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## **Localising Linguistic Citizenship**

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# Localising Linguistic Citizenship

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As “an attempt at a comprehensive *political* stance on language” (Stroud 2008:45), ‘Linguistic Citizenship’ (LC) deserves to be a mainstream concept in socio- and applied linguistics. But the evaluation of its potential needs to be context-sensitive, reckoning with the specifics of the environments where it is taken up. In this chapter, we review LC’s relevance to the UK, focusing on the ways in which we have been working with it at the Hub for Education & Language Diversity ([www.kcl.ac.uk/held](http://www.kcl.ac.uk/held)). HELD aligns with LC’s commitment to democratic participation, to voice, to the heterogeneity of linguistic resources, and to the political value of linguistic understanding, as well as with LC’s emphasis on ground-level citizenship acts and practices, and its profound embedding in socio- and applied linguistics. But education and everyday life are also influenced by state-centred definitions of citizenship, bringing state policy and provision into focus at HELD, as well as the role that universities can play promoting LC. The chapter also discusses two concepts we have been working with that complement Linguistic Citizenship: the ‘Total Linguistic Fact’, an encapsulation of sociolinguistic thought that can be turned to the practical planning of classroom activity, bringing out its ideological dynamics; and the ‘diasporic local’, which creates new possibilities for multi-directional communication and learning by dispensing with ‘non-citizen outsider’ as a hegemonic classification in language teaching and language teacher education.

As the Editors note in their description of this book, the notion of Linguistic Citizenship (LC), developed in southern Africa by Christopher Stroud and colleagues, involves “commitments to democratic participation, to voice, to the heterogeneity of linguistic resources, and to the political value of sociolinguistic understanding”. In this volume, the concept is integrated into a very rich array of case studies that cover refugee empowerment, diaspora mobilisation, Deaf emancipation, language revitalisation, minority language education, decolonial education, and international development. This range suggests that LC has the potential to become part of mainstream thought and action in applied and socio-linguistics, and this is a development which we very much welcome.

At the same time, however, Linguistic Citizenship is, according to Stroud, “an attempt at a comprehensive *political* stance on language” (2008:45), and as such, it invites much more of a *positioned* assessment, grounded in the reader’s own engagement with particular sets of social and political conditions, than an ordinary theory or set of empirical claims. This positioning makes it quite difficult to offer a detailed evaluation of LC’s relevance and potential in these chapters, and instead, we will provide an account of how we are engaging with LC in the UK, integrating it with our own work while also interrogating some aspects of its formulation. In doing so, we will add one more case to this edited collection while also indicating (a) the specific areas where we find LC very helpful, (b) the points where we perhaps diverge from the account provided Stroud & colleagues, and (c) two other concepts we have identified that have a lot of practical value in language education and seem to complement LC (‘the Total Linguistic Fact’ and ‘diasporic locals’).

To follow this through, we need to start with a brief sketch of the Hub for Education & Linguistic Diversity ([www.kcl.ac.uk/held](http://www.kcl.ac.uk/held)), the outfit where we are engaging most actively with Linguistic Citizenship ideas.

## 1. Hub for Education & Linguistic Diversity

Established at King's College London in 2019, the Hub for Education and Language Diversity (HELD) is a collaboration between academics and professionals in non-profit organisations, coordinated by a group of seven individuals.<sup>1</sup> Our strapline is *Ground-level analysis and action, enhancing language repertoires*, and HELD's work is guided by three basic ideas:

- shared language is vital to social life, but linguistic diversity is also central. Both can be enhanced by education, enriching both the individual and society;
- local conditions and participant perspectives really matter;
- theories and research can be powerful tools, helping people to think differently.

We have been trying to follow these tenets in a number of different activities: seminars for language teachers (on e.g. 'Multilingual classrooms: Challenges & opportunities'; 'Sociolinguistics, participatory pedagogy & language education'); a summer school; teaching and assessment materials developed in socio- and applied linguistic research projects (e.g. [www.ourlanguages.co.uk](http://www.ourlanguages.co.uk); [EAL Assessment Framework](#)); development work with cultural & arts organisations on [multilingual creativity](#) among young people; MA teaching with language education placements; and a range of publications both for academics and professionals.

