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Keynote Speeches

Should Access to Information Be a Basic Element of Linguistic Human Rights?

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Most societies today, exhibit some type and level of multilingualism, requiring language policy, at the national and at the local level, to aim at ensuring Linguistic Human Rights (LHR) for all (Skutnabb-Kangas and Phillipson 2023). Many studies concerned with LHR put emphasis on language use within the multilingual space (Núñez, 2023). The weaker, indigenous languages and the languages of immigrants and various ethnic groups, are often selected for special emphasis and support, towards ensuring LHR.

Linguistic access to information entails the personal capability to interact meaningfully in communication, first and foremost as an addressee. Thus, passengers on air travel, shoppers, patients in clinics, seekers of mobility- information, people caught in an earth-quake or an act of war and many other daily situations are in dire need to “understand” the directions given in a language they may not fully master. Certainly the more complex yet critical information may relate to our civil contacts with authority, various institution and other service providers. The lack of understanding leads to a feeling of incapacity, of exclusion and of risk. The LHR policy is supposed to find ways to help these populations in need. We are concerned here, with the linguistic aspect of such policies.

Many studies and actual practices have provided types of mediation allowing translation and interpretation for participants who don't master the dominant language,

whether the communication is in writing or in spoken form. It seems that in every situation of a multilingual society, policy needs to cope with at least two conflicting goals: on the one hand the policy needs to strengthen the mainstream language as a unifying national language, and on the other hand language policy needs to encourage a variety of mediation systems for those who do not possess full mastery of the mainstream language. Such communities need to reconcile the different objectives.

In Israel we have mediation of a variety of languages in various places but in general we use Arabic and English for mediating purposes, especially in writing. The conflict of the level of Hebrew to use in instructions and directions holds between high register and low register. The linguistic aim of many policy making institutions is to present language users with the highest and most appreciated register and style. This overall aim often renders instructions meant for everyday demeanor at a level that is not understood by many speakers of the language (including native speakers who lack higher education). Furthermore, the English translation of such instructions is also exhibited at high register, making the translation unclear to users who lack full mastery of the English language, and use it mainly for wider communication. Thus, patients at a clinic in a hospital in Israel may be expected to follow instructions pasted on the door or on the wall, yet many patients, both native and nonnative speakers, lack the understanding of the message, since they don't master high register style. The conflict in this case relates to the choice of register in instructions for the public at large. Here too, it is necessary to reconcile the two aims, standardized language versus effective comprehension.

What seems to be necessary is more attention to the communicative objective of the instructions rather than the exposure to high register. Often, the reconciliation of opposites is difficult but an effective access to information seems to be an important LHR (Skutnabb-Kangas and Phillipson 2023).

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Linguistic Landscape and Social Justice: Awareness, Rights and Activism

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In the early days of the emergence of Linguistic Landscape (LL) as a field of study, its research focused mostly on the documentation and description of languages in varied public spaces such as cities, neighborhoods, monuments, schools, streets, workplaces, classrooms, shops and the like. The main goal of LL research at the time was to identify patterns of multilingualism displayed in these areas (Shohamy & Gorter 2009). With time, documentation was viewed as too narrow and the issues addressed were how pedestrians, consumers, observers, and people interact and experience the LLs.

Building on the work of critical social geographers such as Soja (2010) and Lefebvre (1991, 1996) it is shown how urban spaces and neighborhoods in public spaces are conflicted and contested arenas which mark boundaries and lead to battles over domination, power control, marginalization, erasure and divisions. Questions were posed as to how people engage, interpret, react and design LL. Critical theories of public spaces emerged focusing mostly on the awareness of people of the LL, as language/human rights and activism whereby participants in the LL space actual modify the LL and turn it into a more inclusive and fairer domain.

It is in this context that this paper demonstrates a number of research studies which addresses the issues of social justice within these three sequential perspectives: awareness, language rights and initiative of activism to turn LL into a more fair and inclusive domain. The conclusions and implications of the research are that LL needs to be studied, criticized and acted upon so to turn the public space to a more inclusive, fair and just for those who experience it.

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Special Sessions

Migration Stories: Narratives of Teachers of Spanish in Israel

Moderator: Sally Goldaper Chernitzky, Ministry of Education, Israel

Participants: Berta Sharon, Tziona Levi & Daniela Shem Tov

This roundtable seeks to explore the migration journeys of teachers of Spanish in Israel, highlighting the transformative impact of these experiences on their teaching practices and pedagogical approaches. By providing a platform for teachers of Spanish to share their personal migration narratives, this discussion aims to shed light on the complexities of migration, adaptation, and cultural integration. Through their stories, participants will delve into the challenges, triumphs, and the ongoing negotiation of cultural identities, offering insights into the dynamic relationship between personal histories and professional pathways.

Migration is a profound life journey that influences one's perspectives, values, and self-identity. For teachers of Spanish in Israel, migration holds particular significance as they navigate the interplay between their diverse cultural backgrounds and their roles as educators. This roundtable will provide a platform for teachers of Spanish to narrate their migration stories, inviting them to share the transformative impact of these experiences on their teaching philosophies and methodologies.

Participants will engage in an authentic dialogue, sharing personal experiences of immigrating to Israel and the multifaceted challenges encountered during the process of adaptation. By reflecting on the intricate balance between maintaining ties with their countries of origin and embracing integration into Israeli society, teachers will offer insights into the complex navigation of cultural identities.

The roundtable will explore how the immigrant experience shapes teaching practices. Panelists will discuss how their migration narratives influence their pedagogical approaches, classroom methods and the strategies they use to engage students with diverse backgrounds. By examining the intersection of personal journeys and educational practices, attendees will gain a deeper understanding of the power of narrative in shaping the learning environment.

We invite teachers of Spanish and the director of the language department at the Ministry of Education in Israel, with migration experiences, to share their stories and insights. By creating a safe space for open dialogue, we hope to unravel the shared threads that connect migration, cultural identity, and education. As participants reflect

on their unique journeys, the roundtable will foster a profound appreciation for the diverse narratives that contribute to the mosaic of the Spanish language education in Israel.

Attendees will leave the roundtable with a richer understanding of the transformative potential of migration experiences. Educators will gain new perspectives on how personal narratives can inform teaching practices, fostering a deeper connection between teachers and students. The roundtable discourse will contribute to a more empathetic, culturally sensitive, and inclusive approach to language education.

As the moderator, and the director of Spanish at the Ministry of Education, I am excited to guide this discussion and facilitate the exchange of narratives that embody the vibrant essence of teachers of Spanish in Israel. I look forward to the shared insights, celebrating diverse backgrounds, and exploring the profound connections between migration stories and educational journeys.

Participants:

Sally Goldaper Chernitzky was born in Mexico, is a pedagogue with a Master degree in Jewish Studies specialized in didactics. She embarked on her journey to Israel nine years ago. Her primary concern was her family – her husband and three children – ensuring a smooth transition, all while holding onto her dream of pursuing what she loves the most: teaching. Her dream not only came true but exceeded expectations. Currently, she is a high school teacher and heads the Spanish Department at the Ministry of Education.

Berta Rachel Sharon is from Lima, Peru, arrived in Israel as a tourist in 1985 and completed her Aliyah in 1987. She entered matrimony with a British *oleh* in 1988, and together they are parents to two daughters who are Israeli citizens. She became a member of The Israel Bar Association in 1995, and for a span of 27 years, she practiced law within various Israeli insurance companies, dedicating her focus to the insurance and torts law. Having attained the status of a qualified and licensed teacher of Spanish in 2020, her current occupation entails instructing Spanish at the Atid Raziell School, located in Herzliya. In the present, she is actively engaged in pursuing a Master's degree in Translation Studies from Bar-Ilan University.

Tziona Levi is currently the director of the Languages Department and chief inspector for English Language Education at the Ministry of Education, Israel. She holds a PhD from Tel Aviv University. Her research dealt with the impact of

dynamic assessment (DA) on the achievement of an oral proficiency test. She is interested and involved in fields connected to the methodology of language instruction and learning and their connection with language assessment.

Daniela Shem Tov is a teacher of Spanish. She speaks Spanish due to its connection with her heritage, having been born in Israel to parents who originated from Argentina. Having completed her education studies with a focus on special education, she worked as a teacher in an elementary school for approximately 11 years. Despite her years of experience, she felt that her true passion was elsewhere. This realization led her to take a sabbatical year, during which she made the decision to pursue professional retraining in the field of teaching Spanish. Successfully finishing her retraining program, she is now in her fifth year of teaching Spanish. This new path has allowed her to follow her true passion and engage in the work she loves most.

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Education in Multilingual and Multicultural Spaces

A Bridge between Educational Activities that Enable Social Integration of Migrant Children in Israel and Spain – The Scientific Evidence and the Methodology behind the Scenes

Moderators: Roberta Ricucci, University of Turin, Italy

& Michal Ganz-Meishar, Levinsky-Wingate Academic College, Israel

Participants: Dolly Eliyahu-Levi & Michal Ganz-Meishar, Levinsky-Wingate Academic College, Israel

Most societies worldwide, including Israeli and Spanish, are characterized by multiculturalism, national groups, rifts, inequality, alienation towards minority groups, and a lack of dialogue (Paul-Binyamin and Haj-Yehia 2019, Arasaratnam 2013). The polarization between the groups is reflected in different areas of life, mainly in the education system, the labor market, the health services, and the residential areas. Migrants, asylum seekers, and refugees live as a minority group in a dim and frequently changing space; in a reality of fragile uncertainty, they are an inherent part of the majority group living there (Menjívar 2006).

In the 2021/2022 school year, 10.7% of the migrant students were enrolled in Spanish schools (890,971 out of 8,252,826). In Israel, about 1 percent of the students are new immigrants (22,000 out of 2,400,000), 8,000 of which are children from African asylum seekers families. This represents several challenges for the children, their families, the formal and informal educational setting, and the receiving society. The children and their families face the challenge of new language difficulties, cultural tensions, social gaps, and achieving good academic results in all subjects. For an educational setting, the challenge is to ensure the application of scientific evidence with a social impact that guarantees inclusion and equal opportunities for all. The challenge for the receiving society is achieving adequate social inclusion, integration, social unity, avoiding conflict, and everyday coexistence.

Education studies (Pianta et al. 2008, Eliyahu-Levi & Gantz-Meishar 2021) indicate that educators have a meaningful role in relations with children from minority groups and are an essential factor that affects their motivation, self-confidence, and success in learning. They mediate cultural knowledge, social skills, and literacy skills while trying to connect personally and express empathy and listening. Berhanu (2006) and Sisneros (2008) claim that the mediation process in a heterogeneous class encourages the different cultural groups to strengthen their “belonging” and identification with the dominant group as part of the process of forming a multicultural society that gives a sense of space and allows the different groups within it to adapt to the value system, The norms, and behaviors of the majority.

In this framework, the European project H2020 developed development strategies (KIDS4ALLL) set bridging activities, consisting of a learning environment, a system of learning partners, and learning units about the principles of lifelong learning, thus meeting the European requirements: more cohesive societies, reducing school failure, and student absences, equality opportunities and more.

However, there are some challenges in providing a scientific basis for the learning units, the learning environment, and the learning methodology. To examine these challenges, we conducted two studies that revealed how educators, educational frameworks, and different education systems approached these challenges. These are qualitative studies in the Israeli and Spanish case study paradigms. The research aims to reveal the mediation activities of KIDS4ALLL as they were carried out in their natural environment in Israel and Spain within the formal and informal settings through the meanings that children and educators attribute to their experiences.

The research participants were 50 children from Israel and 75 from Spain at elementary and high school age and 12 educators from Israel and Spain who participated in two pilot phases of the KIDS4ALLL project. The data was collected using mixed methods tools, survey questionnaires, in-depth interviews, and focus groups with children and educators. The invitation of the educators and the children has been done out of consent and free will.

The Israeli case reveals the authentic voices of seven educators who took part in activating two pilot phases of the KIDS4ALLL project. The data collection focused on the pedagogical actions of the teachers as mediators of cultural knowledge content that is expressed in the study units based on principles of lifelong learning, as mediators of social skills among students who studied in a dialogue-based peer teaching model, and as mediators of language skills through explicit teaching processes and scaffolding (Dignath & Veenman 2021).

