

# Non-Standard and Minority Varieties as Community Languages in the UK

Towards a New Strategy for Language Maintenance

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# Executive summary

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Supplementary schools (also referred to as complementary or Saturday schools) play a key role in teaching community heritage languages. In this way they contribute to strengthening awareness of cultural identity and confidence among pupils of migrant and minority backgrounds. The diaspora setting poses a number of challenges: parents and pupils expect supplementary schools to provide instruction in formal aspects of the heritage languages (reading and writing, and ‘correct’ grammar), but also to help develop competence in using the language in everyday settings, not least in order to enable intergenerational communication. Where the formal language differs from non-standard speech varieties (such as regional dialects), gaps may emerge between expectations and delivery. Most schools do not equip teachers to address such issues because the traditional curricula (including textbooks and teacher training packages that are often imported from the origin countries) fail to take them into consideration.

The paper draws on recent research by specialist sociolinguists working in various UK settings and on a discussion among researchers and practitioners that was hosted by the University of Westminster in April 2019, co-organised by the Multilingual Manchester research unit at the University of Manchester as part of the Multilingual Communities strand of the AHRC Open World Research Initiative consortium ‘Cross-Language Dynamics: Re-shaping Communities.’

Research has shown that teachers, parents and pupils attribute importance to the teaching of standard languages, not least as a way of gaining additional formal qualifications and increasing prospects of university admission and employment. However, pupils also show an interest in everyday speech varieties and often challenge the prevailing language ideologies that fail to recognise their importance in informal communication. Teachers tend to be aware of this tension but lack the training and resources to address it in the classroom.

The workshop findings suggest that failure to take non-standard speech varieties into consideration can discourage pupils from attending supplementary schools and so it also risks having an adverse effect on the transmission of standard heritage languages. Pupils’ motivation can be boosted if they are offered more tools and opportunities to communicate in everyday speech varieties. To that end, non-standard varieties must be valorised and teachers should be equipped with the skills to address language variation and pupils’ multilingual repertoires and to promote them as valuable communicative resources.

The paper recommends that supplementary schools should explore ways to take into account pupils’ multilingualism and use of non-standard varieties. Curricula should be adjusted to recognise non-standard varieties as valuable resources while continuing to teach the formal (standard) varieties. Teacher training modules should be designed that take pupils’ multilingual repertoires into account and equip teachers to understand and address sociolinguistic issues such as structural variation, multilingualism and language ideologies.

The paper also recommends public engagement to address the inequality that underpins the use of the terms ‘community’ versus ‘modern languages’, and calls for collaboration between mainstream (statutory) schools and supplementary schools when it comes to celebrating diversity in their pupils’ backgrounds. Academics should play a greater role in providing advice, support and training to practitioners. They should work with practitioners and stakeholders to raise public awareness of the contribution that supplementary schools make and to develop policies and pedagogical approaches to support them.



# Preface

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Linguists treat all languages – and different varieties of a given language – equally. Speakers tend not to. In most societies, a given language variety is considered proper and correct, and becomes what linguists call the standard; for example, Standard English. This is the language used for all official purposes like education and state administration. Standards have fully developed writing systems and well-defined rules of correct usage. Once a standard is in place, other varieties of the same language, which may be defined in terms of geographical or social factors, are deemed improper, incorrect and inferior to the standard; for example, regional dialects like Brummie English or Geordie, or other types of language like youth speak or young people's slang. Non-standard varieties tend not to have set-in-stone rules about how they are written. In many cases, using elements from a non-standard variety in writing, especially in educational and other official contexts, is discouraged and avoided. Such beliefs about linguistic '(im)properness' do not have an objective linguistic basis. They are based on people's views about what language ought to be like, not on what language is really like and how it is actually used in everyday life.

Language ideologies are very widespread and are among the things people bring with them when they move to new parts of the world – along with their languages. It is widely recognised that up to 300 languages other than English are spoken in the UK as community languages, especially in large cities like London or Manchester. These are usually talked about using broad-brush labels such as Arabic, Greek, Spanish or Turkish. However, community languages reflect the diversity of their countries of origin. Many immigrant communities (or, diasporas) do not only or necessarily speak the standard language of their homelands. They also speak non-standard varieties alongside the standard or sometimes even exclusively so; for example, Moroccan or Algerian Arabic, Cypriot Greek, different varieties of Latin American Spanish, Cypriot Turkish. Non-standard varieties make a significant contribution to the remarkably diverse linguistic mosaic of today's multicultural society. They are powerful symbols and expressions of identity and culture, and add to social cohesion and feelings of belonging. As such, they are very important for their speakers, their communities and wider society.

