School of Education

Faculty of Humanities

Understanding the Impact of Translingual Discrimination on Migrants' Linguistic Integration and Emotional Wellbeing in Australia

Stephanie Kate Dryden

0000-0001-6765-7005

This thesis is presented for the Degree of

Doctor of Philosophy

of

Curtin University

May 2024

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 HRE2019-0431.

Signature:

Date: 7 May, 2024

Abstract

This thesis seeks to foster linguistic integration for transnational migrants in Australia, by investigating how translingual discrimination may influence its process. Translingual discrimination refers to acts based on monolingual ideologies that generate unequal power relations between a host society population and transnational migrants with diverse linguistic repertoires. Members of the host society may engage in acts of translingual discrimination that (de)legitimise linguistic and semiotic repertoires through the hegemonic enforcement of nativist forms of language, diminishing migrants' identities and placing them at risk of social and systemic exclusion. This thesis examines how acts of translingual discrimination then impact migrants' linguistic integration and emotional wellbeing.

Drawing on the methodology of linguistic and digital ethnography with 50 participants from different social, cultural and linguistic backgrounds, this thesis seeks to expand the concept of translingual discrimination in two ways: 1. How translingual discrimination is linked to migrants' linguistic integration in Australia, and 2. How translingual discrimination affects the emotional wellbeing of migrants in Australia.

The main implication of the research findings is to consider how linguistic integration can be fostered for migrants. This is outlined through educational and sociolinguistic recommendations to language educators and policy makers, that examine the ways in which translingual discrimination can be countered and linguistic integration can be reimagined in Australian society, thus positively influencing the ongoing process of emotional wellbeing.

Dedication

I dedicate this thesis to Betty Dryden, who does so much for other people in ways that absolutely do make a difference to their lives.

Acknowledgements

Most importantly, I want to thank all the participants who willingly gave their time to share their experiences and innermost thoughts and experiences with me. It has been a long process trying to bring out their stories in the way they deserve to be (and it most certainly is not finished), and I will continue to do my best to give their voices a platform so that this can hopefully be one piece in the puzzle that changes linguistic perceptions of migrants in Australian society. On a personal level, it reinforces to me why I love hearing migration stories and getting to know the humans behind them, as the stories and individuals are always interesting, or inspiring, or both. There were also many local Australians who I spoke with during this period who did not understand the premise or need for such a research project (although thankfully, there were many who did understand straight away). This really drove home to me the norms surrounding monolingual ideologies in Australia that navigated the direction of this thesis.

There would not have been a PhD thesis or any publications without the guidance from my supervisors, Professor Sender Dovchin and Professor Toni Dobinson. Their feedback, collaboration, and support were invaluable in getting me to this point, but more than that, it is who they are as people that I continue to treasure to this day. My deep appreciation goes to Sender for teaching me the tools to become an academic writer and for providing such loving support and excellent knowledge and perspectives, as well as the continued opportunities she gives me in getting published. I also have such gratitude for the opportunity to work closely with Toni, who trusted me as an academic peer rather than a student from the start, and has always been a cheerleader in my corner. I adore you both. It was also a team effort beyond Sender and Toni, and I would like to acknowledge the help and guidance of Doctor Ana Tankosić, who despite being incredibly busy with her own PhD and academic work, was always available for me to lean on in times of need. In the final year of my studies she regularly asked me how I was and was genuinely interested in hearing the answer. Thank you all for taking me under your wing in your various ways; it has been a pleasure to collaborate and co-author with all of you, and the knowledge that my work was something that would bring benefit to you was often what kept me persisting. I still cannot believe my luck that I have the privilege of all three of you as co-workers and as friends.

I also would like to acknowledge the other authors I have written with, who showed such willingness to collaborate with me as an HDR student and gave me such valuable experience and feedback, and contributed towards my academic growth at a time when I was eager to

learn and gain experience. A big thank you to Dariush Izadi, Min Wang, Qian Gong, Paul Mercieca, Sally Lamping, Julian Chen, Sonja Kuzich, Paul Gardner, Rhonda Oliver, Bolormaa Shinjee, Nandin-Erdene Bayart, Hana Byambadash, and Chuluuntumur Damdin. I really value the opportunity to have worked with you all and also the time that you all so willingly gave me, when I know that is really at a premium for you all. I particularly treasure the AARE and SOAC conferences that I got to attend with Sally, Toni, Paul M, Julian, Sonja, and Paul G, as well as SS25, organised by Sender, Ana, Rhonda, Eldin Milak and Lisa Lim, which were real highlights from the past few years.

There were also other colleagues I would like to express gratitude towards, who helped in more indirect ways: Eva Bujalka, Tara Sidebottom, and Karen Miller, whose ‘Shut up and work’ sessions often dragged me out of the doldrums and get to writing. The other important acknowledgement I want to make are the contributions of the anonymous reviewers who reviewed the journal articles within this thesis, as their constructive feedback provided me with really valuable broader perspectives. Many thanks for the time, knowledge, and good faith responses to my work.

Finally, to Zachary Stoddard, a truly special person, rest in peace. I will always remember him frozen in time as one of the warmest, funniest, and most generous souls I have ever met. I also want to acknowledge the life of Alice McShera, whose talent and kindness was stolen by male violence. According to Counting Dead Women, she was one of 64 women allegedly murdered in Australia in 2023 because of deep-rooted misogyny and the entitlement some men feel to women’s bodies, labour, and lives. They died in separate, tragic, incidents a month apart. I will continue to think of the contributions they both made and what they could have made if only circumstances had been different.

Copyright statement

I have obtained permission from the copyright owners to use any of my own published work in which the copyright is held by another party. I have included co-authors' statements and publishers' permissions in Appendices 1 and 2.

Statement from Principal Supervisor

I recommend that this thesis be sent for examination.

Principal supervisor: Sender Dovchin

Signature:

Date: 7 May, 2024

Acknowledgement of country

I acknowledge the Aboriginal and Torres Strait Islander sovereign people as the traditional custodians of the land I live and work on, and the hundreds of traditional lands and custodial groups these areas encompass. I acknowledge the past, present, and emerging custodians of the land, and pay respect to the sovereign status of our hosts. I pledge to honour and remember their Ancestors, and respect and listen to their Elders. I commit to Reconciliation in Australia.

Published papers – part of the thesis

Publication 1: Dobinson, T., Dryden, S., Dovchin, S., Gong, Q., & Mercieca, P. (2024). Translanguaging and "English only" at universities. *TESOL Quarterly, 58*(1), 307-333. https://doi.org/10.1002/tesq.3232

Publication 2: Dryden, S., & Dovchin, S. (2022). Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South. *Applied Linguistics Review, 15*(4), 1231-1252. https://doi.org/10.1515/applirev-2022-0065

Publication 3: Dryden, S. (2022). Phones as a semiotic disadvantage: English as a Foreign language migrants in Australia. *Australian Review of Applied Linguistics, 45*(2), 219-239. https://doi.org/10.1075/aral.21028.dry

Publication 4: Dryden, S., & Dovchin, S. (2021). Accentism: English LX users of migrant background in Australia. *Journal of Multilingual and Multicultural Development, 45*(5), 1466-1478. https://doi.org/10.1080/01434632.2021.1980573

Publication 5: Dryden, S., Tankosić, A., & Dovchin, S. (2021). Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia. *System, 101,* 102593. https://doi.org/10.1016/j.system.2021.102593

Publication 6: Dryden, S., Tankosić, A., & Dovchin, S. (2024). Translingual online identities, emotionality and pedagogy. In R. Hampel & U. Stickler (Eds.), *The Bloomsbury handbook of language learning and technology* (pp. 287-301). Bloomsbury.

Not for assessment (but related to the topic)

Published

Dobinson, T., Dryden, S., Winkler, G., Gardner, P., & Mercieca, P. (2023). Towards translingualism? Collaboration between university and school teacher-researchers in an Australian multilingual primary school. In L. Shepard-Carey & Z. Tian (Eds.), *(Re)Imagining translanguaging pedagogies through teacher-researcher collaboration*. Multilingual Matters.

Dovchin, S., & Dryden, S. (2022). Translingual discrimination: Skilled transnational migrants in the labour market of Australia. *Applied Linguistics, 43*(2), 365-388. https://doi.org/10.1093/applin/amab041

Dovchin, S., & Dryden, S. (2022). Unequal English accents, covert accentism and EAL migrants in Australia. *International Journal of the Sociology of Language, 2022*(277), 33-46. https://doi.org/10.1515/ijsl-2021-0079

Dryden, S., & Izadi, D. (2023). The small things of Global South: Exploring the use of social media through translingualism. *Discourse, Context and Media, 51,* 100668. https://doi.org/10.1016/j.dcm.2023.100668

Izadi, D., & Dryden, S. (2024). Woman/life/freedom: The social semiotics behind the 2022 Iranian protest movement. *Discourse, Context and Media*, *60*, 100803. https://doi.org/10.1016/j.dcm.2024.100803

Lamping, S., Dryden, S., Dobinson, T., Chen, J., Mercieca, P., & Kuzich, S. (2024). Locked out, but not disconnected: Multilingual community engagement in Australia. *Journal of Ethnic and Migration Studies*, 1-20. https://doi.org/10.1080/1369183X.2024.2303068

Shinjee, B., Damdin, C., Byambadash, H., Bayart, N.-E., & Dryden, S. (2023). Linguistic self-reflections of Mongolian postgraduate students in the Global North. In S. Dovchin, Q. Gong, T. Dobinson, & M. McAlinden (Eds.), *Linguistic discrimination*

and diversity: Autoethnographies from women in academia (pp. 77-92). Routledge.

Tankosić, A., Dryden, S., & Dovchin, S. (2021). 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

Tankosić, A., Dryden, S., & Dovchin, S. (2022). Translingualism and social media: The expression of intense emotions of Mongolian background immigrant women in Australia. In J. W. Lee (Ed.), *The sociolinguistics of global Asias* (pp. 171-183). Routledge.

Accepted for publication

Dryden, S., Wang, M., & Dovchin, S. (2025). Accentism. In J. Setter, V. Ramjattan, & S. Dovchin (Eds.), *Oxford handbook of language and prejudice*. Oxford University Press.

Under review

Dobinson, T., Lamping, S., Dryden, S., Chen, J., Mercieca, P., & Kuzich, S. Exploring counternarratives to linguistic gatekeeping: Community translingualism as a mechanism for resourcefulness. *Diversity and Inclusion Research.*

Dovchin, S., Smagulova, J., Dryden, S., Goodman, B., & Shinjee, B. Grotesque realism and online hate speech in Kazakhstan and Mongolia. In C. Tagg & K. Giaxoglou (Eds.), *The Routledge handbook of language and social media*.

Dryden, S., Dobinson, T., Dovchin, S., & Zhang, Y. Mock Asian, linguistic racism and social media. In A. Ensslin & C. Lee (Eds.), *De Gruyter handbook of language and digital culture*.

In progress

Dryden, S., Dobinson, T., Lamping, S., Chen, J., Kuzich, S., & Mercieca, P. Institutional translingual discrimination: The City of X in Western Australia.

Dobinson, T., & Dryden, S. “Can you prove you are an EAL/D student?” Re-examining eligibility criteria for EAL/D courses in Australia.

Dobinson, T. & Dryden, S. Translanguaging in the critical and creative classroom. In S. Lamping & S. Kuzich (Eds.), *Critical and creative thinking in higher education*.

Dobinson, T., Gong, Q., Dryden, S., & Lamping, S. What’s in a word? Imagined ‘Australian-ness’ and being labelled ‘Culturally and Linguistically Diverse (CaLD)’.

Reports (published)

Dobinson, T., & Dryden, S. (2022). Report for the School Curriculum and Standards Authority (SCSA): English as an Additional Language or Dialect eligibility.

Guenther, J., Oliver, R., Holmes, C., Ober, R., Thorburn, K., Ridley, C., Dryden, S., McCarthy, H. C. D. (2023). Researching school engagement of Aboriginal students and their families from regional and remote areas project. Emerging Priorities Program.

Table of contents

Contents

Chapter one: Introduction

1.1 Introduction

One evening in 2022, I was invited to attend a free Rwandan cultural event and dinner held at a community centre in Perth, Western Australia. Due to a COVID-19 scare, the person I was planning on attending with could not come, so I went alone and found a table to sit at. Not long after I sat down, two elderly White Australian women sat next to me, and we introduced ourselves. I found out that one of the women had heard about the Rwandan event through her job, and had invited her friend along to attend. When I asked her whether she lived locally she said that she lived nearby in an area that was "swamped by Asians." She said she was appalled by how much money the local government spent on cultural events in the area, seemingly missing the irony of her attendance at a local government sponsored event. The other woman sitting next to me, after asking me what I did for a living and listening to me briefly explain my work in applied linguistics working with migrants, outlined her family tree lineage of five generations in Australia, proudly proclaiming herself a "true blue" Australian. At this point, the event began, and the first session of the evening was a Welcome to Country (presented by a truly true blue Australian!). When the Aboriginal elder giving the Welcome spoke passages in Noongar, the women next to me sighed loudly and looked displeased, and the one who accused Asians of swamping her suburb spent the remainder of the Welcome scrolling on her phone.

Once the elder finished her Welcome, the event moved on to a session of traditional Rwandan dancing, then to a panel discussion where three women of Indian, Rwandan, and Palestinian backgrounds talked about wedding traditions in their countries (at the conclusion of which, a free dinner was offered to the audience members). The strong Rwandan audience presence meant that the Rwandan panel member regularly spoke Kinyarwanda when discussing Rwandan wedding traditions, with the Master of Ceremonies (MC) translating the woman's speech into English. During this session, the two women next to me became increasingly agitated. The same woman who scrolled on her phone during the Welcome to Country did so again, and between this action, she and her friend muttered to each other darkly with greater regularity as the session went on. Towards the end of the session, while the Rwandan woman was again addressing the audience in Kinyarwanda, the woman with the 'true blue' Australian heritage moved towards me and asked in a disapproving tone: "Do you understand what she is saying?!" I responded: "No, but we are at a Rwandan event. I would

expect them to speak Kinyarwanda." She did not seem pleased with this response, and shortly after began sighing and muttering with her friend again. Once the panel had finished their discussion on marriage, the MC asked the audience for any questions. By the time she asked the audience for a third question, the woman who had been scrolling her phone began yelling at the MC that the session should finish, because the audience needed to eat. At this point, the MC skipped a third question and closed the session, and the two women left their seats and rushed to be first in line at the buffet to get their free food. Not wishing to sit next to these women any longer, I left the event.

This event, which occurred about halfway through my PhD studies, emerged as one of multiple clarifying moments for me. In real time, I could unpack the consequences of individuals (and as outlined in detail later, institutional policies) using linguistic ideologies to categorise the cultural and social identities of speakers according to their linguistic repertoires, forming boundaries and stratifying them according to *who* and *how* they command language (Kroskrity, 2004). The actions of the two women that followed this categorisation – their inattentiveness, sighing, muttering, complaining, and yelling – then indicated their intention to belittle and discredit these language practices and the people using them, because of the backgrounds and cultures these practices represented. When such linguistic ideologies become actions, that are practiced by the dominant society towards linguistically diverse individuals to engender unequal power relationships, these actions are known as *translingual discrimination* (Dovchin, 2022). This thesis engages the concept of translingual discrimination to focus on the ways that any linguistic feature that indexes the migratory or minority background status of the speaker can be seized upon for the purposes of exclusion and discrimination, often for covert purposes of racism and xenophobia.

The above scenario, where the two women targeted Aboriginal/Noongar and Rwandan/Kinyarwanda resources at a cultural event, was one of many language related instances that made me pause and reflect on the overt and covert ways translingual discrimination demands linguistic conformity in ways that reflect a spectrum of assimilatory and racist mindsets. It also reinforced some of my own intersecting linguistic, racial, and ethnic privileges that make my interactions easier. For instance, my past work experience teaching English to speakers of other languages in Australia, Colombia, Vietnam, and to Chinese students online never raised any questions or queries from friends, family, or acquaintances, perhaps because it was considered a relatively straightforward form of work, but also perhaps because it imparted something that apparently everyone 'needs' in this world – English proficiency – and who better to impart it than a White, 'native speaking' Australian

woman. Teaching in Vietnam particularly exposed the implications and injustices of the mindset that the linguistic practices of 'nativeness' (and the Whiteness and Westernness implicit within it) should be emulated. While my teaching tended to be praised, in contrast, my colleagues from India were barred from working in certain schools, because their flawless English with Indian features was apparently not 'good enough' for the students to learn from. I remember one of my affected colleagues, a woman of phenomenal teaching ability, in tears over the situation, and the anger I felt for her and the other Indian teachers excluded from classrooms for such a ridiculous reason. It also left a residual feeling of disgust from the implicit statement that my own work experience and qualifications took second place to looking and sounding right for the job, leaving any praise for my teaching ability appearing shallow and insincere.

Returning to Australia after this period, and commencing a Doctor of Philosophy in the field of applied linguistics, exposed to me other ways these linguistic ideologies and translingual discrimination could occur with the intent of categorising and dividing others based on language. Some people, assuming that I was examining the structure of language, began sending me emails about the importance of English grammar and standard English usage from self-qualified 'social commentators' and lexicographers, often with gendered and racialized undertones of the inadequacy or ridiculousness of those who did not adhere to a specific set of English practices. Others, who took the study of language to also be a study of its attractiveness, commented on how some languages are beautiful while others, like Mandarin Chinese and its accent, are 'ugly.' Others still, upon hearing that I was studying language in society and how people use language and linguistic features to discriminate against others in ways often linked with racism, espoused to me the dangers of 'reverse racism.' Some others felt no need to couch their racism in terms of language; a distant relative and I were having a conversation about the Middle East when he referred to women who wear the niqab as 'letterbox heads,' while a neighbour of my father ran into us one day and accused their other neighbour, an Indian family, of eating the Khoi fish from their ornamental pond. The bizarre and surprisingly open ways that people shared their racist thoughts with me left me shocked, particularly when in many cases these were only acquaintances in my life.

These interactions made it clear to me that my own position as a White Australian placed me as an insider in the dominant system that allowed me to be privy to such conversations, due to my cultural and linguistic commonalities with these individuals that provided them with a sense of security in sharing these views. I know from my personal

experience that I have glided through life in Australia never encountering discrimination because I speak a certain way or due to my race and ethnicity. I came into this PhD with this insider knowledge of casual racism, having been exposed to discourses reinforcing it for my entire life, whether it was through overhearing conversations akin to the above, or the influence of pop culture in the 1990s that, at times, disseminated derogatory messages (the one that instantly springs to mind are the regular racist jokes that occurred on the television show Hey Hey it's Saturday, which I watched often as a child). These discourses have required considerable interrogation and unlearning on my part. On the other hand, there were ways in which multiculturalism, as a policy that values and supports cultural pluralism (Tip et al., 2012), was completely normalised in my life. This was particularly the case at school, where I befriended Australian classmates from a range of backgrounds. Unfortunately, linguistic diversity was not included in that multiculturalism, and English remained not just the central, but the *only* language that mattered, reflecting the different valuations placed on cultural and linguistic diversity in a so-called 'multicultural' society, even though these elements are inherently linked.

Additionally, while I was open to multiculturalism due my exposure to it since early childhood, this exposure was mostly with second generation migrant children who had a strong command of Australian accented English. The first time I began deeply contemplating first generation migration experiences, and the challenges that can arise upon the settlement across borders when seeking more opportunities in education, work, or better living conditions, came in two parts well into adulthood – my first job teaching English to adult migrants in Perth, Australia; and then moving to Colombia to teach English there (and later moving to Vietnam). The teaching job in Perth made me aware not only of the survival challenges that migrants face while trying to navigate their lives in a language they are acquiring, but it also exposed the social and systemic, overt and covert forms of translingual discrimination they faced. These experiences emerged as stories that they shared about their day-to-day lives, and also when they would ask me to help them wade through a bureaucratic quagmire that did not consider their linguistic needs, or actually deliberately obstructed them. Helping them contact their Job Network (an agency meant to help them find employment) was an arduous and frustrating task, as was helping them with the requirements to become Australian citizens. Both often involved interactions over the telephone that many of them did not feel equipped to handle. When I lived in Colombia and Vietnam, I faced similar issues myself. I remember the frustrating slowness of acquiring a new language. I remember the constant roundabout of visas, getting qualifications authenticated, finding a place to live,

setting up bank accounts, talking on the phone. I remember feeling constantly humiliated trying to make myself understood, the times where I was deliberately misunderstood for someone else's amusement, of praying that I would not be taken advantage of because of the foreignness indexed by my appearance and linguistic diversity. I usually was not (and I fondly remember the kindness that was very regularly shown to me), but the times that I was taken advantage of are burned indelibly on my memory. My return from overseas brought with it a consciousness of migration experiences and identities, and an increased awareness of the policies, perceptions, and acts surrounding migration in Australia. In particular, it raised my awareness of the political and educational policies, and narratives regarding language and integration, and the ways in which members of the dominant society engage with, and behave towards, migrants in relation to these policies and narratives. While I have this knowledge, and could share these understandings with my participants in my study, because of my positionality as a White Australian, I will nonetheless never have a full understanding of what it is like to be a migrant in the Australian context. However, it should also be noted that there is never just one 'migrant experience' that is an all-encompassing representation of migration in Australia anyway, with race, ethnicity, culture, language, gender, religion, and class all playing unique roles in an individual's process of migration and resettlement.

Therefore, researching the identities, perceptions, and experiences of migrants and how they integrate linguistically into Australian society comes with both insider and outsider perspectives on my part. I made it known to my research participants that I was an Australian researcher but that I had also had similar experiences to them; ultimately it was their decision regarding how much information about themselves they entrusted to me. However, these experiences overseas provided me with an idea of the questions to ask and where to probe. These personal experiences also gave me a template to work with, allowing for a better understanding of how these participants' linguistic diversity was vilified or taken advantage of in order to meet the vilifier's own ends. From my interactions with my participants, an issue that emerged was how their reported interactions with some local Australians exposed the impact of translingual discrimination on their lives, which may generally have been anomalous occurrences in a broader context of their daily interactions, but were still common enough to see patterns develop from the data. From this, what emerged is that such acts of translingual discrimination are grounded in how migrants linguistically integrate and emotionally deal with life in Australia, which are the key areas studied in this thesis.

1.2 Study overview

This thesis examines how translingual discrimination influences the process of linguistic integration for transnational migrants in Australia, and how this integrational process in turn shapes emotional wellbeing. Translingual discrimination refers to the dominant society delegitimising migrants' linguistic and semiotic repertoires through the hegemonic enforcement of nativist forms of language (Dovchin, 2022), while linguistic integration focuses on how specific linguistic repertoires are considered as representative of belonging and citizenship to a particular nation state (García, 2017), and is aligned with other conceptualisations of integration such as social, cultural, academic, and structural integration. Emotional wellbeing is then considered in relation to these two elements, which is defined as the emotional functioning of an individual as indicated by their sense of purpose, affect, and life satisfaction (Park et al., 2023).

In order to fully explore how societal discourses shape translingual discrimination, the first aspect of the thesis provides a contextual background that outlines how embedded forms of monolingual ideology, as one type of linguistic ideology, influence and shape the perception that Australia is a country that only speaks English (Hatoss, 2019). This ideology endorses the stigmatisation of any linguistic practice that does not align with monolingual and standardised forms of English. The second aspect of the thesis outlines how translingual discrimination can arise from monolingual ideology, revealing the linguistic and semiotic methods of interactional discrimination migrants with diverse or 'non-standard' resources in Australia are vulnerable to encounter. This section outlines how translingual discrimination emerges as a significant way to exclude migrants from society through delegitimising their communicative repertoires as non-conforming to standard and localised forms of English (Dovchin, 2022). In this way, linguistic and semiotic resources that are indexical of a transnational worldview and identity, such as English varieties, accent, paralanguage, physical appearance, and use of objects, may be used by members of the dominant society as a way to exclude migrants and subsequently inhibit their *linguistic integration* – a concept that will be deconstructed throughout this thesis. Intrinsic to translingual discrimination, and outlined as the third aspect in this thesis, are its repercussions, particularly in how it can foster negative emotional reactions that may inhibit linguistic integration for those targeted. Finally, the thesis concludes by providing recommendations for how translingual discrimination can be addressed in institutional settings, and how the translingual repertoires of migrants in Australia can be embraced by the broader society. Through understanding how translingual discrimination and linguistic integration influence each other, the concept of

linguistic integration is problematised and used to examine how the dominant society's ideological conceptualisation of linguistic integration – that often contains assimilatory undertones that may result in acts of translingual discrimination – shapes the wellbeing of migrants.

1.2.1 Thesis structure

This thesis is centred around multiple themes intrinsic to translingual discrimination that acknowledge how this form of discrimination shapes linguistic integration in Australian society. The thesis presents these findings through six peer reviewed publications, presenting as a thesis by publication. The project researched in this thesis is part of a larger study awarded to Sender Dovchin, called "Fostering integration of immigrants through English language education," funded by the Department of Home Affairs, Australian Government. The project ethnographically investigates the sociolinguistic and integrational experiences of 50 transnational adult (18+) migrants in Australia. In addition to my contribution to the project, the project also initially hired two research assistants, leading to two rounds of data collection – round one, conducted by the research assistants, and round two, conducted by myself. Between us, we brought to the study a range of migratory and sociolinguistic backgrounds, enabling a broader array of participant access through cultural and linguistic networks, and allowed for collaboration that increased our intercultural competence. The work in this thesis arises from my collaboration with the study, and was funded by the Department of Home Affairs and Curtin University of Technology Research Training Program Scholarship.

The choice to compile a thesis by peer-reviewed publication meant that subsections of theory and data were focused on within each article, meaning that the articles combined to explore multiple themes within the broader thesis topics of 'linguistic integration' and 'emotional wellbeing,' through the conceptual framework of 'translingual discrimination.' Doing a thesis by publication had two benefits: the dissemination of the participants' voices, ensuring that their time and effort in participating reached a larger audience; and the external peer review of each article by experts in the field meant that the feedback they provided was unencumbered with subjective assumptions of the body of work, which assisted in improving its quality (Merga, 2015). Having individual publications meant that each article and chapter stands as a study on its own, with the publications containing sections that provide theoretical context, such as the introduction and literature review, a methodological outline, data analysis

and discussion, as well as concluding sections that contain implications that will be expanded upon in the thesis' concluding chapter. Compiling a thesis in this manner allowed for the ethnographic exploration of various sociolinguistic realities that occur within Australia. These realities were then combined to form a larger picture of how linguistic integration in Australia may or may not occur, and the emotional outcomes of this, providing critiques on how sociolinguistic interactions and translingual discrimination shape both these major themes in the thesis.

1.2.2 Setting

This study focuses on the experiences of migrants in Australia, with the principal site of the study located in Perth, Western Australia. The choice to engage in linguistic inquiry in one location is due to the practicality of sociolinguistics to study one 'village,' rather than attempt to study the broad sociolinguistic complexities of the world at large (Blommaert, 2010). In order to observe a range of interactions in both unobtrusive and interactive manners, online and offline settings are studied. Five publications are based in offline settings in Western Australia, and involve the use of Linguistic Ethnography through interviews, focus group discussions, and open ethnographic observations. One publication specifically focuses on online social media, with all online participants based in Western Australia and shadowed using Digital Ethnography to observe the linguistic landscapes of these pages. A blend of offline and online ethnography proved significant in analysing a range of day-to-day linguistic practices and interactions, with the offline Linguistic Ethnography generally relying on reports and narratives from participants, as well as ethnographic observation, while the online Digital Ethnography revealed interactions and a broad range of semiotic resources that the interactions incorporated (Blommaert, 2020).

The Australian context is a significant setting sociolinguistically, as while there has been a strong emphasis on embracing multiculturalism arising from migration and legislation since the 1970s, its resulting linguistic diversity and hybrid forms of language such as translingualism have remained in the periphery. This thesis examines how sedimented and multifaceted features of local settings, messages, migration, and historical and sociocultural contexts within Australia combine to create an environment of communication and interaction that influences ideologies and beliefs (Hawkins & Mori, 2018). The thesis explores how these elements have produced multicultural/monolingual dichotomies that shape linguistic ideologies, and, in particular, the perceptions of translingual repertoires. This

then influences perceptions of how migrants are expected to integrate within Australian society, particularly in regard to language.

1.2.3 Method

This project incorporates the qualitative methodologies of Linguistic and Digital Ethnography to explore the sociolinguistic experiences of transnational migrants living in Australia. Ethnographic research emphasises the approach of making sense of phenomena in natural settings through investigating how individuals interact and make meaning (Denzin & Lincoln, 2005). Linguistic Ethnography has emerged as a specific branch of ethnography, containing a language focus suitable for the investigation of sociolinguistic phenomena such as translingualism and semiotics (see examples such as Blackledge & Creese, 2020; D'warte, 2015; Dovchin, 2019, 2020; Pennycook & Otsuji, 2015). The use of Linguistic Ethnography in this study provided an opportunity to investigate attitudes, behaviours, and practices surrounding language and communication, and how socio-cultural environments shape these elements (Blommaert & Rampton, 2011), forming sociolinguistic ideologies that influence an individual's interactions and activities in society (Dovchin, 2019). Digital Ethnography was then incorporated in addition to Linguistic Ethnography so that observations could be expanded to online settings, to study the sociolinguistic lives of the research participants more holistically. This provided additional context for the study, as the online interactions became another way to observe the participants' perspectives and how their online and offline identities intersect (Murthy, 2008).

The participants in the study were recruited offline through snowballing, using a purposeful sampling method that aimed to recruit participants from a range of national and linguistic backgrounds. The participants were involved in semi-structured interviews, focus group discussions, open ethnographic observation (OEO), and digital shadowing on Facebook. In addition to these methods of data collection involving research participants, policy documents were also analysed to cross check these policies with participant experiences. This range of data collection from a variety of sources was a fundamental aspect of the ethnographic study, allowing for the emergence of issues as a result of prolonged and wide-ranging engagement through a range of methods (Starfield, 2015). The data collected from the interviews, focus group discussions, OEO and digital shadowing were analysed together to provide a bigger picture within the data analysis of how language and meaning making in interactions shaped the participants' process of linguistic integration. This allowed

for the triangulation of the different data sources, providing deeper understandings of the sociolinguistic realities occurring (Phakiti & Paltridge, 2015). The depth provided by this triangulation in turn meant that the analysis of the data could include more detailed findings regarding the research participants' experiences and perspectives, including corroborations and alignments within the different datasets. Further information is outlined in chapter three which provides in-depth details of the methodology of the project.

1.3 Study background

In order to address the current sociolinguistic discourses and issues that are occurring in Australia, it is necessary to review the political and migration history that has contributed towards the construction of Australia's national identity, the ideas Australians hold regarding migration and linguistic diversity, and how these ideas shape interactions. The linguistic changes that have occurred since British colonisation tell a story of suppression and discrimination of linguistic diversity, with the last 50 years slowly shifting towards the encouragement of cultural and linguistic inclusion and diversity. In the present day Australia, the Australian Bureau of Statistics (2022) identifies that 22 percent of Australians speak a language other than English at home, and more than 300 different languages have been recognised. However, it would be unrealistic to state that this increased linguistic diversity has resulted in full harmonious relations with culturally and linguistically diverse Australians. Rather, as Grimmer (2018, p. 284) points out: "our modern history reveals a pattern of discriminating against people based on language. Within our multicultural society we use English, not proficiency in more than one language, to identify fellow Australians." This section provides a brief summary of how Australian migration history has shaped modern Australia's perceptions of culture and language, as well as notions of what consists of legitimate language.

Attributes and characteristics of what comprises expressive language began to be developed during the Renaissance period, where Eurocentric ideas naturalised the linkage of language with grammar, knowledge, and civilization (Veronelli, 2015). Following this, the mentality of a singular language to represent the nation intensified during the Enlightenment period in Western Europe, and this mindset was embraced by the British and enforced throughout their era of colonisation (Ndhlovu, 2015). The scale of British colonial dominance meant that by the end of the 19th century, one quarter of all land on earth was ruled by the British, and as a result, English emerged as the language of empire (Massai, 2020). Australia

was one such colonised nation where English was imposed as the language of the state, with an early occurrence being the systematic linguicide of hundreds of Aboriginal languages since colonisation began in 1788. The use of English was justified as not only beneficial for the purpose of mutual intelligibility, but also to impart English culture and values, due to its perceived superiority over other languages and values (Orelus, 2017). Drawing from Renaissance and Enlightenment perspectives of language, this perception of superiority contained the underlying ideology that those being colonised had no genuine language(s) due to these languages' non-Eurocentric expressivity, indicating the inferiority of these indigenous languages and identities (Veronelli, 2015). In this way, the spread of English (both in Australia and worldwide) grew from an 'imperial seed,' perceived as remaining the property of the English, despite its growth and offshoots of dialects in other geographical locations as a consequence of colonialism (Widdowson, 1994).

As a result of this linguistic foundation, linguistic imperialism has continued as a consistent theme throughout Australian history. Language has emerged as a central pillar of racialisation and dehumanisation that affects not just Aboriginal Australians, but has also gone on to affect migrant cohorts. The first significant systemic demonstration of this was through Australia's restrictive and discriminatory migration policy that aimed to maintain British, and later, European population dominance. The strategy began with the White Australia Policy in the 1880s, which was designed to restrict the entry of migrants outside of Britain (Jupp, 2002), and was then officially introduced as the government's first legislative act (formally named the Immigration Restriction Act) in the year that Australia became a self-governing federation in 1901 (Hugo, 2014). The aim of the Policy was to maintain a racially homogenous worldwide 'Greater Britain,' and preserve Australia's national character. It did this by keeping out migrants considered to be 'inassimilable' and 'undesirable' – predominantly Asians, due to their geographical proximity (Jordan, 2018). The White Australia Policy was one example of the centrality of racial hierarchy within the government's legislation (Jakubowicz, 2017); however, the Policy was carefully crafted to ensure that exclusion of migrants according to their race was not mentioned anywhere. To safeguard the discriminatory nature of the Policy, without explicitly mentioning race, strategies were implemented to ensure the exclusion of undesirable applicants in more subtle ways. One of the earliest tactics to ensure this exclusion was through the introduction of a Dictation Test, which guaranteed the failure of the applicant through enforcing a language test that could be conducted in one of many different European languages (Grimmer, 2018). Ensuring that there was a test for the applicant to take, rather than rejecting the applicant

outright, provided the government with a 'legitimate' reason for rejection without overtly stating that it was due to the applicant's race (Jupp, 2002). The Dictation Test was officially revoked as a way to restrict migrant entry in 1958 (Jupp, 2002).

Significant changes for migration to Australia began to occur post World War II, when the government saw the need to increase Australia's population as a measure for stimulating economic growth and enhancing military security, in particular, from Australia's northern Asian neighbours (Ongley & Pearson, 1995). According to the Australian Government, Britain was the most desired source for migrants, and incentives were provided to achieve high British migration numbers (Jupp, 2002). However, attracting British migrants after the war proved to be challenging due to full employment in the United Kingdom, which meant that the government had to consider other options (Ongley & Pearson, 1995). It was during this period that migration policy was relaxed to include displaced European migrants. From 1947 to 1971, Australia's population increased from 7.5 million to 12.7 million, in large part due to European migration (Jupp, 2002). However, significant preoccupations abounded regarding the cultural differences of these migrants, and in-depth discussions occurred regarding how pathways could be formed for European migrants to assimilate (Wimmer & Glick Schiller, 2002). As successful assimilation was perceived by many as the vanishing of attributes that displayed an individual's differences to the dominant society, the adoption of English was one vital aspect of successful assimilation (Jupp, 2002). In what is now understood as an ideological erasure of ethnolinguistic identity, migrants were instructed to only use English in public spaces in a bid to reflect the dominance of Australian society (Hatoss, 2019). In addition to this linguistic assimilation, there was also an expectation that migrants would adopt the broader cultural values of Australia (Jupp, 2002). While it was viewed that European migrants could successfully assimilate into Australian society with some linguistic and cultural effort, differing racial attributes such as skin colour or inherited facial features were considered inassimilable attributes, and this attitude was considered mainstream in Australia until the late 1960s (Jupp, 2002).

During the post war period, paranoia remained strong that even modest migration of non-European migrants would lead to Australia being inundated, due to perceptions of non-Europeans' inassimilability (Jordan, 2018). However, things began to change when the White Australia Policy was nominally eased under the leadership of Prime Minister Harold Holt in 1966, coinciding with broader perceptions that Australian Britishness was no longer a relevant cultural attribute (Jordan, 2018). The White Australia Policy was finally abolished by the Whitlam government in 1973, and acknowledged as a policy "rationalised by

hypocrisy, lies and evasions" ending a lengthy and embarrassing era of migrants being restricted entry according to their race or ethnicity (Jupp, 2002, p. 11). While this period saw a transformation in attitudes towards migrant settlement, such as the rejection of assimilation and the embracing of multiculturalism (Castles, 2016), there was still a strong emphasis on migrants being proficient in English, which meant that there was still a bias towards allowing migrant entry from particular countries (Ongley & Pearson, 1995).

The first large settlement of non-European migrants occurred with Vietnamese refugees migrating from 1975 (Brett & Moran, 2011), when Australia accepted 96,000 refugees of the Vietnam War over the space of 10 years, as well as refugees from Iran, Iraq, and Lebanon during the 1980s (Ongley & Pearson, 1995). Multiculturalism was formally introduced as government policy in 1978, although resistance to it has been maintained by sections of society since then (Jakubowicz, 2017), due to this policy and perspective challenging entrenched civic and ethnocultural perspectives (Brown, 2000). The late 1980s saw some pushback in Australia regarding Vietnamese migrants and Asians more broadly, with some prominent figures incorporating old arguments that Asian migrants threatened social cohesion and Australia's British heritage (Brett & Moran, 2011). By the 1990s, public opposition to migration increased in alignment with discourses by Australian governments and politicians, most conspicuously with the election of centre right Prime Minister John Howard in 1996 (Reitz, 2005). From 1997, another type of migrant intake emerged that had a strong focus on the non-permanent entry of skilled migrants, while turning away from attracting permanent settlers (Hugo, 2014). Temporary skilled migration saw an increase of skilled migrant cohorts due to competitive globalised markets seeking skilled workers, using migration as a way to increase productivity (Castles, 2016; Hugo, 2014). These forms of temporary migration worked as part of a broader function of circular migration and skilled temporary work from around the world (Hugo, 2014), fostering multi-layered and flexible transnational migrant identities of mobile individuals who moved to new spaces for educational, financial, and social opportunities (Castles, 2016). The adoption of temporary migration indicated a shift towards globalisation and transnationalism of a more intermittent nature, with more migratory movement and linguistic diversity resulting. Temporary visas have continued to remain a source of migration growth within Australia, with the arrival of skilled migrants surpassing permanent arrivals in 2007-2008 (Kell, 2014). This indicates that ever-increasing mobility has a significant part to play in how ideologies of difference are established to foster inequality (Thurlow & Jaworski, 2012), particularly surrounding cultural and linguistic diversity.

Discourses in the 21st century about migration, language, and culture have waxed and waned according to politics. In 2011, the Gillard government released policy supporting a multicultural Australia for the purposes of social cohesion and integration, which included an encouragement of both first language maintenance and English proficiency, although the success of this policy is debatable (Premier, 2017). After this, the Prime Minister from 2013-2015, Tony Abbott, framed ideas such as 'social cohesion' and 'harmony' as fundamental aspects of building 'Team Australia,' indicating a move away from the concept of multiculturalism and more towards 'melting pot' assimilationist homogeny (Castles, 2016). More recently, the Australian Government (2017), under the leadership of Malcolm Turnbull, released a multicultural statement that still remains on the Department of Home Affairs website (despite a change in government), proclaiming Australia as being the world's most successful multicultural society. Yet, the same statement also asserts that "English is and will remain our national language and is a critical tool for migrant integration," and only acknowledges Australia's 'multilingualism' (a term which will be problematised in the literature review in chapter two) as useful for business purposes and for "boosting Australia's competitive edge" (p. 13). These statements indicate a contradiction between the state's embrace of multiculturalism, while maintaining a strong discourse of English dominance, raising questions about the inherent value governments actually place on diversity in their policies. Such explicit reinforcement of the supremacy of English in Australian society not only demonstrates a contradiction between cultural diversity and linguistic diversity, it also suggests that linguistic diversity is perceived as a dilution of the national identity except in terms of its neoliberal, commodifiable contribution to the economy (Tavares, 2022).

The above summary provides a contextual understanding of how time and history give rise to subjective perceptions that shape how language is used and perceived in society (Pennycook & Otsuji, 2020). These perceptions are often shaped as dialogues of rationality that are rooted in tradition and history, to form coherent discourses of social, political, and economic realities (Hill, 1998). In the Australian context, this long history of English dominance in the face of multiculturalism and linguistic diversity has fostered monolingual ideologies, which are outlined in the next section.

1.3.1 The Australian context: The cultivation of monolingual ideologies

In Australia, the end of the White Australia Policy in 1973 fostered an increased emphasis on multicultural policy that has led to a shift of migrants maintaining their heritage languages

(Hatoss, 2019). It is evident that this applies to an increasingly large proportion of Australian society, with languages other than English spoken in the homes of 22 percent of Australians (Australian Bureau of Statistics, 2022) demonstrating that linguistic diversity is a reality of Australian life. Despite this, a counter discourse exists that circulates the importance of 'English-only' and nativist English usage as indicative of Australian identity (Grimmer, 2018). For many, the psyche remains of an Australia that is deeply entrenched in historical colonial mentalities of language, that maintain prolonged and persistent myths that Australia is one nation under a singular culture and language (French, 2016). Subsequently, there is a tendency for language to be used to divide individuals and groups – where 'native' speakers of English are civilised, knowledgeable, and viewed as citizens – and 'non-native' and diverse linguistic resources are perceived as inferior and representative of the other (Veronelli, 2015). Holding and maintaining such perceptions work to justify the status quo, commonly embedded in the ideology that groups are allowed to discreetly maintain cultural behaviours, religious values, and culinary preferences in the name of multiculturalism (Jupp, 2002), but with an important caveat – they are still expected to speak standard English, to the detriment of their other languages and varieties, if they are to be considered a 'good' Australian citizen who aligns with the spirit of the nation (Hatoss, 2019). Any linguistic deviation from standard English indexes linguistic repertoires and national ties other than 'Australian,' and are subsequently deemed as less communicatively legitimate (Piller, 2016a). This can be particularly marked for non-European migrants from the Global South, such as areas within Africa, Asia, Latin America and Oceania (but also indigenous groups living in wealthy, colonised nations) considered to be low income and marginalised geopolitical regions (Dados & Connell, 2012). Migrants from these areas, whose intersecting linguistic repertoires, race, ethnicity, and physical attributes may give them away as being from the Global South, can face further pathologization for their linguistic diversity. Rather than this linguistic diversity being viewed as a skill, and indicative of ability in multiple languages, it is instead perceived as a handicap and an outlying way of being in a nation state that views monolingualism as normal and natural (Rosa, 2016).

Monolingual ideologies existing within Australia represent an exercise in power and control, as control over the language means greater power for linguistically compliant individuals within systems and society. Therefore, current generations in power continue to maintain monolingualism (Ndhlovu, 2015), and compliance with English norms is reinforced as "a tool of differentiation between migrants who are welcomed and integrated, and those who are not" (García, 2017, pp. 11-12). The underlying message is that it is the 'native'

speaker who is the linguistically superior speaker and therefore has exclusive ownership and authority over the type of English to be emulated, while anyone outside of this group, no matter how competent or able to innovatively use language, may be accused of using 'broken' English that needs to be managed and controlled (Foo & Tan, 2019). Holding on to such a nativist perspective is one example of the material consequences of language labels. Language, and its link with nation and historical associations of control and dominance, means that those already in the system have a vested interest in maintaining a specifically identified language (Hawkins & Mori, 2018). The investment in maintaining monolingual English can occur particularly within public spaces and institutional settings that regularly reinforce this ideology (French, 2016), cementing a perception of the right to police others in their 'inferior' linguistic practices, and reinforcing colonial mindsets (Foo & Tan, 2019). This means that demonstrations of linguistic diversity, such as translingualism, are often judged using a monolingual benchmark that demands individuals use not only a singular language, but a standardised form of it (De Costa, 2020).

1.4 Translingual discrimination, linguistic integration and emotional wellbeing

In contrast to monolingual ideologies that are entrenched in discourses of the separateness, purity, and fixedness of languages, linguistic scholarship has long acknowledged how languages are flexible, overlap, and constantly evolve to aid meaning making. This was initially conceptualised as 'languaging' (Becker, 1991), that positions language as formed, shaped, and reshaped continually over time and according to context. Languaging views linguistic repertoires as being developed and recontextualised according to social acts and the situation at hand, rather than being a rigid set of structures and rules, and this allows for more meaningful displays of meaning making (Kim et al., 2021). This theory has since evolved to become the term 'translanguaging,' commonly used in classroom settings (García & Li, 2014) and 'translingualism,' which may be considered more in terms of its linkages with semiotics and society (Canagarajah, 2013). Translingualism builds on languaging by acknowledging that language is continuously being constructed and re-constructed to assemble messages, values, and identities (Li, 2018), and involves the incorporation of a range of semiotic resources to formulate communication and make meaning (Canagarajah, 2013). Translingualism posits that language boundaries are ideological in nature, and rejects the monolingual ideology of languages as 'separate' and 'countable' entities as fundamentally misaligned with the dynamic way language is cognitively acquired and used

(Makoni & Pennycook, 2005). This understanding of languages as having porous boundaries weakens the argument that a singular language can be completely possessed by one individual or group, challenging the perception that one group can own and control a language and therefore enforce monolingual ideologies and language standards (Ndhlovu, 2015).

Translingualism acknowledges that the entirety of an individual's linguistic and semiotic resources shift and flow to enhance meaning making (Lee & Dovchin, 2020), allowing for the context and the assemblages of people, interlocutors and objects in that environment to contribute towards shaping interactions and language use. Translingual repertoires are representative of the speaker's inscribed history, demonstrating their social, linguistic, national, political, and ideological backgrounds and experiences that showcase their entangled words and worlds (García, 2017). However, if a listener has entrenched separate and binary conceptualisations regarding language, as well as perceptions of linguistic ownership, they may produce an ideological response to such displays of linguistic and semiotic diversity (Tankosić, 2023). These interlocuters may exclude individuals based on their translingual and semiotic resources, due to their misalignment with discourses apparent within the dominant society regarding cultural and linguistic norms (Dovchin, 2022). In Australia, where some parts of society hold onto implicit beliefs that "proficiency in many languages is, in fact, an exception rather than a norm," this is reflected in policies and planning that view all matters from a singular language, and demonstrations of translingualism as unusual, unnecessary, undesirable, exceptional, or even deviant and dangerous (Clyne, 2008; Ndhlovu, 2015, p. 399). This means that the reactions to these individuals' translingual and semiotic resources can heavily impact their day-to-day social interactions, demonstrating how these individuals' understandings, acts, and representations have semiotic weight that are embedded within cultural understandings, meanings, and messages that are negotiated between interlocutors (Hawkins & Mori, 2018).

It is important to understand the theory of translingualism in order to comprehend how discourses surrounding it influence migrants' linguistic integration in Australian society. Translingualism, on the one hand, has the potential to enable more meaningful communicative practice; on the other hand, markers of translingualism, including linguistic varieties, accents, paralinguistic practices, and the use of objects, carry semiotic weight that can be ideologically weaponised to maintain power imbalances. In this way, "big and small difference in language use locate the speaker in particular indexical and ascriptive categories (related to identity and role)" (Blommaert, 2010, p. 6), 'giving them away' and ideologically

predetermining ideas regarding who the speaker is, what their (in)competences are, and where they belong (Canagarajah, 2013). One outcome may be accusations that the speaker is 'un-Australian' due to their linguistic diversity (Grimmer, 2018); another is that their linguistic and semiotic resources may be diminished and devalued (Dobinson & Mercieca, 2020). Such negative perceptions regarding the translingual and semiotic resources of migrants in Australia can result in acts of *translingual discrimination*, which is the main conceptual framework of this thesis.

1.4.1 Translingual discrimination

Translingual discrimination is a broad form of linguistic and semiotic discrimination that migrants face within their interactions. Stemming from monolingual ideologies that enforce language separation and the belief that a fixed language represents the nation-state, any linguistic resource that indicates diversity from monolingualism is viewed as subverting national standard language orders (Dovchin, 2022). Translingual discrimination relies on the assumption that some linguistic registers are legitimate and acceptable, while other registers that fall outside of nativist norms are inadequate forms of expression (Dovchin, 2022). Translingual discrimination rests on the mindset that such individuals' registers denote limited English proficiency and language barriers that must be rectified if they wish to achieve legitimate citizenship (Rosa, 2016). As such mindsets can result in these individuals having their identities and linguistic practices judged and maligned by the dominant society (De Costa, 2020), practical implications can arise for a migrant's ability to navigate Australian systems and society due to linguistic ostracism. This has the potential to impact their employment, education, finances, and personal relationships, resulting in systemic and social repercussions that also impact migrants' *linguistic integration* and their subsequent *emotional wellbeing*. This thesis expands translingual discrimination to explore how linguistic integration and emotional wellbeing are interrelated elements within this concept.

1.4.2 Translingual discrimination and linguistic integration

In order to foster migrants' linguistic integration in Australia, it is necessary to understand how this term, along with integration more broadly, are currently defined. Linguistic integration is embedded within other conceptualisations of integration, such as cultural, social, academic, and structural integration. Despite the general term of 'integration' being a contested concept, due to both its difficulty to measure and its current emphasis on how it

aligns with cultural understandings of nationhood, integration is broadly considered to be achieved when a migrant is involved and connected with civic society, with acquisition of the national language perceived as having a central role in achieving this (Ager & Strang, 2008). This conceptualisation of language within integration falls into status quo perceptions of linguistic integration, where migrants are expected to speak the national language in order to effectively participate in the society and economy (García, 2017). The rationality of this statement relies on the view that competence in the national language alone – in the case of Australia, English – is enough to enable migrants' linguistic integration, and subsequently, their social, cultural, academic and structural integration. However, a fundamental issue remains that discourses of linguistic integration are often still embedded in monolingual ideologies that demand migrants emulate monolingual, standard English practices in order to be considered integrated citizens (Tankosić, 2023). Any failure to acquire this English variety can be perceived as a sign of that individual's moral failing (Hill, 2008), and therefore the failing of that individual to fully integrate into Australian society. In this way, these discourses of 'integration' can slip into assimilationist discourses that demand the 'civilising' of migrants' cultural and linguistic 'deficits' that also implicitly underlines the undesirability of the migrant's country of origin and identity (Archakis, 2022; Maeso, 2015).

Moreover, if an individual is not 'linguistically integrated' in Australia because they display a translingual repertoire, this individual's knowledge and expertise can be devalued and they can be offered less opportunities compared with those who use English normatively. This can lead to the denial of educational attainments or employment, an inhibited ability to access services, or a reduced sense of belonging that affects social relationships. Therefore, linguistic integration and translingual discrimination function as two sides of the same coin, targeting ethnic minorities and segregating individuals through language into who is and is not eligible to integrate. This places a heavy onus on migrants to align and conform with Australian cultural and linguistic values and expectations, while comparatively placing little responsibility on existing communities in Australia to also contribute to the integrational process (Due & Riggs, 2009).

Therefore, this thesis seeks to reconceptualise the term 'linguistic integration' to consider its assimilationist undertones in relation to translingual discrimination, examining how the sole focus on migrants learning the (standard) language of the state and supressing their other linguistic resources affects their education, employment, service access, and social relationships. For any form of integration to be 'successful,' a foundation must be provided for migrants to receive societal rights enforced by the state (Ager & Strang, 2008). This

includes language rights, meaning that examinations must occur regarding why some linguistic practices are vulnerable to delegitimisation and stigmatisation by the dominant society, why precedence is placed on those who are 'native English speakers' as the sole experts of a language, and how this relates to maintaining authority in order to uphold existing social and systemic power (García, 2017). This examination within this thesis means that these perceptions can be addressed and implications considered for a systemic overhaul of linguistic ideologies and translingual discrimination. Thus, examining the influence of translingual discrimination against migrants in Australian society provides insights into how this also influences linguistic integration and migrants' life outcomes, and how these outcomes in turn are related to their emotional wellbeing.

1.4.3 Translingual discrimination and emotional wellbeing

The above outline indicates that translingual discrimination plays a significant role in determining linguistic integration, impacting migrants' educational attainment, employment, and relationships, that then have the potential to influence emotional wellbeing. The literature suggests that emotional responses that arise as a result of discrimination rooted in linguistic ideologies can be significant, and include eroded confidence and self-esteem (Piller, 2016a), and anxiety disorders that emerge as feelings of strong fear of being judged or rejected in public settings (Dovchin, 2020). These forms of social anxiety can be linked to experiencing and internalising linguistic stereotyping within interactions, and can enhance some migrants' feelings that their English is bad or abnormal and below the standard of the English of the dominant society, leading to feelings of ineptness in their language usage (Foo & Tan, 2019). This demonstrates how emotions surrounding language and meaning making are entangled in social relationships that inescapably reference identity and culture (Aguirre, 2021).

Discriminatory linguistic acts that reject linguistic practices outside of nativist benchmarks can negatively impact the mental health and socio-emotional wellbeing of those who encounter it, as they struggle to conform to societal discourses of what consists of cultural and linguistic nationhood (Dovchin, 2022). Host society prejudices regarding communicative differences in migrants' speech practices can result in the enactment of translingual discrimination as a broad form of stereotyping and exclusion of migrants, that can result in these individuals questioning their sense of belonging within the host society (Piller, 2016a). Unsurprisingly, such questioning of belonging can trigger emotional distress, that deeply impacts affected individuals through social withdrawal arising from their feelings of embarrassment and shame surrounding their linguistic practices (Dovchin, 2020). This

may also affect perceptions of safety in interactions with the dominant society, that results in feeling insecure and threatened, working as a significant factor in having a reduced sense of wellbeing (Ager & Strang, 2008).

As monolingual ideologies have long swirled discursively and are enacted through translingual discrimination, these acts can therefore manifest as poor emotional wellbeing for individuals with diverse linguistic repertories. This carries emotional costs as they become aware of the marginality of their English usage and how it falls short of societally idealised, 'perfect,' monolingual forms of English as held by the dominant society (Piller, 2016a). Not only is this thesis important for establishing ways to promote the linguistic integration of migrants, its significance also lies in the examination and discussion of emotional wellbeing in relation to this.

1.5 Research aims and objectives

This thesis aims to investigate how translingual discrimination is enforced in Australian society, and how such discrimination impacts the linguistic integration and emotional wellbeing of migrants. This study seeks to meet this research aim through the examination of the lived experiences of transnational migrants, and how these experiences impact their lives.

1.5.1 Research objectives

1: To investigate the link between translingual discrimination and linguistic integration, and how that may affect transnational migrants.

2: To investigate the link between translingual discrimination and the emotional wellbeing of transnational migrants.

3: To provide policy recommendations in order to improve educational and linguistic outcomes for transnational migrants.

1.5.2 Research questions

In line with the three research objectives above, this thesis addresses the following research questions:

1. How is linguistic integration linked to translingual discrimination in the context of transnational migrants' lived experiences in Australia?