The Spanish case approaches the effect of dialogic interactions on instrumental learning and emotions while focusing on analyzing the need to apply scientific evidence that encourages dialogic interactions and allows teachers, students, and families to adapt learning materials designed by KIDS4ALLL, such as the learning units, to their environment, their age group, the curriculum and the methodology of the center. In the Spanish case; the interactions go beyond a peer-to-peer scheme by using interactive groups.

The research contributes to bringing the voice of children and educators to the study after participating in the KIDS4ALLL mediation activities. This perspective allowed the analysis to approach how to move from the global to the local, and vice versa, and also permitted how to tighten the adjustment of the training according to the eight key skills for lifelong learning in the project and other curricula. Furthermore, the research findings may tighten the connection between pedagogy, culture, social skills, and

language. And it is possible that indirectly the educators promote socialization processes, acting as debaters in a multicultural educational environment.

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KIDS4ALLL – A Collaborative-Dialogic Learning Environment from the Point of View of Educators in Formal and Informal Settings in Israel

Sigal Chen, Levinsky-Wingate Academic College, Israel

The processes of globalization, demographic changes, and multiculturalism are present to an ever-increasing degree and intensity in formal and informal educational settings. Educators in heterogeneous classrooms are required to respond on a practical level to social, emotional, and cultural diversity. They take a concrete pedagogical approach, relate to a cultural minority, and adapt the teaching methods to the children's cognitive abilities while incorporating modern technologies.

KIDS4ALLL offers a digital learning environment that supports the cognitive and social-emotional integration of children from immigrant families and culturally, linguistically, and ethnically diverse minority groups. The teaching methodology at KIDS4ALLL includes three components: (1) collaborative teaching-learning processes, (2) eight key principles of lifelong learning, and (3) dialogic competence between peers. This study is based on the qualitative paradigm that helps reveal the participants' interpretations of social reality. This method makes it possible to voice the personal and authentic voices of teachers who participated in the experimental phase in Israel and activated during the year 2023 the digital learning environment in formal and informal educational settings.

Seven educators participated in the study: five teachers and six instructors in an informal educational setting. All are Jewish, aged 18-35, and speak Hebrew as their mother tongue. All teachers have experience in multicultural educational settings and working with children from other cultures. The research tool is an interview that focused on perceptions, challenges, and coping methods in the KIDS4ALLL study environment. The official ethics rules were kept in the study, and all the interviewees signed an informed consent form.

The research findings reveal that the educators underwent a significant pedagogical process from the shackles of the traditional concept of teacher-based teaching, which transfers knowledge in a one-way frequency, to flexible, accessible, and differentiated constructivist teaching. Teacher Healy's words illustrate the process and the teacher's professional development: "As soon as we connected to the program and became enthusiastic about the study units and the teaching method, the enthusiasm also reached the children. They felt it, and it was fun to hear it from them". The experience of the teachers in the collaborative-dialogic study environment strengthened the awareness of the educators and the children of the importance of the presence of the cultures of the country of origin and the sharing of beliefs, opinions, thoughts, concerns, and personal stories in the educational space.

It is essential to devote time in the classroom to personal-emotional dialogue, which strengthens self-confidence and a sense of competence and thus increases openness and may strengthen the learners' understanding of differences to arouse curiosity and show empathy. The dialogue allowed the students to be exposed firsthand to diverse points of view. The interaction between the children established trust and an open learning space where everyone could confidently express their opinion without fear of ridicule.

“All the children considered themselves members of the place, even though there are external differences in skin color, slanted eyes, or religious differences, they ignore them and consider themselves equal friend”.

**Representation of the “Other” in Books for Teaching
the Arabic Language in Jewish Schools**

Avi Gvura & Michal Hisherik, Beit Berl College, Israel

The cultural diversity and divisions in Israeli society emphasize the need to establish education for multiculturalism in the Israeli education system since education plays a crucial role in fostering multiculturalism. This system should provide all students with tools that will help them to be exposed to the other’s culture, to listen to the other, to treat them with respect and acceptance, and to manage adjusted social relations with them. Alongside the decline in the status of the Arabic language in Israeli society, as expressed in the Nationality Law in 2018, in recent years, voices have been increasing regarding the need to strengthen Arabic studies and to increase the ability of Jewish citizens to converse in Arabic and to understand Arab citizens in their mother tongue.

The texts taught in schools during adolescence may, on the one hand, preserve and reproduce a reality of differentiation and stereotypes and, on the other hand, have the power to promote change to create a cooperative and pluralistic society. Identification of the promoting and reproducing moves may be translated into a curriculum in the spirit of values of equality and partnership by the book writers and policymakers in the Ministry of Education. Teaching the Arabic language with exposure to Arab culture and intercultural interaction may promote a standard and multicultural society as an essential element in a democratic society.

The study aims to examine the representation of Arabic as it is reflected in the textbooks for teaching Arabic as a second language in Jewish schools. Also, check if the goals set by the Ministry of Education in relation to the teaching of the language and its role as a bridge are indeed realized in the books being studied. The research is based on the method of content analysis and semiological analysis.

The study examined seven books approved by the Ministry of Education for teaching the Arabic language and are currently taught in the elementary and upper divisions of Jewish schools. The selected texts have cross-national significance and relevance and are presented to students to form their identity and gender perception. Examining the

texts in the various books shows a change in the rationale guiding the writers of the books. In the textbooks accepted until the 1990s, the goal seemed to be exposing students to vocabulary, grammar, and syntax issues. At the same time, the meaning of the text from a cultural-social point of view had a secondary role. The writers of the books for teaching the Arabic language in Jewish schools are mostly Jews. Only in recent years have we seen the involvement of Arab content editors and consultants.

In the research, we examined the messages and the visible and hidden values in the studied texts. We discuss central themes as they emerged from the texts: gender, family, exposure to the other culture, intercultural acquaintance, intellectuals, and culture. We found that the texts expose the students to the Arab culture, expressed in the representation of figures from the Arab culture who have universal importance. We also discuss the limits of representation and the lack of intercultural interaction, and the ignoring of the tensions between Jews and Arabs in Israeli society, even in texts that are about current affairs.

Teaching the Arabic language is also an opportunity to convey important messages in the spirit of the times and critical, social, and feminist pedagogy. We found that the books describe one facet of the Arab: the modern Arab with the Israeli identity. There is a positive side to this, as the stereotypes that ascribe certain qualities and roles to Arabs are broken, and there is exposure to key people in diverse fields. However, the Arab national and traditional identities are ignored; there is no reference to "Arab", no expression of traditional Arab culture, Jewish-Arab relations, and interpersonal interaction between Arabs and Jews. In other words, the multicultural discourse that the education system declares is not only partially expressed in the textbooks for teaching the Arabic language.

The view of the other is affected by the power relations of the majority and minority in society, and the school is a microcosm of Israeli society. Education is related to the political discourse and is influenced by it and even shaped by it. Therefore, the Ministry of Education must build an effective system to monitor and supervise the number of learners and the scope of learning and set goals to increase these scopes continuously. He must take advantage of the large sections of the public support for the importance of Arabic studies to leverage the promotion of the requested changes.

When Teacher Training Experts Meet to Examine Short Professional Training in the KIDS4ALLL Project – Actions, Challenges, and Consequences

Janice Darmanin, Institute for Education, Malta

Professional training of educators is an essential part of the requirements and policies of the ministries of education in Israel and the world. It focuses on improving teaching quality, promoting knowledge enrichment, strengthening pedagogical skills, and managing the classroom and learning environment. The teacher's professional development is done in the contextual interest of the organization, the community, and the authority and a cultural, social, economic, and political context. However, the findings of the OECD's international teaching and learning survey (TALIS 2018) show that from the teachers' point of view, participation in various trainings does not sufficiently promote the quality of teaching and the professional cooperation between teachers. The teachers are limited and focused on interdependence, less involved in determining the content and making decisions.

The research examines the perceptions and activities of teachers who participate in holistic and short training focused on acquiring skills for lifelong learning within the KIDS4ALLL project and the implications for developing insights for future teacher training. The research is qualitative-interpretive in the case study method, teacher training that allows making a more general and global claim regarding professional development and examining personal behaviors and social and pedagogical processes to improve the quality of teaching and academic achievements.

Data will be collected through semi-structured in-depth interviews with seven teachers participating in the project: three teachers from an elementary school, two from a high school, and two volunteers at the youth center (educators). The research findings show three central topics in this teacher training: (1) from a distance to involvement and self-learning; (2) from traditional training to guidance, accompaniment, and support; (3) Strengthening a community of teachers for collaborative, multidisciplinary, and multi-age learning.

The research contributes to understanding the importance of short professional training taught online and face-to-face as effective, high-quality, and meaningful, a pillar for continuous learning throughout the teachers' careers. The research insights will support the formulation of a training structure, content, and style more adapted to the working conditions of the teachers, to efficient use of the resources of time, place,

and conditions, and to strengthen their involvement in the field of teaching and research from the local to the global. This training will help develop a training culture that allows teachers to learn academic and intellectual knowledge out of interest, exercise discretion, formulate teaching-learning-evaluation methods necessary for the children's success in studies and life, and strengthen their visibility of teaching and their competencies to express an opinion and influence the planning of the teaching surface.

Growing in German-Speaking Families in Israel

Moderator: Ruvik Rosenthal, Israeli Association for Language and Society

Participants: Gad Kenar, Sara von-Shwartz & Yair Sachs, Israel

About 50,000 Jews immigrated to Israel in the 1930's and later from German-spoken countries. Their Israeli-born children grew between two languages: German at home, Hebrew in the public sphere and in the educational institutions. In the session, four writers and artists will tell how it shaped their life, culture and identity.

In the first part of the session, each participant will talk about his life and childhood experience as a child in a German-speaking family. We will focus on issues of diglossia, cultural conflicts, and questions of identity. In this aspect, the German-Jews lived through a severe conflict. The German language was then an officially forbidden language, identified with the Nazi regime. Yet, the German Jews, the *Yeckes*, felt a strong bond to the German culture and its language. These conflicts influenced the life and identity of their Israeli born children. The second part will focus on the way that the participants referred to these topics in their work and art.

Participants:

Ruvik Rosenthal is a writer and a linguist. Born in Tel Aviv to German Jews parents. His father, Hans Rosenthal, a poet and novelist, died from cancer when he was four years old and did not speak Hebrew. Rosenthal accepted the Sokolov award for Journalism.

Gad Kaynar-Kissinger is retired Associate Professor at the Department of Theatre Arts, Tel Aviv University, former chair of the department, visiting Professor at the LMU, Munich, and The Venice International University. He published numerous articles on Dramaturgy, Israeli, German and Scandinavian Drama, Jewish Theatre,

Holocaust Theatre, Translation, etc. His parents emigrated to Palestine during the 1930th. Gad and his brother were brought up in German.

Sara Von-Shwartzze is an actress born in Germany to a protestant family. Her parents converted to Judaism and immigrated to Israel when she was one year old. Her parents returned to Germany after the Lebanon war. Von Shwartzze is a highly appraised and awarded actor. She shared her unique life story and her identity conflicts in a theater play, as well as in interviews and media programs.

Yair Sachs was born in Jerusalem. His father Arie Sax immigrated from Germany and is known as a leading figure in Israeli music. The language in the Sachs family was German. Yair was exposed to the musical scene in Israel in those days, when some leading figures were German-Jews.

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Individual Presentations (Alphabetically)

From (pre) Quran Arabic to Contemporary Hebrew:

Processes of Secularization – The Case of *hara:m* حَرَام

Ruti Bardenstein, Ben Gurion University & Shenkar College

Assia Adam, The Hebrew University, Israel

Grammatical-syntactic-semantic shifts of words/phrases (often referred to as processes of 'grammaticalization' (first introduced by Meillet 1912) are a common and well-studied phenomenon in linguistic research. Arabic, which is often characterized as a

language of “diglossia” (two or more separate languages or dialects of the same language used by the same language community under different conditions (Ferguson, 1959) has arguably noticeable examples of such linguistic shifts from the (pre) Qur’an and literature Arabic to Contemporary (‘Spoken’) Arabic. In this paper we will focus on Palestinian Arabic and how such a process of Arabic secularization’ affected Hebrew as well, via a process of language contact. We will discuss Arabic *ḥara:m* حَرَام, ‘completely and extremely prohibited’ in ancient Arabic texts and the Qur’an and show its changes through middle ages times, to contemporary spoken Arabic and its effect on Hebrew, as expressing one’s ‘negative stance’ (usually expressing sorrow or mercy).

