsky’s ideas and intentions a benefit of a doubt, and assume that he did not intend to initiate a discriminatory discussion and power inequalities; however, ultimately, his theory has led to the chain of disparities and marginalisations in different areas of life. Although the translingual framework is not capable of transforming the centuries-old philosophies and perspectives that the modern world has been built on, it can be a starting point for realising that monolingualism, native-speakerism, and nation-state territorialisation are man-made constructs, and as such are susceptible to change. The translingual perspective reveals how “the categories of language, along with the derivative criterion of proficiency, are used for the surveillance and pathologization of language practices according to monolithic norms, which in turn sustain inequitable social relations and hierarchies” (Lee, 2018, p. 7). Lee’s view on translingualism particularly shows us how linguistic categorisations or their inventedness are not the things that are actually problematic on their own. What is problematic are the ways in which they are used to privilege some and marginalise others based on their linguistic habitus, geographical locations, or social categories. This is something that the scholarship in sociolinguistics should always be cautious about. As already mentioned, translingualism has been in the focus of applied linguistics for quite some time now; however, it is still not certain whether translingualism has actually rectified, or if it is able to rectify, traditional linguistic ideologies in the scholarly inquiry.

In the following sections, I discuss two important themes within the translingual framework, namely linguistic diversity and linguistic disparity. Exploration of linguistic diversity is imperative because we need to show how creative linguistic practices are ordinary and normal for people in the periphery (Lee & Dovchin, 2020). Their everyday interactions are characterised by meaning negotiation, as well as mixes and meshes of diverse resources, which work together to create people’s unique linguistic repertoires. Portraying and analysing linguistic diversity represents a step forward in showing the reality of communicative flexibility and fluidity.

Nevertheless, no matter how constructive, transcending, mobile, and modern diverse creative linguistic practices may be in comparison to norm-abiding prescriptivist ideologies, their fetishisation enables monolingual ideologies to become subtly apparent through ethno-racial oppressions and linguistic disparities. They fail to address disparity between theory and practice, diverting attention from socio-politics and power, idealising linguistic multiplicity and hybridity, and uncritically encouraging "diversity, plurality, flexibility, individualism, and cosmopolitanism, while perpetuating color-blindness and racism" (Kubota, 2016, p. 474).

### 2.3 Linguistic Diversity and Beyond

Linguistic diversity reflects the diverse and fluid nature of linguistic practices of people who use different resources from the experiences in their environment. Human migrations brought about a better view of how diverse the world actually is. Today, in order to understand features of our linguistic practices, we would need to keep the record of all our experiences, encounters, as well as things that we have seen since the moment we were born. Languages, as Makoni (1998) argues, are not "hermetically sealed units", but experiences that stem from the linguistic ideologies of different communities, and individuals' personal interactional biographies (Makoni & Pennycook, 2007). Language ought to be perceived as the product of human interaction, and not its prerequisite (Harris, 1998). From this we can understand that what we produce is always diverse, and that what urges us to produce is unique to us only. It is this diversity that needs to be clearly understood in academia, and then transferred into the education setting, labour market, and communities, because people should become aware that despite their desires to share group membership based on similar values and characteristics, they are all unique in every aspect of their being. This broad view of linguistic diversity in the global context aims to show how even 'monolinguals' are linguistically diverse (Canagarajah, 2013) as their linguistic repertoires have different textures.

In the context of this thesis, linguistic diversity refers to creative linguistic practices of peripheral CaLD communities in Australia and beyond. Their practice is often characterised by their local cultures, experiences, and traditions, as well as global trends, movements, and discourses. The online world of peripheral sites in the periphery is marked by everyday linguistic interplay using various linguistic resources (Dovchin, 2019c; 2020c; Kim, 2016; Li, 2017; Leppänen et al., 2009). Social media users in the periphery are not blind reproducers of the

content from the centre, but they actively redesign and use the content for their own practices and needs. Similarly, public spaces are anything but monolingual, as they exhibit a smorgasbord of glocal semiotic resources (Dovchin, 2018), which simultaneously construct but also fit the local context. Language policies in some of these peripheral sites even recognise more than one official linguistic repertoire; therefore, their exposure to translingualism is ordinary. In fact, the linguistic outcomes on social media sites and public spaces in the periphery challenge homogenous monolingual ideologies by portraying diversity as a normality. Furthermore, English, as a global linguistic repertoire, is part of the everyday interactions of these people in one form or the other, as they playfully communicate using English catchphrases and slang, and relocalise social media and other linguistic and semiotic trends and practices.

Linguistic diversity becomes more obvious among migrant communities in the Anglosphere. For instance, the CaLDs in Australia simultaneously nurture "nostalgia, memories, socio-cultural encrustations" and sense of belonging to home (Belford & Lahiri-Roy, 2019, p. 68) and participate in cross-linguistic and cross-cultural practices in their host societies. With their diverse practices, they are also enriching the English-based context of Australia, as a relatively young country. Therefore, English in Australia could hardly be perceived as 'pure Queen's English' (another linguistic ideology), since it has become part of the linguistic practice of diverse cultures and peoples residing in different parts of Australia. Different communities started adapting English resources to their own social and cultural ethos, generating creative mixes and meshes, and adding new meanings to their practice (Dovchin, 2020c). Furthermore, their interpretation and negotiation of meanings yielded completely new forms of translingual communication.

In this thesis, I explore linguistic diversity through its reflection in translingual practice (Canagarajah, 2013) and the process of relocalisation (Pennycook, 2007). Translingual practice often entails the use of an individual's entire linguistic repertoire, characterised by ethnic accents, glocal expressions, semiotic resources, education background, and experiences. In other words, translingual practice shows the true communicative nature of human beings. Linguistic diversity is also reflected in the process of (re)localisation of translingual practices through different speakers, practices, cultures, and discourses (Dovchin et al., 2015), and their adaptation to the cultural and linguistic ethos of the periphery (Schneider, 2007). Because the process of relocalisation helps speakers develop new meanings through the integration, adaption, and

reorganisation of translingual resources in different local settings, they become creative and active designers of new meanings and linguistic trends (Axelsson et al., 2003).

For instance, in "New Chinglish" (Li, 2017), Chinese social media users assign entirely different meanings to ordinary English utterances, and create new local expressions that comply with "the morphological rules of English but with Chinese twists and meanings" (p. 4). Similarly, users of an online Finnish discussion forum add and tweak English extreme sports jargon into their local social forum while producing integrative and unconventional local linguistic forms (Leppänen et al., 2009, p. 1099). Blommaert (2010) revisits the case of Tanzania where the indigenous Swahili language attained a prestigious status and overpowered English – "the language of imperialism" (p. 183), which resulted in "fooling around with language" (p. 187) – "linguistic mixing, borrowing and relexification in Swahili, English and other languages, and sound play" (p. 191). Likewise, Canagarajah (2013) argues for translingual English as illustrated by a meaningful translingual interaction between Egyptian and Danish English speakers who actively negotiate their repertoires through relocalisation of English and other semiotic resources.

In the following two subsections, I will define and discuss in more detail the concepts of translingual practice and the process of relocalisation, which emerged in my publications, and summarise published journal articles that focused primarily on translingual practice in the public space in the periphery, as well as the process of relocalisation across social media in the periphery.

### 2.3.1 Translingual Practice

Translingual practice refers to the use of diverse semiotic resources for the sake of fluid and flexible meaning-making in interaction (Canagarajah, 2013). It entails a transgression of norms, boundaries, and codes, and enables interactants to express themselves freely and comfortably without paying specific attention to the normative language use. Translingual practice manifests itself differently in communicative modes and media. Language users may employ diverse resources from different genres, varieties, registers, and contexts (Pennycook, 2010) in their online and offline environments to achieve their communicative goals. The context becomes generative, which means that it creates and is created by the nature of the communicative event shared by two or more individuals. While the monolingual orientation presupposes that linguistic

performance is based on already existing linguistic norms, translingual practice proposes the sedimentation of some specific patterns through their repeated contextual use over time (Canagarajah, 2013, pp. 16-17). These patterns may slowly shape into grammar and shared norms; however, these shared norms do not have an ontological status because we do not base our analyses and interpretations on them. Shared norms in terms of translingual practice are always in flux, constructed, and variable.

Translingual practice makes use of different linguistic and semiotic resources simultaneously present in both local and global communicative channels (Jacquement, 2005). These channels are the outcome of the co-presence of translingual interaction and online media, “in contexts heavily structured by social indexicalities and semiotic codes”, and they depend on “transnational environments,” the negotiation of “deterritorialized technologies”, and interaction “with both present and distant people” (Jacquement, 2005, p. 265). For instance, Soler and Zabrodskaja’s (2017) exploration of language ideologies in transnational Spanish/Estonian families found organic translingual negotiation in complex interactions despite the presence of a dominant one-parent-one-language ideology (they used the notion *new speaker* to closely analyse the consequences of crossing linguistic and cultural boundaries). Similarly, Jørgensen’s (2008) analysis of translingual interaction (she used the notion *polylingual languaging*) among youth in Denmark showed how there is not much sense in counting the languages, but there is sense in examining the use of diverse linguistic resources and their characteristics. Her study showed that “speakers use features and not languages” to reach the goal of their interaction (Jørgensen, 2008, p. 166).

Jørgensen’s findings challenge the concepts of the monolingual norm, which still work towards the countability and separability of distinct linguistic codes (Møller, 2008). They are in line with the argument that translingual practice does not consider notions of partial or full competence. In other words, having full knowledge of one linguistic code, which has been assigned to native speakers, is an ideological construct used to give power to one group and take it from another. Considering that language users can draw their (partial or ‘full’) resources from different communities of practice, their translingual practices can be “socially and rhetorically significant” (Canagarajah, 2013, p. 10). In translingual practice, it is possible to transgress into different linguistic contexts, but still retain the voice, values, and identity, as such factors are highly dependent on the speaker. Words can also move freely and take on new meanings and

indexicalities in practice. From this we can understand that translingual practice begins and ends with the speaker, as they are using their repertoires to actively co-construct the meaning in interaction.

The investigation and analysis of translingual practices is much more feasible through the ethnographic observation of the public and online spaces as opposed to other qualitative or even quantitative methods, as it allows us researchers to simultaneously investigate and engage in our research context. Public spaces in the periphery give us an insight into the linguistic portrayal of the space through linguistic signage. Hence, the observation of these spaces allows us to better understand the ways in which actors used diverse linguistic resources to provide interactive, playful, and meaningful content. For this thesis, translingual public spaces in the periphery provide us with a better understanding of the ways in which peripheral societies understand and use their language repertoire. These spaces show us the ordinariness of the translingual practice which makes use of glocal resources. This is particularly important for the investigation of CaLD communities in Australia as we begin to understand the greater picture of their histories and life trajectories (Blommaert, 2010). We understand where they come from and how their local linguistic practice actually looks like. In order to investigate the global setting and provide the real picture of linguistic migration and CaLDs' experiences in Australia, we, as researchers, need to look at the practices of locality and language planning and the ways in which these people construct the places in the periphery. Liddicoat and Baldauf (2008) explained how looking at language planning, "as the property of those who hold the institutional power to effect their decisions, ignores the interplay between the macro and the micro which is fundamental to all language planning work" (p. 11). Therefore, it is important to consider language planning in urban public spaces as a "local, individual, educational and community action on language" (Pennycook, 2010, p. 53).

Similarly, the ethnographic observation of their online discourse provides scholars in the sociolinguistics of globalisation with a vast range of materials and shows how translingual practice is yielding playful and creative outputs (Blommaert, 2010). Online translinguals are not led by the norms, but they create the norms; they do not follow the trends, but relocalise them to their own discourses to suit their own identities; and they are creators of new meanings. Online translinguals in the periphery do not only use English linguistic resources, but their linguistic and

cultural resources are further expanded by other global linguistic resources, in their close or distant proximity (Dovchin, 2018; Pennycook, 2007).

In the following sub-section, I will provide a summary of the Article 1, titled, *Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo*. This article shows translingual practice in the urban space of Bosnia and Herzegovina – a Southeastern European country in the global periphery. This published journal article is important for the context of this thesis as it provides a clear description and analysis of the inherent translanguaging in the public space of Sarajevo and shows how people, unconsciously, employ multiple linguistic resources to design their urban space. For the Southern scholarship, the paper also explores the periphery in terms of its contested politics and local sociolinguistic disparities, instead of focusing only on diversity and endangered languages as has been the case in similar studies (see Pennycook & Makoni, 2020).

#### *2.3.1.1 Summary of the Article 1: Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo*

This paper explores the language practice in the Balkan region of Southeastern Europe. More precisely, it relies on the linguistic landscape method, a part of the open ethnographic observation in this thesis, to investigate language use in Sarajevo, the capital of Bosnia and Herzegovina (BiH). Bosnia and Herzegovina, as one of the six republics in the former Socialist Federative Republic of Yugoslavia, gained its independence in the early 1990s after a brutal war. Today, BiH is a home to Bosniaks, Croats, and Serbs who make claims to their own mutually-intelligible varieties of local 'languages'. The nation-state-language ideology persists in the country where ethnic, religious, and linguistic backgrounds have created an unbreakable trifecta, and are used to determine the socio-political and linguistic identity of the people in the country. In this paper, I analysed the linguistic landscape of three municipalities in Sarajevo, approximately 20 years after the war, to gain a better understanding of the linguistic situation in terms of separatists linguistic ideologies. Signs were classified according to the three main linguistic varieties, i.e., Bosnian, Croatian, Serbian; Bosnian/Croatian/Serbian (BCS) – as a translingual common core among the three varieties; as well as English, other linguistic resources, and mixed linguistic resources.

The observation of the linguistic practice showed that actors in the linguistic landscape of Sarajevo go beyond the boundaries of their ethnic, linguistic, and religious identities, moving towards a more neutral translingual core – BCS. This suggests an orientation towards translingual practices and dispositions rather than what homogenous and purist linguistic approaches have indicated thus far. The linguistic landscape of Sarajevo transcends the divisiveness of linguistic identity politics and indicates an inclination towards translingual practice and linguistic egalitarianism. Naming distinct linguistic codes, as is shown in this journal article, is nothing but a politicised attempt to keep the separatist ideologies among different people in the country. In fact, the article shows how the linguistic reality of Sarajevo is portrayed in its everyday translingual practice.

The occasional use of traditional terminologies and concepts in this paper (e.g., language variety and variant, linguistic countability and categorisations, marked vs. unmarked) was justified by the fact that this was the first such research in the context of BiH as the country in the global periphery. Traditional terminologies needed to be used to situate this study in the context of BiH's sociolinguistics and to describe the linguistic practice as it is seen through the prism of monolingual nationalistic ideologies. It was then feasible to discuss why something like translingual practice, which should be perceived as ordinary and natural to this region, appears as a novel concept. This study represents a good foundation for future sociolinguistic research in this part of the world, and more importantly, for the context of this thesis, as it shows how countries in the periphery not only have their own ideologies and diversities, but also how their linguistic practice is inherently translingual, fluid, and negotiable. In terms of the linguistically contested arena, it shows that languages are imaginary constructs which serve the political purposes for national separation and divisiveness.

### 2.3.2 The Process of Relocalisation

The process of relocalisation encapsulates the different ways in which we think about language in terms of time and place, and how we playfully and creatively use and reuse, adapt and generate, localise and relocalise diverse linguistic and semiotic practices (Pennycook, 2010). This linguistic creativity, Pennycook argues, should not be considered in terms of its deviance from "a core of similarity", or as "observable difference", but as a form of "repeated sameness" (Pennycook, 2010, p.13). Relocalisation essentially "makes difference into sameness, and

sameness into difference, but in a way that makes the same no longer the same, the different no longer simply different" (Young, 1995, p. 26). Because of these observations, the process of relocalisation might at first appear as repetition, and reproduction of what already exists; however, this repetition is not an echo of words and phrases for aesthetic or stylistic purposes, but an act of "difference, relocalization, renewal" (Pennycook, 2010, p. 36). Pennycook here argues that even when we repeat the same thing over and over in a certain period of time, we will relocalise this repetition as something different. In other words, each repetition creates a difference: "any repeated event is necessarily different (even if different only to the extent that it has a predecessor). The power of life is difference and repetition, or the eternal return of difference. Each event of life transforms the whole of life, and does this over and over again" (Colebrook, 2002, p. 121). These views rest on the idea that everything we produce is already repeated; or put simply "it is the repetition itself that is repeated" (Deleuze, 2004, p. 367).

Linguistic repetition is simultaneously old and new. When reused, practices are new as they occur in a different context, and a different locality, and they are used by different people. They are old as they come from an already established source – the source point is the repetition of some other practice, perhaps long forgotten. The process of relocalisation, hence, could be understood as a network of practices sourced differently, which, after every new use or performance, develop a new meaning. These practices should be considered as always local, and as such are being relocalised "through their relationship to speakers, places, histories, textual and cultural references, discourses and interpretations" (Dovchin et al., 2015, p. 5).

The process of relocalisation expands on the process of code-switching. Code-switching is part of the monolingual turn in sociolinguisics, which has worked towards countability of linguistic codes, requiring complete competence in all codes. In translingualism, however, Canagarajah (2013) makes a distinction between code-switching and code-meshing. For him code-meshing is the process used in translingual practice, which does not require the competence in all codes, but instead "constitutes borrowings which are appropriated into one's language so that using them doesn't require bilingual competence" (Canagarajah, 2013, p. 10). He treats borrowed words as part of the target language in the sense that they lose almost all connections to the source. Linguistic relocalisation is similar to Canagarajah's view of linguistic meshing. However, linguistic relocalisation transcends the notion of codes altogether. In fact, it focuses solely on practices and the ways in which different linguistic and semiotic resources are moved

from one locality to the next, acquiring the features from the destination. Linguistic relocalisation implies that practices always gain new meanings, values, and indexicalities in different contexts.

When discussing linguistic relocalisation, we also have to mention the concept of localisation. If relocalisation is the creative and local reuse of different concepts, ideas, and expressions from the outside as well as inside, then localisation becomes the partial settling or sedimentation of these expressions (Hopper, 1998; Pennycook, 2007). In other words, they relocalise to become local, and specific to an individual or a community of practice. The relocalised material becomes local by acquiring local linguistic and cultural characteristics, histories, traditions, and ethos. Based on this, Pennycook (2010) suggests that "English and hip-hop have always been local" (p. 72), since they use local features of a society, which is problematising their own politics and socioeconomic life. Sultana et al. (2015) describe how the youth in Bangladesh and Mongolia do not appropriate their linguistic practice to the popular English culture, but instead relocalise English resources and stylistically adapt them to their local ways and contexts. Viewing language practices as always local may take our focus away from the source of relocalisation, threatening to become linguistic and cultural appropriation. However, Pennycook's (2010) view of relocalisation suggests that local communities do not transgress into 'forbidden territories' of cultural appropriation, but relocalise practices which are already "linked to local perspectives, insights and worldviews" (p. 5). To support his argument, he suggests that global Englishes do not have one starting point, but that they instead come from numerous, co-existing, global origins.

The process of relocalisation of translingual practices in the periphery occurs in both online and offline settings. For example, Dovchin (2018) investigates youth pop culture in Mongolia and describes how they relocalise linguistic practices to make them appear global, but also unique to their local culture; Pennycook (2010) discusses relocalisation in terms of hip-hop around the world and shows how hip-hop is genuinely localised and natural to all societies as long as they focus on their own local ethos. In terms of the online sphere, Blommaert (2020) argues that the online social world has become an important part of research in sociolinguistics, and how areas of our investigations should be defined as "the online-offline nexus" (p. 75) – interaction between the online and the offline worlds. He implies that online interactions are characterised by multimodality, rescaling, and chronotopic features (considering that they are not

limited by shared physical timespace), as well as "translocal and transtemporal rhizomatic uptake" (Blommaert, 2020, p. 113). Hence, in my research of linguistic diversity within the translingualism framework, I focused on the online sphere in linguistic and cultural peripheries in order to show its normality, ordinariness, and un-remarkableness (Lee & Dovchin, 2020).

In the following two subsections, I provide summaries of Article 2, titled, *Mongolish in post-communist Mongolia* and Article 3, titled, *The impact of social media in the sociolinguistic practices of the peripheral post-socialist contexts*. Both articles explore the process of relocalisation of translingual practices in the online sphere of three peripheries, namely Mongolia, Bosnia and Herzegovina, and Serbia. These three post-socialist contexts relocalise different English expressions, trends, and social media genres to make them local – unique to their own sociocultural contexts. It is worth noting that what these social media users base their relocalisation on is completely local in terms of culture, traditions, and historical trajectories. As such, relocalised translingual practices are not borrowed, stolen, or appropriated, but reconstructed, reformulated, and rebuilt for their local purposes.