Areas of compatibility with the idea of Linguistic Citizenship should already be clear: both value linguistic diversity; HELD's view of theories and research as tools for thinking differently matches LC's commitment to the practical value of sociolinguistic understanding; the importance that HELD attaches to local conditions and participant perspectives is broadly congruent with LC's emphasis on democratic participation. In addition, there is also significant strand of work on language and citizenship at HELD that has developed more or less independently of Stroud's ideas (see Cooke & Simpson 2012; Bryers, Winstanley & Cooke, 2013; Cooke & Peutrell 2019), so that when we ran a summer school in 2021 with LC in the title – *Language, education & linguistic citizenship* – this strand was also a substantial, complementary, source of input.

HELD's alignment with Linguistic Citizenship has been supported by a sustained (>10 yr) trans-institutional relationship with colleagues at the University of the Western Cape (UWC), involving staff and student visits, publications and working papers, doctoral summer schools, and MA co-teaching on-line. We've gained far more from this relationship than 'Linguistic Citizenship' alone, but because a lot of foundational work on LC has taken place at UWC, the link has helped us to keep in touch with developments in LC thinking. In addition, a degree of familiarity with the South African environment has maybe made it easier to see how and why our own appropriation of an originally "a Southern and de-colonial concept" (Stroud 2018:18) diverges from its source, potentially addressing different challenges for decolonisation. We should begin, though, with two of our most important reasons for seeking to align with LC.

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## 2. What we get from Linguistic Citizenship

One reason for embracing Linguistic Citizenship is closely related to political debates in the UK, where language and citizenship are most commonly connected in two discourses. On the one hand, there is a European Union discourse about ‘plurilingual citizens’ competent in European standard languages. This is very much elite multilingualism, involving named languages with unified, codified norms of correctness embodied in literatures and grammars (Gal 2006; Moore 2011) – a long way off from the heteroglossic rhetorical power that Stroud and colleagues have in mind. Alternatively and now much more powerfully, language and citizenship come together when the British state tells immigrants to speak English and take citizen tests, characterising any lack of English as a threat to social cohesion and national security (Cooke & Simpson 2012; Khan 2014/2017). Neither of these discourses capitalises on the realities of vernacular multilingualism in the UK, where a huge range of different forms of language get used in different combinations in daily life. In fact, in this respect, the UK isn’t so different from South Africa where Stroud et al are based, and LC engages productively with this kind of mixed, heteroglossic environment by looking beyond citizenship as an administrative category or state certification to Engin Isin’s highly influential ‘acts of citizenship’ perspective.

Isin focuses on the political agency of people like asylum-seekers and undocumented immigrants who occupy precarious positions in the states where they reside (2008:15-16; 2017:504-5), and he argues that in ‘acts of citizenship’, people actively constitute themselves as citizens by making claims to particular rights and duties, even though they are not formally seen as citizens by the law, falling outside the realm of those eligible to claim such entitlements (Isin and Nielsen 2008:2). In fact in a country like the UK where there is quite widespread recognition that the demographic categories guiding British public policy no longer adequately fit the UK population (Fanshawe & Srikandagarajah 2011; Arnaut et al (eds) 2015; Rampton, Cooke & Holmes 2018), Isin’s approach has rather general significance. But it is also directly relevant to HELD because a lot of our work involves people who have migrated, and because the emphasis on making claims about rights and political positioning generates a set of practical concerns and attainable goals for work in and around classrooms. Indeed, classroom practitioners at HELD have been committed to supporting the capacity of language learners to engage in citizenship acts and actions for a number of years, working on this through the participatory pedagogy promoted by the non-profit organisation *English for Action* ([www.efalondon.org](http://www.efalondon.org)), as well as through publications and action research projects (Bryers, Winstanley & Cooke 2013, 2014; Cooke, Bryers & Winstanley 2019). Isin’s work has itself become a significant reference point in this activity (Peutrell 2019; Cooke & Peutrell (eds) 2019), and for us, Stroud et al’s Linguistic Citizenship *strengthens* this by embedding Isin’s citizenship practices within contemporary socio- and applied linguistics, underlining the fact that claim-making is itself very much a communicative activity. In fact, this constitutes the second major reason for our attraction to LC, and it can be elaborated as follows.