2. How does translingual discrimination affect the emotional wellbeing of transnational migrants in Australia?

3. How will linguistic integration and emotional wellbeing embedded within the translingual discrimination of transnational migrants inform educational and language policies in Australia?

1.6 Research gap and significance of the study

Linguistic integration is fundamentally situated within other forms of integration such as social, cultural, academic, and structural integration, which raises questions regarding how any of these types of integration can occur if linguistic integration is inhibited. This is particularly the case considering that language is intrinsically linked with matters of societal inclusivity, yet if migrants encounter translingual discrimination, not only do these ideological evaluations of their linguistic ability affect their linguistic integration, but it is also likely to affect their social, cultural, academic, and structural integration through issues surrounding their employment, education, and social relationships. However, while these other forms of integration have been extensively studied in scholarly research (see Algan et al., 2012; Clark et al., 2014; Owens & Loomes, 2010; Rienties et al., 2012; Toruńczyk-Ruiz & Brunarska, 2020; Wessendorf & Phillimore, 2019), literature on linguistic integration remains uncritically theorised. At present, linguistic integration exists as a gap in the research literature that needs to critically assess and reconceptualise its current deficit framing. These deficit discourses of linguistic integration need to be examined in combination with how they are related to discourses of national language, citizenship and belonging (García, 2017), through the interrogation of how nation-states and institutions perpetuate essentialist ideologies that are incorporated into acts of discrimination and differentiation (Park & Wee, 2017). This is significant, because translingual discrimination and poor linguistic integration function together to influence broader issues of social, cultural, academic and structural integration, and subsequently shape the emotional wellbeing of transnational migrants.

Because the consequences of linguistic integration have a significant impact on migrants' lives, this raises questions regarding how these findings can be most effectively posited as implications and recommendations for the benefit of Australian society. Through generating understandings from the three research questions, this project seeks to clarify what linguistic integration means, what inhibits linguistic integration, and how this impacts migrants' emotional wellbeing in Australian society. Significantly, through comprehending

what entails poor linguistic integration, and the emotional impacts of this, these issues can be identified and addressed in order to foster integration for transnational migrants through an asset-based view of linguistic diversity in Australian society.

This thesis provides an original theoretical contribution through its conceptualisation and interlinking of the terms 'translingual discrimination' and 'linguistic integration' that, when applied in scholarly, practical, and community settings, may contribute towards the broader social, cultural, academic, and structural integration of migrants. Core aspects of this study, namely, the exploration and analysis of how linguistic diversity can be stigmatised and discriminated against within an Australian context, is only beginning to emerge now in recent publications (see Dobinson & Mercieca, 2020; Dovchin, 2022; Dryden & Dovchin, 2021; Ndhlovu, 2015; Piller, 2016a; Tankosić et al., 2021). In addition, as a thesis by publication, this study has already contributed to the scholarly literature through its dissemination within the academic community, providing in-depth qualitative analysis of the sociolinguistic experiences of migrants in Australia. The social, cultural, academic, and structural factors that influence integration and emotional outcomes for migrants through forms of translingual discrimination have been outlined in these publications, which, along with this thesis, have future implications for the scholarly interpretation of translingual discrimination, linguistic integration, and migrants' emotional wellbeing. Finally, the study provides interdisciplinary insights, primarily exploring the field of applied linguistics but also drawing from complimentary fields such as cultural studies and education, building on existing knowledge of the ways in which language in society is culturally and pedagogically interrelated.

Increased scholarly awareness of the importance of linguistic integration and its dissemination can promote its application in a practical sense pedagogically and within other institutional settings such as state and federal government organisations. The applied research in this thesis has been undertaken with the aim of raising awareness of sociolinguistic practices, resulting in the compilation and promotion of recommendations for these sectors. These recommendations include discussions of interactional systems and policies, how to increase recognition of the ordinariness of linguistic diversity, and proposing methods to enhance linguistic participation for all, for the benefit of education, employment, and emotional outcomes. This change in mindset is targeted within educational and government settings to encourage a cultural shift to normalise linguistic diversity within institutional settings, reducing the pressure on individuals to use only English. These recommendations challenge educators and policy makers to look beyond monolingual ideologies rampant in Australia to understand the importance of fostering linguistic diversity in learning

environments and other institutional settings, thus contributing towards the positive emotional wellbeing of linguistically diverse communities.

Finally, why is Australia relevant? To revisit the multicultural statement mentioned previously by the Australian Government (2017, p. 3), "Australia is the most successful multicultural society in the world." Despite this claim, linguistic diversity continues to be diminished and denied, indicating the malignment of language that occurs despite it being intrinsic to culture. This then raises the question – can Australia claim to be the most 'successful' multicultural society if it is not also the most 'successful' 'multilingual' society? Current scholarship suggests such success is open to debate, with the perspectives shared by migrants in Australia indicating that statements of a culturally and linguistically diverse utopia is at odds with reality (Dobinson & Mercieca, 2020; Dovchin, 2020; Piller, 2016a). This thesis explores this perspective in greater depth, listening to the voices of those who have experienced this firsthand. It also raises the consideration that if this is occurring in Australia, then it is probable that these linguistic issues also occur in other multicultural societies with similar historical and linguistic backgrounds. In particular, Australia's colonial history contains contextual similarities to other nations such as Canada, the United States, and New Zealand, as well as close cultural and linguistic ties to the United Kingdom. These locations all maintain a semblance of English as representative of empire, and have similar sociolinguistic consequences that arise from this. All these contexts maintain the importance of English for contact and interactional purposes, but also have large communities that adopt English for communication as part of a broader translingual practice (Canagarajah, 2013). This means that the findings from this study, while filling a gap within the Australian context, may also be considered transferrable to these settings too. The consideration of transferability is further outlined in the methodology in chapter three.

1.7 Thesis chapter overview

This thesis has been compiled by publication, with the body/research findings of the thesis (chapters four to six) containing content that has been published in various Q1 journals (and one published book chapter). The thesis is laid out in seven chapters: 1. introduction, 2. literature review, 3. methodology, 4. findings: monolingual ideologies, translingual discrimination and linguistic integration, 5. findings: the semiotics of translingual discrimination and linguistic integration, 6. findings: translingual discrimination and emotional wellbeing, and 7. conclusion.

This current chapter has provided an introduction that outlines my positionality, an overview of the thesis, the study's setting and method, as well as an historical background outlining the context of why this research was conducted. It provides definitions of the conceptual framework used throughout the thesis, and lays out the research aim, objectives, and questions. It explains the research gap and the significance of the research, and finally, provides an overview of each chapter.

Chapter two provides a review of the literature, beginning with the history and theory behind monolingual ideologies, and then describing how these ideologies are expressed through acts of translingual discrimination. The chapter outlines how the translingual discrimination that transnational migrants may face in Australia can influence their linguistic integration, and the range of emotions that can arise from this discrimination, providing a theoretical framework of linguistic integration and emotional wellbeing through the lens of translingual discrimination. The chapter then goes on to provide a summary of each publication that appears in the findings sections in chapters four, five, and six, presenting the links between each publication in line with the existing linguistic theory.

Chapter three outlines the research project's methodology, presenting the qualitative framework used for this study, as well as the use and justification for the methodologies of linguistic ethnography and digital ethnography. The chapter then provides a summary of the research setting, the profile of the participants, and the forms of data methods engaged for data collection. The chapter then gives a methodological overview of the publications in chapters four, five and six, detailing the articles' authorship, and providing more specific details regarding the methodologies used, methods, the research setting, and how the data were analysed and interpreted. Finally, the chapter outlines how the research study meets quality criteria, provides more detail of my positionality, and outlines the ethics compliance of the project.

Chapter four begins the compilation of research articles, providing a conceptual background of linguistic ideologies in Australia and how this affects migrants' lived experiences and their subsequent linguistic integration. This chapter contains two published journal articles that outline how monolingual ideologies produce a monolingual mindset that dissuades transnational individuals from engaging in translingual practice. The chapter then outlines how these monolingual ideologies can be enacted through translingual discrimination, that often works covertly to disadvantage migrants in educational and employment attainments. This chapter addresses research question one of the study (how is

linguistic integration linked to translingual discrimination in the context of transnational migrants' lived experiences in Australia?).

Chapter five focuses on how translingual discrimination can be enacted semiotically, working in insidious ways to impact the linguistic integration of transnational migrants. This chapter also contains two published journal articles. The first article outlines the complexity of how semiotic resources can both shape and inhibit meaning making, with semiotic repertoires indicative of an individual's cultural or linguistic diversity at risk of being discriminated against by the dominant society. The second article examines how the aspect of accent can be semiotically marked and also used for the same discriminatory purposes. These two articles reveal how translingual discrimination, enacted semiotically, can impact the linguistic integration of transnational migrants socially and systemically, also addressing research question one.

Chapter six examines how these forms of discrimination affect the emotional wellbeing of transnational migrants in Australia, subsequently addressing research question two (how does translingual discrimination affect the emotional wellbeing of transnational migrants in Australia?). Chapter six contains one journal article and one book chapter that outlines how linguistic attitudes in society can emotionally impact transnational migrants. The journal article demonstrates how foreign language anxiety can arise from repeated encounters of translingual discrimination. The book chapter examines how social media can be one platform for migrants to engage in translingualism and foster a sense of emotional connection, to overcome negative emotions such as foreign language anxiety.

The concluding sections in each publication in chapters four, five, and six also provide implications and recommendations that begin to address research question three (how will linguistic integration and emotional wellbeing embedded within the translingual discrimination of transnational migrants inform educational and language policies in Australia?).

Finally, the thesis will conclude with chapter seven, which will be a discussion and implications chapter that outlines the findings made in chapters four, five, and six, while also providing educational and language policy recommendations, thus answering research question three. It presents these recommendations with the aim of them being used to foster integration for transnational migrants in Australia. This works to benefit Australians within the dominant society, with such policies assisting in the comprehension of the perspectives of others outside of their own life experiences, and for Australians with culturally and

linguistically diverse repertoires who may be granted more opportunities to linguistically integrate, and therefore socially, culturally, academically, and structurally integrate within Australian society.

1.8 Conclusion

This introductory chapter has given an overview of the thesis, providing a background of Australian migration history, how Australia's history is connected to monolingual ideologies, and how monolingual ideologies in turn encourage acts of translingual discrimination. It then outlines the research aims and questions of the project, describing how translingual discrimination, linguistic integration, and emotional wellbeing will be studied in this thesis. The existing literature regarding translingual discrimination, linguistic integration and their links with emotional wellbeing are then described, contextualising the significance of the study, exposing the study's research gap, and providing a rationale for the significance of the study. The chapter then closes by providing a brief background regarding how each chapter in the thesis is laid out.

Chapter two: Literature review

2.1 Introduction

As outlined in chapter one, Australia is a nation that continues to ideologically situate itself as a linguistically homogenous, monolingual English speaking country. This ideology maintains modernist viewpoints that interpret language as nestled in separate spheres in individuals' cognitive systems, that should be rigidly separated in interactions to avoid confusion and mixing of languages (Cummins, 2005). However, as more psycholinguistic and sociolinguistic research is being conducted, such viewpoints are being debunked. What instead emerges is that languages exist as a holistic and integrated cognitive system, challenging the assumption that languages are separate fragments or additive entities (Dobinson & Mercieca, 2020).

Even scholars who acknowledge disparate languages recognise that pinpointing the number of languages that currently exist in the world is unachievable, noting that there are "somewhere between 5,000 and 8,000" (Evans & Levinson, 2009, p. 432). The reason for this difficulty stems from the inability to identify the difference between a language and a dialect, the impossibility of establishing when interrelated systems of languages become separate entities, and also in the recognition that languages can be blended and meshed together. Essentially, unceasing language contact across time and space has meant that languages, and its users, influence and shape each other, and trying to separate languages into unique categories emerges as an exercise in futility. However, this does not stop language categorisation and labelling from occurring. What this demonstrates is that when language labels *are* used in a bid to form separate language categories, these labels should be understood as a politically motivated act to generate boundaries between individuals and groups (Hawkins & Mori, 2018).

Such attempts at language labels stand in contrast to the reality, where individuals draw on all their available resources to communicate, using their cognitive and external resources to make meaning and resolve differences and communicative ambiguities (Li, 2018). This form of flexible language use is referred to in the literature as *translingualism*, and this concept has implications for how language in society is perceived and understood. However, a dichotomy remains between sociolinguistic theories and the application of language in the broader society. Deeply entrenched ideologies surrounding the legitimacy of monolingualism mean that language and accent varieties that indicate translingual repertoires can become representative symbols of otherness to listeners. These repertoires can then be

used as markers to isolate and discriminate, meaning that while sociolinguistic theories have moved towards the acknowledgement that languages do not exist as separate entities, this understanding continues to be rejected by the broader society. Instead, the reinforcement of normative language usage, particularly standard language usage, continues to be a dominant discourse.

In Australia, these discourses of language normativity have emerged from historical nation-state and institutional policies that emphasise monolingualism, continuing in the present through a deeper hegemonic ideology within society that orders named languages hierarchically (Hatoss, 2019). This linguistic hierarchisation, with monolingual, standard English resources situated at the top, encourages rigid mindsets regarding what is considered acceptable language use. Such deep discourses of monolingual ideology can then be manifested as discriminatory behaviour in interactions such as *translingual discrimination*, and one cohort that is particularly vulnerable to this form of discrimination are migrant groups, due to their linguistic repertoires being indexical of the 'other.' Such discrimination can then exacerbate the inequality and disenfranchisement of those who face it, subsequently affecting these individuals' *linguistic integration* and *emotional wellbeing*.

To explore the nuances of how such ideologies and discrimination occur, and what their consequences are, this chapter provides a background of how monolingual ideologies emerged in the 18th century, its impact on linguistic theory at the time, and how these ideologies continue today in linguistic theory. The chapter then outlines how the theory of translingualism has emerged as a response to monolingual theories and ideologies, and the significance of semiotic resources in translingualism that shows how communicative practice goes beyond just the use of language and cognition. I then outline how despite these linguistic and semiotic conceptualisations, translingual discrimination occurs in response to these linguistic and semiotic displays because of entrenched monolingual ideologies. I explain the background and sociolinguistic progression of translingual discrimination theory and the significance of intersectionality and the Global South in how translingual discrimination functions socially and systemically. I then expand translingual discrimination theory through examining its influence on linguistic integration and the emotional wellbeing of those who experience it.

After this outline of the theoretical framework, I introduce these concepts in relation to the thesis' six publications, that consist of the findings chapters four, five, and six. The summaries of publications one and two outline monolingual ideologies and translingual discrimination, with examples of how these are enacted in the Australian context. The

summaries of publications three and four focus on the semiotic aspect of translingual discrimination, examining the relationship of translingual discrimination as forms of host society 'linguistic superiority' interlinked with the use of objects, paralanguage, or enacted through the semiotics of accentism. The summaries of publications five and six provide an explanation of how translingual discrimination affects migrants' emotional wellbeing, and provides implications regarding how translingual safe spaces reject the dynamics of monolingual ideologies and translingual discrimination. All these summaries consist of a synopsis of the publication's key theoretical concepts in relation to translingual discrimination, as well as an examination of how each publication contributes to the scholarly literature. While each publication already has a literature review section that provides the background and conceptual framework relevant to that publication, this literature review chapter combines these publications to present a broader discussion of how they align with each other and form a broader narrative regarding translingual discrimination, linguistic integration and the emotional wellbeing of transnational migrants in Australia. This further elaboration of the ideas discussed in each publication means that there is some overlap between the contents of this chapter and the publications in chapters four, five, and six of the thesis, which is necessary in order to provide a cohesive explanation of the academic and practical themes and concepts.

The final section of this literature review chapter then reconceptualises the theory of linguistic integration in relation to translingual discrimination and emotional wellbeing, considering the links between these three core theories of the thesis. Finally, the chapter ends with a concluding statement that summarises the entire literature review chapter, reviewing the relationships between the conceptual foundations of this thesis.

2.2 The origins of monolingual ideologies

Monolingual ideologies evolved rapidly from philosophies and values of the 18th century Enlightenment period in Western Europe. The Enlightenment period also saw the emergence of bureaucracy, industrialisation, and empirical science, as well as the embrace of positivist realities, objective facts, and absolute truths (de Certeau, 1984). The emphasis of the mind and cognition were increasingly valued, and with it, discourses of language were also embedded in the cognitive realm and related to thinking and reasoning (Canagarajah, 2013). The implications of this saw the linkage of the logic and systematicity of language as demonstrating the intellect of the mind, with this logic also encouraging the

compartmentalisation of languages into separate categories (Ndhlovu, 2015). This resulted in the embrace of monolingualism, with one group having one language as their identifying trait and identity, and stemming from this, instances of linguistic diversity were then rejected as abnormal, or not considered at all (Gogolin, 2002).

A significant aspect of monolingualism was in how it was philosophically tied to one community and one place, and subsequently aligned with having one identity and of having one collective experience and aligned values, thoughts, and inner spirit (Canagarajah, 2013). Theoretically, this outlook that links language, community and place to a specific nation is known as the Herderian triad, which was theorised by 18th century scholar Johannes Gottfried Herder. The Herderian triad has been used to rationalise the mindset that a community is defined by the language that it speaks (Bauman & Briggs, 2000). The implication is that the community then owns the language and holds legitimacy of the language over others, and also means that community values cannot be adequately expressed in another language. It appears that Herder's intent when conceptualising the language-community-place triad was to encourage language maintenance for the development of a community's full potential, coining the triad to reject the mixing of languages that arose as the result of imperialist domination by external forces (Piller, 2016b). However, an outcome of the triad was the social construction of the homogenisation and characterisation of communities according to language, that ultimately contributed towards the creation of European nation-states (Gogolin, 2002). This meant that defined and autonomous territories emerged that were governed by a single cultural group, emphasising shared history, culture, language, and values with the intent of forming community cohesion (Park & Wee, 2017). From this formation, some scholars argue that the Herderian triad fostered ideologies of monolingualism (Bauman & Briggs, 2000, 2003), that in turn inspired the discourses that contributed to the emergence of national boundaries in modern Europe (Curran, 2023).

The combination of a defined state with a national language in Western Europe, alongside the mindset that these languages were systematic in their grammar and therefore representative of knowledge, expressivity and civilisation, meant that these nations held their languages as superior compared with languages outside this area (Veronelli, 2015). These ideologies also reached more broadly into the perceived moral superiority and uniqueness of these Western European nations, that were then used to justify colonial incursions into less powerful communities to acquire the valuable raw materials needed to construct and develop their economic and social institutions (Canagarajah, 2013; Comaroff & Comaroff, 2012). This creation of colonies in distant territories had significant linguistic impacts, one of which

has been the separation and hierarchisation of languages in these colonised areas. British colonialism has been a significant actor in the enforcement of monolingualism in its colonised states, with the aim of imparting English values and culture because of its perceived superiority (Orelus, 2017). The impacts of this have been wide reaching culturally, linguistically, and politically, as the ideological renunciation of heterogeneity continues to be reinforced within monolingual language policies and pedagogies (Phyak et al., 2023), while also heavily influencing language and linguistic theories throughout the 19th and 20th centuries that were "little more than an exercise in cultural and ideological projection" (Makoni & Pennycook, 2023, p. 20).

As colonial imperialism spread throughout the world to create the ideology of one nation speaking one language, one consequence of the continuation of Enlightenment and monolingual ideologies was in how linguistics research was conducted (Ndhlovu, 2015). Theories embedded in these modernist mindsets were perpetuated up until the late 20th century, with one high profile example being the work of Noam Chomsky, whose theory of 'universal grammar' (1968) asserted that all individuals have a pre-existing and innate cognitive ability consisting of a model of universal linguistic structures to generate language. However, it is worth considering certain aspects of the logic behind how linguistic structures could be deemed universal. For instance, logic would dictate that establishing a theory of universal grammar would involve the examination of the thousands of languages that currently exist for structural patterns (Tomasello, 2009). Yet, universal theories have been made on as little as 30 languages (see Greenberg's 1963 universals of language), and Chomsky himself has stated that universal theories of language structure can be parsed from the analysis of one language (Chomsky, 1980). An obvious issue that emerges from generating theories from a single language structure is that it may involve the extrapolation of something that is unlearnable, problematic or absent in another language, or has different constraints in another language – and the more languages that are studied, the more new and unexpected features are revealed, revealing any universal characteristics of language to be vanishingly scant (Evans & Levinson, 2009). The truth that emerges from such absolutist forms of language theorisation is that it stems from Enlightenment thought, and the only universal truth that can legitimately be made regarding languages is that there exists a range of diversity. What this means is that "the simplicity of modernist understandings of the world can no longer be maintained" when theorising language (Blommaert, 2010, p. 62). It is not credible anymore for language theories to be generated from the collation of restricted sources, languages, and contexts that then claim to represent universality (Pennycook &

Makoni, 2019). In fact, what such linguistic theory reflects is its origins in coloniality, upholding the notion of language being a bound entity rather than fluid and intermingled speech practices (Makoni & Pennycook, 2023).

Unsurprisingly, the initial languages that were examined to generate such theories were often related to the linguistic backgrounds of the researchers, who tended to be of European linage. Therefore, many of the examined languages contained similar structures, potentially giving the impression that all languages follow certain patterns. This demonstrates that even in late 20th century theorisations of language, perceptions of the cognitive forms of language usage remained in Eurocentric ideologies of how language is used, and ethnocentrism embedded in Enlightenment thinking has played a key role in the conceptualisation of linguistic theory (Evans & Levinson, 2009). Not only does this have implications for how such language theorisation is interlinked with the values of those communities, it also maintains problematic perceptions regarding languages being countable entities, that some areas of linguistic research continue to reinforce (Canagarajah, 2013).

2.3 Theoretical framework: Translingualism

Societal discourses continue to perpetuate the belief that language exists as separate entities that can be completely embodied or possessed by an individual (Ndhlovu, 2015). It maintains the problematic tradition that one language and one culture are intertwined and static, inspiring the mindset that if a language can be possessed by one group, then it can be owned and controlled by that group. Arising from this is the concept of the 'native speaker,' giving licence to some individuals to deem themselves the legitimate judge of linguistic practice while, in turn, excluding those deemed 'non-native' from legitimate speakerhood (García, 2017). The issue that comes with this mindset is that 'native' and 'non-native' labels work as binaries that misrepresent people's linguistic competence, rather than considering how language is a tool to be adopted and used for the purposes of interaction by diverse communities (Canagarajah, 2013). Yet, the perception of the 'native speaker' being the unquestioned owner of all knowledge of a particular language persists. This has implications for the upholding of monolingualism as the norm, that in turn positions linguistic diversity as problematic or exceptional, and maintains perceptions of 'native' speakers' linguistic superiority that gives them the right to manage and control 'non-native' speakers' linguistic practices (Clyne, 2008; Foo & Tan, 2019).

This mindset is substantially because of monolingual ideologies pushed forward by nation-states, as well as from remnants of 20th century research that reinforced homogeneity and modernist perspectives of language, often from a Eurocentric perspective. Until recently, such research posited that languages were countable entities that existed as separate systems, reflected in terms such as 'code-switching,' 'bilingualism,' and 'multilingualism.' Code-switching theory had its beginnings in research from the 1950s, where the act of alternating and combining multiple languages during an interaction was initially attributed to speakers either having insufficient knowledge of the additional language, or indicative of low intelligence (Benson, 2001; Haugen, 1953). Since this original deficit-oriented theorisation, code-switching evolved to be considered a normal consequence of language usage for bilingual and multilingual individuals (Gardner-Chloros, 2009). However, the main issue that arises from the usage of the term code-switching, and its implicit links with bilingualism and multilingualism, is that it considers languages in such a way that they are "added one on top of the other to form multilingual competence," which implies that different languages exist in isolation (Canagarajah, 2013, p. 7). These theories have roots in the cognitive separateness of language, that do not adequately consider how interactions and language usage are dynamic. As such, these conceptualisations of language usage have been criticised for maintaining a separate spheres perspective on how languages exist cognitively, and demonstrate an alliance with monolingual perspectives on how language is used (Cummins, 2008).

In contrast, late 20th century and early 21st century sociolinguistic theory presents a differing conceptualisation of language use. These linguistic theories have moved towards a postmodern worldview that question positivist and absolutist mindsets, particularly regarding the separation of languages. A significant reconceptualisation surrounding language use involves the rejection of monolingual ideologies in all its forms, including stacked forms of monolingualism such as bi- and multilingualism, in favour of examining the influence of diversity and fluidity in language and interaction. As a result, a shift has occurred from structural notions of language to instead focus on the importance of *resources* in communication (Blommaert, 2010), embracing the significance of these resources which an individual assembles as part of their broader repertoire to negotiate meaning (Kusters et al., 2017). Initial movements away from code-switching theory saw the conceptualisation of 'languaging' (Becker, 1991), which acknowledges the ability of individuals to "consciously construct and constantly modify their socio-cultural identities and values through social practices" (Li, 2018, p. 23). Languaging, as an act and process, recognises how linguistic practices are shaped and reshaped through the engagement in assemblages of linguistic,

paralinguistic, and non-linguistic aspects such as semiotic resources to orchestrate language production (Li, 2018). Languaging changes according to the speaker's needs and is shaped by the surrounding environment (García, 2017), demonstrating that language is not a thing to be acquired, but rather something that involves the adaptation of brains and bodies to their surroundings, so that meaning can be made in interactions (Thibault, 2017). This initial theorisation of flexible language usage recognises both the dynamic nature of language, the importance of socialisation and interaction in making meaning, as well as in how the body also participates in the meaning making process.

Expanding on languaging theory, scholarly arguments outline how language is in a state of permanent flux and constant change, that overturns the social construct of static and timeless language usage (Ndhlovu, 2015). The construction and re-construction of linguistic and semiotic resources to make meaning and generate values, messages, and identities are conceptualised in varying forms as 'translanguaging' (García, 2009), 'translingualism' (Canagarajah, 2013), 'polylingualism' (Jørgensen, 2008), and 'metrolingualism' (Otsuji & Pennycook, 2010). These theories reconceptualise how individuals engage in language usage and acknowledge the communicative complexity of linguistic practice. Translingual theory outlines how people do not separate their linguistic resources or have competence in distinct languages – rather, they use all their available resources as an integrated tool to maximise communication (Canagarajah, 2013). Such linguistic practices "transcend the boundaries between named languages, language varieties, and language and other semiotic systems" (Li, 2018, p. 9), and consist of individuals using their full means of speaking, known as a linguistic and semiotic repertoire. The turn towards translingualism indicates a fundamental shift from previous language theorisation embedded in modernist notions of language, that view linguistic knowledge as isolated and static entities. Instead, translingualism points to language boundaries as being "temporal, porous and irrelevant if we consider the dynamic, unpredictable and spontaneous ways by which people use language as a social practice" (Ndhlovu, 2015, p. 401).

All individuals have translingual repertoires to varying degrees, due to the nature in which languages are always in contact and overlap, and also because of the constant negotiation of meaning that occurs in interaction (Kato & Kumagai, 2022). This includes individuals who may be traditionally viewed as 'monolingual,' as they also draw on a range of linguistic and semiotic repertoires as part of their communicative practice and meaning making (Tupas, 2021). Because heterogeneity and language contact has always existed within communities and when communicating, all individuals, regardless of their linguistic

background, engage in a range of dialects, registers, discourses, and codes when interacting, thus demonstrating fluid language practice (Canagarajah, 2013). As a result, language contact has always shaped linguistic practice, which can occur across genders, ethnicities, and social classes within a society, although a major source of language contact that shapes translingual repertoires is migration. Migratory movements have always occurred; however, its scale has increased significantly in the late 20th century and into the 21st century because of the technical advancements from colonisation and industrialisation, which has intensified contact between communities (Canagarajah, 2013). It has also meant increased migration flows from a broader range of geographical locations, beginning a period of 'postmodern globalisation' – as opposed to 'modern globalisation' that was linked with the movements of European colonisation (Hall, 1997) – which embraces mobility and fosters interconnected diversified spaces. This has meant the increased interweaving of languages and varieties which has adjusted and broken boundaries of named languages and communicative means (Li, 2018).

One result of migration's amplification of overlapping and meshing of communities, cultures, and languages is that it has complicated the relationship between "locality, speech community and communicative function" (Blommaert, 2010, p. 108). Existing social constructs regarding the link between one nation and one language symbolising a nation-state then became more complex, as the diversity that globalisation presents challenges discourses regarding national identity, territory, and language (Park & Wee, 2017). The increased mobility and movement between national borders due to the traversal and flows of people, ideas, and products has been termed 'transnationalism' (Basch et al., 1994), with the diversity of language and culture that transnationalism brings fostering further complexity regarding what consists of a nation-state and the citizenship of those within it. As an individual's transnational background also fundamentally shapes their communicative resources, their relocation to a new place also means the mobilisation of their linguistic and semiotic resources to this place for the purpose of negotiating meaning in interactions (Dovchin, 2022). These resources can range from the cognitive, to the embodied, to the spatial, bringing increased linguistic and semiotic diversity to these settings. The next sub-section further outlines how and in what forms these translingual and semiotic resources can be demonstrated, and how they contribute towards meaning making in a transnational context.

2.3.1 Translingual resources

Migrants' transnational backgrounds shape their communicative practices, having implications for the ways they engage in interaction in the host society. This is particularly

the case in terms of how they use their linguistic and semiotic resources gained from their lived experience to interact, convey concepts and ideas, and understand their surroundings. While the previous section outlines the significance of linguistic resources for meaning making, language fits as one part within the broader communicative function of semiotic resources, which are fundamentally agentive in shaping communication (Canagarajah, 2018). Semiotic resources consist of a broad range of features that make communication understandable, including icons, images, and symbols, that involve the body, external objects, and the broader setting (Canagarajah, 2013). These resources can be presented as visual, written, and oral modes, that can be assembled to work together to emphasise communication in such a way that more effectively broadcasts the meaning of the message (Hawkins & Mori, 2018). These assemblages of paralinguistic, embodied, and spatial resources are broad and encompassing, and consist of aspects such as facial expressions, bodily movements, use of the senses, and the engagement with objects and physical arrangements that can be brought together to enable interactions and shape new contexts (Blommaert & Rampton, 2011; Pennycook, 2017).

Translingual theory recognises that linguistic resources operate in relation to semiotic resources and are interconnected attributes for communication and meaning making to occur (Kim et al., 2021). Importantly, semiotic resources can include manners of speech such as accent and speech style (Blommaert & Rampton, 2011) and the body itself, with communication such as voice and gestures functioning as audible and visual cues that all communicate meaning (Bucholtz & Hall, 2016). This indicates that while an individual's linguistic and semiotic repertoires work in conjunction to mediate meaning with interlocutors, these repertoires also communicate the speaker's identity, with these resources revealing their life and experiences that are embedded in specific historical, sociocultural, and political spaces (Blommaert, 2009). This means that when speakers demonstrate translingual and semiotic repertoires that are representative of their lived experiences, this can indicate their transnational identity (Li & Zhu, 2013). In turn, these semiotic assemblages become infused with social meaning, cultural discourses, and ideologies of what these resources signify, having implications for how the users of these resources are perceived and interacted with (Bucholtz & Hall, 2016).

As such, while translingual resources come together to generate communication, they are given relevance by individuals in interactions, and thus become semiotically charged (Kusters et al., 2017). From there, these resources can fall into hierarchies that are indicative of unequal power between individuals that can result in some resources being devalued and

delegitimised by powerful stakeholders (Blackledge & Creese, 2020). This can include resources that an individual does not have, that may be noticed and marked by others and perceived as "a gap, a threat or a desire" (Busch, 2017, p. 14), or it may be a resource an individual uses that is indicative of transnational background (Dovchin, 2022). Known as *indexicality,* an individual's linguistic and semiotic resources point to certain social meanings of their identity (such as 'man,' 'migrant,' 'Eastern European,' 'lawyer,' etc), that interlocutors then categorise as emblematic of broader group identities (Blommaert, 2010). What this means is that upon hearing a person speak, listeners make an instant association between what they hear and who they perceive the speaker to be (Nelson et al., 2016). Ideologies surrounding linguistic normativity emerge as a major way that indexicality occurs, with language that is deemed normative in one setting being perceived as representing the personal high value and worth of the speaker and the group they represent, predominantly that they are cultured and educated. In contrast, those whose repertoires index diversity or deviation from normative language may be considered as displaying defective or confusing language (Silverstein, 1996), leading to the devaluation of these resources. The consequences that arise from such devaluation and hierarchisation of linguistic and semiotic resources, and its relation to monolingual ideologies, are expanded in the next section through the term *translingual discrimination*, which outlines further how indexicality of semiotic resources ideologically contributes to the discrimination of migrant groups.

2.4 Theoretical framework: Translingual discrimination

Research into linguistic ideology highlights how structures of power shape what linguistic practices are valued and hierarchised, particularly in terms of what is legitimate language practice and semiosis, and what is not (Blommaert, 2010; Dovchin, 2020, 2022; Irvine & Gal, 2000; Kroskrity, 2000, 2021; Silverstein, 1996). Embedded in the mindset that language should be fixed, static, and monolingual, and semiotic resources such as accent, paralinguistic resources, and the use of objects should be 'appropriate,' a conflict can then occur regarding how linguistic ideologies and power relations intersect with migrants' translingual repertoires that are indexical of having resided in a different nation-state.

Translingual theory recognises that individuals deploy their "full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages" (Otheguy et al., 2015, p. 283). As these practices go beyond the named language of one national group, translingualism is both a

method for individuals to make meaning using all resources available to them, while also questioning the logic and mentality of 'national languages' (García, 2017). The tension that then occurs is how translingualism interacts with entrenched monolingual ideologies that remain from modernist perspectives of one nation aligned with one language. Consequently, resources that are indexical of transnational mobility that arise in interaction can then be viewed by members of the dominant society as a liability, rather than an asset (De Costa, 2020). This mindset can encourage discriminatory behaviour from individuals and institutions that are invested in maintaining discrete and rule bound languages, as a technique of control and dominance (Hawkins & Mori, 2018). Therefore, while translingualism is conceptualised in the scholarly literature as a normal and ordinary reality of linguistic practice that is representative of a person's life trajectory, it may not be viewed this way by some in the Australian public sphere (Tankosić, 2023). Rather, these resources may be perceived as being unconventional, strange, eccentric or exotic (Lee & Dovchin, 2020), and treated accordingly through precarity, inequality, and racism orchestrated as a result of social orders and disparities in the host society (Dovchin, 2021). Existing translingual theory is only beginning to interrogate how translingualism and discrimination co-occur – up until recently, the literature has tended to romanticise the linguistic creativity of translingualism with far less regard for how poor public perceptions of it contribute towards disparities of gender, race, ethnicity, and socioeconomic status (Kubota, 2015).

The problematic ties between language ideology and translingual repertoires has led to the development of the theory of *translingual discrimination* by Dovchin (2022), and Dovchin and Dryden (2022). Translingual discrimination consists of "the ideologies and practices that produce unequal linguistic power relationships between the transnational migrant-background language users and the majority population from the host society" (Dovchin, 2022, p. 10). Similar issues of linguistic discrimination also arise in theorisations such as 'linguicism' (Skutnabb-Kangas, 2015), 'raciolinguistics' (Flores & Rosa, 2015), and 'linguistic racism' (Kroskrity, 2021), and likewise, translingual discrimination delves into how language plays a central role in disparity and discrimination of minority groups. However, translingual discrimination differs from these terms in that it specifically focuses on transnational individuals who come to new spaces and display a diverse range of linguistic and semiotic repertoires that differ from the host society, examining the ways they can be linguistically excluded in their country of settlement (Dovchin, 2022). As migrants bring with them their past experiences and sociolinguistic backgrounds, these features are designated as having a different value compared with the national standard, which can leave transnational

migrants vulnerable to discrimination (Dovchin, 2022). Linguistic and semiotic resources that differ from the host society's political, social, and cultural value attribution may be converted into social inequalities due to these resources' lack of alignment with the normativities imposed by the host society (Agha, 2007). Whereas the host society positions their resources as acceptable, appropriate, and normal, translingual repertoires emerge as abnormal and inappropriate, with both big and small linguistic and semiotic differentiations giving the speaker away as the 'other' (Blommaert, 2010).

Members of the host society may then go into 'interpretive overdrive' for even small deviations of linguistic and semiotic practice such as grammar, words, sounds, or bodily movements as indexical of something not quite right (Blommaert & Rampton, 2011). In addition, any differentiating semiotic attribute a person has, such as their name, tone of voice, or appearance, may also function as a way for individuals to socially situate themselves and others through indexicality (Goffman, 1963). This social situating of individuals through translingual resources means that the majority interlocutor can make judgements regarding the other's legitimacy of language, including whether it is "'good' or 'bad,' 'right' or 'wrong,' 'art' or 'error,' 'call it out,' or 'let it pass,' 'indicative or typical of this or that'" (Blommaert & Rampton, 2011, p. 12). These judgements occur because of the relationship between translingual discrimination and linguistic ownership, particularly regarding who is considered the authoritative speaker of a particular language or dialect. This leads to the rejection of linguistic fluidity brought about by processes of globalisation, instead embracing hegemonic linguistic practices that centre on the purity of a language that is owned by one group as part of their birthright (Maryns & Blommaert, 2001). Migrants' linguistic diversity may be perceived as interloping and subsequently supressed or discriminated against, with the language of the community, in this case, English, being imposed as the only legitimate language practice. The relationship between language, transnationalism, and the nation-state means that citizenship status becomes tied to competence in the national language, and not just that – signs of competence in other languages that are indexical of transnational identity are viewed with suspicion as weakening the nation-state (Park & Wee, 2017). This then translates to the valuation of certain language codes and varieties, as well as semiotic resources, that are prized and rewarded over others as representative of Australianness, while translingual repertoires indicative of transnational identity are delegitimised.

2.4.1 Intersectionality and the Global South

While everyone has translingual repertoires, and all individuals draw on a wide set of their available resources to achieve communication, these resources are always representative of an individual's lived experiences and are intrinsic dimensions of identity (Izadi, 2017). The interwoven nature of these identities come together to strengthen or weaken each other in forms of social advantage and disadvantage, depending on what these identities are and how they are expressed (Winker & Degele, 2011). This was first conceptualised by Kimberley Crenshaw (1991) through the framework of *intersectionality,* which focused on the aspects of disadvantage an individual can face in multiple, layered, and interwoven forms in line with their race, ethnicity, class, and other social identities such as gender. Intersectionality recognises that any focus on isolated forms of identity cannot adequately capture the experiences of an individual or group, because of the simultaneity and dependent nature of how these social identities occur (Viruell-Fuentes et al., 2012).

Notably, and related to discourses of language representing the nation-state, linguistic identity has emerged as an integral feature that is interwoven with nationality as mutually dependent indicators of lived experience (Birney et al., 2020). Both these identities also intrinsically intersect with ethnic, class, and gender identities, which can lead to the enhanced scrutiny of the 'clarity' or 'purity' of an individual's communicative repertoires and linguistic ability when these identities are stigmatised (Silverstein, 1996). Therefore, social categorisations underpin how discrimination of language occurs, with linguistic repertoires revealing "clues to education level, socioeconomic status, and allegiances to groups" that result in some repertoires rather than others being more vulnerable to negative classification, particularly for repertoires that index migration and transnationalism (Birney et al., 2020, p. 496). As linguistic ideology is fundamentally about maintaining structures of power in society, these ideologies engage in the politicisation of language both overtly and covertly, alongside racial, ethnic, and class characteristics to maintain existing power structures. Examining how these characteristics intersect allows for a finer grained understanding of translingual discrimination and disparities that transnational migrants face (Fang & Dovchin, 2022).

One understanding that can be gained from the concept of intersectionality and its relationship with sociolinguistics is that greater sensitivity is required regarding how mobility, transnationalism, and class intersect and influence discrimination in language and interaction (Park & Wee, 2017). Additionally, a significant element in understanding how translingual discrimination occurs is in analysing the intersections of race, ethnicity,

nationality and class with language, particularly regarding the geopolitical divide and different knowledges and understandings between the Global North and the Global South. Conceptualised previously as dichotomies such as 'First World/Third World,' 'Developed/Developing,' and 'Centre/Periphery,' these categorisations have had a long history of pointing to ex-centric locations outside the 'centre,' or Global North, of Europe and North America (Bhaba, 1994). In contrast, the Global South is generally considered to be the regions of Africa, Asia, Latin America and Oceania, that are generally considered to be low-income, culturally and politically marginalised areas (Dados & Connell, 2012). While categorisations of which nations belong where continue to be open to interpretation, Australia, despite being in the geographical south, is geopolitically considered to be a Global North nation.

The dynamics between the Global North and Global South have deep historical ties, stemming back from "Western enlightenment thought [which] has, from the first, posited itself as the wellspring of universal learning," and has regarded the Global South as "a place of parochial wisdom, of antiquarian traditions, of exotic ways and means" (Comaroff & Comaroff, 2012, p. 113). Such discourses were used to justify incursions into these areas, and it is no accident that many of the countries situated in today's categorisation of the Global South were historically colonies or protectorates of European nations (Comaroff & Comaroff, 2012; Dados & Connell, 2012). With historical justifications of their primitiveness and as a result of the colonialism that contributed towards Global North enrichment while diminishing Global South living standards, life expectancy, and resource access, this has had follow on implications for how these nations are currently perceived. Global South nations are often metaphorically portrayed as underdeveloped and are systematically denied status, wealth, and freedom, and as such, have been "left out of the grand narrative of modernity" regarding social, economic, and political progress (Pennycook & Makoni, 2019, p. 1).

These discourses of disparity and underdevelopment contain an underlying neoliberal capitalist perspective that the modernisation of a nation, and therefore its success or failure, is related to its economic status in the global marketplace (Comaroff & Comaroff, 2012). In turn, discourses of backwardness transfer to other attributes representative of the community and nation-state, such as cultures, languages, and ideas, that are considered as out of place in the modern world (Pennycook & Makoni, 2019). This can then have implications for individuals from the Global South migrating to a Global North setting, with these discourses of disparity contributing to perceptions that migrants from the Global South have inappropriate linguistic and semiotic repertoires that lack utility for a developed Global North

market economy (Masch, 2023). These repertoires are writ large on these individuals' faces, bodies, and language – and their knowledge and skillset gained in the Global South may be invalidated and sidelined in preference for individuals with attributes indexical of the Global North. It may then become the case that minoritized individuals are pathologized and marginalised as unequal in their abilities, due to characteristics representative of their Global South identity such as their nationality, race, ethnicity, and linguistic diversity (Canagarajah, 2022). This may lead to the exclusion of transnational migrants from the Global South from the full citizenship of nations in the Global North, resulting in greater and more layered forms of exclusion when compared with transnational migrants from other Global North settings, whose intersectional identities are indexical of advantage and 'modernity.'

2.5 Summary of publications

The following sections provide a summary of the publications that appear in chapters four, five, and six of this thesis. First, a theoretical outline is provided about the link between translingual discrimination and linguistic integration. Following this outline, publications one to four are discussed in relation to these theories. These publication summaries consist of:

1. Monolingual ideologies and how they form a mindset for acts of translingual discrimination.
2. Translingual English discrimination, and the significance of standard language ideologies in upholding sociolinguistic inequities.
3. The semiotic forms of translingual discrimination that occur through acts of linguistic superiority, that are influenced by unequal access to semiotic resources like paralanguage.
4. The semiotic form of translingual discrimination that occurs as overt and covert forms of accentism.

At the conclusion of this section, a theoretical outline is then provided about the link between translingual discrimination and emotional wellbeing. Following this outline, publications five and six are discussed in relation to these theories. These publication summaries consist of:

5. Foreign language anxiety as an emotional response to translingual discrimination.
6. Translingual safe spaces that aid emotional wellbeing for transnational migrants.

2.6 Translingual discrimination and linguistic integration

When considering that the total first generation migrant population of Australia sits at 30 percent (compared with, for instance, the United States at 15.3 percent, and Canada at 21.3 percent), Australia has the highest per capita migrant population out of any Global North nation where it is common for migrants to settle permanently (Australian Bureau of Statistics, 2023; UN Population Division, 2020). This means there is a large cohort undergoing the process of settlement into Australia, who are attempting to meet complex and ongoing benchmarks of integration. The scholarly literature on migrant settlement outlines that the major domains of integration are: social connection; the access and achievement of healthcare, housing, education, and employment; and structural integration that includes connection with the local environment, culture, language, and a sense of safety and belonging (Ager & Strang, 2008). An issue that arises from this is how 'successful' integration can be measured in terms of these domains, especially considering that outcomes in all these areas are variable, and comparisons between groups or broader populations can be problematic or unrealistic. Another area of difficulty in understanding how integration occurs lies in what the host society perceives migrant integration to be. Host society expectations and standards of what integration consists of, and how integration relates to their perceptions of migrants' rights and belonging in society, all influence how new arrivals settle (Ager & Strang, 2008; Due & Riggs, 2009; Goppel, 2019). These host society discourses of integration function in relation to what characteristics are perceived as aligning with the national identity and "cultural understandings of nation and nationhood" (Saggar, 1995, p. 106). For these reasons, 'integration' remains a contested, debated, and highly individualised concept in the scholarly literature and within society more broadly (Patulny, 2015).

In terms of these "cultural understandings of nation and nationhood," language emerges as a central characteristic that is indexical of nationhood, integration, and citizenship. Although linguistic diversity has flourished in Australia since migration from 1945 (and had always existed with linguistically diverse Aboriginal Australian populations), monolingual English continues to be perceived as the only linguistic resource that is indexical of Australian identity. Demands of competence in English are justified through the argument that it is "central to the integration process," and not speaking English is viewed as being a barrier to participation, as well as an inhibitor to economic and social participation (Ager & Strang, 2008, p. 182). Regardless of the justifications behind English usage and integration, such perspectives have led to a persistent cultural divide for migrants who arrive in Australia from an English as an additional language background, meaning they are more likely to take

menial jobs and face downward mobility due to a lack of recognition of their knowledge and resources (Jupp, 2002).

As an individual's linguistic repertoires are related to their ethnic or national background, the host society can use these intersecting identities to assume that these individuals are "limited English proficient" and have a "language barrier," regardless of their actual linguistic ability (Rosa, 2016, p. 177). The view that these linguistic 'barriers' "must be overcome in order for them to become legitimate participants in and members of the nation-state" may then result in many of these individuals encountering substantial inequalities in healthcare, housing, education, and employment (Rosa, 2016, p. 177). This points to a significant finding that is examined in this thesis: an individual's English competence may not necessarily guarantee their 'successful' integration, but rather, their integration may be related to the *type* of English that they use. This exposes how some language evaluations that inhibit integration in society are embedded within monolingual ideologies and translingual discrimination that are interrelated with larger social and political issues of national belonging and citizenship. In sum, it leads to the mindset that it is only monolingual and standard forms of English that are indexical of an integrated Australian citizen (Tankosić, 2023). In this way, competence in English becomes less of a matter of integration and more about assimilation, due to its devaluation of these migrants' "supposedly inferior origins, cultures, languages and identities" (Archakis, 2022, p. 1265).

A body of research exists that explores integration in terms of language, incorporating the term *linguistic integration*, but this research only considers linguistic integration through the lens of a migrant acquiring the language of the state (Bianco & Ortiz Cobo, 2019; Goppel, 2019; Möllering, 2009; Tegegne, 2018). The reproduction of this discourse that linguistic integration will occur if the migrant speaks the national language misses the point: linguistic integration is embedded in how the social and systemic enforcement of ideologies formulate who is and is not deemed acceptable to integrate – and this can have little to do with a migrant's linguistic competence. This means that the idea that linguistic integration occurs when an individual speaks the national language must be questioned, particularly when such individuals may have the communicative repertoires necessary to participate socially and economically in Australia, but face discrimination regardless, because their repertoires are not in accordance with specific standards imposed by the mainstream society. This demonstrates a deep tension between current conceptualisations of linguistic integration, and how current sociolinguistic theory rejects the concept of members of a political state speaking a discrete, named language (García, 2017). The consequence is that a migrant may endure

poor linguistic integration as a result of translingual discrimination, because they do not interact using the right type of 'monolingual' or 'standard' English.

The following sections outline the link between translingual discrimination and linguistic integration through the discussion of the first four publications in this thesis. First, an outline is provided of the relevant theoretical framework for each publication. I then give a summary of each publication, inclusive of its scholarly contribution and significance. The first section below begins by outlining the place of monolingual ideologies in Australian society, its foundations for translingual discrimination, and its impacts for linguistic integration in educational settings.

2.6.1 Monolingual ideologies

One of the major cohorts of transnational migrants in Australia are transnational students, with 2022 and 2023 statistics showing that Australia's transnational student numbers sit at around 360,000, and consist of 24 percent of Australia's total tertiary student population (Project Atlas, 2023). Tertiary education is the most internationalised form of education in Australia, fundamentally because universities have positioned higher education in Australia as a tradable and valuable commodity on the global market (Liddicoat, 2016). The reality of this commodification is that linguistic diversity is a material fact on Australian university campuses, with transnational students, in addition to the linguistic diversity of local students, bringing a range of translingual resources to these locations. Despite this, not only do Australian universities not take advantage of the resources these students bring, they also show little foresight into how the internationalisation they have sought has linguistic consequences (Liddicoat, 2016). Instead, universities have used internationalisation as a strategy to espouse diversity on campus, while maintaining monolingualism as part of a broader cultural emphasis that encourages the use of English and standard English usage in the classroom and assessment (Tavares, 2022).

Universities, and educational institutions more broadly, are one of the major systemic bodies that maintain the logic of languages being separate entities through their academic policies, thus sustaining monolingual ideologies and mindsets (Ndhlovu, 2015). Despite universities welcoming transnational students as part of their internationalisation strategy and embracing the inherent cultural diversity that they bring, a reluctance remains to include their linguistic diversity, due to culturally embedded monolingual mindsets that view monolingualism as the natural state to operate in (Liddicoat & Crichton, 2008). Emerging as

a remnant from the Herderian triad and nation-state linkages of community and language, this can form a monolingual mindset in the academic environment, where academic staff misrecognise and erase diversity in linguistic practice due to their own lack of exposure to alternative language pedagogies and epistemologies outside of the monolingual (Clyne, 2008; Gogolin, 2002). These views of the 'naturalness' of monolingualism can result in a blindness to the ordinariness and commonality of linguistic diversity, and the resources students bring to the classroom (Ndhlovu, 2015).

Some educators are attempting to counter these monolingual realities in university classrooms, by encouraging translingualism and by deconstructing how the roots of modernity and coloniality in a national language function as a tool of oppression to migrants (García, 2017). However, despite the intentions of individual educators to validate and legitimise the linguistic resources of students as assets in classroom settings, these resources still remain dependent on broader systemic orders of nativisation and standardisation (Dovchin, 2022). The systemic institutionalisation of monolingual ideologies can be so entrenched that despite encouragement from educators, students may self-impose monolingualism in the classroom as a requirement to themselves. Also known as 'collusion' (Oldani & Truan, 2022), this can occur as an acknowledgement by those with translingual repertoires that they need to align their repertoires to be more like the host society's 'pure' linguistic repertoires (Masch, 2023). This means that students may feel compelled to inhibit any translingual practices that they feel are 'illegitimate' in the university classroom, consequently upholding unequal power relations imposed as part of existing linguistic hierarchies by the host society and institutional systems.

This then raises the question: how are monolingual ideologies in the university setting related to linguistic integration? Discourses of integration continue to push the expectation that migrants conform with fixed social and linguistic competences, and the educational system is revealed as one context where the onus is placed on these students to use normative, monolingual practices to integrate into the learning environment (Nguyen, 2022). Educational institutions are instrumental in perpetuating the mindset that linguistic integration consists of speaking the language of the state. These mindsets then shape what is considered as acceptable language usage within these institutions, pressuring students "to speak English not only in order to achieve good outcomes… but also to be perceived as fitting into the school environment, and thus the broader Australian society" (Due & Riggs, 2009, p. 61). The pressure to use English in these spaces is linked with students' fear that displays of linguistic diversity may lead to them appearing unwilling to integrate into the

academic setting, thus encouraging them to engage in further monolingual practice. Therefore, the perpetuation of modernist ideologies that English usage is characteristic of "a good Australian citizen," that is "the only legitimate language to be used in public spaces" (Hatoss, 2019, p. 75), results in pressure for conformity to monolingual English practice.

The following sub-section contains a summary of publication one, titled: *Translanguaging and "English-only" at universities*. This article outlines how monolingual ideologies expressed as English-only norms influence the linguistic practices of students at one university. It provides examples of how monolingual ideologies can encourage students to self-sanction their translingual practice, which was observed through classroom interactions and interviews with undergraduate transnational students from China. The discussion of the monolingual mindsets apparent in this article then provides a theoretical foundation for how these mindsets can then occur as acts of translingual discrimination, which is discussed in publication two.

2.6.2 Summary of publication one: Translanguaging and "English only" at universities

While translanguaging can be offered as a solution to the linguistic disparities occurring in university classrooms, and has indeed been shown to encourage learners to use all their linguistic and semiotic resources to meet their communicative needs and gain deeper understandings of concepts and ideas, deeply entrenched monolingual ideologies remain in educational institutions that inhibit this practice. This means that even in individual scenarios where transnational students are encouraged to engage in translanguaging in the classroom, they may still feel inhibited in doing so due to these pervasive monolingual ideologies. These ideologies create the perception that any linguistic resources indicative of translingualism are less valued, and that students who display such resources are deficient in their English competency and are less capable students (Liddicoat & Crichton, 2008). Therefore, English remains privileged over other languages in university settings despite individual educators' efforts, which can lead to inequalities and disparities for students of diverse linguistic backgrounds that emerge in this article as student acts of disengagement and silence.

Monolingual, English-only mindsets are revealed to impact transnational students' beliefs on what acceptable language usage consists of. One of the key findings of the article is that even if students are encouraged to engage in translanguaging in one classroom setting, this recognition of the students' linguistic backgrounds "is simply not enough to overcome power inequalities rooted in the history of colonialism and linguistic nationalism" (Phyak et

al., 2023, p. 225). Monolingual ideologies are so endemic that many students will not necessarily engage in translanguaging, due to a belief that only English should be used in the classroom. In addition, these students may also feel insecure in their English expression, meaning that they may limit their English usage as well. The consequence of these two findings is the limited expression of in-depth and prolonged discussions in class, demonstrating a need for educational systems to address this monolingual mindset by sending the explicit message that translanguaging practices are legitimate across the entire university. Current university policies only continue to implicitly perpetuate expectations of monolingualism in their lack of recognition of the linguistic diversity on campus, reproducing linguistic hierarchies that can lead to students feeling compelled to use monolingual, English-only resources to their learning detriment.

While translingualism in the classroom is understood as a method to disrupt modernist and colonial logic, and there has been a push for educators to encourage translingualism and to free students from linguistic constraints in the classroom, attention must be paid to how this counter discourse can only go so far when there is no broader systemic change to match it. The significance of this article is that it acknowledges this issue, and calls for broader policy reforms to address the consequences of monolingual mindsets in culturally and linguistically diverse educational institutions. The article also outlines the implications of how a lack of consideration of linguistic needs in the university classroom is one way that transnational students face issues in their linguistic integration and subsequent structural and academic integration, affecting their ability to adapt to institutional and educational settings and inhibiting academic performance. Ultimately, university systems and policies need to recognise the ordinariness of linguistic diversity and embrace linguistic participation for all its students, thus addressing the consequences of university internationalisation and positively impacting linguistic integration in the academic setting through the reduced emphasis to use only English.