#### *2.3.2.1 Summary of the Article 2: Mongolish in Post-Communist Mongolia*

This article provides an analysis of emerging translingual practices in the online discourse of post-socialist Mongolia through methods of digital ethnography. These forms of translingual practice were named 'new Monglish' in order to differentiate it from existing ideological constructs informed by purist and homogenous ideologies in Mongolia. In order to change extant perspectives on the linguistic situation in Mongolia and erase traditional sociolinguistic norms, we needed to rely on traditional linguistic analysis (morphosyntax, semantics, graphology and/or phonology). This article aims to show the changing reality of global English resources in post-socialist Mongolia after the collapse of the Soviet Union in 1990s. 'New Monglish' represents a form of translingual practice within which English becomes deeply absorbed and embedded into the Mongolian language through the process of relocalisation, generating new local meanings. This article extends on Pennycook's (2007) research, which aims to define and explore the process of linguistic relocalisation. It does not only illustrate instances of lexical relocalisation, but also provides samples of orthographic relocalisation, as English resources are relocalised to Mongolian alphabetical and grammatical systems producing (or better said, reusing) local

meanings accessible only to individuals who possess Mongolian linguistic resources within their repertoires.

New Monglish is not a new linguistic system, dialect, variety, or a language, but a practice characterised by Cyrillic and transliterated Roman scripts, Mongolian grammatical practice, and local ethos. Participants in this study were 50 local Mongolian social media users living in the capital city of Ulaanbaatar. Facebook data samples of approximately 1100 examples of relocalisation were broadly analysed for common themes and occurrences. Finally, five Facebook posts were selected for the purposes of this paper and analysed in more detail using the transtextual analytic framework. This analysis showed how online sociolinguistic and cultural backgrounds, philosophies, skills, desires, and traditions, become integrated into translingual practices of Mongolian Facebook users via the process of relocalisation. The paper identifies three frequent themes framing instances of relocalisation, namely personal names, emotionality, and Internet terminology. The paper also shows how English expressions relocalised to Mongolian and became deeply localised in the Mongolian social media users' everyday online and offline language practice. Hence, the article contributes to knowledge by arguing that English should not be 'labelled' as a foreign language in Mongolia, further critiquing notions such as codeswitching and linguistic borrowing for misrepresenting the sociolinguistic reality of Mongolians.

Relocalisation in new Monglish, as is shown in the paper, does not change the Mongolian 'language', but rather expands the linguistic repertoire of Mongolians, adding to their local modernity, as well as sociolinguistic and cultural prosperity. It argues that 'language(s)' do not have their own dynamics, but that language practices become dynamic because of translingual social media users. It also contributes to knowledge by showing how relocalisation may help close specific lexical gaps created by social and cultural trends, as well as technological and linguistic developments in Mongolia, resulting in economic and social advancements.

#### *2.3.2.2 Summary of the Article 3: The Impact of Social Media in the Sociolinguistic Practices of the Peripheral Post-Socialist Contexts*

Much like the previous journal article, Article 3 also examines the process of relocalisation across social media, expanding the post-socialist context to include Bosnia and Herzegovina and

Serbia as two former Yugoslavian Republics. Just as Mongolia, these contexts are largely under-represented in global sociolinguistics and the discussion of translingualism. Social media English practices on Instagram, Facebook, and YouTube become relocalised and semantically reformulated in Bosnian, Serbian, and Mongolian repertoires resulting in 'social-mediatised Bosnian', 'social-mediatised Serbian', and 'social-mediatised Mongolian'. Mongolia, Bosnia and Herzegovina, and Serbia represent three countries in the global periphery, connected through their communist and post-socialist histories, as well as by their present linguistic ideologies including linguistic purism, language as an emblem of ethno-national identity, and Standard English dominance. However, translingualism is an everyday reality in these countries, as linguistic diversity diverges from prescribed norms. This paper shows how linguistic creativity has intensified with the increase in use of social media in these modern post-socialist contexts.

This paper also relies on the Digital Ethnography framework to investigate practices and behaviours of online users. It is a part of the ARC DECRA project that has been focusing on post-socialist contexts since 2018. For the purposes of this paper, 1100 examples of relocalisation were collected from open-access pages out of 100 that were observed on Facebook, Instagram, and YouTube. Those that were most commonly used were selected and presented across seven extracts. Open-access websites provide valuable research data as they simultaneously give insights into the translingual practice of social media users in the periphery, while also allowing us to keep track of emerging trends that are disseminated across the internet.

Examples of relocalisation in social-mediatised Bosnian, Serbian, and Mongolian show the ongoing sociolinguistic globalisation of these peripheral societies. However, this linguistic process does not entail blind repetition of global trends, but their creative reuse and relocalisation in local cultures and ethos, as well as development of historically and traditionally informed glocal identities. Social media users relocalised social media labels on Facebook, Instagram, and YouTube in different ways. While some became partially localised, some localised entirely, acquiring local characteristics and becoming incomprehensible to the source or global context. Data also showed the significant role of social media translations to local repertoires in the periphery, since these translations influenced the relocalisation process. Users not only relocalised English social media terms, but also relocalised the social media terminology that has been translated to their local repertoires – a process that in traditional linguistics would be referred to as semantic broadening and polysemy. These examples contribute to knowledge and

show how translingual practice across social media is unpredictable as social media users in the periphery actively engage in sociolinguistic play and create new meanings characterised by local flavours.

### 2.4 Towards Linguistic Disparity

As much as it is important to academically recognise instances of linguistic diversity, it is equally, if not more, important to understand what diversity looks like in the realities of everyday social interaction. Many individuals and groups still find it difficult to accept that we are all different in our own way, which is why my major focus in this thesis is to discuss different responses to diversity, and what happens when everything that represents becomes a point of disparity. Attempts at sameness, or unity in diversity, has only resulted in deepened inequalities and wider gaps between people. In fact, even individuals who belong to the same group do not share the exact same perception of national ideologies, religion, and language, or possibly even see, hear, feel, smell, or taste in the same way. Each person has their own contextual interpretations which are informed by their upbringing, experiences, and education. We should not allow to be defined purely based on our biological characteristics, as there are many other factors involved in the construction of our identity. In terms of language, we sound different since we have different speech apparatuses, but we also express our thoughts differently, in a way unique only to us. Words we decide to use in a particular moment, the tone in which we say them, accompanied by our semiotic repertoires, as well as our understanding of others' linguistic practices, depend on the people we are surrounded by and aspects of our identity we perform within specific space-time frames. Therefore, it is important to understand that our linguistic practice depends on many other factors which construct our identity. Oftentimes, these factors become a trigger for disparities.

Throughout this thesis, I use the term translingual identity to explain our individual uniqueness and diversity. Through the concept of translingual identity we can understand the sociolinguistics of globalisation, as it places language ahead of all other features of one's background. Language often becomes a defining and defined, constructing and constructed, and revealing and revealed feature of our sociolinguistic, cultural, ethno-racial, national, political, religious, and economic identity (Blommaert, 2010). Our historical trajectories are embedded in

our language, so that, intentionally or not, our linguistic practice becomes the primary factor that reveals our translingual identity (Blommaert, 2010).

Translingual identity parallels the notion of transnational identity. While both refer to dual citizenship, migration, or physical mobility across nation-states, my definition of translingual identity goes even further to imply that globalisation unfolds within specific digital or physical spaces. For example, Blommaert (2010) writes about the translingual identity of displaced African migrants as deterritorialised subjects in the United Kingdom, whose translingual identity is informed by their physical migrations and mobilities. In the 21st century, however, an individual does not need to leave their room, let alone their country, to construct a translingual identity. We live in an era where diversity, be it linguistic, cultural, or social, is all around us: on our computers while watching videos, listening to music, chatting; in the restaurant when we want to order food whose origins are thousands of miles away; on the street or in the workplace where we encounter persons of migrant background; and every time we communicate, as our 'languages' are inherently translingual. In a nutshell, we have all become, or have always been, translinguals, regardless of our locality, since the time in which we live is characterised by diversity that we cannot and should not try to avoid. The notion of translingualism, just as transculturality, is rooted in concepts of flow, flux, and fluidity, which transcend "dichotomies of the global and local, and dialectics between global homogenization and local heterogenization"; it is not representative of cultural and linguistic existence in a specific location, but of travel, "with its emphasis on movement, encounter and change" (Pennycook, 2007, p. 44). In order to understand "local/global historical encounters, co-productions, dominations, and resistances, then one needs to focus on hybrid, cosmopolitan experiences as much as on rooted, native ones" (Clifford, 1997, p. 24).

Regardless of our translingual sociolinguistic realities, attempts at 'fixing' homogenous ethnographies and transforming monolingual theories remains a Sisyphean task in both academia and the society. However, some scholars expanded our understanding of disparities. For instance, the notion of political race has emerged as a general concept that addresses different forms of inequalities in today's society (Guinier & Torres, 2002). It builds on the agenda dealing with colour-based diversity, but is simultaneously expanded to include class, gender, culture, language, and other sorts of diversities. In other words, these identarian constructs become the basis for *new racism(s)* (Barker, 1981). New racism is often hard to recognise as racism "because

racist discourses are interwoven with discourses about social cohesion, cultural preservation, and nationalism, which discriminate without actually using the word *race*” (Pon, 2009, p. 61). Barker (1981) explains the notion ‘new racism’ as

> […] a theory that I shall call biological, or better, pseudo-biological culturalism. Nations on this view are not built on politics and economics, but out of human nature. It is in our biology, our instincts, to defend our way of life, traditions and customs against outsiders – not because they are inferior, but because they are part of different cultures. […] For we are soaked in, made up out of, our traditions, our culture (pp. 23–24).

Forms of one’s translingual identity cannot be freely selected and are determined by all the factors that participate in its construction, as well as different forms of stratifications, constraints, and determinations (McLaren, 1997). Hence, new racisms are directed at translingual identities as people become restricted by ideologies of their own creation. In this regard, May and Sleeter (2010, p. 6) cite George Orwell’s dystopian novel *Animal Farm* to describe our present reality: “all animals are equal, but some animals are more equal than others”.

In the context of the Anglosphere, the concept of ‘whiteness’ is not only connected to skin colour, but also to culture and, by default, to language. Language has been absent from most debates on inequality and discrimination, functioning as the foundation of “an invisible regime of power that secures hegemony through discourse and has material effects” on the everyday life of different groups (Moreton-Robinson, 2004, p. 75). Even in the scholarly discourse about race as skin colour, whiteness is related to social invisibility, since “being white is aligned with being normal, and normality means belonging to no racial group” (Habibis & Walter, 2015, p. 50). Whiteness represents an ideological unmarked construct in racialized binaries. It is a less recognised fact that language plays a significant role in the ideology of whiteness, as it is through language that “racialised binaries are produced and reproduced” (Trechter & Bucholtz, 2001, p. 4). Trechter and Buchlotz (2001, p. 5) argue that ideological whiteness becomes powerful when it is unmarked, but it can project itself audibly and visually, where it is cancelling the presence of everything else and “whiting out” others in the world of language (e.g., English Only policy in hegemonic Anglophone countries).

The institutional and non-institutional reality of Australia is not much different from those of other Anglosphere countries. Its diversity, as a picturesque landscape for the global masses, lies on top of the bones of centuries-long discriminatory politics, as the struggle to

detach from the Anglo (and Anglo-Celtic) privilege still persists (Forrest & Dunn, 2006). The rise of a new multicultural inclusive identity in Australia has further deepened the marginalisation of CaLD migrants. The alleged political support to CaLD migrants in their adaptation to the host society generated the idea of the privileged becoming the oppressed, making the marginalised the oppressors (Johnson, 2001, 2002). This emerging ideology has only led to a further oppression of CaLD minorities since the fear of losing the power strengthened the Anglo privilege. In response to Anglo-Australians unfounded fears, the government of Prime Minister Howard placed Anglo-Australians at the centre of the multicultural Australian identity, calling onto British and Irish heritage to produce the institutional system, law, English language, and social life of the new multicultural Australia (Forrest & Dunn, 2006). In other words, the Anglo identity has become the centre operating in the midst of multiculturality and diversity; it is a core that rises above ethnicity and perpetuates unity in diversity, labelling actual diversity as 'Otherness'. Research shows that 'White Anglo-Celts' in Australia are considerably in the privileged centre of the society, followed by other white, English-speaking groups, western Europeans, eastern and southern Europeans, people from Asia, then Middle East (Muslim groups in particular), and finally, Indigenous Australians, who come last in terms of privilege (Habibis & Walter, 2015, p. 50). This implies that Australia still perpetuates the pillars of the Herderian triad, with the display of inclusivity, equity, and linguistic and cultural diversity representing a perfect utopia and an alternative world to the reality of marginalisation, discrimination, and disparity.

Translingual communication entails an awareness of diversity, freedom of thought and expression, and willingness to transcend boundaries of a particular code. Although translingual communication is common for multicultural Australia, the language of the law and institutions is still English. The early establishments of the White Anglo-Celts in Australia brought the English language, placing it, by default, at the very top of the socio-political and linguistic hierarchy. Taking their comfort in the Herderian triad, Anglo-Australians have perpetuated monolingual ideologies, and continuously failed at translingual communication (see Dobinson & Mercieca, 2020; Dovchin, 2019a; Oliver & Exell, 2020; Piller, 2016). What they need in order to achieve successful translingual communication are both synergy (mutual interests) and serendipity (open-mindedness and receptiveness of unpredicted aspects of interactions) (De Souza, 2022 following

Khubchadnai). Awareness of these two important factors would help them develop translingual awareness and potentially minimise unintentional marginalisations of CaLD migrants.

In this thesis, I analyse linguistic disparity by expanding several concepts, including 'perpetual foreigner stereotype' (Chang & Morris, 2015), 'linguistic racism' (Dovchin, 2020b), and 'linguistic subordination' (Piller, 2016) in applied linguistics literature. I present each concept as a form of discrimination against CaLD migrants. Such discrimination is predominantly linguistic, although other elements of migrants' translingual identities factor into the phenomenon, as well. Perpetual foreigner stereotype captures instances of *othering* of those who, by some markers, be they linguistic, cultural, ethno-racial, religious, or otherwise, do not belong to the dominant mainstream group in the host society. Considering that these markers are often materialised in the language practice of CaLD migrants, they often experience this sort of marginalisation because of different linguistic features that they exhibit in the interaction. Their translingual identity becomes a social category – a category of the perpetual foreigner – as "recognizable semiotic emblems for groups and individuals, a more or less coherent semiotic habitat". This category operates within "the confines of a stratified general repertoire in which particular indexical orders relate to others in relations of mutual valuation – higher/lower, better/worse" (Blommaert, 2010, p. 38). Linguistic racism, as a form of new racism, represents a direct or indirect attack at one's linguistic practice (Dovchin, 2020b). Initially, it may only appear as a linguistic discrimination. However, a closer look unmasks the discrimination that runs much deeper and wider, as it is also directed at other aspects of one's translingual identity. Linguistic subordination is similar to linguistic racism in as much as it also represents language discrimination. However, while linguistic racism is also based on cultural, ethno-racial, and other identity characteristics, linguistic subordination is primarily focused on one's linguistic practice. It involves instances of comparison and evaluation of CaLDs' linguistic practices against the preferred monoglot standard, which is "often connected to the histories of becoming of nation states and to their cultural and sociolinguistic paraphernalia – the notion of a 'standard language' and its derivative, a particular 'national' ethnolinguistic identity" (Blommaert, 2010, p. 37).

I perceive perpetual foreigner stereotype, linguistic racism, and linguistic subordination not as separate constructs, but as interrelated, co-occurring, and co-constructing events of marginalisation of CaLD migrants in the host society. CaLD migrants' translingual identity subjects them to perpetual foreigner stereotype, where they can never truly become a part of the

host society. It becomes a basis for experiencing linguistic racism, while the CaLDs' linguistic histories and traditions make them linguistically subordinated by the mainstream group. In the following two subsections, I will provide examples and discuss in more detail these three phenomena, and summarise published journal articles which focused primarily on CaLD migrants' experiences of perpetual foreigner stereotype, linguistic racism, and linguistic subordination in Australia.

### 2.4.1 Perpetual Foreigner Stereotype

The social invisibility of linguistic diversity is often explained by saying that linguistically diverse societies are designated by something Gogolin (1994), relying on Bourdieu's concept of *habitus*, referred to as a *monolingual habitus* and Clyne (2005), later in linguistics, called the *monolingual mindset*. The former was used to justify monolingual German education in Germany, despite the fact that many students were speaking a different language at home, and the latter was used to express a contradiction between Australia's linguistic diversity and the ideological portrayal of Australia as a monolingual English-speaking country. Society, it seems, simply cannot escape the Herderian triad, as it represents the basis for language/land ownership. Piller (2016) problematises the association between language and place through the *territorial principle*, which maps language onto territory, establishing ideological links which operate as the normal way to perceive linguistic practice. She defines the territorial principle as "a collective belief that ties a particular abstract language to a particular place and that is enshrined in much linguistic-rights legislation" (Piller, 2016, p. 35). In this perspective, two forms of disparities occur: one which overlooks the diversity of linguistic practices, and one which portrays linguistic practices of those who are assumed not to have historical ties to a specific territory as illegitimate and out of place. From this we may understand that CaLD migrants would experience sociolinguistic disparities because they do not align with the desirable characteristics of the specific land in which a certain language practice is preferred. Just as Pierre Bourdieu explained how "speech always owes a major part of its value to the value of the person who utters it", we may also assume that translinguals, irrespective of their linguistic capabilities, legal status, or length of stay in the country, are subjected to stereotypes simply because they are perceived as human aliens (Blommaert & Verschueren, 1998).

The perpetual foreigner stereotype is a form of inferiorisation of those whose translingual identity deviates from the historical and traditional characteristics of the language-place dichotomy as an emblem of the national identity of the host society. It imposes a certain stigma on a group of people who are sociolinguistically different. This stigma may be focused on their ethnic accent, linguistic practice, name, heritage, or any other characteristics that 'deviate' from the idealised host. For instance, an Australian study shows how Asian Australians are still perceived as less Australian than White Australians (Thai et al., 2020) in the same way as "being American is equated with being White" (Huynh et al., 2011, p. 134). Asian Americans are perceived as model minorities (Lee et al., 2009), while migrants of a Russian heritage in New Zealand are characterised as troubled illegal immigrants, deficient individuals, and promiscuous Russian mail brides (Maydell, 2017). Language-wise, accent plays a very important role in stereotyping an individual. For example, a Mongolian girl with a "Russian-accented" "'sexy' English" would sound like a "naughty Russian hookers" (Dovchin, 2019a, p. 92). Another example is a classic experiment conducted in the 1980s (Rubin, 1992) which shows how racial background and perception of one's linguistic proficiency are interconnected. The experiment involved audio-recorded lecture in Standard American English accompanied with a picture of a Caucasian woman in one instance and an Asian woman in the other. Undergraduate students who saw the Asian lecturer claimed that they heard a foreign Asian accent, although none was present.

Blommaert (2010) explains how different accents have "differential value" – ethnic accents are "remarkable, audible and problematic", while 'native' accents are "unmarked, unremarkable, unnoticed" (p. 56). Hence, the former need to be "reduced or eliminated", while the latter will make your speech "'normal', invisible, unremarkable, and can so become a vehicle for 'efficient', 'smooth', 'clear', 'confident' and 'convincing' communication" (Blommaert, 2010, pp. 56-57). However, CaLD migrants are stereotyped as perpetual foreigners given that such a 'clean' and 'accentless' Standard is often out of their reach (see Dryden & Dovchin (2021) on *accentism*). Their linguistic practice and ethnic accent are characterised by their life experiences and enriched with people, histories, traditions, places, and diverse trajectories. Although perpetual foreigner stereotype has been a common ideology in the Anglosphere, we should not allow for it to pass freely. Perpetual foreigner stereotype should not be perceived as something normal, but as a form of disparity by the host society that aims to label CaLD

migrants as something lesser than what is preferred or desired. In other words, CaLD migrants could never live up to the standards set by the mainstream society, not because of lacking abilities, but because they would always be perceived as different.

In the following sub-section, I will provide a summary of Article 4, titled, *Translingual identity: Perpetual foreigner stereotype of the Eastern-European immigrants in Australia*. This article shows how the translingual identity of Eastern-European immigrants in Australia becomes a basis for experiencing perpetual foreigner stereotype, which inhibits their adaptation to their new home and mediates acceptance by the host society. This published journal article is particularly important for the context of this thesis and also for the scholarly knowledge as it talks about a group of people whose racial characteristics 'align' with those of the dominant host society. However, their physical characteristics lose their 'importance' when they 'open their mouth' and start speaking, since their linguistic practice reveals their '*otherness*'.

#### *2.4.1.1 Summary of the Article 4: Translingual Identity: Perpetual Foreigner Stereotype of the Eastern-European Immigrants in Australia*

This article explores the sociolinguistic disparities of Eastern-European migrants in Australia, who became victims of the perpetual foreigner stereotype because of their translingual identities. The identitarian aspect of language makes it susceptible to social marginalisation and problematisation of sociocultural differences of translingual identities. Hence, CaLD migrants whose linguistic practice deviates from the normative Australian Standard, are subjected to perpetual foreigner stereotype, which makes them perceived as different and other, as forever foreigners. This article uses the concept of *Australian-by-passport* as opposed to *Australian-by-birth* to explicate the translingual identity of Eastern-European migrants in Australia, which manifests through their ethnic accent, foreign name, and sociocultural background. Because of their translingual identity (Australian-by-passport), these migrants become the victims of the perpetual foreigner stereotype, such as 'perceived as different' and 'Russian bride'. As aliens and people from the outside, they encounter discrimination, sociolinguistic inequalities, and inferiorisation in the labour market and social settings.