We claim that such historical words’ functions/meanings persist despite the change (see Hopper 1991 and Bardenstein 2021 for ‘persistence’), and so, contemporary functions and meanings can never be detached from their religio-linguistic history, even when language-contact processes are involved. We will present *ḥara:m* حَرَام and its linguistic change down the course of history, from the (pre) Qur’an to Contemporary Arabic and Contemporary Hebrew. We claim that although *ḥara:m* حَرَام has undergone linguistic changes, its core pragmatic function, which was originally mobilized for discursive purposes, has persisted diachronically to the point where its recruited function has become semantic/grammatical, as a speech act.

This process also affected Hebrew since Hebrew has a strong language contact with Palestinian Arabic. This change will be claimed to be one of socio-religio linguistic ‘secularization’ (Bardenstein & Fry 2021), from religious legislation to contemporary inter-subjective use, via expressing speakers’ stance. These mechanisms of linguistic change involve processes of constructionalization (see Goldberg 1995) and other linguistically related processes, which will be elaborated and discussed. The corpus of Spoken Arabic that we used is a written data which was collected from Facebook posts and “talk-backs” (commenters to these posts). For Spoken Hebrew, we used the *hetenten* corpus (big data, written, internet-based corpus) and for the ancient Arabic texts, we used the Qur’an and literary texts from Google Books.

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**The Impact of Bilingual Landscapes on Cognition and Identity
in the Israeli Arab City of Bāḳa l-Ġarbiyye
Letizia Cerqueglini, Tel Aviv University, Israel**

The effects of linguistic landscapes (LLs) on cognition represent a new field of exploration (Shohamy 2012). Unconscious cognitive activities deeply correlate with spatial identity and geographic belonging. I test the impact of Hebrew and Arabic linguistic landmarks (LLMs; Shohamy & Ghazaleh-Mahajneh 2012) on linguistic and cognitive path decisions in the Arabic/Hebrew bilingual Arab population of Bāḳa l-Ġarbiyye, an Israeli city 66 km northeast of Tel Aviv. Twenty informants (10 men/women) aged 45-60, educated in standard Arabic and Hebrew, were tested for path decisions in communicative linguistic and individual cognitive tests using maps that provided different possible paths.

Each informant performed linguistic tests for known and unknown grounds. Director and Matcher, out of sight, received the same map, with Place A (starting point) marked. Director received the Place B's position and instructed Matcher how to go from A to B. Matcher could ask questions. All instructions/questions were based only on the LLMs given on the map. Seventy seconds were allotted for the known landscape, 90 seconds for the unknown. Identical numbers of monolingual LLMs in different categories in Arabic and Hebrew included road signs and names of settlements, infrastructures, streets, and shops. Sign contents were different in the two languages ('Slow down', Arabic / 'Turn on headlights', Hebrew / 'Post office', Arabic / 'Municipality', Hebrew). At the junctions, where instructions had to be given, pairs of LLMs appeared, different in terms of language, category, and content ('Post office', Arabic / 'Turn on headlights', Hebrew).

In the cognitive test, each informant received a map of a maze with a marked starting point, and was requested to trace the way out so that all attempts remained visible, within 70 seconds. The labyrinth contained 20 LLMs (10 Arabic/Hebrew), different in terms of category and content, not in pairs but each in a different position. Analytical parameters for both linguistic and cognitive tasks were number/category/content of LLMs chosen in either language and reaction time.

In the linguistic task performed on the map of known ground, Hebrew signs were used much more quickly and frequently (78%), with peaks of 80% in street names and 82% in shop names, while in the task performed on the map of unknown ground, Arabic signs prevailed (92%), especially in place names (99%), while Hebrew road signs were preferred (73%). Cognitive results align with those of the linguistic task on unknown ground: Arabic is preferred in communicative tasks in unknown LLs and in cognitive individual decision making processes. Hebrew, which permeates Israel's LLs and driving rules, optimizes communication of spatial information within the Israeli ground.

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The Postvernacular Condition: Jewish Languages in the Israeli Theatre

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The Hebrew language intimately identifies Israeli culture, yet a new theatrical phenomenon can be found today outside mainstream theatre in Israel: across the country one can attend theatrical productions in practically every other Jewish language such as Ladino, Yiddish, Maghrebi, Juhuri, Judeo-Aramaic, Bukharan, Judeo-Iraqi, and others. These new initiatives in Israeli theatre reflect a major shift taking place, which sociologists and historians have discussed extensively (Shapira 2004, Kimmerling 2001). This shift rejects the essentialist linguistic ideology of Hebrew as the sine qua non for Israeli theatre (apart from Arabic). Above and beyond the historical and sociological transitions, this phenomenon opens up a new category of performances, which I would like to examine and conceptualise: theatre productions in endangered

languages. Basing my current essay on case-studies that are in my view key phenomena, I will analyse performances and interviews with audiences and founders of various theatres and explore how these languages operate onstage, what is their reception, who is the audience, and what is their aesthetic rationale.

At the heart of my analysis will be the concept of postvernacularity, a term coined by Jeffrey Shandler in *Adventures in Yiddishland: Postvernacular Language and Culture* (2006). In his study Shandler defined postvernacularity as a cultural practice alongside the vernacular use of language, marked by the deliberate, self-conscious choice to speak, write, or perform in Yiddish. I propose to look at all contemporary shows in Jewish languages as a gesture of postvernacularity. What is peculiar about postvernacularity is that rather than the language functioning as a vehicle of performance, its utterance is the performance itself. I will further explore the theatrical attributes of endangered languages and their attractiveness for audiences who understand them, as well as those who barely understand them. I will analyse how one can mobilise such languages to evoke a lost, multilingual background. Performances in diverse Jewish languages exemplify the ‘sound box’ syndrome, where words, intonations, and the aural repository of memories of previous generations echo. Simultaneously, diaspora languages point to ‘language [as] a strategy in a struggle for freedom’ (Rotman 2017: 197). The soundscapes of different Jewish tongues onstage thus bring silenced voices to the fore and aurally connect the past to the present.

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How to Explain Multilingualism and Polyglots' Identity to Others?

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Cultural or ethnic identity was a concept analyzed and defined by researchers from various disciplinary fields. Belonging to a culture or a nation also implies recognition as similar to others. Acceptance criteria are not uniform or clearly defined. Language is a crucial element. This paper presents some results of a qualitative study based on semi-structured interviews with multicultural polyglots from various countries. Participants use 4–35 living languages, have lived abroad, and have close ties with several countries (family, friends, work, studies, etc.). The answers contain the opinions and experiences of the interviewees.

The study addresses issues related to identity negotiations, distortions in the perception of polyglots' identity by those around them, the degree of importance given to the recognition of identity as defined by polyglots themselves, the definition of identity and the elements retained to define themselves or others, the relationships with the languages used, the role that these languages play, and the attitudes towards nationalism and monolingualism.

Results show that multilingualism plays a fundamental role in the construction of polyglots' identity. Multilingualism is difficult, if not impossible, to explain to monolinguals and even to bilinguals. The definition of polyglot identity is of greater concern to those around them than to themselves, except in cases where clarification is needed to correct an erroneous or caricatural perception. Links that respondents have with their languages are various and complex. Emotionally invested or considered as tools, the languages used are connected to their respective cultural, territorial, or state contexts in very different ways. Most participants claim that it is impossible for them to be nationalist, even if they understand some nationalist demands.

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**Language Policy and Conflict in Iceland: The Language Rights
of Linguistic Minorities in the Immigration, Health, and Education Systems
Eduardo Faingold, The University of Tulsa, Oklahoma, USA**

This paper studies the ways in which Iceland addresses the language rights of a growing immigrant minority and an indigenous population of Icelandic Sign Language users. Language nationalism and a linguistic protectionist culture that promotes the use of Icelandic above all other languages and in all domains of language use results in linguistic laws that may hinder the language rights of immigrants (Faingold 2023). Article 4 of Regulation No 1129 on Icelandic Language Tests for Persons Applying for Icelandic Citizenship states that applicants must demonstrate a proficiency level equal to that established “on the final goal stated in the syllabus [...] covering instruction in Icelandic for foreign nationals (240 hours)” (Ministry of the Interior 2008), which could hinder the possibility of newly arrived adult and older immigrants to become naturalized citizens in Iceland. Article 5 of the Patients’ Rights Act states that “if the patient does not understand Icelandic or uses sign language, interpretation [...] shall be provided” (Ministry of Welfare 1997).

However, no legal provisions have been established on the government obligations of providing the substantial financial commitment needed for guaranteeing the use of interpreters in the health care system. Article 16 of the Compulsory School Act declares that students whose language is not Icelandic have the right “to become actively bilingual” (Althing 2008a), and Article 35 of the Upper Secondary Education Act states that “students whose native language is not Icelandic shall be afforded the opportunity to maintain their native language” (Althing 2008b). However, multilingual and heritage language issues have not been addressed thoroughly in Icelandic legislation. In fact, immigrant children in Icelandic schools are taken out of the classroom for one or two lessons in Icelandic as a second language each week, or they are placed in a language reception class for up to one year (Hilmarrsson-Dunn & Kristinsson 2010).

Hence, immigrant languages remain largely marginalized from school programs and activities in Icelandic schools (Tran & Lefever 2018). Finally, educational regulations establish that “sign language pupils should get an opportunity to use Icelandic Sign Language in their studies in all subjects [...] and receive suitable sign language interpretation” (Ministry of Education, Science, and Culture 2014). However, here as well no legal provisions have been created for providing the financial backing necessary to guarantee equal access to an education for Icelandic Sign Language users in the schools.

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**Perceptions of Russian-Speakers Immigrant High School Students
about Teaching and Assessment Procedures
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This paper reports on a study that investigates the perceptions and views of Russian-speaking immigrant students in Israeli high schools about teaching and assessment procedures. The research is based on students' school experiences, which led them to propose specific pedagogies for improving the teaching and assessment of Russian-speaking immigrants in schools. The design of the study consisted of two phases: one was a thematic analysis of data collected via focus groups in a previous study by Shohamy, Tannenbaum & Gani (2022). The sample included 93 Russian-speaking immigrant students (65 girls and 28 boys), from four high schools in Israel; two in the center of Israel, one in the north, and one in the west. Participants of the focus groups and asked to discuss and report on their experience with learning and assessment in Israeli schools. In the second phase, an open-ended questionnaire was constructed based on the ideas and challenges from the first phase. The purpose was to obtain a deeper insight into the challenges and suggestions for improvement.

The questionnaire was administered to 41 students who did not participate in the first phase. All students who participated in the research have been in Israel for up to four years. The findings of the study, based on students' experiences, revealed deep and

critical insights. First, students report it is difficult to learn and be assessed in Hebrew due to their lack of proficiency, which affects their self-esteem and success. They suggest that for the first year, they should be taught content knowledge and assessed in the Russian language, and the shift to Hebrew as a medium of instruction in a more gradual process. This will enable them to reach their full academic potential and improve their achievements. The second finding indicates that students were critical of the Hebrew learning methods and classes provided by schools. They recommend that the school should provide better quality and more Hebrew classes.

Finally, students reported insufficient opportunities for language interactions, collaboration, and communication activities in their classroom with their native Israeli peers, which they find crucial for Hebrew learning, school integration, and integration into the Israeli culture. Students are urging schools to take action and offer activities that will help them achieve these goals. Results of the research indicate that participants were not only unsatisfied with current teaching and assessment methods, but they could also observe, critique, and propose alternative strategies for educating immigrant students. Thus, the main recommendation is to create opportunities for examining teaching and assessment in cooperation with immigrant students and designing effective education policies for them. In schools, students are those who are most affected by the language policy, as their educational performance and grades have a direct impact on their future (Remennick 2012, Shohamy 2001). To create a language policy that grants all students equal opportunities, their voices and perceptions must be heard (Davis 2014).

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Translanguaging in Higher Education: Pedagogy, Identity and Policy Issues

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Research in multilingual settings shows that translanguaging, i.e., the systematic reliance on the students' language repertoire to enhance content comprehensibility, pedagogy may lead to meaningful instruction and reduce social alienation (Cummins 2017, Cenoz & Gurter 2021). Moreover, research in conflictual educational contexts indicates that shared educational space can potentially enhance positive intergroup relations and social cohesion, if certain conditions are met, namely shared goals and equal power relations among the group members (Maoz & McCauley 2009).