2.6.3 Translingual English discrimination

A significant function of monolingual ideologies is in how it legitimises the naturalness of monolingualism and of the ‘native’ speaker as the authoritative judge of language usage (Rosa, 2016). In turn, these ideologies tacitly authorise ‘native’ speakers’ judgement of an individual’s ‘non-native’ and translingual repertoires, usually in terms of how these repertoires are evidence of their linguistic deficiency (Canagarajah, 2013). This has

repercussions for transnational students in the academic setting, particularly when considering how the students' ethnic and national identities intersect with their linguistic identity. The majority of transnational students in Australia cross borders from the Global South nations of China, India, Nepal, Vietnam, and Indonesia (Project Atlas, 2023), and from this movement emerges power differences rooted in colonial-related injustices and inequities that subsequently shape these students' educational relations (Leung, 2017). A key way these power differences and inequities can emerge is through language. As transnational students come to Australia with translingual practices that may involve the adoption of repertoires "without 'full' or 'perfect' competence in them (as traditionally defined)," the host society and institutions within the society may view these hybrid modes as socially and stylistically significant (Canagarajah, 2013, p. 10). Publication two in this thesis expands on the findings of publication one through the examination of how monolingual ideologies may emerge as acts of translingual discrimination, with university staff and institutional policy engaging in this act against transnational students' hybrid language practices to uphold the infrastructure of the university.

One significant understanding regarding how translingual discrimination is enacted is in how prescriptivist ideals about 'standard' English are actively enforced. Upheld by powerful groups in a society such as universities, 'standard' English is advocated for its 'proper' display of language. This occurs through expectations that students must adhere to an undefinable and mythical English standard and disregard any hybrid, 'non-standard' linguistic varieties (Barrett et al., 2022). Milroy (2001) analyses why the 'standard' terminology is problematic, noting that while standardisation of language may be loosely defined as imposing uniformity and invariance of language structure, it is open to interpretation regarding who uses the standard and who does not. Who is considered to use 'standard' language tends to be indexically linked with the identity and the social status of the person using it, as certain varieties of English "acquire prestige when their *speakers* have high prestige" (Milroy, 2001, p. 532, italics in original). This prestige is ascribed according to particular social groups, meaning that standard English emerges as a social construct more for the purpose of maintaining social hierarchies than for the maintenance of language. This, in turn, has consequences for those who have backgrounds and linguistic repertoires that are perceived as less prestigious. Through this lens, any 'non-standard' English practices that an individual may use are viewed as demonstrating inadequate English ability, irrespective of their actual linguistic skill or how long they have been engaged in language education to acquire these repertoires (Rosa, 2016). This form of monolingual ideology, when enacted

within the university setting, may result in transnational students' work being penalised for not being 'academic' or 'native' enough, regardless of the quality of its content (Masch, 2023). This ideology, when enacted, reveals a significant aspect of how translingual discrimination occurs systemically, which has been conceptualised in publication two as *translingual English discrimination*. Also termed within the literature as 'unequal Englishes' (Tupas & Rubdy, 2015), and 'native speakerism' (Holliday, 2006), this form of translingual discrimination focuses on how a transnational individual's English knowledge is considered only in terms of how it deviates from the standard.

Translingual English discrimination reveals how power can be unequally distributed between those with 'native' and 'standard' language practices, compared with those of 'non-native' and 'non-standard' language backgrounds (Kumaravadivelu, 2016). The penalisation that transnational migrants may face for their 'non-standard' English varieties reveals that differences continue to be amplified between migrants' and the host society's repertoires, where migrants are expected to change their translingual or 'non-standard' repertoires to be considered integrated citizens (Tankosić, 2023). This form of translingual discrimination is related to linguistic integration precisely because discourses of linguistic integration maintain the assumption that linguistic integration will occur if the migrant speaks the language of the state (Goppel, 2019; Möllering, 2009). However, the translingual English discrimination that occurs against an individual's 'non-standard' English repertoires debunks this discourse as a myth. Instead, what it reveals is that acts of translingual English discrimination are demands for assimilation rather than integration, that aim to amend these linguistic 'deficits' and the cultures and nationalities that lie behind them (Archakis, 2022). What is also uncovered by translingual English discrimination is the significance of institutions such as universities in imposing and upholding standard language and regimented English usage (Milroy, 2001), essentially demanding the re-education of transnational migrants for their integration to occur. Therefore, this means the current conceptualisations of linguistic integration have the potential to reinforce social and academic divides between those who are perceived to use the standard, and those who do not. The implications for how this impacts migrants' sense of belonging in the host society, alongside their academic integration, and their ability to succeed in other areas such as employment, is outlined in publication two.

The following sub-section contains a summary of publication two, titled: *Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South*. This article introduces the thesis' theoretical framework of translingual discrimination, outlining how the standard English ideologies that occur at one

university impact the academic experiences of postgraduate transnational students. The article contributes to scholarly knowledge through providing examples of how translingual English discrimination occurs in assessment penalisation, limits employment opportunities in the university labour market, and inhibits students' access to administrative institutional information. Through undertaking semi-structured interviews and open ethnographic observations with students from East Asia, South America, and a contrasting perspective from a participant from North America, the article finds that acts of translingual English discrimination negatively impact these students' ability to integrate into the university system linguistically and academically, and also influences their academic sense of belonging. The discussion of how institutions reinforce linguistic disparities for transnational migrants then provides a foundation for understanding the institutional and semiotic forms of translingual discrimination that emerge in chapter five of the thesis.

2.6.4 Summary of publication two: Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South

As outlined in publication one, English only norms are likely to impact transnational students' beliefs on what acceptable language usage constitutes in the university setting. Publication two expands on this by examining how perceptions of acceptable language usage are further reinforced by university institutions and the staff within them through translingual English discrimination. When university administrative and teaching staff contribute towards monolingual mindsets by upholding standard English practices, the subsequent diminishment of translingual, 'non-standard' repertoires can result in issues of linguistic and academic integration for transnational students. One instance that this article uncovers includes controlling writing practices in assessments through demands these practices represent exemplary, standard communication, meaning that some students' translingual features on assessments, that do not impede meaning, are delegitimised and penalised. Such acts then raise the likelihood that transnational students face discriminatory assessment outcomes because of their translingual repertoires. Another, more covert form of translingual English discrimination also emerges, involving the insufficient access to administrative information for transnational students at the commencement of their studies. This act demonstrates university institutions may not take the linguistic repertoires or the transnational background of students into consideration at all, maintaining a monolingual mindset that does not acknowledge the linguistic needs and academic transitions that transnational students make,

and how they differ to those of local students. This can result in confusion surrounding how to access resources, understanding course content, who to contact for specific services, or navigating the university's academic, cultural, and linguistic expectations (Shinjee et al., 2023), reinforcing power disparities between transnational students and the dominant society that foster deficit perspectives of transnational students and their language practices (Phyak et al., 2023).

An additional aspect of translingual English discrimination this article outlines is how transnational students' English knowledge may be dismissed, in tandem with their experience and skills accumulated over time in their country of origin. Qualified postgraduate students may be denied employment in the university labour market despite these skillsets, due to ideological perceptions surrounding their translingual and transnational identities. In contrast, if a transnational student has English resources that align with native speakerist ideologies such as British or American English, these repertoires are more likely to be privileged, and these transnational students may face less barriers in their postgraduate studies or employment. What emerges is a hiring order of things at the university, where additional barriers are applied to transnational students with Global South origins due to ideologies of their linguistic and skill deficits, while transnational students from Global North settings encounter privileges in the university system due to the higher place they have in the linguistic and labour market order. The implication of all these forms of translingual English discrimination indicates that linguistic penalisation, insufficient information, and barriers to the university labour market can result in a loss of sense of academic belonging due to the linguistic resources and backgrounds of students from the Global South being viewed as problematic or not being considered at all. The delegitimization of these students' English repertoires that implicitly questions their identity then reveals how this form of linguistic discrimination is intersectionally tied with race, ethnicity, and perceptions of socioeconomic background (Li & Campbell, 2009).

This article, through expanding the theoretical concept of translingual discrimination to include standard language ideologies, examines how this form of linguistic discrimination impacts academic and linguistic integration through the lens of how it negatively influences academic sense of belonging. Through this analysis, the article begins to unravel the question of how translingual discrimination is linked to linguistic integration in the context of transnational students' lived experiences. It also begins to examine how translingual discrimination may affect the emotional wellbeing of transnational students through examining their sense of belonging at university. From these findings, the article contributes

to the scholarly literature by providing recommendations regarding the ways university policies can be changed to accept and incorporate linguistic diversity. Fundamental to this is the argument that the reinforcement of standard English is an ideological issue rather than an issue of maintaining linguistic or academic standards. The significance of this argument is in how it can reshape perceptions regarding acceptable language usage on Australian university campuses, addressing the current cultural, linguistic, and systemic barriers that still persist in them. Observing and analysing the relationships between language, integration, and belonging provide deeper insights into how more value, respect, and acceptance of linguistically diverse students on campus can be cultivated, that in turn provides the implications required to positively impact student inclusivity within the university space. As a sense of belonging and student persistence have strong links (Moore, 2020), universities have a responsibility at all levels to consider and implement linguistic policy that values the linguistic repertoires and skills transnational students have, which can contribute towards this sense of belonging and foster linguistic and academic integration.

2.6.5 Semiotic inequities and linguistic superiority

The semiotic disparities that also occur because of translingual discrimination are expanded in chapter five of the thesis, to examine how it is not just linguistic features that are discriminated against in isolation. This relates to an important understanding regarding language and semiosis – that the way an individual assembles a range of resources, such as voice, the body, gestures, facial expressions, and objects, all communicate aspects of identity (Kusters et al., 2017). The value attributed to certain resources, and the types of resources that are expressed according to the background and lived experience of the individual using them, become indexically relevant and ideologically linked to various social meanings that interlocutors use to construct that individual's identity (Drummond & Schleef, 2016). One way this emerges is when an interlocutor hears an individual's linguistic practices and semiotic resources such as accent, and indexically associates these resources with distinct labels and identities of people, cultures, and languages (Canagarajah, 2017). In this way, certain linguistic and semiotic resources are indexed as belonging to a particular identity, and these resources become semiotically charged and indexical of these individuals' embodied identities, such as their ethnicity and transnational status. Depending on the interlocutor's and broader society's attitudes about language, their construction of who that person is, based on how they communicate, may in turn influence how the interlocutor receives, comprehends,

and reacts to these resources ideologically (Hawkins & Mori, 2018). This in turn may then be used to justify discriminatory acts based on the mindset that these linguistic and semiotic resources are evidence of linguistic incompetence and migrant status.

Another factor worth considering is in how language and semiosis become indexically charged in varying social contexts, as some contexts are more charged than others in how they create complex social meanings (Drummond & Schleef, 2016). One significant social context is when individuals engage with representatives from institutional bodies, particularly when this occurs over the phone. While phones are one significant object in the spatial ecology for interlocutors to make meaning across space and time, as a resource they are also notable for how they bring sharp focus to an individual's linguistic and semiotic background, especially their vocal resources. Instead of enabling a broad range of multimodal and multisensory resources to make meaning over the phone, transnational migrants must heavily rely on the use of linguistic resources, with limited ability to use paralinguistic resources such as facial expressions and gestures to assist in meaning making. This arises as a significant issue, as interlocutors "do not separate the linguistic from the embodied, but make meaning through repertoires which integrate verbal and non-verbal action" (Blackledge & Creese, 2020, p. 2). This means that the body has a fundamental place in how meaning is made, yet interactions that occur over the phone deny individuals of this important resource in mediating meaning, which in turn can affect their ability to communicate with the interlocutor on the other end.

Understanding how these objects and linguistic and semiotic resources do and do not assemble in interactions then provides insights into how these interactions are shaped by linguistic ideologies and translingual discrimination. The inhibition of embodied resources can further emphasise varying social, cultural, and linguistic practices that are occurring during the interaction (Thurlow & Mroczek, 2011), and these differences can create unequal power relations within the interaction (Kusters et al., 2017). This is where other semiotic resources become apparent between interlocutors, including accent and intonation, which can index the transnational identity of the speaker and accentuate their speech style (Bucholtz, 2011). If the interlocutor on the other end is someone who ascribes to monolingual and standard English ideologies, this can then manifest as perceptions of their *linguistic superiority*, which can result in the translingual speaker encountering judgement and impatience for their perceived inferior linguistic practices (Foo & Tan, 2019). These acts of control can be indicative of the dominant society perceiving themselves as the superior purveyors of English and diminishing the capabilities of transnational migrants as inferior to

their own (Nguyen, 2022). This can have significant consequences in how migrants engage in interactions with institutional representatives, that in turn may affect their ability to participate in daily life. As these interactions often revolve around finances and the comprehension of technical or bureaucratic registers, these exchanges can be significant sources of stress for transnational migrants. These registers, combined with the limited semiotic assemblages that are involved when speaking over the phone, and potential issues of translingual discrimination displayed as an interlocutor's sense of linguistic superiority, can prove to be too challenging for many transnational migrants to engage in this mode of communication, and can result in them avoiding such interactions altogether.

Language ideologies in Australia maintain that using a language other than English in public spaces demonstrates an unwillingness to linguistically integrate and is a rejection of Australian identity (Hatoss, 2019). It fosters the mentality that a range of linguistically accommodating services are not necessary for institutional interactions, because an individual's translingual resources mean they are not Australian and therefore do not require (or perhaps, do not deserve) access to other multimodal or translational services. As such, the principal solution as it stands is for transnational migrants to linguistically assimilate to use these services. This mindset fosters the belief that individuals with these linguistic needs "are almost literally beyond the scope of comprehension" because their perceived non-citizen status excludes them from any institutional obligation to meet their needs (Bennett, 2018, p. 1). Even if a transnational speaker has the confidence to engage in institutional interactions in English, the semiotic disparities apparent in conversations over the phone are exacerbated when combined with ideologies surrounding standard English usage, which place the communicative burden on translingual speakers to make meaning according to a set and 'proper' way. This pressure to assimilate to the standard only serves to marginalise and silence those with the 'wrong' linguistic and semiotic resources, and in so doing, creates obstacles for linguistically diverse communities, that continues to maintain social inequality and poor linguistic integration (Barrett et al., 2022).

The following sub-section contains a summary of publication three, titled *Phones as a semiotic disadvantage: English as a Foreign Language migrants in Australia*. This article outlines how translingual discrimination can emerge as a feeling of linguistic superiority over an interlocutor upon detecting their 'non-standard' linguistic repertoires when interacting over the phone, which may be further reinforced by the material ecology restricting communicative resources such as gestures and facial expressions to mediate meaning. Using data from interviews and focus group discussions, the article examines the experiences of

participants from South Korea and Colombia, outlining their experiences speaking over the phone and the implications that arise from this form of interaction. The findings show that this form of translingual discrimination is most prevalent institutionally, and can result in feelings of anxiety, stress, fear, disempowerment, and subsequently avoidance behaviours, impacting the ability for transnational migrants to navigate forms of often necessary institutional interaction that in turn may affect their ability to linguistically integrate. The article contributes towards the scholarly literature through shedding light on how institutional linguistic and semiotic disparities can make day-to-day interactions onerous for transnational migrants.

2.6.6 Summary of publication three: Phones as a semiotic disadvantage: English as a Foreign language migrants in Australia

Digital technology that removes a reliance on face-to-face interaction can be lauded for its ability to facilitate communication; however, it may also inadvertently work towards the restriction of access to other available semiotic resources that individuals rely on for meaning making. In publication three, the influence of semiotic resources in communication is examined to establish how this can work as a covert form of translingual discrimination for transnational migrants. This article explores how language and interaction need to be considered in terms of how all resources combine to create meaning. This includes the use of the body, and other extralinguistic forms of human communication such as history, experiences, memories, feelings, and culture as a combined resource that play significant roles in interaction (Li, 2018).

An individual's adaptation to languaging activities requires the assemblage of a broad range of linguistic and semiotic resources at the individual's disposal, and depending on the mode of interaction, this is not always possible for individuals to fully harness. One example that many participants in this study explicitly stated was that they struggled with speaking on the phone as part of their daily life. In this case, while the phone itself works as a semiotic object to provide individuals with an opportunity to communicate with distant interlocutors, its inhibition of other embodied resources can result in it being a communicative mode that restricts opportunities for meaning making. When the availability of these resources is limited for individuals, the inhibited context individuals can infer from the interaction means that the potential for pragmatic failure increases. For certain phone calls, for example, when engaging with institutions regarding bills and finances, this can have significant impact on the lives of

transnational migrants who need to engage in these conversations, but struggle due to embodied semiotic restraints. The institutional, top-down evaluation of what linguistic and semiotic resources are relevant for meaning making in society means that the co-construction of meaning becomes limited in its scope. Such evaluations remove the resources required to engage in reciprocal interaction beyond just the use of words, inhibiting the ability to align features in the surrounds like bodies, objects, participants, and settings that give the words meaning (Canagarajah, 2013). In this way, phones as a digital and semiotic object alter social arrangements and communication between interlocutors in how it separates the body from the voice (Bucholtz & Hall, 2016).

The scholarly contribution of this article is that it provides theoretical understandings for a common practical issue that many transnational migrants encounter. It reveals a gap in the literature that has not been considered previously – that as a common daily activity, speaking on the phone with institutional bodies is a major issue for transnational migrants due to the linguistic registers used and the semiotic constraints inherent to this form of interaction. A significant consideration regarding this is how many important conversations that occur over the phone are in relation to financial enquiries with institutions, that may have limited services available in languages other than English. The lack of availability of other multimodal and translational services, when combined with the inhibited semiotic resources transnational migrants can adapt when speaking over the phone, means that this emerges as a significant issue for migrants when engaging in institutional services in Australia. In this instance, it demonstrates the multilayered inequities that occur linguistically and semiotically that disadvantage transnational migrants in their institutional and social interactions, thus having the potential to negatively influence their linguistic integration into Australian society.

2.6.7 Accentism

As alluded to in the previous section, a fundamental element of translingual discrimination and the inequalities that arise from it is related to the judgement of modes of language, that is not about language usage so much as it is about *voice* (Blommaert, 2010). Examining how translingual discrimination can occur in relation to an individual's vocalisation of language can further reveal the linguistic and semiotic resources this form of discrimination entails, and how the voice, and particularly an individual's accent, become emblematic of the speaker and representative of the materiality of their body. This form of translingual discrimination is known as accentism, and similar to translingual English discrimination outlined in publication two, it consists of language ideologies that enforce 'standard' or 'localised' forms

of English that marginalise and exclude based on the 'impurity' or 'corruption' of an individual's accent and their attributed identities such as their race, ethnicity/nationality, culture, class, and gender (Dovchin, 2022; Dryden et al., forthcoming).

An individual's accent can become a significant semiotic marker due to it indexing aspects of their life, identity, and group membership, that are intermingled with their word choice, pronunciation, and phrasing (Matsuda, 1991), and accentism as a form of translingual discrimination functions as the comparison and devaluation of a person's vocalisation and pronunciation of words (or in fact, any differing phonology, lexical, semantic, or pragmatic elements that is indexical of an individual's sociolinguistic trajectory). Accentism does not solely target transnational migrants, also having the potential to impact First Nations peoples and individuals from non-elite socioeconomic classes in the host society who use English dialects, as these groups may also display a range of translingual repertoires that differ from the 'standard.' This demonstrates that the main purpose of accentism, regardless of who it affects, is a social construction used to categorise the recipient as socially or ethnically inferior (Lee, 2021). In addition, prestige is placed on standard English as representative of the nation-state and its values, and accentism as one form of translingual discrimination reinforces these standard practices in social and institutional settings. In this way, a 'proper' speaker accords to certain 'standard' English rules, and is characterised as sounding white, educated, and middle-class (Casillas et al., 2018). These indexical links between accent and identity mean that not all transnational migrants are likely to face accentism, with those who speak standardised British, North American, or New Zealander accents less prone to the same stigmatisation (Dovchin, 2020), due to having linguistic resources and identities that are prized as being appropriate for a globalised world (Park & Wee, 2017). This implies that it is not accent per se that is the issue, but rather how types of accents index the identity and social group of the speaker (Rosa, 2016).

While publication two examines how translingual English discrimination can function in relation to written practices and verbal interactions, accentism as outlined in publication four expands this to analyse how translingual discrimination also occurs through the semiotic discrimination of an individual's biographical accent. Such noticing of audible difference, when combined with visual signifiers the individual has, are used by some listeners to accentuate and mark intersectional attributes such as race, ethnicity, linguistic practices, and gender, to become heard and seen as indexical of foreignness and otherness (Casillas et al., 2018). As outlined in publication three, these identities also provide further context of why some interlocutors in the host society feel a sense of linguistic superiority in their interactions

with transnational migrants, and their justification for engaging in mockery and exclusion of transnational migrants' alleged 'problematic,' 'inauthentic,' and 'low status' language usage that is essentially deemed 'un-Australian' (Grimmer, 2018). This can have implications socially and professionally, resulting in the negative positioning of accents that indicate a translingual and transnational background as "audible and problematic," and as such, place pressure on the reduction or elimination of these accents (Dovchin, 2022, p. 33).

Issues such as accentism raise important implications for its effects on linguistic integration. Global North nations like Australia continue to use the national 'standard' language to separate the migrants "who are welcomed and integrated, and those who are not" (García, 2017, p. 12), and transnational migrants with Global South origins can particularly bear the burden of these acts. While it is a fact that every individual speaks with an accent, dominant perceptions still abound regarding how English 'should' sound (Hegarty, 2020), and those who speak in a 'non-standard' way may be pressured to purify or eliminate their accent in order to conform to the invisible and 'normal' speech of homogenised standard English – despite the fact that in adulthood, an accent cannot really be changed (Blommaert, 2009). Significantly, as accentism can also be enforced against individuals who were born in Australian society, this indicates that even the acquisition of a 'native-like' accent does not necessarily shield individuals from exclusion. Instead, what it exposes is the insidiousness of standard English ideologies and monolingual ideologies, where the root of accentism is about the identities of the individual rather than the way they speak (Dovchin & Dryden, 2022). This demonstrates that the current conceptualisation of linguistic integration is a futile premise until the deeper issues of social exclusion and identity embedded in acts such as accentism are addressed in Australian society. It also shows how identity, language, and social exclusion can contribute to poor social and structural integration, in terms of social exclusion of migrants in their personal relationships, and employment difficulties due to transnational migrants being viewed as having communicative barriers.

The following sub-section contains a summary of publication four, titled *Accentism: English LX users of migrant background in Australia*. This article outlines how translingual discrimination uses standard English ideologies to enforce inequities against individuals deemed to have a 'non-standard' accent. Using data from interviews and focus group discussions, the article examines the experiences of transnational migrants from China, the Philippines, and Ukraine, outlining the overt and covert forms of accentism they have faced in Australian society. The findings show that accentism can negatively impact the participants' employment options and social relationships, and can result in feelings of

frustration, embarrassment, and loss of confidence, affecting the participants' ability to integrate linguistically into Australian society. The emotional impacts that arise from this form of translingual discrimination that are touched upon in this article will be further expanded in chapter six (publications five and six) of the thesis.

2.6.8 Summary of publication four: Accentism: English LX users of migrant background in Australia

Publication four provides a foundation for understanding how a transnational migrant's biographical accent, as part of their broader translingual repertoire, semiotically communicates aspects of their identity to the listener. The concept of accentism is then used in the article as the theoretical framework to demonstrate how this repertoire, that differs from social constructions of a 'standard' Australian English accent, functions as one form of translingual discrimination to exclude, marginalise, and contest the semiotic resource that is an individual's accent (Dovchin, 2022). As publication four outlines, some individuals in the mainstream society may engage in accentism against transnational migrants in overt and covert ways. Overt accentism may involve explicit mockery, accent imitation, or jokes at the non-standard accented speaker's expense. This form of accentism incorporates ideological stereotypes about the background of the person being mocked, including their race, ethnicity/nationality, gender, and culture, labelling the speaker as incomprehensible to justify their exclusion from participation in society (Piller, 2016a). One setting where this can be particularly apparent is in the workplace, where overt accentism can occur as laughter and mockery of accents, and used to allocate blame for miscommunications, or deny employment and promotional opportunities. This demonstrates that while translingual repertoires may be celebrated in the scholarly literature, in reality, there are still inequities for individuals whose linguistic practices that do not conform to deeply entrenched social norms (Tupas & Rubdy, 2015).

In contrast, covert accentism more subtly targets transnational migrants through actions such as indirect social exclusion, such as being ignored by some local Australians or left out of conversations, or by some local Australians using convoluted slang or colloquialisms as conscious or sub-conscious methods of accentism. Not only do such acts implicitly pigeonhole those from linguistically diverse backgrounds as being inferior speakers of English, but their English repertoires that differ from the host society means they are assumed to not have authority of the use of English – that is solely for 'native' monolingual speakers (Foo & Tan, 2019). As this discrimination can be so deeply rooted in historical and

structural policies and ideologies that reinforce the othering of transnational migrants (Viruell-Fuentes et al., 2012), many members of the dominant society may not fully understand or care how their interactions exclude migrants with translingual accents, which can then reinforce the mindset that total linguistic assimilation is necessary for interactions to be successful. As Dovchin (2022, p. 48) notes, while such exclusion may appear harmless, "in the essence of basic human interaction, social exclusion can be analogous to being subject to the lowest levels of social hierarchy" and demonstrates the power imbalances apparent when the mainstream society privileges standard English, whether consciously or sub-consciously. Even if it is not explicitly stated, these forms of accentism are directly linked with racial, ethnic, and cultural stereotypes of the individual receiving this form of translingual discrimination, which in turn may result in negative attributions of the accented speaker being less intelligent, sophisticated, or competent than those who speak normatively (Dovchin, 2022; Rosa, 2016).

The significance of this article is that it analyses how accents implicitly challenge the entrenched norm of monolingualism in Australian society, and as such, the interactions these participants have expose the monolingual ideologies and translingual discrimination that occur both socially and systemically. This article shows how accentism, as one form of translingual discrimination, can inhibit professional advancement and negatively affect the ability of transnational migrants to form or maintain social bonds with members of the host society. Importantly, the article exposes how systemic barriers in educational and workplace institutions contribute to demands that migrants linguistically assimilate through changing their accent, thus demonstrating how discourses of linguistic integration often contain assimilatory undertones that lead to the tacit acceptance of racist and othering discourses. The emotional impacts of accentism are also apparent, in terms of how the participants in the article outline their loss of confidence, and feelings of embarrassment and frustration. These emotional impacts are further expanded in the next section that focuses specifically on how translingual discrimination impacts the emotional wellbeing of transnational migrants.

This section has established the relationship between translingual discrimination and linguistic integration, showing that translingual discrimination as it arises in interaction can foster exclusion across social relationships, academic achievement, and access to institutional assistance and the labour market. The section has demonstrated how translingual discrimination influences the linguistic integration of transnational migrants, but what also emerges is how multifaceted translingual discrimination and linguistic integration are in their

contribution towards the social, academic, and structural integration of transnational migrants through their impacts on professional and academic development, economic status, and personal relationships. The next section, and the discussion of the final two publications of the thesis, considers how translingual discrimination is linked with transnational migrants' emotional wellbeing.

2.7 Translingual discrimination and emotional wellbeing

Migration and integration for transnational migrants are inherently emotional processes that bring up new challenges in interactions, as well as questions of identity. Factors that contribute to these challenges and questions include cultural and linguistic shock, workplace and educational integration, opportunities or barriers to social inclusion, and the potential for loneliness and homesickness, all of which can influence the emotionality that transnational migrants display – that is, "the quality or state of being emotional or highly emotional" (Dovchin, 2021; Dovchin, 2022, p. 50). In this thesis, transnational migrants' emotionality is considered in relation to how it influences their broader *emotional wellbeing*, which is defined as the healthy emotional functioning of an individual as indicated by having a sense of purpose, positive affect, and life satisfaction (Park et al., 2023). While emotionality and emotional wellbeing fluctuate according to circumstance, the surrounding ecology and the interactions that individuals experience are fundamental aspects in how they develop. Therefore, an important aspect of understanding how emotionality and emotional wellbeing are influenced is in how they are related to the politics of social life, discourses, and social interaction, that emerge as language and semiosis (Lutz & Abu-Lughod, 1990). As analysis of language and interaction can uncover how societal discourses of monolingualism emerge as acts of translingual discrimination, this thesis examines how these discriminatory interactions affect the initial emotionality and the longer-term emotional wellbeing of transnational migrants.

As interactions in Australian society tend to be influenced by underlying linguistic ideologies such as monolingualism, and may be expressed as translingual discrimination through forms such as translingual English discrimination, linguistic superiority, and accentism, such acts are likely to suppress the linguistic and semiotic expression of transnational migrants. The constant pressure to engage in English only, and indeed standard forms of English only, can lead to feelings of linguistic confinement and compulsion to only use standard English (Pacheco, 2018). As transnational migrants become aware that any

English variety outside of standard normativities is valued according to social, economic, and ideological rationales, they also become conscious of their translingual repertoires being appraised according to these values, potentially leading to feelings of disenfranchisement due to the low value placed on their linguistic and semiotic resources (Tupas, 2021). Any inability to meet benchmarks of standardisation in interactions may mean that migrants face misrecognition and diminishment by others, with the rejection of their translingual articulations also being of a rejection of the individual's identity, background, and personhood (Piller, 2016a). This can have serious consequences for migrants' emotional wellbeing that may lead to a self-internalisation of shame and feelings of inferiority over their linguistic practices (Wang & Dovchin, 2022). This form of linguistic and social exclusion arising from discrimination increases risks of poor emotional wellbeing, with research linking this discrimination with potentially severe displays of mental ill-health such as self-harm and suicidality (Rishel & Miller, 2017). Both Dovchin (2020, 2022) and Piller (2016) elaborate further, outlining disturbing instances of transnational students in Australia contemplating or committing suicide over their feelings of failure of their English ability, feeling unable to cope and perceiving they had let down themselves and their families because their poor English affected their academic studies. These acts indicate just how critical the emotional implications can be when an individual's language is scrutinised or discriminated against, as this misrecognition and rejection "mirror[s] back to them a confining or demeaning or contemptible picture of themselves" (Taylor, 1994, p. 25).

From the scholarly literature, a broad form of poor emotional wellbeing related to translingual discrimination emerges as *translingual inferiority complexes*, which consists of emotional and psychological damage that affects individuals through issues such as fear, paranoia, loss of belonging, low self-esteem, frustration, embarrassment, and anxiety (Dovchin, 2022). This complex has the potential to inhibit transnational migrants' ability to communicate their needs, desires, and ideas, and fosters apprehensive behaviours related to language such as foreign language anxiety and other maladaptive coping behaviours like social withdrawal (Tankosić et al., 2021). The exclusion that can occur from social and institutional interactions with interlocutors from the mainstream society, that involve judgement and stigmatisation of transnational migrants' inadequate English, has the potential to cause emotional pain (Piller, 2016a), and this form of socioemotional pain is neurologically processed in the same manner as physical pain, inducing the same kind of anguish in the recipient (Eisenberger et al., 2003). Therefore, when transnational migrants become aware of the marginality of their English usage through mindsets of monolingualism

and acts of translingual discrimination, they can encounter emotional distress that not only produces a tangible pain, but can also foster poor emotional wellbeing, foreign language anxiety, social withdrawal, and subsequent negative impacts on linguistic integration and other iterations of social, academic, and structural integration.

This section of the thesis seeks to understand how the circulation of monolingual ideologies in Australian society, and the enactment of translingual discrimination, affects the emotional wellbeing of transnational migrants, and how these emotional issues can be addressed through social and educational change. Migrants may feel inhibited in their use of translingual repertoires, because of the prevalence of monolingual ideologies and translingual discrimination means those repertoires are not viewed as appropriate. They may not feel comfortable using their translingual repertoires to negotiate meaning because of deeply entrenched monolingual ideologies and translingual discrimination within Australian society. Therefore, understanding the emotional impacts that arise from a society that encourages monolingualism through discriminatory language measures can inform how educational and language policies may be altered to address this. This can occur by understanding how translingual discrimination can foster poor emotional wellbeing in Australian society, and conversely, how transnational migrants are able to cultivate positive emotionality and emotional wellbeing when they are in spaces that allow for the engagement of their translingual repertoires. This thesis takes the view that examining the aspects of how emotional wellbeing can be negatively or positively affected according to language contributes towards the understanding of how linguistic integration can be encouraged in Australia. Chapter six of the thesis examines in what ways the spaces translingual migrants interact in influence their emotional wellbeing, beginning first with an examination of the ways spaces in Australia contribute towards the emotional response of foreign language anxiety.

2.7.1 Foreign language anxiety

As outlined throughout this chapter, there are many varying forms of translingual discrimination that are apparent in interactions (i.e. translingual English discrimination, linguistic superiority, and accentism), that have the potential to exclude transnational migrants who do not conform with monolingual values. However, another insidious aspect that arises from linguistic ideologies and acts of translingual discrimination is in how they contribute to migrants internalising and self-censuring their linguistic practices as illegitimate

and shameful personal failings (Molina, 2024). This internalisation stems from external societal rejection through interactions that promote racism, intolerance, and stereotyping that cause significant stress symptoms and negative emotional consequences (Graham et al., 2016). Functioning as an additional and concealed form of how inequality is upheld in society, this shame and stress perpetuates linguistic stratification and is a key element in transnational migrants self-silencing and blaming themselves for their linguistic practices (Molina, 2024). The pervasive pressure and expectation to speak only English, and even then, only a certain form of English, can result in an environment where for many transnational migrants, speaking English is an intimidating experience that may foster significant feelings of anxiety. From this, stems the common negative emotional reaction of *foreign language anxiety*.

Foreign language anxiety (FLA) emerges as a significant negative emotional reaction stemming from broader translingual inferiority complexes that is rooted in translingual discrimination (Dovchin, 2022). FLA emerges as a negative emotional reaction where individuals feel apprehension and tension engaging in listening, speaking, and learning in an additional language context (MacIntyre & Gardner, 1994). The insidious nature of FLA is in its ability to reduce an individual's motivation to communicate, and foster self-doubt and low self-esteem, even in those who may have a high level of competence in the additional language. Individuals suffering FLA are also likely to have a lower level of willingness or motivation to communicate in the additional language (Liu & Jackson, 2008), due to the anxiety that arises from having to perform in spaces that implicitly or explicitly enforce monolingualism. The cultural prevalence of monolingual ideologies in Australia means that FLA can occur in various settings where linguistic expression in English may be required, including in the classroom (Daubney et al., 2017), out shopping or at work (Dovchin, 2020), and when speaking on the phone (Dryden, 2022).

The pervasive feelings of anxiety that come with FLA may result in those experiencing it engaging in self-protective actions out of fear of rejection, such as social withdrawal and shutting down (MacIntyre & Gregersen, 2012). This is related to the debilitating emotional effects for the individuals who suffer from FLA, which can include low self-esteem and self-confidence, shame, and embarrassment that can result in further psychological damage, due to individuals perceiving that they are being excluded because of their English usage (Dovchin, 2020). This isolating form of self-protection can additionally inhibit migrants from establishing the economic and social networks they need for survival, ultimately contributing towards their dehumanisation and the intensification of social

divisions and power hierarchies based on language (Lamping et al., 2024). Such social divisions can also inhibit a sense of belonging, that impacts individuals' social, structural, and linguistic integration into Australian society, and can lead to greater difficulty for individuals to access power and material resources. In this way, FLA can be self-perpetuating in how it debilitates those who suffer it, as FLA can contribute towards inhibited language production and acquisition (Dewaele & Dewaele, 2017). This indicates that one consequence of FLA may be a feeling of never being able to integrate and use language normatively, regardless of how much time an individual has put into gaining this proficiency.

The following sub-section contains a summary of publication five, titled *Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia*. This article begins with an outline of the effect of FLA on transnational migrants, going on to provide an examination of how it can be addressed. Using data from interviews and focus group discussions, the article examines the interactions and experiences of transnational migrants from South Korea, Ukraine, and Mongolia, which demonstrates instances of their FLA. The findings show that translingual safe spaces create environments where the participants can express their emotions and work through the anxiety they feel due to FLA. The implication that emerges from these findings is that addressing FLA requires spaces that are accepting of linguistic diversity and translingual repertories, contributing to the scholarly literature through demonstrating the link between monolingual spaces and negative emotional responses such as FLA.

2.7.2 Summary of publication five: Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia

Publication five demonstrates the emotional implications of the enforcement of monolingualism in society, with a major negative emotional impact arising as foreign language anxiety. This article then examines how such negative emotionality can be addressed. A key finding that emerges from the data is that translingual spaces can function as safe spaces for transnational migrants to experience emotional relief, enabling negative emotional reactions to be addressed and negotiated. These environments encourage linguistic diversity and the sharing of lived experiences, which can serve as one way to alleviate FLA and other negative emotions that can arise because of translingual discrimination. Rather than enforcing monolingualism through discriminatory acts that intend to make translingual

individuals feel like they are incomprehensible, these spaces reject linguistic homogeneity to encourage translingual negotiation of meaning.

Translingual safe spaces function as spaces where members share overlapping sociolinguistic attitudes, knowledge, use, and values in demonstrations of linguistic exchange and communicative competence appropriate for that community (Hymes, 1972). In this way, these spaces encourage participants to engage in translingual interactions that overturn existing power relations embedded in language (Hawkins & Mori, 2018), while also promoting thinking, cognition and participation between people and the material ecology to achieve meaning with what resources are available (Canagarajah, 2013). This article examines how face-to-face translingual safe spaces can be cultivated through social gatherings that allow groups from marginalised backgrounds to supportively discuss sociocultural issues that are relevant to them, including uncomfortable and difficult conversations. Such spaces promote the sharing of understandings that are free of judgement, evaluation, and stereotypes, working towards the accommodation of all individuals in the space and fostering recognition of identity. It is these factors, coming together in a common space, that allows individuals within that space to freely express themselves in a setting where they can engage in a range of linguistic and emotional expression to foster linguistic integration in one small form. This in turn has implications for how translingual safe spaces can foster academic, social, and structural integration through the potential for having such spaces in educational, public, and workplace settings.

The scholarly contribution of this article is that it provides a link between how FLA, as a debilitating emotional effect arising from interactions in an additional language, is related to the limits of monolingual spaces. This is significant, because the article demonstrates a contrast of how translingual spaces can foster safety and positive expressions of emotionality. The increased opportunity to negotiate meaning allows for trust building and emotional catharsis among participants, without engendering a sense of linguistic inferiority that may occur when monolingualism is strictly enforced. In so doing, the article outlines the implications of linguistically diverse spaces – they provide safe emotional spaces that may lower an individual's anxiety and foster longer-term emotional wellbeing. In turn, translingual safe spaces may assist with the formation of social bonds with other translingual interlocutors and facilitate the process of linguistic integration, as well as social and academic integration in educational settings. The article outlines how this then has positive emotional impacts for transnational migrants seeking to make social connections as part of their process of integration into Australian society.

2.7.3 Translingualism and emotionality

While the recognition of cultural and linguistic diversity in translingual safe spaces can foster emotional wellbeing in face-to-face environments, translingual safe spaces can also occur online through social media interactions. These environments likewise have the potential to encourage identity practices and the emotional work necessary for transnational migrants to alleviate issues like FLA and feelings of isolation (Back et al., 2020), that foster the negotiation, expression, and management of the complex psychological and emotional issues that arise from their lived experiences (Dovchin, 2021). If a user can communicate these lived experiences in safe social media spaces knowing there will be an absence of translingual discrimination, they may share these experiences through translingual interactions that incorporate their full and layered expression to make meaning. This suggests that when interlocutors feel that they are in a linguistically secure environment that is free of judgement in how they use their repertoires, they will use them openly and for the expression of their full emotionality, such as feelings of sadness, grief, frustration, or love (Dovchin, 2021). In turn, the user's social networks on these platforms then engage with these translingual repertoires, allowing for "the circulation of emotion between different sites, objects or bodies" that is mediated through discourse and semiosis (Milani & Richardson, 2021, p. 675). The social relationships that enable this circulation of entangled emotions, translingual practice, and various communicative modes on social media in turn foster a sense of belonging and bonds to these social networks, where emotions are a significant relational aspect of the translingual interaction (Aguirre, 2021).

In contrast to spaces that push monolingual communication, translingual spaces allow for the conveyance of emotionality and authentic presentations of the self. Social media users can interconnect these emotions with actions and events to form a larger picture of their identity, that are then presented to sympathetic interlocutors (Aguirre, 2021). The removal of deficit perspectives regarding 'non-standard' language in this space, that normalises the ordinariness of drawing on a range of linguistic and semiotic resources without regard for language boundaries (Lee & Dovchin, 2020), allows for this identity expression using a range of styles and registers without stigma or questioning of legitimate language usage, having the potential to encourage a more positive sense of self (Ollerhead et al., 2020). Therefore, in contrast to many social and institutional interactions in face-to-face Australian society, the private social media pages transnational migrants engage in allows for the sense of a

translingual safe space absent from acts of translingual discrimination. This in turn gives users the confidence to work through their emotions by using their full translingual repertoire with their social media network, having the potential to bypass any sense of FLA or inferiority complex in how they express themselves.

The following sub-section contains a summary of the final publication in this thesis, publication six, titled *Translingual online identities, emotionality and pedagogy*. This book chapter examines how the expression of emotionality online can be used as part of encouraging translingual practices in language learning and educational environments. Using data from online shadowing and interviews, the chapter examines the experiences of participants from the Philippines, and Australian-Serbian background, through case studies of their interactions on Facebook. The findings show that online translingual safe spaces create environments where the participants can share stories about their lives in ways that expand their translingual repertoires and language learning. The implication that emerges from the findings is that this use of language can be incorporated as a pedagogical tool to assist English learners to process information and better meet their communicative needs, while also assuring the learner of their linguistic competence and maintaining their sense of wellbeing.

2.7.4 Summary of publication six: Translingual online identities, emotionality and pedagogy

Publication six examines how the social relationships and interpersonal connections that transnational migrants have in safe spaces are pivotal to how they shape their emotional wellbeing, with social media functioning as a mediating factor in how this wellbeing emerges (Aguirre, 2021). These online spaces can operate as safe spaces that allow for transnational migrants to negotiate, manage, and express their lived experiences, providing an interactional space outside of other settings, such as on the job or at university, where the pressure to use English only can be constant (Dovchin, 2021). When such translingual spaces are constructed, they can offer communicative spaces for users to shape and alter as needed. This means that users, who have their own private social networks on platforms such as Facebook, can cultivate their own space and engage in a broad range of linguistic and semiotic resources across a range of written, oral, and pictorial modes, that are accepted and welcomed by those networks and used as part of a broader repertoire of social interaction and support.

When transnational migrants are given the opportunity to engage the use of translingual repertoires when communicating, they can use the full array of their resources – not just linguistic, but also semiotic, such as emotions and other semiotics that arise as a result, like emojis, word capitalisation and unconventional punctuation. The creative adaptation of a range of resources allows for more flexibility to announce and disseminate their messages, that are mediated by their sociohistorical backgrounds such as their transnational migration, and previous interactions with their social network (Hawkins & Mori, 2018). These sociohistorical and interactional foundations can provide an important communicative platform for emotional expression that allows for a collective expression of values, identities, and modes of action, cultivating social relationships between users (Giaxoglou, 2021). This can be particularly useful for the emotional expression for social media users from migrant backgrounds, who can have strong emotions as an outcome of their transnational movements and the aftermath (Aguirre, 2021). The subsequent sharing of narratives related to the user's migrant identity can create a social cohesiveness between social network users, sparking increased interactions and fostering a sense of a safe space for users to interact. The creation of these small-scale safe spaces with familiar networks encourages genuine exchanges that allow for the expression of emotionality (Dovchin, 2021). A fundamental part of this is using translingual repertoires that mediates these emotional expressions and interactions, while cultivating intimacy in these online spaces (Pittman, 2018).

The scholarly contribution of this book chapter is in how it considers the pedagogical implications of online safe spaces, particularly in how such spaces can be applied to aid learning in educational settings using the learner's full range of linguistic repertoires for them to make deeper meanings. The other educational implication is in how fostering translingual safe spaces inherently involves the re-examination of what linguistic and semiotic resources are valued as part of meaning making, as such spaces that value a learner's translingual resources from a non-deficit perspective can lead to the legitimisation of translingualism and foster learner engagement (Dobinson & Mercieca, 2020). The significance of this lays in how educational institutions must consider the ways that the incorporation of translingualism can create a broader environment that normalises such language usage. If these spaces can normalise such linguistic practices, it is likely to contribute towards changes in linguistic and academic integration for transnational migrants in educational settings. As this section has also discussed the negative emotional impacts of translingual discrimination, the significance

of allowing translingual safe spaces is that they can contribute towards the reduction of anxiety or other negative emotionality that can inhibit linguistic expression and acquisition.

2.8 Reconceptualising linguistic integration through the lens of translingual discrimination and emotional wellbeing

What emerges from this review of the literature is that 'successful' linguistic integration cannot solely be considered in terms of whether an individual has acquired the language of the state they have migrated to. As has been outlined throughout this chapter, it is not feasible to suggest that competence in a named language guarantees linguistic integration, as it is not necessarily an individual's linguistic competence that inhibits integration, but rather the discrimination of their 'non-standard' translingual repertoires that is couched in the identity of the person using the language. Therefore, this thesis seeks to reconceptualise linguistic integration, so that new interpretations can consider how linguistic integration occurs in relation to translingual discrimination and emotional wellbeing. Aligned with this reconceptualisation, this thesis considers how linguistic integration, as linked with translingual discrimination that targets the linguistic and semiotic repertoires of transnational migrants, intersects with academic, structural, and social forms of integration to impact transnational migrants' academic achievement, access to and advancement in the labour market, and social connections.

Therefore, understanding how linguistic integration is influenced by translingual discrimination can lead to deeper considerations surrounding the effects on migrants' participation in Australian society, and what factors inherent to translingual discrimination contribute to poor linguistic integration and emotional wellbeing. As linguistic integration cannot be fully understood until there is an analysis of the ways in which it fails to occur, this requires the examination of how interactions within institutional spaces and social spaces may uphold translingual discrimination, and the academic, economic, social, and emotional implications. This thesis does this by *understanding how varying forms of translingual discrimination can foster poor linguistic integration through linguistic and semiotic barriers of access and achievement of education, employment, and social connection*. Examining the aspects of how poor linguistic integration can impact transnational migrants' lives can assist in understanding how current discourses of linguistic integration are intertwined with assimilationist and monolingual perspectives, that push migrants to fix their linguistic deficits to align with nation-state classifications of membership (Archakis, 2022). This

reconceptualises linguistic integration in line with the lived experiences of transnational migrants to demonstrate that a migrant does not achieve linguistic integration through speaking the language of the state. Rather, linguistic integration as it stands currently is a reformation of linguistic assimilation through standard language and monolingual ideologies, and discourses of linguistic integration are linked to acts of translingual discrimination, operating as two sides of the same coin.

2.9 Conclusion

This chapter examined the theoretical frameworks of translingualism and translingual discrimination, presented a summary of the scholarly literature on how monolingualism, translingualism and translingual discrimination may emerge in sociolinguistic interactions, provided summaries of the six publications in the findings section of the thesis, and presented the scholarly contribution and significance of the publications. In so doing, this chapter provided the conceptual framework of the thesis more broadly, considering the frameworks of translingualism and translingual discrimination in both theory and practice. While translingualism, as a fluid and flexible language practice, may be celebrated in the scholarly literature as a way to address the inequities that arise from monolingual ideologies and mindsets and to foster the acceptance of the diversity that transnational migrants bring, the reality is that Australian society is still heavily entrenched in these linguistic ideologies. In turn, these ideologies can emerge as acts of social and institutional translingual discrimination, and from this, two core themes emerge which I define and develop: first, how translingual discrimination affects migrants' *linguistic integration*, and their interrelated social, academic, and structural integration; and second, how translingual discrimination affects migrants' *emotional wellbeing*.

The publication summaries expand on the current scholarly literature using these two core themes, to understand the consequences of acts of translingual discrimination that scrutinise and stigmatise 'non-standard' English practices and produce unequal power relationships between transnational migrants and the mainstream host society. The first article summary outlines how monolingual ideologies occur in Australian society, and the impact this has on translingual practice. The following three publication summaries then outline how translingual discrimination may arise from monolingual ideologies, and is apparent in interactional acts such as translingual English discrimination, linguistic superiority, and accentism, that work to exclude transnational migrants on the basis of their linguistic and semiotic practices. Each of these terms focus on a different yet interrelated aspect of how

translingual discrimination occurs linguistically and semiotically, that all function interactionally to negatively affect linguistic integration. The fifth publication summary outlines how from these varied acts of translingual discrimination, one of the major emotional impacts that can emerge for transnational migrants is foreign language anxiety, that arises from deep feelings of inferiority during linguistic interactions and can negatively impact emotional wellbeing. From this, a key finding in the fifth and sixth publications is in how translingual safe spaces, in both face-to-face and online settings, can augment the emotionality of transnational migrants and contribute towards fostering positive emotional wellbeing, potentially also assisting in the development of linguistic integration.

Each concept within the publications was discussed in terms of how they were influenced by translingual discrimination, with the first four publications considering how translingual discrimination and linguistic integration are linked entities, while the fifth and sixth publications addressed how translingual discrimination affects emotional wellbeing. Connections were also made between the linguistic integration and emotionality apparent in all the publication summaries. The summaries also provided further detail regarding their scholarly contribution and significance, providing links between theory and practice. Finally, the last section of the thesis outlined how I have reconceptualised linguistic integration in relation to translingual discrimination, and how this revised theory provides new knowledge that links linguistic theory with practical applications in society.

Chapter three: Research methods

3.1 Introduction

This chapter introduces the research framework, methodologies, and methods incorporated for this thesis to attend to the research questions. Pertinent to this section is a discussion of the publications and the different layouts they have, which will be outlined here before the details of the methodology are described.

The publishers have provided copyright permissions for the author's accepted manuscript, but have not given copyright permissions for the use of the publications' formatting; therefore, the publications replicated in chapters four, five, and six do not use the official formatting from the journal or book that they come from. However, certain stylistic aspects within the publications have been maintained. The referencing style of each journal article remains according to the journal's guidelines, as do certain terms within the articles (such as English LX, EFL, and some defined differences between translanguaging and translingualism), along with British and American English spelling styles. This means that referencing, terms, and spelling differ across the publications. All publications are presented in their published forms, and the details of the copyright permissions to reuse the content have been included in the appendix (see Appendix 2).

The chapter begins with a description of the project's theoretical framework, summarising the characteristics of qualitative research and explaining why this approach was chosen. The chapter then outlines the methodologies of Linguistic Ethnography and Digital Ethnography that are used as frameworks in all the research publications for a consistent methodological foundation. The thesis chapter proceeds to detail the setting and the research participants involved, and a justification of data collection methods used. Following this, I provide a summary of each publication in terms of how it was methodologically conducted, including the setting, participants, methods used, and how the data were analysed in each publication. I then outline the quality criteria that has shaped the trustworthiness of the research project, and share my positionality and researcher reflexivity statement, as well as the ethical considerations of this research project. Finally, I conclude with a summary of the chapter.

3.2 Theoretical research framework: Qualitative research

In order to address the study's research questions (which can be found in the introductory chapter), this thesis examines the linguistic experiences of transnational migrants in Australia. The aim of the project is to investigate how translingual discrimination is enforced in Australian society, and how such discrimination impacts the linguistic integration and emotional wellbeing of migrants. Investigating this aim requires the examination of the mental, social, and linguistic worlds of the participants. These worlds cannot be separated from the person experiencing them, nor are they measurable by quantitative scientific 'truth' (Lincoln et al., 2011). As the participants' realities are multiple, inherently subjective and unquantifiable, the most suitable course of action to answer this project's research aim and questions was to undertake interactional and observational methods, using a qualitative research framework.

Qualitative research provides an opportunity to deeply explore the participants' experiences in the research setting, as well as how they interpret their lives and how the world appears to them. Within the field of applied linguistics, qualitative research is often incorporated to make sense of language and its use in context, observing language as a social phenomenon in natural settings in order to create interpretations and meanings (Phakiti & Paltridge, 2015). These observations allow for the examination of social behaviour and "cultures of activity" that expose questions regarding power structures and implied behavioural norms (Holliday, 2015, p. 50). The process of the research is discovery oriented, with the findings developing over time (Merriam & Tisdell, 2015). Its purpose is to "discover and describe narratively what particular people do in their everyday lives and what their actions mean to them," identifying the significance of people, actions, interests, and beliefs, and examining how differences in things lead to differences in meanings (Erickson, 2018, p. 36).

This project uses a qualitative research framework to understand translingual discrimination, linguistic integration, and emotional wellbeing, ultimately to consider what social action can be taken and how to redress power imbalances that arise from these phenomena. To methodologically examine this research, ethnography was incorporated, due to its close connection with qualitative research and its ability to describe human communities (Holliday, 2015). Ethnography specifically studies people's day-to-day behaviour over a prolonged period and allows for issues to emerge (Starfield, 2015), that is collected through written description in order to "produce detailed and situated accounts" (Paoli & D'Auria, 2021, p. 245). Through this process, sociolinguistic understandings can

emerge that explain human behaviour, culture, and language (Starfield, 2015), and how these attributes can shape and explain the values, beliefs, and attitudes that particular groups of people have in common (Merriam & Tisdell, 2015). This study engages in two forms of ethnography in order to observe the participants' activities and behaviours: Linguistic Ethnography, which is the methodology incorporated in all six publications to explore face-to-face sociolinguistic interactions, and Digital Ethnography, which expands on Linguistic Ethnography to explore the impacts of online social media interactions in the sixth publication. These two forms of ethnography are outlined below, along with an explanation of their importance to the thesis.

3.2.1 Linguistic Ethnography

Primarily, this project incorporated Linguistic Ethnography (LE) in all six publications, as the use of linguistic methods combines with ethnographic methods to generate stronger understandings of interactions (Shaw et al., 2015). The advantage of combining linguistic and ethnographic methods is in how they complement each other and provide opportunities for each to work together. While linguistics examines and situates language through social interactions and settings (Rampton, 2007), ethnography incorporates these linguistic frameworks and procedures to engage in the targeted examination of culture and society (Creese, 2008). The integration of these methods provides opportunities for new insights into linguistic attitudes and situations, as well as linkages between the micro (linguistic) and the macro (ethnographic) that in turn can provide revelations of how historical contexts shape the present and the future (Copland & Creese, 2015). Such in depth linguistic and ethnographic studies mean that observed interactions can be examined for monolingual ideologies and practices (Kusters et al., 2017) and analysed for the ways they maintain social inequalities, hierarchies, and power relationships (Maybin & Tusting, 2011).

LE is significant to this thesis as it enables insights into how entrenched linguistic ideologies shape discrimination that then linguistically and emotionally impact the lives of migrants in Australia. In this study, LE methodology assists in the dissection of how an individual's language and interaction results in real-world sociolinguistic consequences. This thesis outlines these ideologies in terms of its impact on migrants' linguistic integration and emotional wellbeing in Australia, dissecting the broader discourses that are exposed during day-to-day interactions and activities. It means that diversity in culture and language can be examined to understand its influence in societal change, as well as how language more

broadly is shaped by social ideologies (Blommaert & Rampton, 2011). This provides opportunities for the creation of new theories related to language in society and generate interdisciplinary findings that seek to improve sociolinguistic outcomes (Shaw et al., 2015) and means that the theories outlined in this thesis were developed after observations and understandings were intuited in the field after close examination of the participants (Merriam & Tisdell, 2015). This meant that the development of linguistic theories and the research questions were formulated according to the collection of this ethnographic data that exposed sociolinguistic and integrational experiences and realities.