Sometimes, however, non-standard varieties are met with negative attitudes among immigrant communities. One setting in which this may happen is community language schools known as supplementary schools (as well as complementary or Saturday schools). Community language schools see it as their mission to instil into younger generations within their community the dominant national and cultural identity of their (parents') countries of origin or others that are deemed relevant, for example for religious reasons. This includes standard languages, which can create a conflict between the home and the school in communities that use non-standard varieties. The language spoken at home may not be fully valued by the school, whereas the language used at the school may not always be part of the everyday linguistic life of young speakers. This can have negative effects on young language learners. It can make them disengaged from learning and even speaking the community language and can cause feelings of inferiority and underachievement. Over time, it may ultimately push young speakers towards speaking only the majority language, English in the case of the UK, and losing the community language.

Together with community institutions (churches, mosques, different types of associations, groups and clubs) and community media, supplementary schools are important pillars for immigrant communities. They are tasked with the responsibility of teaching immigrant children the languages, religion, arts and culture of their backgrounds and ensuring that they develop a sense of their individual, family and community history. In many cases, they fulfil this role under challenging circumstances in terms of addressing everyday teaching needs such as securing classrooms, recruiting teachers and developing teaching materials. A big part of their success is owed to the support they receive from immigrant communities themselves such as through volunteering and parents' financial contributions. As the UK is about to undergo social and political changes whose effects will last for generations, it is time for more people to become aware of the important work that supplementary schools undertake and the central role they play in the lives of many multilingual citizens (the National Resource Centre for Supplementary Education estimates that there are 3000–5000 schools in England alone). The conditions that allow supplementary schools to provide education to multilingual children should be protected and, wherever there is such a need, also improved, including in the way schools take into account the children's linguistic reality.



# This paper

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This paper summarises the main points, positions and recommendations that were presented at a workshop on the issues outlined above, which took place on 16 and 17 April 2019 at the University of Westminster in London. Themed “Non-standard and Minority Varieties as Community Languages in the UK: Towards a New Strategy for Language Maintenance”, it was hosted by the School of Humanities, co-organised by Petros Karatsareas and Birgül Yılmaz with the financial support of and in collaboration with the Multilingual Communities strand of the AHRC-funded Open World Research Initiative consortium ‘Cross-Language Dynamics: Re-Shaping Community’, based within the University of Manchester’s Multilingual Manchester research unit.

The workshop aimed to uncover and explore what lies underneath the surface of the UK’s remarkably diverse linguistic mosaic and the implications that the minoritisation of non-standard and minority varieties within that context has for identity and policy. It had a strong focus on

- speakers’ attitudes towards and ideologies about language, in both its standard and its non-standard forms;
- how such attitudes and ideologies are transformed when they are placed within the speakers’ own multilingual repertoires; and,
- what these issues mean for the language provision offered by supplementary schools and other community-based education initiatives in immigrant communities.

The workshop also sought to raise the public profile of supplementary schools and increase public awareness of the work they do, and the multiple ways in which they contribute positively to the life of multilingual individuals and communities.

The workshop was attended by established and early career academics who specialise in multilingualism, do research on and engage with a broad range of UK communities and their languages; community educators such as teachers and managers of supplementary schools; multilingual parents and people with an immigrant background; and, students from a number of UK universities. Professor Yaron Matras (Multilingual Manchester) opened the first day of the event, followed by talks in which the academic participants presented

the findings of their research and discussions with the audience. The second day kicked off with a keynote address by Pascale Vassie, the Executive Director of the National Resource Centre for Supplementary Education, followed by talks by non-academic participants and stakeholders representing UK diasporas. The workshop concluded with a round-table discussion.

One key conclusion that emerged from the proceedings was that there is a great deal of potential, as well as a need, for Higher Education Institutions to work together with practitioners in supplementary schools. Their collaboration can

- enhance evidence-based teaching and learning;
- identify, document and disseminate good and innovative practice;
- bring to the fore the benefits that supplementary schools bring to individuals’ and family well-being;
- help to provide training to raise awareness of sociolinguistic variation and the different languages and varieties that multilingual pupils speak;
- examine the implications of theoretical concepts such as language vitality and frameworks such as Family Language Policy, which show that there is a variety of motivations, beliefs and ideologies around speaking and learning non-standard varieties and minority languages;
- see the aims and objectives of supplementary education from a more holistic perspective that includes the cultural experience approach to language learning. This would go beyond the development of assessment-driven skills and would differ from the discourse of value in economic terms that is driven by the overall commodification of teaching; and,
- promote integrated public policy narratives that fight misconceptions and biased or unfounded views about supplementary schools and the communities that benefit from them.