This study relies on linguistic ethnography to investigate the sociolinguistic realities of Eastern-European migrants in Australia. Semi-structured interviews and open ethnographic observation, as the main two data collection methods, provided a detailed and elaborate corpus,

as well as a level of flexibility to explore, describe, and experience linguistic, social, and cultural practices of this community. Although both males and females were observed through cultural events, the study primarily focuses on experiences of migrant women in Australia. Thematic analysis of interviews and notes from the reflexive journal showed which elements constitute the translingual identity of Eastern-European migrants, and helped generate the Australian-by-passport concept. Furthermore, by way of thematic analysis, I was able to identify which of these elements predominantly lead to experiences of perpetual foreigner stereotype and how it is being exhibited by the host society. I should note here that this study did not search for patterns in these experiences, but instead looked at individual cases and common themes that emerged from participants' experiences. Participants have different life trajectories and backgrounds, yet some themes were initiated by all of them, and they are presented in this paper.

Australians-by-passport, as relatively recent migrants, possess dual characteristics of their homeland and Australia. However, their sociocultural and linguistic practices make them feel different and 'less Australian'. The contrast between them and Australians-by-birth is what subjects them to perpetual foreigner stereotype. Their ethnic accent, name, and country of origin make it difficult to find jobs, their cultural holidays are not acknowledged, and they are subjected to social stereotypes, such as Russian brides, making them moral outsiders. Being denied the normal social aspect in connecting with the host community, jobs to support themselves, and moral humanity, it is only natural for these migrants to not feel Australian despite having an Australian citizenship. The focus on female participants showed how among migrants, women are suffering gendered derogatory stereotypes because of their translingual background. As such, this study contributes to knowledge and serves as an eye-opener not only in terms of the status of migrants in their new countries, but also of migrant women as continuously being exoticised and perceived as promiscuous even in the 21st century.

### 2.4.2 Linguistic Racism

While the concept of linguistic racism has much in common with similar notions such as *raciolinguistics*, *linguicism*, *languagelessness*, sharing their basic ethos (Alim et al., 2016; Skutnabb-Kangas, 2015; Rosa, 2019), it takes a step further as a form of new racism. New racism does not only focus on colour-based discrimination. Rather, it implies that one's linguistic practice and linguistic repertoires may also become targets of racism. Building on Barker's

(1981) new racisms and Guinier & Torres' (2002) political race, linguistic racism is a sort of discrimination that is experienced by individuals characterised by their translingual identities. Their translingual practice, informed by sociocultural, linguistic, ethno-racial, religious, and other parts of their background as well as their life experiences, becomes a point of discrimination in the host society. Linguistic racism becomes a meeting point for linguistic and racial profiling, as it depends on both "visual cues that result in confirmation or speculation of the racial background of an individual[s]" as well as "auditory cues that may include racial identification, but which can also be used to identify other linguistic subgroups within a given speech community" (Baugh, 2003, p. 158). In both instances, linguistic expression (including paralinguistic cues) is used to marginalise the minority group. Darder & Torres (2002) explained how it is important for race theory to include "a critical language and conceptual apparatus" (p. 246) that would encompass "multiple social expressions of racism" (p. 260), while still foregrounding racial inequalities.

Taking this view into perspective, we can only assume that fluidity exists even in terms of disparities. In this globalised world where we advocate for diversities and different practices, we need to reveal the fluidity of discriminatory practices as well. Such fluidity would show us the core issue, which is not found only within language, ethnicity, race, or religion. Rather, the core issue lies in complexities of group membership. Pon (2009), for example, expands the notion of cultural competency through the prism of new racism. He critiques Child Development Institute's (2007) definition of culture, as "integrated patterns of human behavior that include the language, thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, faith, or social groups" (p. 4), because it does not take into consideration the power play among people at different hierarchical levels. It overlooks the identification of actors in power who then define meanings, perspectives, and what it means to be the Other. In line with his view, linguistic racism, as a form of new racism, represents a lack of cultural competency and awareness of different ways of life, beliefs, values, and perspectives, but also implies different power relations as it moves away from racial discriminatory practices based on biological characteristics towards practices based on culture (Goldberg, 1993).

While most of the previous studies focused on experiences of linguistic racism by CaLD migrants of different skin-colour background to that of the dominant host society (Corona & Block, 2020; Dobinson & Mercieca, 2020; Kubota et al., 2021; Oliver & Exell, 2020), as it is

most easily identified in that context, this thesis expands the literature by also targeting Eastern-Europeans as a biologically white, but culturally 'other' community. This shows how new racism, as a lack of cultural competence, is not biologically, but culturally determined. Its discriminatory nature is characterised by fluidity and flexibility as the real target and reason are rarely easily identified. In other words, new racism represents a complex perspective borne out of a life-long experiences and practices of the actor in power.

In the following sub-section, I will provide a summary of Article 5, titled, *(C)overt linguistic racism: Eastern-European background immigrant women in the Australian workplace*. This article sets the theoretical foundation for linguistic racism, and discusses how it is experienced by Eastern-European women in the Australian labour market. It contributes to knowledge by introducing different forms of linguistic racism, and explaining its impact on the wellbeing of CaLD migrants in Australia. The nature of the article is such that it is applicable to every other context where migrant communities and minorities experience disparities because of their translingual background.

#### ***2.4.2.1 Summary of the Article 5: (C)overt Linguistic Racism: Eastern-European Background Immigrant Women in the Australian Workplace***

In this published journal article, I explore the concept of linguistic racism as it is experienced by Eastern-European migrant women in the Australian labour market. Their translingual background, exhibited through their linguistic practice, becomes a point of disparity due to cultural incompetence of those in power. This disparity primarily targets their linguistic and communicative repertoires that are not perceived as normal, but rather as deviant and unconventional. These phenotypically white women exhibit cultural otherness through their ethnic accent, non-nativism, and limited experience with local expressions, becoming victims of covert and overt linguistic racism in the form of social exclusion, mockery, mimicking, and malicious sarcasm in the hierarchical power environment of the workplace. This article contributes to scholarly knowledge by exploring ways in which these women's linguistic practices provoke linguistic racism from the host society and how this form of new racism is most often expressed. Lastly, it informs academia, policy makers, and the public of the psychological and emotional consequences of linguistic racism. The importance of investigating Eastern-Europeans lies in the argument that new racism moves beyond biological factors, as it is

directed at everything that reveals *otherness*. Speaking with an accent that differs from the Standard Australian English accent, and having limited access to local expressions and local practice become indicators of not being part of the group. A ticket to all the wonders of the Australian society is not granted to those who do not pass the test of a true Australian identity based on its Anglo history and tradition.

This study is also a part of the ARC DECRA project, which has investigated almost 100 migrants in Australia, and the selection of participants for this particular research is made based on previous discussion. It aimed to expand the literature even further to demonstrate the complexities and fluidities of linguistic racism. Hence, experiences of overt and covert linguistic racism of 10 Eastern-European women in Australia were presented in this article. What makes this selection important even further is that, as the author of this thesis, I share some cultural and linguistic understandings with these women, since we both come from Slavic post-socialist background and are CaLD migrants in Australia. Additionally, another co-author in this paper also has a post-socialist background and is a CaLD migrant in Australia, making it easier to establish a trust-based connection with study participants, and help them understand their experiences. Experiences of linguistic racism are mutual for all of us which enabled a better understanding of the events and allowed for a more focused interpretation. Regardless of this connection, our subjectivity was kept at bay, and the article relied on scholarly literature for data interpretation and analysis.

Uncovering hidden linguistic racism, and publicising direct linguistic racism in the Australian labour market is of immense importance not only for the study participants, academia, and policy makers, but for all CaLD communities in Australia. It provides a space for discussion and improvement of CaLD migrants' status upon their arrival and adaptation, as it shows that social exclusion, mockery, accent mimicking, sarcasm, and direct language-based attacks are not a product of imagination or a lack of assimilation on the part of CaLDs, but of their humiliation, degradation, and deskilling. This article shows how education level, social hierarchy, and previous status of CaLD migrants, especially women, reached ground zero when they moved to Australia. Not only did they have difficulties in finding employment, but when they did, it was fit to lower educational levels, and it was usually in a space where linguistic racism was a nurtured normality. More importantly, it problematises linguistic racism as a source for psychological and emotional issues of CaLD migrants and informs interdisciplinary audiences of

the causes of discrimination. This article advocates for a change in the labour market policy in Australia, simultaneously offering a model for future studies in translingual literature.

### 2.4.3 Linguistic Subordination

Linguistic subordination, as a form of linguistic disparity, represents the unequal treatment of individuals based on their linguistic practice. It is closely connected to previously discussed disparities – perpetual foreigner stereotype and linguistic racism – as disparities are also fluid, co-constructed, and rarely occur in isolation from other disparities. Hence, linguistic subordination is about measuring 'fluency', stigmatising repertoires, and everyday judgements of linguistic proficiency of CaLD migrants (Piller, 2016). Its connection to perpetual foreigner stereotype comes through the common stereotype of linguistic proficiency of some language users. On the other hand, it is related to linguistic racism through social comparisons it evokes, based on some certain linguistic features which eventually uncover translingual identities. Lippi-Green (2011) uses standard language ideology (SLI) to examine and explain linguistic subordination. She defines it as "a bias toward an abstracted, idealized, homogenous spoken language which is imposed and maintained by dominant bloc institutions and which names as its model the written language, but which is drawn primarily from the spoken language of the upper middle class" (Lippi-Green, 2011, p. 67). In other words, linguistic subordination is based on the ideology that promotes beliefs and interests of a dominant host society at the expense of minorities who are misrepresented victims of prejudice, stereotype, and disinformation. Subordination often emerges directly in interactions when meaning cannot be achieved intentionally or unintentionally, as the blame is immediately put on the Other – "'I can't understand you' may mean, in reality: 'You can't make me understand you.'" (Lippi-Green, 2011, p. 72). In a sense, it becomes a lack of mutual responsibility to make the interaction successful.

Speaking with a different accent from that of the dominant host society and having a 'distinctive' linguistic practice are linguistic factors that lead to linguistic subordination and inferiority of CaLD migrants in their new home environment. Being evaluated against a one-size-fits-all ideological approach reveals or even creates the idea of linguistic 'deviation' from the normative standard, which eventually leads to experiencing consequences of sociolinguistic stratification. In other words, language patterns become an instrument for different sorts of

categorisations and linguistic stigma in institutional and non-institutional contexts (Birney et al., 2020). Linguistic subordination often even goes further than language, as it uses the language to tailor migrants based on the preferred ways of life of the host society. In this sense knowing English "does not translate into having equality of opportunities to use the language and to be seen as a legitimate user of it in all societal contexts" (Soler & Morales-Gálvez, 2022, p. 7). The local government and society return to perpetuating homogeneity and uniformity across the population in response to emerging diversity that they inadvertently and advertently cause categorisation and discrimination in the process (Blommaert, 2010). This again brings us back to the discourse of power, as those in power dictate and design ideologies, beliefs, and values that are then perpetuated by people. Standard English accents have power because they are associated with powerful and prestigious societies. Considering that there is nothing intrinsic in the accent or the language that makes it correct or incorrect, right or wrong, SLI promotes the perception that one form of linguistic expression is proper and represents a correct way of speaking for all speakers of English (Bhatia, 2018).

The discourse that serves as the core to subordination of CaLD migrants is "the construction of language learning as a matter of personal responsibility", where learning the language is considered to be "easy and banal", and failure to achieve the ideological standard form is "a sign of laziness or self-isolation" (Piller, 2016, p. 62). These expectations often lead to CaLD migrants' consent to the SLI, as they agree to this movement against their linguistic practice and identities (Lippi-Green, 2011). They begin to discriminate against their own linguistic practice while continuing to perform it, which turns into self-inferiorisation. Language inferiority complex, as the result of linguistic subordination, becomes self-detrimental to subordinated subjects. Experiencing linguistic evaluations and being labelled as speaking 'broken', 'inadequate', and 'illegitimate' English over time becomes their own view of themselves, so that they develop anger, dissatisfaction, and insecurity in their own ability to speak. Birney et al. (2020) explain how awareness of negative judgements increases the mental and emotional weight in the performance context, obstructs the ability to focus, and discourages engagement in the future. With this in mind, we can assume that for CaLD migrants, the awareness of their linguistic subordination will influence their linguistic practice and ability to make meaning and lead to self-alienation (Piller, 2016).

In the following sub-section, I will provide a summary of Article 6, titled, *The link between linguistic subordination and linguistic inferiority complexes: English as a second language migrants in Australia*. This article sets the theoretical basis for the concept of linguistic subordination, and discusses how it is experienced by CaLD migrants in Australia. It contributes to knowledge by showing the fluidity of disparity (and its connection to stereotyping and linguistic racism) and presenting stories of subordination and inferiority by migrants who come from diverse ethno-racial, linguistic, cultural, and gender backgrounds. The article is particularly important for interdisciplinary audiences as it shows direct consequences of linguistic subordination for one's psychological and emotional health and it informs practitioners in health sciences on the causes of emerging health issues experienced by CaLD migrants in Australia.

#### *2.4.3.1 Summary of the Article 6: The Link between Linguistic Subordination and Linguistic Inferiority Complexes: English as a Second Language Migrants in Australia*

This published journal article explores the connection between linguistic subordination and linguistic inferiority complexes as experienced by CaLD migrants in Australia. The study discusses linguistic subordination as based on the monoglot standard ideology by the host society, which acts as the desirable form against which the other forms are being evaluated and judged. The article shows the ways and extent to which CaLD migrants in Australia suffer from linguistic subordination, as well as the ways in which it is linked to linguistic inferiority complexes that hinder their everyday life accomplishments in the new environment. The link between linguistic subordination and linguistic inferiority complexes is also discussed in terms of sociolinguistic implications and what it means for the adaptability and normal life of CaLD migrants in Australia. The article explains how a normative accent, linguistic practice, and culture, which represent the Australian sociolinguistic capital, give power, status, and prestige to the mainstream society, while becoming a source of devaluation and stigmatisation for those who exhibit different linguistic characteristics. It is this form of constant linguistic subordination that disturbs CaLD migrants' everyday lives in Australia.

The study relies on the linguistic ethnography methodological framework to investigate psychological and emotional outcomes of linguistic subordination in Australia. It relies on semi-structured interviews and focus group discussion methods for elaborative and extensive data collection. This article presents a snapshot of two larger ethnographic studies with 150 CaLD

migrants in Australia – ARC DECRA (approximately 100 participants) and Department of Home Affairs (approximately 50 participants). Participants were engaged in the project from 2019 until 2021 in Australia and that data is used to explain their sociolinguistic experiences in their everyday lives. Since this is a co-authored paper which involves two projects, my authorship relies on the theoretical and conceptual framework and the analysis of ARC DECRA project participants with a primary focus on interviews as a method of data collection. Co-authorship was a result of common themes emerging across two different projects initiated by the third author of this article. Translingual diversity of study participants was particularly important to show that irrespective of ethno-racial or gender background, language is a common point of discrimination for all of them, as it leads to their subordination, and contributes to development of linguistic inferiority complex. It is through these findings that the article aims to challenge previous views, which differentiated between disparities experienced by different people, to show that disparity is still disparity – it is experienced in a similar way; it is directed at the Other; and it has similar consequences.

Findings show that linguistic subordination leads to different consequences of linguistic inferiority complexes, such as depression, social withdrawal, self-shame, low-confidence, anxiety, and emotional breakdowns. The quality of participants' lives in institutional and non-institutional settings is actively diminished because they do not exhibit desirable linguistic characteristics and do not fit the ideological homogeneity and mainstreamness of the host society. This article contributes to knowledge by showing the reality in the Anglosphere; by explaining how CaLD migrants are at fault for unsuccessful interactions regardless of impatience, ignorance, exclusion, and a lack of empathy, as well as active meaning-making on the part of the host society. In that sense, I argue that it is not translinguals who fail at meaning-making, but it is the mainstream society, as perpetuators of a monoglot standard, who fail at translingual interaction. Portrayal of breakdowns, depressions, and other emotional issues caused by linguistic subordination shows the seriousness of disparity in Australia. Although translingual practice is normal and ordinary, some ideologically driven societies are not aware of it. Hence, this article is a call for more conversations, trainings, reconstructions of school curriculums, and new modules at universities that would teach translingual awareness and cultural competence to the dominant host society.

## 2.5 Negotiating the Correlation between Linguistic Diversity and Disparity

Linguistic diversity and linguistic disparity are two sides of the same coin. Both are characterised by fluidity and flexibility, directness and indirectness, and both display translingual characteristics as they encompass language, ethnicity, race, culture, and religion. Both are also ordinary, as linguistic diversity has always been a natural aspect of human societies, and linguistic disparity will exist as long as there are homogenous ideologies which inform the human race and produce sociolinguistic stratifications. In practice, however, the coin often seems to land on the side of disparity. Casual presentation of linguistic diversity as exotic, extraordinary, and even funny in translingual literature entails that it is a practice different from the normative standard, failing to address the disparity between theory and practice. Uncritical portrayal of individuality and diversity leads to the naïve promotion of further divisions among diverse communities in the society, perpetuating marginalisations, colour-blindness, and new racisms (Kubota, 2016), while also failing to account for socio-politics and power. Therefore, we need to bridge the gap between diversities which generates the fear of the unknown and leads to the preservation of the ideological homogenous normality. Linguistic diversity needs to be accepted and presented as a greater translingual normality of all people in all contexts, while linguistic disparity needs to be perceived as a lesser normality and a product of man-made ideological constructs and intentionally designed categorisations. In other words, linguistic diversity needs to be a heavier side of the coin, and eventually, in the futuristic utopia, perhaps even become a coin.

Publications in this thesis aim to intervene in the research gap surrounding the reality of diversity and develop the current critical dialogues in linguistic disparity by examining groups of CaLD migrants with diverse sociolinguistic, ethno-racial, and cultural backgrounds in the context of Australia. The main purpose is to accept their translingual diversity as ordinary (Dovchin & Lee, 2019), and investigate to what extent and how they are deprived of job, status, education, and social opportunities because of their translingual identities and practices. It problematises normalisation of direct and, even more so, indirect forms of disparities, which often occur under the veil of humour. Linguistic disparity should not be perceived as funny, harmless, familial, or friendly in any context, since accepting it as positive and affectionate supports its cause and perpetuates social and institutional stereotypes, subordinations, and racisms (Dovchin, 2019b, 2020b). The rejection of "desire, mobility, and multiple

identifications" (Pennycook, 2007, p. 151) represents the exclusion of one's cultural and linguistic diversity, hence through publications in this thesis, I aim to raise an awareness of the issue of linguistic disparity and discuss it as an aspect of reality – not a taboo. Pennycook (2007) explained that "the context from which we speak shapes the knowledge we produce" (p. 142), therefore, the academia and the society need to become aware of their translingual environments to be able to better negotiate their diversities and combat disparities.

Language intersects with racial identity, social, economic, and legal status, as well as gender (Piller, 2016). Together, they create a complex network that is rarely discussed or acknowledged in public debates on language and disparities. It is common knowledge in sociolinguistics that disparities have always existed; however, the relationship between language, its diversity, and disparity is underexplored. Therefore, this thesis discusses ways in which linguistic diversity leads to socioeconomic inequalities, cultural domination, injustices, marginalisations, and impurities, to seek solutions and explore ways in which injustices and sociolinguistic problems could be mitigated. It uncovers *the myth of non-accent* and *the standard language myth* (Lippi-Green, 2011) in theory and in practice, to show how traditional ideologies still have a strong hold on the way in which the society perceives language and presents it in education, media, and politics.

### 2.6 Chapter Summary

This chapter presented translingualism as a theoretical and conceptual framework, provided an overview of the scholarly literature, summarised six published journal articles that represent the core of the thesis, and discussed the thesis rationale and contribution to theory and practice.

Translingualism promotes diversity, flexibility, and fluidity of linguistic practice, and it appeared in response to monolingual nation-state ideologies that perpetuate uniformity of languages and lead to the marginalisation of minorities. Within this framework, I explore and discuss two major themes – linguistic diversity and linguistic disparity – and define and develop their respective concepts to expand the current scholarly literature and contribute to academic knowledge. Linguistic diversity is a product of human mobility and connectivity across the globe. It is reflected in translingual practice and the process of relocalisation that show how languages are not fixed constructs, but flexible practices that emerge in the interaction through the use of linguistic repertoires. When linguistic disparity becomes politicised and falls prey to

power play, it causes linguistic disparity. Linguistic disparity encompasses the instances of marginalisation and discrimination of CaLD migrants based on their translingual identity and practices. It is reflected through the perpetual foreigner stereotype, linguistic racism, and linguistic subordination – concepts that are closely connected and which rarely occur in isolation from one another.

With regard to each concept within themes of linguistic diversity and linguistic disparity, the chapter provided a summary of the respective journal articles, so that three are summarised in terms of diversity, and three in terms of disparity. Summaries provided additional information about how each article contributes to knowledge, how it connects to other articles, and how it fits this thesis. Lastly, I discussed the negotiating correlation between linguistic diversity and linguistic disparity to present the rationale of the thesis and ways in which it bridges the gap between academia and practice.