3.2.2 Digital Ethnography

While traditional ethnographic methods such as face-to-face interviews and observations have existed for a considerable period, a newer form of ethnography has emerged with new technologies in the form of digital ethnography (DE), that, for this project, worked as a valuable additional methodology to provide a larger and more inclusive account of the participants' sociolinguistic lives. This form of ethnography was used in tandem with Linguistic Ethnography for the sixth publication in this thesis to explore how digital social media environments shape the participants' experiences and interactions and enable the sharing of identity. DE was included because digital technologies are "increasingly ubiquitous in everyday life" and accounting for this form of communication and interaction in research is becoming increasingly important when undertaking social research (Pink, 2016, p. 161). In addition, combining both LE and DE provides both a more interesting and broader range of methods to analyse and share the participants' social stories, allowing for the dissemination of a more nuanced voice of the participants that can also assist in the demarginalization of their narratives and accounts (Murthy, 2008). The combination of methodologies allows for the observation of naturalistic social practices and experiences, providing a bricolage of research techniques (Paoli & D'Auria, 2021).

Engaging in ethnographic shadowing of the participants' technologically mediated interactions meant that I could review expanded and altered forms of how they told their social stories (Murthy, 2008). This worked as an extension of existing ethnographic research, that assisted in the prolonged and detailed investigation of the participants' sociolinguistic behaviours and how they interact as part of a global community of blended cultures and languages. DE was used as a methodology to expand on the stories that the participants tell, to include modern technologies such as social media platforms to understand and explore the

intersection of online and offline identities as part of everyday life. Recognising that social media is a part of the participants' worlds means that we must also acknowledge the importance of the digital in how we operate as ethnographers, and the necessity of theorising and researching digital spaces (Pink, 2016), particularly in regard to how culture, values, and relationships are developed (Paoli & D'Auria, 2021). This means that elements such as "identity, cultural meanings, language, rituals, imagery, symbolism, norms, roles, values, myths" can be further explored (Paoli & D'Auria, 2021, p. 247), particularly in regard to the translingual and semiotic resources the participants engage in online.

3.2.3 Setting

Ethnographic research is normally undertaken on a small scale, and generally examines an individual group or setting (Starfield, 2015). For this project, one city in the region of Western Australia was selected. For practical purposes, having one research site allowed for both face-to-face and interconnected online data collection. The study of both online and offline settings was chosen in order to study the linguistic practices and interactions of the participants in greater depth, providing a broader picture of their reality (Kubitschko & Kaun, 2016). Engaging in online and offline sites, using a combination of ethnographic methods such as observations, interviews, and focus groups, resulted in the compilation of distinctive and unique narratives and stories of participants (Murthy, 2008). Keeping the research site to one city meant that similarities with the participants' interactional experiences could be uncovered, with patterns and links made with their interactions. It also allowed for a range of participants from culturally and linguistically diverse backgrounds to share their experiences and for the researcher to ascertain recurring themes emerging from those experiences.

When conducting offline interviews, focus group discussions and open ethnographic observations, multiple locations were used to ensure a broad range of observations of the participants. This included focus group discussions that occurred at university campuses, and interviews also at university campuses, at the participants' or interviewer's home, and in cafes, allowing for the participants to discuss their experiences in a setting that they were most comfortable with. Open ethnographic observations occurred at university campuses, in restaurants, out shopping, in the participants' and interviewer's homes, and at pubs and restaurants. This provided a broad range of settings to observe different forms of sociolinguistic interactions in institutional (workplace and educational) and non-institutional (social and shopping) settings. These interactions were then considered through the thematic

lenses of 'translingual discrimination,' 'linguistic integration,' and 'emotional wellbeing.' The research conducted in the offline context had two purposes: to expand the research literature, and provide recommendations for government and educational policies regarding translingual discrimination of migrant communities in Australia. The non-institutional aspects of this study were investigated in order to understand how translingual discrimination, linguistic integration and emotional wellbeing interrelates with interactions with the host society, and how this may also be considered within government and educational policy. The online shadowing occurred over Facebook. This allowed for unobtrusive observation of the participants, allowing for the access to immense multimedia material while also viewing how relationships are structured on these platforms (Murthy, 2008). Examining online discourses allowed for deeper analysis of the participants' emotional wellbeing that occurred in a natural setting.

Australia was chosen as the setting to analyse these theories for multiple reasons, the most fundamental being my Australian nationality and my experience and insider knowledge of Australian culture and attitudes. As outlined in Chapter 1, Australia emphasises its national identity as a multicultural society, but it often disregards its identity as a multilingual one. Therefore, it is important to examine and develop linguistic theories within the Australian context, in particular surrounding forms of linguistic discrimination and integration. To do this, it was important to use the voices of migrants in Australia who are experiencing such integrational issues and to understand its relationship to translingual repertoires. Australia, like other post-colonial settings such as New Zealand, Canada, and the United States, still embeds itself in historical monolingual ideologies because of British colonialist ideologies of the superiority of certain groups, cultures, and languages. As a result, the findings of this study may also be generalised to other post-colonial English contexts and countries like the ones listed above.

3.2.4 Participants

As outlined in the introductory chapter, this thesis is part of a larger research project called "Fostering integration of immigrants through English language education," that has received funding from the Department of Home Affairs. The research project recruited 50 adult (18+) participants, to participate in a study to investigate their sociolinguistic and integrational experiences. The larger project employed two research assistants to conduct the first round of data collection, while I conducted the second data collection round. Of the 50 participants, 37

were interviewed, and 22 participated in a focus group discussion. Some participants consented to both an interview and focus group discussion, meaning these numbers total more than 50. The vast majority of participants (45 participants) were non-humanitarian migrants of EAL/D background and/or from countries politically and economically located in the Global South. Five participants from service provider (Save the Children), TESOL, educational, and migration officer backgrounds were also interviewed for their perspectives of migrant needs for linguistic integration in Australia, so that a range of understandings could be established. This meant comparisons and contrasts could be made between how their insights and perspectives of migrant settlement and integration needs align and differ from the perspectives from migrants themselves.

A broad cohort of participants were recruited for this study to ensure a wide range of experiences and narratives were recorded. This included a range of education levels and professions, including international students, professionals, labourers, carers, homemakers, and volunteers. Their background was also diverse and included participants from South America, South-East Asia, Eastern Europe, East Africa, and North America. The publications in this thesis focus on a subsection of the participants, according to the analysis of data and the emergence of key themes and similar experiences. Details about the participants in each publication will be outlined in greater detail in section 3.3 – methodological overview of the publications.

Multiple techniques were employed to recruit participants into the study, and participant sample selection was purposeful (Merriam & Tisdell, 2015), aiming for a broad range of first-generation migrants with a variety of ethnolinguistic backgrounds, to ensure that multiple sociolinguistic perspectives were incorporated into the project. This selective sampling approach ensured that they were most suited to assist in the investigation of the phenomenon at hand and provide more detailed understandings of translingual and integrational theory (Dobinson, 2013), and also mirrored the cultural and linguistic diversity that is apparent in Australia. During the first round of data collection, individuals who attended free English classes at libraries, cultural centres and churches in Western Australia were approached to see if they would participate in an interview or focus group discussion. The purpose behind this recruitment strategy was to find migrants who were active English learners, which indicated that they were aiming to integrate linguistically into Australian society and that their integrational experiences were current, and therefore relevant, to this project. Snowballing, where the researcher recruits new participants from the social network contacts that an existing participant provides (Beauchemin & Gonzalez-Ferrer, 2011), was

then used as an additional recruitment method during this data collection round, in order to identify and recruit migrant groups according to their sociolinguistic and national backgrounds, and those who are more likely to experience forms of linguistic discrimination (Tankosić, 2023). Snowballing harnessed an existing trusted relationship between the researcher, the participant, and an intermediary, building the foundation for a sense of openness in the interview and focus group sessions, allowing for the expression of personal stories and experiences.

The second round of participant recruitment was sourced from universities, social groups and workshops, and also through snowballing. Participants who were recruited in the second round of data collection were also asked if they were willing to be ethnographically observed or shadowed online on Facebook, and were told that the purpose was to understand how they used language and expressed themselves. This allowed for persistent observation and created a level of familiarity and trust between the participants and the researcher. Individuals who participated in online and offline data collection were given participant information sheets and consent forms to sign to demonstrate they consented to participate in the research. A more detailed profile of the participants can be found in Appendix 3.

3.2.5 Methods of data collection

This project incorporated a range of qualitative methods in line with Linguistic Ethnography and Digital Ethnography. A significant goal in conducting research according to this methodology was to be able to make sense of how language is used in natural settings, and form an integrative approach with the data collected to produce a cohesive set of publications that outline this language use. Therefore, the use of multiple methods such as interviews, focus group discussions, open ethnographic observations, and online shadowing, allowed for triangulation in order to better understand the participants' perspectives alongside the research issues of translingual discrimination, linguistic integration, and emotional wellbeing (Merriam & Tisdell, 2015; Phakiti & Paltridge, 2015). These combined methods then provided insights into the sociolinguistic experiences of the participants in Australian society. Each method is outlined below.

Semi-structured interviews

The main purpose of conducting semi-structured interviews with participants was to understand and interpret their perspectives through the use of their direct voice (Dovchin,

2019). The participants' direct voices provided valuable insights into their sociolinguistic experiences (Blommaert & Rampton, 2011), thus establishing what the process of integration into Australia was like for them, any linguistic discrimination they perceived during this process and the possible cause, and the emotions that arose as a consequence. To facilitate this, the interviews were prolonged and in-depth conversations that required careful and respectful listening on my part (Starfield, 2015). The interviews were conducted in both round one and round two of data collection, were around 60 minutes in length and were typically one-on-one, although on three occasions they were conducted in pairs with a trusted friend or family member. During the interviews, I listened for any information that the participant provided that seemed important, and probed for further information when necessary. The semi-structured nature of the interview meant that this probing and segues to other questions occurred flexibly, and meant that participants could provide answers that were responsive to these changes (Carter et al., 2014). To ensure that I maintained an accurate record of the participants' utterances, the interviews were recorded using a digital audio recording device. The participants were also provided with the interview questions before the interview to ensure that they were comfortable with the questions and had considered their answers. During and after the interview, I took observational notes when necessary, recording non-verbal actions that I considered significant. The interviews were conducted in English; however, the participants were encouraged to engage in translingualism to make meaning, through the use of their diverse linguistic and semiotic repertoires, and were later translated into English during transcribing. The interview questions can be found in Appendix 4.

Focus group discussions

The focus group discussions consisted of bringing together groups of participants to describe their experiences, perceptions, beliefs, and attitudes regarding migration and language in Australia. The focus groups were facilitated by the project's researchers and research assistants, who asked the participants open-ended questions and guided them through the session. Like the semi-structured interviews, the focus group sessions allowed for a flexible question and answer setting between the researchers and the participants, providing space for the participants to expand on their answers and giving them time to outline their personal experiences and emotions. Unlike the interviews, the focus group sessions provided the participants with an opportunity to collaborate with each other and with the facilitators/researchers present. Due to this collaborative environment, the participants had

more chances to discuss their experiences in relation to and prompted by others, meaning that the participants may have made statements during focus group discussions that they might not reveal during an interview (Carter et al., 2014). As such, this data collection method, in addition to the interviews, has the potential for participants to share new and different experiences.

Two focus group sessions of two hours were conducted in round one with a total of 22 participants. These sessions were recorded using a digital recording device to ensure that participant utterances were recorded accurately and in full. During each session, the facilitator(s) also observed the participants' actions and interactions, writing field notes that recorded significant non-verbal actions that were important aspects of communicative meaning making – for example, gestures, body movements, and significant facial expressions and emotions such as laughter and crying (Blommaert & Rampton, 2011). These field notes, when analysed in combination with the audio recordings of the focus group discussions, provided more detail of the interactions that allowed for more in-depth interpretations of the actions, interactions, and behaviours of the participants. These combined forms of data collection, along with the expressive interactional data that focus group discussions uniquely provide between participants as peers and the facilitator, provided understandings of the sociolinguistic needs of the participants in a more nuanced manner. The focus group discussion questions can be found in Appendix 5.

Open ethnographic observation

Open ethnographic observation was also incorporated in this project to shadow and document the sociolinguistic practices of the participants, with long periods of contact providing a close study of what participants said and did in their day-to-day lives (Hammersley, 2006). This method has value in allowing the researcher to be unobtrusive, engaging in extended company that allows for natural interactions. It therefore encourages the participants to take the lead in how they share their perspectives, their stories about themselves and the world around them, and delivers insights into themselves, society, and broader systems (Dovchin, 2022). The observations consisted of accompanying the participants in their daily activities, engaging in informal discussions with them, with the focus of these observations being on the sociolinguistic experiences and interactions these participants have with the host society. These observations were documented using field notes in a reflexive field journal, as researcher reflections that were recorded on the investigation site, and with multiple observations and communicative interactions undertaken with the participants to ensure

clarity of the data (Copland & Creese, 2015). The written field notes worked as a source to assist with the interpretation of the observations, providing information about the participants' interactions and practices in public spaces in the Western Australian research site.

Open ethnographic observation was only conducted in the second round of data collection, as part of the evolution of the research project. I decided to conduct this form of data collection in order to further develop the research design, to ensure that the data could be analysed iteratively across a range of datasets (Korstjens & Moser, 2018). This involved observing the everyday experiences and interactions of participants through shadowing and observing the participants at university, out shopping, on public transport, and at pubs and restaurants, providing snapshots into the participants' lives. The broad range of settings allowed for the observation of different forms of sociolinguistic interactions, and provided insights and understandings that were timely and within the moment (Dovchin, 2019). The observations conducted over time also assisted in building trust between the participants and myself. All the participants who were observed also agreed to participate in an interview, providing greater contextual information through the data triangulation. I also further researched the context of these observations and interviews through studying government, educational, and utility services policy documents, which assisted in cross-checking the narratives of the individual participants with and interpreting the systemic forms of language access and barriers they may have encountered. The combination of these records of the participants' actions, interactions, and policy documents also provided opportunities for deeper interpretations that established their voices more clearly (Maybin & Tusting, 2011).

Online shadowing

Aligning with the data collection method common to Digital Ethnography, online shadowing was also incorporated as a digital form of ethnographic observation during the second round of data collection. The shadowing consisted of prolonged, unobtrusive observation of the participants' Facebook pages, examining their linguistic practices through their posts, photos, videos, and comments to form deep understandings of their online communicative practices. This allowed for an examination for how online social media influenced the participants' lives, shaping their sensory, material, and social worlds (Pink, 2016). These data were collected after I had informal chats and interviews with the participants, and they consented to be added to my Facebook account, due to the relationship that was formed during these interactions. This form of shadowing was more unobtrusive than the face-to-face open

ethnographic observation, as I could review the interactions of the participants without being in their physical presence. Therefore, this form of observation allowed for the collection of natural data that included observations of the participant interacting with others (Page et al., 2014), and the participants' posts, comments, and comment threads were collected through screenshots and recorded through field notes (Lee, 2019).

In sum, the combined use of multiple data methods fulfils an essential requirement for ethnographic research. The multiple online and offline methods of data collection allowed for perspectives that are different, yet complementary, and allowed for triangulation of the data (Carter et al., 2014; Starfield, 2015). It also meant that when I was able to find corroborations and alignments within the data between the interviews, focus group discussions, the observations/shadowing and field notes, trustworthiness and reliability were generated (Carter et al., 2014; Silverman, 2017). This aspect of the study will be described in greater detail later in the chapter in section 3.4.

3.3 Methodological overview of the publications

This section will outline in greater detail the ways LE and DE methodologies were incorporated into each of the six publications. While the methodology is outlined within each of the publications, with reference to the framework, participants, setting, methods, data instruments and data analysis, a summary of each publications' methodology has been provided here so that it can be understood more broadly and coherently. The following section provides further rationale regarding why particular methodologies and methods were used, and the findings that emerged from them. The section also outlines how the data were examined, coded, and themed. Ultimately, the core themes that emerged from the data consisted of: 1. tensions between monolingual ideologies and translanguaging; 2. translingual discrimination and standard English reinforcement; 3. translingual discrimination and semiotic barriers; 4. translingual discrimination and accentism; 5. the relationship between translingual discrimination, foreign language anxiety and translanguaging safe spaces; and 6. translingualism and emotionality. These themes were developed as standalone publications, and are outlined below.

3.3.1 Publication 1: Translanguaging and English only at universities

This article commences the section of the thesis that outlines monolingual ideologies and its impact on practices that index linguistic diversity, such as translanguaging and semiotic

repertoires. This article was co-authored with four other authors, and was published as a result of a research project I was involved in that was separate to the research project outlined in this thesis; however, the research aims and objectives of this research project were strongly related to the research in this thesis. The research project that informed this article investigated the linguistic experiences of students and staff at one university. This consisted of examining the visibility of diverse languages and cultures across the university, through interviews of university staff and students across various faculties, and by conducting naturally occurring ethnographic observations during lessons, to ascertain staff and students' experiences with and views about the use of different languages and varieties of English on the campus.

The article incorporated Linguistic Ethnography to examine the linguistic practices of eight international students from China, using open ethnographic observation in classrooms over a 14 week semester, as well as semi-structured interviews, to examine the extent of linguistic diversity on campus. The classroom observations allowed for the unobtrusive examination of the linguistic practices of the students, providing insights into their interactions, the types of translanguaging resources they used, and potential reasons why they used those resources. After the observations, the students were approached to participate in a semi-structured interview in order for them to provide their own interpretation of what occurred in the classroom, of which three of the eight students consented. The combination of OEO and interviews provided clarification of the participants' behaviour and its relationship with the broader social context. It uncovered the finding that while translanguaging was encouraged in their classroom, the students did not necessarily take advantage of their full linguistic resources. The article examines why the participants felt inhibited in their translanguaging practices, with the findings revealing that this tended to stem from discourses that monolingualism should be employed when learning at Australian universities.

During the semi-structured interviews, the Chinese students were encouraged to translanguage, which was achieved due to one of the interviewers on the research team being fluent in English and Mandarin. Both the interviews and the open ethnographic classroom observations were digitally recorded, and field notes were also taken during the classroom observations with reference to the sensory aspects and the paralinguistic interactions of the participants, such as body movements, gestures, facial expressions, tone of voice, chuckling, and sighing, which provided deeper understandings of the interactions occurring. The digital recordings of the observations and the interviews were analysed through transcription, transliteration and, at times, translation. This was to ensure that all recorded data could be

both read and listened to, which enabled more thorough data analysis and the ability to easily record links between data and emerging themes. All audio was uploaded and transcribed through Trint, a software program that automates transcription while ensuring data security. Due to Trint transcriptions having varying levels of accuracy, I closely checked and edited all transcripts. All audio data were transcribed into English; however, audio in Mandarin was translated and manually transcribed by the research team member (the interviewer) who was competent in that language. At this point, the students were given pseudonyms to protect their identity.

The collaborative research team and the co-authorship of this article, that included an author of Chinese background with insider status, helped with the interpretation of the data. Meanwhile, the other members of the research team provided complementary interpretations of the data relying on their positionalities as migrants, some of whom were also previously international students in Australia. I also gave interpretations as a local Australian from an outsider position that provided a counter balance that allowed for varying perspectives. All the co-authors cross-checked field notes and interview data during multiple meetings, where issues of positionality and data interpretations were considered by all authors in order to reduce individual bias. While the compilation of the article was a group effort, as the article's second author, I assisted heavily in the writing of the introduction, literature review, and the interpretation and analysis of the data sections.

Because this research article was conducted qualitatively, the data process occurred inductively, with ideas, theories, and hypotheses developing from the gathered data (Merriam & Tisdell, 2015). The transcribed data were reviewed and coded, during which common themes emerged that became more specific, numerous and interpretative (Punch, 2014). The key themes discovered were 'translanguaging,' 'classroom engagement,' and 'silence,' that were considered in line with existing linguistic theories and forms of data analysis. This led to the themes, generated from the cross-checked data from the classroom observations and the semi-structured interviews, being analysed through Critical Classroom Discourse Analysis (CCDA). CCDA was incorporated with a view towards better understanding the participants' behaviours surrounding translanguaging in the classroom, particularly in regard to how dominant societal discourses of monolingualism impacted translanguaging practice. This also included understanding how these discourses influenced the participants' engagement of paralinguistic resources, that helped in revealing perceived linguistic barriers in the classroom.

3.3.2 Publication 2: Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South

This co-authored article introduces the concept of translingual discrimination, using the methodological framework of Linguistic Ethnography to analyse how this form of linguistic discrimination impacts international postgraduate students at one university. The article outlines how translingual discrimination in universities may occur in two ways: through a lack of academic sense of belonging, and through employment barriers related to the diminishment of the participants' language, culture, and national backgrounds. This is significant, as institutional translingual discrimination remains an under considered issue that can deeply impact the linguistic integration and emotional wellbeing of transnational individuals. The focus of this article is on how Australian universities emphasise standard forms of English at the expense of other English varieties and other languages more broadly. This involves the examination of the relationship between institutional standard English reinforcement and translingual discrimination, and how these elements can influence transnational migrants' social, educational, and employment outcomes.

To expand on the theory of institutional translingual discrimination and its interlinking with standard English, this article provides sociolinguistic insights and perspectives from the research project's participants. The experiences of the 50 participants in this research project were examined for varied instances of overt and covert translingual discrimination, and ultimately narrowed down to eight international students, so that this phenomenon could be understood in one common educational setting. Data were collected through the methods of interviews and open ethnographic observations, which allowed for the participants to explicitly outline their experiences with translingual discrimination and the details of how it occurred, as well as my observation of the participants' day-to-day interactional experiences that revealed instances of their translingual repertoires. Three participants were selected for deeper analysis in the article, with ethnographic observations occurring at the universities they attended, along with semi-structured interviews discussing their experiences as international students. The nationalities of the participants were kept to general geographical areas due to their susceptibility to being identified, and other identifying information such as their names and the universities they attended were anonymised.

The interviews were conducted in English, with translingualism encouraged during these sessions. Translingualism occurred in the East Asian participant's group interview between the participants who all shared similar linguistic resources, and also between the

South American participant and myself, as we shared English and Spanish linguistic resources. The observations were also inclusive of translingual practices, and were recorded as field notes. The digitally recorded interviews were automatically transcribed using Trint, manually checked for accuracy, and sections that incorporated translingualism were translated by a research team member competent in that language. The transcribed data were reviewed and coded, and were then analysed thematically, searching for patterns in the data. The purpose of incorporating thematic analysis was to refine the data, while also allowing for the encountering and linkage of common issues so that trends in the data could be discovered (Hammersley, 2006). After the initial theme of 'translingual discrimination' was established, patterns in the data were searched for and cross-checked, and the sub-themes of 'academic sense of belonging' and 'hiring order of things' emerged. The benefit of using this form of analysis was that each theme could be reviewed to understand how they worked together to fit a broader picture of migrants' experiences; the established themes exposed commonalities between the participants, and patterns with their experiences (Braun & Clarke, 2012). The data analysis was cross-checked by both authors to review the process and interpretations of the findings. To guide this process, analytical meetings were held regularly for research articles that were authored collaboratively to ensure that the analysis was unanimously agreed upon.

3.3.3 Publication 3: Phones as a semiotic disadvantage: English as a Foreign Language migrants in Australia

The requirements of Curtin University's School of Education Higher Degree by Research office state that a thesis by publication must contain one sole authored work; this article fulfils this requirement. The article introduces the aspect of how semiotic resources function in various ways to inhibit the linguistic integration of migrants in Australia, functioning in tandem with translingual discrimination. It specifically outlines how speaking on the phone can contribute towards integrational issues for migrants due to the semiotic constraints it can cause.

This article incorporated Linguistic Ethnography to investigate the practical issues that transnational migrants face in the Australian context (Singer, 2009), examining how language and semiotics can influence power relations between interlocutors. Analysis of the data from the project's 50 participants revealed repeated references to speaking on the phone as a significant issue. The article incorporated focus group discussions and interviews to

examine the participants' perspectives regarding telephone interactions and feelings of marginalisation, closely analysing the data of 13 participants from South Korea, Afghanistan, China, Indonesia, Chile, Bosnia and Herzegovina, Colombia, and the Philippines. While the article only explicitly outlines comments from the participants during focus groups and interviews, open ethnographic data also revealed insights into the participants' experiences. What emerged is that some of the participants would avoid conducting phone calls or would ask me to speak on their behalf. When combined with the detailed linguistic and semiotic insights the participants gave about their experiences in the focus group discussion and interviews, these observations were significant in their contribution towards understanding the data and the larger context of being a transnational migrant in Australia. The theories outlined in this publication were developed after observations and understandings intuited in the field (Merriam & Tisdell, 2015), and these observations were recorded in a field journal. On this specific topic, the previous experiences I had overseas speaking on the phone allowed a level of understanding of how these interactions can impact individuals of transnational background, and enabled me to analyse the data using this understanding.

Interviews were digitally recorded, and transcribed using Trint software. All transcripts were manually checked, and the data were coded according to a modified version of Ladegaard's (2014) transcribing convention (appearing as an appendix at the end of article 3), which outlined the transcript as well as paralinguistic resources such as pauses, inflection, interruptions, and laughter. All interviews and focus groups were conducted in English, with the option of a translator made available. All participants were given pseudonyms to ensure their identities were protected. The strong linguistic focus of this article meant that the data were analysed using transtextual analytic framework, as this framework is centred on the analysis of language use and the participants' relationships and behaviours with language. This framework involves the consideration of five factors of participant language use:

1. the socio-historical background/pre-textual history (this outlines the background of the participant and experiences related to them and their situation more broadly)
2. the context (this outlines the location of the participants and the linguistic occurrence, the indexicality of the language, as well as its relation to the larger world)
3. the subtext (this outlines how the linguistic meanings are shaped by discourses, ideologies, power relations)
4. the intertextual significance (this outlines how the linguistic occurrence is related to existing texts)

5. the post-textual interpretation (this is how the participant outlines the meaning behind the text) (Pennycook, 2007).

Using this framework meant I could more deeply examine the impact of the physical locations of the participants, the indexicality of their semiotic resources, the sociolinguistic ideologies at play that influence interactions, and the participants' interpretation of the interaction (Tankosić, 2023). These elements assisted in the understanding of how semiotic resources function as a translingual resource, that may then be used to facilitate translingual discrimination.

3.3.4 Publication 4: Accentism: English LX users of migrant background in Australia

Following from the previous article about the semiotic aspects of speaking on the phone, this co-authored article expands on how semiotic resources such as accents can contribute towards the exclusion of transnational migrants and potentially impact their linguistic integration. The article focuses specifically on the concept of 'accentism,' which consists of a form of translingual discrimination enacted against an individual's accent to normalise and encourage unequal power. Linguistic Ethnography was incorporated to examine how accentism can influence linguistic integration of the participants in institutional and non-institutional settings. This article combined two research projects to investigate the sociolinguistic experiences of 150 migrants in Australia, and explored how an individual's semiotic resources can be discriminated against as part of translingual discrimination. From this dataset, it emerged that out of the 150 participants, 61 self-reported experiencing instances of accentism. The article used focus group discussions and semi-structured interviews to garner insights on accentism, highlighting the responses of three participants – one from China, who participated in a larger focus group discussion of 10 people, and two participants who participated in semi-structured interviews, from Ukraine and the Philippines. Both the focus group discussion and the interviews allowed the participants to reflect on their experiences as migrants in Australia and provide their perspectives surrounding language (Dovchin, 2020). This cohort, despite their various cultural, linguistic, and national backgrounds, shared experiences that demonstrated how accentism targets individuals from a range of backgrounds, and often does so using intersectional forms of prejudice.

The co-authorship of this article with an author who is of Mongolian background, along with my Australian background, provided insider and outsider perspectives on the dataset. We consulted each other regularly on our positionality and perspectives in a bid to

control our personal biases. The focus groups and the interviews were conducted in English, with the option of a translator provided if the participant did not feel comfortable speaking English. All the participants were informed before data were collected that they would be given pseudonyms and that their responses were confidential. The focus group discussion and interview data were digitally recorded and transcribed using Trint automation software, which was then manually checked to ensure the accuracy of the transcripts. The data were analysed using transtextual analytic framework. The pretextual, contextual and intertextual analyses offered opportunities to deconstruct the various semiotic resources that were embedded within each participant's linguistic practices, while the subtextual analysis provided understandings of historical and sociocultural sub-meanings in Australian society that shaped power relations in interactions (Dovchin, 2015). This allowed for the examination of the indexicality of accents, the ideologies behind accentism, and the participants' interpretations of the acts of accentism they experienced. The post-textual interpretations, consisting of the participants' analyses of the situation, were obtained by their explanation of the narrative in the interviews, which enabled us to consider our participants' histories, contexts, and interpretations, in terms of linguistic integration and emotional wellbeing.

3.3.5 Publication 5: Foreign Language Anxiety and translanguaging as an emotional safe space: Migrant English as a Foreign Language learners in Australia

This article commences the section of the thesis that addresses how linguistic integration impacts migrants' emotional wellbeing. Using Linguistic Ethnography, the article examines how translanguaging safe spaces may assist in overcoming the emotional distress that can occur because of facing forms of linguistic discrimination such as translingual discrimination. I wrote this article with two other authors, combining two research projects that investigate the linguistic experiences of 150 transnational migrants in Australia. The article incorporated semi-structured interviews and focus group discussions, using these two methods to gain insights into how sociolinguistic interactions in Australia affected the participants, and how they used language to emotionally regulate themselves. Translanguaging was a key way this regulation occurred. The article focuses specifically on translanguaging practice; therefore, all of the data extracts contain instances of participants translanguaging or referencing translanguaging spaces and why they feel comfortable in these spaces, and data were analysed according to these themes. We examined the data paying attention to sensory aspects (Copland & Creese, 2015), particularly to the tone of voice, non-verbal expressions

such as crying, chuckling, and laughter, which assisted in identifying the emotions of the participants.

While I was involved in the overall data analysis, my primary focus was on analysing the focus group discussion. The focus group consisted of a South Korean, Japanese, and Mongolian participant as part of a larger focus group of 10 participants, which was part of the research project outlined in this thesis. The Ukrainian and two other Mongolian participants were from the second research project and were predominantly analysed by my co-authors, but with some assistance on my part. In the case of my analysis of the South Korean participant, the facilitator/research assistant at the focus group engaged in translanguaging to help the participant emotionally regulate. The facilitator then provided a translation for the interaction after the focus group session, as well as a brief explanation of cultural norms of address, which assisted in more accurate analysis of the data. The focus group discussions and the interviews were conducted predominantly in English; however, participants were encouraged to use whatever language they felt comfortable using.

My co-authors and I considered the data from both insider and outsider perspectives, as my two co-authors are of EAL/D background, while I am a local Australian and speak English as my L1. This assisted with controlling biases, with regular consultation and collaboration occurring between the three of us regarding the data analysis. While my outsider status means I have a strong understanding of the culture and mindsets of Australian society, my experience as a PhD student and EAL/D teacher has put me in regular contact with migrant and English learner cohorts, and has engrained an understanding of the importance of cultural sensitivity and being cautious of making assumptions about cultural values and beliefs. The analysis of the data involved an initial transcription of the focus group discussion into English through the automated transcription software Trint, which was then manually checked and edited. The sections of data that were in Korean were then transcribed, transliterated, and translated by the Korean speaking facilitator/research assistant. The transcripts were then coded according to Ladegaard's (2014) transcribing convention (which can be found as Table 2 in the article). All data were anonymised to ensure the identities of the participants were protected.

The article presents three data extracts as well as one in text quotation, and incorporates transtextual analytic framework to analyse the data. Transtextual analytic framework allows for the discursive, contextual, and productive analysis of linguistic data (Pennycook, 2007), with the analysis providing understandings of how historical factors shape the participants' sociolinguistic experiences. This involves examining the contextual

meaning through the incorporation of transtextual cues, such as translanguaging and the spaces in which translanguaging is used, while also focusing on other non-linguistic cues such as paralinguistic resources with a view towards understanding how linguistic and spatial resources shape emotional wellbeing. It also involved examining the subtext of the power relations apparent in Australian society that can spark Foreign Language Anxiety, the intertextual significance of previous interactions the participants outline, and the post-textual interpretations the participants have of these interactions where they analyse the significance behind feelings of Foreign Language Anxiety.

3.3.6 Publication 6: Translingual online identities, emotionality and pedagogy

The final publication concludes the section that examines the emotional wellbeing of migrants in Australia and its potential relationship with linguistic integration. This co-authored chapter with two other authors engages in Digital Ethnography to examine how translingual safe spaces can occur online, examining the communicative behaviours and interactions that gave social media users licence to express their emotions using their full linguistic and semiotic repertoires. This chapter combines two research projects that examined the social media profiles of 19 transnational participants who reside in Australia. Digital shadowing of the participants' Facebook accounts was engaged to examine the posts of the participants, to gain deeper insights into their authentic emotional responses. To gain these insights, we examined how the participants used their linguistic and semiotic resources to express, manage, and negotiate their emotions through multimodal means such as text, photos, and comments. This involved prolonged engagement and persistent observation of the participants' social media pages.

We outline two case studies in this chapter, analysing the social media posts of one Filipina participant and one Serbian participant. The first case study was part of my research project, while the second case study, examining the social media posts of a second-generation migrant in Australia, was analysed by my co-author. The broader shadowing conducted for all the participants indicated that translingualism was a key way in which emotional expression occurred, with the purpose of constructing and re-constructing their social network relationships. The data extracts demonstrate instances of translingualism and were analysed according to the emotions expressed in relation to this translingual practice. Attention was paid to the semiotic aspects of the posts, which alongside with translingualism, more fully demonstrated the emotional range of the participants' expressions. These

interactional posts with other in-group interlocutors allowed for consciousness raising of the participants' emotions that assisted with the cognition of their lived experiences.

The social media data were documented through taking screenshots and writing field notes. Identifying information of the participants such as their names were anonymised, and their profile pictures were removed. Translation for the Tagalog passage was done in consultation with the Filipina research participant, while translation of the Serbian passage was done by one of the co-authors and also in consultation with the Serbian research participant, to ensure our findings and interpretations were aligned with the participants' realities (Lincoln & Guba, 1985). Interviews with both of the participants were conducted before and after reviewing their social media posts using Linguistic Ethnography, in order to gain further insights into the meanings behind their posts, interactions, and linguistic identities. This was done in a bid to verify the accuracy of the translation of the posts and enhance the credibility of the online shadowing (Paoli & D'Auria, 2021). The data were analysed using transtextual analytic framework (Pennycook, 2007), that assisted in the analysis of the translingual data through establishing the multilayered nature of translingual communication and interaction. This analysis allowed for the examination of how the participants' translingual practices are both an ordinary practice and also one that allows for the full expression of their identity and emotions. It allowed for consideration of the background of the participant relevant to the social media posts, the indexicality of translingualism for emotional expression, the power relations apparent on these social media pages that allowed for translingualism, the references the participants make to other texts, and how the participants interpret their Facebook posts.

3.4 Quality criteria

Trustworthiness

Subjectivity is an inevitable outcome of conducting qualitative research. Therefore, knowing how subjectivity is managed within a research project is important in ascertaining its trustworthiness and demonstrating the quality of findings (Holliday, 2015). Generating trustworthy findings requires determining its 'truth' (Lincoln et al., 2011), keeping in mind that the truth is always open to interpretation (Denzin, 2009). To establish trustworthiness, I followed Lincoln and Guba's (1985) quality criteria, which consists of credibility, transferability, dependability, and confirmability, which were used to contribute towards the legitimacy of the research. Reflexivity was also considered throughout the research as

another benchmark to achieve trustworthiness (Korstjens & Moser, 2018), and to effectively present the experiences of the participants while controlling for researcher bias. The quality criteria are outlined below, along with a reflexivity statement. I also include further information about my other co-authored publications arising from this research project that are not for examination.

Credibility

The first strategy to ensure the credibility of the study involved prolonged engagement with the participants through the form of interviews, focus group discussions, open ethnographic observation, and online shadowing. My incorporation of a range of data collection methods was done to deeply understand the experiences of the participants, which then allowed for thorough and iterative analysis to be conducted across the various datasets. I also engaged in persistent observation of the participants through open ethnographic observation and online shadowing, for the purpose of revealing a more accurate reflection of the participants' experiences and perspectives. These observations then assisted in my ability to examine themes and characteristics across all the datasets, to garner insights for the generation of sociolinguistic theories (Korstjens & Moser, 2018).

Another strategy was considering the limitations of certain data collection methods. While the interviews and focus group discussions were done to build understandings from the participants' perspectives, there was also the risk that participants may be apprehensive or misrepresent their responses due to the knowledge that these sessions were recorded (Copland & Creese, 2015). As such, the interviews and focus group discussions were acknowledged as co-constructed speech events (Mischler, 1986), with the data from these interactions considered as a joint construction between the interviewer and the interviewee(s). This meant that the participants were asked follow-up questions where necessary during the interviews and focus group discussions, and participants were encouraged to provide examples for their statements so that stronger context could be assured. When analysing the interview and focus group data, both the interactional processes and the content were analysed through linguistic analysis, in order to deconstruct the events that occurred (Copland & Creese, 2015). These findings were then triangulated with the research project's other research methods: open ethnographic observations and online shadowing. Thus, the combination of interviews, focus group discussions, open ethnographic observation, and online shadowing positively influenced the credibility of the interpretations of the findings (Starfield, 2015).

Transferability

Ethnographic research goes beyond providing simple descriptions of data and instead offers interpretation of the data (Starfield, 2015). These interpretations from multiple data sets can then create a rich, emerging picture that builds a narrative of the findings (Holliday, 2015). This includes the setting and the context of the research, information about the sample such as the size and the sample strategy, participant characteristics such as demographic information, the procedures of the focus group and interview sessions, and excerpts from these sessions in the findings (Korstjens & Moser, 2018). All these factors lead to thick descriptions of the participants so that the context of the findings is available for readers to judge whether these phenomena may be transferred to their context, making the data meaningful to readers (Korstjens & Moser, 2018). For this project, I aimed to provide a broad range of data along with thick description so that it could be assessed for transferability by others in similar contexts. While this project was situated within the Australian context and has its own unique historical connotations, other researchers in English dominant societies that have had similar histories of racial oppression, tensions surrounding migration, and colonialism may find that transferability of these sociolinguistic theories is applicable. Detailed information of the participants and their broader context have been provided in the publications in order for readers to conclude the applicability of the research project to their own context.

Dependability and confirmability

Dependability relates to the consistency of the research, which was achieved by using research procedures that were transparent and generating findings that were sourced from the data. The primary way that data analysis consistency was managed was through the recording, transcription, and thorough checking of data; however, the participants were also contacted to clarify their interpretations of the interview and focus group transcripts, and observational field notes when necessary. This assisted in the process of co-constructing meanings that were considered in relation to the research questions. The interview and focus group data were confirmed through data coding and were corroborated by analysing ethnographic observation and shadowing field notes, policy documents, and recent research literature. Theoretical findings and interpretations that emerged were therefore grounded in the data.

The findings in the publications emphasised the verbatim use of the participants' voices, which was used in an effort to share and represent the participants' views, and reduce the potential for researcher bias (Lincoln et al., 2011). Clear discussion of the interpretation process, highlighting the evidence such as through the use of verbatim quotes, and the use of alternative perspectives and interpretations where possible in the findings, allow for the claims to be warranted and also provide context to the claims (Denzin, 2009). The recorded data, codes, notes, documents and literature that were generated during the research process were methodically stored in a secure research drive and clearly labelled with logical file paths to be easily navigable, creating a clear audit trail. Hard copies of consent forms and field notes were stored in a locked cabinet on campus to ensure security of sensitive information.

I considered my positionality throughout the data collection and analysis stages, and outlined it in the introduction and also further below, to declare my own biases. My positionality was also acknowledged and recorded within the field notes, that outlined my role in data collection and analysis, as well as potential biases that may shape my own interpretations as a researcher.

3.4.1 Positionality/researcher reflexivity

All qualitative researchers conduct their research within their own prism of values and beliefs, thus impacting how they undertake their inquiries (Lincoln & Guba, 1985). This indicates the importance of researchers taking personal accountability for how they conduct their research, particularly in light of their positionality. As Kubota (2020) highlights, critical reflexivity and ethical conduct are intimately related. The researcher's identity, presence, and ideas will influence the participant selection and interpretation of the data, and influence the research outcomes (Holliday, 2015). As such, in order for the research outcomes to be ethical and trustworthy, an interrogation of the self must occur that is mindful of how the self shapes both the research and interactions with participants (Lincoln et al., 2011). This is particularly relevant in regard to how the researcher's background can shape the ideologies they hold and in turn, their interpretation of the data.

As this project is focused on language and integration, which is also inextricably linked with identity, my positionality is a necessary aspect towards understanding how I managed the project and what linguistic, integrational and identity subjectivities I had to grapple with during the research process. To identify and monitor bias, I kept a reflexive journal, recording information about myself as a researcher, the methods I undertook, the

experiences of the participants at the research sites, and how my background may shape how I collect and interpret data. This required self-observation and consideration of what I was thinking and doing, necessitating attention to myself and to the relational spaces with my participants (Metta, 2023). It meant that understanding the meanings that the participants were sharing also required me to understand the meanings I have made about myself and the world around me. Some of the key reflections consisted of considering my position as an English L1 speaking Anglo-Australian, and how my immersion in the Australian anglosphere since birth influenced my experiences, perspectives, and ideologies surrounding language and culture. My identity as a White Australian and the sociolinguistic privileges I have stands in contrast to the migratory experiences of the research participants, and was something I declared when interacting with the participants in this research project.

In addition to the reflexive journal, I also read critical literature, engaged in reflexive discussions with university colleagues and supervisors, and critically analysed interactions with other Anglo-Australians. I also drew on my past experiences living and teaching English in Colombia and Vietnam, while also taking care not to use these experiences as an equivalence to life as a migrant in Australia. These experiences and multiple identities contributed to my critical self-reflection as a researcher who is both an inquirer and respondent (Lincoln et al., 2011), and added to the types of questions I asked the participants. I cannot claim insider status with my research participants, but one benefit of being an outsider was that I could more easily view the participants as experts in their own experiences. I was able to hedge this with the empathy I had as an individual with experience living overseas, understanding the development of language acquisition, the relief that engaging in translingualism can bring, issues surrounding translingual discrimination, and the process of linguistic integration. I listened as an ally to the participants' stories, which allowed for the knowledge they were producing to be shared between us, with the aim of creating a translingual safe space for the participants to express themselves using their full repertoires and to feel free to discuss their sociolinguistic experiences in Australia. I aimed to create a setting that emphasised mutual trust, where I trusted the participants to share their experiences authentically, and they trusted that I would document, analyse, and share their stories.

Social research does not occur in a vacuum, as it is related with the events that occur in the wider society. As such, while I am not an insider in terms of having a migrant identity, I am an insider to the race and dominant culture that determines and reinforces social norms and values that impact the lives of migrants in Australia. This has emphasised to me the

importance of making the voices of these participants heard, and also of the importance of constantly questioning whether I am understanding my interactions with the participants the same way the participants are. Therefore, in my interactions and questions with participants, I ensured that I asked open ended and non-leading questions, probing where necessary when I felt that more information was required. It is possible that some of the answers that the participants gave were influenced by me being White and Australian. I assured all participants that they did not have to respond to any questions that they were not comfortable answering and I also carefully explained the aims of the research to the participants so they understood the purpose of the research was to understand their voices. This was done with the aim of removing unequal power dynamics between the researcher and the participants.

Armed with this understanding, I planned my research project in conjunction with my Mongolian supervisor, and also collaborated with co-authors from migrant backgrounds from Bosnia and Herzegovina, China, and the United Kingdom, all of whom came to the research with varied understandings of migration experiences. Our diverse backgrounds with a range of insider and outsider perspectives provided us with varying insights into the experiences of transnational migrants, and our collaboration allowed us to examine and control our biases and individual subjectivities through sharing different perspectives. I understood that I would never truly be a full member of the participant group, however through the combination of in-depth interviewing, observations, and engaging in reflexivity, I was able to use an emic approach to look inside the sociolinguistic experiences of the participants, keeping in mind these learnings while undertaking lengthy participant observation and immersion into the day-to-day activities and perspectives of the participants (Starfield, 2015).

3.4.2 Other publications

While this thesis includes six publications, I also wrote other publications as part of this research project which are not presented for examination. These publications further explore the various forms of linguistic discrimination that occur in online and offline settings that can inhibit linguistic integration in Australian society, and the links between forms of linguistic discrimination and emotional wellbeing. They also investigate the influence of these linguistic issues in institutional and non-institutional settings, and the supports that may be provided to such individuals. The list of these publications can be located in the opening pages of the thesis.

3.5 Ethics compliance

As human participants were involved in this project, and the data contained sensitive and personal information, the project was carried out in accordance with the National Health and Medical Research Council's 2018 National Statement on Ethical Conduct in Human Research, with ethics applied for and received from the Human Research Ethics Committee (HREC) at Curtin University (approval number HRE2019-0431). As a considerable period of this research was conducted during the COVID-19 pandemic, this research project also followed Australian Government regulations in terms of social distancing when required. This section provides further information regarding how the ethical concerns of this research project were addressed.

All participants received a participant information form that contained the research project's aims, objectives, researcher's contact information, and ethical matters (Appendix 6), and a consent form to sign (Appendix 7), before data were collected, and were also provided with an email template about the project that contained general information about the research project (Appendix 8). As the participants speak English as an additional language, the participant information form and consent form were written in simple English to ensure that the participants understood the content. In addition, the content was explained carefully to the participants according to their level of English proficiency, with time allocated for the participants to ask any questions and clarify meanings about the research project before signing the consent form. At this point, it was made clear to the participants that their participation was voluntary and they could withdraw from the research project at any time. Due to COVID-19, participants were given the option of participating online for the interviews; however, consistently low case numbers in Western Australia meant that data collection continued to occur face-to-face (alongside the digital shadowing that occurred online) with minimal interruption.

Data collection was conducted in English, with translingualism often encouraged, as well as the incorporation of spatial resources such as a printout of the interview questions, and the use of gestures. I also allowed time for the participants to process the question and formulate answers, and checked meaning during instances of uncertainty. The option of a translator was made available if necessary. While there were no risks foreseen for this project, contact information for counselling services were provided to all participants due to the potential of discussions of difficult experiences from their lives, such as translingual discrimination and its emotional impacts, that may affect their wellbeing. Participants were told both in the consent form and verbally that their contributions were confidential. To

ensure this, data were coded after data collection to remove any identifying information. Any other information that may identify the participants, including any demographic information distinctive to the participant that may indicate their identity, for instance, the suburb they lived in, the name of the job they worked at or the university they were studying or working at, were deidentified, in order to ensure their anonymity. The resulting publications have been shared with the participants.

The data have been stored in accordance with the research project's Data Management Plan and as outlined by the Western Australian University Sector Disposal Authority (WAUSDA). In accordance with WAUSDA guidelines, the collected data will be held for a minimum period of seven years, at which point the data will be destroyed according to Curtin Information Management and Archives specifications. Hard copies of research data such as consent forms and field notes have been scanned and uploaded to Curtin University's digital research (R:) drive, and backed up on OneDrive for Business cloud storage, while the hard copies have been stored in a locked cabinet on the Curtin campus. Digital data, such as audio recordings, transcripts, social media screenshots, and audio analyses, have also been stored on the R: drive and OneDrive.

3.6 Conclusion

This chapter began with an outline of how ethnographic research is aligned with a qualitative research framework. Following this, the chapter described how the research designs of Linguistic Ethnography and Digital Ethnography were incorporated as qualitative methodologies into the research project, with Linguistic Ethnography used for offline data collection, while Digital Ethnography was used for online shadowing. Using these ethnographic methodologies allowed for insights to be made about the sociolinguistic experiences of the participants in this study, also revealing the beliefs, values, and knowledge the participants have. The chapter also outlined the setting and the participants, using one city in Western Australia as a localised context to explore the linguistic practices and realities of the participants who live there. To explore these practices and realities, the methods of focus group discussions, interviews, open ethnographic observations, and digital shadowing were used to collect data. The findings were disseminated as research publications, which investigated sociolinguistic ideologies and practices offline and online, in institutional and non-institutional settings in Australia.

I then provided a brief outline of the methodology of each of the six publications, that gave greater detail of the setting, participants, methods, data instruments, and data analysis. From here, I described how the project met trustworthiness criteria referring to Lincoln and Guba's (1985) quality criteria. I then outlined my positionality in the research project, providing a reflexive declaration of how I managed my outsider status in this research project. The chapter ends with a statement of how I conducted the research to be ethically compliant. The next three chapters commence the findings section, focusing on the theories of monolingual ideology and translingual discrimination, and how these forms of ideology and discrimination can be pervasive factors that impact the linguistic integration and emotional wellbeing of migrants in Australia.

Chapter four: Monolingual ideologies, translingual discrimination and linguistic integration

4.1 Introduction

This chapter consists of two published articles that begin to answer the research question of how linguistic integration is linked to translingual discrimination in the context of migrants' lived experiences in Australia. The chapter begins with publication 1, which provides a conceptual background of monolingual ideologies and translanguaging, and how these theories emerged through the observation of the experiences of transnational students at a university setting. The chapter then concludes with publication 2, which examines how standard English ideologies, as one form of monolingual ideology, can be developed into acts of translingual English discrimination to the disadvantage of transnational students. These publications contribute to the scholarly literature by outlining how linguistic ideologies and discrimination impact the daily lives of transnational migrants in educational settings, with implications for how they are able to integrate linguistically and academically.

While publication 1 is an open access article and can be redistributed in any format or medium, publication 2 (and all other publications in the thesis) only permit the accepted manuscript version and do not allow for the reuse of the journals' formatting. As such, the layout of all the publications in the thesis have been adjusted to the thesis' formatting, with the exception of each publication's referencing styles, which remain in the style specified by the publisher.

The publications in chapter 4 are presented as follows:

Publication 1: Translanguaging and "English only" at universities

Publication 2: Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South.

4.2 Publication 1: Translanguaging and "English only" at universities

Toni Dobinson, Stephanie Dryden, Sender Dovchin, Qian Gong, and Paul Mercieca

Dobinson, T., Dryden, S., Dovchin, S., Gong, Q., & Mercieca, P. (2024). Translanguaging and "English only" at universities. *TESOL Quarterly, 58*(1), 307-333. https://doi.org/10.1002/tesq.3232

Abstract

Translanguaging literature has broadly discussed translanguaging as fostering expressive and creative interactions within classroom contexts. Often overlooked, however, are the responses of students who are encouraged to translanguage in spaces they previously deemed to be reserved for the dominant language only. Using Linguistic Ethnography, we investigate the interactions of eight Chinese university students in two classroom settings at an Australian university. We examine how explicit or implicit English only norms at this university, combined with students' beliefs about English use, affect translanguaging practices and how English as an additional language (LX) users incorporate various resources, including spatial repertoires, peer support, and silence, to varying degrees of success within two different classrooms. The pedagogical implications of this examination point towards academics needing to embrace and legitimise translanguaging practices, not only at classroom level, but at course, university and policy level, with teachers in pre-tertiary English language courses also incorporating such practices into their classrooms if EAL/D students are to be convinced of the legitimacy of translanguaging in the university classroom.

Publisher:

Wiley

Corresponding author:

Toni Dobinson, Curtin University, School of Education, Australia.

[redacted]

Keywords: translanguaging; Chinese students; Australia; monolingualism; universities

1 Introduction: Translanguaging and 'English only' in the classroom

The increasing numbers of English as an additional language (LX) speakers concentrated in places like universities and other plurilingual educational contexts in Australia means it is no longer valid to see English as the first language of the majority of the individuals studying in these institutions. Despite the large numbers of LX speakers in Australian universities, full advantage is not taken of their linguistic resources in classes, and monolingual norms are often reinforced and maintained (Liddicoat, 2016). In these settings, English is privileged over other languages. Moreover, Standard Australian English is held up as the desirable variety over other forms of English, resulting in strict linguistic and pragmatic norms that leave international students vulnerable to disadvantage and discrimination in their coursework and assessments (Dryden & Dovchin, 2022).

To address such linguistic inequalities and disparities in the classroom, educational researchers have suggested the fostering of translanguaging at these sites (Dovchin, 2021). Translanguaging acknowledges that individuals with multiple named languages in their repertoire naturally move between these languages. This can be optimised in the classroom to support students' language learning as well as augment content learning (Van Viegen, 2020). However, on occasions when students are encouraged to translanguage in the classroom, many students cannot shake the deeply ingrained perception that classroom settings are 'English only' environments (Dovchin et al., 2017). For these students, this rule is enforced early during their time studying English Language Bridging (ELB) courses, English Language Intensive Courses for Overseas Students (ELICOS) or English Gateway courses. These courses reinforce monolingual language norms which are retained by students for the rest of their studies, painting the first language (L1) as a forbidden privilege (Dobinson & Mercieca, 2020) or an implicit expectation of the lecturers with whom they interact. If students are then encouraged to translanguage in units of study they take after the ELB courses, they may engage in varied levels of participation and enthusiasm relative to this perception of forbiddenness. This is not helped by students' and parents' beliefs that the 'English only' rule enables them to come closer to 'native speaker like proficiency' (Kharchenko & Chappell, 2019).

Therefore, it is important for educators to find ways to accommodate and reinforce learners' multiple expressions and forms of translanguaging in order to better facilitate

learning in mainstream university subjects. This includes understanding and addressing the deeply ingrained nature of monolingual ideologies that may result in learners suppressing translanguaging practices in the classroom due to perceptions of inappropriateness. The responses of students who are given license to translanguage in spaces they previously deemed to be reserved for the dominant language are often overlooked in the literature, and are key to understanding effective translanguaging use in the classroom. This study, therefore, aims to address this gap by examining how English language norms at universities may affect students' translanguaging practices and how these norms might be complimented by students' own preconceptions and beliefs about using English only. To address this aim, we analyse how two groups of Chinese international students of English LX background incorporate various resources, including spatial repertoires, peer support, and silence, to attempt to make meaning within two different classrooms at an Australian university. We attempt to answer the following research questions:

How do Chinese students communicate during discussion tasks in two mainstream subject classes in an Australian university?

How might barriers to Chinese students' communication during discussion tasks in these two mainstream subject classes be ameliorated?

2 Translanguaging assemblages in the classroom

As complex intertwining of language becomes more common as a result of globalisation and migration, language practices are being continuously reshaped on the ground. This means that ideological divides between languages are increasingly questioned and translanguaging emerges as a communicative practice (Li, 2018), where plurilingual resources are theorised as an integrated, borderless system rather than separate languages or fragments (Canagarajah, 2011). In pedagogical settings, translanguaging allows language learners to use their existing languages flexibly to meet their communicative needs and enhance their learning, particularly by taking advantage of their existing funds of knowledge for easier linguistic and conceptual acquisition (Van Viegen, 2020). This knowledge can also be enhanced when spatial resources beyond verbal communication are used, such as gestures, visuals, peer support, and computers, to work as assemblages to facilitate communicative competence that can assist in language development through shaping and mediating language use (Canagarajah, 2018).