Linguistic Citizenship offers a *political* stance on language, but at the same time, this is built on the strong theoretical and empirical foundations provided by contemporary sociolinguistics and linguistic anthropology. This mix of concerns has a substantial pedigree. In the 1970s, Dell Hymes took the view that the careful comparative study of communicative repertoires and practices ultimately serves the higher ethical goals of *Liberté, Egalité, Fraternité* because it “prepares [sociolinguists] to speak concretely to actual inequalities” (Hymes 1977:204-6), and following this much more recently, Jan Blommaert argued that “no social cause is served by poor analysis. Only the best work stands a chance of making a difference” (2010:15).<sup>2</sup> So although Linguistic Citizenship

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<sup>2</sup> “solving [real world problems] requires the best possible work, because there is no room for errors, failures, or half-baked work – people’s fate may depend on it.” (Blommaert 2008:200); “relevance without rigour is no better than rigour without relevance” (Guba 1981, cited in Lather 1986:65)

is a normative rather than a descriptive concept, stressing ‘what should be’ rather than ‘what is’, Stroud and colleagues also produce first-rate academic analyses and are very well embedded in contemporary sociolinguistic research. Right from the outset, LC drew on a growing analytical challenge to the belief that distinct languages exist as natural objects, arguing instead that ‘English’, ‘German’ and ‘Bengali’ are cultural and ideological constructions, and that named languages are actually rather shallow and restrictive constructs when it comes to understanding how people really communicate (cf Stroud 1999, 2001; Blommaert (ed) 1999; Kroskrity (ed) 2000; Makoni & Pennycook 2007). Following this through, Stroud and colleagues have also provided very rich documentation of, for example, the use of visual and bodily signs, embedding these in accounts of situated practice in which interlocutors are guided by the particularities of the genre and activity, their background knowledge, their attitudes and expectations of each other and so forth (e.g. Stroud & Mpendukana 2009; Peck & Stroud 2015; Williams & Stroud 2015). At HELD, LC’s close proximity to this analytic tradition is very valuable in practical terms. It is a rich resource for language teacher education (see §4 below), and in a non-vocational context, it also provides a strong warrant for developing a form of advanced post-graduate training in applied and socio-linguistics that includes practical internships for students in language teaching organisations. So when MA students spend time in a non-profit organisation like [English for Action](#),<sup>3</sup> they are participating in language classes that subscribe to LC-compatible principles, and this provides fertile terrain for setting in motion a potentially rather far-reaching dialogue between the students’ practical placement experience and their sophisticated book-learning, all pivoting around Linguistic Citizenship (for an illustration, see Dupret 2021).

To register this sociolinguistics pedigree and to underline its difference from EU and British state versions of citizenship and language, we sometimes speak of ‘sociolinguistic’ rather than just ‘linguistic citizenship’ at HELD, even though this affirms key dimension of our alignment with the southern African concept. There are, though, several areas where our approach to language and citizenship looks a little different.

### 3. Where we (maybe) diverge

Stroud and colleagues quite often present Linguistic Citizenship as a radical alternative to state-centred perspectives, and they are especially critical of the way in which the idea of Linguistic Human Rights often dominates debates and policies focusing on the promotion of subordinated languages, arguing that this generates new socio-linguistic inequalities, presupposes membership of a single state, neglects population mobility, and builds on arbitrary and essentialist definitions of language and group identity (Stroud 2001; Stroud & Heugh 2004). We concur with much of this critique, agree that it would be a big mistake to make legal definitions of citizenship the exclusive focus of attention in debates about language, and very much endorse Stroud et al’s emphasis on Isin’s citizenship practices (Rampton, Cooke & Holmes 2018; Cooke & Peutrell (eds) 2019). Even so, state-based citizenship *status* also influences our environment, shaping curricula in language education, generating barriers, exclusions, suspicions and insecurities that people have deal with in on a daily basis, affecting their experiences of public services, health, education, housing and safety in general. In other words, laws, institutional mandates and everyday practices are all closely entwined, and in adapting the idea(l) of Linguistic Citizenship in the UK, it’s important to try to work with structures as well as practices, critically and constructively looking for ways of making a difference at whatever levels look tractable. Classrooms are one very significant arena for this, but as implied in our overview of different types and sites of language education in England (English, EAL/English as an Additional Language (in schools), ESOL/English for (adult) Speakers of Languages

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<sup>3</sup> Others include *Babel’s Blessing* ([www.babelsblessing.org](http://www.babelsblessing.org)), *Beyond the Page* ([www.beyondthepage.org.uk](http://www.beyondthepage.org.uk)), *Hackney Learning Trust* ([www.learningtrust.co.uk](http://www.learningtrust.co.uk)), *Xenia Women* (<https://xenia.org.uk/>),

other than English, MFL/Modern Foreign Languages, and Community/Heritage Languages; [Rampton, Leung & Cooke 2020](#)), more broadly based engagement with varied forms of state policy and provision is also important, as is reflexive attention to the specific contributions that a university can make, in spite of a hostile climate in national politics.