# Chapter 3
# Methodology

*I want to understand the world from your point of view. I want to know what you know in the way you know it. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them. Will you become my teacher and help me understand?*

James Spradley (1979, p. 34)

## 3.1 Introduction

In this chapter I introduce and discuss the methodological framework and methods used for the research presented in the published journal articles. The overarching framework of Linguistic and Digital Ethnography, is used throughout all publications, ensuring consistency and coherence of the articles in form and content.

Prior to introducing the subsections of this chapter and defining the methodological framework, there are several technical factors that need to be mentioned. The formatting of the published articles does not follow the official journal formatting because some publishers/journals did not provide me with the necessary permission to use their official formatting protected by copyrights. I did not make any changes to the referencing style of journal articles, instead choosing to follow the assigned referencing criteria by journal editors. Hence, the referencing style may differ across six publications. Lastly, the spelling style (British English or American English) may also differ across the six publications as it was originally adapted to the journal preferences and published as such. Five publications are presented in their published forms, since the permission was given to authors (myself and my co-authors) to reuse the published content in my thesis (see Appendix 2 for the copyright). However, Article 3 is subjected to an embargo period until December 2022, therefore I used the revised version of the Author's Original Manuscript of an article published by Taylor & Francis Group in International Journal of Multilingualism.

In this chapter, I first introduce and discuss the research design by defining the Linguistic and Digital Ethnography methodological framework, and providing some general information regarding methods, settings, and participants. Then, I make a methodological overview of the

publications, by succinctly summarizing each paper in terms of methods and instruments used for data collection, settings, and participants, as well as the data analysis process. Following that, I discuss the quality criteria which guide qualitative research design, where I include my positionality and reflexivity. Lastly, I provide information regarding the ethical approval, and make a short chapter summary.

### 3.2 Research Design

This thesis seeks to closely examine the linguistic diversity of online social media users in the global periphery and disparity experienced by marginalised CaLD communities in Australia. Therefore, I (together with my co-authors) employed the Linguistic Ethnography methodological framework in four publications and expanded it with Digital Ethnography to explore the online setting (Murthy, 2008). Linguistic Ethnography (together with Digital Ethnography) is a form of qualitative research that refers to on-site (offline and online) observations of people's behaviours and activities within their own environment (Baszanger & Dodier, 2004; Singer, 2009) and their sociolinguistic realities (Blommaert & Dong, 2010; Blommaert & Rampton, 2011; Dovchin, 2018; Rampton et al., 2014). It is used to understand the ways in which translingual identities and practices are performed in CaLD contexts. Linguistic Ethnography provides insights into "our own backyard to understand shifting cultural meanings, practices and variations" (Rampton, 2007, p. 598). It helps develop a better understanding of how linguistic practices become connected to lives of real people, by highlighting their historical, cultural, and political trajectories (Heller, 2008). Through active recollection of events in their lives and life conditions in the Anglosphere and in the periphery, my participants constructed their personal narratives, which collectively illustrate how people's use of language can reveal information about broader social ideologies, structures, and limitations (Copland & Creese, 2015). In the following two subsections, I will briefly define Linguistic Ethnography and Digital Ethnography and explain their importance to this thesis.

#### 3.2.1 Linguistic Ethnography

As a framework, Linguistic Ethnography connects linguistic and ethnographic perspectives and gives researchers a better insight into relations between sociolinguistic practices of marginalised communities and their socio-cultural context. In this thesis, it also provided possibilities for

integrating both ethnographic and linguistic methods of data collection (Snell et al., 2015) – "linking micro to the macro, the small to large, the varied to the routine, the individual to the social, the creative to the constraining, and the historical to the present and to the future" (Copland & Creese, 2015, p. 26). This ethnographic and linguistic combination resulted in powerful views on "activity and ideology" (Blommaert & Rampton, 2011, p. 1), as it allowed my observations to be based on CaLDs and their interpersonal contact, sociocultural backgrounds (Shagrir, 2017), as well as their language practices in public spaces. This observation, investigation, and description of human linguistic practices in Linguistic Ethnography enabled me (and my co-authors) to closely explore the lives of our CaLD participants, develop specific paradigms, and formulate and adapt my research questions to the thesis context (Shah, 2017). The Linguistic Ethnography qualitative design provided a better interpretation of sociolinguistic and cultural practices, experiences, and realities of less privileged communities (Dobinson & Mercieca, 2020; Dovchin, 2019a, 2019b). This thesis benefitted from such a design, since it allowed for a certain flexibility in data collection in terms of instruments and the ability to experience the site of investigation with all five senses (Copland & Creese, 2015). Lastly, the flexibility in terms of the interdisciplinary nature of a study design (Snell et al., 2015) allowed me to delve into some other important topics and sister-fields to sociolinguistics.

### 3.2.2 Digital Ethnography

Digital Ethnography was used as a complement to Linguistic Ethnography for Articles 2 and 3 in order to account for the investigation of linguistic diversity and disparity in the online context. It represents a form of a "rapidly expanding" qualitative ethnographic methodology in the digital environment (Dovchin, 2020d, p. 27), which enabled the investigation of linguistic forms, practices, and behaviours of online participants (Pink, 2016; Varis, 2014). Digital Ethnography is often compared with *netnography* (Kozinets, 2002), another ethnographic method administered in digital environments, which provides opportunities for virtual surveys, interviews, and observations. While the two share the basis of immersive and unobtrusive observation, Digital Ethnography is less formalised, more modern, and focuses on "social formations, cultures and shared identities" that naturally emerge in the modern online environment of social media platforms and search engines (Caliandro, 2014, p. 16). In this thesis, Digital Ethnography primarily allowed me fine-grained exploration of linguistic experiences of diverse online CaLDs

(Dovchin, 2020d), and constant and extended online observation without any obstructions. This provided opportunities for collecting online natural data as they circulate across social media interactions (Page et al., 2014). Digital Ethnography was also used to illustrate how the "architecture of digital environments" (Caliandro, 2014, p. 15), in terms of a global community, different cultures, and languages, influence and change people's communicative repertoires, further serving to investigate translingual practices of CaLDs and their performance in terms of the process of linguistic relocalisation. It also helped better understand sociolinguistic practices and realities of CaLDs, and helped in the examination of their adaptation to and relocalisation of different spaces and concepts on the Internet.

### 3.2.3 Methods of Data Collection

Following the methodological framework of Linguistic Ethnography including Digital Ethnography, this thesis (when we connect all six publications) adopted an integrative approach in data collection. Three methods of data collection were triangulated to investigate linguistic diversity in the periphery and linguistic disparity that CALDs experience in the Anglosphere: Open Ethnographic Observation, semi-structured interviews (Copland & Creese 2015), and online vigilance (Dovchin, 2018).

1. ***Open ethnographic observation*** refers to shadowing of the participants as they go on with their lives, and it entails documentation through field notes of everything that is experienced by the ethnographer at the investigation site (Copland & Creese, 2015). Prolonged engagement with participants provides deeper insight into their sociocultural and linguistic practices in their everyday lives within the host society and their cultural communities. This method set up possibilities for informal interviews with study participants (Copland & Creese, 2015) making the interpretation more valid, giving further insights into participants' perspectives and actions, and offering possibilities for meeting new participants. Furthermore, it enabled the investigation of public spaces (i.e., linguistic landscapes) to understand the sociolinguistic environment of language users in the periphery and their translingual practices.

This thesis employed theoretically informed perspectives to retain objectivity in observation. I used field notes as a source of perceptive, and interpretative information resulted from the structured observation of the field site. Field notes provided information on CaLDs'

sociolinguistic practices, ethno-racial and cultural preservation, identity, adaptability to the local dominant society, as well as information on the linguistic practice in the public spaces of the global periphery. Field notes were documented in a reflexive field journal.

2. ***The semi-structured interview*** served to understand how CaLDs' sociolinguistic diversity is perceived by the dominant society. It illustrated how linguistic disparity in institutional and non-institutional contexts was perceived by marginalised CaLDs, what caused the possible incidents, and what made them significant. In that way, my participants got the opportunity to share their experiences of linguistic disparity and offer their opinions on matters and questions that I initiated (Copland & Creese 2015). A semi-structured interview is used to comprehend people's linguistic and sociocultural practices in a greater detail (Blommaert & Rampton, 2011). Such form of a flexible interview is encouraged to retain a natural flow of the conversation, and ensure comfort and safety of the participants. Participants were interviewed on a one-to-one basis, and their interviews were audio-recorded using an Olympus VN-541PC recording device. Interviews were conducted predominantly in English; however, translingual practice was encouraged by allowing participants to employ diverse linguistic and semiotic resources in interaction.

3. Lastly, ***online vigilance***, a form of online ethnographic observation, was used to examine CaLDs' language practices in different spaces across social media. It involved prolonged engagement, persistent observation, and cautious vigilance. During online vigilance I was able to take as many notes as possible about CaLDs' interactions in online settings, their social spaces, and practices on social media. I documented them mainly through instruments such as photographs, screenshots, and field notes (Lee, 2020). Online vigilance allowed for an extensive understanding of CaLDs' online linguistic and communicative practices through conscious and strategic engagement. Additionally, in publications in the online context (Articles 2 and 3), I used the Word-Cloud software to provide a visual representation and maps of CaLDs' word frequencies, and their relevance and organisation. Word-Cloud allowed the analysis, comparison, and visualisation of different words and phrases to recognise language styles and practices of diverse CaLDs.

### 3.2.4 Setting

In this thesis, I focused on investigating CaLDs across online and offline environments in Australia and beyond. Online and offline settings are interconnected as they both affect interactions and language practices of CaLDs in digital spaces and combine in one reality (Kubitschko & Kaun, 2016). The online setting allowed me, the researcher, to remain invisible, while deeply evaluating fluid and complex relationships, group formations, social movements (Murthy, 2008), and resistance strategies, on social media platforms such as Facebook, YouTube, Instagram, and Twitter. Investigation of the online discourse also allowed for the analysis of open-access social media websites, which provide significant data on linguistic, cultural, ethnic, and racial diversity, and eventually present the basis for discrimination. Following McCorkindale's (2010) research method to ethically deal with social media data, only public pages were selected, while 'closed'/'restricted' pages did not qualify without a consent form. Following Battles' (2010) reference to the Internet-based public groups' and message boards' 'publicly available, unsolicited information' (p. 35), public social media pages became one of the most useful online sites to engage with the social media users in 'real-time.'

On the other hand, the offline setting provided the opportunity for investigating linguistic diversity and disparity of CaLDs in their institutional and non-institutional contexts. Institutional offline settings, such as workplaces and other government institutions, represent a formal, government policy following, and hierarchical power environment. This environment represents a platform for expressing sociolinguistic diversity, but also for experiencing linguistic disparity in response to diverse language practices. Hence, research of the offline institutional context not only expands the literature, but also helps the government in establishing new policies and protective laws against linguistic racism of marginalised communities. Similarly, offline non-institutional settings were investigated as sites of CaLDs' social (lack of) acceptance by the host society.

### 3.2.5 Participants

As is explained in the Introduction chapter, this thesis is part of a larger ethnographic study (2018 DECRA project) – "Empowering vulnerable youth groups in Australia by combatting linguistic racism") which investigates 100 CaLD adult (18+) migrants with diverse backgrounds. The DECRA project employs several CaLD research assistants. Being a CaLD researcher enables easier access to study participants, and helps overcome possible language and cultural

barriers. Publications in this thesis, however, focus on a limited number of participants based on the thematic screening of data and analysis of similar experiences. Furthermore, participants in this thesis mostly come from post-socialist backgrounds, such as my own, which allowed me to have a much better insight into their sociolinguistic and cultural experiences. Participants in each publication will be further discussed in sub-section 3.3 in this chapter.

Interview participants were sourced from cultural centres, libraries, and universities in Australia. Snowballing (Crouse & Lowe, 2018) was used as a purposeful method of sampling to identify and select groups of CaLDs based on their sociolinguistic and ethno-racial background. This sampling method allowed for the investigation of linguistically diverse individuals with a greater potential for experiencing linguistic disparity in their lives. Purposeful sampling criteria for this research entailed that participants are first- or second-generation immigrants to Australia. Recent migrants and international students were also included in the sampling criteria.

Open ethnographic observation (including online vigilance) also included participants in the global periphery. Participants were recruited online from the sample of Facebook, Instagram, and Twitter friends of the authors (of publications). They were provided with participant information sheets, and they needed to sign the consent form in order to participate in the research. Investigation of the online discourse in the periphery allowed for an understanding of the impact of the Anglosphere and the English-speaking world on the countries in the periphery. It gave an insight into the ways in which they creatively played with languages, while displaying their diversity. It showed ways in which they negotiated their online discussions while employing multiple linguistic resources. Data collected from these observations are important for the investigation of the global diversity of the periphery, and how language users in the periphery negotiate diverse language practices outside of the Anglosphere. In that sense, it was easier to understand migrants' linguistic practices in Australia and which of their features were a target of discrimination.

### 3.3 Methodological Overview of the Publications

In this section I will discuss certain aspects of the methodology characteristic to each publication. Although methodology sections are covered thoroughly in each of the six journal articles, with detailed elaborations on the framework, methods and instruments, setting, participants, and data analysis procedures, I believe it was important to summarise some of the

methodological aspects of the publications to ensure greater coherence. As previously mentioned, the same methodological framework was used throughout publications; however, I will provide some additional rationale as to why this methodology was used and what it helped discover.

### 3.3.1 Article 1: Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo

This journal article is part of the linguistic diversity theme, and it serves to show how periphery is a linguistically diverse space with its own politicised portrayal of the sociolinguistic situation. This is the only publication that does not involve human participants, but instead focuses on the linguistic landscape explored through Open Ethnographic Observation. Ethnographic observations of the linguistic landscape offer important insights into the diversity of peripheral sites and, combined with the interview and observation data from other publications, reveal the inherent translingual nature of the Global South (see Blommaert, 2013). In this article, I (and my co-author) investigated bottom-up and top-down signage in three municipalities in Sarajevo, the capital city of Bosnia and Herzegovina, to discover whether the linguistic landscape of this post-socialist country fell under the influence of separatist politics, and whether the 'three languages' bear any other significance aside from being nationalistic emblems of the country's three ethnic groups. The selection process of the sites of the investigation was based on the country's historical trajectory, with the selected sites representing different sociolinguistic and national eras in the history of Bosnia and Herzegovina. This article is important because it challenges nation-state ideologies and reveals that translingual practice is an ordinary aspect of everyday life in the periphery.

We observed 960 signs, but included 793 in our final sample because of certain limitations: we considered only signs that could be read from the street, and we excluded items that were proper nouns, blends, or acronyms, as well as same-content signs in the same location. Data were classified according to linguistic variety (Bosnian; Croatian; Serbian; Bosnian, Croatian, Serbian (BCS); mixed varieties; English; and other) and according to the type of the sign authorship (bottom-up and top-down). In terms of bottom-up signs, we focused on commercial and religious domains, while in terms of top-down signs, we focused on cultural, education, and governmental signs, following Ben-Rafael et al. (2006). We used four reliable

sources for data analysis, namely, Alexander (2006) as the main basis for the linguistic analysis of our data, and local literacy books and dictionaries Halilović (2018), Institut za hrvatski jezik i jezikoslovlje (2019), and Pešikan et al. (2010) to give us a better insight into orthographical and lexical markers used to categorise 'languages' in the region. The analysis of the signs might appear traditional at first, since it uses some prescriptivist linguistic terminologies; however, it was necessary to show through a traditional linguistic analysis that languages in the region cannot be separated, and are a part of the localized translingual repertoire. Likewise, this was the first article in the Balkan region that explored linguistic diversity through linguistic landscape analysis. It was also the first article that presented translingual practice as a true diverse sociolinguistic expression that shifts the focus from languages as ideological constructs to language practice characterized by mixes and meshes of the three native varieties. This is a groundbreaking study in the context of Bosnia and Herzegovina, since it was the first sociolinguistic article that suggested a translingual perspective as a solution to local sociolinguistic issues in the country.

### 3.3.2 Article 2: Monglish in Post-Communist Mongolia

This article is part of the larger longitudinal digital ethnographic research of the online periphery, which began in 2012 and was later connected to the DECRA project that this thesis is a part of. It involved 50 social media users (aged 18-35) from Ulaanbaatar, the capital city of Mongolia, who volunteered to participate in the research that focused on their translingual practices in the digital environment. Methods used to collect the data included prolonged engagement, persistent observation, and cautious vigilance. The data were comprised of screenshots and field notes. The final data sample set consisted of approximately 1100 relocalised examples of translingual interplay using English and Mongolian linguistic resources. This article particularly focused on five Facebook extracts, with the main aim of illustrating the local translingual practices of Facebook users in Mongolia as a post-socialist global periphery. Participants' data was anonymized by concealing their names and removing their Facebook profile pictures. Mongolian Facebook examples written in the Cyrillic alphabet were transliterated into the Latin alphabet according to the Tibetan & Himalayan Library (THL) system, and all Mongolian content was translated into English by the authors. My knowledge of the Cyrillic alphabet has helped in the transliteration of data. While my co-author is native to Mongolia, I come from a similar post-

socialist context in the global periphery. My sociolinguistic background gave me better understanding of the context that we were researching, since there were many similarities to my native context in terms of language, society, cultural ideologies, and historical trajectories.

The data were analysed using the transtextual analytic framework (pretextual history, contextual relations, subtextual meanings, intertextual echoes and posttextual interpretations) (Pennycook, 2007). This detailed framework for data analysis allowed us to understand the participants' context in terms of their physical locations and indexicalities, their sociocultural and linguistic ideologies and power-play, the meaning behind their posts and comments and how it is connected to other texts, as well as their own interpretation of their Facebook content. It helped us understand which resources they employ in their construction of new Monglish. Thematic analysis of data further revealed that participants relocalise English resources to Mongolian predominantly in terms of personal names, emotionality, and Internet terminologies.

### 3.3.3 Article 3: The Impact of Social Media in the Sociolinguistic Practices of the Peripheral Post-Socialist Contexts

Similar to Article 2, this article also used Digital Ethnography to investigate the online translingual practices of social media users in the global periphery. We again employed methods of prolonged engagement, persistent observation, and cautious vigilance to observe our online participants and explore their sociolinguistic practices in the online space. Data were documented through screenshots and field notes. This publication primarily focused on post-socialist contexts because of the authors' sociolinguistic background. We investigated the translingual practices of social media users from Bosnia and Herzegovina, Serbia, and Mongolia on social media platforms, namely Facebook, Instagram, and YouTube. All personal data (photos and names) were removed or concealed. Data was translated by the authors, as one is native to Mongolia and the other to the context of ex-Yugoslavia (Bosnia and Herzegovina and Serbia). Mongolian examples in Cyrillic were transliterated using the THL system. This article presented seven extracts of open-access data. In accordance with the ethical principles, only public pages were chosen for this article (see McCorkindale, 2010). Data were thematically categorized into Social-mediatised Bosnian, Serbian, and Mongolian, because we primarily focused on relocalisation examples of social media terminologies.

This article represents an extension of Article 2, as it not only provides a sociolinguistic portrayal of online spaces in post-socialist contexts, but also shows similarities in the translingual practice of these global sites of investigation. This is the first article of this kind that compares three seemingly distinct, but sociolinguistically connected settings. Social media users from all three contexts engage in the process of linguistic relocalisation in a similar way, and they show that it is a natural and ordinary process of interaction and expression in their everyday lives online.

### 3.3.4 Article 4: Translingual Identity: Perpetual Foreigner Stereotype of the Eastern-European Immigrants in Australia

As per the requirements set by the Higher degree by Research office at School of Education, Curtin University, which indicate that a 'thesis by publications' needs to contain one sole-authored paper written by the candidate, Article 4 is a sole-authored paper published in *Australian Review of Applied Linguistics*. In the thesis, it is presented under the theme of Linguistic Disparity, since it investigates ways in which the translingual identity of migrant communities in Australia becomes subject to instances of the perpetual foreigner stereotype. I used the Linguistic Ethnography methodological framework to investigate real-life experiences of Eastern-European migrant communities in Australia. I used two methods of data collection – semi-structured interviews and open ethnographic observation (Copland & Creese, 2015) – to examine how the translingual identity of CaLD migrants (Eastern-Europeans in this context) becomes exposed to the perpetual foreigner stereotype and a reason for marginalization in Australia. Open ethnographic observation allowed me to integrate and engage with the lives of my participants. I collected in situ data at the Ukrainian cultural event in the premises of a Ukrainian church in Western Australia, and met with some other participants 2-3 times in different public locations (cafés, public libraries, university campus). The semi-structured interview allowed for more detailed insights into the participants' sociolinguistic and cultural experiences in Australia, and allowed me to understand their lived events from their own perspective.

Most participants in this article come from Ukraine, while one comes from Russia, and one is of mixed Ukrainian/Russian heritage. Their linguistic repertoires consist of English, Ukrainian, and/or Russian. They arrived in Australia at different times, spanning the period from

3 months to 10 years ago (with reference to when the paper was published). While the article focused primarily on female participants and their experiences of marginalization through the perpetual foreigner stereotype, open ethnographic observation also included three male participants, as their insights during open ethnographic observation were significant for data analysis and understanding of the context of Eastern-European migrants in Australia. The contexts of investigation were both institutional and non-institutional setting.