These elements of translanguaging can foster more profound expressions of previous experiences and knowledge (Sayer, 2013) while simultaneously normalising linguistic diversity in the classroom.

As is apparent in the above scholarly literature, the benefits of translanguaging in the classroom can result in social, educational, and cognitive benefits. The power of translanguaging lies in its ability to "challenge and transform old understandings and structures" that allow for "orders of discourse [to] shift and the voices of Others [to] come to the forefront" (Li, 2018, p. 24). In theory, these benefits should mean that encouraging translanguaging in the classroom would result in enthusiastic uptake by English LX students. However, the broader socio-historical context is vital towards understanding how these factors can impact and shape translanguaging practices, meanings, and the emplacement of translanguaging resources (Hawkins & Mori, 2018). This includes the implications of certain named languages inherent to a geographical place, the history behind that place, socio-cultural factors, and how these factors form layers of messages, ideologies, values, and beliefs that shape interaction and communication (Hawkins & Mori, 2018). Such factors result in implicit rules about language use that remain pervasive throughout sociolinguistic interactions, playing a significant role in the maintenance of monolingual practices and unequal language status for minority languages and the people who use them (Dobinson & Mercieca, 2020). Monolingualism may therefore continue to be perpetuated due to such factors, despite cases where translanguaging in classroom settings is encouraged by teachers who hold a translanguaging philosophy.

While an important aspect of learning occurs when students feel socioemotionally secure in their linguistic identity, this is influenced by how English LX students view themselves in relation to White monolingual society and with other White students in the classroom (García et al., 2017). This points to how broader issues of monolingualism can impact learners' ability to confidently express their full linguistic identity. Such monolingual surroundings may mean that translanguaging in the classroom is not something that is viewed by students as 'correct' or 'normal' learning practice, leading to uneasiness with translanguaging due to embedded perceptions of one language being expected in the classroom (Tian & Shepard-Carey, 2020). To overcome this barrier, plurilingual students may rely on other spatial repertoires which go beyond language, such as peer support (social networks), the use of objects in the material ecology of the space (e.g. laptops, papers and pens) and the use of their bodies, allowing for meanings to be generated according to the

situation, the context, and the communicative requirement (Canagarajah, 2018). However, if these spatial resources are also not incorporated, prolonged silence may develop. This silence can be used for positive contemplation, and processing of new material important to translanguaging, but equally it can indicate confusion, insecurities in language competence or subject knowledge, passive disengagement or demotivation, embarrassment or shame in front of peers (King, 2013). Therefore, examining the reasons and impact of monolingual ideologies in educational settings brings with it deeper understandings of why communication occurs in the classroom the manner that it does, inclusive of translanguaging, the use of spatial repertoires, and silence.

3 Monolingual English discourses at university

Historically speaking, Australia has maintained an 'English-only' discourse that still exists today and works to hold back linguistic diversity (Hatoss, 2019), that continues despite Australia's current plurilingual reality. This means anything indicative of linguistic diversity can result in the stigmatisation and othering of those who demonstrate it (Hatoss, 2019), placing pressure on individuals to restrict the expression of their full linguistic repertoire (Ndhlovu, 2015). What this indicates is that while the scholarly literature endorses translanguaging, successful adoption of translanguaging into the classroom often remains inhibited by broad sociocultural perceptions of 'acceptable' language. This is embedded in outdated views that regard languages as independent of each other, resulting in the suppression of L1 use in the classroom due to the perspective that it inhibits English learning (Cummins, 2005). This monolingual mindset, or what Ndhlovu (2015) has also called "ignored lingualism," has been discussed in the context of education (Clyne, 2005) and, in particular, university settings in Australia (Liddicoat & Crichton, 2008). It has been described as an impediment to Australians "recognizing, valuing and utilizing our language potential" (Clyne, 2005, p. xi) and developing our plurilingualism (Clyne, 2008). Australian universities have shown no real interest in going beyond a monolingual educational system and reaping the rewards of internationalisation (Liddicoat, 2016). Rather, English is privileged above other languages, with only the knowledge of this singular language seen as necessary for meaningful participation in an internationalised university setting (Gorfinkel & Gong, 2019).

Multiculturalism is welcomed but this remains within a monolingual mindset which is seen by many Australians as the natural state (Liddicoat, 2016). This transfers to the

plurilingual university environment, with academic staff often unaware of their students' knowledge, experiences, languages and previous successes (Dobinson & Mercieca, 2020). English within university settings is valued above all else while, simultaneously, the English competence of international or plurilingual students is seen in a deficit light. Monolingualism renders the first languages of students as invisible and undervalued. The monolingual habitus fuels the perception that they are less capable students, painting them as deficient if they do not speak the dominant language used for instruction, when, in fact, they could be encouraged to use all of their linguistic, cultural, spatial, and experiential resources in the classroom (Benson, 2014). Students are judged on their ability to express themselves in English, rather than the holistic knowledge that they have most likely learned in another language. These monolingual reinforcements can begin early in the students' academic study, being fostered during ELB courses that stress the importance to students of using English in the university environment.

Research into the beliefs of ELB course teachers has shown that many are supportive of students using their own L1s and can see the benefits of L1 as a coping mechanism or as an expression of identity, but this sentiment is limited and some believe that L1 use should be monitored. Reasons given are that students' linguistic ability should be developed, learning should be inclusive of all, and a community should be fostered (Tan, 2017). Some fear L1 "interference" (Grosjean, 2012, p. 15) and do not encourage students to use their own languages long term as a result. They describe any use of L1 as "slips" or "lapses" which cause students to undergo "a period of confusion" (Khng, 2020, p. 62). As such, students are discouraged from speaking their own languages and are often deliberately paired with someone who does not speak their L1 (Tan, 2017), implanting monolingual attitudes in students early on in their academic study.

4 Research methodology

The case study presented here emerged from a larger scale Linguistic Ethnographic (LE) study investigating how students and staff who do not have English as their first language interacted on two different campuses of one Australian university, including how they translanguaged in their classroom settings. Maybin and Tusting (2011) have pointed out the importance of linguistic ethnographic research designs for contexts of language diversity, such as translanguaging classrooms. Several studies have investigated the nature and role of

heteroglossia in these language-diverse contexts (Blackledge & Creese, 2014; Rampton, 2006). They have considered pedagogies where teachers explicitly encourage translingual students to use their own voices, including through translanguaging practices, to promote dialogue and learning.

In line with LE research principles, our approach to the study was qualitative and interpretative. We sought to enhance awareness of linguistic diversity in classroom contexts by "looking in our own backyard to understand …meanings, practices and variations" in language (Rampton, 2007, p. 598). We examined the social practices of people in their own life worlds and everyday routines (Creese, 2010). From this larger study we decided to investigate the case of the translanguaging practices of two groups of Chinese students attending two classes in a unit of study within the field of education.

The research team comprised of one male British-Australian academic, one female British-Australian academic, one female Mongolian-Australian academic, one female Chinese-Australian academic and one locally born Australian female Higher Degree by Research student. Our positionality was affected by the composition of the team. Two of the researchers had been international EAL/D students studying university degrees themselves some years before. This gave them an empathetic viewpoint and almost insider status which strengthened our capacity to analyse the data from different angles and through diverse lenses. The majority of the team had been migrants to Australia and so could relate to the feelings of isolation and lack of confidence the participants in the study might be feeling in their new overseas setting, and provided additional understandings surrounding cultural differences, such as why students may engage in silence in the classroom. Clearly, the consequences of such positionality might also be a tendency to assume sameness of experience of the participants with the researchers. Having a local Australian researcher on board tempered this possibility to some extent and gave us a more balanced view as a team of both outsiders and insiders, allowing for a varied data interpretation placed within our range of perspectives, experiences, and identities.

Permission to conduct the study was given by Human Research Ethics at the university.

Participants

We investigated eight male international Chinese undergraduate students enrolled in a unit taken in the first year of their Business degree. Three students attended one class (Class 1) and were all between the ages of 18 and 25 years old, as were the five students in the other

class (Class 2). They became the micro focus of the current study due to the fact that they were the only students to exhibit or describe some form of translanguaging in the classes we observed. Both of the groups spoke English and Mandarin. Five out of the eight students had completed an ELB course (with one also doing a gateway English course prior to the ELB course) before commencing their Bachelor studies and all studied in the fields of business and finance. All students would have studied English in situations where they were encouraged to use English only in classes because that was the norm until very recently and still is in many language classrooms.

Data collection

Data were collected through open ethnographic observations (OEO) of classroom interactions over one semester of fourteen weeks, consisting of the observation of lessons across the varying fields of education, economics, management and marketing, media studies, and health sciences. This article focuses on two observed classes of an elective first year unit within the School of Education, specialising in the study of Asia. OEO of these classes provided current, in the field data, which set the foundations for understanding the cultures and languages apparent in the classes observed. The Chinese students were observed by a minimum of two ethnographers in each class over a series of 90-minute lessons. These encounters were digitally audio recorded and field notes written up at the same time; capturing what ethnographers saw and sensed in the field. Ethnographers monitored the communication of students and lecturers detailing critical events, including the lead up, conclusion, and significance of the events. Through these observations, a key question that arose was why the participants chose to translanguage or not. In order to partially answer this question, learners were approached for an interview after the class on their perspectives on the visibility of diverse language and culture and their reflections and explanations on their behaviour in class, to ensure data reliability and accuracy (see Appendix 1 for the interview questions). Three out of the eight students accepted this offer and participated in a semi-structured, 60-minute audio recorded interview with an interviewer fluent in Mandarin Chinese, meaning that the interviewer and the participants could answer responsively and flexibly. All three interviews involved instances of translanguaging, with the participants and the interviewer moving between their English and Mandarin resources. When given the option of which language to speak in the interview, two of the students expressed a preference to conduct the interview predominantly in English, while one participant was interviewed predominantly in Mandarin.

Data analysis

The final stage involved transcribing verbatim the recorded linguistic data obtained from the observations and the interviews. Three themes emerged from the thematic analysis of the interviews: 'translanguaging', 'classroom engagement' and 'silence'. These data were then analysed in relation to each other through cross checking the interview comments with classroom behaviours in conjunction with the field notes that had been made by ethnographers during the observation of the series of lessons.

Critical Classroom Discourse Analysis (CCDA) (Kumaravadivelu, 1999) was used to analyse students' talk. CCDA assumes that classroom reality is socially constructed, politically motivated, and historically determined. We were keen to examine students' interaction and translanguaging behaviours from the point of view of empowerment and disempowerment, privileging and marginalisation (Foucault, 1972) and to "deconstruct dominant discourses as well as counter-discourses" (Kumaravadivelu, 1999, p. 476) by raising questions and suggesting alternative ways of viewing translanguaging behaviours and repertoires. CCDA allowed us to address the study's research questions through its line-by-line breakdown of the classroom linguistic and paralinguistic interactions, with a view towards understanding how the students communicated and the barriers that were apparent in this process.

Combining the observed linguistic behaviours, field notes, and the points of view of the participants gained from the interviews, enabled an interpretivist approach to the data and embedded the participants' actions in the wider social context. Our findings and discussion are provided in the next section.

5 Data analysis: Translanguaging in the university classroom

Embracing full linguistic repertoires is a fundamental step towards legitimising languages that may often be hidden in English dominant societies, which, when cultivated in the classroom, can affirm linguistic diversity and encourage meaning making. In the classes observed, the lecturer of both classes is from an applied linguistics background. She engages in what García, Johnson and Seltzer (2017) describe as a translanguaging stance, philosophically valuing and encouraging translanguaging for the purpose of effectively educating students from a range of linguistic backgrounds. This encouragement is met with varied levels of student uptake and engagement, indicated by their verbal utterances as well

as actions such as silence, and the use (or lack of use) of spatial resources such as paralinguistic gestures, peer support, lesson materials, and laptops.

The first example in Extract 1 shows a discussion between three students of Mandarin Chinese background and the lecturer in Class 1. Throughout the observed 90-minute class, despite the lecturer asking the group on six different occasions for their input, and suggesting that they engage in translanguaging for comprehension and expressive purposes, the group remains silent for almost the entire class, only contributing minimally when pushed by the lecturer. According to the lecturer and the classroom observers, the Chinese students in this class were not motivated nor engaged for the majority of the time during the semester, and silence amongst them was the norm. Before Extract 1 begins, the lecturer provides background information regarding the concept of racism and linguistic racism, using visual aids and handouts to mediate meaning. She commences the group activity by asking each group to outline a definition of racism. Extract 1 shows the group reluctantly engaging in the activity:

Extract 1

#	Discussants	Classroom discussion transcript
1	**Lecturer:**	What is racism? Can you discuss it as a group? What is racism in your opinion?
2	**Student A:**	[Sighs deeply]
3	**Students:**	[Group silence for 10 seconds]
4	**Lecturer: [approaches group]**	Ok boys, what is racism, you have to discuss right? But before you discuss, I just want you to just say your full name and your background.
5	**Students:**	[Students say their names]
6	**Lecturer:**	Okay boys, you have to discuss what is racism. In your opinion. Not linguistic racism, just racism. [Lecturer leaves]
7	**Students:**	[Students murmur quietly, giggle.] [Then silence for 25 seconds]
8	**Student B:**	Like uh, one kind of people look down on another kind of people.
9	**Student A:**	Like in China [inaudible]… [laughs quietly]
10	**Students:**	[Silence for 36 seconds]
11	**Student A:**	Racism means a person who shows fear, discrimination, uh prejudice against people of other race.
12	**Student B:**	Mm. Mm.
13	**Students:**	[Silence for 153 seconds]
14	**Lecturer:**	[Lecturer approaches the group] Boys, what happened? Why are you not speaking?
15	**Student B:**	We already discussed.
16	**Lecturer:**	You already discussed, what did you discuss about?
17	**Students:**	[Silence for 4 seconds]
18	**Student A:**	Uh…
19	**Lecturer:**	Did you discuss-
20	**Student A:**	It's about racist mean, a person who discriminate other people. From, especially from other races. Other races.
21	**Lecturer:**	You know you can also discuss in Chinese, as a group, right? And then you can conclude it in English as well. Yeah. That's the other way to do it. [Lecturer leaves]

One of the most noticeable observations in Extract 1 is the student sighing which occurs in lines 2 after the lecturer's group task instruction. This seems to set the backdrop for the interaction as laboured and exhausting rather than enjoyable and easy, and could be interpreted as the students' reluctance to engage with the task of defining racism. The second observation is that students who share the same linguistic background of Mandarin Chinese, and who are sitting together as a group, remain silent for large amounts of time during a discussion activity in which the dominant linguistic resource of English is being used. Student B breaking a 25 second silence at line 8, along with Student A personalising the content by adding "like in China," and then adding a adding a more detailed definition derived from his lecture notes at line 11, indicates that they have understood what was asked of them. However, their lapse into a 153 second silence at line 13, which they justify by saying to the lecturer that they have already finished the task (line 15) indicates some form of disengagement with the task. At this point, assuming it is students' lack of proficiency in

English that has stopped them from communicating about the topic, the lecturer suggests that they discuss the topic using Chinese, their L1, and conclude their discussion in English (line 21).

The long periods of student silence and paralinguistic behaviour (sighing) could be interpreted in many ways but it would be fair to say that we could understand it as any of the following: 1) disengagement with the content of the task (racism); 2) disengagement with the type of task i.e. group discussion; 3) the limitations of the task in terms of promoting extended talk (only a definition was required); or 4) disengagement with the medium of communication for the task i.e. English. Student A confirmed in his interview, however, that the main reason for disengagement for him was his dislike of group discussions. He added, "we only need to sit in the class, listen to the teacher. We don't need to talk." It is clear from this admission that students may not have wanted to talk to each other in this task even in their own language, due to reservations about the usefulness of such an exercise but there can be no doubt that the extra effort of speaking in a language other than their first language would have added an extra burden and affected their decision to remain silent. It may also be that discussing 'in English' with people who all understand Mandarin and would normally discuss in Mandarin gives the feeling of a display task with no real communicative authenticity. Interestingly, the students did not talk about other personal topics in their own language either once they had finished the task, indicating that they perhaps did not feel comfortable to do this in what they perceived to be an English only setting (i.e. a university in an English speaking country). They also did not respond to the lecturer's reassurance and encouragement to use their own L1 for the task. This could have been because she only tells them in Line 21 of the extract that they can do this. However, the lecturer described always encouraging the students to translanguage in her classes so they should have been used to this freedom to use their L1 and any other resources available to them to make meaning.

In Extract 2, the lecturer expands on the topic of raciolinguistic ideologies in the same lesson. After a whole class discussion, the lecturer asks each group to work together, this time to discuss the topic in greater detail, considering their own experiences and those of others who they know. Almost as soon as the group work commences, the lecturer approaches the group, prompting them to begin the task. At this point, she again encourages the group to speak in their L1 (Mandarin) if they prefer, to assist them in their descriptions of raciolinguistic ideology. Once she leaves, the group is silent for 20 seconds, with one student interrupting the silence by sighing. The group then lapses back into silence, but unlike in

Extract 1 Student A begins murmuring quietly to the group in their shared L1 resource, Mandarin, in a bid to negotiate meaning and manage difficulties in task comprehension:

Extract 2

#	Classroom discussion transcript	Translation
1	**Student A:** 她让我们谈什么？是这个吗？	*What did she ask us to discuss? Is it this one?*
2	**Student B:** 嗯	*Yeah...*
3	**Student A:** 是这个吗？是吗？	*Is it this one? Is it?*
4	**Student B:** 嗯嗯	*Yeah...*
5	**Student A:** 是这个吗？	*Is it this one?*
6	**Student B:** 嗯	*Yeah...*
7	**Student A:** 不知道，不知道这个词是啥意思。[Heavy sigh.]	*Don't know. Really don't know what this phrase means. [Heavy sigh.]*
8	**Student A:** [Mumbling to himself, then sighs.]	
9	**Students:** [Silent for 85 seconds.]	
10	**Student B:** [mumbles and sighs to himself.]	
11	**Students:** [Silent for 153 seconds, interspersed with sighing.]	
12	**Lecturer:** [approaches group] So boys, what did you discuss about?	
13	**Student A:** We actually don't really understand this this -	
14	**Lecturer:** Theory?	
15	**Student A:** Yeah.	
16	**Lecturer:** Yeah, you're trying to understand yeah? [explains the concept, leaves the group, and concludes group activity.]	

In line 1, Student A is willing to engage with the content and begin the task; however, he seems to have trouble following the lecturer's instructions. Having been given license to do so, he quietly speaks in Mandarin to clarify the task while pointing to the phrase on the handout. In response, Student B confirms his checking question with a "yeah" (line 2) but does not do this convincingly, so Student A continues to pursue a definite confirmation while still pointing to the phrase on the handout (line 3). When he again receives a short monosyllabic response he remains unconvinced and repeats his confirmation question for the third time (line 5) only to receive the same response from B again (line 6). Finally convinced he has the correct question in his sight, he now becomes frustrated by his inability to respond to the question and describe what is meant by raciolinguistic ideologies (line 7), openly acknowledging this out loud in Mandarin. His frustration is palpable from the heavy sigh at

the end of the exchange. Lines 8-11 are interspersed with the students engaging in silence, sighing, and almost inaudible self-talk, and is only broken by the lecturer approaching the students to check their progress (line 12). It is at this point that Student A confesses to her that they do not understand the task, stating: “We actually don’t really understand this” (line 13).

The most conspicuous observation about Extract 2 is the apparent feeling of helplessness on the part of Student A when he realises he does not understand the concept introduced by the lecturer (“Don’t know. Really don’t know what this phrase means”). The sighing also encountered in Extract 1 (Line 2 [Heavy sigh]) is present in Extract 2 in even greater proportions, again making the interaction seem hopeless and in need of repair. The amount of group silence which follows this, as other group members realise they also have no idea, is also disturbing. The students’ lack of understanding seems to have stymied any discussion at all about the topic even in their own language. This scenario is pre-empted by Student A losing confidence even before he gets to the topic as he has not understood or caught the instructions to the task. Compared with Extract 1, where the students were able to use their notes to provide a brief definition of racism, in Extract 2 the students are unable to say anything about the lesson’s core topic. Initially, Student A attempts to engage in the task by using his L1 resources and lecture notes to consult with his group members and clarify the task that they have been assigned to do. He shows his intention to negotiate meaning using spatial resources that all students have at their disposal. However, once he admits that he does not understand the meaning of the new terms none of his other classmates attempt to clarify the meaning for him, appearing to show a group disengagement in the task.

The group also neglects other resources that can assist them in negotiating meaning, such as proactively asking the lecturer for clarification right at the beginning, using the laptops they all have in front of them to search for information and translations, or engaging in meaningful peer support. There are minimal paralinguistic interactions except for the repeated sighing (as in Extract 1), as the students become exhausted and de-motivated by trying to grapple with understanding the group activity and feeling locked out of the lesson. While we cannot guarantee that students speaking in their L1 would have produced any greater understanding of the content of the lesson, other benefits of communicating together might have been enabled such as affective and personal gains. Their capacity to cope with the subject matter might have been increased if they felt comfortable collaborating in-depth with

speakers of their own language on subject matter using their L1 and all resources available to them.

In order to better understand the intentions of this group, the students were approached after class, to participate in an interview to try to better understand their reasons for remaining silent. Out of the three students approached in this class, only Student A agreed to share his perspectives, again indicating a certain shyness on the part of the others and a fear of being interviewed in English (although the interviewer also spoke Mandarin and gave them the option to be interviewed in Mandarin). Throughout the interview, Student A acknowledged that during the observed class his group spoke very little and that this was the norm in most classes for the unit. In general, he confided that he felt he had insufficient English proficiency ("it's not enough, yeah"), and he perceived this to reduce his and the group's capacity for classroom participation. He outlined how this led to shyness and avoidance behaviours: "I will never come to school when when I have no lecture or no tutorial," particularly as he felt he had no meaningful opportunity to talk with local students who "say strange words," meaning that "I get confused[…] you can't follow him. You don't understand." This automatically positioned him as feeling inferior in his classroom interactions. These repeated interactions deeply impacted Student A's confidence and motivation. He therefore sees himself to be incompetent when functioning in the university community. This reluctance to speak in class due to worries about his fluency, whether in groups of Mandarin speaking peers or with local students, has spilled over into his life outside of class as well, where "I seldom to speak English with them [local Australians]."

On the basis of Student A's revelations, the interviewer asked why the group did not speak Mandarin more in class if they were struggling with their English during the lesson. Student A responded that "you have to speak English [in class]." Once pressed further by the interviewer, who asked whether he felt compelled to speak English in class, he agreed, stating: "I think it's not a rule, is ah it's just only a requirement for my, for ourself," expressing the feeling that it was his "only chance" to speak English. His self-pressuring to only use his LX resources in the classroom has contributed to his disengagement from tasks and from any form of communication, as well as a nervousness to speak with classmates due to the potential for awkward communication breakdowns. Extract 3 details Student A's perceptions of his English abilities, outlining the issue he faces in wishing to speak with others in English while resisting doing so because he perceives his English to be inadequate:

Extract 3

Interviewer: That, I find that Chinese students, they always keep together. They don't really [Student A and Interviewer chuckle] open them up. And occasionally you will have a couple [of Chinese students] who are quite keen to talk to local students. And they are mostly because, I think most of them because their English is good, it's quite fluent. So they, they're confident to talk to locals.

Student A: Yeah. I think is most the reason. If I can speak English very well [...] I have enough confidence to talk with other[s].

Interviewer: So you mean they, the reason for you to be a bit shy and quiet is because you think your English-

Student A: Yeah. It's not enough, yeah…

Interviewer: Yeah, uh huh. That's what I reckon. Because when we were chatting in Chinese... and then all of a sudden you see everybody change [both laugh].

It is apparent from this interaction that it does not matter who Student A is talking to in the class (the lecturer, local students or the other Chinese students in his group) he feels more confident and less shy in his interaction if he perceives his English is good even when conversing with those who speak his own L1. It is not so much about communication it seems, as self-esteem and feeling good about himself. While he can 'chat' informally with his Chinese friends in Mandarin in a natural and relaxed manner (as the interviewer who observed the class states: "Because when you were chatting in Chinese…and then all of a sudden you see everybody change[both laugh]") he feels he must communicate in English in a more formal English speaking setting in order to build his confidence about speaking with others ("If I can speak English very well […] I have enough confidence to talk with other[s]"). He agrees with the interviewer that his perception of his inadequate English has made him shy and quiet. However, later in the interview, he seems to backtrack on this slightly. The interviewer asks him whether speaking Chinese in class might help him overcome his language difficulty. He responds affirmatively, stating "if we can discuss with Chinese I think we are talk many, talk, talk a lot […]. We can share our opinion, our idea." This seems to contradict the observation in Extract 1 and to some extent Extract 2 where he is given license to speak in Mandarin by the lecturer but neither he, nor his group members, meaningfully seize this opportunity. It also seems to be in contrast to his previous interview statement that speaking in English gives him confidence to speak "with others." However, he also notes that his experience in his ELB course prior to his bachelor's degree reinforced the notion that "we can't speak in Chinese [in class]." This prior prohibition of translanguaging

and using of L1 seems to have ingrained in students the idea that they must only use English and that they are somehow failing either their teachers, their parents, the covert rules of the institution or themselves if they use their L1s.

Overall, Extracts 1 and 2 show that these students are reluctant to translanguage during the majority of the translanguaging-advocated class even though the lecturer encourages them to use all of their available linguistic resources ie. L1 Mandarin and English. Silence becomes the main practice for these students when they do not understand the task or the content of the task or when they have used up all of their LX resources in the discussion and feel it is too much of an effort to continue talking in the LX. The reason they abstain from translanguaging seems to be partially revealed by Student A in his interview where he talks about inbuilt expectations that he should excel in the new language and use every opportunity to use it as well as feelings of prohibition built up during his time in ELB pre-tertiary courses.

Extract 4 explores the responses of a group in another translanguaging advocated class, also studying the same unit at the university. The group observed in Class 2 is similarly students of Chinese background who speak Mandarin as their L1. This group consists of five students, with one student, Student C, generally leading the group responses. The first activity in this class is a group discussion about linguascapes. The lecturer introduces a story reported in the Sydney Morning Herald about the 2011 Fukushima tsunami and nuclear disaster that has resulted in radioactive pigs in Japan. The story was posted to Facebook, and comments were open to the public, which resulted in multiple textual interactions that the lecturer asks the class to analyse in relation to different 'scapes'. Throughout this group activity, Students C and D share their ideas and responses, with the other group members often listening silently.

Extract 4

#	Discussants	Classroom discussion transcript
1	Lecturer [approaches group to assign task]:	Alright, so I'm gonna give you more tasks. So your group's gonna argue how these linguascapes are created in relation to mediascapes, okay?
2	Student (unidentified):	Mmhmm.
3	Lecturer [leaves group, then reapproaches the group]:	Your group has an easy one, mediascape and technoscape, two scapes. Yeah.
4	Student D:	Yeah, yeah. Cool. Cool. So this must be related to the mediascape like said before, yeah, because it's a, it's a place for uh news. From Sydney Morning Herald. And also it's because it's uh Facebook.
5	Student C:	[murmurs in agreement] Yeah [crosstalk]
6	Student D:	And cause always created a new word, like [crosstalk, inaudible].
7	Student C:	Uh [murmuring]. Yeah, they, they use like, and they shorten the words. I don't know what this one means [referring to the abbreviation "TMNT" and word "Bebop" that appear in the Facebook comments].
8	Student D:	Yeah.
9	Student E:	Bebop.
10	Student D:	So Bebop.
11	Student C:	[checks meaning on laptop] Ahh! Okay.
12	Students:	[soft chuckling and murmuring. Lapse into silence.]

Unlike Extracts 1 and 2, Extract 4 demonstrates how a group of Chinese students can work together collaboratively, using spatial repertoires to negotiate meaning. The lecturer assigns task analyses (lines 1-3), with Student D leading the group work (line 4) and Student C agreeing with D's analysis along with the rest of the group (line 5). At line 6, Student D points out that some of the words in the social media comments are invented words or abbreviations, non-verbally referring to "TMNT" and "Bebop." Student C admits at line 7 that he does not understand these in-group references. The other students repeat the word "Bebop" as if echoing his confusion (lines 8-10). They look the terms up together, using their laptops as a resource to establish meaning. They find that "TMNT" means "Teenage Mutant Ninja Turtles" (a cartoon from the 1990s), and "Bebop" refers to a mutated pig (or warthog) character that appears in the series. Student C verbally expresses his understanding in line 11 ("Ahh! Okay"). The other students in the group chuckle (line 12), showing the collaborative nature of this meaning making activity and understanding of the jokes on Facebook. They appear to be gratified to have solved the problem by themselves using their available resources. The silence that follows is self-satisfied and relaxed (line 12).

Extract 4 demonstrates how the students use diverse spatial resources to complete the activity. They rely on the assemblage of these resources to make meaning, engaging with peer support and other resources such as visual aids (the Facebook comments), pop culture references (Teenage Mutant Ninja Turtles), and their laptops to search for the terms they do not understand. The students assemble these resources to mediate their insufficient verbal utterances for the task (Canagarajah, 2018) and to remove the pressure to contribute lengthy

verbal discussions. Three out of the five students in the group verbally interact during this group activity, and the periods of silence during this task appear to be for searching on the internet for "Bebop" and "TMNT." However, the findings in this group are not all to be celebrated. The explicit interaction and engagement in the group is not equal amongst group members with Student E only minimally contributing brief verbal endorsements, repetitions and non-verbal gestures of support and two other students not contributing to the interaction at all. The quieter students may have contributed more if they had used their full translingual repertoires as well as their spatial resources and the utterances of Student C and Student D to complete the lion's share of the task. Personality cannot be ruled out as a reason for student behaviours, however, and sheer lack of understanding of the content. The interviews were key in revealing data about this speculation.

Like the group in Class 1, this group was approached for an interview, to which two out of the five students agreed. Students C and D, along with Student A (who featured in Extracts 1 and 2), all share similar experiences as Chinese international students. They completed an ELB course before commencing their Bachelor studies and are enrolled in International Business majors. They have all lived for more than five years in Australia. While Student C is the most proficient English speaker, all three feel very conscious of their language skills and perceive themselves to have low linguistic proficiency and new culture awareness. All three stated that their English is "not enough." Like Student A, Student C and Student D are also very aware of linguistic expectations on campus, outlining how their ELB experience was formative in their perception that English is the language of the campus. According to Student C, he took on board during his time in ELB that they "should learn the English… because the English is the only language we use in the, in the uni." He was convinced that speaking English only in the subject classroom would lead him to 'native-speaker' like proficiency (Gorfinkel & Gong, 2019).

The subject of language was pervasive in the students' interviews, with comprehension emerging as a major theme. When asked whether he understood the content of the unit of study, Student C stated that he did understand but was uncertain whether the other students in his group understood. He said he usually initiated group discussions, reported back to class, and responded to the lecturer's questions on behalf of the other team members. He observed that the group would always be asked questions by the lecturer and therefore someone had to answer. He pointed out that the other students in the group "don't want to talk, so it's me." He speculates that "maybe they, they, they think their language,

their English is not good, that they can't and they can't understand the question is and maybe they can't speak English to talk about their idea… Yeah, it's all about the English." The interviewer asked Student C whether speaking Chinese during their group work would help him with his classwork, and he agreed that this would help, and that, in fact, the group does sometimes do this but refrained during the classroom observation because they were being observed by a researcher. They felt such behaviour would be rude and exclusionary, demonstrating a wariness of translanguaging around authority figures. These feelings of linguistic inhibition and lack of confidence may have hindered these students' ability to negotiate meaning during group activities, particularly when engaging in conceptually challenging tasks.

Overall, the most notable observation in Extract 4 was the more limited use of silence by students compared with students in Extracts 1 and 2 and the good use of spatial resources and collaborative peer support to come up with more in-depth analysis of the topic. The students in this group wanted, and were willing, to contribute to the classroom activity. However, the brevity (or lack) of many of the group members' responses, along with the interview data supplied by Student C suggesting that students lacked confidence in their English abilities in the subject classroom, indicates that students could benefit from using their full translingual repertoires as encouraged by the teacher.

6 Discussion and Implications

Chinese students in this study showed some propensity for communicating closely and productively during discussion tasks around racism and raciolinguistic ideologies, including murmuring inaudibly in their own L1 on occasions; however, interaction seemed to be marked by some students sighing, staying silent and taking very short turns or no turns at all during the assigned tasks. While the reasons for this are obviously complex, including psychological, social and cultural factors, interview data pointed to certain barriers that the Chinese students experienced in terms of communicating in the dominant language in a formal monolingual setting. If we return to our first research question, therefore: How do Chinese students communicate during discussion tasks in two mainstream subject classes in an Australian university? we can identify that stumbling blocks in the groups we observed, to a large extent, were language related. There was a perception by plurilingual students that university classrooms have a strong monolingual English emphasis. They made it clear that

this had been ingrained in them during their pre-tertiary English language or ELB courses where an English only ethos was promoted as well as by their own expectations of what it means to be successful and acceptable in their new setting. While the language proficiency 'barrier' has been frequently discussed, much literature still refers to taken for granted connections between international students and linguistic deficits (Nithideechaiwarachok et al., 2023). However, critiques of this position which regard academic language and communication as requiring ongoing development for all students show how a "white native-speaker citizen construct" creates binary ways of perceiving language proficiency (Piller & Bodis, 2022, p. 18). It appears that what has been given less attention is the psychological barrier that prevents students from using their own languages in the university classroom once they have been compelled to use only English by teachers, parents and their own consciousnesses. This inhibition in formal educational settings can prevent extended, meaningful and in-depth communication during classroom discussion tasks. Students fear breaking implicit rules about the language that can be spoken in the new setting and miss opportunities to develop their LX fluency. While the students in Class 2 in our study demonstrated more communicative engagement and use of spatial resources to negotiate meaning, the contrasting silences of the students in Class 1 showed disengagement and demotivation as well as rejection of interaction with the other students and the teacher and possible confusion over the task (King, 2013). The lecturer's attempts to encourage students to extend their discussion by engaging using L1 resources and translanguaging seemed to be quashed by students' uncomfortableness in negotiating a concept using their full translingual spatial resources. Of course, as discussed in the analysis, other factors may have come into play such as students not seeing a convincing rationale for discussing together in any language or the pedagogic benefit of the task. Where they come from content has traditionally been delivered rather than negotiated (Matsunaga, Barnes & Saito, 2021). Equally, in Extract 1 the nature of the task (defining 'racism') was rather limited. The students finished quickly and seemed to feel no need to expand on what they had said whether in Mandarin or English. The second task which required discussion of raciolinguistic ideologies was more difficult and it is possible the students did not have the content knowledge, even in Mandarin, to complete the task as evidenced by Student A who admits he really does not know how to answer the question and sighs (Line 7 "Don't know. Really don't know what this phrase means").

However, during interviews, students confirmed their reasons for not translanguaging in class. They had grown used to restraining themselves from using their own L1 in their previous ELB Course. This 'English only' mantra was difficult to leave behind. While translanguaging research has condemned monolingual subjectivities and practices and promoted the use of all meaning making features of students' contexts (Tian et al., 2020), students in the classes we observed were still reluctant to use their translingual repertoires to communicate due to feelings of uneasiness about doing so. Rosa (2016) has endorsed the reality of their feelings, pointing out that hegemonic language ideologies pervasive in monolingual mindsets, as well as hidden racialising discourses towards minority language speakers, can marginalise learners seen to be speaking languages other than English.

Overall, we need to acknowledge that while barriers to communication between LX speakers in university subject classrooms may be mediated by students being allowed and encouraged to use their full translingual repertoires, this may not happen automatically even in classes where it is valued. Students may still largely engage in negative silent behaviours due to confusion with the task, lack of understanding of the content, a fear of breaking linguistic rules established and embedded in their earlier English language courses on campus, and their own self-requirements to speak only in English in order to achieve greater English proficiency.

Our second research question asked: How might barriers to Chinese students' communication during discussion tasks in these two mainstream subject classes be ameliorated? One answer might be to increase students' English language capacity. However, we believe that the way forward is to convince plurilingual students to take advantage of translanguaging opportunities in classrooms and break down resistance from the students in this space, thus contributing towards the normalisation of the linguistic diversity that already exists in broader Australian society. Unproductive silences in our study seemed to stem from a reluctance on the part of the students to use their translingual repertoires at opportune moments due to feelings of prohibition exerted from outside and feelings of failure harboured inside. Once the fear of using their own language is reduced, students can feel comfortable using their L1 when needed. Silences can be filled with questions, pleas for help from their team members and admissions of lack of understanding in L1, especially between team members of the same language group.

Our pedagogical implications, therefore span three levels. First, at a macro level, university policies need to endorse students use of their full translingual repertoires as learning tools during certain activities in classes citing research that supports such activity. Secondly, once this is in place, lecturers will have a mandate to be more accepting of students using their own languages in discussion activities across the board. They can embrace and legitimise translanguaging practices using explicit or intentional co-designed translanguaging practices that are designed to promote extended discussion. Intentionally planning and co-designing translanguaging into units of study (Tian & Shepard-Carey, 2020) has the potential to counter student uneasiness in using their L1s and transform learning environments into diverse spaces, with students using semiotic resources to help them develop specialist knowledge. Lecturers can provide opportunities for co-designing intentional translanguaging activities with students so that they can exert personal linguistic power in their new context and avoid unproductive silence. On an individual level, lecturers could reassure students verbally on the first day of the course that they need not feel self-conscious or rude when translanguaging during class and that, in fact, translanguaging is an aid to learning.

Thirdly, and most importantly, at the level of the student, fear and apprehension about using L1 during discussion activities in subject classes can be addressed by students being made fully aware of the linguistic stances of university staff members and these stances being enshrined in the broader university policy documents made available to students at the beginning of their courses (Dobinson & Mercieca, 2020). Units of study could have language policies which include the acceptance of translanguaging, explicitly stated on the main home page of their course or unit of study for students to see.

None of this will be effective, however, so long as there remains residual pressure from ELB classes and English language pre-tertiary courses to engage in monolingualism as a way to acquire English language proficiency. Professional development needs to generate conversations about the reasons why students engage in the linguistic practices that they do and the advantages to their learning and wellbeing of using L1s and all spatial linguistic resources in the classroom when learning English. Ideally, teachers need to be shown evidence of the effectiveness of such practices in learning. Realistically there may not be this kind of evidence available but teachers can at a least be reassured that they are preparing their students properly for university by incorporating translanguaging practices if they know these practices to be widely used in tertiary settings. Implicated in all of this, however, is not only the lecturers, but their school/centre philosophies and policies as well as parental expectations

(Kharchenko & Chappell, 2019) which currently influence the use of an English only stance as a marketing tool. Therefore, discussions are required about how a movement away from monolingualism can occur, so that universities foster a stronger valuing of language and linguistic identities in all faculties, schools and courses.

Acknowledgements

We would like to acknowledge the support of the School of Education at Curtin University for funding this project. Open access publishing facilitated by Curtin University, as part of the Wiley - Curtin University agreement via the Council of Australian University Librarians.

Conflict of interest statement

The authors declare that they have no known competing personal relationships or financial interests that could influence the work reported in this paper.

References

Benson, C. (2014). Towards adopting a multilingual habitus in educational development. In C. Benson & K. Kosonen (Eds.), *Language issues in comparative education: Inclusive teaching and learning in non-dominant languages and cultures* (pp. 283-299). Rotterdam: Sense Publishers.

Blackledge, A., & Creese, A. (2014). Heteroglossia as practice and pedagogy. In A. Blackledge & A. Creese (Eds.), *Heteroglossia as Practice and Pedagogy. Educational Linguistics* (pp. 1-20). Dordrecht: Springer.

Canagarajah, S. (2011). Translanguaging in the classroom: Emerging issues for research and pedagogy. *Applied Linguistics Review*, *2*(1), 1-28.

Canagarajah, S. (2018). Translingual practice as spatial repertoires: Expanding the paradigm beyond structuralist orientations. *Applied Linguistics, 39*(1), 31–54.

Clyne, M. (2005, September). *The social responsibility and impact of the linguist/applied linguist in Australia* [paper presentation]. Australian Linguistic Society Conference, Melbourne.

Clyne, M. (2008). The monolingual mindset as an impediment to the development of plurilingual potential in Australia. *Sociolinguistic Studies, 2*(3), 347-365.

Creese, A. (2010). Linguistic ethnography. In L. Litosseliti (Ed.), *Research methods in linguistics* (pp. 137-154). London: Bloomsbury.

Cummins, J. (2005). A proposal for action: Strategies for recognizing heritage language competence as a learning resource within the mainstream classroom. *Modern Language Journal, 89,* 585-592.

Dobinson, T., & Mercieca, P. (2020). Seeing things as they are, not just as we are: Investigating linguistic racism on an Australian university campus. *International Journal of Bilingual Education and Bilingualism*, *23*, 789-803.

Dovchin, S. (2021). Translanguaging, emotionality, and English as a second language immigrants: Mongolian background women in Australia. *TESOL Quarterly, 55*(3), 839-865.

Dovchin, S., Pennycook, A., & Sultana, S. (2017). *Popular culture, voice and linguistic diversity: Young adults on-and offline*. London: Springer.

Dryden, S., & Dovchin, S. (2022). Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South. *Applied Linguistics Review*. https://doi.org/10.1515/applirev-2022-0065

Foucault, M. (1972). *The archaeology of knowledge and the discourse on language* (A. M. Sheridan Smith, Trans.). London: Pantheon Books.

García, O., Johnson, S. I., & Seltzer, K. (2017). *The translanguaging classroom: Leveraging student bilingualism for learning*. Philadelphia, PA: Caslon.

Gorfinkel, L., & Gong, Q. (2019). Multilingualism in mainstream university learning and teaching: Cases from Sydney and Perth. In A. Chik, P. Benson & R. Moloney (Eds.), *Multilingual Sydney* (pp. 153-164). Abingdon: Routledge.

Grosjean, F. (2012). An attempt to isolate, and then differentiate, transfer and interference. *International Journal of Bilingualism*, *16*(1), 11-21.

Hatoss, A. (2019). Unpacking monolingual ideologies: Voice of young Sydneysiders. In A. Chik, P. Benson, & R. Moloney (Eds.), *Multilingual Sydney* (pp. 66-78). London: Routledge.

Hawkins, M. R., & Mori, J. (2018). Considering 'trans-'perspectives in language theories and practices. *Applied Linguistics*, *39*(1), 1-8.

Kharchenko, Y., & Chappell, P. (2019). English-only policy in an ELICOS setting: Perspectives of teachers and students. *English Australia Journal*, *35*(1), 18-41.

Khng, I. (2020). Exploratory practice in an intensive English language bridging course for foreign nursing students: Thinking in English. In Y. Sun & H. Cai (Eds.), *Asian Research on English for Specific Purposes* (pp. 45-68). Singapore: Springer.

King, J. (2013). Silence in the second language classrooms of Japanese universities. *Applied Linguistics, 34*(3), 325–343.

Kumaravadivelu, B. (1999). Critical classroom discourse analysis. *TESOL Quarterly*, *33*(3), 453-484.

Li, W. (2018). Translanguaging as a practical theory of language. Applied Linguistics, 39(1), 9–30.

Liddicoat, A. J. (2016). Language planning in universities: Teaching, research and administration. *Current Issues in Language Planning, 17*(3-4), 231-241.

Liddicoat, A. J., & Crichton, J. (2008). The monolingual framing of international education in Australia. *Sociolinguistic Studies, 2*(3), 367-384.

Matsunaga, K., Barnes, M. M., & Saito, E. (2021). Exploring, negotiating and responding: international students' experiences of group work at Australian universities. *Higher Education*, *81*(5), 989-1006.

Maybin, J., & Tusting, K. (2011). Linguistic ethnography. In J. Simpson (Ed.), *Routledge handbook of applied linguistics* (pp. 515–528). Abingdon: Routledge.

Ndhlovu, F. (2015). Ignored lingualism: Another resource for overcoming the monolingual mindset in language education policy. *Australian Journal of Linguistics*, *35*(4), 398-414.

Nithideechaiwarachok, B., Maneekanon, O., & Bubphada, T. (2023). Exploring English language proficiency, English language problems, and English needs among first year undergraduate students. *International Journal of Learning, Teaching and Educational Research*, *21*(12).

Piller, I., & Bodis, A. (2022). Marking and unmarking the (non) native speaker through English language proficiency requirements for university admission. *Language in Society*, 1-23.

Rampton, B. (2006). *Language in late modernity: Interaction in an urban school*. Cambridge: Cambridge University Press.

Rampton, B. (2007). Neo-Hymesian linguistic ethnography in the United Kingdom. *Journal of Sociolinguistics, 11*(5), 584–607.

Rosa, J. D. (2016). Standardization, racialization, languagelessness: Raciolinguistic ideologies across communicative contexts. *Journal of Linguistic Anthropology, 26*(2), 162–183.

Sayer, P. (2013). Translanguaging, TexMex, and bilingual pedagogy: Emergent bilinguals learning through the vernacular. *TESOL Quarterly, 47,* 63-88.

Tan, C. S. P. (2017). Teacher beliefs on L1 use in multilingual classrooms: A New Zealand university language centre. *NZ Studies in Applied Linguistics, 23*(1), 17-32.

Tian, Z., Aghai, L., Sayer, P., & Schissel, J. L. (Eds.) (2020). *Envisioning TESOL through a translanguaging lens: Global perspectives.* Cham: Springer International.

Tian, Z., & Shepard-Carey, L. (2020). (Re)imagining the future of translanguaging pedagogies in TESOL through teacher-researcher collaboration. *TESOL Quarterly, 54*(4), 1131-1143.

Van Viegen, S. (2020). Translanguaging for and as learning with youth from refugee backgrounds. *Australian Journal of Applied Linguistics, 3,* 60-76.

Appendix 1 Semi-structured interview questions to Curtin students and Curtin academics at Bentley campus and Mauritius campus

All participants (students and academics)

1) Do you think diversity in **culture** is encouraged at your campus?
2) If so how is it encouraged?
3) Do you think diversity in culture is visible at your campus?
4) If so how is it visible?
5) Do you think diversity in culture is valued at your campus?
6) If so what evidence is there that it is valued?
7) Do you think diversity in **languages** is encouraged at your campus?
8) If so how is it encouraged?
9) Do you think diversity in languages is visible at your campus?
10) If so how is it visible?

11) In your own classes are you aware of students speaking in their own languages? How do you feel about this?
12) Do you think diversity in languages is valued at your campus?
13) If so what evidence is there that it is valued?
14) Do you feel you have been included/excluded based on the type of English you speak (either on campus or elsewhere)? Give examples.
15) Do you think it is important to see and hear different cultures and languages on university campuses?
16) Do you think it is important to have materials/resources/assessments which include different cultures and languages in your course? Should students be able to submit assessments which are not in English?
17) Do you think it is important for lecturers to know about their students' cultures and languages and adapt how they teach based on this?

Academics only

1) How informed are you about the diverse cultural and linguistic backgrounds of your students?
2) How informed are other Curtin academics on your campus?
3) How do you integrate cultural and linguistic diversity into your teaching at Curtin Bentley/ Curtin Mauritius?
4) Do you insist on students using Standard Australian English in their work? Why?

4.3 Publication 2: Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South.

Stephanie Dryden and Sender Dovchin

Dryden, S., & Dovchin, S. (2022). Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South. *Applied Linguistics Review*.
https://doi.org/10.1515/applirev-2022-0065

Abstract

Global North settings such as Australia are an attractive option for prospective students from the Global South to undertake tertiary studies. Using Linguistic Ethnography, we investigate the experiences that postgraduate students from the Global South have when studying in Australian university settings, to understand how translingual English discrimination affects them. We find that many students from the Global South encounter situations of translingual English discrimination, which affect their academic sense of belonging and the hiring order of things. Being penalised for their linguistic practices in their assignment work, or being provided with unclear and insufficient information during the early stages of their studies can both result in a loss of sense of academic belonging. These students may also be affected by the hiring order of things through additional barriers in gaining university employment due to perceptions that they have linguistic, work experience and qualification shortcomings, despite strong evidence to the contrary. We outline the implications of these forms of translingual English discrimination and recommend institutional changes to address these discriminatory actions.

Publisher:

De Gruyter Mouton

Corresponding author:

Stephanie Dryden,
Curtin University,
School of Education,
Australia.

[redacted]

Keywords: translingual English discrimination; transnational students; Global South; sense of belonging; hiring order of things

This article has been removed to avoid any potential copyright breaches. Permissions regarding this article can be found in Appendix 2. The article can be accessed via:

https://doi.org/10.1515/applirev-2022-0065

Chapter five: The semiotics of translingual discrimination and linguistic integration

5.1 Introduction

This chapter consists of two published articles that, following from chapter four, expand on answering the research question of how linguistic integration is linked to translingual discrimination in the context of migrants' lived experiences in Australia. Whereas chapter four focuses on the linguistic aspects of translingual discrimination occurring in Australia because of monolingual ideologies, chapter five expands this by showcasing two publications that examine how the semiotics of translingual discrimination impact the linguistic integration of transnational migrants. Article three provides a theoretical background of how semiotic resources contribute to communication, while also simultaneously influencing existing inequities that are entrenched in Australian society. It does this through examining the participants' perspectives on what it is like for them to interact on the phone with institutional organisations, and the semiotic barriers apparent in this activity. Article four examines how a transnational migrant's accent can be semiotically marked and discriminated against through acts of accentism in the workplace and socially. These publications contribute to the scholarly literature by providing specific institutional and social examples of how translingual discrimination can occur semiotically, with implications for how transnational migrants are able to integrate linguistically, socially, and structurally.

The journals that published articles three and four only permit the accepted manuscript version to be used, meaning that the formatting of the articles in this thesis do not use the journals' formatting.

The publications in chapter five are presented as follows:

Publication three: Phones as a semiotic disadvantage: English as a Foreign language migrants in Australia

Publication four: Accentism: English LX users of migrant background in Australia

5.2 Publication 3: Phones as a semiotic disadvantage: English as a Foreign Language migrants in Australia

Stephanie Dryden

Dryden, S. (2022). Phones as a semiotic disadvantage: English as a Foreign language migrants in Australia. *Australian Review of Applied Linguistics, 45*(2), 219-239. https://doi.org/10.1075/aral.21028.dry

Abstract

While previous studies have outlined the advantages of semiotic resources for meaning making and relationship building, not all semiotic resources are equal in their ability to enhance these features. Using linguistic ethnographic interviews and focus group discussions, this article examines whether mobile phones provide sufficient semiotic resources for English as a Foreign Language (EFL) migrants to effectively communicate, particularly for service situations regarding finances where they often have to speak in English with unknown interlocutors. Two important elements are uncovered regarding EFL migrants' difficulty in using phones as a semiotic resource – (1) linguistic superiority, where they are judged by their English-speaking interlocutor as engaging in inferior English practices, and (2) paralinguistic insufficiency, where the lack of gestures and facial expressions takes away their ability to make meaning. These elements combined make telephone conversations difficult for many EFL migrants, affecting their expressiveness and ability to effectively communicate, leading to negative outcomes such as avoidance behaviors, and feelings of anxiety and disempowerment. Such difficulties lead to the finding that EFL migrants must be better accommodated when engaging in service transactions, with other, semiotically richer resources required to better aid their understanding and ease feelings of anxiety.

Publisher:

John Benjamins

Corresponding author:

Stephanie Dryden,
Curtin University,
School of Education,
Australia.

[redacted]

Keywords: semiotics, phones, linguistic superiority, paralinguistic insufficiency, EFL migrants, Australia

This article has been removed to avoid any potential copyright breaches. Permissions regarding this article can be found in Appendix 2. The article can be accessed via:

https://doi.org/10.1075/aral.21028.dry

5.3 Publication 4: Accentism: English LX users of migrant background in Australia

Stephanie Dryden and Sender Dovchin

Dryden, S., & Dovchin, S. (2021). Accentism: English LX users of migrant background in Australia. *Journal of Multilingual and Multicultural Development,* 1-13. https://doi.org/10.1080/01434632.2021.1980573

Abstract

Using Linguistic Ethnography (LE), we analyse the ways in which English as an additional language (LX) users from migrant backgrounds in Australia encounter overt and covert 'accentism' from the dominant English-speaking Australian society. These forms of accentism may be used to discriminate against LX users' pronunciation and accent in a bid to conform, normalize, contest, and encourage unequal power. Overt accentism is used to reinforce stereotypes and ideologies about the culture, race, ethnicity or gender of the LX users on the receiving end, using mockery, laughter, and sexualization to denigrate and stigmatize their accents. Covert accentism occurs in a subtle and indirect way when LX users may feel social exclusion by strong local accents, or through locals misunderstanding migrants' non-standard English accents. Consequently, these participants often experience feelings of embarrassment, frustration, and loss of confidence. Accentism can also lead to problems with employment, maintaining relationships with local Australians, and exclusion from social situations. We show that these accentism experiences are intersectionally linked with race, ethnicity, nationality and gender, all of which are affected by the broader cause of structural racism, that discriminates against English LX migrants with these identity attributes.

Publisher:

Taylor and Francis

Corresponding author:

Stephanie Dryden, Curtin University, School of Education, Australia.

Keywords: Overt accentism; covert accentism; English LX users; migrants; Australia; intersectionality; structural racism

This article has been removed to avoid any potential copyright breaches. Permissions regarding this article can be found in Appendix 2. The article can be accessed via:

https://doi.org/10.1080/01434632.2021.1980573

Chapter six: Translingual discrimination and emotional wellbeing

6.1 Introduction

This chapter consists of two publications that address the research question of how translingual discrimination affects the emotional wellbeing of transnational migrants in Australia. Publication five explores how acts of translingual discrimination can result in transnational migrants experiencing instances of foreign language anxiety, leading to the exhibition of forgetfulness, feelings of isolation, and avoidance behaviours. To address these emotional issues, the article examines how translingual safe spaces can function as zones that alleviate instances of foreign language anxiety. Publication six then examines how emotional wellbeing occurs in the absence of translingual discrimination, expanding on the previous publication by analysing how translingual safe spaces within social media networks can facilitate translingual exchanges and interactions of emotional work that may contribute towards fostering the linguistic integration of transnational migrants. As the scholarly literature is still emerging on how emotionality is shaped by various forms of linguistic discrimination, these publications contribute to this developing field by providing examples grounded in transnational migrants' lived experiences. These publications offer implications for how addressing translingual discrimination and cultivating translingual safe spaces can provide transnational migrants with the opportunity to negotiate their emotions and wellbeing, and in turn promote stronger connections, community, and the encouragement of social cohesion that may assist in fostering social and linguistic integration of transnational migrants in Australian society.

Both of the publishers that printed publications five and six have permitted the accepted manuscript version for use in this thesis, that therefore do not allow for the reuse of the publications' formatting. This means that like the previous publications, the layouts have been adjusted to the thesis' formatting with the exception of the referencing throughout the publications.