None of these points are news for Stroud and colleagues, but maybe a difference between us emerges around the word ‘transformation’. Linguistic Citizenship, they often suggest, is a transformative rather than simply affirmative framework, and they cite Nancy Fraser to clarify the distinction: “*affirmative* remedies for injustice [are] aimed at correcting inequitable outcomes of social arrangements *without disturbing* the underlying framework that generates them”; “*transformative* remedies [are] aimed at correcting inequitable outcomes precisely by *restructuring* the underlying generative framework” (Fraser 1995:82). We’re very committed to promoting linguistic citizenship at HELD, but we are also more hesitant about claiming a transformative impact for our efforts. As Jaspers notes, many sociologists of education “question the idea that interventions at school can transform society in any significant way” (2017:7,11), and “all classrooms must be approached as complex interactive settings where, rather than simply accepting what is offered, pupils always negotiate what is put on the table (curricula, teaching styles, teachers) and develop different strategies depending on their short- and long-term ambitions, the classroom climate, and local socio-economic conditions” (2017:11; Charalambous et al. 2016). Indeed, socio- and applied linguistics show that every communicative act entails a huge range of linguistic, interactional and institutional structures, and each one of them is a ‘generative framework’ – as a result, it’s very complicated saying which of these generative frameworks is and isn’t being challenged or changed, and how much more general the effects are going to be.

Certainly, there are at least two counter-arguments to these reservations. First, yes, socio- and applied linguistic analysis can play a valuable part *alerting* us to the intricacies of change. But in the end, the assessment of whether an action is transformative, affirmative, reproductive or indeed repressive is likely to involve a holistic, all-round judgement that departs from and/or goes well beyond the linguist’s scientific expertise, and movement back-and-forwards between a technical and a more encompassing moral and political vantage point is wholly consistent with the programme of applied and activist linguistics elaborated by Hymes and Blommaert. Second, as we’ve already said, it is vital to consider the places where people are talking about transformation, and here it is worth bringing in *Conversations with Bourdieu: The Johannesburg Moment*, a book by Michael Burawoy and Karl von Holdt. Bourdieu was an arch-sceptic when it comes to ideas about radical transformation (taking the view that *tout ça change, tout c’est la meme chose*), but Burawoy and von Holdt are writing from South Africa, and they show just how context-specific Bourdieu’s work was. In stable post-war bourgeois France where Bourdieu lived, ‘habitus’ and ‘bodily hexis’ might fit seamlessly into social structure, continually ratifying it in the routines of everyday life, but in South Africa, bodies are marked by colonial domination, racial classification generates endless physical and cultural assault, there is a habitus of *defiance*, and Bourdieu’s merely *symbolic* violence looks distinctly genteel (see also Deumert 2018:291-3). So although the word ‘transformation’ might sound naively optimistic in France, it actually has a great deal of public currency in South Africa, and far from being light-headed when they speak of transformative effects, Stroud and colleagues are very well-tuned to the environment where they work. *Nevertheless*, life in England is probably closer to France than South Africa (even though both European countries also have major colonial histories as well as a lot of contemporary racism), and for us at HELD, references to transformation need to be carefully hedged, as well as alert to the possibility that it can be affirmative rather than transformative remedies that subordinated people are looking for.

The history of language education in England generates a second line of self-differentiation, pushing us towards a stronger sense of LC’s *mainstream* potential. In Stroud et al.’s account, Linguistic

Citizenship tends to develop at the margins of state provision,<sup>4</sup> and consistent with this, there certainly are in the UK quite a large number of third-sector, non-profit organisations that promote citizenship acts and actions around language in the manner analysed by Isin, largely beyond state control (see above and Footnote 3). Even so, there is no essential incompatibility between state funding and the principles of linguistic citizenship, and this can be shown with a brief sketch of language education in England from the 1960s to the late 1980s.