Open ethnographic observation data was recorded in a field journal, while interviews were recorded using a professional recording device. All data were anonymized to protect the participants' identities. All interviews were conducted in English; however, at a Ukrainian cultural event I engaged in translingual conversations with attendees, since my heritage linguistic repertoire comes from the same Slavic language family as Ukrainian. Interviews were transcribed using the *Trint* software, which offers a secure way for computerised data transcription.

Data were analysed following Braun and Clarke's (2013) set of seven steps, including "interview transcription, data familiarization, data coding, uncovering themes, reviewing generated themes, defining them, and finalizing the analysis through a written description" (quote from the Article 4). Two data sets – from the observation and the interview – were analysed "productively, contextually and discursively" (Pennycook, 2007, p.53). Lastly, data were coded by adapting Ladegaard's (2014) transcription conventions (the Table can be found in the Article 4). The quality of the data, its trustworthiness, and my reflexive positionality in the thesis will be discussed in section 3.4 of this chapter.

### 3.3.5 Article 5: (C)overt Linguistic Racism: Eastern-European Background Immigrant Women in the Australian Workplace

This article also used the Linguistic Ethnography methodological framework with two methods of data collection – open ethnographic observation and semi-structured interviews – to investigate the real-life sociolinguistic experiences of CaLD migrants in the Australian workplace. I (and my co-author) used these two methods to gain a better understanding of the sociolinguistic background, translingual practices, and linguistic marginalization CaLD migrants face in the institutional setting in Australia. Workplace appeared as an important site of investigation as it not only provides financial security to CaLD migrants, but also presents a

social space (Fenclau et al., 2013) which can influence the quality of their lives, their emotions, and wellbeing. It is "an institutional, formal, government-policy-following, and hierarchical power environment" (quote from the Article 5). In addition to enabling new insights into a contextually important space, linguistic ethnography helped define and explore the concept of linguistic racism, and its effects on the psychological and emotional wellbeing of the participants.

This article focused on Eastern-European migrant women in Australia because women, and particularly CaLD women, are still very much underrepresented in the society and sociolinguistic academia; therefore, it is very important to explore what kind of disparities they experience in the host society and to let their voices be heard. This gave us a much better insight and understanding of these women's experiences and could create a safe environment where they can trust us to share their stories. We investigated the real-life stories of 10 Eastern-European migrant women (Ukrainian/Russian background). In addition to participating in their lives and engaging in investigative observation, we also interviewed 8 of these women to better understand linguistic racism, how, where, when, and why it happened, and what were the consequences of their experiences.

Data from the observations were recorded in a field journal, where we also noted all subjectivities and possible biases, while data from the interview were recorded using a professional recording device. Data were anonymized to protect participants' identities. Interviews were conducted in English, while in open ethnographic observation we engaged in translingual practice. In the analysis we focused on both the participants' verbal recollections, as well as the paralinguistic features of the talk. Data were analysed following Braun and Clarke's (2013) set of seven steps, including "transcription, familiarisation and coding, generating themes, reviewing and defining themes, and finalising through a written description" (quote from the Article 5), transcribed using the *Trint* software, and coded by adapting Ladegaard's (2014) transcription conventions (see in the Article 5).

### 3.3.6 Article 6: The Link between Linguistic Subordination and Linguistic Inferiority Complexes: English as a Second Language Migrants in Australia

The Linguistic Ethnography framework was used in this article to investigate instances of disparity, and the resulting psychological and emotional consequences experienced by CaLD

migrants in Australia. This article was written in collaboration with two other author, as it is a result of two larger ethnographic studies which together investigated 150 CaLD migrants in Australia. Three methods of data collection were employed in this publication – open ethnographic observation, semi-structured interviews, and focus-group discussions – to understand the sociolinguistic and cultural experiences of our participants. We focused on both institutional and non-institutional contexts, and on both female and male participants. Although I was involved in the overall data analysis, my primary focus was data from open ethnographic observation and interviews. This means that my main focus were two female participants from Ukraine and two male participants, one from China and the other from Indonesia. Other participants involved in the focus group discussion came from South Korea, Japan, Mongolia, and China. Considering that both Ukrainian-background participants are women and both come from a post-socialist context, similarity in our backgrounds allowed me to better understand and analyse their stories. In terms of the male participants and their backgrounds that differ from my own, I ensured to additionally validate my understandings and to find grounding for their stories and experiences in the literature. Furthermore, it is important to emphasise that, living in Australia as an international student and researching about migrant communities, I have been in constant contact with people from diverse backgrounds, including Chinese and Indonesian backgrounds. That allowed me to better understand their sociolinguistic and cultural beliefs and values even before data analysis. Lastly, we share an important aspect of our identity which is that we are all international students in Australia connected to the university context.

All data were anonymized to protect participants' identities. English was used predominantly in the interview and the focus group discussion, while translingual practice was encouraged across all three methods of data collection. One extract from the focus group discussion shows an example of translingual practice. In the article, we presented two extracts and several in-textual recollections by our participants, which were obtained through interviews. Data were transcribed using the *Trint* software. We analysed the data "productively, contextually and discursively" (Pennycook, 2007, p. 53) using transtextual cues and focusing on the larger contextual meaning framework. This allowed us to understand sociolinguistic and historical meanings that shaped our participants' experiences.

### 3.4 Quality Criteria

To ensure the trustworthiness of qualitative research, this thesis followed the set of Lincoln and Guba's (1985) alternative quality criteria, including credibility, transferability, dependability, confirmability, and reflexivity (in Korstjens & Moser, 2018, p. 121), aiming to accurately present participants' perspectives and re-consider potential researcher bias. Quality criteria for Article 1 was discussed in sub-section 3.3.1, as data was not collected from human participants but from signs, which were primarily analysed linguistically. In the following text, I will explain elements of Lincoln and Guba's quality criteria, discuss my author positionality, and give some information about other publications (that I co-authored) which are a part of DECRA project, but are not presented for examination in this thesis.

Despite being the preferred method of data collection in Linguistic Ethnography, semi-structured interviews still show limitations in terms of interviewees' apprehension and human error (Copland & Creese 2015). Participants may adapt to the formality of the interview, so their awareness of the interview being recorded could make them additionally cautious and prevent them from speaking directly. Likewise, since the interview is based on stimulated recall, there is always the possibility for misremembering, exaggeration, and fabrication of information. Therefore, given the sensitivity of information disclosed in this thesis, and in order to account for the research credibility, the interview was treated as a form of discursive practice, and an interactionally accomplished process between the researcher and the participant (Garton & Copland, 2010) which was analysed as a whole unit. Additionally, I accounted for the transferability of the Linguistic Ethnography research design by making the study's intentions, decisions, and outcomes clear and transparent. Such research transparency makes it possible to apply the research findings to other similar contexts.

To avoid inconsistencies in the data analysis and to account for the dependability and confirmability of the study, participants were contacted to confirm the accuracy of the transcript, as well as to provide clarification of their interpretations when such was needed. All research steps are made transparent to ensure that all findings resulted from the data, and not from the researcher's imagination or incorrect interpretation. The researcher and the participant co-construct the meaning to ensure a thorough understanding of the research problem. I bring the reflexivity to the analysis of all data sets, to account for my personal biases. Interviews are supported by observation findings made in the field notes, as well as screenshots and photographs, which together make up the documentation of the objective online and offline

observation of participants. Field notes are used to acknowledge the presence of my potential personal biases, and to clarify my role in the process of data collection, analysis, and interpretation (Korstjens & Moser, 2018).

### 3.4.1 Author's Positionality

Researchers in ethnographic studies have been encouraged to keep a reflexive field journal and provide a self-reflective account of their inner thoughts, dialogues, perspectives, and biases (Tobin & Begley, 2004). The reflexive field journal is not only important for recording methods, rationales, and participants' perspectives, but also our own view of the situation, and our own experiences at the site of investigation. This helps us come to terms with our personal subjectivities and ideologies that may influence our analysis of data. Simultaneously, it helps us keep track of important features of our identity that need to be mentioned to our participants and in our publications. Disclosing personal identity features simultaneously shows reasons behind our selection of participants and ways in which we are connected, as well as elements that may possibly interfere with our research. Although my positionality and reasoning have already been explained in the Introduction chapter, I will provide more information in this section regarding my positionality in terms of methodology.

I primarily focused on participants from post-socialist countries, as our sociolinguistic backgrounds share many similar and overlapping features. In addition to that, I also focused on international students of diverse backgrounds in my thesis, since we share another important aspect of our social identity. I am an international student in Australia and I come from Bosnia and Herzegovina (a former republic in the Socialist Federative Republic of Yugoslavia). My main linguistic repertoire comprises Bosnian, Serbian, Croatian, and English. I can also speak Turkish which is the result of my formal education and many hours spent in front of the TV; I also had formal education in German and Latin, and I was exposed to Spanish, French, Portuguese, and Korean through TV and social media. I would say that my linguistic repertoire is translingual and that is one of the most important features that I share with my participants in Australia and in the periphery. All participants in this study display translingual identities. Together, we created a safe translingual space (Dryden et al., 2021) where they (and I) felt comfortable sharing our stories, experiences, and expectations of the dominant global context, and particularly the Anglosphere. Sharing features in terms of our sociolinguistic and cultural

background, as well as our translingual practices, helped me initiate conversations with my participants, and later on, establish friendships based on mutual trust. I have trusted my participants to explain honestly what happened to them and how they felt, and I have trusted them to give me insights into their everyday lives. They have also trusted me to document their stories, analyse them objectively (as much as possible), connect my findings to previous literature, and present their experiences to the academic and non-academic world. They have trusted me to play an important part in their (and my own) empowerment as CaLD migrants in the Anglosphere.

I find that my gender is another important aspect that connects me to my, predominantly female, participants. As a woman, I can understand the hardships and challenges they face in their lives. These challenges begin when they are born and continue throughout their lives; however, after migrating to Australia, these challenges become more complex. Therefore, it is important to me as a female academic to explore women's sociolinguistic and cultural experiences, to uncover stories of sociolinguistic disparity, to normalize their translingual practice in Australia, and to play a role in their historical fight for empowerment and equity.

Finally, as an international student, I shared the hardships of many of study participants. I aimed to understand their needs for stability in the education setting in a new country. Most of us are away from our families, we study in English, and we are culturally different from the host society. Hence, I understood the importance of helping them sound their worries, and get their voices heard regarding sociolinguistic disparities, as well as personal hardships in their everyday lives.

Sharing social, linguistic, and/or cultural characteristics with my study participants brings into question the insider/outsider dilemma, in which case epistemic reflexivity is of utmost importance (see Salö, 2018). To give an insight into how these insider subjectivities could be controlled, Bourdieu (1983) explained that "one's only hope of producing scientific knowledge – rather than weapons to advance a particular class of specific interests – is to make explicit to oneself one's position in the sub-field of the producers of discourse [...] and the contribution of this field to the very existence of the object of study" (p. 317). Epistemic reflexivity has been deployed at every stage of my research. This has been essential in my understanding of the theory, data, as well as myself and my own understandings of the society that I was a part of. Reflexive field journal helped me keep track of my thoughts, internal discussions, and

conclusions I made pre-, during, and post- data collection phase. Considering that epistemic reflexivity is designed to be a form of collective reflexivity I kept track of the discussions I had with the outsiders to the community I was investigating as well as the theory I was utilising.

### 3.4.2 Other Publications

In addition to six publications in this thesis, I was involved in some other research outputs (journal articles and book chapters), which are part of the DECRA project, but are not presented for examination in this thesis because of space limitations. These publications focused on CaLD migrants, including international students, and they further explore ways in which translingual identities become a point of disparity. They look into the CaLD migrants' construction of translingual identity, as newly arrived migrants to Australia, and their sociolinguistic and cultural adaptation into the host community. My publications also investigate negotiation of multiple sociolinguistic and cultural obstacles that CaLD migrants come across in their integration process. Lastly, they explore the significance of translingual safe spaces in Australia, which support CaLD migrants in their life trajectories in the host society. The list of these studies (published, accepted, under review, and in progress) can be found in the opening pages.

## 3.5 Ethics Statement

This thesis was written in accordance with the National Statement on Ethical Conduct in Human Research 2018, with regulations for ethical research outlined by Curtin University, and in line with the restrictions and regulations set out by the Australian Government with regard to the CoVID-19 pandemic (Ethnics approval: HRE2018-0529). Considering the sensitivity of the research data, this section outlines the ethical concerns and ways in which they are addressed. Prior to data collection in online and offline settings, all participants received the Participant Information sheet (aims, objectives, ethical concerns, and researcher's contact information) (Appendix 3), a consent form (Appendix 4), and the project leaflet (Appendix 5) in physical or digital form. In the online setting (aside from open-access data), participants were required to sign the consent form by hand, scan the document, and return it to the researcher. In line with the novel CoVID-19 border restrictions and social distancing measures, participants had the possibility to be interviewed online, using Zoom or Skype. As most participants in the proposed study were not native English speakers, additional detailed explanation adapted to their English

repertoire was provided to ensure complete understanding of the research aims and questions. This study used interviews and prolonged online and offline engagement with the study participants, where participant shadowing was used as the observation strategy. Even though there were no foreseeable risks, discomforts, or inconveniences from this research project, all participants were still provided counselling service contacts in case the project at any stage impacted their psychological well-being. Participation in the research was voluntary, so participants were made aware that they may withdraw at any stage of the research project without penalties. After data collection, data were coded and identifying information of the participants was removed in the analysis. All participants were given pseudonyms to ensure anonymity. Collected information has been kept confidential. At the end of the research, results in publications were shared with participants.

Data from the proposed research are stored electronically in accordance with the Research Data Management Plan defined by Curtin University and the Western Australian University Sector Disposal Authority (WAUSDA). All physical research data sheets were scanned and transferred to the digital format immediately after collection. Physical data sheets are being stored in a lockable cabinet on campus. Research data involving audio recordings of interviews, digital records of transcribed interviews, photographs and screenshots from social media, and digital field notes from online and offline observations are being stored on a password-protected USB external hard drive which has been uploaded to Curtin's Research (R:) Drive. Upon the completion of the project, data will be stored on the (R:) drive for seven years, after which both digital and physical data will be destroyed.

### 3.6 Chapter Summary

This chapter introduced, defined, and explained the Linguistic Ethnography (including Digital Ethnography) methodological framework, which was used to collect, analyse, and discuss data in this thesis.

Linguistic Ethnography is a qualitative methodological framework which provided insights into sociolinguistic, ethnographic, and cultural experiences, perspectives, values, and beliefs of participants in Australia and beyond. While Linguistic Ethnography was used in offline settings, Digital Ethnography was used in online settings. Within this framework, three methods of data collection were used: open ethnographic observation, semi-structured interviews, and

online vigilance. Publications investigated both institutional and non-institutional settings in the offline context, while online context also allowed for the investigation of open-access content.

Participants were sourced from different public settings in Australia and the online periphery to provide a better understanding of diverse linguistic practices in the periphery, as well as experiences of linguistic disparity in the Anglosphere.

In this chapter, I also discussed the methodological aspects of each publication in more detail, including methods and instruments, setting, participants, and data analysis. Afterwards, I explained the features of Lincoln and Guba's set of quality criteria used to ensure trustworthiness of qualitative research, which was used in this thesis. This was followed by my own reflexive positionality, where I provided reasons behind the selection of study participants, and elaborated on the importance of our sociolinguistic connection for this thesis. I finalised the chapter with a discussion of ethical principles that were followed in this thesis.

# Chapter 4
# Linguistic Diversity

*We all should know that diversity makes for a rich tapestry, and we must understand that all the threads of the tapestry are equal in value no matter what their color.*

Maya Angelou (1978)

## 4.1 Introduction

This chapter presents published journal articles on the theme of linguistic diversity. These published journal articles introduce, define, and explore concepts of translingual practice and relocalisation in the periphery. They contribute to scholarly knowledge by challenging monolingual ideologies and homogenous perspectives through presenting linguistic diversity as an ordinary and normal occurrence in the world.

Considering that some journals and publishers do not permit the reuse of their official formatting, the papers are adjusted to the formatting of the thesis. However, the referencing style of each article in this chapter adheres to the referencing style prescribed by the journal/publisher.

The articles are presented in the following order:

Article 1 – Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo

Article 2 – Monglish in Post-Communist Mongolia

Article 3 – The Impact of Social Media in the Sociolinguistic Practices of the Peripheral Post-Socialist Contexts

## 4.2 Article 1

## Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo

Ana Tankosić and Jason Litzenberg

Tankosić, A. & Litzenberg, J. (2021). Bosnian, Croatian, Serbian: Inherent translanguaging in the linguistic landscape of Sarajevo. *European Journal of Applied Linguistics, 25*(2), 183-208. https://doi.org/10.1515/eujal-2019-0041

### *Abstract*

Language in the Balkan region of Southeastern Europe has a complex and turbulent history, acutely embodied in the tripartite and trilingual state of Bosnia and Herzegovina (BiH) in which Bosniaks, Croats, and Serbs all make claim to their own mutually-intelligible varieties of local "languages". This study utilizes a linguistic landscape methodology to consider language use in Sarajevo, the capital of BiH, approximately 20 years after a brutal war that led to the establishment of the country. Data originate from three municipalities within the Sarajevo Canton – namely, Old Town, Center, and Ilidža – because of their representation of the region's diversity and history. Signs were classified according to the three primary language varieties, i.e., Bosnian, Croatian, Serbian; BCS, representing a common core among the three varieties, as well as English, other languages, and mixed languages. The application of BCS uniquely positions the present research in comparison to other studies of language use in the region and allows for a more nuanced, less politically and ethnolinguistically fraught analysis of the communicative tendencies of users. More specifically, data indicate that actors in the linguistic landscape transcend the boundaries of their national, ethnic, and religious identities by tending towards the more neutral BCS, suggesting an orientation towards more translingual dispositions than previous variety-bound approaches have indicated. Thus, instead of the divisiveness of linguistic identity politics, the linguistic landscape of Sarajevo indicates a tendency toward inclusion and linguistic egalitarianism.

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***Keywords:*** Linguistic Landscape, translingualism, language ideologies, Bosnian-Croatian-Serbian

### *Zusammenfassung*

Eine komplexe und turbulente Geschichte der Sprachen der Südosteuropäischen Balkanregion, die im dreigliedrigen und dreisprachigen Staat Bosnien-Herzegowina akut verkörpert wird, in dem Bosniaken, Kroaten und Serben sich für ihre Sprachvarianten der lokalen „Sprachen" zu eigen machen. Diese Studie untersucht den Sprachgebrauch in Sarajevo durch eine Methode der „linguistic landscape". Sarajevo ist die Hauptstadt von Bosnien-Herzegowina, die etwa 20 Jahre zuvor einen brutalen Krieg erlebte, der zur Gründung des Landes führte. Die Daten stammen aus drei Gemeinden des Kantons Sarajevo nämentlich Altstadt, Zentrum und Ilidža, die die Vielfalt und Geschichte der Region darstellen. Die Schilder wurden nach den drei Hauptsprachen (d.h., Bosnisch, Kroatisch, Serbisch) klassifiziert, sowie BKS, welches einen gemeinsamen Kern von den drei Sprachvarianten darstellt. Englisch, andere Sprachen, und gemischte Sprachen wurden auch betrachtet. Die Anwendung von BKS positioniert die vorliegende Forschung einzigartig im Vergleich zu vorherigen Studien des Sprachgebrauches in der Region und ermöglicht eine mehr nuancierte, weniger politische und ethnolinguistische belastete Analyse der Kommunikationstendenzen von Nutzern. Die Daten weisen darauf hin, dass Akteure in der Sprachlandschaft die Grenzen ihrer nationalen, ethnischen und religiösen Identität überschreiten, indem sie zu dem neutraleren BKS tendieren und die Orientierung an mehr translinguale Neigungen vorschlagen, als frühere Zugänge vorgeschlagen haben. Anstatt der Spaltung der linguistischen Identitätspolitik weist die Sprachlandschaft von Sarajevo also auf Tendenzen der Inklusion und des Sprachegalitarismus hin.

***Stichwörter:*** Sprachlandschaft, Translingualismus, Sprachideologie, Bosnisch Kroatisch Serbisch

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**The following discussion is added for the purposes of this thesis**

The BCS variety is defined alongside uses that do not explicitly mark belonging to Bosnian, Serbian, or Croatian varieties, and which could technically be seen as belonging to either or neither at once. In this article BCS practices are interpreted as not belonging of any of these three labelled 'languages'; however it is possible that the actors who designed linguistic signs in the linguistic landscape of Sarajevo thought they were indeed adhering to one of these labelled 'languages'. For future studies on this topic, an interview with sign makers would be useful to explore ideological assumptions of what constitutes the linguistic landscape of Sarajevo in the eyes of the society.

## 4.3 Article 2

## Monglish in Post-Communist Mongolia

Ana Tankosić and Sender Dovchin

Tankosić, A. & Dovchin, S. (2021). Monglish in post-communist Mongolia. *World Englishes*, *41*(1), 38-53. https://doi.org/10.1111/weng.12554

***Abstract***

This article examines the emerging language practice in post-communist Mongolia that we call 'new Monglish' – complex linguistic processes in which English may be deeply absorbed and integrated into the Mongolian language. The original forms of English have transformed as the Mongolian social media users manipulate English to function in the space of relocalisation – the linguistic process which is readapted to the local context to yield new local meanings. This English relocalisation process has adjusted to Mongolian alphabetical and grammatical systems and is yielding new meanings understandable only to the speakers of Mongolian. English has been integrated into the Cyrillic and transliterated Roman Mongolian scripts, full Mongolian sentences, and the Mongolian grammatical, phonetic, lexical, semantic, and syntactic systems. Such relocalisation of English makes it a part of the local language rather than a separate system.