The publications in chapter six are presented as follows:

Publication five: Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia

Publication six: Translingual online identities, emotionality and pedagogy

6.2 Publication 5: Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia

Stephanie Dryden, Ana Tankosić, and Sender Dovchin

Dryden, S., Tankosić, A., & Dovchin, S. (2021). Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia. *System, 101,* 102593.
https://doi.org/10.1016/j.system.2021.102593

Abstract

Foreign language anxiety (FLA) is a negative emotional reaction that many migrant English as a foreign language (EFL) learners encounter when learning or using English in a host society. Using Linguistic Ethnography (LE), we investigate how four migrant adult EFL learners in Australia (1) experience the negative emotional reactions of FLA such as "forgetfulness," "feelings of isolation," and "self-avoidance," as well as strong emotional outbursts such as crying and weeping; and (2) how the use of translanguaging may correspondingly work as emotional safe spaces to mitigate these negative reactions of FLA. The implications of this study show the importance of safe educational and emotional spaces for migrant background EFL learners, where such spaces can allow EFL learners to authentically share their lived experiences, problems, and emotional expressions through translanguaging, which can assist in the alleviation of the negative emotional reactions of FLA.

Publisher:

Elsevier

Corresponding author:

Sender Dovchin, Curtin University, School of Education, Australia.

[redacted]

Key words: Foreign language anxiety; translanguaging; safe spaces; negative emotional reactions; migrant EFL learners; Australia

This article has been removed to avoid any potential copyright breaches. Permissions regarding this article can be found in Appendix 2. The article can be accessed via:

https://doi.org/10.1016/j.system.2021.102593

6.3 Publication 6: Translingual online identities, emotionality and pedagogy

Stephanie Dryden, Ana Tankosić, and Sender Dovchin

Dryden, S., Tankosić, A., & Dovchin, S. (2024). Translingual online identities, emotionality and pedagogy. In R. Hampel & U. Stickler (Eds.), *The Bloomsbury handbook of language learning and technology* (pp. 287-301). Bloomsbury.

Abstract

This chapter investigates how social media migrant identities and discourses on Facebook are formed and mediated through translingualism and other available online resources. We examine how social media can be leveraged for the development of translingual practices, identity performance, and the expression of intense and clearer emotionality. We explore how translingualism mediated by social media discourses allows for the management and negotiation of negative and positive emotions, enabling users to move closer to or distance themselves from feelings and moods, and creating safe online spaces through social network relationship building that help to share intimate cultural and linguistic snapshots of their identities and lives. Consequently, it is important to understand translingualism in social media discourses in relation to everyday emotionality, in order to understand how learners can use and take advantage of these spaces in the classroom as part of their full identity expression.

Publisher:

Bloomsbury

Corresponding author:

Stephanie Dryden, Curtin University, School of Education, Australia.

[redacted]

Keywords: translingualism; social media discourses; emotionality; Facebook; migrants; identity; pedagogy

This chapter has been removed to avoid any potential copyright breaches. Permissions regarding this chapter can be found in Appendix 2. The chapter can be accessed via the book:

The Bloomsbury handbook of language learning and technology

Or via the publisher's website:

https://www.bloomsbury.com/au/bloomsbury-handbook-of-language-learning-and-technology-9781350340329/

Chapter seven: Conclusion

7.1 Introduction

This thesis has outlined how ideologies of monolingualism have shaped discourses of linguistic integration, that manifest as translingual discrimination in interaction in Australian society. It has considered the historical background of how these ideologies and discriminatory acts have occurred, that continue to emphasise the assimilation and homogenisation of groups for the purposes of conforming to a socially constructed national identity. Throughout the thesis, I have discussed how translingual discrimination functions with the goal of inhibiting linguistic integration through reinforcing social and systemic barriers of access and achievement of education, employment, service provision, and social connection. I have also outlined how this impacts the emotional wellbeing of those who encounter translingual discrimination. Finally, I have considered how issues of translingual discrimination, linguistic integration, and emotional wellbeing can be addressed through the purposeful use of translingual safe spaces, and its pedagogical implications.

As this thesis outlines, linguistic and semiotic disparities in interactions can affect transnational migrants' ability to integrate structurally, academically, socially, and linguistically. Therefore, this research is directed towards uncovering and examining these forms of inequality. The first step in this involved the exposure of the historical, political, and social structures that reinforce, reproduce, and reinvent linguistic and semiotic discrimination, which impact the present-day ability for transnational migrants to linguistically integrate into society and foster positive emotional wellbeing. This was outlined in the introductory chapters of the thesis, as well as within the publications in the findings section. The second step, outlined throughout the concluding sections of each publication and in this final chapter, is to consider the implications for how these social structures can be changed, so that these integrational issues can be understood and attended to. In outlining these inequalities and in what ways they can be addressed, this thesis works towards understanding the impact of translingual discrimination on migrants' linguistic integration and emotional wellbeing in Australian society.

In this concluding chapter, I outline the overarching significance of the study, developing the significance that was provided in chapter one of the thesis (see section 1.6). I then provide a summary of chapters four, five, and six, that consist of the six publications that contain the thesis' research findings. From this, I discuss the implications the research,

considering them in terms of education and sociolinguistics, how these implications may inform policies in Australia, and the scholarly contribution of this research. I then outline the limitations and potential future research that could be undertaken in this area, concluding this chapter with a summary and final commentary of how social change can occur to challenge translingual discrimination as an investment for fostering linguistic integration and positive emotional wellbeing for current and future generations of transnational migrants.

7.2 Significance of the study

Migration has been instrumental in the development of Australia in a way that few other countries can claim, with its contribution to Australia's contemporary society, demography, culture, and economy difficult to exaggerate (Hugo, 2014). Therefore, research on migration emerges as an important agenda towards understanding this development process, and this thesis has been dedicated to examining the cultural significance of migration through the lens of language, interaction, and the effects on social cohesion. To achieve this, the thesis has outlined the lived experiences of transnational migrants in a range of social and institutional settings in Australia, with observations, interviews, focus groups, and online shadowing providing qualitative insights into the participants' experiences of translingual discrimination, linguistic integration, and emotional wellbeing. In turn, these insights have allowed for deeper understandings into how migration has sociolinguistically shaped the Australian nation, as well as specific instances of how the participants' interactions within the Australian nation-state have influenced their integration and identity, emerging as a snapshot of the experiences of the broader 30 percent of the Australian population who were born overseas.

A broader issue that emerges from this research project is that nation-states, through their political policies, institutional and educational acts, and social interactions, have incredible power to influence the discourses of what consists of migrant integration and belonging. Despite late 20th century predictions that trans-border globalisation would spell the end of the nation-state and national identity due to the cessation of confined ethnic groups in one location, discourses of integration in the nation-state persist (Wimmer & Glick Schiller, 2002). Not only is it clear that this prediction never came to fruition, but the consequences of continuing nation-state ideologies have also meant that instead of Australians embracing the increased hybridity, fluidity, and complexity that comes with transnationalism, these elements have been supervised and controlled as potential threats to Australian identity (Sinkeviciute, 2020). Particularly occurring through language, discourses

have continued that transnational migrants need to display homogeny as a demonstration of their loyalty and integration into the Australian nation-state. The significance of this thesis is in how it has examined the role language plays in some listeners indexing particular resources with loyalty and integration, and how discrimination occurs when translingual practices are emblematic of hybridity, fluidity, and complexity. This discrimination demonstrates the existence of prescriptivist ideologies in Australia that need to be discussed and pushed back on if outdated modernist discourses of monolingualism as part of belonging to a nation-state are to be overturned. Therefore, this thesis provides a view of how translingual discrimination and linguistic integration are embedded in monolingual ideological constructs, pushing back on the Herderian triad idea that communities must adhere to only one language as part of belonging to one place and identity.

Another major area of significance this thesis has been in its aim to raise awareness that acts of translingual discrimination can be highly consequential in the lives of transnational migrants. This involves understanding that translingual discrimination is a form of discrimination that even occurs in the first place, and that it is a substantial influencing factor in the way that migrants integrate into Australian society and how they feel about themselves. This thesis presents the ideologies that spawn translingual discrimination, and the different forms translingual discrimination may present as, with the aim of providing a voice to the participants who have encountered it. It does so to validate the experiences of those who may not know that their lived experience has a name, theory, and is acknowledged as an interactional issue that has tangible effects on their lives. An important aspect of disseminating this thesis on translingual discrimination, linguistic integration and emotional wellbeing is to recognise that this disparity exists in the first place, and how changes can be made in society to overcome them. Fundamental to this is raising awareness that translingualism is a normal practice, and any form of discrimination against it is politically and ideologically centred. It also acknowledges that translingual repertoires do not necessarily indicate linguistic incompetence, and likewise, translingualism does not automatically imply a lack of Australian citizenship. Part of overturning these perspectives has involved reconceptualising the term ‘linguistic integration’ to recognise that translingual discrimination plays a significant part in inhibiting it, through the enforcement of barriers of access and achievement in education, employment, service provision, and social connection, that in turn, can have significant emotional consequences for those who experience it.

7.3 Chapter summary

The publications in this thesis were divided into three chapters: chapter four: Monolingual ideologies, translingual discrimination and linguistic integration; chapter five: The semiotics of translingual discrimination and linguistic integration; and chapter six: Translingual discrimination and emotional wellbeing. Chapters four and five introduced the concepts of monolingual ideologies and translingual discrimination, and also outlined how standard English ideologies and semiotic disparities contribute towards the poor linguistic integration of transnational migrants. Chapter six then discussed the emotional implications of translingual discrimination, as well as considered how educational policies can assist in the process of linguistic integration and foster emotional wellbeing. In the following sub-sections, I provide a summary of the findings from chapters four, five, and six.

7.3.1 Chapter four: Monolingual ideologies, translingual English discrimination, and linguistic integration

Chapter four consists of two publications that introduce the core concepts of the thesis – monolingual ideologies and translingual English discrimination. Publication one outlines how monolingual ideologies position singular and standard language usage as the normative worldview, emphasising the importance of prescriptive English usage while relegating any other form of linguistic practice as inappropriate. Publication two discusses the consequences of how these ideologies can be enacted, using the framework of translingual English discrimination to outline how monolingual and standard English ideologies are behind acts of penalisation of transnational migrants' translingual features. Together, these publications provide a broader understanding of how discourses surrounding appropriate language practice in society are upheld in institutional settings, focusing specifically on how universities engage with standard English ideologies to the detriment of transnational students' academic achievement.

Publication one outlines how in Australia, historical perspectives on migration have cultivated monolingual ideologies, influencing how local Australians interact with transnational migrants, and in turn how migrants internalise their own perceptions regarding translingual practice. Despite the increased movement of individuals from around the globe, the historical consequences of the Herderian triad, as well as the influence of British colonisation, have fostered the spread of monolingual mindsets in the Australian context. Institutional policies then continue to reinforce these mindsets, of which educational

institutions emerge as a major contributing system that emphasise the adherence to linguistic homogeneity (French, 2016; Phyak et al., 2023). Despite an increased awareness from some teachers within the education system that translingualism needs to be applied in the classroom for the learners' benefit, broader ideological discourses of monolingualism can be so pervasive that students still feel compelled to use only English resources. The logical extension of these monolingual ideologies is that it is probable these ideologies will be enacted in other areas of the educational system, and publication two examines how this occurs in the broader educational setting as translingual English discrimination. The regimented institutional enforcement of standard English is done to uphold the infrastructure of the university through advocating for 'proper' displays of language, while penalising translingual practices as not being academic or native enough. This creates a linguistic divide that impacts transnational students who display linguistic diversity, particularly affecting students with Global South origins.

These two publications provide a link between what can occur in educational settings when monolingual and standard English ideologies are apparent. The publications argue that monolingualism and standard language usage can become so entrenched that it is only the standard that is viewed as legitimate language, and anything outside of the standard lacks institutional legitimacy or may not be considered as 'real' language (Silverstein, 1996). When a narrowly defined view of what English consists of is embraced, this view is usually embedded within the speech and orthographic practices of specific racial or geopolitical groups, which (de)values particular English varieties because of the identities of the people using it (Rosa, 2016). This has implications for how transnational students from the Global South have their translingual resources perceived, because of how these resources index different worldviews, cultures, and languages (Tupas, 2021), often standing in contrast to the more highly valued resources displayed by students from the Global North. Publications one and two demonstrate how linguistic inequities in the educational system leads to students feeling considerable pressure to conform to monolingual and standardised language demands, that equate standard language practices with being linguistically and academically integrated into the educational setting.

7.3.2 Chapter five: The semiotics of translingual discrimination and linguistic integration

Chapter five consists of two publications that expand on the ways that translingual discrimination occurs, building on the complexity of this concept by investigating the contributing factor of semiotic resources. Publication three outlines that the ways linguistic and semiotic resources are assembled influence how interlocutors receive, comprehend, and ideologically react to them, with the limitations of certain semiotic resources in meaning making raising the potential for acts of linguistic superiority as one form of translingual discrimination. Publication four focuses on how translingual discrimination can target the semiotic indexicality that arises from accents, using the conceptual framework of accentism to consider how monolingual and standard English ideologies justify discrimination against non-local and non-standard accents. Together, these publications provide greater depth regarding how the indexicality of transnational migrants' semiotic resources reveal certain backgrounds and identities, and how institutional and social interactions can overtly or covertly uphold standard English practices with the intent of maintaining superiority over migrant groups.

Publication three outlines the disparities that can occur when institutions rely on telephone interactions as part of their provision of customer service. This can result in increased communication difficulties for transnational migrants, particularly in terms of how disparities can occur with differing linguistic registers that encourage the other interlocutor to feel a sense of linguistic superiority. Judgements about the transnational migrant's linguistic proficiency, along with the absence of embodied resources such as paralinguistic cues to assist in meaning making, increase the difficulty for migrants to engage in these interactions, causing a range of negative emotionality. Publication four outlines how accentism, as one element of translingual discrimination, uses standard English ideologies to target how an individual vocalises their linguistic repertoire, namely through their accent, in overt and covert ways. Accentism occurs in both institutional and non-institutional settings, causing communication breakdowns and leading to difficulties in finding or maintaining employment, getting job promotions, or encountering mockery and sexualisation of how they speak.

These two publications demonstrate some of the consequences that can occur when individuals with prejudicial mindsets subjugate transnational migrants as incomprehensible due to their vocalised translingual repertoires demonstrating a non-adherence to 'standard' English. The publications show that different forms of translingual discrimination can occur

in institutional settings at work or when engaging with a workplace representative, and at non-institutional or social settings such as when shopping or when engaging with friends and partners. This demonstrates that such acts of translingual discrimination transcend any particular setting, and may include subtle actions to undermine the linguistic competence of the participant. These publications consider the significance of how voice can become exposed to social discourses surrounding language, ethnicity and race, and how interlocutors place vocal resources into social categories (Bucholtz & Hall, 2016), meaning that accents become powerfully indexical of the speaker and their cultural group, and are used to build perceptions of their belonging in the nation-state (Hatoss, 2019). While any perceived inferior 'grammatical deficiencies' or 'lexical impoverishments' are subjected to gatekeeping to encourage linguistic standardisation under the guise that trying hard enough will allow for linguistic integration (Kroskrity, 2021), what it may also mean is that little linguistic accommodation is given to those with diverse repertoires due to their perceived non-citizenship, which further reinforces their social exclusion.

7.3.3 Chapter six: Translingual discrimination and emotional wellbeing

The findings in chapters four and five expose that the linguistic and semiotic disparities transnational migrants face through varying forms of translingual discrimination can result in a range of negative emotionality such as anxiety, stress, disempowerment, frustration, embarrassment, loss of confidence, loss of belonging, and engagement in avoidance behaviours. The social and systemic translingual discrimination transnational migrants face can generate insecurity that their linguistic and semiotic resources are inferior, which can lead to feelings of deep inadequacy in their interactions with others (Foo & Tan, 2019). Chapter six of this thesis examines how such feelings of inadequacy can be addressed, with two publications that outline how translingual safe spaces can manage the emotional implications that arise from translingual discrimination. Publication five outlines the debilitating impact foreign language anxiety (FLA) can have on a transnational migrant's ability to express themselves and interact in Australian society, and the impact translingual safe spaces can have on moderating instances of FLA and other negative emotionality. Publication six outlines the benefits of online translingual safe spaces, and the deep emotional exchanges that can occur in interaction in social media spaces where translingual exchange is accepted and embraced. Together, these two publications discuss the significance of safe interactional spaces for providing the opportunity for interlocutors to express themselves fully. They show

that rather than feeling confined to a narrow range of ideologically embedded linguistic and semiotic resources, the full and free expression of translingual resources with understanding interlocutors can alleviate issues of FLA, allowing for deeper displays of emotional expression.

Publication five discusses a major emotional trend that emerges from the data – that FLA is a pervasive emotional reaction that many of the participants experience in their interactions in English, resulting in negative emotional outbursts such as crying, forgetfulness, and feeling isolated, as well as common acts of avoidance behaviours such as evading interactions with members of the host society or refusing to engage with particular communicative resources such as speaking on the phone. The insidiousness of FLA can have the consequence of further inhibiting language cognition and production, resulting in even more disfluency and anxiety (Back et al., 2020). However, translingual safe spaces emerge as a setting that can help alleviate anxiety and negative outbursts, where interactions with others from similar backgrounds and experiences result in both emotional and linguistic empathy, which encourages flexible language use and an emphasis on meaning making. Publication six develops translingual safe spaces further, to outline how private online spaces also emerge as settings where full emotional expression through translingualism can be fostered, allowing for healthier expressions of emotionality through the exchange of translingual stories. When the participants use all their linguistic and semiotic resources, they can manipulate their social media spaces to better express their everyday emotions of frustration, sadness, love, and affection, enhanced by the relationships they have constructed in these spaces.

Both publications five and six demonstrate a significant, yet intuitive understanding – that a major factor in emotional wellbeing is in how interaction shapes it. Interaction has a key role in how emotionality is formed and expressed, occurring between individuals and networks as part of relationship building. Translingualism has an important place within this in allowing for emotional release, particularly as a response to previous interactions that adhere to rigid and ideological language usage. The publications also reinforce the idea that the development of translingual safe spaces may be one method in promoting linguistic integration for transnational migrants, as it allows for healthy expressions of emotion and language in tandem to make meaning without placing pressure to adhere to strict language boundaries that penalise and exclude non-standard resources. As such, these translingual spaces can encourage those who feel such anxiety to discuss and describe their experiences and develop confidence through collaboration, due to the sense of safety these settings create for marginalised people to share their language and knowledge (Phyak, 2022). The benefits

of such spaces can be in their development of communities and having a sense of value as a member of Australian society. The significance of safe spaces will be outlined further in the implications section of this chapter.

7.4 Implications

Aligned with the main themes outlined in the six publications, the implications in this conclusion chapter focus on the educational and sociolinguistic outcomes that have emerged from the findings of this research project. This implications section considers how the publications' findings can be applied to classroom settings and institutional policies, and the scholarly contribution that emerges. Each publication in chapters four to six already outlines implications specific to that publication, which are combined and expanded in this section to more broadly consider how linguistic integration and emotional wellbeing embedded within the translingual discrimination of migrants will inform educational and language policies in Australia. In addition, I provide a summary of the contribution this thesis makes, where I consider how social cohesion is apparent in interactions that are a collective responsibility to cultivate. A key consideration of this responsibility is in the validation of rights, and this thesis has reflected on this in terms of language rights, particularly regarding what an inclusive and equitable society in the face of increasing diversity and perspectives looks like. Part of this consideration is also in the acknowledgement that deeply entrenched cultural views do not change overnight, institutional systems that uphold disparities are likely to resist change that gives away power from the dominant group as being impractical or too uncertain, and any answers to these issues are unlikely to be one-size-fits-all because the causes are always shaped by history and context.

7.4.1 Educational implications

Internationalisation has been encouraged by Australian universities for decades due to its massive financial benefits, and the logical outcome of this is the linguistic diversity of university campuses. Therefore, universities need to consider and cater for those consequences. One way they have done so is through language testing that selectively accepts the entrance of transnational students according to their English ability. To obtain a subclass 500 student visa, transnational students who are not citizens of the USA, Canada, UK, New Zealand, or Republic of Ireland are required to have an International English Language Testing System (IELTS) score of 6.0 to be accepted into an Australian university

(Department of Home Affairs, 2024). This acceptance score is reduced to 5.5 or 5.0 if the student enrols in a pre-university English Language Intensive Course for Overseas Students (ELICOS) for 10 or 20 weeks, respectively. Upon the completion of this course and commencement of university studies, students are almost certain to be engaged in what is termed 'submersion' education, where the monolingual classroom environment forces students to learn content and language simultaneously (Nguyen, 2022). The consequence of this form of linguistic assimilation is an eternal catching up for transnational students, in comparison to the students whose linguistic repertoires are a closer match to the institution's language of instruction (Piller, 2016). The emphasis that remains on using submersion education and keeping universities monolingual, despite the internationalisation of the sector, appropriates discourses of universities embracing diversity, while ensuring the existing cultural and linguistic hierarchy remains the same (Tavares, 2021). This means that transnational students, a cohort that is a significant contributor in keeping Australian universities financially solvent, are expected to culturally and linguistically conform. In turn, this conformity justifies university institutions' inadequate provision of resources that transnational students need to academically achieve, perpetuating their exploitation for economic gain (Tavares, 2021). This ensures inequality from the beginning of transnational students' studies in Australia, that has significant consequences for their academic achievement and emotional wellbeing. Therefore, while Australian universities consider the linguistic diversity of transnational students before they come to Australia, there is much they could do to meaningfully cater for them once they are here.

While it is true that transnational students undertake language testing to prove their ability to study in English, it is also true that the students who obtain the score necessary to study in Australia will have linguistic and semiotic repertoires that differ from the resources of domestic Australian students, as that is the nature of linguistic diversity, globalisation, and language contact. A student's high IELTS score cannot guarantee that they will perform well academically, socially, or find success in the labour market, and it also does not demonstrate their communicative knowledge of the local context, such as knowledge of colloquialisms and cultural knowledge (Tankosić, 2023). Therefore, language testing is not a comprehensive guarantee that transnational students will be able to linguistically integrate into Australian society, especially when discourses of linguistic integration contain assimilatory and exclusionary undertones. Overcoming this requires interactional accommodation from the host society as part of an acknowledgement that integration requires a transformational commitment by all, and an important way this can occur is through fostering translingual

spaces in educational settings. In the classroom, teachers have an important role to play in creating translingual spaces, as they have the power to construct positive classroom environments with social, cultural, and linguistic inclusivity that diffuse translingual discrimination (Dovchin, 2022). This can involve teachers incorporating translingual resources during classroom activities, such as culturally and linguistically diverse materials, and allowing students to demonstrate their translingual resources in their coursework without penalisation. Relatedly, the way assessment is conducted needs to be reconsidered, particularly in overturning the rigid enforcement of standard English and placing a stronger emphasis on the ideas in the assessment content. As outlined in publication two, a simple way this can be addressed is through reconfiguring marking rubrics to ensure that transnational students are not penalised for minor, 'non-standard' linguistic features that do not impede the comprehensibility of the argument. Such actions mean that these assessments become more about judging the content rather than an assessment of the language practices within them, particularly of standard language adherence.

While the classroom environment is one aspect in overcoming translingual discrimination, it is important to acknowledge that addressing this issue goes beyond individual classrooms, and university institutions have a key role in how they accommodate cultural and linguistic diversity through their policies and administrative procedures. Currently, the reality is that universities continue to maintain monolingual educational systems that inhibit translingual students in their receptive and productive language skills. What emerges is that educational institutions continue to encourage the exclusive use of English across classroom activities, and English is pushed as the only language required for meaningful participation in internationalised, linguistically diverse Australian universities (Liddicoat, 2016). The education system continues to perpetuate monolingualism with the justification that such measures must be implemented to prevent future linguistic penalisation in other institutions such as the workplace, maintaining discourses that certain linguistic practices are the requirement for success in society (Dobinson & Mercieca, 2020). The systemic enforcement of monolingual English at universities emerges through the provision of (often limited) monolingual administrative information that assumes students have a certain level of cultural and institutional knowledge. This issue could be easily addressed if materials were readily available to transnational students and were provided in languages other than English, alongside the staffing numbers necessary to provide transnational students with the transitional help that they need.

Finally, the overbearing pressure to follow the curriculum while engaging in standard English only places an additional burden on translingual speakers (Dovchin, 2021). It is not surprising that transnational students often do not feel comfortable engaging in translingualism in the classroom – the entire educational environment is pervasive in its monolingual ideologies, and these mindsets are so entrenched that they have likely been reinforced to these students throughout their English learning. It is not enough for individual educators to recognise the linguistic knowledge that students bring in the classroom, because it is a broader systemic issue that needs to be addressed university wide. While translingual safe spaces within the classroom is a good first step, there needs to be policy change for the entire university that explicitly values translingualism both within the classroom and on the campus more broadly. Such reforms need to be considered with seriousness if the needs of transnational students are to be properly recognised, as the misrecognition of these students' linguistic diversity is a constant barrier to their academic achievement and can cultivate their academic and linguistic failure (Piller, 2016). It also needs to be acknowledged that for these students, it may be difficult to consider universities as safe spaces if these spaces strictly enforce monolingualism, because the nature of monolingual spaces can make translingual students feel vulnerable, unsafe, and anxious (Fallas-Escobar & Herrera, 2022). In contrast, the nurturing of spaces that encourage translingualism needs to be viewed as an investment that strengthens Australia economically and socially. Translingualism needs to be viewed as a pedagogical resource and embraced as a legitimate way of interacting and making meaning in the classroom, while also fostering the engagement of transnational students. Publications five and six have shown how translingual safe spaces can allow for the expression of deeper emotions and ideas, removing submersion education to allow students to participate in more challenging conceptual tasks using the full resources at their disposal. These spaces can also encourage interactional equality between the students as they negotiate meaning with a range of resources, removing the hierarchisation of the resources being used and providing opportunities for new linguistic and conceptual features to be integrated into the students' larger repertoire.

7.4.2 Sociolinguistic implications

A significant objective of migration to Australia has been for the purposes of importing labour to build the nation. This is managed through the Australian government specifying particular skill shortages, while also using English language proficiency guidelines to control the entry of prospective migrants. This present-day management of language and migration in

Australian society has emerged from an historical prioritisation of English for admission, using "English as a condition for claiming an Australian identity while rejecting other languages" (Grimmer, 2018, p. 284). In this way, government policy has played a significant role in managing English as the national language through its language and migration prerequisites. As the Australian Bureau of Statistics (2023) notes, 82 percent of migrants who have lived in Australia for less than five years have high English proficiency (defined as those who speak English well, very well, or only speak English), increasing to 96 percent when looking specifically at the skilled migrant cohort. Such statistics might lead to the assumption that these cohorts would easily be able to integrate into Australian society linguistically, socially, and institutionally, because they have the requisite linguistic resources to do so. However, an embedded issue within this categorisation of English 'proficiency' is that a major reality of inclusion and exclusion centres around the legitimacy of English *varieties*, rather than of English ability (Rosa, 2016). Therefore, even though the Australian government engages in language planning and policies that control the entry of migrants according to proficiency in named languages such as English, the consequences of language, nationality and citizenship extend beyond government impositions of English competence to also include discrimination against non-standard English practices.

Although this is a common reality for many linguistically diverse individuals, translingual discrimination remains poorly understood in Australian society. By extension, there has been little attempt to address such linguistic issues politically. There is also a lack of connection made between translingual discrimination and the damage it does to the equality and integration of linguistically diverse individuals, even though it is a form of discrimination that intersects with race, ethnicity, and nationality. This has implications for how human rights and legislation are considered in Australia. Since 1975, Australia's Racial Discrimination Act has legislated the unlawfulness of interpersonal and institutional bodies maintaining disparities based on identity. The Act states that individuals of all racial, ethnic, and national origins are entitled to the same rights as any other group, and all have equal footing in the eyes of the law. Crucially, in alignment with the human rights of any individual:

> It is unlawful for a person to do any act involving a distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of any human right or fundamental freedom in the political,

> economic, social, cultural or any other field of public life (Racial Discrimination Act, 2022, p. 6).

The implementation of the Act was a major step in systematising the equal treatment of all individuals in Australia, and was one effort as part of a broader aspiration to construct an equitable society for all. However, an outcome of the social change brought about by the Act and other multiculturalism campaigns has meant a revision in how minority groups are targeted, where acts of discrimination have, generally speaking, become more subtle and covert. Visible aspects of discrimination have been confronted, such as race and ethnicity, but audible aspects such as language have emerged as a key gap; the Act does not explicitly consider language to be a factor in racial discrimination, only the more general aspect of culture. This is despite the United Nations' International Convention on the elimination of all forms of racial discrimination, a key document cited by the Act, stating the importance of "fundamental freedoms for all, without distinction as to race, sex, *language* or religion" (Racial Discrimination Act, 2022, p. 27, italics added). Language continues to be a significant yet unlegislated instrument of discrimination, despite it having been identified since the 1990s as "one of the least visible, least measurable and least understood aspects of discrimination" (Roberts et al., 1992, p. 366). As a result, language has remained little more than a fleeting concern that is considered only in terms of assimilatory discourses of obtaining English proficiency and competence. This raises questions of the significance of linguistic human rights in Australia, and as researchers have comprehensively shown (Kroskrity, 2021; Nguyen, 2022; Piller, 2016; Rosa, 2016; Tankosić & Dovchin, 2024; Tavares, 2022), language is central to social issues of racial, ethnic, class, and gendered discrimination. The increasing visibility of linguistic discrimination in the scholarly literature means that it is time for discussions in earnest regarding the place of language in the Racial Discrimination Act, and within broader conversations regarding human rights.

This legislative omission of language is not a unique issue, and institutional gaps are also apparent when it comes to disparities of translingual discrimination. Institutions continue to privilege those from the dominant society with the desired linguistic characteristics, while maintaining translingual discrimination through the policing of more specific linguistic aspects such as accents and linguistic varieties (Blommaert, 2009). Such standard language ideologies are a significant method used to inhibit migrants' social mobility, and this emerges as an issue of systemic inequality, not a linguistic problem, that requires systemic solutions, not linguistic ones (Rosa, 2016). The workplace is an important setting for reconsidering what constitutes acceptable language usage, and also what constitutes acceptable skills,

experience, and qualifications. Workplace training to reduce recruitment bias, particularly when reviewing resumes with applicants who have transnational names and qualifications, is one important aspect in ensuring that the most suitable applicant is hired for the job. Once in the job, workplace agreements and training for all staff need to acknowledge the damage of translingual discrimination. Additionally, policies that enable appropriate disciplinary action are also needed to demonstrate the seriousness of such acts to employees who engage in this form of discrimination. For customer facing jobs, training that acknowledges and accommodates the linguistic diversity of clientele is another way that translingual repertoires can be reinforced as ordinary. Such training needs to reinforce the importance that language is a practice that is negotiated between interlocutors, where the point of communicating is to make meaning, not to deem one person's language 'more competent' than the other (Canagarajah, 2020). This reshaped view of communicating also acknowledges and values each interlocutor's semiotic representations of language, such as the kinds of bodies, voices, and the histories behind them, doing the talking (Bucholtz & Hall, 2016). Change, in this respect, requires the responsibility to be shouldered across a range of institutional sectors in society to reflect the cultural and linguistic reality of Australia today, including a rethink and recommitment to what the rights and responsibilities entailing language and citizenship are (Nguyen, 2024). This is likely to take time, because of how educational systems and many social interactions have normalised the scrutiny of 'correct' linguistic practice for so long. However, it is a fundamental step towards generating societal discussions about linguistic diversity and acceptable language usage, constructing the understanding that translingual repertoires are ordinary displays of language, and everyone has and uses them.

Overall, change begins in the interactions we have, and this involves entering these interactions with the mindset that all individuals are deserving of being treated with dignity. Dignity acknowledges that all humans have inherent value and worth, consisting of "the mutual recognition of the desire to be seen, heard, listened to, and treated fairly; to be recognized, understood, and to feel safe in the world" (Hicks, 2013, para. 7). Placing our shared identity as humans first and foremost is key towards achieving dignity, and within this comes the acknowledgement that within this shared identity, there exists a range of diversity that is inherent to each human being. What this means in places such as Australia is that societal wide conversations need to occur to encourage the ordinariness of diversity, and the purpose of this thesis is to consider how conversations, policies, and educational change can drive more mutually accommodative interactions that foster linguistic integration, emotional wellbeing, and its broader implications of equity and social justice.

7.4.3 Scholarly contribution

This thesis has expanded the concept of translingual discrimination to consider its relationship with linguistic integration and emotional wellbeing, addressing a gap in the literature through its critical analysis of the current assimilationist discourses of linguistic integration. In so doing, the thesis, and the publications within it, have reconceptualised linguistic integration using the lens of translingual discrimination, to establish the multifaceted ways such discrimination impacts the lived experience of transnational migrants. To understand the ways this occurs, the thesis considered that the logical conclusion of assimilationist and monolingual mindsets behind discourses of linguistic integration results in the enforcement of translingual discrimination, and this core conceptual framework was expanded through the terminologies of translingual English discrimination, linguistic superiority, and accentism. These elements of translingual discrimination then contribute towards interactional disparities that have significant impacts for transnational migrants' emotional wellbeing, a major issue of which is foreign language anxiety. In this thesis, I argue that for these interactional issues and emotions to be addressed, the mindsets behind appropriate language usage need to be addressed to promote the ordinariness of translingual practice, and institutional spaces need to be adapted in line with these mindsets to foster environments where individuals feel safe to engage in translingual practice without fear of stigmatisation and discrimination for not being an 'integrated' citizen.

This thesis has problematised the deeply entrenched idea that monolingualism is normal and natural, that bilingualism and multilingualism exist as separate cognitive monolingualisms, and that code-switching, as an extension of these mindsets, consists of alternating and combining languages as if they are isolated entities (Canagarajah, 2013). These ways of conceptualising language are unreflective of how language is really used in interaction, and this thesis considers how translingualism is a more accurate representation of the way people integrate all the resources at their disposal to maximise communication (Kusters et al., 2017). Translingual theory challenges the perception of languages as discrete spheres, and disputes the institutional control of standard language practices, instead distributing the power of linguistic ownership upon the people using it (Garcia, 2017). The scholarly contribution of this thesis is in how it highlights an ongoing tension of this institutional/individual view of language usage. While translingualism is an ordinary way of communicating, systemic discourses about monolingualism that emphasise one language

representing an integrated community and nation-state, continue to be perpetuated. This means that displays of translingual repertoires continue to be rejected in interactions, not only as representative of poor or improper language use, but also because of indexical associations of these resources – and the people using them – as not belonging or integrated to a community or nation-state. This thesis outlines how these mindsets can produce acts of translingual discrimination as an interactional outcome. Therefore, while translingualism is celebrated in the research literature, it is necessary to outline how these resources continue to be discriminated against in contexts like Australia. One link that had been tenuous until this point, and is a key contribution of this thesis, is how such discrimination has its roots in discourses of linguistic integration.

The thesis, expanding on critical analysis of linguistic integration by Garcia (2017), considers how this discourse has been viewed from a monolingual, deficit perspective with origins in Enlightenment ideologies of the nation state, citizenship, and belonging. It is apparent that such discourses of linguistic integration stem from the assumption that languages are isolated entities and should be clearly delineated, so that purist standards can be maintained in interactions. Therefore, any linguistic and semiotic resources that do not meet national standards are vulnerable to translingual discrimination, due to these resources not being indexical of integration and citizenship. The contribution of this thesis is in how it critically reframes linguistic integration through the lens of translingual discrimination to expose how linguistic integration, as it is conceptualised currently, is interlinked with monolingual and assimilatory mindsets. The existing literature on linguistic integration outlines how nation-states in the Global North view linguistic integration as the acquisition of language skills as a precondition to migrants obtaining citizenship (Bianco & Ortiz Cobo, 2019; Möllering, 2009), omitting a critical analysis of how linguistic integration is linked with assimilationist monolingual and standard language ideologies that are enforced socially and systemically through discrimination. Such discrimination manifests as multifaceted pressures for transnational migrants to speak the national, standard language to participate and belong in Australian society.

Another contribution this thesis makes is in how it outlines specific forms of social and systemic enforcement of translingual discrimination, such as the penalisation of linguistic features on assessments, denial of employment or promotion due to language practices, institutional barriers in accessing information, and mockery and exclusion based on accent. Such penalties impede transnational migrants' engagement in their full translingual repertories and deny them of meaningful interactions, and this leads to the discussion of a

significant finding – that translingual discrimination negatively affects emotional wellbeing. Expanding on the work of Dovchin (2020, 2021, 2022), Dobinson and Mercieca (2020), and Piller (2016), who examine the emotional damage migrants in Australia experience related to their interactions, this thesis has examined how translingual discrimination in social and institutional settings can result in a range of negative emotional reactions for transnational migrants. This interdisciplinary research provides deeper understandings into the insidious effects of translingual discrimination, emerging as a significant finding in terms of how addressing transnational migrants' negative emotionality also provides opportunities for confronting translingual discrimination in society, through the cultivation of translingual safe spaces. This ties in with the idea that language is linked with social inclusivity, exposing the need for spaces that acknowledge the linguistic diversity that is a fact of life in the Australian context.

7.5 Limitations

The majority of the data collection was conducted during the COVID-19 period, which is a potential limitation to be considered. Luckily, this interference was minimal due to strict border restrictions in Western Australia, which meant that data collection could continue to occur face-to-face with minimal interruption due to a general lack of lockdowns and social distancing restrictions. However, what the border restrictions also meant was that new migrants could not enter Australia during this period, which meant that no new migrants were interviewed or observed. This potentially shaped the content of the data, as one outcome was that none of the participants discussed instances of their initial days in Australia in great depth. However, as interaction and integration are ongoing processes, this limitation was not significant.

Another potential limitation to be considered was participant apprehension over sharing details that are sensitive to them, or human error in recollection of details, that I addressed through asking additional questions and treating the interactions as a joint construction; however, such limitations remain subjective in how they can be addressed. My outsider status as a White Australian may also have led to additional apprehension on the participants' part, although it is somewhat inevitable that participants will reveal only as much as they are comfortable to reveal. This is particularly the case if there are sensitive aspects such as their job, educational, or visa status that they may not wish to disclose. To address these limitations, I provided clear information to the participants before they

consented to participate in the research project, through descriptions of the study using recruitment materials and the participant information form. I also left plenty of time for questions about the research project, and provided the participants with assurances that their details would remain confidential. Any methodological limitations were mitigated through the use of multiple methods that allowed for triangulation, alongside the persistent observation and interaction with the participants in this study.

Finally, another potential limitation to arise in this research project was the inability to directly observe or verify instances of translingual discrimination, instead relying on the participants' reported accounts. The scenarios that the participants recalled and described during the interviews and focus group discussions are vulnerable to subjectivity, through exaggeration, misremembering, or fabrication, while my attendance during open ethnographic observation also reduced the likelihood of acts of translingual discrimination being observed due to my physical presence. Such limitations may be addressed through additional research, which is outlined below.

7.6 Future research

This research project has ethnographically examined the lived experiences of transnational migrants in Australia through the engagement of a large-scale ethnographic project of 50 adult participants. The findings spanned across a range of sociolinguistic issues, that were disseminated as research publications. The vast majority of the participants in this study were transnational migrants, however, some service providers from not-for-profit organisations were also interviewed for their insights into migrants' integrational needs. While this provided complimentary perspectives on the sociolinguistic needs and lived experiences of transnational migrants in Australian society, two major stakeholders were not examined in this research project, and are relevant for future research in this area: local Australians, and representatives from the government sector.

The fundamental aim of this research was to investigate how translingual discrimination is enforced in Australian society, and how such discrimination impacts the linguistic integration and emotional wellbeing of migrants. As such, the focus of this research project was on the lived experiences of those who experience translingual discrimination firsthand. However, these sociolinguistic issues need to be considered as a two-way matter. The perspectives and actions of the host society also require discussion, as their lives are correspondingly characterised by the cultural and linguistic diversity that transnationalism

brings (Park & Wee, 2017). This has implications for the interactions that occur between transnational migrants and members of the host society, in particular with how linguistic diversity and its related translingualism are perceived. Qualitative research, such as interviews, focus group sessions, and online social media observations, can all shed light on social discourses surrounding migration, language, and integration, and in turn produce the data required to address issues of translingual discrimination in Australian society. Such further research with the host society can provide the background necessary to establish perceptions surrounding translingualism, issues of linguistic integration, and sociolinguistic disparities in Australian society.

In addition, while this project incorporated the perspectives of some not-for-profit service providers and English language teachers, there were no research participants from the government sector. As this research project demonstrates that the state plays a significant part in maintaining monolingualism in Australian society through government policy, this is an area that could be considered in further research, particularly in terms of what strategies governments have in place for linguistic inclusivity. Future research may also incorporate a mixed methods study, particularly if such research can quantify the frequency of aspects such as the effect of translingual discrimination on employment, or statistically measure student outcomes in the educational system that could then be used to create anti-discrimination policies. As part of such research, care must be taken that the experiences of transnational migrants are also recorded qualitatively and ethnographically, so that their narratives, perspectives, and lived experiences are not misattributed (Phyak, 2021).

Finally, while the areas of health and housing have also been mentioned in the literature as significant areas of sociolinguistics and integration, these areas are beyond the scope of this thesis and open the potential for future research. This is especially relevant when understanding that Australia is facing an ongoing housing availability and affordability crisis that is being blamed on migration, falling back on discourses of migration-as-threat while obscuring underlying systemic factors for why this crisis is occurring. Further research that examines whether translingual discrimination influences migrants' ability to access housing or to health services are important considerations for future research.

7.7 Conclusion

The concluding chapter of this thesis has discussed the broader significance of the research project, provided a summary of the main themes from chapters four, five, and six, and

outlined the educational implications, sociolinguistic implications, and the scholarly contribution. It closes by stating the limitations of the research project and the future sociolinguistic and migration focused research that could be undertaken to address these limitations.

The importance of this thesis is in how it has expanded translingual discrimination to consider its effects on linguistic integration and emotional wellbeing, defining and examining these interrelated concepts within the broader conceptual framework of translingual theory. To address issues of linguistic integration and emotional wellbeing, this thesis has examined how translingual safe spaces may function as zones that foster positive emotionality and contribute towards broader discourses that accept the ordinariness of translingualism and debunk translingual discrimination. This may then have the potential to mitigate assimilative forms of linguistic integration, emerging as an important implication for how these spaces can inform educational and language policies in Australia.

This thesis acknowledges the inevitability of translingualism in society, as all people are translingual. However, not all translingual repertoires are equal, and inclusion starts with the acknowledgement of all individuals' backgrounds and lived experiences, and how their linguistic resources are representative of this. Migration has played a huge role in building Australia to be the nation it is today, and it is time to recognise that the linguistic contribution it has made to Australia's national identity is more than just how it is part of Australia's competitive edge, or, conversely, something to be judged or mocked. Such change requires education and ongoing dialogues, to overcome not only overt resistance from those who have vested interests in maintaining inequality through linguistic stratification, but also from those who engage in more covert justifications of oppressive behaviour because that is what is normal or common-sense. Therefore, it is the responsibility of academics, educators, and policy makers to raise awareness of the insidiousness of translingual discrimination so that cultural and linguistic biases can be examined on both an institutional and an individual scale. Such social changes are an investment towards fostering the integration of all Australians and ensuring the equity, emotional wellbeing, and social cohesion of the future generations of Australians to come. Perhaps such social changes can then also fully emerge in cultural events like the Rwandan one I went to, where the inherent dignity of each person is recognised as part of the translingual safe space it was intended to be.

References

Ager, A., & Strang, A. (2008). Understanding integration: A conceptual framework. *Journal of refugee studies*, *21*(2), 166-191. https://doi.org/10.1093/jrs/fen016

Agha, A. (2007). *Language and social relations*. Cambridge University Press.

Aguirre, A. C. (2021). Guilt trip: Emotion, identity, and power in migrant online discourse. *Social Semiotics, 31*(5), 724-737. https://doi.org/10.1080/10350330.2020.1810556

Algan, Y., Bisin, A., Manning, A., & Verdier, T. (2012). *Cultural integration of immigrants in Europe*. Oxford University Press.

Archakis, A. (2022). Tracing racism in antiracist narrative texts online. *Ethnic and Racial Studies, 45*(7), 1261-1282. https://doi.org/10.1080/01419870.2021.1904145

Australian Bureau of Statistics (ABS). (2022). *2021 Census highlights increasing cultural diversity*. https://www.abs.gov.au/media-centre/media-releases/2021-census-highlights-increasing-cultural-diversity

Australian Bureau of Statistics (ABS). (2023). *Migrant settlement outcomes: Selected economic and social outcomes of permanent migrants*. https://www.abs.gov.au/statistics/people/people-and-communities/migrant-settlement-outcomes/latest-release

Australian Government. (2017). *Multicultural Australia: United, strong, successful. Australia's multicultural statement.* https://www.homeaffairs.gov.au/about-us/our-portfolios/multicultural-affairs/about-multicultural-affairs/our-statement

Back, M., Han, M., & Weng, S. C. A. (2020). Emotional scaffolding for emergent multilingual learners through translanguaging: Case stories. *Language and Education, 34*(5), 387–406. https://doi.org/10.1080/09500782.2020.1744638

Barrett, R., Cramer, J., & McGowan, K. B. (2022). *English with an accent: Language, ideology, and discrimination in the United States*. Routledge.

Basch, L., Glick Schiller, N., & Szanton-Blanc, C. (1994). *Nations unbound: Transnational projects and the deterritorialized nation-state*. Gordon and Breach.

Bauman, R., & Briggs, C. L. (2000). Language philosophy as language ideology: John Locke and Johann Gottfried Herder. In P. V. Kroskrity (Ed.), *Regimes of language: Ideologies, polities, and identities* (pp. 139-204). School of American Research Press.

Bauman, R., & Briggs, C. L. (2003). *Voices of modernity: Language ideologies and the politics of inequality.* Cambridge University Press.

Beauchemin, C., & Gonzalez-Ferrer, A. (2011). Sampling international migrants with origin-based snowballing method: New evidence on biases and limitations. *Demographic Research, 25*(3), 103-134. https://doi.org/10.4054/DemRes.2011.25.3

Becker, A. L. (1991). Language and languaging. *Language and Communication, 11,* 33-35. https://doi.org/10.1016/0271-5309(91)90013-L

Bennett, S. (2018). *Constructions of migrant integration in British public discourse: Becoming British*. Bloomsbury Publishing.

Benson, E. J. (2001). The neglected early history of codeswitching research in the United States. *Language & Communication*, *21*(1), 23-36. https://doi.org/10.1016/S0271-5309(00)00012-4

Bhabha, H. K. 1994. *The location of culture*. Routledge.

Bianco, R., & Ortiz Cobo, M. (2019). The linguistic integration of refugees in Italy. *Social Sciences*, *8*(10), 284. https://doi.org/10.3390/socsci8100284

Birney, M. E., Rabinovich, A., & Morton, T. A. (2020). Where are you from? An investigation into the intersectionality of accent strength and nationality status on perceptions of nonnative speakers in Britain. *Journal of Language and Social Psychology, 39*(4), 495–515. https://doi.org/10.1177/0261927X20932628

Blackledge, A., & Creese, A. (2020). Interaction ritual and the body in a city meat market. *Social Semiotics, 30*(1), 1-24. https://doi.org/10.1080/10350330.2018.1521355

Blommaert, J. (2009). A market of accents. *Language Policy, 8,* 243–259. https://doi.org/10.1007/s10993-009-9131-1

Blommaert, J. (2010). *The sociolinguistics of globalisation*. Cambridge University Press.

Blommaert, J. (2020). Formatting online actions: #justsaying on Twitter. In J. W. Lee & S. Dovchin (Eds.), *Translinguistics: Negotiating innovation and ordinariness* (pp. 75-89). Routledge.

Blommaert, J., & Rampton, B. (2011). Language and superdiversity. *Diversities 13*(2), 1–20. https://wayback.archive-it.org/10611/20190623140611/http://www.unesco.org/new/en/social-and-human-sciences/resources/periodicals/diversities/

Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf & K. J. Sher (Eds.), *APA handbook of research methods in psychology* (pp. 57–71). American Psychological Association.

Brett, J., & Moran, A. (2011). Cosmopolitan nationalism: Ordinary people making sense of diversity. *Nations and Nationalism*, *17*(1), 188-206. https://doi.org/10.1111/j.1469-8129.2010.00451.x

Brown, D. (2000). *Contemporary nationalism: Civic, ethnocultural and multicultural politics*. Routledge.

Bucholtz, M. (2011). Race and the re-embodied voice in Hollywood film. *Language & Communication*, *31*, 255–265. https://doi.org/10.1016/j.langcom.2011.02.004

Bucholtz, M., & Hall, K. (2016). Embodied sociolinguistics. In N. Coupland (Ed.), *Sociolinguistics: Theoretical debates* (pp. 173–200). Cambridge University Press. https://doi.org/10.1017/CBO9781107449787.009

Busch, B. (2017). Expanding the notion of the linguistic repertoire: On the concept of Spracherleben - the lived experience of language. *Applied Linguistics*, *38*(3), 340-358. https://doi.org/10.1093/applin/amv030

Canagarajah, S. (2011). Translanguaging in the classroom: Emerging issues for research and pedagogy. *Applied Linguistics Review, 2*(1), 1–28. https://doi.org/10.1515/9783110239331.1

Canagarajah, S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. Routledge.

Canagarajah, S. (2017). *Translingual practices and neoliberal policies: Attitudes and strategies of African skilled migrants in Anglophone workplaces*. Springer.

Canagarajah, S. (2018). Translingual practice as spatial repertoires: Expanding the paradigm beyond structuralist orientations. *Applied Linguistics 39*(1), 31–54. https://doi.org/10.1093/applin/amx041

Canagarajah, S. (2020). English as a resource in a communicative assemblage. In C. J. Hall & R. Wicaksono (Eds.), *Ontologies of English: Conceptualising the language for learning, teaching, and assessment* (pp. 295-314). Cambridge University Press.

Canagarajah, S. (2022). A decolonial crip linguistics. *Applied Linguistics*. https://doi.org/10.1093/applin/amac042

Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., and Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum, 41*(5), 545–547. https://doi.org/10.1188/14.ONF.545-547

Casillas, D. I., Ferrada, J. S., & Hinojos, S. V. (2018). The accent on Modern Family: Listening to representations of the Latina vocal body. *Aztlán: A Journal of Chicano Studies*, *43*(1), 61-88.

Castles, S. (2016). Rethinking Australian migration. *Australian Geographer, 47*(4), 391-398. https://doi.org/10.1080/00049182.2016.1220900

Clark, M. H., Middleton, S. C., Nguyen, D., & Zwick, L. K. (2014). Mediating relationships between academic motivation, academic integration and academic performance. *Learning and Individual Differences, 33,* 30-38. https://doi.org/10.1016/j.lindif.2014.04.007

Chomsky, N. (1968). *Language and mind*. Cambridge University Press.

Chomsky, N. (1980). On cognitive structures and their development: A reply to Piaget. In M. Piattelli-Palmarini (Ed.), *Language and learning: The debate between Jean Piaget and Noam Chomsky* (pp. 35–52). Harvard University Press.

Clyne, M. (2008). The monolingual mindset as an impediment to the development of plurilingual potential in Australia. *Sociolinguistic Studies, 2*(3), 347–365. https://doi.org/10.1558/sols.v2i3.347

Comaroff, J., & Comaroff, J. L. (2012). Theory from the South: Or, how Euro-America is evolving toward Africa. *Anthropological Forum, 22*(2), 113-131. https://doi.org/10.1080/00664677.2012.694169

Copland, F., & Creese, A. (2015). *Linguistic ethnography: Collecting, analysing and presenting data*. Sage.

Creese, A. (2008). Linguistic ethnography. In K. A. King & N. H. Hornberger (Eds.), *Encyclopedia of language and education* (pp. 229-241). Springer Science.

Crenshaw, K. W. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review, 43*(6), 1241-1299. https://doi.org/10.2307/1229039

Cummins, J. (2008). Teaching for transfer: Challenging the two solitudes assumption in bilingual education. In *Encyclopedia of language and education* (pp. 65-75). Springer.

Curran, N. M. (2023). Banal nationalism and conversational cosmopolitanism: The potential of online language education for intercultural communication. *Language and Intercultural Communication, 23*(3), 333-346. https://doi.org/10.1080/14708477.2023.2184826

Dados, N., & Connell, R. (2012). The Global South. *Contexts*, *11*(1), 12-13. https://doi.org/10.1177/1536504212436479

Daubney, M., Dewaele, J.-M., & Gkonou, C. (2017). Introduction. In C. Gkonou, M. Daubney, & J.-M. Dewaele (Eds.), *New insights into language anxiety: Theory, research and educational implications*. Multilingual Matters.

de Certeau, M. (1984). *The practice of everyday life*. University of California Press.

De Costa, P. I. (2020). Linguistic racism: Its negative effects and why we need to contest it. *International Journal of Bilingual Education and Bilingualism, 23*(7), 833-837. https://doi.org/10.1080/13670050.2020.1783638

Denzin, N. K. (2009). The elephant in the living room: Or extending the conversation about the politics of evidence. *Qualitative Research, 9*(2), 139-160. https://doi.org/10.1177/1468794108098034

Department of Home Affairs. (2024). *Subclass 500: Student visa*. https://immi.homeaffairs.gov.au/visas/getting-a-visa/visa-listing/student-500#Eligibility

Dewaele, J.-M., & Dewaele, L. (2017). The dynamic interactions in foreign language classroom anxiety and foreign language enjoyment of pupils aged 12 to 18: A pseudo-longitudinal investigation. *Journal of the European Second Language Association, 1*(1), 12–22. http://doi.org/10.22599/jesla.6

Dobinson, T. J. (2013). *Encountering the Asian learner: Teaching and learning experiences of postgraduate Asian learners and their lecturers in Australia and Vietnam* [Doctoral dissertation, University of Western Australia]. University of Western Australia Research Repository. https://api.research-repository.uwa.edu.au/ws/portalfiles/portal/3360204/Dobinson_Toni_2013.pdf

Dobinson, T., & Mercieca, P. (2020). Seeing things as they are, not just as we are: Investigating linguistic racism on an Australian university campus. *International Journal of Bilingual Education and Bilingualism, 23*(7), 789-803. https://doi.org/10.1080/13670050.2020.1724074

Dovchin, S. (2015). Language, multiple authenticities and social media: The online language practices of university students in Mongolia. *Journal of Sociolinguistics, 19*(4), 437–459. https://doi.org/10.1111/josl.12134

Dovchin, S. (2019). Language crossing and linguistic racism: Mongolian immigrant women in Australia. *Journal of Multicultural Discourses, 14*(4), 334-351. https://doi.org/10.1080/17447143.2019.1566345

Dovchin, S. (2020). The psychological damages of linguistic racism and international students in Australia. *International Journal of Bilingual Education and Bilingualism, 23*(7), 804-818. https://doi.org/10.1080/13670050.2020.1759504

Dovchin, S. (2021). Translanguaging, emotionality, and English as a second language immigrants: Mongolian background women in Australia. *TESOL Quarterly, 55*(3), 839-865. https://doi.org/10.1002/tesq.3015

Dovchin, S. (2022). *Translingual discrimination*. Cambridge University Press.

Dovchin, S., & Dryden, S. (2022). Translingual discrimination: Skilled transnational migrants in the labour market of Australia. *Applied Linguistics, 43*(2), 365-388. https://doi.org/10.1093/applin/amab041

Drummond, R., & Schleef, E. (2016). Identity in variationist sociolinguistics. In S. Preece (Ed.), *The Routledge handbook of language and identity* (pp. 50-65). Routledge.