From the 60s to the late 80s, schooling in England was dominated by ‘progressive’ pedagogies, and local authorities, teaching unions and subject associations had much more influence than central government. In language education, there was huge interest in the voice and language use of pupils, and for many, this brought the politics of gender, class and ethnicity into lessons. All of this work was supported by local authorities like the Inner London Education Authority (ILEA), and there was also a lot of interest in socio- and applied linguistics. Indeed, in the late 1980s, this culminated in Language in the National Curriculum project (LINC) which was guided by principles compatible with Stroud’s LC,<sup>5</sup> ran from 1989-1992, involved 25 coordinators and more than 10,000 teachers in over 400 training courses, supported with £21 million from central government (£165 million at current values). Admittedly, the training materials that LINC produced were eventually banned by a Conservative government committed to “teaching children to use their language correctly”,<sup>6</sup> and since then, even though there are still glimpses of an alignment with LINC-like values in state schooling,<sup>7</sup> “the discourse around standards, accountability, performance and attainment [has become so hegemonic] that it can appear that this is just the way things are” (Gibbons 2017:3). But our overall point here is that the promotion of linguistic citizenship isn’t necessarily confined to relatively short-term projects operating on the periphery of state education. It can also work on a national scale, as attested from the 1960s to the 1980s.

Recognition of this history runs with HELD’s active engagement in contemporary language education policy, at both local and regional levels of government (see Footnote 11). Admittedly, in a Brexit Britain where the national government officially promotes a ‘hostile environment for migrants’, where local government budgets have been slashed, and the education system is now heavily marketised and fragmented, policy engagement is challenging and there is not much chance of a programme for Linguistic Citizenship suddenly emerging sector-wide on a large-scale. Nevertheless, it can still draw purpose and direction from the interaction of at least two rather substantial resources: (a) the huge numbers of people in British cities who know more than just the national language, as well as a very large range of grass-roots organisations working to maintain and develop ground-level multilingualism outside the mainstream education – complementary schools, community initiatives and arts organisations;<sup>8</sup> and (b) universities and their shifting missions.

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<sup>4</sup> See Kerfoot 2018:264,283 and Deumert 2018:293-294 on challenges where the machinery of state is itself relatively weak.

<sup>5</sup> For example: “language and its conventions of use are permanently and unavoidably unstable and in flux” (Carter 1990:17); “[b]eing more explicitly informed about the sources of attitudes to language, about its uses and misuses, about how language is used to manipulate and incapacitate, can *empower* pupils to see through language to the ways in which messages are mediated and ideologies encoded” (Carter 1990:4); “many bilingual children operate naturally... switching between languages in speech or writing in response to context and audience”, and teachers should “create the conditions which enable children to gain access to the whole curriculum by encouraging them to use, as appropriate, their strongest or preferring language” (Savva 1990:260,263).

<sup>6</sup> According to the Conservative minister responsible asking: “Why is so much prominence given to exceptions rather than the norm - to dialects rather than standard English, for example... Of course, language is a living force, but our central concern must be the business of teaching children how to use their language correctly” (Eggar 1991).

<sup>7</sup> See e.g. ‘EAL learners and Reading’ in the *EAL Journal*, Issue 16, 2021, pp 19-35.

<sup>8</sup> According to the UK four National Academies (The British Academy, the Academy of Medical Sciences, Royal Academy of Engineering, the Royal Society), the development of the country’s “untapped reservoirs of linguistic capacity” could make the country “more prosperous, productive, influential, innovative, knowledgeable, culturally richer, more socially cohesive, and, quite literally, healthier” (British Academy 2020).

The neoliberal marketisation that reconfigured schooling in the 1990s has also very substantially affected universities, but as Matras & Robertson note from the vantage point of a major 10-year research-teaching-&-outreach programme in linguistics at the University of Manchester,<sup>9</sup> somewhat “unexpectedly”, “growing [neo-liberal] emphasis on the economisation of research, commodification of teaching, and a need to demonstrate a ‘return on investment to clients and sponsors’ creates favourable conditions” for activist research on urban multilingualism (2017:5). In the UK, universities are expected to play a significant role in their regional economies, and this is part of a much wider and now well-established pattern. According to an OECD study of higher education (HE) in 12 countries, “higher education institutions... are strongly placed to interpret global issues on a local scale” (Chatterton & Goddard 2000:490), and this process of regionalisation is itself also potentially good news for multilingualism, because local organisations and local governments are often much better attuned to the opportunities and challenges presented by linguistic diversity than national ones, and they’re potentially more responsive.<sup>10</sup>