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## 4.3 Article 3

## The Impact of Social Media in the Sociolinguistic Practices of the Peripheral Post-Socialist Contexts

Ana Tankosić and Sender Dovchin

Tankosić, A. & Dovchin, S. (2021). The impact of social media in the sociolinguistic practices of the peripheral post-socialist contexts. *International Journal of Multilingualism*, 1-23. https://doi.org/10.1080/14790718.2021.1917582

***Abstract***

This article examines the impact of social media on the linguistic and communicative practices in post-socialist countries, such as Bosnia and Herzegovina, Serbia, and Mongolia – the contexts very much under-represented in the discussion of translingualism. Relocalisation of social media-based linguistic resources in the languages used in these peripheral countries represents linguistically innovative practice, which entails orthographic, morphosyntactic, and phonologic adaptation of Facebook, Instagram, and YouTube labels, as well as their semantic reformulation in Bosnian, Serbian, and Mongolian resources. Social media-oriented linguistic terminologies are being adapted to the Cyrillic alphabet in Serbian and Mongolian and adopt grammatical features of the Bosnian variety. The original forms in social media are manipulated by social media users to serve their own ethos and local sociolinguistic practices. As a result, new forms of languages and linguistic meanings are created.

***Keywords:*** Relocalisation; social media; peripheral languages; Bosnia and Herzegovina; Serbia; Mongolia

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https://doi.org/10.1080/14790718.2021.1917582

# Chapter 5
# Linguistic Disparity

*You judge of others by yourselves and therefore measure them by an erroneous standard whenever your autometry is false.*
*Autometry [self-measurement, self-estimation]*

Robert Southey (1829)

## 5.1 Introduction

This chapter presents published journal articles on the theme of linguistic disparity. They introduce, define, and explore concepts such as perpetual foreigner stereotype, linguistic racism, and linguistic subordination, as direct responses of the dominant society on translingual identity performance of culturally and linguistically diverse people in Australia. This chapter shows the 'consequences' of diversity, and how translingual perspective overlooked the disparities experienced by translinguals in the homogenous society with strong linguistic, cultural, and racial ideologies. It contributes to scholarly knowledge by being an eye-opener of the sociolinguistic reality in the Anglosphere, and by advocating for the normalisation of translingual identity and practice.

Considering that some journals and publishers do not permit the reuse of their official formatting, the papers are adjusted to the formatting of the thesis. However, the referencing style of each article in this chapter adheres to the referencing style prescribed by the journal/publisher.

The articles are presented in the following order:
Article 4 – Translingual Identity: Perpetual Foreigner Stereotype of the Eastern-European Immigrants in Australia
Article 5 – (C)overt Linguistic Racism: Eastern-European Background Immigrant Women in the Australian workplace
Article 6 – The Link between Linguistic Subordination and Linguistic Inferiority Complexes: English as a Second Language Migrants in Australia

## 5.2 Article 4

## Translingual Identity: Perpetual Foreigner Stereotype of the Eastern-European Immigrants in Australia

Ana Tankosić

Tankosić, A. (2020). Translingual identity: Perpetual foreigner stereotype of the Eastern-European immigrants in Australia. *Australian Review of Applied Linguistics, 45*(3), 246-271. https://doi.org/10.1075/aral.20078.tan

### *Abstract*

Translingual identity, as a part of the trans-paradigm, refers to linguistic, sociocultural, ethno-racial, and religious practices, which are negotiable, fluid, and in motion, transcending mainstream boundaries. This paper expands the translingual literature from the perspective of sociolinguistic disparities of culturally and linguistically diverse Eastern-European immigrant women in Australia, as they become victims of the perpetual foreigner stereotype in their host communities. Using the linguistic ethnography methods, such as open ethnographic observation and semi-structured interview, the study reveals that due to biographical accent, name, and the country of origin, as aspects of translingual identity – Australian-by-passport, those women become the victim of the perpetual foreigner stereotypes, such as 'perceived as different' and 'Russian bride,' which led to their feelings of inferiority and social inequality. By expanding the scope of the translingual identity and how it is perceived in Australia, this study provides a necessary contribution to the translingual literature, while simultaneously advocating for the quality of life and justice for translingual immigrants in their new home.

***Keywords:*** Translingual identity, perpetual foreigner stereotype, culturally and linguistically different, immigrants, Australia

***Publisher:***

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## 5.3 Article 5

## (C)Overt Linguistic Racism: Eastern-European Background Immigrant Women in the Australian Workplace

Ana Tankosić and Sender Dovchin

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### *Abstract*

Linguistic racism explores the varied ideologies that may generate and endorse monolingual, native, and normative language practices, while reinforcing the discrimination and injustice directed towards language users whose language and communicative repertoires are not necessarily perceived as standard and normal. This article, thus, investigates linguistic racism, as a form of existing, but newly defined, racism against unconventional ethnic language practices experienced by Eastern-European immigrant women in the Australian workplace. Our ethnographic study shows that, once these women directly or subtly exhibit their non-nativism, through a limited encounter with local expressions, non-native language skills, and ethnic accents, they become victims of covert and overt linguistic racism in the form of social exclusion, mockery, mimicking, and malicious sarcasm in the hierarchical power environment of the workplace. As a result, these migrants can suffer from long-lasting psychological trauma and distress, emotional hurdles, loss of credibility, and language-based inferiority complexes. We, as researchers, need to highlight the importance of combatting workplace linguistic racism and revealing language realities of underprivileged communities. In that way, we can assist them in adapting to host societies and help them regain some degree of power equality in their institutional environments.

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***Keywords:*** Linguistic racism, overt linguistic racism, covert linguistic racism, Eastern-European immigrants, ethnic accent, local expressions, emotional distress, psychological trauma, language inferiority complexes

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## 5.4 Article 6

## The Link between Linguistic Subordination and Linguistic Inferiority Complexes: English as a Second Language Migrants in Australia

Ana Tankosić, Steph Dryden, and Sender Dovchin

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### *Abstract*

**Aims and objectives/purpose/research questions:** This article aims to explore the link between linguistic subordination and linguistic inferiority complexes in the context of English as a second language (ESL) migrants in Australia. We address the following research questions: (a) To what extent and how do ESL-migrants in Australia suffer from linguistic subordination? (b) To what extent and how is this linguistic subordination linked to linguistic inferiority complexes for ESL-migrants in Australia? (c) What are the main social implications of the link between linguistic subordination and linguistic inferiority complexes for ESL-migrants?

**Design/methodology/approach:** The study involved the participation of 150 participants who were observed using linguistic ethnography. The participants engaged in interviews and focus group discussions so that we could explore the psychological consequences of linguistic subordination that they encountered.

**Data and analysis:** The interviews and focus group discussions were transcribed and analysed with consideration to the context, as well as the participants' utterances and paralanguage. The study followed alternative quality criteria.

**Findings/conclusions:** Many ESL-migrants in Australia face linguistic subordination for the way they speak English. Consequently, these migrants suffer from linguistic inferiority complexes – psychological and emotional damages, which result in self-marginalisation, self-vindication, loss of sense of belonging, social withdrawal, fear, anxiety and the

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erosion of self-confidence. We find that there is a direct link between linguistic subordination and linguistic inferiority complexes.
**Originality:** This article addresses a gap that exists regarding the link between linguistic subordination and the development of linguistic inferiority complexes, discusses how this has real-life consequences for ESL migrants, and explores how this may be overcome.
**Significance/implications:** ESL-migrants need support so that they can cope with their experiences of linguistic subordination, thus helping them better deal with issues related to linguistic inferiority complexes. In addition, the broader society needs greater education on how their comments and actions can affect the wellbeing of others.

***Keywords:*** Linguistic subordination, linguistic inferiority complexes, ESL-migrants, Australia

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# Chapter 6
# Conclusion and Implications

*In such contexts of collective sharing, conditioned by maximum generosity, changing one's mind is self-evident. The very point of having a discussion or brainstorm – an "exchange of ideas" – is that ideas can be exchanged and changed, and that one leaves the session with better things in one's head than before the session. Learning is the key there, and if I would be ready to pin one label onto myself, it's the label of an eternal, insatiable learner.*

Jan Blommaert (2018, para. 5)

## 6.1 Introduction

Throughout this thesis, my aim was to show the ways in which linguistic diversity and linguistic disparity are interlaced. I discuss how romanticising and exoticising something (or someone) just because it is different, makes one's behaviour discriminatory and marginalizing. Linguistic diversity is exhibited through translingual practice, but not only in the periphery or among users of several different linguistic repertoires (e.g., English, German, Spanish, etc.), but also among those whose repertoires are seemingly confined to one Standard source (e.g., only English). Even monolinguals are translinguals; however, it is the lack of self-awareness in their translingual practice, paired with the influence of homogenous nation/state ideologies that often position them as the 'the marginaliser' in the Anglosphere, where they perform linguistic racism, stereotyping, and linguistic subordination.

In this final chapter, I will provide a general overview of the significance of the study, which was already briefly discussed in section 1.5 of the introduction chapter. I will summarise two thematic chapters that contain journal publications, and discuss possible implications with regard to the study's importance in terms of socio-politics and power, education, and scholarly contribution. Finally, I will conclude the chapter by explaining some of the possible limitations, and future steps that we should take in sociolinguistics to progress research in language, identity, and migration.

## 6.2 Significance of the Study

This study is first and foremost significant for CaLD migrant communities in Australia. It is them who will benefit from it the most as their voices, presented in this thesis, have the potential to initiate the avalanche of changes in their communities. The change does not come from above or beyond – it comes from within – which is why this thesis acts as a source of empowerment for the marginalized and discriminated; it aims to give them the strength needed to combat disparities in the society and change their lives for the better, by recognizing their journey and the struggles they have already overcome. This research increases the CaLD migrants' awareness of and about their translingual practice; it helps them realise that the way they speak is not wrong or deviant, and that they should not be discriminated or inferiorised because they do not conform to the ideological Standard. It helps them understand that they are as much Australian as anyone else in Australia.

Identity is a complex construct and cannot be reduced to a sole notion. Therefore, this thesis introduced the concept of translingual identity, which goes even beyond transnational identity. Translingual identity does not require one to have a dual citizenship, or to migrate across the world, instead describing personal identities in terms of their linguistic repertoire, their culture, ethno-racial background, religion, and gender affiliation. Although everyone's identity is translingual, this feature is made most visible in the case of migrants. Considering that it deviates from strongly established nation/state identities, it represents an eye-sore for those whose homogenous views do not allow them to see beyond the confines of their ideologies.

Many societies have been 'stuck' in a nationalist doctrine where migrants "appear as antinomies to an orderly working of state and society, even in societies where past immigration constitutes the foundation myth of the nation" (Wimmer & Schiller, 2002, p. 309). In research, migrants have long been an object of inquiry, since they "destroy the isomorphism between people, sovereign and citizenry […] between people and nation […] between people and solidarity group [… and] in the eyes of nation-state builders and social scientists alike, every move across national frontiers becomes an exception to the rule of sedentariness within the boundaries of the nation-state" (Wimmer & Schiller, 2002, pp. 309-310). In short, migrants bring instability to the Herderian triad, especially in countries that are built on the pillars of immigration. Therefore, this study is significant as it provides a different view of migration – not from the perspective of migrants as being saved by or welcomed to another society, but of migrants as diverse translinguals who experience linguistic disparities, marginalisation, and

subordination because they are perceived as different. It simultaneously teaches CaLD migrants that the monolingual prescriptivist ideologies that they may have been exposed to are pure products of ideological construction, and it teaches the local society that the Herderian triad is an imaginary construct; their culture, nation, or language are not set in stone, but instead exist as fluid and flexible social elements susceptible to change. I would like to support my explanation with the opening quote by Blommaert, which says that "learning is the key" and that we should be eternal and insatiable learners, since ideas are there to be discussed, exchanged, and constantly changed.

Change begins with us, and I, as a researcher, am changing, or at least playing a small part in changing the academic perspective on the sociolinguistic situation of CaLD migrants in the Anglosphere. Sometimes, it is difficult to see the direct influence of our scholarly contributions beyond academic settings, but that does not mean it is not there. Academic research slowly but surely affects politics and power, as well as society and education. Although monolingual ideologies have been affecting the ways in which languages are learned, and migration policies have been applied across the globe, I can expect that this thesis will be a small building rock of translingual reality in the post-structuralist society.

### 6.3 Chapters Summary

Publications in this thesis are thematically divided into two chapters – linguistic diversity and linguistic disparity. The former showed ways in which social media users in the periphery translanguage through the process of relocalisation in their interactions. It also showed how local public spaces in the periphery are characterised by inherent translingual practice in communities' local linguistic repertoires. The latter showed how this normal and ordinary everyday translingual practice becomes a point of disparity when those from the periphery become CaLD migrants in Australia. Their translingual practice is no longer perceived as normal but as abnormal and deviant. In the following sub-sections, I will summarise findings from Chapters 4 and 5.

#### 6.3.1 Chapter 4: Linguistic Diversity

Chapter 4 contains publications grouped around the theme of linguistic diversity in the peripheral communities. This chapter introduces and explores two important concepts within the

translingual framework, namely translingual practice and the process of linguistic relocalisation. Article 1 focuses on translingual practice in the public space of the periphery; Article 2 discusses the process of linguistic relocalisation of emotions, names, and internet vocabulary by Mongolian social media users; and finally, Article 3 explores the process of linguistic relocalisation of social media terminologies in post-socialist online spheres. Taken together, these journal articles show how users engage in translingual practice using all available linguistic resources, further proving the claim that named languages are purely ideological constructs designed to separate, destabilise, and politicise communities and individuals based on linguistic expression (Canagarajah, 2013).

Article 1 shows that even the periphery has its own linguistic problems and internal separatist politics. It starts from the notion that named languages are imaginary constructs of men in power. Naming languages and enforcing linguistic diversities when none really exist, fuels hatred and separation, emphasizes differences, and encourages 'othering'. The public space, which is constructed by different authors on different scales of the social hierarchy, represents the smorgasbord of translingual resources. Showing this helps us understand the reality of the linguistic context in the periphery. Articles 2 and 3 illustrate a more direct form of translingual interplay as it unfolds in the online setting. Content-makers (online users) are revealed to us (researchers), and their repertoires are readily available for discussion. These two publications discuss ways in which social media users in post-socialist peripheries relocalise global resources and adapt them to their own local ways, developing new meanings in new contexts. They argue that linguistic relocalisation should not be considered a deviation from "a core of similarity" or as "observable difference", but as "repeated sameness" (Pennycook, 2010, p.13), since new meaning is always generated on the foundations of the old one. In general, all three publications treat language as "only one semiotic resource among many, such as symbols, icons, and images", which is "embedded in a social and physical environment, aligning with contextual features such as participants, objects, the human body, and the setting for meaning" (Canagarajah, 2013, p. 7).

### 6.3.2 Chapter 5: Linguistic Disparity

Publications in Chapter 5 introduce and explore concepts of translingual identity, perpetual foreigner stereotype, linguistic racism, and linguistic subordination. This chapter critiques the fetishization and romanticization of linguistic diversity of CaLD communities in scholarly

literature (see Dovchin, 2019b; Kubota, 2016; Lippi-Green, 2011). It represents a logical extension of Chapter 4, since it explores how such ordinariness becomes extraordinary in the Anglosphere.

While in Chapter 4, I showed the ordinariness and normality of everyday translingual practice in peripheral sites, in Chapter 5 I demonstrate how translingual practice becomes deviant in Australia, leading to the linguistic disparity of CaLD migrants by the local host society. Politicised identities, ethnolinguistic nationalism, and national chauvinism become the basis for linguistic racism, subordination, and stereotyping of those whose translingual identity is the most apparent (Blommaert, 2010). Article 3 thus introduces the concept of translingual identity and discusses how it becomes a point of discrimination through the perpetual foreigner stereotype; Article 4 discusses the concept of linguistic racism as it is experienced by Eastern-European migrant women in the Australian workplace; and Article 4 explores the concept of linguistic subordination of CaLD migrants in Australia. All three articles in this chapter also touch on the consequences of linguistic disparities on one's psychological and emotional health and wellbeing, thus emphasizing how important it is to discuss these topics and tell the stories of CaLD migrants in Australia.

This chapter is the core of the thesis, as it illustrates the reality of migration in Australia. While my main focus is on the language, I do not explore participants' experiences apart from other aspects of their translingual identity, instead looking into their historical trajectories, life experiences, beliefs, values, and cultures, as these are all elements that work together with language to formulate the identity of a person. As such, discussions of linguistic disparities are much more complex and interlaced with other identitarian elements and ideologies, and framed by contemporary processes of sociolinguistic globalization.

## 6.4 Implications

Implications of this thesis could be extended to numerous areas of life, since the research touches on human behaviour, ideologies, and core beliefs embedded in the perception of language. However, my primary focus will be implications in the realm of socio-politics and power, education, and scholarly contribution. While I have already discussed the implications of individual topics in each of my six publications, I will use this space to explain them as a cohesive unit, and show their collective benefit for the institutional and non-institutional contexts

in Australia. I will provide an overview of what this thesis means, how it benefits diverse settings, and in what ways it addresses language within the greater net of sociolinguistic studies. Throughout my PhD journey, I realized that justice – sociolinguistic or otherwise – is not simple, and not always achieved even when all important answers are found. I believe that the reason for this is two-fold: one is that the system has a life and power of its own, which makes even the smallest change difficult to implement because of the fear that the system will crumble; the other is that people believe in the system and they would rather find comfort in living in a system that may be oppressive as long as they are aware of it and know what to expect from it, than transgress the boundaries and step into the unknown. Socio-political policies and education are designed and constructed by people for their own benefit, but it is these same constructs that often lead to their detriment. This is why academic research is a crucial element in achieving and maintaining peace, equity, and inclusivity in the society. However, it needs to focus on topics that are relevant to our reality in order to be valuable.

### 6.4.1 Socio-Politics and Power

The relationship between the centre and the periphery is analogous to Said's (1978) relationship between the Occident and the Orient – it is "a relationship of power, of domination, of varying degrees of a complex hegemony" (p. 5). Ideations, cultures, and histories have their own forces and configurations of power, and they become the blueprint for the marginalization of the Other. Structural and ideological power are manifested in our attitudes towards linguistic practice. Language ideologies employ certain semiotic mechanisms to "do the political work of establishing language hierarchies and authority, rationalize exclusions and inequalities, and produce ethnolinguistic recognition" (Urla, 2019, p. 265). As such, ethnic accents, or a lack of familiarity with the local linguistic practice, can be evaluated as undesirable characteristics, and leave the person vulnerable to socio-political disparities.

The society is capable of change. However, we have cultivated a collective failure of imagination when it comes to our linguistic diversities; we have failed "to recognize that linguistic diversity undergirds inequality too frequently and [… we have failed] to imagine that we can change our social and linguistic arrangements in ways that make them more equitable and just" (Piller, 2016, p. 222). Although social justice can be achieved through social movements (e.g., labour movements, women rights movements, the anti-colonial and civil rights

movements) (Piller, 2016), language has been in the grey zone in this powerful game. The society keeps forgetting that different sorts of social justice issues (class, gender, race, etc.) are all connected to language, since language represents the key ground where all social struggles unfold (Bourdieu, 1991). It is with and through language that we sound our problems and demand a change. Therefore, to combat linguistic disparities we need to develop language movements and demand freedom for our linguistic practice. This is where the practical, socio-political importance of this study lies – turning our focus back to language, which has been significantly neglected in the complex social arena where all different kinds of inequalities and marginalisations occur.

In March of 2021, the Australian Human Rights Commission released a Concept Paper for a National Anti-Racism strategy, which outlines the potential outcomes and strategies of the Anti-Racism Framework currently in the process of development. While this Concept Paper discusses the importance of recognizing and addressing instances of discrimination based on race, colour, and ethnic origin, together with age, gender, sexual orientation, and disability, it does not refer in any way to discrimination based on language. The only way in which language is regarded is in terms of "investing in language proficiency and competency" (p. 15). Using traditional linguistic terminologies, such as 'proficiency' and 'competency', perpetuates monolingual ideologies and implies that CaLD migrants ought to speak English in a certain way, or be given an interpreter to aid their communication with the locals (as is outlined in the Concept Paper). Such strategy does not problematise linguistic disparities, nor does it aim to combat institutional linguistic racism, instead indirectly supporting it. Hence, there is a need to remove language from the grey zone where one's language use is susceptible to *justified* and *hidden* scrutiny and recognize it as a powerful factor used to discriminate against people whose linguistic practice may appear as deviant, incompetent, im-proficient, and anything less than the ideological Standard. I intentionally emphasise the word 'justified' because 'justified scrutiny' gives the power to the host community to make non-institutional/institutional decisions based on CaLDs' use of language. These decisions are often not examined on the marginalization scale, and, instead, represent a silent 'symbolic violence' (Bourdieu, 1999). Contracts in the labour market need to acknowledge linguistic racism and include penalization of the discriminator. They need to give greater power to CaLD employees who, because of their translingual practice, are often deskilled or left jobless (Chapter 5).