Dryden, S. (2022). Phones as a semiotic disadvantage: English as a Foreign language migrants in Australia. *Australian Review of Applied Linguistics, 45*(2), 219-239. https://doi.org/10.1075/aral.21028.dry

Dryden, S. & Dovchin, S. (2021). Accentism: English LX users of migrant background in Australia. *Journal of Multilingual and Multicultural Development*, 1-13. https://doi.org/10.1080/01434632.2021.1980573

Dryden, S., Wang, M., and Dovchin, S. (forthcoming). Accentism. In J. Setter, V. Ramjattan, & S. Dovchin (Eds.), *Oxford Handbook of Language and Prejudice*. Oxford University Press.

Due, C., & Riggs, D. (2009). Moving beyond English as requirement to "fit in": Considering refugee and migrant education in South Australia. *Refuge: Canada's Journal on Refugees, 26*(2), 55-64.

D'warte, J. (2015). Building knowledge about and with students: Linguistic ethnography in two secondary school classrooms. *English in Australia*, *50*(1), 39-48.

Eisenberger, N. I., Lieberman, M. D., & Williams, K. D. (2003). Does rejection hurt? An fMRI Study of social exclusion. *Science*, *302*, 290–292. https://doi.org/10.1126/science.1089134

Erickson, F. (2018). A history of qualitative inquiry in social and educational research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 36-65). Sage.

Evans, N., & Levinson, S. C. (2009). The myth of language universals: Language diversity and its importance for cognitive science. *Behavioral and Brain Sciences*, *32*(5), 429-448. https://doi.org/10.1017/S0140525X0999094X

Fallas-Escobar, C., & Herrera, L. J. P. (2022). Examining raciolinguistic struggles in institutional settings: A duoethnography. *Linguistics and Education*, *67*, 101012. https://doi.org/10.1016/j.linged.2022.101012

Fang, F., & Dovchin, S. (2022). Reflection and reform of applied linguistics from the Global South: Power and inequality in English users from the Global South. *Applied Linguistics Review*. https://doi.org/10.1515/applirev-2022-0072

Flores, N., & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard educational review*, *85*(2), 149-171. https://doi.org/10.17763/0017-8055.85.2.149

Foo, A. L., & Tan, Y. Y. (2019). Linguistic insecurity and the linguistic ownership of English among Singaporean Chinese. *World Englishes*, *38*(4), 606-629. https://doi.org/10.1111/weng.12359

French, M. (2016). Students' multilingual resources and policy-in-action: An Australian case study. *Language and Education, 30*(4), 298-316. https://doi.org/10.1080/09500782.2015.1114628

García, O. (2009). Education, multilingualism and translanguaging in the 21st century. In T. Skutnabb-Kangas, R. Phillipson, A. K. Mohanty, M. & Panda (Eds.), *Social justice through multilingual education* (pp. 140-158). Multilingual Matters.

García, O. (2017). Problematizing linguistic integration of migrants: The role of translanguaging and language teachers. In J. C. Beacco, H. J. Krumm, D. Little, & P.

Thalgott (Eds.), *The linguistic integration of adult migrants: Some lessons from research* (pp. 11-26). De Gruyter.

García, O., & Li, W. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan.

Gardner-Chloros, P. (2009). *Code-switching*. Cambridge University Press.

Giaxoglou, K. (2021), *A narrative approach to social media mourning: Small stories and affective positioning*. Routledge.

Goffman, E. (1963). *Stigma: Notes on the management of spoiled identity*. Simon and Schuster.

Gogolin, I. (2002). The "monolingual habitus" as the common feature in teaching in the language of the majority in different countries. *Per Linguam*, *13*(2), 38-49. https://doi.org/10.5785/13-2-187

Goppel, A. (2019). Linguistic integration - valuable but voluntary: Why permanent resident status must not depend on language skills. *Res publica*, *25*, 55-81. https://doi.org/10.1007/s11158-017-9369-y

Graham, J. R., West, L. M., Martinez, J., & Roemer, L. (2016). The mediating role of internalized racism in the relationship between racist experiences and anxiety symptoms in a Black American sample. *Cultural Diversity and Ethnic Minority Psychology, 22*(3), 369–376. https://doi.org/10.1037/cdp0000073

Greenberg, J. H. (1963). Some universals of grammar with particular reference to the order of meaningful elements. *Universals of language*, *2*, 73-113.

Grimmer, R. (2018) Sentenced to discrimination: Language as a weapon of state. *Griffith Review, 61,* 277–284. https://doi.org/10.3316/ielapa.761596824777468

Hall, S. (1997). The local and the global: Globalization and ethnicity. In A. D. King (Ed.), *Culture, globalization, and the world system* (pp. 19-40). University of Minnesota Press.

Hammersley, M. (2006). Ethnography: Problems and prospects. *Ethnography and Education, 1*(1), 3-14. https://doi.org/10.1080/17457820500512697

Hatoss, A. (2019). Unpacking monolingual ideologies: Voice of young Sydneysiders. In A Chik, P. Benson & R. Moloney (Eds.), *Multilingual Sydney* (pp. 66-78). Routledge.

Haugen, E. (1953). *The Norwegian language in America, a study in bilingual behavior, volume 2: The American dialects of Norwegian*. University of Pennsylvania Press.

Hawkins, M. R., & Mori, J. (2018). Considering 'trans-'perspectives in language theories and practices. *Applied Linguistics*, *39*(1), 1-8. https://doi.org/10.1093/applin/amx056

Hegarty, P. (2020). Strangers and states: Situating accentism in a world of nations. *Journal of Language and Social Psychology*, *39*(1), 172-179. https://doi.org/10.1177/0261927X19884093

Hicks, D. (2013). *What is the real meaning of dignity?* https://www.psychologytoday.com/us/blog/dignity/201304/what-is-the-real-meaning-dignity-0

Hill, J. (1998). Language, race, and White public space. *American Anthropologist, 100*(3), 680–689. https://doi.org/10.1525/aa.1998.100.3.680

Holliday, A. (2006). Native-speakerism. *ELT journal*, *60*(4), 385-387. https://doi.org/10.1093/elt/ccl030

Holliday, A. (2015). Qualitative research and analysis. In B. Paltridge & A. Phakiti (Eds.), *Research methods in applied linguistics: A practical resource* (pp. 49-81). Bloomsbury.

Hugo, G. (2014). Change and continuity in Australian international migration policy. *International Migration Review, 48*(3), 868-890. https://doi.org/10.1111/imre.12120

Hymes, D. (1972). On communicative competence. *Sociolinguistics*, 53-73.

Irvine, J. T. & Gal, S. (2000). Language ideology and linguistic differentiation. In P. V. Kroskrity (Ed.), *Regimes of languages: Ideologies, polities and identities* (pp. 35-83). School of American Research Press.

Izadi, D. (2017). Semiotic resources and mediational tools in Merrylands, Sydney, Australia: The case of Persian and Afghan shops. *Social Semiotics*, *27*(4), 495–512. https://doi.org/10.1080/10350330.2017.1334401

Jakubowicz, A. (2017). Alt_Right white lite: Trolling, hate speech and cyber racism on social media. *Cosmopolitan Civil Societies: An Interdisciplinary Journal, 9*(3), 41-60. http://doi.org/10.5130/ccs.v9i3.5655

Jordan, M. (2018). "Not on Your Life": Cabinet and liberalisation of the White Australia Policy, 1964–67. *The Journal of Imperial and Commonwealth History, 46*(1), 169-

201.
https://doi.org/10.1080/03086534.2017.1391485

Jørgensen, J. N. (2008). Polylingual languaging around and among children and adolescents. *International Journal of Multilingualism*, *5*(3), 161–176. https://doi.org/10.1080/14790710802387562

Jupp, J. (2002). *From White Australia to Woomera: The story of Australian immigration*. Cambridge University Press.

Kato, R., & Kumagai, Y. (2022). Translingual practices in a 'monolingual' society: Discourses, learners' subjectivities and language choices. *International Journal of Bilingual Education and Bilingualism, 25*(5), 1681-1696. https://doi.org/10.1080/13670050.2020.1799318

Kell, P. (2014). Global shifts in migration policy and their implications for skills formation, nations, communities and corporations. In T. Short & R. Harris (Eds.), *Workforce Development* (pp. 17-32). Springer. https://doi.org/10.1007/978-981-287-068-1_2

Kim, S., Dorner., L. M., & Song, K. H. (2021). Conceptualizing community translanguaging through a family literacy project. *International Multilingual Research Journal, 15*(4), 293-316. https://doi.org/10.1080/19313152.2021.1889112

Korstjens, I., & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing. *European Journal of General Practice, 24*(1), 120-124. https://doi.org/10.1080/13814788.2017.1375092

Kroskrity, P. V. (2000). Language ideologies in the expression and representation of Arizona Tewa identity. *Regimes of language: Ideologies, polities, and identities*, 329-359.

Kroskrity, P. V. (2004). Language ideologies. In A. Duranti (Ed.), *A companion to linguistic anthropology* (pp. 496-517). Blackwell.

Kroskrity, P. V. (2021). Covert linguistic racisms and the (re-) production of white supremacy. *Journal of Linguistic Anthropology*, *31*(2), 180-193. https://doi.org/10.1111/jola.12307

Kubitschko, S., & Kaun, A. (2016). An introduction to innovative methods in media and communication research. In S. Kubitschko & A. Kaun (Eds.), *Innovative methods in media and communication research* (pp. 1-12). Palgrave Macmillan.

Kubota, R. (2015). Inequalities of English, English speakers, and languages: A critical perspective on pluralist approaches to English. In R. Tupas (Ed.), *Unequal Englishes: The politics of Englishes today* (pp. 21-42). Palgrave Macmillan.

Kubota, R. (2020). Confronting epistemological racism, decolonizing scholarly knowledge: Race and gender in applied linguistics. *Applied Linguistics*, *41*(5), 712-732. https://doi.org/10.1093/applin/amz033

Kusters, A., Spotti, M., Swanwick, R., & Tapio, E. (2017). Beyond languages, beyond modalities: Transforming the study of semiotic repertoires. *International Journal of Multilingualism, 14*(3), 219-232. https://doi.org/10.1080/14790718.2017.1321651

Kumaravadivelu, B. (2016). The decolonial option in English teaching: Can the subaltern act? *TESOL Quarterly, 50*(1), 66-85. https://doi.org/10.1002/tesq.202

Ladegaard, H. J. (2014). Crying as communication in domestic helper narratives: Towards a social psychology of crying in discourse. *Journal of Language and Social Psychology, 33*(6), 579–605. https://doi.org/10.1177/0261927X14538823

Lamping, S., Dryden, S., Dobinson, T., Chen, J., Mercieca, P., & Kuzich, S. (2024). Locked out, but not disconnected: Multilingual community engagement in Australia. *Journal of Ethnic and Migration Studies*. https://doi.org/10.1080/1369183X.2024.2303068

Lee, A. (2021). Introduction: "The accent of his tongue affecteth him." In A. Lee (Ed.), *Shakespeare and accentism* (pp. 1-24). Routledge.

Lee, J. S. (2019). Digital communication, social media, and Englishes. *World Englishes, 39*(1), 2-6. https://doi.org/10.1111/weng.12447

Lee, J. W., & Dovchin, S. (2020). Introduction: Negotiating innovation and ordinariness. In J. W. Lee & S. Dovchin (Eds.), *Translinguistics: Negotiating Innovation and Ordinariness* (pp. 1-5). Routledge.

Leung, M. W. H. (2017). Social mobility via academic mobility: Reconfigurations in class and gender identities among Asian scholars in the global north. *Journal of Ethnic and Migration Studies, 43*(16), 2704-2719. https://doi.org/10.1080/1369183X.2017.1314595

Li, M., & Campbell, J. (2009). Accessing employment: Challenges faced by non-native English-speaking professional migrants. *Asian and Pacific Migration Journal, 18*(3), 371–395. https://doi.org/10.1177/011719680901800303

Li, W. (2018). Translanguaging as a practical theory of language. *Applied Linguistics, 39*(1), 9–30. https://doi.org/10.1093/applin/amx039

Li, W., & Zhu, H. (2013). Translanguaging identities and ideologies: Creating transnational space through flexible multilingual practices amongst Chinese university students in the UK. *Applied linguistics*, *34*(5), 516-535. https://doi.org/10.1093/applin/amt022

Liddicoat, A. J. (2016). Language planning in universities: Teaching, research and administration. *Current Issues in Language Planning, 17*(3-4), 231-241. https://doi.org/10.1080/14664208.2016.1216351

Liddicoat, A. J., & Crichton, J. (2008). The monolingual framing of international education in Australia. *Sociolinguistic Studies, 2*(3), 367-384. https://doi.org/10.1558/sols.v2i3.367

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.

Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2011). Paradigmatic controversies, contradiction, and emerging confluences, revisited. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 97-128). Sage.

Liu, M., & Jackson, J. (2008). An exploration of Chinese EFL learners' unwillingness to communicate and foreign language anxiety. *The Modern Language Journal, 92*(1), 71–86. https://doi.org/10.1111/j.1540-4781.2008.00687.x

Lutz, C. A., & Abu-Lughod, L. (Eds.). (1990). *Language and the politics of emotion.* Editions de la Maison des Sciences de l'Homme; Cambridge University Press.

MacIntyre, P. D., & Gardner, R. C. (1994). The subtle effects of language anxiety on cognitive processing in the second language. *Language Learning, 44*(2), 283–305. https://doi.org/10.1111/j.1467-1770.1994.tb01103.x

MacIntyre, P., & Gregersen, T. (2012). Emotions that facilitate language learning: The positive-broadening power of the imagination. *Studies in Second Language Learning and Teaching, 2*(2), 193–213. https://doi.org/10.14746/ssllt.2012.2.2.4

Maeso, S. R. (2015). ‘Civilising’ the Roma? The depoliticisation of (anti-)racism within the politics of integration. *Identities, 22*(1), 53–70. https://doi.org.10.1080/1070289X.2014.931234

Makoni, S., & Pennycook, A. (2023). Looking at multilingualisms from the Global South. In C. McKinney, P. Makoe, & V. Zavala (Eds.), *The Routledge Handbook of Multilingualism* (pp. 17-30). Routledge.

Makoni, S., & Pennycook, A. (2005) Disinventing and (re)constituting languages. *Critical Inquiry in Language Studies, 2*(3), 137–156. https://doi.org/10.1207/s15427595cils0203_1

Maryns, K., & Blommaert, J. (2001). Stylistic and thematic shifting as a narrative resource: Assessing asylum seekers' repertoires. *Multilingua, 20*(1). https://doi.org/10.1515/MULTI.2001.003

Masch, J. (2023). *An exploration of translingual discrimination at the University of Edinburgh and in Greater Edinburgh* [Masters dissertation, The University of Edinburgh].

Massai, S. (2020). *Shakespeare’s accents: Voicing identity in performance.* Cambridge University Press.

Matsuda, M. J. (1991). Voices of America: Accent, antidiscrimination law, and a jurisprudence for the last reconstruction. *Yale Law Journal*, *100*(5), 1329-1407. https://doi.org/10.2307/796694

Maybin, J., & Tusting, K. (2011). Linguistic ethnography. In J. Simpson (Ed.), *Routledge handbook of applied linguistics* (pp. 515–528). Routledge.

Merga, M. (2015). Thesis by publication in education: An autoethnographic perspective for educational researchers. *Issues in Educational Research, 25*(3), 291-308. http://www.iier.org.au/iier25/merga.pdf

Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation*. John Wiley and Sons.

Metta, M. (2023). Speaking across difference: Autoethnography as a living practice of resistance and truth-telling. In S. Dovchin, Q. Gong, T. Dobinson & M. McAlinden (Eds.), *Linguistic diversity and discrimination: Autoethnographies from women in academia* (pp. 15-28). Routledge.

Meyerhoff, M. (2006). *Introducing sociolinguistics*. Routledge.

Milani, T. M., & Richardson, J. E. (2021). Discourse and affect. *Social Semiotics, 31*(5), 671-676. https://doi.org/10.1080/10350330.2020.1810553

Milroy, J. (2001). Language ideologies and the consequences of standardization. *Journal of sociolinguistics*, *5*(4), 530-555. https://doi.org/10.1111/1467-9481.00163

Mischler, E. (1986). Representing discourse: The rhetoric of transcription. *Journal of Narrative and Life History, 1*(4), 255-280. https://doi.org/10.1075/jnlh.1.4.01rep

Molina, C. (2024). Shame on me: The individual whitewash of a social stigma underpinned by language ideologies. *Multilingua*, *43*(1), 35-62. https://doi.org/10.1515/multi-2022-0119

Möllering, M. (2009). Citizenship testing and linguistic integration in Australia and Germany. *Zeitschrift für Interkulturellen Fremdsprachenunterricht*, *14*(2), 13-27.

Moore, M. Z. (2020). Fostering a sense of belonging using a multicontext approach. *Journal of College Student Retention: Research, Theory & Practice 24*(3), 703-720. https://doi.org/10.1177/1521025120944828

Murthy, D. (2008). Digital ethnography: An examination of the use of new technologies for social research. *Sociology, 42*(5), 837-855. https://doi.org/10.1177/0038038508094565

Ndhlovu, F. (2015). Ignored lingualism: Another resource for overcoming the monolingual mindset in language education policy. *Australian Journal of Linguistics, 35*(4), 398-414. https://doi.org/10.1080/07268602.2015.1087365

Nelson, L. R., Signorella, M. L., & Botti, K. G. (2016). Accent, gender, and perceived competence. *Hispanic Journal of Behavioral Sciences, 38*(2), 166–185. https://doi.org/10.1177/0739986316632319

Nguyen, T. T. T. (2022). Educational linguicism: Linguistic discrimination against minority students in Vietnamese mainstream schools. *Language Policy, 21,* 167–194. https://doi.org/10.1007/s10993-021-09601-4

Nguyen, T. T. T. (2024). Youth's individual language policy in shaping family-community citizenship. *Journal of Multilingual and Multicultural Development.* https://doi.org/10.1080/01434632.2024.2318479

Oldani, M., & Truan, N. (2022). Navigating the German school system when being perceived as a student 'with migration background': Students' perspectives on linguistic racism. *Linguistics and Education, 71,* 101049-101015. https://doi.org/10.1016/j.linged.2022.101049

Ollerhead, S., Crealy, I., & Kirk, R. (2020). "Writing like a health scientist": A translingual approach to teaching text structure in a diverse Australian classroom. *Australian Journal of Applied Linguistics*, *3*(1), 77-90. https://eric.ed.gov/?id=EJ1252257

Ongley, P., & Pearson, D. (1995). Post-1945 international migration: New Zealand, Australia and Canada compared. *International Migration Review*, *29*(3), 765-793. https://doi.org/10.1177/019791839502900308

Orelus, P. W. (2017). Accentism exposed: An anticolonial analysis of accent discrimination with some implications for minority languages. In P. W. Orelus (Ed.), *Language, race, and power in schools: A critical discourse analysis* (pp. 127-137). Routledge.

Otheguy, R., García, O., & Reid, W. (2015). Clarifying translanguaging and deconstructing named languages: A perspective from linguistics. *Applied linguistics review*, *6*(3), 281-307. https://doi.org/10.1515/applirev-2015-0014

Otsuji, E., & Pennycook, A. (2010). Metrolingualism: Fixity, fluidity and language in flux. *International journal of multilingualism*, *7*(3), 240-254. https://doi.org/10.1080/14790710903414331

Owens, A. R., & Loomes, S. L. (2010). Managing and resourcing a program of social integration initiatives for international university students: What are the benefits? *Journal of Higher Education Policy and Management, 32*(3), 275-290. https://doi.org/10.1080/13600801003743364

Pacheco, M. B. (2018). Spanish, Arabic, and "English-only": Making meaning across languages in two classroom communities. *TESOL Quarterly, 52*(4), 995–1021. https://doi.org/10.1002/tesq.446

Page, R., Barton, D., Unger, J. W., & Zappavigna, M. (2014). *Researching language and social media: A student guide.* Routledge.

Paoli, A. D., & D'Auria, V. (2021). Digital ethnography: A systematic literature review. *Italian Sociological Review*, *11*(4S), 243-243. https://doi.org/10.13136/isr.v11i4S.434

Park, C. L., Kubzansky, L. D., Chafouleas, S. M., Davidson, R. J., Keltner, D., Parsafar, P., Conwell, Y., Martin, M. Y., Hanmer, J., & Wang, K. H. (2023). Emotional well-being: What it is and why it matters. *Affective Science*, *4*(1), 10-20. https://doi.org/10.1007/s42761-022-00163-0

Park, J. S. Y., & Wee, L. (2017). Nation-state, transnationalism, and language. In S. Canagarajah (Ed.), *The Routledge handbook of migration and language*, (pp. 47-62). Routledge.

Patulny, R. (2015). A spectrum of integration: Examining combinations of bonding and bridging social capital and network heterogeneity among Australian refugee and skilled migrants. In L. Ryan, U, Erel, & A. D'Angelo (Eds.), *Migrant capital. Migration, diasporas and citizenship* (pp. 207-229). Palgrave Macmillan. https://doi.org/10.1057/9781137348807_13

Pennycook, A. (2007). *Global Englishes and transcultural flows*. Routledge. https://ebookcentral.proquest.com/lib/curtin/detail.action?docID=425445

Pennycook, A. (2017). Translanguaging and semiotic assemblages. *International Journal of Multilingualism*, *14*(3), 269–282. https://doi.org/10.1080/14790718.2017.1315810

Pennycook, A., & Makoni, S. (2019). *Innovations and challenges in applied linguistics from the Global South.* Routledge.

Pennycook, A., & Otsuji, E. (2015). *Metrolingualism: Language in the city*. Routledge.

Pennycook, A., & Otsuji, E. (2020). The mundanity of metrolingual practices. In J. W. Lee and S. Dovchin (Eds.) *Negotiating innovation and ordinariness*. Routledge.

Phakiti, A., & Paltridge, B. (2015). Approaches and methods in applied linguistics research. In B. Paltridge & A. Phakiti (Eds.), *Research methods in applied linguistics: A practical resource* (pp. 5-25). Bloomsbury.

Phyak, P. (2021). Epistemicide, deficit language ideology, and (de)coloniality in language education policy. *International Journal of the Sociology of Language, 2021*(267-268), 219–233. https://doi.org/10.1515/ijsl-2020-0104

Phyak, P. (2022). Decolonizing translanguaging research methodologies: A commentary and self-reflection. *Research Methods in Applied Linguistics*, *1*(3), 100032. https://doi.org/10.1016/j.rmal.2022.100032

Phyak, P., Sánchez, M. T., Makalela, L., & García, O. (2023). Decolonizing multilingual pedagogies. In C. McKinney, P. Makoe, & V. Zavala (Eds.), *The Routledge handbook of multilingualism* (pp. 223-239). Routledge.

Piller, I. (2016a). *Linguistic diversity and social justice: An introduction to applied sociolinguistics*. Oxford University Press.

Piller, I. (2016b). *Herder: An explainer for linguists.* Language on the move. http://www.languageonthemove.com/herder-an-explainer-for-linguists/

Pink, S. (2016). Experience: Digital Ethnography. In S. Kubitschko & A. Kaun (Eds.), *Innovative methods in media and communications research* (pp. 161-165). Palgrave Macmillan.

Pittman, M. (2018). Happiness, loneliness, and social media: Perceived intimacy mediates the emotional benefits of platform use. *The Journal of Social Media in Society*, *7*(2), 164-176. https://thejsms.org/index.php/JSMS/article/view/384

Premier, J. (2017). *Experiences of teaching English as an Additional Language in the mainstream: Case studies from Victoria, Australia* [Doctoral dissertation, Monash University]. Monash University. https://doi.org/10.4225/03/5907e329c8fb9

Project Atlas. (2023). *A quick look at global mobility trends.* https://www.iie.org/research-initiatives/project-atlas/

Punch, K. (2014). *Introduction to social research* (3rd ed.). Sage.

Racial Discrimination Act. (2022). *Federal register of legislation*. Australian Government. https://legislation.gov.au/C2004A00274/latest/text

Rampton, B. (2007). Neo-Hymesian linguistic ethnography in the United Kingdom. *Journal of Sociolinguistics, 11*(5), 584–607. https://doi-org.dbgw.lis.curtin.edu.au/10.1111/j.1467-9841.2007.00341.x

Reitz, J. G. (2005). Tapping immigrants' skills: New directions for Canadian immigration policy in the knowledge economy. *Law & Business Review of the Americas*, *11*, 409-432.

Rienties, B., Beausaert, S., Grohnert, T., Niemantsverdriet, S., & Kommers, P. (2012). Understanding academic performance of international students: The role of ethnicity, academic and social integration. *Higher education*, *63*, 685-700. https://doi.org/10.1007/s10734-011-9468-1

Rishel, T., & Miller, P. C. (2017). English learners and the risks of suicide. *Journal of Thought*, *51*(3-4), 3-21. https://www.jstor.org/stable/90017076

Roberts, C., Davies, E., & Jupp, T. (1992). *Language and discrimination*. Routledge.

Rosa, J. D. (2016). Standardization, racialization, languagelessness: Raciolinguistic ideologies across communicative contexts. *Journal of Linguistic Anthropology, 26*(2), 162-183. https://doi.org/10.1111/jola.12116

Saggar, S. (1995). Integration and adjustment: Britain's liberal settlement revisited. In D. Lowe (Ed.), *Immigration and Integration: Australia and Britain* (pp. 105-131). Sir Robert Menzies Centre for Australian Studies.

Shaw, S., Copland, F., & Snell, F. (2015). An introduction to linguistic ethnography: Interdisciplinary explorations. In J. Snell, S. Shaw & F. Copland (Eds.), *Linguistic ethnography: Interdisciplinary explorations* (pp. 1-13). Palgrave Macmillan.

Shinjee, B., Damdin, C., Byambadash, H., Bayart, N.-E., & Dryden, S. (2023). Linguistic self-reflections of Mongolian postgraduate students in the Global North. In S. Dovchin, Q. Gong, T. Dobinson, & M. McAlinden (Eds.), *Linguistic discrimination and diversity: Autoethnographies from women in academia* (pp. 77-92). Routledge.

Silverman, D. (2017). *Doing qualitative research* (5th ed.). Sage.

Silverstein, M. (1996). Monoglot "standard" in America: Standardization and metaphors of linguistic hegemony. In D. Brenneis (Ed.), *The matrix of language: Contemporary linguistic anthropology* (pp. 284-306). Routledge.

Singer, J. B. (2009). *Ethnography. Journalism and Mass Communication Quarterly, 86*(1), 191–198. https://doi.org/10.1177/107769900908600112

Sinkeviciute, V. (2020). "Hey BCC this is Australia and we speak and read English:" Monolingualism and othering in relation to linguistic diversity. *Intercultural Pragmatics*, *17*(5), 577-603. https://doi.org/10.1515/ip-2020-5003

Skutnabb-Kangas, T. (2015). Linguicism. The encyclopedia of applied linguistics, 1-6. https://doi.org/10.1002/9781405198431.wbeal1460

Starfield, S. (2015). Ethnographic research. In B. Paltridge & A. Phakiti, A. (Eds.), *Research methods in applied linguistics: A practical resource* (pp. 137-152). Bloomsbury.

Tankosić, A. (2023). *Linguistic diversity and disparity in the periphery* [Doctoral dissertation, Curtin University]. espace. http://hdl.handle.net/20.500.11937/91773

Tankosić, A., & Dovchin, S. (2024). "Women are capable too!" Exploring intersectionality and challenging CaLD gender stereotypes at Australian universities. *TESOL Journal*, e806. https://doi.org/10.1002/tesj.806

Tankosić, A., Dryden, S., & Dovchin, S. (2021). 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

Tavares, V. (2021). Feeling excluded: International students experience equity, diversity and inclusion. *International Journal of Inclusive Education*. https://doi.org/10.1080/13603116.2021.2008536

Tavares, V. (2022). Neoliberalism, native-speakerism and the displacement of international students' languages and cultures. *Journal of Multilingual and Multicultural Development*, 1-14. https://doi.org/10.1080/01434632.2022.2084547

Taylor, C. (1994). *Multiculturalism: Examining the politics of recognition*. Princeton University Press.

Tegegne, M. A. (2018). Linguistic integration and immigrant health: The longitudinal effects of interethnic social capital. *Journal of Health and Social Behavior*, *59*(2), 215-230. https://doi.org/10.1177/0022146518757198

Thibault, P. J. (2017). The reflexivity of human languaging and Nigel Love's two orders of language. *Language Sciences 61,* 74–85. https://doi.org/10.1016/j.langsci.2016.09.014

Thurlow, C., & Jaworski, A. (2012). Elite mobilities: The semiotic landscapes of luxury and privilege. *Social Semiotics*, *22*(4), 487-516. https://doi.org/10.1080/10350330.2012.721592

Thurlow, C., & Mroczek, K. R. (2011). *Digital discourse: Language in the new media*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780199795437.001.0001

Tip, L. K., Zagefka, H., González, R., Brown, R., Cinnirella, M., & Na, X. (2012). Is support for multiculturalism threatened by… threat itself?. *International Journal of Intercultural Relations*, *36*(1), 22-30.

Tomasello, M. (2009). Universal grammar is dead. *Behavioral and Brain Sciences*, *32*(5), 470-471. https://doi.org/10.1017/S0140525X09990744

Toruńczyk-Ruiz, S., & Brunarska, Z. (2020). Through attachment to settlement: Social and psychological determinants of migrants' intentions to stay. *Journal of Ethnic and Migration Studies, 46*(15), 3191-3209. https://doi.org/10.1080/1369183X.2018.1554429

Tupas, R. (2021). Fostering translingual dispositions against Unequal Englishes. *English in Education*, *55*(3), 222-238. https://doi.org/10.1080/04250494.2020.1786367

Tupas, R., & Rubdy, R. (2015). Introduction: From world Englishes to unequal Englishes. In R. Tupas (Ed.), *Unequal Englishes: The politics of Englishes today* (pp. 1-17). Palgrave Macmillan.

United Nations. (2020). *Population division: International migrant stock*. https://www.un.org/development/desa/pd/content/international-migrant-stock

Veronelli, G. A. (2015). The coloniality of language: Race, expressivity, power, and the darker side of modernity. *Wagadu: A Journal of Transnational Women's and Gender Studies, 13*(1)*,* 108–134. https://digitalcommons.cortland.edu/wagadu/vol13/iss1/5

Viruell-Fuentes, E. A., Miranda, P. Y., & Abdulrahim, S. (2012). More than culture: Structural racism, intersectionality theory, and immigrant health. *Social Science & Medicine, 75,* 2099-2106. https://doi.org/10.1016/j.socscimed.2011.12.037

Wang, M., & Dovchin, S. (2023). "Why should I not speak my own language (Chinese) in public in America?": Linguistic racism, symbolic violence, and resistance. *TESOL Quarterly*, *57*(4), 1139-1166. https://doi.org/10.1002/tesq.3179

Wessendorf, S., & Phillimore, J. (2019). New migrants' social integration, embedding and emplacement in superdiverse contexts. *Sociology*, *53*(1), 123-138. https://doi.org/10.1177/0038038518771843

Widdowson, H. G. (1994). The ownership of English. *TESOL Quarterly, 28*(2), 377-389.

Wimmer, A., & Glick Schiller, N. (2002). Methodological nationalism and beyond: Nation-state building, migration and the social sciences. *Global Networks, 2*(4), 301-334. https://doi.org/10.1111/1471-0374.00043

Winker, G., & Degele, N. (2011). Intersectionality as multi-level analysis: Dealing with social inequality. *European Journal of Women's Studies, 18*(1), 51-66. https://doi.org/10.1177/1350506810386084

Zhu, H., Otsuji, E., & Pennycook, A. (2017). Multilingual, multisensory and multimodal repertoires in corner shops, streets and markets: Introduction. *Social Semiotics*, *27*(4), 383–393. https://doi.org/10.1080/10350330.2017.1334383

Appendices

Appendix 1: Author contribution

Publication 1: Translanguaging and "English only" at universities

I, Stephanie Dryden, contributed to the publication entitled **Translanguaging and "English only" at universities**. *TESOL Quarterly, 58*(1), 307-333. https://doi.org/10.1002/tesq.3232.

All five authors contributed towards the data collection and discussion of how to analyse the data, and my contribution to the above publication consisted of data collection, analysis, and writing 40 percent of the article. The first author (Dobinson) contributed to the literature review, methodology, data analysis and conclusion sections, and also undertook major revisions to the article. As second author, I contributed to the theoretical framework in the introduction and literature review, analysed the data extracts in the findings, and also undertook major revisions to the article. The third co-author (Dovchin) contributed to the literature review, and provided theoretical insights throughout the writing process. The fourth co-author (Gong) contributed to the data analysis in the findings section, and provided translations for the data. The fifth co-author (Mercieca) contributed through reviewing the article and providing theoretical contributions to the literature review.

Stephanie Dryden

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.

[redacted]

Toni Dobinson

Co-author 3, Curtin University, Australia

[redacted]

Sender Dovchin

Co-author 4, Curtin University, Australia

[redacted]

Qian Gong

Co-author 5, Curtin University, Australia

[redacted]

Paul Mercieca

Publication 2: Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South.

I, Stephanie Dryden, contributed to the publication entitled **Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South**. *Applied Linguistics Review*.
https://doi.org/10.1515/applirev-2022-0065

I made a substantial contribution to the above publication. The data collection was shared between the two authors, but I wrote 90 percent of the article and contributed to all sections of the theory, methodology, data analysis, and conclusion within the publication. My co-author (Dovchin) provided me with feedback on the theoretical framework of the article that were pivotal towards shaping the broader argument and implications of the article.

Stephanie Dryden

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.

Co-author 2, Curtin University, Australia

Sender Dovchin

Publication 4: Accentism: English LX users of migrant background in Australia.

I, Stephanie Dryden, contributed to the publication entitled **Accentism: English LX users of migrant background in Australia**. *Journal of Multilingual and Multicultural Development,* 1-13.
https://doi.org/10.1080/01434632.2021.1980573

I made a substantial contribution to the above publication. I wrote 70 percent of the article and contributed to the introduction, made substantial revisions to the literature review, and composed the methodology, data analysis and concluding sections. My co-author (Dovchin) was responsible for the data collection that contributed to the data extracts in this publication. She also contributed towards the theoretical background in the introduction and literature review sections, and provided me with theoretical guidance on the framework and implications of the theory.

Stephanie Dryden

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.

Co-author 2, Curtin University, Australia

Sender Dovchin

Publication 5: Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia.

I, Stephanie Dryden, contributed to the publication entitled **Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia**. *System, 101,* 102593.
https://doi.org/10.1016/j.system.2021.102593

I made a substantial contribution to the above publication. The data were collected by my supervisor (Dovchin) during an earlier round of data collection, and then all three authors contributed towards the data analysis. I wrote 60 percent of the article and contributed to the theoretical perspective in the introduction and literature review, two of the data extracts in the findings, and the concluding sections. The second co-author (Tankosić) contributed to the literature review, the methodology and the interpretation of one data extract, as well as contributed towards the concluding section. The third co-author (Dovchin) contributed towards the theoretical perspective in the literature review, supervised the writing, and provided theoretical and translational insights into the data analysis.

Stephanie Dryden

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.

Co-author 2, Curtin University, Australia

Ana Tankosić

Co-author 3, Curtin University, Australia

[redacted]

Sender Dovchin

Publication 6: Translingual online identities, emotionality and pedagogy.

I, Stephanie Dryden, contributed to the publication entitled **Translingual online identities, emotionality and pedagogy**. In R. Hampel & U. Stickler (Eds.), *The Bloomsbury handbook of language learning and technology* (pp. 287-301). Bloomsbury.

I made a substantial contribution to the above publication. All three authors contributed towards the data collection and analysis, but I wrote 60 percent of the article and contributed to the methodology, the first data extract in the findings, the concluding sections, and made significant revisions of the chapter in terms of the theoretical content in the literature review. The second co-author (Tankosić) contributed to the introduction, literature review, and the interpretation of the second data extract. The third co-author (Dovchin) contributed towards the introduction, supervised the writing, and provided theoretical insights to the literature review and data analysis.

Stephanie Dryden

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.

Co-author 2, Curtin University, Australia

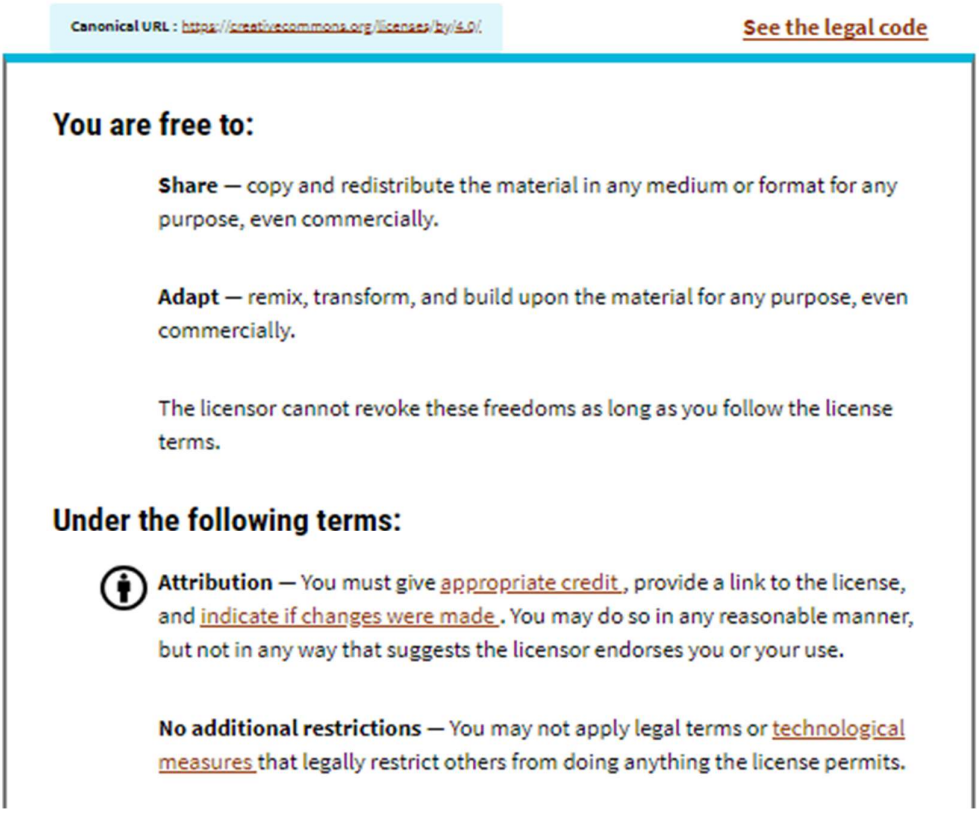
Ana Tankosić

Co-author 3, Curtin University, Australia

Sender Dovchin

Appendix 2: Copyright

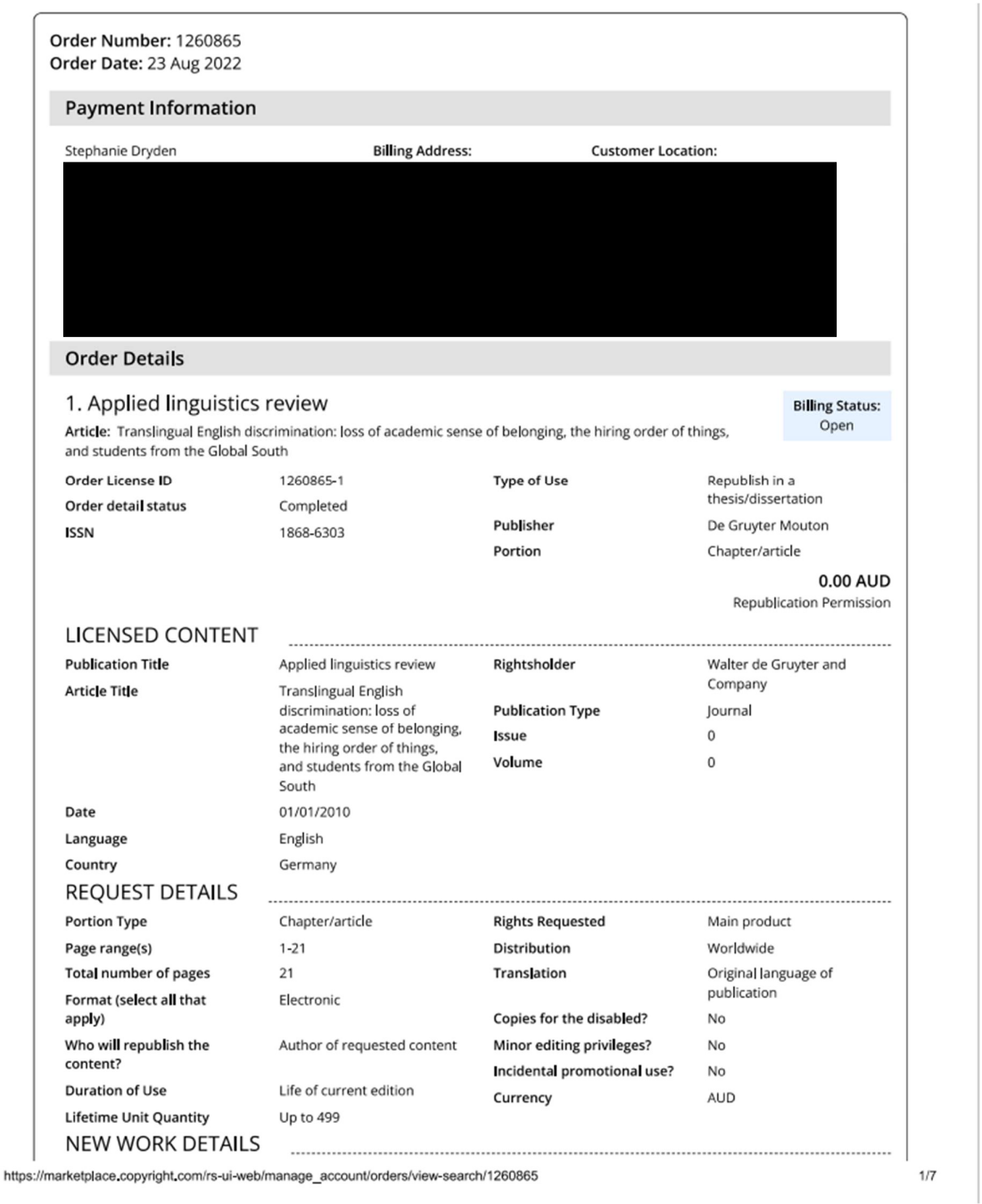
Publication 1: Translanguaging and "English only" at universities



https://authorservices.wiley.com/author-resources/Journal-Authors/licensing/open-access-agreements.html

All of Wiley's **fully open access journals** and most* of Wiley's subscription journals with the **open access option** publish open access articles under a Creative Commons license. With Creative Commons licenses, the author retains copyright and the public is allowed to reuse the content. You grant Wiley a license to publish the article and to identify as the original publisher. Most* journals in our open access program offer one or more of three license types. The selected license type will be indicated in the Open Access Agreement.

Publication 2: Translingual English discrimination: Loss of academic sense of belonging, the hiring order of things, and students from the Global South.



Order Number: 1260865
Order Date: 23 Aug 2022

Payment Information

Stephanie Dryden **Billing Address:** **Customer Location:**

[redacted]

Order Details

1. Applied linguistics review

Billing Status: Open

Article: Translingual English discrimination: loss of academic sense of belonging, the hiring order of things, and students from the Global South

Order License ID	1260865-1	**Type of Use**	Republish in a thesis/dissertation
Order detail status	Completed	**Publisher**	De Gruyter Mouton
ISSN	1868-6303	**Portion**	Chapter/article

0.00 AUD
Republication Permission

LICENSED CONTENT

Publication Title	Applied linguistics review	**Rightsholder**	Walter de Gruyter and Company
Article Title	Translingual English discrimination: loss of academic sense of belonging, the hiring order of things, and students from the Global South	**Publication Type**	Journal
		Issue	0
		Volume	0
Date	01/01/2010		
Language	English		
Country	Germany		

REQUEST DETAILS

Portion Type	Chapter/article	**Rights Requested**	Main product
Page range(s)	1-21	**Distribution**	Worldwide
Total number of pages	21	**Translation**	Original language of publication
Format (select all that apply)	Electronic	**Copies for the disabled?**	No
Who will republish the content?	Author of requested content	**Minor editing privileges?**	No
		Incidental promotional use?	No
Duration of Use	Life of current edition	**Currency**	AUD
Lifetime Unit Quantity	Up to 499		

NEW WORK DETAILS

https://marketplace.copyright.com/rs-ui-web/manage_account/orders/view-search/1260865 1/7

Title	Thesis title: Fostering integration for Culturally and Linguistically Diverse Migrants	**Institution name**	Curtin University
		Expected presentation date	2023-08-03
Instructor name	Associate Professor Sender Dovchin		

ADDITIONAL DETAILS

The requesting person / organization to appear on the license	Stephanie Dryden

REQUESTED CONTENT DETAILS

Title, description or numeric reference of the portion(s)	Translingual English discrimination: loss of academic sense of belonging, the hiring order of things, and students from the Global South	**Title of the article/chapter the portion is from**	Translingual English discrimination: loss of academic sense of belonging, the hiring order of things, and students from the Global South
Editor of portion(s)	Dryden, Stephanie; Dovchin, Sender	**Author of portion(s)**	Dryden, Stephanie; Dovchin, Sender
Volume of serial or monograph	0	**Issue, if republishing an article from a serial**	0
Page or page range of portion	1-21	**Publication date of portion**	2022-08-02

Walter de Gruyter and Company Terms and Conditions

When the request includes materials such as extracts, papers or illustrations reproduced from other publications or third party sources, where permission to include such material is indicated in the acknowledgement list in the said book, the user shall undertake to obtain permission from the copyright owners to cover use of such material in the work, and to pay them directly any reproduction fees they may require

Total Items: 1

Subtotal: 0.00 AUD

Order Total: 0.00 AUD

Marketplace Permissions General Terms and Conditions

The following terms and conditions ("General Terms"), together with any applicable Publisher Terms and Conditions, govern User's use of Works pursuant to the Licenses granted by Copyright Clearance Center, Inc. ("CCC") on behalf of the applicable Rightsholders of such Works through CCC's applicable Marketplace transactional licensing services (each, a "Service").

1) **Definitions.** For purposes of these General Terms, the following definitions apply:

"License" is the licensed use the User obtains via the Marketplace platform in a particular licensing transaction, as set forth in the Order Confirmation.

"Order Confirmation" is the confirmation CCC provides to the User at the conclusion of each Marketplace transaction. "Order Confirmation Terms" are additional terms set forth on specific Order Confirmations not set forth in the General Terms that can include terms applicable to a particular CCC transactional licensing service and/or any Rightsholder-specific terms.

"Rightsholder(s)" are the holders of copyright rights in the Works for which a User obtains licenses via the Marketplace platform, which are displayed on specific Order Confirmations.

"Terms" means the terms and conditions set forth in these General Terms and any additional Order Confirmation Terms collectively.

"User" or "you" is the person or entity making the use granted under the relevant License. Where the person accepting the Terms on behalf of a User is a freelancer or other third party who the User authorized to accept the General Terms on the User's behalf, such person shall be deemed jointly a User for purposes of such Terms.

"Work(s)" are the copyright protected works described in relevant Order Confirmations.

2) **Description of Service.** CCC's Marketplace enables Users to obtain Licenses to use one or more Works in accordance with all relevant Terms. CCC grants Licenses as an agent on behalf of the copyright rightsholder identified in the relevant Order Confirmation.

3) **Applicability of Terms.** The Terms govern User's use of Works in connection with the relevant License. In the event of any conflict between General Terms and Order Confirmation Terms, the latter shall govern. User acknowledges that Rightsholders have complete discretion whether to grant any permission, and whether to place any limitations on any grant, and that CCC has no right to supersede or to modify any such discretionary act by a Rightsholder.

4) **Representations; Acceptance.** By using the Service, User represents and warrants that User has been duly authorized by the User to accept, and hereby does accept, all Terms.

5) **Scope of License; Limitations and Obligations**. All Works and all rights therein, including copyright rights, remain the sole and exclusive property of the Rightsholder. The License provides only those rights expressly set forth in the terms and conveys no other rights in any Works

6) **General Payment Terms.** User may pay at time of checkout by credit card or choose to be invoiced. If the User chooses to be invoiced, the User shall: (i) remit payments in the manner identified on specific invoices, (ii) unless otherwise specifically stated in an Order Confirmation or separate written agreement, Users shall remit payments upon receipt of the relevant invoice from CCC, either by delivery or notification of availability of the invoice via the Marketplace platform, and (iii) if the User does not pay the invoice within 30 days of receipt, the User may incur a service charge of 1.5% per month or the maximum rate allowed by applicable law, whichever is less. While User may exercise the rights in the License immediately upon receiving the Order Confirmation, the License is automatically revoked and is null and void, as if it had never been issued, if CCC does not receive complete payment on a timely basis.

7) **General Limits on Use.** Unless otherwise provided in the Order Confirmation, any grant of rights to User (i) involves only the rights set forth in the Terms and does not include subsequent or additional uses, (ii) is non-exclusive and non-transferable, and (iii) is subject to any and all limitations and restrictions (such as, but not limited to, limitations on duration of use or circulation) included in the Terms. Upon completion of the licensed use as set forth in the Order Confirmation, User shall either secure a new permission for further use of the Work(s) or immediately cease any new use of the Work(s) and shall render inaccessible (such as by deleting or by removing or severing links or other locators) any further copies of the Work. User may only make alterations to the Work if and as expressly set forth in the Order Confirmation. No Work may be used in any way that is unlawful, including without limitation if such use would violate applicable sanctions laws or regulations, would be defamatory, violate the rights of third parties (including such third parties' rights of copyright, privacy, publicity, or other tangible or intangible property), or is otherwise illegal, sexually explicit, or obscene. In addition, User may not conjoin a Work with any other material that may result in damage to the reputation of the Rightsholder. Any unlawful use will render any licenses hereunder null and void. User agrees to inform CCC if it becomes aware of any infringement of any rights in a Work and to cooperate with any reasonable request of CCC or the Rightsholder in connection therewith.

8) **Third Party Materials.** In the event that the material for which a License is sought includes third party materials (such as photographs, illustrations, graphs, inserts and similar materials) that are identified in such material as having been used by permission (or a similar indicator), User is responsible for identifying, and seeking separate licenses (under this Service, if available, or otherwise) for any of such third party materials; without a separate license, User may not use such third party materials via the License.

9) **Copyright Notice.** Use of proper copyright notice for a Work is required as a condition of any License granted under the Service. Unless otherwise provided in the Order Confirmation, a proper copyright notice will read substantially as follows: "Used with permission of [Rightsholder's name], from [Work's title, author, volume, edition number and year of copyright]; permission conveyed through Copyright Clearance Center, Inc." Such notice must be provided in a reasonably legible font size and must be placed either on a cover page or in another location that any person, upon gaining access to the material which is the subject of a permission, shall see, or in the case of republication Licenses, immediately adjacent to the Work as used (for example, as part of a by-line or footnote) or in the place where substantially all other credits or notices for the new work containing the republished Work are located. Failure to include the required notice results in loss to the Rightsholder and CCC, and the User shall be liable to pay liquidated damages for each such failure equal to twice the use fee specified in the Order Confirmation, in addition to the use fee itself and any other fees and charges specified.

10) **Indemnity.** User hereby indemnifies and agrees to defend the Rightsholder and CCC, and their respective employees and directors, against all claims, liability, damages, costs, and expenses, including legal fees and expenses, arising out of any use of a Work beyond the scope of the rights granted herein and in the Order Confirmation, or any use of a Work which has been altered in any unauthorized way by User, including claims of defamation or infringement of rights of copyright, publicity, privacy, or other tangible or intangible property.

11) **Limitation of Liability.** UNDER NO CIRCUMSTANCES WILL CCC OR THE RIGHTSHOLDER BE LIABLE FOR ANY DIRECT, INDIRECT, CONSEQUENTIAL, OR INCIDENTAL DAMAGES (INCLUDING WITHOUT LIMITATION DAMAGES FOR LOSS OF BUSINESS PROFITS OR INFORMATION, OR FOR BUSINESS INTERRUPTION) ARISING OUT OF THE USE OR INABILITY TO USE A WORK, EVEN IF ONE OR BOTH OF THEM HAS BEEN ADVISED OF THE POSSIBILITY OF SUCH DAMAGES. In any event, the total liability of the Rightsholder and CCC (including their respective employees and directors) shall not exceed the total amount actually paid by User for the relevant License. User assumes full liability for the actions and omissions of its principals, employees, agents, affiliates, successors, and assigns.

12) **Limited Warranties.** THE WORK(S) AND RIGHT(S) ARE PROVIDED "AS IS." CCC HAS THE RIGHT TO GRANT TO USER THE RIGHTS GRANTED IN THE ORDER CONFIRMATION DOCUMENT. CCC AND THE RIGHTSHOLDER DISCLAIM ALL OTHER WARRANTIES RELATING TO THE WORK(S) AND RIGHT(S), EITHER EXPRESS OR IMPLIED, INCLUDING WITHOUT LIMITATION IMPLIED WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE. ADDITIONAL RIGHTS MAY BE REQUIRED TO USE ILLUSTRATIONS, GRAPHS, PHOTOGRAPHS, ABSTRACTS, INSERTS, OR OTHER PORTIONS OF THE WORK (AS OPPOSED TO THE ENTIRE WORK) IN A MANNER CONTEMPLATED BY USER; USER UNDERSTANDS AND AGREES THAT NEITHER CCC NOR THE RIGHTSHOLDER MAY HAVE SUCH ADDITIONAL RIGHTS TO GRANT.

13) **Effect of Breach.** Any failure by User to pay any amount when due, or any use by User of a Work beyond the scope of the License set forth in the Order Confirmation and/or the Terms, shall be a material breach of such License. Any breach not cured within 10 days of written notice thereof shall result in immediate termination of such License without further notice. Any unauthorized (but licensable) use of a Work that is terminated immediately upon notice thereof may be liquidated by payment of the Rightsholder's ordinary license price therefor; any unauthorized (and unlicensable) use that is not terminated immediately for any reason (including, for example, because materials containing the Work cannot reasonably be recalled) will be subject to all remedies available at law or in equity, but in no event to a payment of less than three times the Rightsholder's ordinary license price for the most closely analogous licensable use plus Rightsholder's and/or CCC's costs and expenses incurred in collecting such payment.