The current study has been carried out in a binational teacher education college serving the Jewish and Arab student populations residing in Israel, a country characterized by a long-standing geopolitical and ethnic conflict. The current study explores the manifestation of translanguaging in three academic courses whose student population includes Hebrew and Arabic speakers. Additionally, the perspectives of the lecturers and students regarding the utilization of translanguaging were investigated.

The courses included between 29 and 44 students, with a higher percentage of Arab students (i.e., 57% to 68%). Sources of data included: semi-structured interviews with four Jewish and Arab lecturers and 13 Jewish and Arab students; three focus group discussions; observations (20 online sessions); and course materials (e.g., syllabi, exams, presentations, etc.).

The data were analyzed qualitatively through an ecological lens conceptualizing individuals to be simultaneously influenced by interrelated environments (Bronfenbrenner 2005, Kramsch 2008). The findings suggest that despite the official status of Hebrew as the medium of instruction, the lecturers do incorporate translanguaging (employing Hebrew-Arabic) as a pedagogical and ideological resource, but not in a strategically planned way. Moreover, the students also found it to be particularly conducive to their academic learning process. Nevertheless, the participants' accounts portray the complex and conflictual nature of translanguaging, due to the layered meanings associated with Hebrew and Arabic within the Israeli-Palestinian conflictual context. A number of interrelated themes were identified suggesting that these courses create a unique academic space where Hebrew and Arabic

respectively bring together multilayered pedagogical, psychological, sociocultural and political dimensions (García et al. 2021).

The findings indicate that ecological perspectives can be particularly useful for capturing the nature of translanguaging in conflictual societal contexts. The study suggests that teacher education programs, especially those taking place in multilingual conflictual contexts should address the aspect of translanguaging as a transformative and empowering practice and as a means to create academic environments which are based on equity, equality and intercultural respect.

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About Identity, Language and the Hybrid Poem

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The concept of Identity can be translated into Hebrew in the two forms: *zehut* (this is him) and *mihut* (who is he?). In this lecture we will examine two hybrid poems that address the identity of the speaker. A hybrid poem is referred to in different ways by different researchers, but all adhere to the principle that there are multiple systems involved (language systems, meaning systems, representations from different cultures, etc.). Hassan (1986) describes it as an unexpected and unconventional mix of genres.

Other researchers define hybrid poetry as blending aesthetic terms and genres, as well as different and contrasting poetry strategies that expand poetic possibilities and open barriers (Robbins 2014).

Swensen & St. John (2009) claim that hybrid poetry is a contemporary form of poetry that draws from ancient traditions. It is characterized by the disruption of conventional associations between qualities such as coherence, linearity, clarity, and narrative normally associated with conventional poetry styles. Meiri (2012) referred to hybridity using the term *mimtsa* when referring to a poem that includes aspects of several mediums that go beyond the literary medium and are reflected in the title of the poem that alludes to mixing. According to him, the poem's language is characterized by a movement between language combinations and jargons, sometimes in a manner that seems incompatible with an interpretation.

There may be references in the poem to the integration of other disciplines such as science, law, communication, technology, psychology, rhetoric, and more. Therefore, Reading a hybrid poem is characterized by multiple ways of relating to the general context of the poem, even though this burdens the reading experience and hinders it. Consequently, reading the hybrid poem should be an active process, and the reader must find the appropriate tools to comprehend the poem (Meiri 2012).

For example, Noam Partum's poem "Prety Proletarian" deals with identity and can be considered a hybrid poem. The title combines two languages (English and French) even though the poem is written in Hebrew. This fragment also arises from the use of two different semantic fields: in the economic-financial field and in the field of social status. The plural form is also evident in the use of two techniques: a monologue common in dramas, paired with a partially rhyming lyrical poem. Perhaps, the poet is trying to express an identity crisis through the hybrid poem, which manifests itself in a change of social status.

The lecture will examine two hybrid poems that explore the speaker's identity. The poems demonstrate analysis techniques that can assist in revealing a coherent interpretation despite the use of a variety of systems.

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Migrated Dialectalism in the Jewish Linguistic Spectrum

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One of the most important questions in the study of Language and Religion (*religiolinguistics*, Hary & Wein 2013) involves the comparison of linguistic distinctiveness in religiolects, in line with the sociology of language, common features, and typology. In the case of Jewish language varieties, Benor (2008) shows that distinctiveness has multiple aspects. In fact, each Jewish community might be characterized with regards to these aspects (Hary & Benor 2018: 674) and one of them is *migrated dialectalism* (Hary 2009: 22-23). In this regard, we ask the following questions: To what extent do disparate Jewish communities within the language territory speak or write more like each other than their non-Jewish neighbors? To what extent are features from one region used in a different region?

The prototypical Jewish language variety or religiolect possesses certain features, ranging from script and grammatical structure to a specific linguistic and sociolinguistic tradition of translating sacred texts. As seen above, one of these traits is *migrated* or *displaced dialectalism*. In other words, Jewish language varieties in a certain region may sometimes feature dialectal characteristics that are uncommon in that region. This is usually due to extensive Jewish migration and dispersion throughout Jewish history and the development of Jewish language varieties. For example, in Cairene Judeo-Arabic one can encounter the forms /niktib-niktību/ “I-we write” for the first person singular – first person plural imperfect, otherwise typically found in “western” Arabic dialects. One would not expect to find these forms in Cairo; their appearance among Cairene Jews is probably due to Jewish migration from Morocco or Alexandria to Cairo.

Another example of *migrated* or *displaced dialectalism* can be found in Judeo-Italian. In the southern Italian dialects (Gyoto-Italian) one finds the form /li donni/ “the women” (however rare) instead of the standard /le donne/. In addition, a typical characteristic of central Italian dialects is a system of seven vowels. The combination

of these two regional features can only be found in Judeo-Italian, suggesting a synthesis of dialectal elements from different regions due to migration among the Jewish communities in Italy.

This lecture will follow the development of the feature *migrated* or *displaced dialectalism* in Jewish language varieties and will apply it to Christian and Muslim language varieties, focusing on migration issues, expressing religious and cultural identities.

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The Construction of a Digital Discourse Community through Self-Positioning as Experts: The Case of *Olim* on Tik-Tok Tal Hen, Bar-Ilan University

Some *Olim* (immigrants to the State of Israel) often share their experiences in Israel with their TikTok followers. Communicating in their mother tongue (English), they address mostly other relatively new *Olim*, *Olim-to-be*, and tourists, and provide them with insights into the Israeli culture: they recommend certain behavioral norms, offer

valuable tips, warn of cultural misunderstandings, and teach some Hebrew like slang words, correct pronunciation etc. They employ diverse discourse patterns which either frame their guidance and prepare their viewers for the coming insight (“I’m you’re Aliya big sister”, “hear me out”) or are embedded in their guidance [“Don’t say...”, “The (sound of the consonant) שׁר״י /ר״א/ is hard ... so instead of forcing the שׁר״י /ר״א/, try this...”] or both.

Creating these videos and communicating with their commenters, the *Olim* under study participate in a positioning process which is “the discursive process whereby selves are located in conversations as observably and subjectively coherent participants in jointly produced story lines” (Davies & Harré 1990: 48). By contributing to the information base (Sprain & Reinig 2018: 8) they play a specific role (Goffman 1974) and position themselves as experts on the appropriate use of the Hebrew language in the Israeli culture.

The aims of this talk are to present an analysis of the way these *Olim* position themselves as experts, how their commenters accept or negotiate their [the *Olim*’s] “first order positioning” (van Langenhove & Harré 1999: 20) and how these *Olim* subsequently construct a “second order positioning” (ibid.) of themselves. I will argue that through these negotiations of positioning as experts, a digital discourse community is established. The concept of “digital discourse community” encompasses the notions of “discourse community” (Swales 1988) and “digital discourse” (Thurlow & Mroczek 2011), and represents a group of individuals with distinct characteristics and shared objectives engaging online.

The discussed digital discourse community operates on TikTok and has 10 distinct members of the same age (20-35) who are native speakers of English, and who share the same goal of guiding the same target audience. In my talk I will present the members of the discussed digital discourse community and focus on three videos, which reflect the process of self-positioning as experts and the construction, through negotiations, of this community.

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**The Modern Ukrainian Language Landscape:
How Russian Full-Scale Invasion Changes the Character of a Bilingual Nation
Oleksandra Hrebenshchykova, The Arctic University, Norway**

Ukraine has almost always been a bilingual – or, more broadly, multilingual country. True, most often this bilingualism was forced: the dominant role of the Russian language on the modern Ukraine territory was determined historically. Currently, with the beginning of the full-scale invasion of Russia to Ukraine, the language situation in Ukraine is changing rapidly and radically. The existing linguistic landscape can be outlined by several characteristics:

1. Ukrainian is the main language for the Ukrainians (Sociological group “Rating” 2023).
2. The switching of former Russian-speaking Ukrainians to the Ukrainian language is a mass phenomenon that is noticeable not only within the country, but is also recorded by international observers (Walker 2022).
3. The Ukrainian language has historically always been “more than a language” for the Ukrainians: its use is, in a sense, an ethical position, evidence of national self-identification. It was in the past. The same thing is happening now, and on a larger scale (Deineko 2023, Kulyk 2023).
4. “Ukrainian Russian” (that is, the Russian language spoken in Ukraine) is in a difficult position: a) on the one hand, it has become toxic, and there is a demand in society to cancel everything related to Russia (including the Russian language); b) on the other hand, there are many Ukrainians who still use Russian.

I will present the results of a sociolinguistic survey conducted in the fall of 2023. My respondents are Ukrainians of different ages, education and SES, coming from different regions of Ukraine and living in Ukraine or abroad.

The study aims to present a more up-to-date picture of the modern Ukrainian linguistic landscape:

- Are the Ukrainians still actively using two languages in their daily life or has the pattern changed after February 2022?
- How and when do they use Ukrainian?
- When and with whom do they speak Russian?
- How many former Russian speakers don't use Russian at all?
- How does our choice of language define us?
- What is linguistic identity for a Ukrainian person now?

The modern Ukrainian linguistic landscape is a complex picture, which includes, first of all, the Ukrainian and Russian languages – with all the mentioned features. We are focusing on how a modern bilingual in Ukraine chooses a language in various communication situations – in conditions where the second of the two languages – “the language of the enemy” – is directly related to Russia, which started the ongoing for more than 600 days war.

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English as the Language of the Academy: Narratives of Migration and Ideologies of English in the Lives of Migrant Academic Professionals

Ellen Hurst Harosh, Johannesburg University

This paper describes some research which investigated the narratives of African academic professionals who had migrated to South Africa. The research was conducted as part of a World-Universities Network funded project led by Penn State University, and I was PI at the University of Cape Town in South Africa, interviewing 22 participants in two phases of the research. The driving question behind the research was what have these African highly skilled academic migrants gained and lost from English in terms of their mobility, careers and identities?

These highly skilled migrants originated from either English or French speaking African countries. They also spoke a variety of other heritage, community and learned languages. South Africa is a multilingual country, but the primary language of the academy is English (Lockett & Hurst Harosh 2021). The interviews explored aspects of participants' migration journeys and the role that language, particularly the English language, had played in their mobility. The resulting narratives reflect on identity, global networks, language as a resource, the dominance of English and its colonial status.

In this presentation, perspectives from the literature on language as a resource are unpacked and recast in relation to the provisions and limitations of the various resources of these multilingual migrants (Hurst 2017). Language ideologies (Gal 2023) are then discussed in relation to the participants' relationships to English and their home languages. The participants show complex orientations towards the English language medium. On the one hand, English is seen as an enabling medium for international success in academia, and for career and educational opportunities abroad. On the other hand, participants perceive that the emphasis on the English medium has had negative effects on their relationships with their home languages and their home countries. The analysis of the interviews suggests that English is seen as 'compulsory', and works at a global scale, but that other languages offer added value for social and professional contexts at a local scale (Canagarajah & De Costa 2016).

Finally, I reflect on the issue from my perspective as a new migrant in Israel. What does my English language confer on me as an academic? What limitations are there

resulting from my limited Hebrew, and what does this imply for migrant academics coming from around the world to Israel?