Collaboration between universities and grass-roots organisations focusing on language certainly isn’t straightforward: they generally work to rather different time-scales, financial procedures and measures of success (Rampton & Cooke 2021). But in the words of one non-academic partner, “it can be a win-win situation! Third sector organisations can provide a rich interface between practice and theory and provide valuable opportunities for academics to get in-depth, authentic exposure to their field of interest. University partnership adds credibility/kudos, plus rigour to research/evaluation” (ibid p.3). Indeed, the potential that universities offer for promoting a perspective like Linguistic Citizenship hasn’t gone unnoticed, and for the people and parties likely to object to the principles it stands for, declaring ‘culture war’ and berating ‘cancel culture’, universities are already seen as substantial antagonists, spreading “concern about equalities, human rights and identity politics among Britain’s graduate class” (Goodhart 2018). If this platform is connected with the drive, networks and campaigning experience quite commonly found in the not-for-profit sector, the impact potential increases, as we have experienced ourselves.<sup>11</sup>

So rather than seeing Linguistic Citizenship as always peripheral and inescapably oppositional, the particularities of HELD’s location encourage us to look for ways of actually *institutionalising* Linguistic Citizenship as a normative ideal in language education and initial and continuing language teacher training. This can take a lot of arduous struggle, but we are also finding quite powerful support for this in a couple of concepts that we have been working with.

#### 4. Supplementing ‘Linguistic Citizenship’: Diasporic locals and the Total Linguistic Fact

Stroud et al’s Linguistic Citizenship highlights and encapsulates a political perspective that is often left only implicit in contemporary socio- and applied linguistic research on ground-level communicative practice, and this gives it a two-fold utility when talking to language teachers, students and others. On

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<sup>9</sup> <http://mlm.humanities.manchester.ac.uk/>

<sup>10</sup> The same OECD research also suggests that HE pedagogies are changing, “from a linear model of transmission of knowledge based upon the classroom” to “becoming more interactive and experiential, drawing upon, for example, project work and work-based learning” (Chatterton & Goddard 2000:480). Placement opportunities and practical work outside the university setting seem to be a growing part of the higher education curriculum, and at least in principle, this means that there is a degree of institutional support for outreach programmes designed to build linguistic citizenship.

<sup>11</sup> To give three examples from our own work: HELD colleagues participated in the *Action for ESOL Campaign*, producing *The ESOL in Manifesto* (2012), which successfully fought off funding cuts, at least for a while at least. A collaboration between King’s, Cambridge University and the Bell Foundation recently produced a freely available [EAL assessment framework](#) that forms “part of an engagement with policy related to quality of education and equity for minoritized pupils” (Leung 2021:48), that helps school teachers to understand and evaluate their students’ language development, and that has now been adopted by the Welsh Government. And currently, the #LoveESOL campaign is targeting the Greater London Authority, pressing for a website to help people find ESOL provision (<https://loveesol.co.uk/>).

the one hand, it can serve as a banner that flags up a set of values and ideals for language use, while at the same time, it points to a doorway that leads towards a sophisticated analytic toolkit that, to refer back to Hymes, can “speak concretely to actual inequalities” (1977:204-6). In our work at HELD, there are two more concepts, the ‘Total Linguistic Fact’ and ‘diasporic local’, that provide keys to unlock rather rich paths for thinking differently, at the same time as being accessible and useful to people who may not have a lot of time to explore these avenues, and who quite quickly need to see their practical potential.

The ‘**Total Linguistic Fact**’ (TLF) is a phrase coined by one of the most important figures in contemporary sociolinguistics and linguistic anthropology, Michael Silverstein, and the word ‘total’ implies that other traditions of language study provide only rather an incomplete picture of what linguistic communication actually involves. Pioneered by John Gumperz (1982:29; Silverstein 1985:220; Hanks 1996:230), the TLF encapsulates a perspective that has been elaborated in a great deal of work on language in both society and education (including Rampton 2006; Peutrell & Cooke 2019), and the central idea is that if you want a properly rounded account of language, you need to reckon with the way in which (a) linguistic form, (b) interactional activity *and* (c) cultural values and identities, perceptions and beliefs about of the social world - ideology in short – are all closely interconnected in communication.<sup>12</sup> The TLF can be diagrammed as follows:

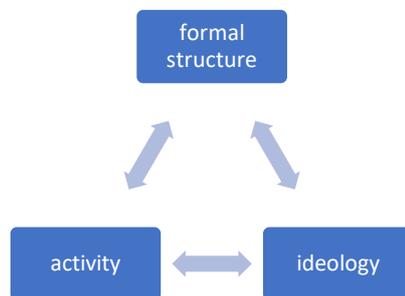


Figure 1: The Total Linguistic Fact (TLF)

With its two-headed arrows connecting each of the elements, the diagram says that whenever we speak, write, sign, listen etc, we’re not just selecting phonological and grammatical forms (‘formal structures’) for the tasks we’re engaged in (‘activity’) – we’re also operating with a sense of how our words could or should fit the situation, how much weight they’re likely to carry, the kinds of place where they could resonate, the kinds of identity they project etc. We may well get it wrong, but that just means that for the next time round, we’ll need to adjust our model of the do’s and don’ts, and of how our utterances fit the social world we’re moving in (‘ideology’).