This thesis urges the society to accept that language should not be perceived as a fixed divisive construct, but as a form of practice that is being negotiated by speakers for different purposes (Canagarajah, 2008; Pennycook, 2010). Perceiving language as a practice helps us understand that it is not language form that governs language users, but it is speakers that engage in creative mixes and meshes to express their current state of mind. Pennycook (2010) suggests that languages are a work in progress, and that it would be very difficult to understand language without also considering both people and their language practices in particular locations. In other words, language practice is not isolated from its practitioner and the locality where it is being performed, as our histories, physical and ideological surroundings, as well as people, influence the linguistic resources and repertoires we employ.

Today, although CoVID-19 has limited our physical travel, it has not limited the mobility of information, which intensifies the visibility of diversities between linguistic repertoires. This has enabled people to evaluate and judge not only what someone is saying, but also how they say it. This mosaic of skills and practices is often subjected to indexical judgements by those on the receiving end of the message (Blommaert, 2010). These indexical judgements are based on their knowledge and embedded core beliefs, which, when introduced to something different, enter a 'fight or flight' mode; their existence and 'correctness' become questioned. Throughout their lives, humans are taught what is right and what is wrong. They go to school where their linguistic 'competence' and 'performance' become scrutinized by teachers, and their ideologies become shaped through the educational prize and punishment system (marking system). Therefore, it becomes difficult to accept that different is the new normal, and that linguistic rules are not set in stone. Ways in which our repertoires develop differ, since the channels through which we gather new resources and expand our repertoires are numerous and come from distinct historical trajectories – "some short, some long, some collective, others individual, some through 'normal' (institutional) trajectories such as education, others through informal learning environments such as peer groups and non-institutional communities; some came into their repertoires on their own initiative and through their own efforts, others were offered to them by others" (Blommaert, 2010, p. 133). We need to understand these differences in order to get a grasp of the current sociolinguistic reality. Our linguistic repertoires are not monotone, but "chequered […], and thus reflective of real people in real social environments" (Blommaert, 2010, p. 133). While this is an obvious case for CaLD migrants in Australia, it is also the case for

everyone else. Standard English (American, British, Australian, etc.) is, and should be perceived as an ideological construct created by those in power to set a certain standard for the society to reach. This, in turn, determines their class and education, provides perceptions of their intelligence and skill, and places people on different levels of the social and professional hierarchy. This thesis, with its six publications, aims to challenge these linguistic ideologies, as language is not a weapon for the society to use, but it is a form of practice that enables us to connect with each other, share our experiences, and develop in various areas of life.

Therefore, translingualism and translingual practice represent the core of my research, since they allow us to acknowledge the normality of diverse linguistic practice (Chapter 4), uncover and combat disparities (Chapter 5), and show the reality of human nature. Through translingual practice, we can create, what in one of my co-authored papers we called, safe translingual zones (Dryden et al., 2021), where CaLD migrants can feel free to use their linguistic repertoires and communicate without feeling evaluative judgement, or developing subjective inferiority complexes induced by the host society. Translingual safe space acts as an empowering zone for CaLD migrants and helps them overcome subjective psychological and emotional difficulties caused by linguistic disparities. This is particularly important for the local government and community organisations as it gives them information on how to combat disparities and help CaLD migrants feel included and safe in their new environments. Acknowledging translingual practice has significant implications for local CaLD communities, as it not only allows people to communicate freely and accept the reality of natural translingual interaction, but it supports and normalizes diversities, while problematizing linguistic disparities. Although heritage languages and identities are also considered as ideological constructs (Canagarajah, 2013), the translingual perspective still acknowledges one's tradition and historical trajectory as ideologies may not always be "evil or limiting; they are also enabling" (Canagarajah, 2013, p. 200). At the end of the day, it depends on how much power we give them and how we use them. Mobilities of people and resources each day imply the fluidity of our identities, and as long as we acknowledge that our ideologies are only ideologies, and that our identities are translingual and susceptible to change, we, as the society, may be one step closer to limiting disparities and preventing the politicization of language.

### 6.4.2 Education

The education system in Australia has shown a particular lack of linguistic flexibility and understanding of linguistic diversity. Although I will not be going deeper into primary and secondary education, I still have to mention discrepancies of The National Assessment Program Literacy and Numeracy (NAPLAN) test results. NAPLAN test results do not really show anything about the Standard Australian English 'proficiency' of the student. Piller (2016) explains how each test paper has a tick box for Language Background Other than English, which should be ticked if "either the student or a parent/guardian speaks a language other than English at home; so it could be a monolingual speaker of Standard English, a bilingual or multilingual speaker that includes Standard or some other form of English, or a monolingual speaker of some other language who has no proficiency in English" (p. 121). Interestingly, it is often the case that students who ticked the box performed better than students who did not. This implies the absurdity of having this tick box, since it is not adequately designed to clearly indicate a student's linguistic background. In fact, this overlooks CaLD migrant children who are indeed in need of support, and whose translingual practice is often evaluated negatively. Submersion education in Australia has denied long-term English language learners with adequate translingual English learning support, since it primarily aimed to mainstream them into Standard Australian English, which has often led to educational, cognitive, and socio-psychological consequences (Piller, 2016, p. 127). Linguistic inequalities persist in Australian schools, and they would be worth exploring in future research. For the purposes of this study, I will primarily focus on tertiary education levels and provide some educational implications for policies and practices within these settings.

Australian universities have strict policies in terms of language test scores for international students, where passing the test is the equivalent of proper English 'competence', whereas failing the test means attending a language school prior to commencing studies. In a book chapter (not for evaluation, but a part of DECRA project) on translingual identity of postgraduate international students in Australia, co-authored with Sender Dovchin (accepted in *Cultural Linguistics: Sharifian Memorial Volume*), we argue how knowledge of academic English in formal tests rarely prepares students for everyday communication with the host society – the perception of their accent and English practice, together with a lack of access to local expressions and slang, lead to disparities. Eligibility for the Australian student visa (Australian Government, Department of Home Affairs. *Subclass 500 Student Visa*, accessed in

June 2021) depends on the score on the International English Language Testing System (IELTS) (minimum 5.5) or the Test of English as a Foreign Language – Internet Based Test (TOEFL iBT) (minimum 46). However, it is worth mentioning that universities in Australia often request a higher score on these exams depending on the scholarly field that the student is to be enrolled in. Standardised tests create the idea that knowledge of distinct 'languages' can be evaluated and that a high score (which grants enrolment) will ensure better performance at lectures, enable forming friendships and social groups, secure jobs, and so on. However, the reality is different, given that expanding one's linguistic repertoire is not about understanding vocabulary, having perfect grammar, or having access to scientific jargon, but is instead about developing social and pragmatic reasoning, knowledge of sociocultural norms, and flexibility in language use in various localities (Menard-Warwick & Leung, 2017). While some alternatives for standardised tests are overseen (for instance, free speech exercises, portfolios, performance exams), and it will probably take a long time and a lot of systemic restructuring to abolish standardised tests as we know them today, we cannot overlook the possibility of immediate improvement in some areas of education. Hence, in this thesis I argue that there is a need for translingual programs that would ensure a smoother transition of international students to their new environment. These programs would encourage translingual practice, equip students with Australian cultural competence, and ease their inclusion into the Australian academic discourse.

Another issue at Australian universities is the lack of linguistic flexibility and unnecessary focus on Standard Australian English. English has become associated with academic excellence (Piller, 2016), which deepens the sociolinguistic inequalities in the sense that it "further privileges the privileged and further disadvantages the disadvantaged" (Piller, 2016, p. 180). Universities offer support to undergraduate and postgraduate students through different digital resources (e.g., Studiosity, Grammarly, etc.) which aim to 'fix' and 'correct' their essays and theses by giving them the indexical values of the Standard Australian English. Throughout my research (all of which is not presented in this thesis), international students at universities explained how they have often been corrected in speech or writing which did not look or sound natural to native English speakers. Hence, it is important for tertiary education in Australia to expand their linguistic understanding of translingual practice; to create certain modules and trainings for educating staff members (in addition to existing modules on sexual behaviour, respect for different races, etc.) on translingual practice and global cultural competence. The

teaching staff needs to understand that "no one knows all of a language" and that "native speakers are not perfect speakers" (Blommaert, 2010, p. 103). Hymes (1996) cautions us against the "fallacy to equate the resources of a language with the resources of (all) users" (p. 213); and Blommaert (2010) continues on to explain how "our real 'language' is very much a biographical given, the structure of which reflects our own histories and those of the communities in which we spent our lives" (p. 103). Hence, if we perceive our identity as translingual and our discourse as translingual, our language will be translingual as well. Apart from the local mainstream staff members, local students need to develop an awareness of their own and others' translingual practice through more sociolinguistic units. These sociolinguistic units need to be widely available across different schools and fields of research at universities. They need to be developed in a way that would ensure expanding the knowledge of translingual practice, global cultures, values, and beliefs, and ways in which we can engage in the interaction with users of different linguistic repertoires. For instance, College of Liberal Arts, Purdue University developed the Purdue Online Writing Lab (September 2022), where they explain what translingual writing is, how to design a curriculum using a translingual writing approach (through process approach, literacy autobiography, conferencing, and discussions), and how to develop assessment rubrics that would acknowledge linguistic diversity among students (refrain from the use of terms such as 'Standard English', 'grammatical mistakes'; focus should be put on context and dynamic assessment during composing processes). Similarly, Horner and Tetreault (2017) edited a volume on how to accommodate this translingual reality while completing conventional teaching responsibilities. They provided a detailed overview of the ways in which we can design and implement curriculums with a translingual approach and suggested ways in which teachers, scholars, and administrators can expand their own pedagogies with translingual approaches. Canagarajah (2013) also proposed a new method – *dialogical pedagogy* – which encourages collaborative interactions between instructors and students. This sort of pedagogy advocated for collaborative guidance (redrafting, feedback, literacy autobiographies, peer commentary, interviews) in translingual writing in tertiary education. These sorts of programs and reading resources would help international and CaLD students feel that their translingual practice is accepted and appreciated as a normal way of expression; they would help them understand that translingual practice does not determine their academic excellence; they would promote translingual understanding by the mainstream society.

Although, translingual pedagogies and programs have taken place on some levels of education and particularly for bilingual education (García & Lin, 2017), their implementation on tertiary level in presumably linguistically homogenous societies is a rarity. Therefore, there is a great need to curricularise translingual practice in academic spaces of countries such as Australia, as only then will we be one step closer to their legitimisation (Lee, 2018). Piller (2016) argues that we need to recognise that “our ideas about justice are formed by the experience of injustice” (p. 5). This helps us understand that language relates to social (in)justice, just as “linguistic diversity relates to economic inequality, cultural domination, and imparity of political participation” (Piller, 2016, p. 5). In the context of education, translingual practice aims to give the same rights to all learners regardless of their English ‘proficiency’, by preventing the comparison of their practice to the monolithic standard. Instead of talking and writing about education, we need to talk and write about translingual education and translingual academic discourse. This sort of perspective will help us reconsider the meaning of academic English, the prevalence of monolingual ideologies, and the mainstreaming of migrant learners.

Lastly, this study problematises the linguistic inclusivity of CaLD migrants in Australia. Interview data with CaLD participants have shown that they have not received significant social, cultural, or linguistic support after migrating to Australia from their respective countries. They have been left uninformed by the government about ways in which they can improve their language skills, find jobs, and become culturally competent for the Australian society. This cultural competence goes both ways – while CaLD migrants lack knowledge about unwritten rules of the Australian culture, the local host society lacks translingual competence and an awareness that cultures, traditions, and ways of life are diverse and should be accepted as such. Findings in this study (Chapter 5) show that there is a great need for government programs that would bring translingual awareness to the local host society through the education sector, but also for programs designed for newly arrived CaLD migrants, which would give them the necessary skills and guidelines on how to succeed in the society. Linguistic programs, in particular, need to be designed in a way that supports translingual practice and makes adult learners feel comfortable, since otherwise there is a risk of inducing linguistic inferiority complexes, self-alienation, as well as subjective psychological and emotional consequences (Chapter 5). One of the currently available programs, The Adult Migrant English Program (AMEP), provided by the Australian government, privileges homogenous and Anglo-dominant

discourse through subordinating terminologies ("migrants and humanitarian entrants with low English levels […] improve their English language skills"), implications that "learning English" would help them to "participate more fully in Australian life", as well as assurances that learning new skills will help them "work and make friends in Australia" (Australian Government: Department of Home Affairs. *Adult Migrant English Program*, accessed in September 2022). This government program, as well as others, would need to adopt translingual pedagogy to teaching English and sharing knowledge about the Australian way of life and become an open space where migrants would feel that their language repertoires and cultures are appreciated and welcome. Such an approach would show migrants that rather than being expected to 'eradicate' their translingual identities for the sake of *Australianisation*, they are free to practice their identities, cultures, language, religions, and so on, as long as they abide by Australian law. What is more, such programs should not make claims and assurances that they have no chance of knowing or providing, since as Soler and Morales-Gálvez (2022) explained, knowing English is not synonymous with equity in all aspects of life, and as such cannot ensure skills, work, or relationships.

### 6.4.3 Scholarly Contribution

The journal articles in this thesis expand the critical dialogues in applied linguistics and fill a gap in the literature on linguistic diversity and linguistic disparity of peripheral communities in Australia and beyond. They define, expand, and discuss new concepts in the translingual theoretical framework, by exploring 1) translingual practice and linguistic relocalisation in a relatively under-researched post-socialist contexts, and introducing notions of 2) translingual identities, perpetual foreigner stereotype, linguistic racism, and linguistic subordination in the homogenous and ideologically-driven context of the Anglosphere. Although this thesis shows the creativity, fluidity, and flexibility of translingual practice, more importantly, it presents it as an ordinary, normal, and mundane practice used in peripheral contexts of the Global South. Furthermore, I argue against the romanticization and fetishization of linguistic diversity for the sake of portraying the reality of linguistic disparity in the Anglosphere. While linguistic diversity might be celebrated and considered even 'fun' and 'trendy' in the online environment in the periphery, it becomes marginalized, stigmatized, and negatively judged in the centre, where

one's translingual identity becomes perceived as deviant and inferior in relation to the normative standard.

My publications problematise traditional concepts of code-switching and linguistic borrowing, competence and performance, as well as plurality of 'lingualisms' (mono-, bi-, pluri), as they only perpetuate this ideological divide between those who can and those who cannot communicate in a certain way using certain linguistic resources. These traditional concepts aim to define the processes and ways in which people use the language, as well as the extent to which they are able to use it, while overlooking the reality of human interaction, which is always mixed, hybrid, and drawing on numerous resources (Canagarajah, 2013). My view aligns with that of Canagarajah (2013) and Blommaert (2010) in stating that language does not belong to a specific community, and it cannot be perceived as a fixed product of a specific time and space, instead existing in and for mobility across space and time. Chomskyan linguistic competence, which refers to a mastery of morphosyntax, should then be seen as the tactical capacity to employ diverse semiotic elements across integrated media and modalities (Canagarajah, 2008).

In this thesis, I take a step further from perceiving race and racism as solely skin colour-based constructs, and towards perceiving political race and racism as more complex notions which encompass multitude of characteristics and forms of discriminations respectively. Instead of viewing linguistic racism as raciolinguistics (Alim et al., 2016), and a form of linguistic discrimination solely directed at people based on their phenotypical characteristics, I explore linguistic racism as a form of new racism and linguistic discrimination which can also be directed at someone's ethnicity, culture, and religion. My view aligns with the definition presented in *What is racism?* by the Australian Human Rights Commission (accessed in February, 2022) that defines racism as "prejudice, discrimination or hatred directed at someone because of their colour, ethnicity or national origin" (para. 1). Linguistic racism goes even further than language – as it may not be language that is being discriminated against, but its "deployment over specific genres and registers" (Blommaert, 2010, p. 134). It may not be discrimination against any concrete 'language', but against how, when, where, and who uses it and for what purpose. Hence writing about languages as distinct systems and objects appears surreal and unnecessary, as it is the people who use them, and their use is never uniform, because of "the complex play of truncated multilingualism and the problematic allocation of resources and functions which is an effect of mobility" (Blommaert, 2010, p. 134).

Lastly, my journal publications in Chapter 5 are fundamentally interdisciplinary, as they delve into subjective stories of psychological and emotional consequences of linguistic disparity (perpetual foreigner stereotype, linguistic racism, and linguistic subordination). They expand Dovchin's (2020a) report on psychological damages of linguistic racism experienced by international students in Australia to subjective reports of psychological and emotional distress of CaLD migrants in the Australian workplace and social situations. Although this sort of interdisciplinary research has already become common in applied linguistics (Bhatia, 2018; Dovchin 2020a; Ladegaard, 2014, 2015), I fully recognize the limitations of our capacities as sociolinguists, and acknowledge that reports in my thesis on psychological and emotional consequences of linguistic disparities are subjective reports of my participants. However, this does not, in any way, lessen the importance of this thesis for interdisciplinary academia, instead highlighting the need and creating opportunities for interdisciplinary collaborations, while simultaneously revealing the challenges of migration for CaLD migrants' psychological and emotional wellbeing.

### 6.5 Limitations

This study commenced in 2020, the year when the CoVID-19 outbreak began in Australia. Although the pandemic did not have a direct impact on the study, it did present some difficulties for data collection at certain stages, such as lockdowns or the unwillingness of participants to meet for an interview because of a CoVID scare. Additionally, it limited the scale of participants as it was impossible to travel to other parts of Australia to interview participants, and new migrants could not come into the country. CaLD migrant participants in this study have already spent some time in Australia, so it was difficult to address the immediate consequences of their migration. I could not examine some of their first sociolinguistic experiences and the beginning of their integration into the Australian society. Data on linguistic disparity are mostly gathered through participants' recollections of their experiences after their arrival in Australia, which may have been affected by their apprehension and human error (Copland & Creese, 2015).

Another potential limitation to this study is the lack of direct observations of linguistic disparities as they occur in real life. Linguistic disparities reported in this study are based on subjective stories of the participants, who may have omitted certain aspects of their experiences. The interview is based on stimulated recall, so there is always the possibility for

misremembering, exaggeration, and fabrication of information. This limits the possibility of gaining a complete understanding of the entire situation, and would require additional investigation and interview with other people involved in the reported incidents.

Getting people to talk is another limitation of this study, as I have not always been successful in obtaining confidential information from participants about their experiences. Participants in the study are predominantly CaLD migrants, hence they may have developed a fear from the authority, in the sense that sharing sensitive information might in some way influence their legal status in the country, job, or education.

Lastly, the thematic structure of the thesis into diversities in the context of the periphery and disparities in the context of the centre might create the impression that linguistic diversity is only celebrated in the periphery whereas it is a source of linguistic discrimination in the centre. However, the purpose of the thesis was not to present a partial picture of these social contexts, but to show the everyday life of people through the sociolinguistic lens. This was only possible if the contexts were observed in separation from one another. Linguistic diversity and linguistic disparity are an everyday reality in both the centre and the periphery in online and offline arenas.

I attempted to mitigate the majority of these limitations through clear and straightforward descriptions of what is expected of study participants in the participant information sheet, and by explaining the ways in which they and their identities are protected in this study. Methodological limitations are mitigated through additional methods and consistent interaction with study participants.

In the following section I will discuss how limitations of this study could be overcome in the future research.

## 6.6 Future Research

Although this research is part of a large-scale project and it does discuss multiple issues (given that it is a thesis by publications), there are still many gaps left to fill in terms of theory and practice in the future. In this sub-section, I will provide information on what we, as sociolinguists, need to focus on in terms of research on CaLD migrants.

First, it would be useful to include government participants, as well as community representatives to get a better understanding on what their views are on migration policies and what actions they have in place for more fluid inclusivity of CaLD migrants in Australia.

Second, a more longitudinal approach is necessary to examine sociolinguistic diversity and disparity of same participants who are in the process of migrating from the periphery to the centre. This would provide a more balanced overview of how these two sides of the sociolinguistic coin are being experienced by same individuals. Third, in addition to researching CaLD migrants and their experiences, we might need to bring our focus to local mainstream participants to understand ways in which they perceive translingual communication and sociolinguistic disparities. Future research also needs to investigate different institutional and non-institutional contexts as well as sociolinguistic disparities in the online arena. Lastly, I would suggest the addition of a quantitative component to linguistic ethnography (a mixed method study), as it would help provide more statistical information needed for anti-racist policies and frameworks. The quantitative component would also provide more information about the frequency of linguistic disparities in the society, which often go unnoticed.

### 6.7 Chapter Summary and Final Commentary

In the final chapter of this thesis, I discussed the study significance in more detail, summarized the main points from Chapters 4 and 5, provided study implications in terms of socio-politics and power, education, and scholarly contribution, while also explaining the limitations of the thesis and giving suggestions for future translingual CaLD migrant-focused research in sociolinguistics.

The importance of this thesis lies in its expanded overview of linguistic diversity and disparity. It not only defines, but also examines several different constructs within the translingual framework. As long as there are people, there will be diversities and disparities, but it is up to us, sociolinguists and ethnographers, how we will present, discuss, and address them, as well as which steps we will take to advance the society in which we live. On a final note, we cannot allow to be comforted by the blanket of academia, but instead we must take it off and face the real world to try and make a change for the sake of those who need it.