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City Landscape as a Medium to Shape Dominant Values in the Collective Memory

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With urban studies shaped as a multidisciplinary research field, the issues associated with the linguistic landscape of a city have been considered by social scientists, psychologists, linguists and others (Krzyzanowska 2016, Lewicka 2008, Tivyaeva 2023). Among the most relevant research questions are the analysis and systemization of the elements that make up the city landscape, city symbolism and the communication that is effected between the urban space and the people inhabiting it. The authors aim to look at the city landscape as a multi-component medium which serves as a repository for collective memory. This medium embraces diverse multi-modal elements including memorial plaques, city object nominations, street and station names and others.

Many of these nominations and texts are based upon historical principle and aim to pass on the memories about relevant historical, cultural and political events as well as keynote personalities to the younger. There are other principles at work as well, including geographical, associations with related city places and objects and others. It is evident that such a medium is an effective tool of shaping perceptions and attitudes of those inhabiting it. Given this, it should be analyzed and systemized to make it work effectively and instill relevant, societally-acceptable views in the residents. The study

aims to look at these city texts and nominations from a systematic viewpoint and account for the relevance of each of these elements within this system.

There is extensive research on dominant values of different nations, including minorities. A present-day megalopolis should be viewed as a complex environment to coordinate values of different social and ethnic groups inhabiting it. The values of residents coming from different backgrounds tend to clash and mismatch with one another. Yet, it is the linguistic landscape of a city that can help these groups live alongside each other and coordinate their values. Central to the research is an experiment which aims to look at the dominant values of the residents of some megalopolises and study how values are shaped through the linguistic landscape of the city.

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Language Experiences of Women Journalists from Social Minorities in Israel

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The present study delves into the professional language experiences of women journalists from social minorities in Israel who are subject to intersected exclusions based on gender, ethnicity, race, culture, and nationality. Employing a phenomenological approach, this study conducts a thematic analysis of narrative interviews with two distinct groups: 1) 24 Israeli-Palestinian women journalists working for local or foreign news agencies in Israel (Lachover 2023), and 2) 18 Russian-Israeli women journalists who immigrated to Israel during the mass wave from the Former Soviet Union in the 1990s (Lachover 2022).

Paradoxically, Israeli-Palestinian women journalists find their Arabic-Hebrew bilingualism less advantageous due to their modern written Arabic skills deteriorating over time influenced by their studies in Hebrew or years of working within Hebrew-based mainstream news organizations. Though proficiency in Hebrew has facilitated

some job opportunities, many of them express that their accent, revealing their nationality, often hinders their chances of employment, as it is perceived by potential employers that it might not resonate well with the Israeli mainstream audience.

Likewise, first-generation immigrant Russian-speaking women journalists perceive a lack of Hebrew proficiency needed for practicing journalism in Hebrew. Consequently, they predominantly find themselves working in Russian-language news organizations. For 1.5 generation participants, integrating into mainstream Hebrew journalism is hindered by their Russian accent, an obstacle highlighted by the Israeli public's apparent aversion to it. A few of the interviewees who are anxious to shift to mainstream broadcasting channels invested in private lessons in Hebrew to improve their accent. Curiously, some 1.5 generation interviewees have gradually relinquished their native language as they acquired Hebrew, resulting in a linguistic limbo (Niznik 2008). Consequently, they lack sufficient language proficiency in both Hebrew and Russian to effectively execute high-level professional tasks.

In conclusion, these findings aim to shed light on how language qualifications among minority women journalists impact their work experiences. Identifying and understanding the language barriers and resources of minority women journalists contributes to efforts to create a more diverse journalism that gives voice to muted social groups as a matter of justice.

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**Names as Markers of Biographical Turning Points:
Thematisation of Names and of Name Changing in Narrative Interviews**

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Various studies on language and identity (cf. the seminal work by Le Page & Tabouret-Keller 1985, further Tabouret-Keller 1998) point out that names can be regarded as symbolically elaborated ‘acts of identity’ that serve both as other- and self-identification (cf. e.g. Bierbach & Birken-Silverman 2007). Knowing the names of those who participate in an interaction is in fact on the one hand necessary to establish a personal relationship; on the other hand, names are markers, because their linguistic form can give information about the person’s ethnic and/or cultural background. As a marker of belonging or difference, the name is thus an element of the discursive construction (Schwitalla 1995).

Against this background, this contribution aims at investigating the relationship between names and identity in a corpus of narrative interviews with German-speaking Israelis who immigrated to Palestine/Israel mostly before 1939 (cf. Betten, e.g. 1990, corpora IS and ISW). The relationship between names and identity in Israelis of German-speaking origin is in fact particularly complex, first due to the other-positioning of citizens of Jewish origin in the form of anti-Semitic attitudes, especially – but not only – during the Nazi regime (Bering 1988), and then due to the Zionist policy of hebraization of names in Palestine/Israel (Naor 2016). In my analysis, I firstly highlight the role of names in identity construction and, secondly, tackle how speakers of the corpora IS and ISW thematize their relationship with the names they were given to or they took after migrating to Palestine/Israel.

The study, carried out with the tools of narrative analysis and sociolinguistics, is essentially qualitative, supplemented with quantitative elements.

Corpora

IS (Emigrantendeutsch in Israel), DGD, Leibniz-Institut für Deutsche Sprache. PID = <http://hdl.handle.net/10932/00-0332-C3A7-393A-8A01-3>.

ISW (Emigrantendeutsch in Israel: Wiener in Jerusalem), DGD, Leibniz-Institut für Deutsche Sprache. PID = <http://hdl.handle.net/10932/00-0332-C42A-423C-2401-D>.

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Argentineans in Israel: Who Are You and How's Your Spanish?

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Immigrating to a new country brings about a wide array of linguistic changes for the individual, often both the enrichment of the immigrant's repertoire as a result of learning (or improving) the host language and, simultaneously, L1 attrition to diverse degrees. These linguistic changes are concomitant with a reassessment and restructuring of identity, given that language and identity are inextricably interwoven and that language is one the main means by which identity is expressed.

This paper explores the links between language and identity among immigrants from Argentina in Israel. I will present the results of a study carried out among 85 Argentineans in Israel, who migrated in the course of three decades: 1980s, 1990s and 2000s. Half of the participants were Spanish language teachers, while the other half have other professions. Two kinds of comparisons were made: one on a chronological basis, the impact of the decade of arrival on identity and L1 attrition, and the other on a professional one, Spanish language professionals were compared to non-language professionals, concentrating on the tension between the inevitable attrition every immigrant experiences and the professional use of language by the former.

Methodologically, this research utilized mixed methods: an in-depth semi-structured interview and quantitative instruments such as a sociolinguistic questionnaire, a grammaticality judgment test, a picture naming task and a film-retelling task.

As to the main findings of the study, language teachers were found not necessarily less attrited than non-language professionals, while the 1990s migrants succeeded in retaining their L1 better than their 2000s' counterparts. Regarding identity, the process of becoming bilingual and bicultural has made the participants' identities more complex and dynamic, in other words, hybrid. In the case of the language instructors, it was found that Spanish teaching has a central place in their identity and also fulfills an emotional function by enabling them to transmit their L1 and culture.

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**Language Education Policy through the Eyes of a Child: A Case Study of
Children's Perception and Evaluation of (School) Languages and
Language Policy at a Jewish Primary School in Germany
Chiara Lipp, Pädagogische Hochschule, Schwäbisch Gmünd, Germany**

This project is concerned with the perception and evaluation of language policy by children at a Jewish primary school in Germany. Studies have shown that the integration of the first languages in the school's own language education policy has a major impact on the assessment of one's own multilingualism and the linguistic and cultural identity of children (cf. Davis & Phyak 2017). On the other hand, the cultural context of the environment has an impact on the child's agency (cf. Schwartz et al. 2020). Regarding immigrant languages, Putjata (2019: 401) emphasizes that “by being

graded on them, children receive the important feedback that these languages are also significant for academic success”.

As a matter of course, the survey aims to answer the following questions:

- How do children at a multilingual primary school perceive and evaluate school language policy?
- What is the connection between the children's (Jewish) identity and individual school languages?
- What are their wishes regarding language education policy?
- How do children see their own role in this regard?

Children born in Germany and growing up multilingually, but also immigrant children, are being researched. The selected school offers a multilingual school profile, including Hebrew, Russian and English from the first grade onwards, as well as Jewish religious education. The data of the project was obtained qualitatively through workshops and interviews with primary school children in June and July 2023. This implies the combination of different methods, such as group interviews based on a popular picture book, creative work assignments as well as individual interviews. To determine the language values from the learner's perspective and developing a typology, the data is currently being analyzed with the help of the thematic analysis by Braun & Clarke (2022). Initial findings suggest that Hebrew, for example, is mostly important to the children if they have family ties to Israel or are strictly religious. Most Jewish children do not tie their Jewish identity to the Hebrew language, although it has a high value within the school and is integrated in the school life through prayers and blessings.

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Urban Linguistic Landscape as Ideological Battlefield:

The Case of Novi Sad, Serbia

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Which ideological functions can different script systems play in a linguistic landscape (LL) and why? This paper tackles this question by investigating the different ideologies subsumed in the use of ćirilica (Serbian Cyrillic script) and latinica (Serbian Latin script) in the LL of Novi Sad, Serbia. In this study, the classical definition of LL provided by Landry and Bourhis (1997) as “the visibility and salience of languages on public and commercial signs” is expanded to include any occurrence of language in any kind of space.

Serbian can be written both in ćirilica and latinica. Ćirilica has official status for institutional communication and is employed in educational settings; however, latinica has a broader range of use, being more common in the commercial sphere and in daily life written communication. While estimates suggest that only one third of all texts in Serbia feature the Cyrillic script (Bugarski 2021), the latter is a prominent symbol in Serbian nationalist discourses, where the Latin alphabet is regarded as a threat to a monolithic Serbian identity (Jovanović 2018).

The city of Novi Sad in the historically multiethnic and multilingual region of Vojvodina presents a compelling case for studying the politics of language and identity and how they are actively carried out using different writing systems in an urban setting. From data, which I collected during sociolinguistic fieldwork in Novi Sad in July 2023, emerges that ćirilica is especially widespread in two completely different contexts of the LL: in graffiti on the one hand and in institutional signage on the other hand.

This study is based on a corpus of nearly 200 georeferenced pictures featuring ćirilica and latinica in bottom-up contexts, such as graffiti and commercial signage, and top-down contexts, such as street signs and institutional signage. Pictures are catalogued and analyzed with regards to script frequency, text content, location and further criteria.

Based on results from my analysis, I argue that the two writing systems have different prestige and different symbolic functions, and that ćirilica is used as a marked

writing system to convey ideological and political meanings propagating specific values attributed to Serbian national identity. Ultimately, in this study, I regard the different usages of and meanings associated with ćirilica and latinica in the LL of Novi Sad as a key for investigating ideological and societal transformations in Serbia.

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Code-Switching and Positioning in the Multilingual Narratives of the Corpus FEGB

Rita Luppi, Università di Bologna, Italy

Discourse studies have focused on the analysis of narratives to explore the construction of identity or, more precisely, of fragmented, polyphonous and discontinuous identities (De Fina 2003). In particular, with the new narrative turn (De Fina & Georgakopoulou 2008) narratives are seen as a fruitful means to investigate how narrators convey identities (De Fina 2019), thus also shifting the focus from texts to social practices (De Fina & Georgakopoulou 2008). Among the linguistic resources narrators use to shape and negotiate their identities, code-switching plays a paramount role (Pavlenko & Blackledge 2004), since it reveals that not only linguistic (Pavlenko 2006), but also identity boundaries become blurred.

My presentation focuses on the multilingual biographical accounts gathered in the corpus FEGB – Flucht und Emigration nach Großbritannien (Flight and Emigration to Great Britain), which collects 42 narrative interviews taken by Eva-Maria Thüne (University of Bologna) between 2017 and 2018 in the UK predominantly with Kindertransportees, i.e. Jewish children who escaped Nazi Germany and Austria thanks to the operation known as Kindertransport (Thüne 2019).