Each of the terms in the diagram opens into large and elaborate analytical frameworks: ‘formal structure’ covers phonetics, morpho-syntax and semantics; interactional ‘activity’ invites the modes of exploration developed by Goffman, discourse and conversation analysts; and ‘ideology’ calls for the investigation of culture, social and institutional knowledge, inter-group perceptions, feelings and beliefs about language etc. More than enough for a lifetime’s study. But at the same time, the TLF can still be useful to people who don’t have the space to delve into all of these frameworks, and here it can serve as an orientational heuristic that reminds people of different angles to consider in deciding how to address a particular problem in language pedagogy, or how to design a particular task (much like Jim Cummins’ BICS/CALP framework or Christopher Brumfit’s accuracy/fluency distinction, even though they cover very different ground).

<sup>12</sup> in some traditions, ideology is associated with false consciousness, which needs to be fought with systematic analysis that brings us closer to reality. But for the most part in sociolinguistics and linguistic anthropology, researchers use the word ‘ideology’ more neutrally, focusing on how our thoughts and feelings about language are tied into our social lives, our biographies and histories.

To make the case for the TLF's practical potential in language teaching, one only has to think of the way in which its elements have often been disaggregated. So there are language teaching traditions where for example, language structures are targeted first. Later on, they are inserted into particular activities, and then ideology is kept till last, focusing on it in more advanced classes on literature, in projects about the target culture and so on. But the TLF says that this is a delusion. Okay, in a structural syllabus, you might *concentrate* on grammar and vocabulary, gradually increasing their complexity, *but* all the time you're together in class with other people, you're exposing each other to particular understandings of language-in-the-world, and all the time you're being pressured to see yourselves as particular kinds of teacher-and-students, to line up behind particular kinds of authority and so forth. Sociologists have called this the 'hidden curriculum' but that's quite a broad characterisation: the Total Linguistic Fact lets us zoom in on particular episodes, even on particular moments, and it pushes the question: exactly what are the ideological influences on the activities organised in this class? What are the ideological effects? What roles and identities are these language structures making available? What backgrounds and futures are being spotlighted or obscured?

Maybe this sketch of conventional language teaching sounds like a caricature, and it would be hard to find teachers and students who don't try to connect forms to activities, structures to functions. Indeed, in the UK in something like ESOL-for-employability or ESOL-for-citizenship, ideology is right up there, front and centre, as well in the explicit emphasis on 'British Values' in school and college inspections. But more generally, compared with subjects like history or geography or literature, questions about our-positioning-in-the-world are often rather muted in language teaching. In contrast, the TLF tell us (a) that we're not being gratuitously political if we think about the ideological dimension – we're head-in-the-sand ostriches if we don't; (b) it's a mistake to be entirely student-centred, focusing everything on the students, because teachers are also participants in the ideological space of the classroom, very often with a lot less control over what actually happens than their managers desire; (c) the *creative rearrangements* that we try to generate in classrooms can be expanded beyond linguistic form and interactional activity to culture and ideology. This third point requires elaboration, bringing us to the second supplementary concept that we're finding rather resonant at HELD.

Even in very conventional classes, language teachers encourage students to *experiment* with the different possibilities that language provides. With grammar for example, there are substitution tables, sentence completion tasks, dictaglosses and so forth, and for language use in interaction, there is pair work, group work, games, role-play, card clusters etc. But what scope is there for some creative flexibility in our approach to ideology, the third element in the TLF? Peutrell & Cooke work with a model of language that is very similar to the TLF (2019:231), and we can see one powerful possibility when they suggest that in ESOL classes,

“[t]here is a marked difference between, on the one hand, seeing ESOL students as non-citizen outsiders, who we assist to acquire the language and cultural norms of their adopted homeland, and on the other, as **diasporic locals**, with their own linguistic, cultural, social, affective and other resources; whose very presence reshapes the locality they live in” (2019:229)