14) **Additional Terms for Specific Products and Services.** If a User is making one of the uses described in this Section 14, the additional terms and conditions apply:

a) ***Print Uses of Academic Course Content and Materials (photocopies for academic coursepacks or classroom handouts).*** For photocopies for academic coursepacks or classroom handouts the following additional terms apply:

i) The copies and anthologies created under this License may be made and assembled by faculty members individually or at their request by on-campus bookstores or copy centers, or by off-campus copy shops and other similar entities.

ii) No License granted shall in any way: (i) include any right by User to create a substantively non-identical copy of the Work or to edit or in any other way modify the Work (except by means of deleting material immediately preceding or following the entire portion of the Work copied) (ii) permit "publishing ventures" where any particular anthology would be systematically marketed at multiple institutions.

iii) Subject to any Publisher Terms (and notwithstanding any apparent contradiction in the Order Confirmation arising from data provided by User), any use authorized under the academic pay-per-use service is limited as follows:

A) any License granted shall apply to only one class (bearing a unique identifier as assigned by the institution, and thereby including all sections or other subparts of the class) at one institution;

B) use is limited to not more than 25% of the text of a book or of the items in a published collection of essays, poems or articles;

C) use is limited to no more than the greater of (a) 25% of the text of an issue of a journal or other periodical or (b) two articles from such an issue;

D) no User may sell or distribute any particular anthology, whether photocopied or electronic, at more than one institution of learning;

E) in the case of a photocopy permission, no materials may be entered into electronic memory by User except in order to produce an identical copy of a Work before or during the academic term (or analogous period) as to which any particular permission is granted. In the event that User shall choose to retain materials that are the subject of a photocopy permission in electronic memory for purposes of producing identical copies more than one day after such retention (but still within the scope of any permission granted), User must notify CCC of such fact in the applicable permission request and such retention shall constitute one copy actually sold for purposes of calculating permission fees due; and

F) any permission granted shall expire at the end of the class. No permission granted shall in any way include any right by User to create a substantively non-identical copy of the Work or to edit or in any other way modify the Work (except by means of deleting material immediately preceding or following the entire portion of the Work copied).

iv) Books and Records; Right to Audit. As to each permission granted under the academic pay-per-use Service, User shall maintain for at least four full calendar years books and records sufficient for CCC to determine the numbers of copies made by User under such permission. CCC and any representatives it may designate shall have the right to audit such books and records at any time during User's ordinary business hours, upon two days' prior notice. If any such audit shall determine that User shall have underpaid for, or underreported, any photocopies sold or by three percent (3%) or more, then User shall bear all the costs of any such audit; otherwise, CCC shall bear the costs of any such audit. Any amount determined by such audit to have been underpaid by User shall immediately be paid to CCC by User, together with interest thereon at the rate of 10% per annum from the date such amount was originally due. The provisions of this paragraph shall survive the termination of this License for any reason.

b) ***Digital Pay-Per-Uses of Academic Course Content and Materials (e-coursepacks, electronic reserves, learning management systems, academic institution intranets).*** For uses in e-coursepacks, posts in electronic reserves, posts in learning management systems, or posts on academic institution intranets, the following additional terms apply:

i) The pay-per-uses subject to this Section 14(b) include:

A) **Posting e-reserves, course management systems, e-coursepacks for text-based content,** which grants authorizations to import requested material in electronic format, and allows electronic access to this material to members of a designated college or university class, under the direction of an instructor designated by the college or university, accessible only under appropriate electronic controls (e.g., password);

B) **Posting e-reserves, course management systems, e-coursepacks for material consisting of photographs or other still images not embedded in text**, which grants not only the authorizations described in Section 14(b)(i)(A) above, but also the following authorization: to include the requested material in course materials for use consistent with Section 14(b)(i)(A) above, including any necessary resizing, reformatting or modification of the resolution of such requested material (provided that such modification does not alter the underlying editorial content or meaning of the requested material, and provided that the resulting modified content is used solely within the scope of, and in a manner consistent with, the particular authorization described in the Order Confirmation and the Terms), but not including any other form of manipulation, alteration or editing of the requested material;

C) **Posting e-reserves, course management systems, e-coursepacks or other academic distribution for audiovisual content,** which grants not only the authorizations described in Section 14(b)(i)(A) above, but also the following authorizations: (i) to include the requested material in course materials for use consistent with Section 14(b)(i)(A) above; (ii) to display and perform the requested material to such members of such class in the physical classroom or remotely by means of streaming media or other video formats; and (iii) to "clip" or reformat the requested material for purposes of time or content management or ease of delivery, provided that such "clipping" or reformatting does not alter the underlying editorial content or meaning of the requested material and that the resulting material is used solely within the scope of, and in a manner consistent with, the particular authorization described in the Order Confirmation and the Terms. Unless expressly set forth in the relevant Order Conformation, the License does not authorize any other form of manipulation, alteration or editing of the requested material.

ii) Unless expressly set forth in the relevant Order Confirmation, no License granted shall in any way: (i) include any right by User to create a substantively non-identical copy of the Work or to edit or in any other way modify the Work (except by means of deleting material immediately preceding or following the entire portion of the Work copied or, in the case of Works subject to Sections 14(b)(1)(B) or (C) above, as described in such Sections) (ii) permit "publishing ventures" where any particular course materials would be systematically marketed at multiple institutions.

iii) Subject to any further limitations determined in the Rightsholder Terms (and notwithstanding any apparent contradiction in the Order Confirmation arising from data provided by User), any use authorized under the electronic course content pay-per-use service is limited as follows:

A) any License granted shall apply to only one class (bearing a unique identifier as assigned by the institution, and thereby including all sections or other subparts of the class) at one institution;

B) use is limited to not more than 25% of the text of a book or of the items in a published collection of essays, poems or articles;

C) use is limited to not more than the greater of (a) 25% of the text of an issue of a journal or other periodical or (b) two articles from such an issue;

D) no User may sell or distribute any particular materials, whether photocopied or electronic, at more than one institution of learning;

E) electronic access to material which is the subject of an electronic-use permission must be limited by means of electronic password, student identification or other control permitting access solely to students and instructors in the class;

F) User must ensure (through use of an electronic cover page or other appropriate means) that any person, upon gaining electronic access to the material, which is the subject of a permission, shall see:

- a proper copyright notice, identifying the Rightsholder in whose name CCC has granted permission,
- a statement to the effect that such copy was made pursuant to permission,
- a statement identifying the class to which the material applies and notifying the reader that the material has been made available electronically solely for use in the class, and
- a statement to the effect that the material may not be further distributed to any person outside the class, whether by copying or by transmission and whether electronically or in paper form, and User must also ensure that such cover

page or other means will print out in the event that the person accessing the material chooses to print out the material or any part thereof.

G) any permission granted shall expire at the end of the class and, absent some other form of authorization, User is thereupon required to delete the applicable material from any electronic storage or to block electronic access to the applicable material.

iv) Uses of separate portions of a Work, even if they are to be included in the same course material or the same university or college class, require separate permissions under the electronic course content pay-per-use Service. Unless otherwise provided in the Order Confirmation, any grant of rights to User is limited to use completed no later than the end of the academic term (or analogous period) as to which any particular permission is granted.

v) Books and Records; Right to Audit. As to each permission granted under the electronic course content Service, User shall maintain for at least four full calendar years books and records sufficient for CCC to determine the numbers of copies made by User under such permission. CCC and any representatives it may designate shall have the right to audit such books and records at any time during User's ordinary business hours, upon two days' prior notice. If any such audit shall determine that User shall have underpaid for, or underreported, any electronic copies used by three percent (3%) or more, then User shall bear all the costs of any such audit; otherwise, CCC shall bear the costs of any such audit. Any amount determined by such audit to have been underpaid by User shall immediately be paid to CCC by User, together with interest thereon at the rate of 10% per annum from the date such amount was originally due. The provisions of this paragraph shall survive the termination of this license for any reason.

c) ***Pay-Per-Use Permissions for Certain Reproductions (Academic photocopies for library reserves and interlibrary loan reporting) (Non-academic internal/external business uses and commercial document delivery).*** The License expressly excludes the uses listed in Section (c)(i)-(v) below (which must be subject to separate license from the applicable Rightsholder) for: academic photocopies for library reserves and interlibrary loan reporting: and non-academic internal/external business uses and commercial document delivery.

i) electronic storage of any reproduction (whether in plain-text, PDF, or any other format) other than on a transitory basis;

ii) the input of Works or reproductions thereof into any computerized database;

iii) reproduction of an entire Work (cover-to-cover copying) except where the Work is a single article;

iv) reproduction for resale to anyone other than a specific customer of User;

v) republication in any different form. Please obtain authorizations for these uses through other CCC services or directly from the rightsholder.

Any license granted is further limited as set forth in any restrictions included in the Order Confirmation and/or in these Terms.

d) ***Electronic Reproductions in Online Environments (Non-Academic-email, intranet, internet and extranet).*** For "electronic reproductions", which generally includes e-mail use (including instant messaging or other electronic transmission to a defined group of recipients) or posting on an intranet, extranet or Intranet site (including any display or performance incidental thereto), the following additional terms apply:

i) Unless otherwise set forth in the Order Confirmation, the License is limited to use completed within 30 days for any use on the Internet, 60 days for any use on an intranet or extranet and one year for any other use, all as measured from the "republication date" as identified in the Order Confirmation, if any, and otherwise from the date of the Order Confirmation.

ii) User may not make or permit any alterations to the Work, unless expressly set forth in the Order Confirmation (after request by User and approval by Rightsholder); provided, however, that a Work consisting of photographs or other still images not embedded in text may, if necessary, be resized, reformatted or have its resolution modified without additional express permission, and a Work consisting of audiovisual content may, if necessary, be "clipped" or reformatted for purposes of time or content management or ease of delivery (provided that any such resizing, reformatting, resolution modification or "clipping" does not alter the underlying editorial content or meaning of the Work used, and that the resulting material is used solely within the scope of, and in a manner consistent with, the particular License described in the Order Confirmation and the Terms.

15) **Miscellaneous.**

a) User acknowledges that CCC may, from time to time, make changes or additions to the Service or to the Terms, and that Rightsholder may make changes or additions to the Rightsholder Terms. Such updated Terms will replace the prior terms and conditions in the order workflow and shall be effective as to any subsequent Licenses but shall not apply to Licenses already granted and paid for under a prior set of terms.

b) Use of User-related information collected through the Service is governed by CCC's privacy policy, available online at www.copyright.com/about/privacy-policy/.

c) The License is personal to User. Therefore, User may not assign or transfer to any other person (whether a natural person or an organization of any kind) the License or any rights granted thereunder; provided, however, that, where applicable, User may assign such License in its entirety on written notice to CCC in the event of a transfer of all or substantially all of User's rights in any new material which includes the Work(s) licensed under this Service.

d) No amendment or waiver of any Terms is binding unless set forth in writing and signed by the appropriate parties, including, where applicable, the Rightsholder. The Rightsholder and CCC hereby object to any terms contained in any writing prepared by or on behalf of the User or its principals, employees, agents or affiliates and purporting to govern or otherwise relate to the License described in the Order Confirmation, which terms are in any way inconsistent with any Terms set forth in the Order Confirmation, and/or in CCC's standard operating procedures, whether such writing is prepared prior to, simultaneously with or subsequent to the Order Confirmation, and whether such writing appears on a copy of the Order Confirmation or in a separate instrument.

e) The License described in the Order Confirmation shall be governed by and construed under the law of the State of New York, USA, without regard to the principles thereof of conflicts of law. Any case, controversy, suit, action, or proceeding arising out of, in connection with, or related to such License shall be brought, at CCC's sole discretion, in any federal or state court located in the County of New York, State of New York, USA, or in any federal or state court whose geographical jurisdiction covers the location of the Rightsholder set forth in the Order Confirmation. The parties expressly submit to the personal jurisdiction and venue of each such federal or state court.

Last updated October 2022

Publication 3: Phones as a semiotic disadvantage: English as a Foreign language migrants in Australia.

[redacted]

Subject: Re: Request to reuse my published article in my thesis

Dear Stephanie Dryden,

We hereby give you permission to include the author accepted final manuscript version in your PhD thesis, currently being undertaken at Curtin University.

Best regards,
[redacted]

On 29/07/2022 16:00, Steph Dryden wrote:

Dear Sir/Madam,

I am the author of the following article and wish to seek permission to include the published version (or if that's not possible, the author accepted final manuscript version) in my PhD thesis, currently being undertaken at Curtin University:

Dryden, S. (2022). Phones as a semiotic disadvantage: English as a foreign language (EFL) migrants in Australia. *Australian Review of Applied Linguistics, 45*(2), 219-239. **https://doi.org/10.1075/aral.21028.dry**

Once completed, the thesis will be made available (subject to any applicable embargo periods) via Curtin University's Institutional Repository **espace**. As per University policies, deposit of my thesis into espace is a requirement of my award.

Thank you for taking the time to consider this request.

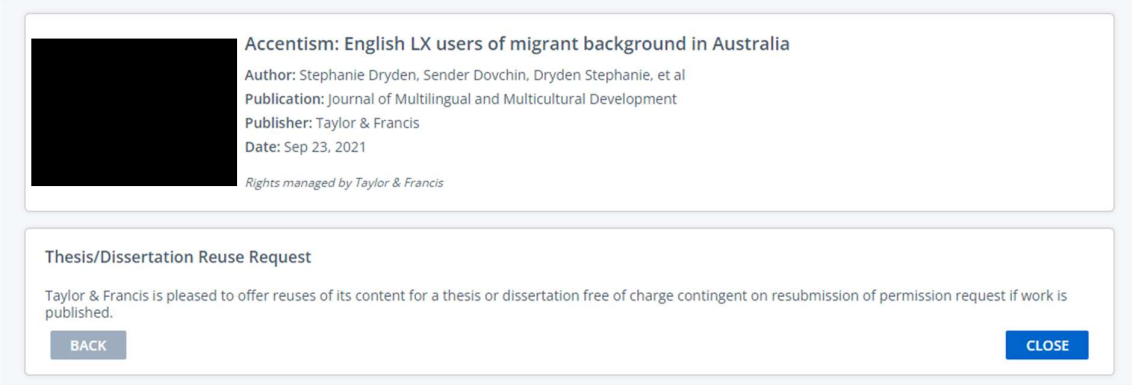
I look forward to your response.

Best regards,

Stephanie

Stephanie Dryden
PhD Candidate
School of Education
Curtin University

Publication 4: Accentism: English LX users of migrant background in Australia.



[redacted]

2/19/2024

Dear Requester,

Thank you for your correspondence requesting permission to reproduce content from a Taylor & Francis Group journal content in your thesis to be posted on your university's repository.

We will be pleased to grant free permission on the condition that your acknowledgement must be included showing article title, author, full Journal title, and **© copyright # [year]**, reprinted by permission of Informa UK Limited, trading as Taylor & Taylor & Francis Group, **http://www.tandfonline.com**

This permission does not cover any third party copyrighted work which may appear in the article by permission. Please ensure you have checked all original source details for the rights holder and if need apply for permission from the original rightsholder.

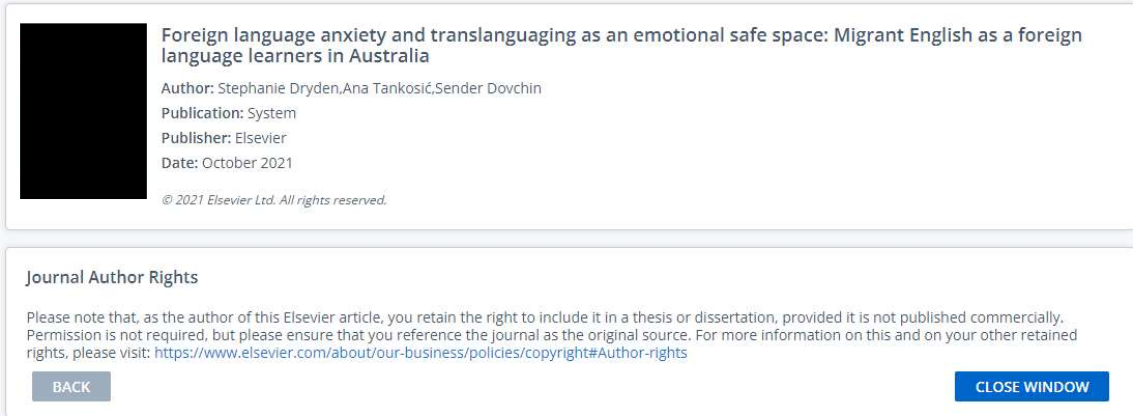
Please note that this license **does not allow you to post our content on any other third-party websites.**

Please note permission does not provide access to our article, if you are affiliated to an institution and your institution holds a subscription to the content you are requesting you will be able to view the article free of charge, if your institution does not hold a subscription or you are not affiliated to an institution that has a subscription then you will need to purchase this for your own personal use as we do not provide our articles free of charge for research.

Thank you for your interest in our Journal.

With best wishes,

Publication 5: Foreign language anxiety and translanguaging as an emotional safe space: English as a foreign language migrant learners in Australia.



Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia

Author: Stephanie Dryden,Ana Tankosić,Sender Dovchin

Publication: System

Publisher: Elsevier

Date: October 2021

Journal Author Rights

Please note that, as the author of this Elsevier article, you retain the right to include it in a thesis or dissertation, provided it is not published commercially. Permission is not required, but please ensure that you reference the journal as the original source. For more information on this and on your other retained rights, please visit: https://www.elsevier.com/about/our-business/policies/copyright#Author-rights

BACK CLOSE WINDOW

Order Number: 1451935
Order Date: 20 Feb 2024

Payment Information

Stephanie Dryden

Billing Address:

Customer Location:

[redacted]

Order Details

1. System

Billing Status: Open

Article: Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia

Order License ID	1451935-1	**Type of Use**	Republish in a thesis/dissertation
Order detail status	Completed		
ISSN	0346-251X	**Publisher**	PERGAMON
		Portion	Chapter/article

0.00 AUD
Republication Permission

LICENSED CONTENT

Publication Title	System	**Country**	United Kingdom of Great Britain and Northern Ireland
Article Title	Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia	**Rightsholder**	Elsevier Science & Technology Journals
		Publication Type	Journal
		Start Page	102593
Author/Editor	PERGAMON INSTITUTE OF ENGLISH (OXFORD), UNIVERSITETET I LINKOPING.	**Volume**	101
Date	01/01/1973		
Language	English		

REQUEST DETAILS

Portion Type	Chapter/article	**Rights Requested**	Main product
Page Range(s)	1-11	**Distribution**	Worldwide
Total Number of Pages	11	**Translation**	Original language of publication
Format (select all that apply)	Electronic	**Copies for the Disabled?**	No
Who Will Republish the Content?	Academic institution	**Minor Editing Privileges?**	No
		Incidental Promotional Use?	No
Duration of Use	Life of current edition	**Currency**	AUD

Lifetime Unit Quantity	Up to 499

NEW WORK DETAILS

Title	Understanding the impact of translingual discrimination on migrants' linguistic integration and emotional wellbeing in Australia	**Institution Name**	Curtin University
		Expected Presentation Date	2024-08-01
Instructor Name	Stephanie Dryden		

ADDITIONAL DETAILS

The Requesting Person / Organization to Appear on the License	Stephanie Dryden

REQUESTED CONTENT DETAILS

Title, Description or Numeric Reference of the Portion(s)	Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia	**Title of the Article / Chapter the Portion Is From**	Foreign language anxiety and translanguaging as an emotional safe space: Migrant English as a foreign language learners in Australia
Editor of Portion(s)	Dryden, Stephanie; Tankosić, Ana; Dovchin, Sender	**Author of Portion(s)**	Dryden, Stephanie; Tankosić, Ana; Dovchin, Sender
Volume / Edition	101	**Publication Date of Portion**	2021-10-01
Page or Page Range of Portion	102593		

Elsevier Science & Technology Journals Terms and Conditions

Elsevier publishes Open Access articles in both its Open Access journals and via its Open Access articles option in subscription journals, for which an author selects a user license permitting certain types of reuse without permission. Before proceeding please check if the article is Open Access on http://www.sciencedirect.com and refer to the user license for the individual article. Any reuse not included in the user license terms will require permission. You must always fully and appropriately credit the author and source. If any part of the material to be used (for example, figures) has appeared in the Elsevier publication for which you are seeking permission, with credit or acknowledgement to another source it is the responsibility of the user to ensure their reuse complies with the terms and conditions determined by the rights holder. Please contact permissions@elsevier.com with any queries.

Total Items: 1

Subtotal: 0.00 AUD

Order Total: 0.00 AUD

Marketplace Permissions General Terms and Conditions

The following terms and conditions ("General Terms"), together with any applicable Publisher Terms and Conditions, govern User's use of Works pursuant to the Licenses granted by Copyright Clearance Center, Inc. ("CCC") on behalf of the applicable Rightsholders of such Works through CCC's applicable Marketplace transactional licensing services (each, a "Service").

1) **Definitions.** For purposes of these General Terms, the following definitions apply:

"License" is the licensed use the User obtains via the Marketplace platform in a particular licensing transaction, as set forth in the Order Confirmation.

"Order Confirmation" is the confirmation CCC provides to the User at the conclusion of each Marketplace transaction. "Order Confirmation Terms" are additional terms set forth on specific Order Confirmations not set forth in the General Terms that can include terms applicable to a particular CCC transactional licensing service and/or any Rightsholder-specific terms.

"Rightsholder(s)" are the holders of copyright rights in the Works for which a User obtains licenses via the Marketplace platform, which are displayed on specific Order Confirmations.

"Terms" means the terms and conditions set forth in these General Terms and any additional Order Confirmation Terms collectively.

"User" or "you" is the person or entity making the use granted under the relevant License. Where the person accepting the Terms on behalf of a User is a freelancer or other third party who the User authorized to accept the General Terms on the User's behalf, such

person shall be deemed jointly a User for purposes of such Terms.

"Work(s)" are the copyright protected works described in relevant Order Confirmations.

2) **Description of Service.** CCC's Marketplace enables Users to obtain Licenses to use one or more Works in accordance with all relevant Terms. CCC grants Licenses as an agent on behalf of the copyright rightsholder identified in the relevant Order Confirmation.

3) **Applicability of Terms.** The Terms govern User's use of Works in connection with the relevant License. In the event of any conflict between General Terms and Order Confirmation Terms, the latter shall govern. User acknowledges that Rightsholders have complete discretion whether to grant any permission, and whether to place any limitations on any grant, and that CCC has no right to supersede or to modify any such discretionary act by a Rightsholder.

4) **Representations; Acceptance.** By using the Service, User represents and warrants that User has been duly authorized by the User to accept, and hereby does accept, all Terms.

5) **Scope of License; Limitations and Obligations.** All Works and all rights therein, including copyright rights, remain the sole and exclusive property of the Rightsholder. The License provides only those rights expressly set forth in the terms and conveys no other rights in any Works

6) **General Payment Terms.** User may pay at time of checkout by credit card or choose to be invoiced. If the User chooses to be invoiced, the User shall: (i) remit payments in the manner identified on specific invoices, (ii) unless otherwise specifically stated in an Order Confirmation or separate written agreement, Users shall remit payments upon receipt of the relevant invoice from CCC, either by delivery or notification of availability of the invoice via the Marketplace platform, and (iii) if the User does not pay the invoice within 30 days of receipt, the User may incur a service charge of 1.5% per month or the maximum rate allowed by applicable law, whichever is less. While User may exercise the rights in the License immediately upon receiving the Order Confirmation, the License is automatically revoked and is null and void, as if it had never been issued, if CCC does not receive complete payment on a timely basis.

7) **General Limits on Use.** Unless otherwise provided in the Order Confirmation, any grant of rights to User (i) involves only the rights set forth in the Terms and does not include subsequent or additional uses, (ii) is non-exclusive and non-transferable, and (iii) is subject to any and all limitations and restrictions (such as, but not limited to, limitations on duration of use or circulation) included in the Terms. Upon completion of the licensed use as set forth in the Order Confirmation, User shall either secure a new permission for further use of the Work(s) or immediately cease any new use of the Work(s) and shall render inaccessible (such as by deleting or by removing or severing links or other locators) any further copies of the Work. User may only make alterations to the Work if and as expressly set forth in the Order Confirmation. No Work may be used in any way that is unlawful, including without limitation if such use would violate applicable sanctions laws or regulations, would be defamatory, violate the rights of third parties (including such third parties' rights of copyright, privacy, publicity, or other tangible or intangible property), or is otherwise illegal, sexually explicit, or obscene. In addition, User may not conjoin a Work with any other material that may result in damage to the reputation of the Rightsholder. Any unlawful use will render any licenses hereunder null and void. User agrees to inform CCC if it becomes aware of any infringement of any rights in a Work and to cooperate with any reasonable request of CCC or the Rightsholder in connection therewith.

8) **Third Party Materials.** In the event that the material for which a License is sought includes third party materials (such as photographs, illustrations, graphs, inserts and similar materials) that are identified in such material as having been used by permission (or a similar indicator), User is responsible for identifying, and seeking separate licenses (under this Service, if available, or otherwise) for any of such third party materials; without a separate license, User may not use such third party materials via the License.

9) **Copyright Notice.** Use of proper copyright notice for a Work is required as a condition of any License granted under the Service. Unless otherwise provided in the Order Confirmation, a proper copyright notice will read substantially as follows: "Used with permission of [Rightsholder's name], from [Work's title, author, volume, edition number and year of copyright]; permission conveyed through Copyright Clearance Center, Inc." Such notice must be provided in a reasonably legible font size and must be placed either on a cover page or in another location that any person, upon gaining access to the material which is the subject of a permission, shall see, or in the case of republication Licenses, immediately adjacent to the Work as used (for example, as part of a by-line or footnote) or in the place where substantially all other credits or notices for the new work containing the republished Work are located. Failure to include the required notice results in loss to the Rightsholder and CCC, and the User shall be liable to pay liquidated damages for each such failure equal to twice the use fee specified in the Order Confirmation, in addition to the use fee itself and any other fees and charges specified.

10) **Indemnity.** User hereby indemnifies and agrees to defend the Rightsholder and CCC, and their respective employees and directors, against all claims, liability, damages, costs, and expenses, including legal fees and expenses, arising out of any use of a Work beyond the scope of the rights granted herein and in the Order Confirmation, or any use of a Work which has been altered in any unauthorized way by User, including claims of defamation or infringement of rights of copyright, publicity, privacy, or other tangible or intangible property.

11) **Limitation of Liability.** UNDER NO CIRCUMSTANCES WILL CCC OR THE RIGHTSHOLDER BE LIABLE FOR ANY DIRECT, INDIRECT, CONSEQUENTIAL, OR INCIDENTAL DAMAGES (INCLUDING WITHOUT LIMITATION DAMAGES FOR LOSS OF BUSINESS PROFITS OR INFORMATION, OR FOR BUSINESS INTERRUPTION) ARISING OUT OF THE USE OR INABILITY TO USE A WORK, EVEN IF ONE OR BOTH OF

THEM HAS BEEN ADVISED OF THE POSSIBILITY OF SUCH DAMAGES. In any event, the total liability of the Rightsholder and CCC (including their respective employees and directors) shall not exceed the total amount actually paid by User for the relevant License. User assumes full liability for the actions and omissions of its principals, employees, agents, affiliates, successors, and assigns.

12) **Limited Warranties.** THE WORK(S) AND RIGHT(S) ARE PROVIDED "AS IS." CCC HAS THE RIGHT TO GRANT TO USER THE RIGHTS GRANTED IN THE ORDER CONFIRMATION DOCUMENT. CCC AND THE RIGHTSHOLDER DISCLAIM ALL OTHER WARRANTIES RELATING TO THE WORK(S) AND RIGHT(S), EITHER EXPRESS OR IMPLIED, INCLUDING WITHOUT LIMITATION IMPLIED WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE. ADDITIONAL RIGHTS MAY BE REQUIRED TO USE ILLUSTRATIONS, GRAPHS, PHOTOGRAPHS, ABSTRACTS, INSERTS, OR OTHER PORTIONS OF THE WORK (AS OPPOSED TO THE ENTIRE WORK) IN A MANNER CONTEMPLATED BY USER; USER UNDERSTANDS AND AGREES THAT NEITHER CCC NOR THE RIGHTSHOLDER MAY HAVE SUCH ADDITIONAL RIGHTS TO GRANT.

13) **Effect of Breach.** Any failure by User to pay any amount when due, or any use by User of a Work beyond the scope of the License set forth in the Order Confirmation and/or the Terms, shall be a material breach of such License. Any breach not cured within 10 days of written notice thereof shall result in immediate termination of such License without further notice. Any unauthorized (but licensable) use of a Work that is terminated immediately upon notice thereof may be liquidated by payment of the Rightsholder's ordinary license price therefor; any unauthorized (and unlicensable) use that is not terminated immediately for any reason (including, for example, because materials containing the Work cannot reasonably be recalled) will be subject to all remedies available at law or in equity, but in no event to a payment of less than three times the Rightsholder's ordinary license price for the most closely analogous licensable use plus Rightsholder's and/or CCC's costs and expenses incurred in collecting such payment.

14) **Additional Terms for Specific Products and Services.** If a User is making one of the uses described in this Section 14, the additional terms and conditions apply:

a) ***Print Uses of Academic Course Content and Materials (photocopies for academic coursepacks or classroom handouts).*** For photocopies for academic coursepacks or classroom handouts the following additional terms apply:

i) The copies and anthologies created under this License may be made and assembled by faculty members individually or at their request by on-campus bookstores or copy centers, or by off-campus copy shops and other similar entities.

ii) No License granted shall in any way: (i) include any right by User to create a substantively non-identical copy of the Work or to edit or in any other way modify the Work (except by means of deleting material immediately preceding or following the entire portion of the Work copied) (ii) permit "publishing ventures" where any particular anthology would be systematically marketed at multiple institutions.

iii) Subject to any Publisher Terms (and notwithstanding any apparent contradiction in the Order Confirmation arising from data provided by User), any use authorized under the academic pay-per-use service is limited as follows:

A) any License granted shall apply to only one class (bearing a unique identifier as assigned by the institution, and thereby including all sections or other subparts of the class) at one institution;

B) use is limited to not more than 25% of the text of a book or of the items in a published collection of essays, poems or articles;

C) use is limited to no more than the greater of (a) 25% of the text of an issue of a journal or other periodical or (b) two articles from such an issue;

D) no User may sell or distribute any particular anthology, whether photocopied or electronic, at more than one institution of learning;

E) in the case of a photocopy permission, no materials may be entered into electronic memory by User except in order to produce an identical copy of a Work before or during the academic term (or analogous period) as to which any particular permission is granted. In the event that User shall choose to retain materials that are the subject of a photocopy permission in electronic memory for purposes of producing identical copies more than one day after such retention (but still within the scope of any permission granted), User must notify CCC of such fact in the applicable permission request and such retention shall constitute one copy actually sold for purposes of calculating permission fees due; and

F) any permission granted shall expire at the end of the class. No permission granted shall in any way include any right by User to create a substantively non-identical copy of the Work or to edit or in any other way modify the Work (except by means of deleting material immediately preceding or following the entire portion of the Work copied).

iv) Books and Records; Right to Audit. As to each permission granted under the academic pay-per-use Service, User shall maintain for at least four full calendar years books and records sufficient for CCC to determine the numbers of copies made by User under such permission. CCC and any representatives it may designate shall have the right to audit such books and records at any time during User's ordinary business hours, upon two days' prior notice. If any such audit shall determine that User shall have underpaid for, or underreported, any photocopies sold or by three percent (3%) or more, then User shall bear all the costs of any such audit; otherwise, CCC shall bear the costs of any such audit. Any amount determined by such audit to

have been underpaid by User shall immediately be paid to CCC by User, together with interest thereon at the rate of 10% per annum from the date such amount was originally due. The provisions of this paragraph shall survive the termination of this License for any reason.

b) ***Digital Pay-Per-Uses of Academic Course Content and Materials (e-coursepacks, electronic reserves, learning management systems, academic institution intranets).*** For uses in e-coursepacks, posts in electronic reserves, posts in learning management systems, or posts on academic institution intranets, the following additional terms apply:

i) The pay-per-uses subject to this Section 14(b) include:

A) **Posting e-reserves, course management systems, e-coursepacks for text-based content,** which grants authorizations to import requested material in electronic format, and allows electronic access to this material to members of a designated college or university class, under the direction of an instructor designated by the college or university, accessible only under appropriate electronic controls (e.g., password);

B) **Posting e-reserves, course management systems, e-coursepacks for material consisting of photographs or other still images not embedded in text,** which grants not only the authorizations described in Section 14(b)(i)(A) above, but also the following authorization: to include the requested material in course materials for use consistent with Section 14(b)(i)(A) above, including any necessary resizing, reformatting or modification of the resolution of such requested material (provided that such modification does not alter the underlying editorial content or meaning of the requested material, and provided that the resulting modified content is used solely within the scope of, and in a manner consistent with, the particular authorization described in the Order Confirmation and the Terms), but not including any other form of manipulation, alteration or editing of the requested material;

C) **Posting e-reserves, course management systems, e-coursepacks or other academic distribution for audiovisual content,** which grants not only the authorizations described in Section 14(b)(i)(A) above, but also the following authorizations: (i) to include the requested material in course materials for use consistent with Section 14(b)(i)(A) above; (ii) to display and perform the requested material to such members of such class in the physical classroom or remotely by means of streaming media or other video formats; and (iii) to "clip" or reformat the requested material for purposes of time or content management or ease of delivery, provided that such "clipping" or reformatting does not alter the underlying editorial content or meaning of the requested material and that the resulting material is used solely within the scope of, and in a manner consistent with, the particular authorization described in the Order Confirmation and the Terms. Unless expressly set forth in the relevant Order Conformation, the License does not authorize any other form of manipulation, alteration or editing of the requested material.

ii) Unless expressly set forth in the relevant Order Confirmation, no License granted shall in any way: (i) include any right by User to create a substantively non-identical copy of the Work or to edit or in any other way modify the Work (except by means of deleting material immediately preceding or following the entire portion of the Work copied or, in the case of Works subject to Sections 14(b)(1)(B) or (C) above, as described in such Sections) (ii) permit "publishing ventures" where any particular course materials would be systematically marketed at multiple institutions.

iii) Subject to any further limitations determined in the Rightsholder Terms (and notwithstanding any apparent contradiction in the Order Confirmation arising from data provided by User), any use authorized under the electronic course content pay-per-use service is limited as follows:

A) any License granted shall apply to only one class (bearing a unique identifier as assigned by the institution, and thereby including all sections or other subparts of the class) at one institution;

B) use is limited to not more than 25% of the text of a book or of the items in a published collection of essays, poems or articles;

C) use is limited to not more than the greater of (a) 25% of the text of an issue of a journal or other periodical or (b) two articles from such an issue;

D) no User may sell or distribute any particular materials, whether photocopied or electronic, at more than one institution of learning;

E) electronic access to material which is the subject of an electronic-use permission must be limited by means of electronic password, student identification or other control permitting access solely to students and instructors in the class;

F) User must ensure (through use of an electronic cover page or other appropriate means) that any person, upon gaining electronic access to the material, which is the subject of a permission, shall see:

- a proper copyright notice, identifying the Rightsholder in whose name CCC has granted permission,
- a statement to the effect that such copy was made pursuant to permission,

- a statement identifying the class to which the material applies and notifying the reader that the material has been made available electronically solely for use in the class, and
- a statement to the effect that the material may not be further distributed to any person outside the class, whether by copying or by transmission and whether electronically or in paper form, and User must also ensure that such cover page or other means will print out in the event that the person accessing the material chooses to print out the material or any part thereof.

G) any permission granted shall expire at the end of the class and, absent some other form of authorization, User is thereupon required to delete the applicable material from any electronic storage or to block electronic access to the applicable material.

iv) Uses of separate portions of a Work, even if they are to be included in the same course material or the same university or college class, require separate permissions under the electronic course content pay-per-use Service. Unless otherwise provided in the Order Confirmation, any grant of rights to User is limited to use completed no later than the end of the academic term (or analogous period) as to which any particular permission is granted.

v) Books and Records; Right to Audit. As to each permission granted under the electronic course content Service, User shall maintain for at least four full calendar years books and records sufficient for CCC to determine the numbers of copies made by User under such permission. CCC and any representatives it may designate shall have the right to audit such books and records at any time during User's ordinary business hours, upon two days' prior notice. If any such audit shall determine that User shall have underpaid for, or underreported, any electronic copies used by three percent (3%) or more, then User shall bear all the costs of any such audit; otherwise, CCC shall bear the costs of any such audit. Any amount determined by such audit to have been underpaid by User shall immediately be paid to CCC by User, together with interest thereon at the rate of 10% per annum from the date such amount was originally due. The provisions of this paragraph shall survive the termination of this license for any reason.

c) ***Pay-Per-Use Permissions for Certain Reproductions (Academic photocopies for library reserves and interlibrary loan reporting) (Non-academic internal/external business uses and commercial document delivery).*** The License expressly excludes the uses listed in Section (c)(i)-(v) below (which must be subject to separate license from the applicable Rightsholder) for: academic photocopies for library reserves and interlibrary loan reporting; and non-academic internal/external business uses and commercial document delivery.

i) electronic storage of any reproduction (whether in plain-text, PDF, or any other format) other than on a transitory basis;

ii) the input of Works or reproductions thereof into any computerized database;

iii) reproduction of an entire Work (cover-to-cover copying) except where the Work is a single article;

iv) reproduction for resale to anyone other than a specific customer of User;

v) republication in any different form. Please obtain authorizations for these uses through other CCC services or directly from the rightsholder.

Any license granted is further limited as set forth in any restrictions included in the Order Confirmation and/or in these Terms.

d) ***Electronic Reproductions in Online Environments (Non-Academic-email, intranet, internet and extranet).*** For "electronic reproductions", which generally includes e-mail use (including instant messaging or other electronic transmission to a defined group of recipients) or posting on an intranet, extranet or Intranet site (including any display or performance incidental thereto), the following additional terms apply:

i) Unless otherwise set forth in the Order Confirmation, the License is limited to use completed within 30 days for any use on the Internet, 60 days for any use on an intranet or extranet and one year for any other use, all as measured from the "republication date" as identified in the Order Confirmation, if any, and otherwise from the date of the Order Confirmation.

ii) User may not make or permit any alterations to the Work, unless expressly set forth in the Order Confirmation (after request by User and approval by Rightsholder); provided, however, that a Work consisting of photographs or other still images not embedded in text may, if necessary, be resized, reformatted or have its resolution modified without additional express permission, and a Work consisting of audiovisual content may, if necessary, be "clipped" or reformatted for purposes of time or content management or ease of delivery (provided that any such resizing, reformatting, resolution modification or "clipping" does not alter the underlying editorial content or meaning of the Work used, and that the resulting material is used solely within the scope of, and in a manner consistent with, the particular License described in the Order Confirmation and the Terms.

15) **Miscellaneous.**

a) User acknowledges that CCC may, from time to time, make changes or additions to the Service or to the Terms, and that Rightsholder may make changes or additions to the Rightsholder Terms. Such updated Terms will replace the prior terms and conditions in the order workflow and shall be effective as to any subsequent Licenses but shall not apply to Licenses already granted and paid for under a prior set of terms.

b) Use of User-related information collected through the Service is governed by CCC's privacy policy, available online at www.copyright.com/about/privacy-policy/.

c) The License is personal to User. Therefore, User may not assign or transfer to any other person (whether a natural person or an organization of any kind) the License or any rights granted thereunder; provided, however, that, where applicable, User may assign such License in its entirety on written notice to CCC in the event of a transfer of all or substantially all of User's rights in any new material which includes the Work(s) licensed under this Service.

d) No amendment or waiver of any Terms is binding unless set forth in writing and signed by the appropriate parties, including, where applicable, the Rightsholder. The Rightsholder and CCC hereby object to any terms contained in any writing prepared by or on behalf of the User or its principals, employees, agents or affiliates and purporting to govern or otherwise relate to the License described in the Order Confirmation, which terms are in any way inconsistent with any Terms set forth in the Order Confirmation, and/or in CCC's standard operating procedures, whether such writing is prepared prior to, simultaneously with or subsequent to the Order Confirmation, and whether such writing appears on a copy of the Order Confirmation or in a separate instrument.

e) The License described in the Order Confirmation shall be governed by and construed under the law of the State of New York, USA, without regard to the principles thereof of conflicts of law. Any case, controversy, suit, action, or proceeding arising out of, in connection with, or related to such License shall be brought, at CCC's sole discretion, in any federal or state court located in the County of New York, State of New York, USA, or in any federal or state court whose geographical jurisdiction covers the location of the Rightsholder set forth in the Order Confirmation. The parties expressly submit to the personal jurisdiction and venue of each such federal or state court.

Last updated October 2022

Publication 6: Translingual online identities, emotionality and pedagogy.

[redacted]

To:Steph Dryden (Student)

Wed 21/02/24 11:48 PM

Hello

Thank you for your form. This is fine – as the book will be published first we are happy to approve the use of your chapter from 'The Bloomsbury Handbook of Language Learning and Technology' in your thesis 'Understanding the impact of translingual discrimination on migrants' linguistic integration and emotional wellbeing in Australia' as outlined. Please just give credit to the book, including editors, date of publication, title and Bloomsbury Academic, an imprint of Bloomsbury Publishing Plc.

Kind regards

[redacted]

Appendix 3: Profile of participants

Round 1

Pseudonym	Background/ Nationality	Education level	Profession	Current Occupation	Method of data collection
Ha Eun	South Korea	Unknown	Banker	Hospitality	Focus group
Ferhana	Afghanistan	High School	Unknown	Housewife	Focus group
Hunoon	Afghanistan	High School	Unknown	Housewife	Focus group
Daiyu	China	Diploma	Childcare	Receptionist	Interview and focus group
Serene	South Korea	Two undergraduate degrees	Social work	Aged care/cleaner	Interview and focus group
Ali	Indonesia	Certificate III	Unknown	Retired	Interview and focus group
Jane	China	Unknown	Sales	Housewife	Interview and focus group
Caihong	China	Postgraduate degree	Science education	Researcher	Focus group
John	China	Postgraduate degree	Unknown	Student/ hospitality	Interview
Batuhan	Mongolia	Postgraduate degree	Unknown	Student	Focus group
Timicin	Mongolia	Postgraduate degree	Unknown	Unemployed	Focus group
Erhi	Mongolia	Postgraduate degree	Unknown	Student	Focus group
Delbee	Mongolia	Unknown	Unknown	Unknown	Focus group
Tsetseg	Mongolia	Unknown	Unknown	Unknown	Focus group
Sora	Japan	Vocational training	Customer service/sales	Aged care	Interview and focus group
Li	China	Unknown	Unknown	Unknown	Focus group
Yan	China	Unknown	Unknown	Unknown	Focus group
Lara	Turkey	Unknown	Nurse	University student	Focus group
Min	China	Undergraduate degree	English tutor	Mandarin teacher	Interview
Qiao	China	Postgraduate degree	Engineer	Housewife	Interview
Muhallil	Pakistan	Undergraduate degree	Lawyer	Retired	Interview and focus group
Azrah	Pakistan	Unknown	Teacher/Vice principal	Retired	Interview and focus group
Sadhil	India	Undergraduate degree	Teacher	Public servant	Interview

Jia	China	Postgraduate degree	Engineer and researcher	Student	Interview
Mayra	India	Unknown	Customer service	Unemployed	Interview
Fen	China	Unknown	Business	Housewife	Interview and focus group
Khaan	Pakistan	Unknown	Unknown	Housewife/ Volunteer	Interview and focus group
Terri	Australia	Postgraduate degree	Social work	Volunteer	Interview
Georgina	Australia	Undergraduate degree	Unknown	Volunteer teacher	Interview
Carla	Australia	Unknown	Social work	Social work	Interview
Rosina	Italy	High school	Student	Au pair	Focus group

Round 2

Pseudonym	**Background/ Nationality**	**Education level**	**Profession**	**Current Occupation**	**Method of data collection**
Jing	China	Undergraduate degree	Journalist	Student/ Hospitality	Interview and open ethnographic observation
Viviana	Chile	Undergraduate degree	Geologist	Geologist	Interview and open ethnographic observation
Julieta	Chile	Undergraduate degree	Design	Carer	Interview and open ethnographic observation
Amela	Bosnia and Herzegovina	Postgraduate degree	Teacher	Teacher and researcher	Interview and open ethnographic observation
Daniel/Dario	Colombia	Postgraduate degree	Student	Student/carer	Interview and open ethnographic observation
Diwata	Philippines	Certificate II	Unknown	Hospitality	Interview and online shadowing
Elisha	Canada	Postgraduate degree	Teacher	Teacher	Interview and open ethnographic observation

Narangerel	Mongolia	Postgraduate degree	Researcher	Student/ researcher	Interview, open ethnographic observation, and online shadowing
Chimeg	Mongolia	Postgraduate degree	Teacher	Student/ teacher	Interview and online shadowing
Tuya	Mongolia	Postgraduate degree	Business	Business administrator	Interview, open ethnographic observation, and online shadowing
Yun	China	Postgraduate degree	Journalist/ teacher	Teacher/ researcher	Interview, open ethnographic observation, and online shadowing
Blanca	Colombia	Three undergraduate degrees	Engineer	Management	Interview
Kim	Hong Kong	Postgraduate degree	Teacher	Teacher	Interview and online shadowing
Eric	Tanzania	Certificate III	Labourer	Labourer	Interview
Jasmine	Australia	Unknown	Unknown	Administration	Interview
Lavra	Ukraine	Postgraduate degree	Teacher	Volunteer	Interview and open ethnographic observation
Riccardo	Italy	Postgraduate degree	Design	Researcher	Interview
Thida	Cambodia	Certificate IV	Management	Carer	Interview
Nyra	India	Postgraduate degree	Teacher	Teacher	Interview and open ethnographic observation

Appendix 4: Interview questions

Main interview questions for semi-structured interviews

- General background information
- When did you arrive in Australia?
- What was your first day like in Australia? How did you feel?
- Why did you decide to come to Australia? Why did you decide to leave your country?
- What was it like speaking English when you first arrived? (comprehension, accent etc)
- Did you attend any classes or do anything to practice English when you first came to Australia? How did you meet people? (Did you go to church?)
- Do you have a country of origin community that you are close to?
- Have you had any problems with English while:
    - shopping
    - on the phone
    - renting a house
    - using public transport
    - paying bills
    - (Centrelink?)
    - banking
    - getting a driver's licence
    - visiting the doctor/hospital
    - at work/finding a job (what occurred?)
- Was it hard to find a job? Did you have a network of people who could help you?
- Have you had any experiences of on the job discrimination because of the way you speak English? What happened?
- Have you had problems in Australia because of your language/accent?
- Is it easier for you to speak with other migrants instead of Australians? Why?
- Is there anything you would have liked to have known when you came to Australia? Something about Australian culture/history/slang etc?
- How is Australian culture different to your country's culture?
- Have you had problems in Australia because of differences in culture?

Appendix 5: Focus group discussion questions

Semi-structured focus group discussion questions

Introductions – about you, country of origin, occupation (what area of work, how long, details of the job), your likes/dislikes

1. In what ways do you use English in your life in Australia? Please describe what you do in as much detail as possible.

2. What were the most difficult problems and challenges of communicating in English when you first arrived in Australia?

3. What have you done to overcome these challenges?

4. When do you use your heritage language in Australia?

5. How often do you language mix in your daily life? In what circumstances and how?

6. Does Australia feel like home? Why/why not?

Appendix 6: Participant information form

PARTICIPANT INFORMATION STATEMENT

HREC Project Number:	HRE2019-0431
Project Title:	Fostering Integration for Culturally and Linguistically Diverse Migrants in Australia and beyond
Chief Investigator:	Dr Sender Dovchin
Co-researcher:	Professor Rhonda Oliver, Ms Stephanie Dryden
Version Number:	5
Version Date:	07-Jun-2021

What is the Project About?

This project aims to understand and promote the English language needs of migrants in Western Australia, other states in Australia and overseas. Although settlement support and language instruction are currently available to migrants, we want to better understand the language skills that are involved in being successful in employment, for studying, and for achieving social inclusion and a sense of belonging within local communities. We will use this information to provide educational and health policy recommendations that will help migrants with their integration into the Australian community. The project will involve interviewing new and recently arrived migrants and settlement caseworkers on their experience and perspectives on migrant needs.

Who is doing the Research?

- Sender Dovchin, Rhonda Oliver and Stephanie Dryden are conducting the project. We are from the School of Education at Curtin University.
- The project is funded by a grant from the Multicultural Affairs and Citizenship Program of the Department of Home Affairs, Australian Government.
- There will be no costs to you for participating in the project.

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

- You have been asked to take part in the project because of your first-hand experience with the essential tasks and communicative demands for English that migrants face in their daily lives and jobs in Australia.
- Participation will involve one or more interviews. We will ask you questions about your perspective on the daily tasks that you need to complete, the problems that you have, and what is involved in successfully completing those tasks.
- The interview(s) will take place at a mutually convenient location and will take approximately 45-60 minutes. During the interview, we will make a digital audio recording so that we can concentrate on what you have to say and not distract

ourselves with taking notes. After the interview, we may make a written copy of the recording.

- We may also request a follow-up interview and the opportunity to observe actual interactions that you engage in as part of your normal day, which would each take about 60 minutes.
- You may also be asked to participate in ongoing research by allowing us to observe the interactions that take place in your lives or your work with migrants, or through observation of your social media pages, such as your Facebook, Twitter, and Instagram.
- We may use data from your Facebook, Twitter, and Instagram pages, along with comments made by your friends in response to your posts, as part of our research data.
- In select cases, after the interview we may ask you to participate in a focus group workshop with other migrants, to discuss in more detail the challenges you face as a migrant. This would take approximately 1.5 – 2 hours of your time.
- All follow-up activities are voluntary, and your participation in the initial interview does not mean you have to participate in follow up interviews or workshops, or to share your social media pages.

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

- There may be no direct benefit to you from participating in this research. However, it will provide you with ***the opportunity to provide your valuable input and opinions on the conditions involved in effective migrant integration in WA as a basis for change.***
- We hope the results of this research will allow us to develop effective language support, promote improved conditions for recent migrants to Australia and those that work with and employ them. The study will add to the knowledge we have about the actual conditions and situations that migrants face in Australia and the communicative needs and demands that migrants need to successfully function in these situations.

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

- Due to the risk of COVID-19, we will manually record and securely store your contact details with the date and time of the session, and conduct our interview and focus group sessions in rooms that provide two square metres of space per person. All people in the rooms will socially distance 1.5 metres. Hand sanitizer will be provided at all sessions, and all surfaces will be cleaned before and after each session.
- During the interview and focus group sessions, we will be careful to make sure that the questions we ask do not cause you any distress. If you feel anxious about any of the questions, however, you do not need to answer them.
- If we find out new information about the risks and benefits of this study during the study, we will tell you what it means to you. You may then choose to keep going or to leave the study. You might be asked to sign a new consent form to let us know you understand any new information we have told you.
- ***Apart from COVID-19 precautions and 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 project will be re-identifiable. Your identity will be anonymous on any information we share publicly. ***Your information will be treated as confidential and used only in this project***.
- All information, including your identifying information such as your name, will be securely stored in hard drives and files at Curtin University, and will only be accessible by the researchers and staff from the Curtin University Office of Research and Development (in the event of an audit or investigation).
- Electronic data will be password-protected and hard copy data will be in locked storage. 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.
- Educational policy recommendations based on this research will be submitted to the Department of Home Affairs, and the research results may be presented at conferences or published in professional journals. ***You will not be identified in any results that are published or presented.***
- The information you give in the interviews will be discussed in confidential settings by only the researchers. Because the focus group workshops are done with other migrants, while care will be taken to maintain privacy and confidentiality of any information you share at a focus group workshop, you should be aware that you may feel embarrassed or upset if one of the group members repeats things said in a confidential group meeting.

Will you tell me the results of the research?

- If you are interested in obtaining a summary of the results or the results of the project as a whole, please contact the researchers after 30 September 2021. Results will not be individual but based on all the information we collect and review as part of the research.
- Various dimensions of the results from the project may also appear in the form of professional publications such as books or journal articles and the references to these sources will be provided to participants on request when they are available.

Do I have to take part in the research project?

- ***Taking part in this project is voluntary. You do not have to, 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 at any time.*** If you chose to leave the study, we may use information we collected unless you tell us not to. If you tell us not to, your information will be destroyed.

What happens next and who can I contact about the research?

- If you decide to take part in this research, we will ask you to sign the consent form. By signing it, you are telling us that you understand what you have read in this information sheet. Signing the consent form indicates that you agree to be in the research project as described in this information sheet. 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. To obtain further information or answer questions, please contact the researchers:

Sender Dovchin, Senior Lecturer
Curtin University, School of Education

Stephanie Dryden, PhD candidate
Curtin University, School of Education

[redacted]

Curtin University Human Research Ethics Committee (HREC) has approved this study (HRE2019-0431). If 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 7: Consent form

CONSENT FORM

HREC Project Number:	HRE2019-0431
Project Title:	Fostering Integration for Culturally and Linguistically Diverse Migrants in Australia and beyond
Chief Investigator:	Dr Sender Dovchin
Co-researcher:	Professor Rhonda Oliver, Ms Stephanie Dryden
Version Number:	**2**
Version Date:	17-Dec-2020

- I have read, the information statement version listed above and I understand its contents.
- I believe I understand the purpose, extent and possible risks of my involvement in this project.
- I voluntarily consent to take part in this research project.
- I have had an opportunity to ask questions, and I am satisfied with the answers I have received.
- I understand that this project has been approved by Curtin University Human Research Ethics Committee and will be carried out in line with the National Statement on Ethical Conduct in Human Research (2007).
- I understand I will receive a copy of this Information Statement and Consent Form.

Participant Name	
Participant Signature	
Date	

Declaration by researcher: I have supplied an Information Letter and Consent Form to the participant who has signed above, and believe that they understand the purpose, extent and possible risks of their involvement in this project.

Researcher Name	
Researcher Signature	
Date	

Appendix 8: Recruitment email

Curtin University Human Research Ethics Committee (HREC) has approved this study (HREC number HRE2019-0431).

Dear ….

Thank you for your interest in participating in this project: **Fostering Integration for Culturally and Linguistically Diverse Migrants in Australia and beyond** (ethics approval number HRE2019-0431). This project is being conducted by Doctor Sender Dovchin, Professor Rhonda Oliver and Ms Stephanie Dryden, through Curtin University's School of Education. We have received funding for this project from the Multicultural Affairs and Citizenship Program of the Australian Government's Department of Home Affairs.

This project aims to understand and promote the English language needs of migrants in Western Australia, other states in Australia and overseas. Although settlement support and language instruction are currently available to migrants, we want to better understand the language skills that are involved in being successful in employment, for studying, and for achieving social inclusion and a sense of belonging within local communities. We will use this information to provide educational and health policy recommendations that will help migrants with their integration into the Australian community. The project will involve interviewing new and recently arrived migrants and settlement caseworkers on their experience and perspectives on migrant needs.

You have been asked to take part in the project because of your first-hand experience with the essential tasks and communicative demands for English that migrants face in their daily lives and work in Australia. Participation will involve one or more interviews, and we may also ask you to participate in a focus group workshop with other migrants, to discuss in more detail the challenges you face as a migrant. You may also be asked to participate in ongoing research by allowing us to observe the interactions that take place in your lives or your work with migrants, or through observation of your social media pages, such as your Facebook, Twitter, and Instagram.

While there is no direct benefit to you from participating in this research, it will give you **the opportunity to provide your valuable input and opinions on the conditions involved in effective migrant integration in Australia as a basis for change.** We hope the results of this research will allow us to develop effective language support, promote improved conditions for recent migrants to Australia and those that work with and employ them. The study will add to the knowledge we have about the actual conditions and situations that migrants face in Australia and the communicative needs and demands that migrants need to successfully function in these situations.

You will not be identified in any results that are published or presented, and participating in this project is voluntary. You do not have to participate 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 at any time.**

To obtain further information or for any questions, please contact the researchers:

Sender Dovchin, Senior Lecturer Stephanie Dryden, PhD candidate

Curtin University, School of Education Curtin University, School of Education

[redacted]

Kind regards,

……