Following the language biography approach (Betten 2013), the FEGB interviews give insights both into how speakers interact through language(s) as well as into the subjective experience of their language repertoire (Busch 2017). Indeed, at the time of migration the Kindertransportees, who were mainly between eight and twelve years old, had different levels of competence in German as well as in English. For many of Thüne's interviewees German became a heritage language; others ended up accepting their bilingualism (Thüne 2020). The majority of the interviews took place in German, yet, in some cases, with longer switches into English. In my presentation, I hence seek to present first reflections and analysis of code-switching phenomena occurring in the corpus FEGB, thus also reflecting on the way they signal acts of positioning (Deppermann 2015).

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**Action Research Examining the Process and Product of Multilingual Students
Creating Graffiti in the School Yard
Donna Meir, Tel Aviv University, Israel**

In the past few decades, there has been vast migration and movement of people at local and global levels, with Israel as no exception. Most schools in Israel hold a monolingual Hebrew policy with a special status for English. In schools with many first and second-generation students, students' home languages are overlooked and are often off-limits. This affects students' achievements and their sense of well-being. Research in linguistic landscape (LL) shows that teaching LL has many benefits in the education of multilingual students. It can increase the student's awareness of their environment, help them notice language visibility, make them aware of their social identities, and consider the power relations between different linguistic groups (Goldstein-Havetzki 2011, Hayik 2017, Malinowski 2008, Shohamy & Ghazaleh-Mahajneh 2012). LL can also be used as a tool for activism and change when students are asked to become aware of social injustice in LL and modify them by introducing more just messages (Shohamy & Pennycook 2021).

This action research aims to take the LL research in education one step further by experimenting with research whereby students *create* a new form of LL in their school with multilingual graffiti. In a three-phase process, a linguistically diverse group of 10th-grade students, whose home languages are primarily Russian but also Georgian, Ukrainian, and Hebrew, were exposed to LL from a critical perspective and to graffiti-drawings and writing on walls in public places. Then, with the guidance of street artists, they were asked to create graffiti about the general issue of multilingualism in school, along with reflections on the process.

The first research question attempted to describe the type of artwork the students produced using a methodology that analyzed the multimodal and multilingual components of the work as an LL site (Shohamy & Waksman 2008). The findings showed that the graffiti the students created on the wall included images, texts,

multilingual and multimodal expressions about their identity, and protest discourse about overlooking the immigrants' languages in school.

The second research question addressed participants' reflections on the process in semi-structured interviews and a focus group. The findings showed that learning about LL raised students' awareness of the absence of their languages in their city's public spaces and school. It was also found that by learning about graffiti in the context of LL, the participants shared that there is a way to gain a voice in public spaces. Participants viewed multilingual expression as part of their freedom of speech and ownership over their voice. Their perceptions about the changing of the LL in school brought about a feeling of empowerment and transformative experience affecting their peer's sense of belonging, themselves as activists, and their school as a place with potential for change.

Implications for this research to the field of immigrant education suggest that multilingual graffiti can empower students to have a voice in their schools. Students can express their identity through graffiti and realize their ability to effect positive change. Using their home languages, they represent their school's diverse community, recognizing its multilingual students' presence and reinforcing the idea that their languages matter.

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The Cyclical Nature of Language Conflicts Is Not News for Ukraine:

Language as an Identity Marker

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The bill initiated by Zelensky regarding language policy caused a heated discussion, including in scientific, political, and legal circles. The opponents to this bill have reasonable fears that English may squeeze out the Ukrainian language.

The purpose of this sociolinguistic research is both to identify the opinions of ordinary Ukrainians through an empirical method of an interview and to analyze research and news articles by professional experts in the fields of philology, linguistics, as well as Ukraine's political figures.

The empirical basis is a primary source as data received from acquaintances of citizens of Ukraine, as well as research articles (Arel 2017, Goodman 2014, Smotrova 2009) and newspaper articles by Farion (2022, 2023), the primary opponent of the bill.

To study the opinion on this draft law, I interviewed six Ukrainians of different ages who speak English and Ukrainian to varying levels on a 5-point system from 0 to 5, where 0 means complete absence of knowledge of the English language and 5 means full proficiency.

The interviews were conducted online. I suggested these questions: (1) Which aspects of this draft law cause the most concern? (2) Do you think there is a threat of displacement of the Ukrainian language by English? (3) Will such an aggressive introduction of the English language affect the Ukrainian identity? (4) In what area should the draft law be finalized? (5) How do you see the position of the English language in Ukraine in the future?

In addition to the empirical data obtained during the survey, an essential role in the justification of this research work is played by theoretical and research work carried out earlier and received practical results. Arel (2017) analyzes the identity of the language based on three factors of confrontation: political legitimacy, variability of language practices and asymmetry of social status, also reflected in Farion (2022).

Farion (2023) emphasizes national identity, especially in the light of the current war and the preservation of national identity, and criticizes the proposal of Deputy Oleksiy Danilov, a bright proponent of Anglicization who proposed replacing the Cyrillic alphabet with Latin.

To date, it is difficult to overestimate the relevance of the problems of introducing the English language in Ukraine and its single combat with Ukrainians. Since English is the language of international communication, the path of integration into the EU is necessary for Ukrainians. At the same time, Ukrainian is the language of national identity and self-consciousness of the Ukrainian people. The question that bears in mind is: will Ukraine pay the price of its identity by establishing English as a language of communication in Ukraine?

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Between Heritage and Foreign:

The Emergence of a New Generation of Heritage Language Learners

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A substantial body of research shows that the home country's language is likely to be lost in the third generation. (Fishman 1966, Veltman 2000, Rivera-Mills 2001). This is known as language shift and occurs when the children or grandchildren of immigrants grow up primarily using the dominant language of their host country rather than the language spoken by their ancestors. However, it is essential to note that language shift is not universal among immigrant families, and its speed varies from one community

to another depending on both linguistic and social factors (Benmamoun, Montrul & Polinsky 2013, Kenner et al. 2008, Thomason 2008).

Academic literature suggests that Russian speakers in Israel are strongly motivated to maintain the Russian language for their children to preserve their cultural identity and heritage culture. (Yelenevskaya 2015). On the other hand, Niznik & Perotto (2015) and Remennick & Prashizky (2022), have concluded that the limited use of Russian caused literacy attrition and relegation of Russian to the status of a secret/home language, increasingly passive over time. Generations 1.5 and 2.0 manifest shrinking interest in all things Russian and weak ties with Russia/FSU.

The present study investigates the factors that facilitate the HL (heritage language) development of the children of 1.5-generation Russian speakers in Israel—those whose parents immigrated before the age of 18 as children or in their early youth. The respondents are students in Israeli secondary schools aged 12-14, enrolled in Russian language classes as an elective school subject. The study combines online questionnaires (145) and face-to-face in-depth interviews on Zoom (26).

The study revealed that most participants are Hebrew-dominant, and the country's official language takes over in all spheres of their lives. However, they have positive attitudes toward maintaining or developing their HL to sustain a closer relationship with their family, communicate with Russian speakers, and consume popular Russian culture. Findings also showed, however, that HL maintenance or development is a challenging task for them.

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Between “Secularization of the Holy” and Social Criticism: Standard Arabic and Colloquial Dialects as a Tool in the Hands of Iraqi Exiled Intellectuals
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From the middle of the twentieth century onwards, many Iraqi intellectuals had to go into exile due to political persecution, economic circumstances, or in search of higher education. Their experiences naturally found their artistic expression in their writings. A literary-linguistic perusal of these works, especially by Communist writers, reveals a unique twofold use of Arabic registers and dialects; at times, they are a way to criticize society and the authorities, and at others they serve to characterize a certain territory, religion, ethnos, ideology, or cultural conventions.

The current presentation aims at shedding light on the virtuoso use of the Arabic language by the Iraqi novelist Gha'ib Tu'ma Farman (1927-1990), the first in that country to have succeeded in writing a modern novel. We will consider the various registers and dialects he uses as a means of indirectly criticizing both the regime and the socio-cultural conventions of the common people, while taking into consideration the exilic element as a factor which enabled him to express this criticism.

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Language Attitudes of Cross-Border Commuters in Multilingual Luxembourg

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Around 212,000 cross-border workers from France, Germany, and Belgium commute to Luxembourg daily (STATEC 2021). The often monolingual cross-border commuters face a complex multilingual situation arising through institutional, societal, and individual multilingualism, which mainly involve Luxembourgish, German, French and English (De Bres & Franziskus 2019, Mathä, Pulina & Ziegelmeyer 2022, Purschke & Gilles 2023). To discuss possible consequences of this constellation, this project addresses two research questions: First, it aims to identify what attitudes cross-border workers hold towards multilingualism and the individual languages used in Luxembourg. Second, it interrogates the reasons that motivate the attitudes.

Previous research in Luxembourg mainly concerned itself with language ideologies of cross-border commuters and underlines the diversity of these, ranging from monolingual nationalist ideologies to multilingual ideologies (De Bres & Franziskus 2019, Franziskus 2017). These lines of research mostly employed qualitative approaches and found that cross-border workers feel discriminated and excluded by Luxembourgers' language choice and language use (De Bres & Franziskus 2019, Franziskus 2017). However, the perception varies depending on the country of residence (Franziskus & De Bres 2015). In contrast to the studies from 2017 and 2019,

the present study quantifies and deconstructs attitudes towards multiple languages and multilingual practices, rather than merely documenting and analysing the use of languages and practices. While the study from 2015 is limited to report attitudes towards (learning) Luxembourgish and multilingual practices, this study investigates the influence of the five most present languages and examines other domains than the workplace.

This project aims to gain insight into cross-border commuters' perception of the sociolinguistic situation in Luxembourg. Besides, the influence of social and biographical variables will be investigated. As method, language attitudes are measured and analysed using an online questionnaire. Semi-structured interviews are conducted subsequently for a closer analysis of the elicited attitudes by inquiring about reasons motivating their attitudes and deconstructing discourses about languages and their speakers. The results mainly suggest strong attitudes towards Luxembourgish and multilingualism in general. Nevertheless, there is a conflict between French and Luxembourgish regarding multilingual practices as well as a social desirability bias towards Luxembourgish.

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**The Role of Natural Translation in the Growth of the Bilingual Child
and in Domestic Strategies for Developing Bilingualism
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This paper seeks to investigate the role of translation as a natural process in the life of the bilingual child. Does the “natural translator”, as Brian Harris and Bianca Sherwood defined it in the 1970s (Harris & Sherwood 1978), have a specific interest in translation or is translation experienced by him as an occasional and merely instrumental activity in the acquisition of vocabulary and more generally of two language systems? The majority of scientific work on the nature of heritage languages (Isurin 2008, Polinsky 2018) primarily focus on the development of language skills, but more recently also translation has been the focus of this study (Warditz & Kreß 2015, Malakoff & Hakuta 1991, Perotto 2021).

The informants of our research are Russian-speaking bilingual children or teenagers who live in Italy and attend both Italian and private “Saturday” Russian schools, but do not undergo specific educational training on translation into Russian or from Russian language. Their domestic experience in this field can be described as natural translation, but the active participation of these children in the international *Kul'turnyj most* (Cultural bridge) competition (<https://www.papmambook.ru/contests/>) where they had the opportunity to try their skills in children's literary translation, revealed a particular interest in this activity. The study of these translations, carried out by means of parallel corpora processed on the Sketch Engine platform, made it possible to detect their creativity as natural translators or to analyse some specific difficulties. After this first

phase of the research, the families of the young translators were contacted and, by means of a questionnaire distributed to them, home strategies for the development of bilingualism were investigated, in order to understand what role translation played in this process.

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Culture-Specific Vocabulary in Juhuri and Collective Identity among Three Generations of American and Israeli Mountain Jews

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Introduction: Mountain Jews (MJ) from the eastern Caucasus massively immigrated to both Israel and the US during the 1990s, and their use of heritage Russian, as well as the local societal languages, resulted in loss of Juhuri (Judeo-Tat), the traditional Jewish language of Mountain Jews (Borjian & Kaufman 2016, Shabtaev et al. 2022). The study explored the relation between ethnocultural/national identities and knowledge of cultural items in Juhuri in both countries by focusing on culture-specific vocabulary, i.e., words that denote objects or material elements which bear cultural weight and are

not readily translatable or understood in other languages (Barkhudarov 1975, Ivanov 2006, Djachy & Pareshishvili 2014).