In an adult ESOL class where, for example, there are students who have been in London for 10 years, 2 years or just 6 months, it isn't actually very difficult to imagine this ideological reorientation, just as it's quite simple to achieve if one thinks of the local kinship networks in which a lot of newly-arrived EAL school pupils are embedded. Indeed it's very easy, too, to see a lot of teachers as diasporic locals, and this loosens classroom interaction from the ideological straightjacket forced onto it by the equation of culture and expertise with just one language and the idea that knowing more of its structures-&-functions means knowing more in general. Instead, in a gathering of diasporic locals,

even though it really matters, English becomes just one thread in the webs of knowledge and experience that the participants bring with them, and this frees up a far richer set of resources, links and differences for everyone to learn from.

The shift to diasporic locals from citizen/non-citizen in-/outsider is a rather profound – perhaps even transformative – example of the kinds of reconfiguration that can open up when one starts to explore the ideological dimensions of linguistic practice brought into focus by the TLF. And it may be much easier to follow through in some forms of language education than others – at HELD, it is probably most developed in adult ESOL classrooms practicing participatory pedagogy (Bryers, Winstanley & Cooke 2013, 2014). But drama and role-playing are two quite common forms of pedagogy for spotlighting and experimenting with ideology, and the interconnection of elements in the Total Linguistic Fact means that different ideological possibilities – status implications, potentials for agency, levels of deference, political connotations etc etc – can of course also be addressed in classroom work on discourse structure, grammatical form, word choice and pronunciation.

In the way that it makes space for the voice and expertise of people in a classroom, ‘diasporic local’ fits well with the principles of Linguistic Citizenship, and to the extent that the TLF is likely to denaturalise relations of power that might otherwise be masked or taken for granted, so too does an active orientation to the ideological dimension of the Total Linguistic Fact. But the relationship between the Total Linguistic Fact and Linguistic Citizenship is more complicated, since after all, the TLF could also be used as a practical heuristic in the ideological design of tasks and exercises that target subservience, obedience and discipline. To clarify the LC/TLF relationship, we can say that if, as suggested above, Linguistic Citizenship points to the doorway into a room full of sophisticated analytic apparatus, the Total Linguistic Fact takes us through and starts to equip us with tools for the investigation and design of ‘concrete’ activities capable of reducing – or indeed of intensifying – ‘actual inequalities’. Stroud acknowledges that Linguistic Citizenship carries the “aesthetic or euphoric resonances” of a utopia (2018:23), in much the same way that about 50 years ago, Hymes cited *Liberté, Egalité, Fraternité* as ideals that needed a linguistics that could offer them practical support. The TLF is an succinct encapsulation of the linguistics that Hymes called for and Stroud aligns with, but its power as a resource derives from its *political indeterminacy* as a form of science – a science that can be technologised and put to a *range* of different uses. Perhaps the most one can say is that whatever their goals, the TLF can be a contribution to the agency – to the ability to “act otherwise” (Giddens 1984:14) – of whoever grasps it.

## 5. Localising Linguistic Citizenship at HELD

At HELD, the concept of Linguistic Citizenship meshes with a good deal of our own work in language education, teacher training and in socio- and applied linguistics, and it strengthens the bridge between analysis and practical action, connecting with the TLF research tradition and energising our sense of its relevance to language development. The formulation of Linguistic Citizenship provided by Stroud and colleagues links most directly to our work in teaching English to adults, where, for example, Peutrell & Cooke propose that ESOL should be ethnographically informed, that the pedagogy should be participatory, and that the ideological dimensions of language should be addressed alongside the pragmatic and the grammatical (Peutrell & Cooke 2019:230-231; Cooke, Bryers & Winstanley 2019). But in this educational arena, as in others, state policies and state-centred classifications of citizenship and language are also very consequential. So a pursuit of the values that Linguistic Citizenship articulates – democratic participation, voice, linguistic heterogeneity, understanding about language – also entails tactics and alliances in and around the corridors of power, necessarily emphasising some of LC’s values more than others in order, for example, to gain entry and uptake within the schooling system. The analytic perspective that we associate with LC retains its potency, and it could enable, for example, investigation of the creative strategies, struggles and spaces in which school-

teachers and parents seek recognition for their diasporic local sensibilities. But even within the locale where we are exploring Linguistic Citizenship, we need to keep shifting gear, simultaneously testing and embracing the dynamism that Stroud and colleagues place at LC's core.

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