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# Appendices

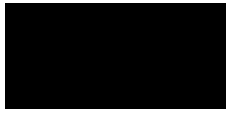
## Appendix 1: Author Contribution

### Article 1: Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo

I, Ana Tankosić, contributed to the paper/publication entitled **Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo**. *European Journal of Applied Linguistics 25*(2), 183-208. https://doi.org/10.1515/eujal-2019-0041.

I made a substantial contribution to the above paper. The data collection and analysis were carried out by myself, as well as sociolinguistic description of the study context. Methodology and theoretical positioning were shared evenly between the two authors, but I wrote 70% of the paper and contributed the theoretical perspective that was used to frame the discussion. My co-author is my Fulbright supervisor who guided me in my work.

Ana Tankosić



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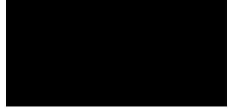
Jason Litzenberg, The Pennsylvania State University, USA

## Article 2: Monglish in Post-Communist Mongolia

I, Ana Tankosić, contributed to the paper/publication entitled **Monglish in post-communist Mongolia**. *World Englishes*, 1-16. https://doi.org/10.1111/weng.12554.

I made a substantial contribution to the above paper – 60% of the paper is written by myself. My contribution included conception and design, drafting of the article and critical revisions for important intellectual content; contributions to methodological and theoretical frameworks as well as discussion and data interpretation were shared by both authors. My co-author (my supervisor) was more involved in the collection of data and initial data analysis.

Ana Tankosić



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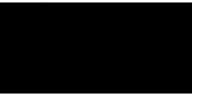
Sender Dovchin, Curtin University, Australia



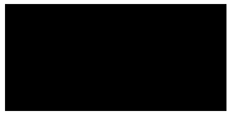
## Article 3: The Impact of Social Media in the Sociolinguistic Practices of the Peripheral Post-Socialist Contexts

I, Ana Tankosić, contributed to the paper/publication entitled **The impact of social media in the sociolinguistic practices of the peripheral post-socialist contexts**. *International Journal of Multilingualism*, 1-23. https://doi.org/10.1080/14790718.2021.1917582.

I made a substantial contribution to the above paper. The data collection and analysis were shared between the two authors, but I wrote 70% of the paper and contributed the theoretical

perspective that was used to frame the discussion. My co-author (my supervisor) contributed her knowledge of the context of Mongolia, as one of the three researched contexts in this paper. My focus was predominantly the collection and analysis of data in the context of Bosnia and Herzegovina and Serbia. I also contributed to the overall data interpretation and discussion, as well as methodological framework. My contribution is also conception and design as well as drafting of the paper as well as revisions.

Ana Tankosić



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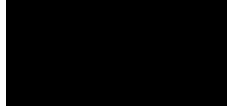
Sender Dovchin, Curtin University, Australia

## Article 5: (C)overt Linguistic Racism: Eastern-European Background Immigrant Women in the Australian Workplace

I, Ana Tankosić, contributed to the paper/publication entitled (C)overt linguistic racism: Eastern-European background immigrant women in the Australian workplace. *Ethnicities*, 1-32. https://doi.org/10.1177/14687968211005104.

I made a substantial contribution to the above paper. The data collection was shared between the two authors, but I wrote 70% of the paper and contributed the theoretical perspective and methodological framework that were used to frame the discussion. I contributed by analysing and interpreting data, as well as drafting the overall paper and its theoretical discussion. My co-author (my supervisor) provided me with guidelines on the framework and overall implications.

Ana Tankosić



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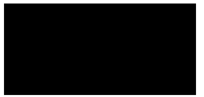
Sender Dovchin, Curtin University, Australia



## Article 6: The Link between Linguistic Subordination and Linguistic Inferiority Complexes: English as a Second Language Migrants in Australia

I, Ana Tankosić, contributed to the paper/publication entitled **The link between linguistic subordination and linguistic inferiority complexes: English as a second language migrants in Australia**. *International Journal of Bilingualism*, 25(6), 1782-1798. https://doi.org/10.1177/13670069211035561.

I made a substantial contribution to the above paper. The data collection and analysis were shared between the three authors, but I wrote 60% of the paper and contributed the theoretical perspective that was used to frame the discussion. I contributed by analysing and interpreting interview data, designing the theoretical framework, and writing the methodology. My second co-author (Dryden) contributed by analysing and interpreting focus group discussions, and generating final conclusions. The third co-author (Dovchin) supervised the writing, and gave significant insights into study theory and implications.

Ana Tankosić

Declaration

I am in agreement that, with regard to the details provided above, this is an accurate reflection of the candidate’s contribution to the publication specified and being submitted here, in partial fulfilment of the degree of Doctor of Philosophy by published work at Curtin University. The publication has not, to my knowledge, been submitted before for any degree or examination in any other University.

Steph Dryden, Curtin University, Australia

Sender Dovchin, Curtin University, Australia

# Appendix 2: Copyright

Article 1: Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo

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Article 2: Monglish in Post-Communist Mongolia

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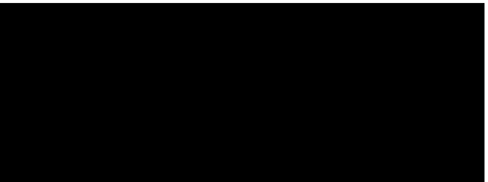

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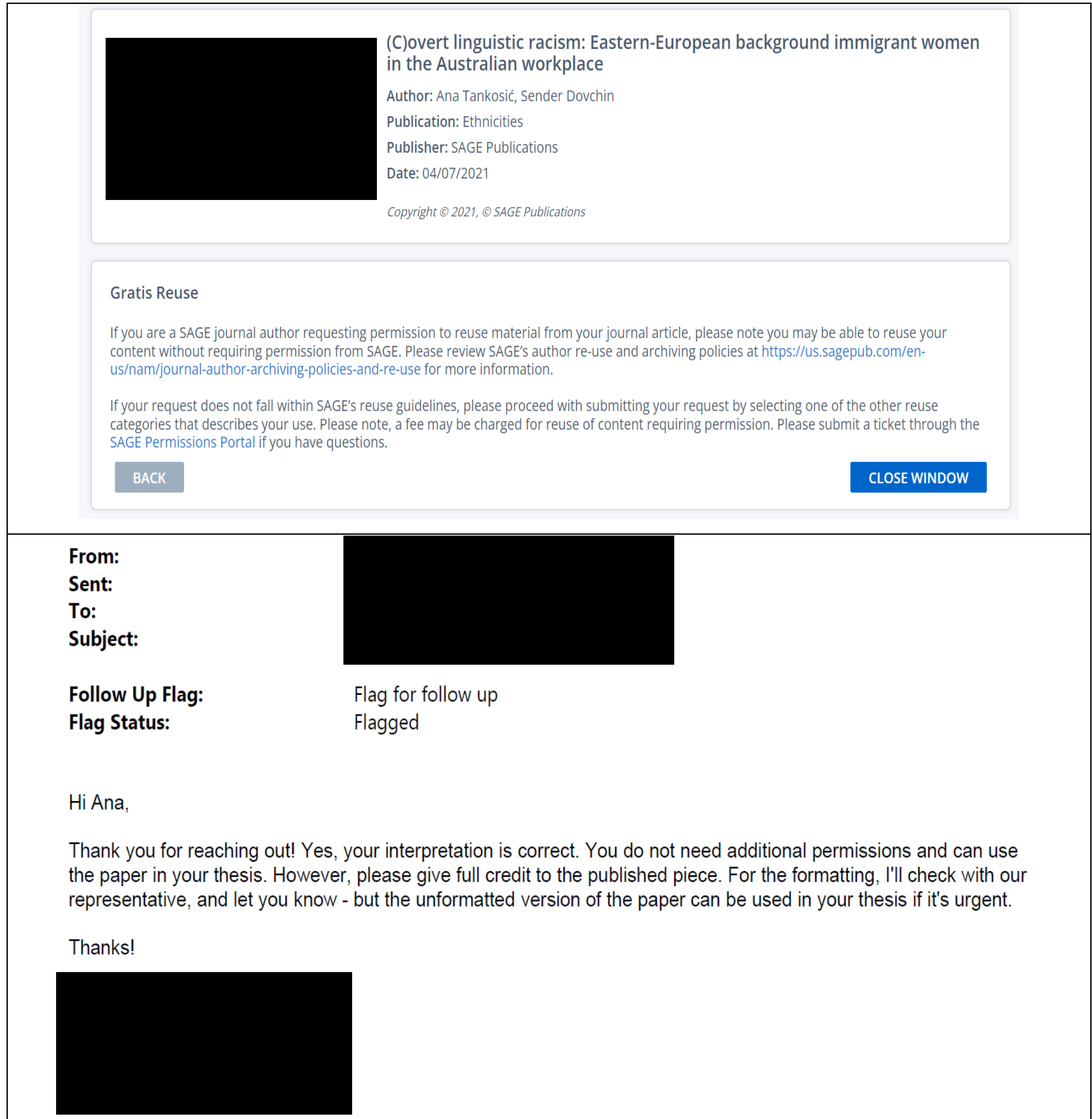

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Publication: Ethnicities

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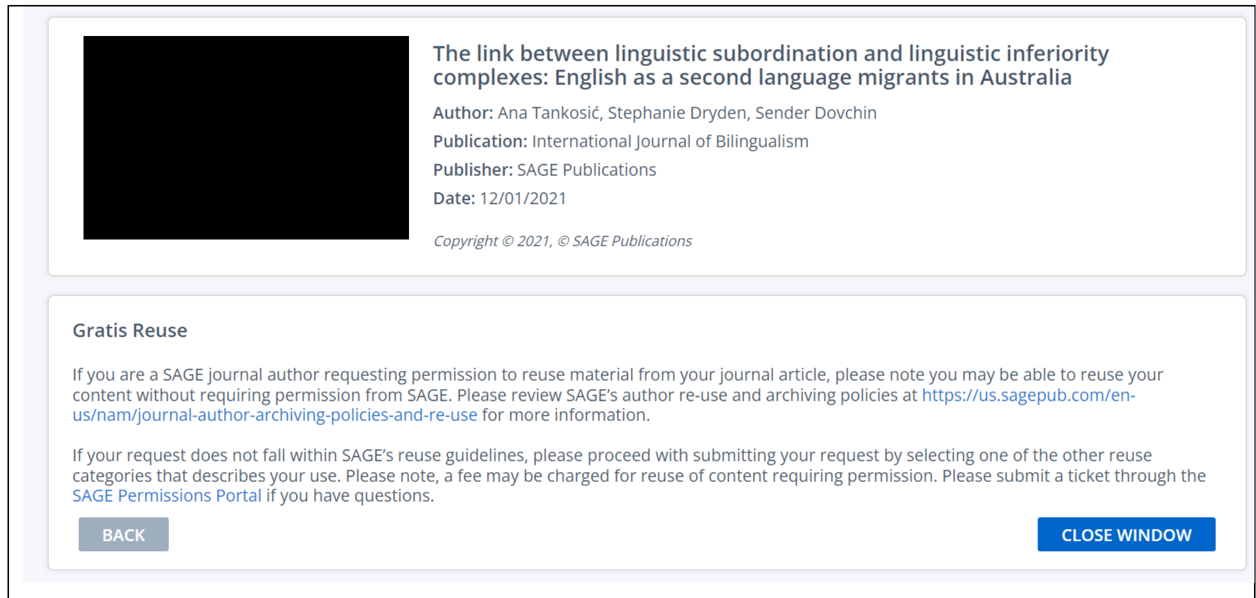
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# Appendix 3: Participant Information Sheet

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**PARTICIPANT INFORMATION SHEET**

| | |
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| **HREC Project Number:** | 14815 |
| **Project Title:** | *Empowering vulnerable youth groups in Australia and beyond by combatting linguistic racism* |
| **PhD Thesis Title:** | *Linguistic Diversity and Disparity in the Periphery* |
| **Chief Investigator:** | *Dr Sender Dovchin* |
| **PhD candidate:** | *Ana Tankosić* |
| **Date:** | |

**What is the Project About?**

Briefly describe, in simple terms:

- *This project aims to investigate how a violation of basic human rights based on an individual's use of language is experienced in the everyday online and offline lives of Indigenous and Culturally and Linguistically Diverse young Australians and the periphery. It examines how one's basic human rights are violated; and how one is deprived of education, employment, health and social opportunities based on an individual's use of language. The study will focus on the central role that language plays on the continuing relevance of race/racism, institutional/interpersonal discrimination in the lives of immigrants, ethnic minorities, Indigenous people, and those in the global*

*periphery who experience discrimination as an everyday lived reality. It also looks into open-access social media websites, as they provide significant data on linguistic, cultural, ethnic, and racial diversity, which eventually present the basis for discrimination.*

- Why am I doing it?
  *The experiences of racism in all forms, including through language use, can have harmful impacts on one's emotional state, social welfare and quality of life. Around one-quarter of young Australians aged above 15 years, particularly young immigrants, refugees, speakers of Indigenous languages and non-standard varieties of English, have experienced some level of social exclusion, due to discrimination based on their language use. The feeling of being discriminated weakens youth sense of belonging to the society. This project thereby seeks to empower Indigenous and culturally and linguistically diverse youth in Australia and beyond by addressing the discrimination they experience in their daily lives because of how they speak English or other heritage languages. It also seeks to empower third world countries, which are under the influence of the Anglosphere, and uncover ways in which they creatively play with languages, while displaying their diversity, as well as ways in which they negotiate their online discussions while employing multiple linguistic resources.*

- Why it is important?
  *A significant benefit will derive from the ability to make recommendations and inform Australia's national strategic policies on multilingualism/multiculturalism, social inclusion, language education, human right and health sector. The study will contribute significantly to Australia's Strategic Research Priorities to promote population health and well-being, in particular the goal to reduce disparities for disadvantaged groups by addressing disparities in vulnerable youth groups' health and wellbeing. It will also show the effects of the Anglosphere and the English language on the countries and languages in the global periphery.*

- How many children, adolescents or adults will be taking part in the project?

*100 adults (18+) with Indigenous and Culturally & Linguistically Different Backgrounds (CALD) in Australia and in the global periphery will be taking part in this project.*

- If it is a follow-up project or pilot project, state this.
  *It is a pilot research project.*

**Who is doing the Research**?

- *The project is being conducted by Dr Sender Dovchin, School of Education, Curtin University. This research project is funded by a grant from Australian Research Council, Discovery Early Career Researcher Award.*

**Why am I being asked to take part and what will I have to do?**

- *You will also be asked to give an interview to the researcher about an hour. The researcher also wishes to establish a Facebook/Instagram/Twitter friendship with you only if you want.*
- The location of the study.
  *The study will take place at mutually convenient locations.*
- Any additional costs or reimbursement:
  *There will be no cost to you for taking part in this research. We will reimburse the costs to participants of taking part in research, including costs such as travel and parking.*
    - What will researcher do?

  *While the researchers spend the day with you, they would want to keep a dairy. They will make a digital audio (sometimes video) recording so they can concentrate on what you have to say.*
- *If you are living in one of the countries in the global periphery, and you are an international participant, we will follow your Facebook/Instagram/Twitter account with no other requirements for participation.*

**Are there any benefits' to being in the research project?**

*Sometimes, people appreciate the opportunity to discuss their opinions/ feelings/condition. The project will give you an opportunity to express an opinion or describe your feelings, condition or development. Overall, we hope the results of this research will allow us to:*

- *develop education programs*
- *promote health and wellbeing of people in Australia and beyond*
- *add to the knowledge we have about linguistic racism*

**Are there any risks, side-effects, discomforts or inconveniences from being in the research project?**

- *There are no foreseeable risks from this research project. However, we have been careful to make sure that spending time with you during the day or the questions in the interviews do not cause you any distress. But, if you feel anxious about any of the questions you do not need to answer them. If the questions cause any concerns or upset you, we can refer you to a counsellor. Apart from giving up your time, we do not expect that there will be any risks or inconveniences associated with taking part in this study.*

**Who will have access to my information?**

- *The information collected in this research will be re-identifiable (coded). This means that we will collect data that can identify you, but will then remove identifying information on any data or sample and replace it with a code when we analyse the data. Only the research team have access to the code to match your name if it is necessary to do so. Any information we collect will be treated as confidential and used only in this project unless otherwise specified. Later, your name will be anonymised and unidentifiable in the published research papers and books. The following people will have access to the information we collect in this research: the research team and, in the event of an audit or investigation, staff from the Curtin University Office of Research and Development.*
- How information will be stored?
  *Electronic data will be password-protected and hard copy data (including audio, video recordings) will be in locked storage.*
- How long the information will be stored and what happens at the end of the storage period?

*The information we collect in this study will be kept under secure conditions at Curtin University for 7 years after the research is published and then it will be destroyed.*

- Plan to discuss or publish the results.
  *The results of this research may be presented at conferences or published in professional journals and books. You will not be identified in any results that are published or presented.*

**<u>Will you tell me the results of the research?</u>**

*We will write to you at the end of the research in about 24 months and let you know the results of the research. Results will not be individual but based on all the information we collect and review as part of the research. The results will be available on academic journals and some social media websites.*

**<u>Do I have to take part in the research project?</u>**

*Taking part in a research project is voluntary. It is your choice to take part or not. You do not have to agree if you do not want to. If you decide to take part and then change your mind, that is okay, you can withdraw from the project. If you choose not to take part or start and then stop the study, it will not affect your relationship with Curtin University and research team. With your permission, if you chose to leave the study we will use any information collected unless you tell us not to.*

**<u>What happens next and who can I contact about the research?</u>**

- *Dr Sender Dovchin, Senior Research Fellow, School of Education, Curtin University*
  *(Telephone number is hidden in the thesis)*

*If you decide to take part in this research we will ask you to sign the consent form. By signing it is telling us that you understand what you have read and what has been discussed. Signing the consent indicates that you agree to be in the research project and have your information used as described. Please take your time and ask any questions*

*you have before you decide what to do. You will be given a copy of this information and the consent form to keep.*

**The following statement must be included in every information sheet:**

Curtin University Human Research Ethics Committee (HREC) has approved this study (HREC number HRE2018-0529). Should you wish to discuss the study with someone not directly involved, in particular, any matters concerning the conduct of the study or your rights as a participant, or you wish to make a confidential complaint, you may contact the Ethics Officer on (08) 9266 9223 or the Manager, Research Integrity on (08) 9266 7093 or email hrec@curtin.edu.au.

# Appendix 4: Consent Form

**Consent Form**

| **Research Title:** | *Empowering vulnerable youth groups in Australia and beyond by combatting linguistic racism* |
|---|---|
| **Coordinating Principal Investigator/ Principal Investigator:** | Dr Sender Dovchin |
| **PhD Thesis Title:** | Linguistic Diversity and Disparity in the Periphery |
| **PhD candidate:** | Ana Tankosić |

**Declaration by Participant:**

I have read the Participant Information Sheet or someone has read it to me and I understand its content. _________

I understand the purposes, processes and risks of the research described in the project. _____

I have had an opportunity to ask questions and I am satisfied with the answers I have received.

__________

I freely agree to participate in this research project as described and understand that I am free to withdraw at any time during the project without affecting me in anyway. _________

I understand that I will be given a signed copy of this document to keep. _________

| Name of Participant (please print):________________________________________<br><br>Signature:_______________________________________________________ |
|---|

Date:___________________

**Declaration by Researcher**

I have given a verbal explanation of the research project, its procedures and risks and I believe that the participant has understood that explanation. __________

Name of Researcher:__________________________________

Signature:______________________________________

Date:__________________________

Curtin University Human Research Ethics Committee (HREC) has approved this study (HREC number HRE2018-0529). Should you wish to discuss the study with someone not directly involved, in particular, any matters concerning the conduct of the study or your rights as a participant, or you wish to make a confidential complaint, you may contact the Ethics Officer on (08) 9266 9223 or the Manager, Research Integrity on (08) 9266 7093 or email hrec@curtin.edu.au.

## Appendix 5: Recruitment Material

Image removed due to copyright restrictions

# Empowering vulnerable youth groups in Australia and beyond by combatting linguistic racism

The School of Education, Curtin University, is seeking people to share their daily online and offline lives, and their opinions and experiences on their daily linguistic and cultural practices

**WHO?**

You must be 18+ years of age, with Indigenous or Immigrant backgrounds, or live in the global periphery.

**WHAT DOES IT INVOLVE?**

You will be asked to give interviews for 60 minutes.

The researcher wants to spend a day or two with you.

The researcher wants to establish a social media (Facebook/Instagram/Twitter) friendship with you.

International participants will be asked for social media friendships.

**WHERE WILL INTERVIEW TAKE PLACE?**

It will take place at a mutually convenient locations/online.

**MORE INFORMATION:**

To register to participate, please contact Sender Dovchin on (telephone number and e-mail address are hidden in the thesis)

Curtin University Human Research Ethics Committee (HREC) has approved this study (HREC number HRE2018-0529). Should you wish to discuss the study with someone not directly involved, in particular, any matters concerning the conduct of the study or your rights as a participant, or you wish to make a confidential complaint, you may contact the Ethics Officer on (08) 9266 9223 or the Manager, Research Integrity on (08) 9266 7093 or email hrec@curtin.edu.au.

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