Method: 284 MJs (aged 15-75) of three generations (G1, G1.5, G2), 146 residing in Israel and 138 in the US, participated in this study (204 female and 80 male). Ten items, five cultural and five neutral, were used as stimuli in a multivariate questionnaire, where participants were asked to recognize them as well as rank their ethnocultural and national identity.

Results: The findings were similar across countries, wherein both G1.5 and G2 participants recognized significantly more culture-specific over neutral items, but no difference was found among G1 participants who were highly proficient in Juhuri. Regression analyses showed that MJ identity had a significant effect on the recognition of cultural items, but no effect on the neutral items. Israeli and American national identities did not affect recognition of cultural items either.

Discussion: Results shed light on the role of ethnocultural identity in knowledge about culture-specific vocabulary. The findings are discussed in terms of research on heritage language maintenance and shift, identity, and the status of the MJ community in both countries (Phinney et al., 2001; Pauwels, 2016; Grenoble, 2021).

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“Today, I Do Leave Room for All the Languages”: Teacher Agency Enactment During Continuous Professional Development in the Multilingual Classroom

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A worldwide review of educational reforms found that teacher’s agency is influenced by continuous professional development (Cong-Lem 2021). This ethnographic study followed one preschool teacher’s progress in implementing changes in her classroom language education policy during a year-long continuous professional development project. The study was conducted in one multilingual, multicultural city in Israel where more than 50% of residents are immigrants and 25% are Arabs. The research questions focused on dilemmatic aspects that arise from high linguistic and cultural diversity in the classroom, on the impact of continuous professional development on the teacher’s policy and practices, and on the children’s experience of these changes. The teacher participated in a 12-session workshop on linguistic and cultural diversity and received 7 months of individual coaching.

The teacher’s selection criteria were (1) the teacher’s rich pedagogical experience in working with linguistic and cultural diversity in the classroom; (2) the teacher’s active participation in continuous professional development; (3) the teacher’s willingness to participate in the study. The children were 28 4-5-year-old children in the classroom; 12 Arabic (L1)-speaking children, 15 Russian (L1)-speaking children, and one Spanish (L1)-speaking child. Triangulation of data sources – teacher’s interviews, classroom observations, researcher’s journal, and conversations with the participating Arabic-speaking and Russian-speaking children – was applied. The thematic analysis of data resulted in identification of five main themes: (1) Teacher’s reflections on dilemmatic aspects in approaching linguistic and cultural diversity at the beginning of her professional development; (2) Language education policy at the beginning of professional development; (3) Enactment of linguistically and culturally responsive teaching; (4) Children’s reflections on changes in classroom language education policy and practices; and (5) Lessons that have been learnt.

The study showed that to enact their agency in meeting linguistic and cultural diversity in modern classrooms, teachers need to activate central agency characteristics that were identified by the ecological model of teacher agency (Priestley et al. 2015). Specifically, the teacher in the present study continuously reflected on and modified her language education policy and practices by critically rethinking her past experiences and theoretical knowledge acquired during her continuous professional development. The teacher's impetus for change was necessary for negotiating between changes in language policy at the macro level and dilemmatic issues she identified in the classroom at the micro level. Following her changes in attitude toward languages and cultures in the classroom, the children showed increased willingness to learn about each other and to engage in intergroup communication.

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Yiddish in Haredi Hebrew: Evolution of Identity through Language

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In my lecture, I will examine the Yiddish component in contemporary Haredi Hebrew and explore its traditional and innovative aspects by analyzing its role in spoken discourse, the public sphere, and the education system. Through language attitudes, practices, and specific linguistic choices, I will illustrate how the Yiddish component serves as a marker of group affiliation and social boundaries (Sender forthcoming).

Hebrew is the mother tongue of the majority of Haredim (Ultra-Orthodox) in Israel. However, my research, which focuses on the *Litaim* (Litvish-yeshivish streams), one of the largest Haredi subgroups whose mother tongue is Hebrew, argues that their Hebrew diverges from “general” non-Haredi Hebrew. In this distinct linguistic repertoire, a notable Yiddish influence is evident, tied to the group's social identity and resonating with its European-Jewish origins, reflecting a facet of immigration history (Friedman 1991: 9-10).

Surveying the Yiddish component in Haredi Hebrew from a sociolinguistic perspective exposes a thought-provoking relationship between language and identity.

The Yiddish component inclines, principally, toward continuity and tradition. Pre-Holocaust traditional religious society was multilingual, and Yiddish was the “insider language” (Weinreich 1980: 247-314). Similarly today, the Yiddish in Haredi Hebrew, seamlessly woven into casual conversations, functions as a marker of group membership. Nevertheless, a shift emerges in its status and role within the linguistic framework of Haredi Hebrew. Since Yiddish is no longer their spoken language, and Hebrew-speaking Haredim have limited access to it, it has transitioned from a comprehensive communicational and semantic system to a more restricted repertoire. This repertoire mainly serves social purposes: establishing social boundaries vis-à-vis Israeli society and within the Haredi community (cf. Glinert & Shilhav 1991: 64).

Haredim in Israel are “*in Golus bei Yiddn*” (Yiddish, “in exile among Jews”). Naturally, in such an exile – as opposed to a non-Jewish setting – it is more difficult to maintain social boundaries and distinctiveness. The impact of Israeli language, society, and culture on Haredim is inevitable. Still, Hebrew-speaking Haredim have been able to develop a distinct identity, not only culturally and politically but also sociolinguistically, even though their everyday spoken language is seemingly identical to that of most Israelis, by integrating tradition within novel conditions. In essence, this case study opens a window to the formation of social identity through the use of a forgotten mother tongue.

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**The Extent of the Usage of Yemenite Judeo-Arabic among
Yemenite Immigrants in 1949-1950 and Their Descendants
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Bat-Zion Yemini, Levinsky-Wingate Academic College, Israel**

Yemenite Judeo-Arabic (YJA) is a dialect of Jewish Arabic written in the Hebrew script, spoken by Yemenite Jews. This language is primarily composed of spoken Yemenite Arabic from Yemen and Hebrew elements. There are various dialects of YJA spoken in different regions and areas in Yemen (Shachmon 2023). YJA has been extensively studied from a linguistic perspective, and researchers widely agree that it represents a very ancient dialect that was used by immigrants from Israel to Yemen during the reign of King Solomon (Arusi 2019). Evidence for this traditional heritage can be found in the research of scholars such as Morag (1963), Ratzaby (1978), Goitein (1983: 269) and Kapach (1989: 943).

The lecture will focus on the extent of the usage of YJA among immigrants from Yemen during Operation on Wings of Eagles (also known as Operation Magic Carpet), which took place in 1949-1950, and their descendants, with the aim of examining the prospects of this ancient dialect's survival. Thus far, this topic has not yet been the subject of thorough research, but there is evidence of some parodies of the Yemenite accent in popular culture, for example in the famous "Bible quiz" skit, in which Arik Einstein imitates a Yemenite contestant, and in songs by Nathan Alterman about the Yemenite people (Almagor 2008: 72).

The study involved 55 participants – 28 women and 27 men. Among the participants, 21 were born in Yemen in the last decade before Operation on Wings of Eagles, and 34 were born in Israel to Yemenite immigrants during the first decade following the immigration. From among the participants, 23 filled out structured questionnaires, and the rest participated in interviews with the same questions. The participants provided information about four generations: themselves, their parents, their grandparents, and their children.

The analysis of the questionnaires and interviews revealed that as expected, the use of YJA gradually decreases among the immigrants and native-born participants of the study. According to their testimonies, their children do not have a strong command of the language, although the children of 69% of them recognize isolated words/sentences, and the children of three participants know more than that; 29% of the participants indicated that their children know the language although they only spoke to them in Hebrew; 58% of the participants anticipate that the language will disappear within the next 1-2 generations, however 84% believe that efforts should be made to preserve the language. The research yielded additional findings, including some that were surprising and other findings indicating gender differences.

The main conclusion drawn from the research is that YJA is on its way to becoming a dead language. Other conclusions refer to the gap between the research's expectations and its findings. Additionally, the numerous arguments (20) in favor of the preservation of YJA provide hope that it might persist longer than anticipated. Current attempts to preserve YJA are being made by teaching both the spoken and written language and in courses that focus on studying Yemenite songs.

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Identity among Multilingual Speakers from a Multidisciplinary Perspective

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Considering approaches to define identity in various disciplines (sociology, psychology, philosophy, social psychology, and linguistics), this multidisciplinary approach visualizes why multilingual language use is not well described with *multilingual identity* and why multilinguals do not become *multiple identities*.

It is argued, that terminological confusion of "core-personality", "self-conception", or "partial/ fluid/hybrid/multiple identities" results from equating identity with social roles or language. In psychology, severe identity disorders, characterized by almost no

coherent self-image or sense of identity (identity confusion / crisis / diffusion / fragmentation) used to be pathological, became widely treated as normal.

However, identity does not equal social role, linguistic code, or language proficiency, nor are ethnicity or nationality necessarily related to self-concept and identity. ‘National language’, and ‘mother tongue’ (first languages) do not allow for conclusions about a person’s or a group’s identity, and multilingualism is rather situational functional; language may come without an identity signal. Using several multilingual regions as examples, it is explained how research under circumstances ends up equating language and identity which leads to “L1 and L2 identity separation” or “identity erasure” despite existing evidence that adding L2 or L3/L4 does not lead to a split personality, ‘linguistic schizophrenia’. *Identity* is constructed by more than by language(s) an individual is proficient in and sometimes as the findings of this study suggest the concept of identity is to define even without language. Therefore, even excellent L2 acquisition cannot lead to “identity erasure” or partial identities. Instead of equating identity with language, the multilingual profile of individuals may influence their self-concept.

As a conclusion, a guideline to identity research based on empirical sociolinguistic data is provided.

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Diasporization as a Rhizomatic Experience

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Diasporas are often seen as predefined and bounded entities of émigré communities sharing the characteristics of ‘dispersion’, ‘boundary-maintenance’, and ‘homeland orientation’ (Brubaker 2005). However, this view avoids the inherent hybridity of diasporas (already offered by Hall 1990), especially in terms of hybrid linguistic practices. In this paper, I propose a rhizomatic approach to diasporic experience and to diasporic social and linguistic practices. Rhizome is a metaphor for explaining social phenomena “a more multiple, lateral, and circular system of ramification, rather than a dichotomous one” (Deleuze & Guattari 1987: 5).

To support this argument, my paper draws on the data of an ethnographically informed critical sociolinguistic study of diasporization conducted between 2018 and 2022 among Hungarians in Catalonia, one of the autonomous communities of Spain. I analyzed how Hungarian diasporic subjects make sense of their life-worlds and sociolinguistic milieu in interactions in connection with their experiences in the homeland and the host-land, and whether they show any changes to which I refer to as reorientation. This analysis points to the fact that named languages (such as Hungarian, Catalan, or Spanish) play key roles in the diasporic subjects’ understanding, but they also acknowledge linguistic practices that transgress the boundaries of named languages as legitimate forms of expressing hybrid diasporic identities.

The rhizomatic way of looking at the diasporic experiences acknowledges that the diasporic is not necessarily a constant looking back or a nostalgic reconstruction of the homeland, but it can also embody reorientations and redefinitions of the linguistic identity (see also Vigouroux & Mufwene 2021). The concept of rhizome allows us to see social and linguistic categories as not necessarily binary and hierarchical, and in this sense, the rhizome metaphor challenges dichotomous thinking (Heltai 2021). Contextualizing this approach to the case of diasporization, the diasporic should not be understood merely through the binary or dichotomous categories of the host-land and the homeland, but also through the interconnectedness and reframing of such categories in social life. By drawing on the concept of rhizome, we can better understand the ways the diasporic subject may engage in developing a new transnational or transcultural lifestyle. This approach can potentially shed light on non-binary, anti-mainstream, and non-hierarchical sociolinguistic categorizations, which do not reject the existence and relevance of binary, mainstream, and hierarchical categories, but supplement them.

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“Above All, There’s Our Humanity”: Intertextual Responses to Reading an Ancient Hebrew Text by Teachers with Different Religious Identities
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The Israeli education system is constantly examining how to teach ancient Jewish sources. Various committees have proposed ways to bridge the gaps between these texts and secular teachers and students in order to contribute to improved learning of the

Hebrew language and Jewish culture from a historical perspective. This research examines the teachers' experience through their intertextual reading of ancient texts.

Kristeva (1980) coined the term *intertextualité* as a comprehensive semiotic cultural phenomenon. Faced a text or any other cultural phenomenon, our experience is influenced by previous encounters with it in light of our identity, which have imprinted our consciousness with a related “text”. Reading creates a three-dimensional space between the addresser, the addressee, and the text. The texts encountered are associated with others known from the past, making reading “intertextual”. This study examines the role played by intertextual connections suggested by teachers with different identities (religious, traditional, and secular) engaged in an interpretive dialogue on a 6th-century Jewish legend. The main research questions are: (1) What intertextual connections do teachers with diverse Jewish religious identities raise when encountering the ancient Hebrew text? (2) What do these links teach about the teachers identity?

A previous study showed that some teachers in secular schools perceived ancient Jewish texts as irrelevant because of the efforts required to understand them, especially linguistic efforts due to different cultural backgrounds (Teomim-Ben Menachem & Elkad-Lehman 2022). In this study, the participants, L1 teachers were asked to study the text in *havruta* (a traditional Jewish approach to studying the scriptures, involving a debating dyad). Eleven *havruta* conversations were audiotaped and transcribed; ten elicitation interviews with some teachers referred to their conversations. We counted the intertextual connections, as well as the speech turns of each. Next, we identified intertextual connections related to Jewish sources or general sources. The findings suggested significant variance in the number and content of intertextual connections between dyads, given the teachers' religiosity or previous experience with traditional Jewish texts.

The main conclusion is that studying different identities in *havruta* groups where intertextual connections emerge helps interpret the text, befriend it, learn a new language, and acquire new cultural knowledge.

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Immigrant Student Identities and Classroom Engagement

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Immigrant school children are not a homogeneous group. Their identity emerges from a multitude of sources, including country of origin, family language policy, language preferences and use. In acquiring Hebrew and integrating into Israeli society, each immigrant student constructs an identity shaped by the interaction of their heritage culture and the societal culture. Unlike previous research, which focuses on immigrant identities in isolation and treats all immigrant students similarly, the current study examines the complexity and diversity of immigrant students' identities within the context of multiculturalism.

Investigation of immigrant students' identities and classroom engagement addresses the connections between "the individual language learner and the wider society" (Darvin & Norton 2023). We do this by examining multiple identities among four groups of immigrant students – speakers of English, Russian, French and Kuki (Bnei Menashe) and their impact on classroom engagement in long distance learning during COVID-19.

A total of 256 students (grades 2, 8, 11) responded to a questionnaire which included six identity items and four classroom engagement items. The identity items were: 'I am...', 'I like being...', and 'When I grow up, I want to be...American (Russian/French/Bnei Menashe)' and 'I am...', 'I like being...', and 'When I grow up, I want to be...Israeli'. Responses were made on a five-point rating scale, and difference scores for home and school identity were computed. Using Ward's method with squared Euclidean distances, discrepancies between home and school identity were calculated, where each student fell into one of five distinct clusters: Strong Israeli identity (n=33), Future Israeli identity (n=28), Bicultural (n=95), Current Home identity (n=53) and Strong Home identity (n= 47). Significant differences emerged for the five identity clusters, and these same five clusters were impervious to the effects of age, gender and number of years since immigration.

Classroom engagement was explored with four items rated on a 1-5 scale: (1) attended classes; (2) participated in class; (3) made use of textbooks; (4) submitted

assignments. These items together generated a high level of reliability (Cronbach's alpha = 0.82). Two of these items (participated in class; made use of textbooks) yielded significant differences between the identity clusters. Students with Strong Home identity showed significantly lower Engagement than students with Bicultural and Strong Israeli identity ($p < .05$), and Bicultural identity did not differ significantly from Strong Israeli identity ($p = 0.60$). An interaction between Identity cluster and Grade showed that only Elementary school students in the Current Home identity cluster reported low classroom Engagement, compared to other identity clusters where Elementary school students reported higher engagement in general. Thus, younger students with Current Home identity were most susceptible to lower Engagement during the COVID-19 pandemic.

The study shows the importance of identity in creating a supportive learning environment for immigrant students in order to foster motivation, engagement and positive attitudes towards academic studies.

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Switching between Languages or Writing in Two Languages at the Same Time: Migration, Multilingualism and Language Creation in Sophie Herxheimer's *Velkom to Inklandt Poems in my Grandmother's Inklisch*

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In her poetry collection *Velkom to Inklandt Poems in my Grandmother's Inklisch* (2017), Sophie Herxheimer draws inspiration from her grandmother's idiosyncratic language, who emigrated from Germany to the UK as a refugee in 1938. The author transcribes her grandmother's heavily accented English and uses it to create poems about this woman's way of coping with her life in migration.

The outcome of this creative process are poems that are multilingual in their own way and on different levels: The lyrical I employs code-switching and mixes English and German words. Moreover, it uses code-mixing to combine English and German syntax and other grammatical elements. However, the most conspicuous manifestation of this linguistic fusion is found on the level of orthography, predominantly in spelling:

here, the lyrical I's German-inflected English is transcribed in an original poetic language. These phonetic transcriptions then require readers to articulate them aloud in order to generate a similar effect as the lyrical I's pronunciation.

In this manner, Herxheimer utilizes technics akin to dialect writers who, in the absence of standardized orthographic conventions, also resort to phonetic transcription. At the same time, the texts bear resemblance to other literary works seeking to capture migrants' accented language, such as Xiaolu Guo's *A Concise Chinese-English Dictionary for Lovers* (2007) and Sam Selvon's *The Lonely Londoners* (1956). While Guo confines her first-person narrator's Chinese-English to grammar, Selvon employs a creolized form of English that, notably in terms of spelling, remains closely aligned with Standard English. In contrast, Herxheimer introduces a novel immigrant language characterized by its spoken quality, transforming Standard English in a creative fashion.

In the proposed contribution I will analyse the diverse strategies and forms of multilingualism employed by Herxheimer and contextualize them within the latest research findings on the use of multilingualism in literary works (see, in particular, Kellman & Lvovich 2022 and Dembeck & Parr 2017).

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Contemporary Hebrew-Yiddish Diglossia: Theory Informed by Fieldwork

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In the talk, I will present the results of my fieldwork in Hasidic communities in the USA, UK, Canada and Israel, with specific focus on Ashkenazic Hebrew, on the one hand, and sociolinguistic theory of Diglossia and bilingualism, on the other.

Indeed, within Jewish Studies, it is generally accepted that Hebrew and Yiddish in the historical Jewish communities of Eastern Europe constituted a case of *diglossia*, whereby Hebrew played the role of an H (high) language, and Yiddish served as a L (low) language (e.g., Glinert 1987, Harshav 1990, Seidman 1993, Bunis 2013). However, neither Ferguson's (1959) classic definition of the term *diglossia*, nor the Fishman's (1968) extended *diglossia* are applicable to Hebrew-Yiddish relationship, as we know it both in historical perspective and nowadays. In this talk I will suggest a solution of this theoretical issue.

In the theory of *diglossia*, the most specific role is played by a H language. At the same time, the use of Ashkenazic Hebrew in contemporary Hasidic communities is a blind spot in academic studies. Therefore, I will present my findings and make an overview of the use of Ashkenazic Hebrew, discussing three main issues in this respect: language acquisition, language productive use, and language attitudes.

A particular Ashkenazic form of Hebrew was historically used in Jewish communities in Central and Eastern Europe as a high-register written language alongside the vernacular Yiddish. Ashkenazic Hebrew is typically believed to have been replaced during the first half of the 20th century by Israeli Hebrew, Yiddish, and other languages. However, Ashkenazic Hebrew actually remains alive and well in Haredi, mainly Hasidic, communities throughout the Diaspora, where it is still used productively as a language of written communication. It has its own phonological and grammatical rules which are remarkably different from those of Israeli Hebrew while closely resembling those of historical Ashkenazic Hebrew from Eastern Europe (Kahn & Yampolskaya 2022). Moreover, and perhaps even more strikingly, Ashkenazic Hebrew is also used in a variety of oral settings. Topics to be examined include new original songs in Ashkenazic Hebrew, and the use of Ashkenazic Hebrew by *badkhonim* (stand-up comedians).

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Immigrants' Home as a Communicative Space Where Cultures Interact

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Home is among the most value- and emotion-loaded concepts in the human mind and communication. It is linked to the development of our identities and relations with other people. It is in the center of our experience of personalizing space and turning it into a meaningful place; above all, it forms an indispensable part of our life-long strife for the "feeling of wholeness" (Marcus 1997).

Based on in-depth interviews, face-to-face and virtual group discussions and self-reports, this paper analyzes narratives of Russian-speaking immigrants to Finland and Israel (over 100 documents of the above-mentioned genres). While greatly differing in ideologies, socio-economic conditions, and geography, both countries have a long history of receiving ethnically-privileged migrants, who supposedly "return home" rather than abandon it. Not all the participants in this project are classified as repatriates: some of the Israelis are family members of Jews, and some of the Finnish participants came as labor migrants or refugees. Most emigrated in the 1990s, and most lived in monolingual environments prior to migration. Our main goal in this project was to find out how living in multilingual and multicultural host countries influences material culture of the immigrants' homes, how they domesticate their new dwellings, even if they are temporary, and whether we can observe continuity of the Russian/Soviet homemaking tradition or a break-away from it. The project was organized around the following research questions:

- How do immigrants' dwellings and artifacts reflect perpetuation and/or changes in homemaking practices?
- What possessions are relevant to the continuity of immigrants' identity?
- How is bi- and multilingualism reflected in immigrants' homes and what do artifacts tell us about linguistic biographies of their inhabitants?

Our visits to participants' homes revealed that while older people tried to reproduce the ideal home as they perceived it before migration, filled with books, decorative objects, photographs and gifts from the loved ones who were gone or left behind, young people were determined to break away from the traditions of their parents' homes as a sign of seamless integration into the host culture, often demonstrating careful following of the local fashion of internal decoration. Irrespective of their age, participants in the project expressed their preference for immaterial values associated with home, such as friendships, hospitality, and moral comfort. Some of the mundane objects brought from the old home gradually acquire symbolic meanings. Biographies of these artifacts become a part of their owners' narrative repertoire (Yelenevskaya & Protassova 2023). Various artifacts in the participants' apartments testify to multilingual practices in their households, although this aspect of life is not always consciously realized.

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Can Language Education Normalize Inter-Ethnic Relations after a Conflict?

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Approximately ten percent of Israeli Palestinians reside in mixed Jewish-Arab cities, often living in separate neighborhoods and attending separate schools. The intricate dynamics between the Jewish and Arab communities within these cities faced a profound test in May 2021. During the IDF's 'Operation Guardian of the Walls' in Gaza, Israel witnessed a surge in protests and riots, marked by violent clashes between Arabs and Jews, resulting in widespread damage and severe injuries.

Over the past decade, an initiative known as Shared Education, inspired by the model from Northern Ireland (Gallagher 2022), has been implemented in Jewish and Arab schools located in two mixed in the center of Israel – Lod and Ramle. This program for peacebuilding establishes collaborative ties between schools of both communities, enabling students to learn English together as part of their English as a Foreign Language (EFL) curriculum. Since 2019, an ongoing participatory ethnographic study has been evaluating the effectiveness of this program in linguistic, academic, and social terms.

The question addressed in the study to be reported in the talk is as follows: How does the conflict manifest itself, and how is it navigated through language practices? The term ‘language practices’ encompasses two primary dimensions: firstly, the instructional content within the shared EFL lessons, and secondly, the language of communication employed among teachers who possess two native languages – Hebrew, the dominant language, and Arabic, a minority language in Israel. The study’s analysis centered on discursive events occurring both within the classroom setting and during teachers' training sessions. The interaction among the three languages – English, Hebrew and Arabic – is demonstrated to intersect with aspects of identity in diverse ways.

The analytical approach draws inspiration from the conceptual framework of ‘sociolinguistics and the everyday (in)securitization’ as developed by Rampton and Charalambous (2020), aimed at comprehending how contemporary geopolitical conflicts influence individuals’ lived experiences. Within this analysis, the concept of critical ambivalence (Charalambous et al. 2020) is applied to capture the intricate emotional responses of participants – encompassing both positive and negative sentiments – toward peacebuilding educational initiatives within contexts marked by ongoing conflicts. The findings will be discussed while focusing on the role the multilingual context plays in this critical process.

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