Proposals for such initiatives can build on the good practice of Multilingual Manchester and advocate in favour of the importance of community languages on the basis of three areas: (a) access; (b) heritage, identity and culture; and, (c) skills (Matras, 2018b, forthcoming).



# Non-standard varieties in diasporas

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The languages people speak, including their different dialects and varieties, are closely linked to how they identify and place themselves in the societies and communities in which they live. This includes non-standard varieties, which are however often stigmatised even within immigrant communities. Some people see non-standard varieties as having little value and as undeserving of being transmitted to future generations compared to the standard languages, which are considered desirable and valuable. This is despite the fact that, in many cases, the non-standard varieties are the ones that people normally speak and are therefore an integral part of the cultural capital of communities and their individual members.

Some notable examples have already been mentioned in the preface: the Arabic dialects spoken across different parts of the Arabic world, Cypriot Greek, Cypriot Turkish, Sylheti. These lack the official recognition and prestige afforded to their corresponding standard varieties (Modern Standard Arabic, Standard Greek, Standard Turkish, Modern Standard Bengali). Another example is Maraş Kurdish, which is considered non-prestigious compared to Bohtan Kurdish, even though none of the two has an official status due to the political situation in Turkey where these varieties of Kurdish are spoken.

Metropolitan cities in the UK are places where such ideologies and attitudes can be challenged and new understandings and appreciations of language variation can develop, away from the stigmatisation and devaluing of non-standard varieties that are usually found in the countries of origin. New ideas can then feed directly into the pedagogical approaches that are adopted by supplementary schools, resulting in novel and creative forms of language teaching. Communities who live abroad can lead the way in education innovation and in efforts towards accepting and celebrating all forms of linguistic expression.



# Supplementary schools in the UK

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Supplementary schools are set up and run by immigrant communities. They mainly offer teaching in the community language as well as in other cultural subjects like literature, history, religion and the arts. In that way, they are important institutions, which help define and identify community through shared practice. Some schools also offer support with English and maths.

Classes usually take place on Saturday or Sunday mornings and/or weekday evenings in different types of community locations (community centres, churches, mosques) or in premises rented out from mainstream schools. Most teachers and managers are members of the communities themselves. In some cases, some teachers may be sent from the communities' countries of origin to serve in the supplementary schools for a set period of time. In some communities, school operations are overseen and/or coordinated by educational authorities set up by the home countries. One example is the Cyprus Educational Mission, a London-based unit of the Ministry of Education and Culture of the Republic of Cyprus that is in charge of Greek supplementary schools in the UK. Wherever such authorities are found, they act as links between the home country and the diaspora. Language policies and practices in the home countries can have an impact on the ways in which supplementary schools operate in the diasporas.

A key aspect of the supplementary school curriculum is preparing pupils to sit the GCSE and A-Level examinations in the various community languages in which these or other, foreign qualifications are offered. These qualifications are seen by many communities as a formal recognition and legitimisation of their languages and the skills of their members as multilingual speakers. However, the differences in the prestige attached to standard and non-standard varieties pose a particular type of challenge in communities such as the Arabic-speaking, Bangladeshi, Cypriot (both Greek and Turkish), and Kurdish ones. Schools have to teach the standard variety to pupils who grow up exposed mainly to the non-standard variety in their homes and within their communities. For example, supplementary schools set up by the Turkish Cypriot community teach Standard Turkish to pupils who mainly speak Cypriot Turkish. A similar situation arises in the case of some Cantonese or Galician communities as some schools teach the more prestigious Mandarin and Spanish languages.

This has important implications for the successful learning of the language of instruction (the prestigious language/variety in each case), the development of the multilingual pupils' literacy and oracy skills, and their sense of identity, belonging and self-esteem. In that, supplementary schools play a role in the reproduction of negative attitudes and ideologies towards non-standard varieties and less prestigious languages in diasporas.

Supplementary schools also face a number of other, more practical challenges. The financial burden of running the schools is often shared by pupils' parents, who pay fees for their children to attend and also organise various fundraising activities. Some schools may receive financial support from the countries of origin. All schools, however, rely on voluntary work by community members to a greater or lesser extent. Although funding seems to be a challenge, supplementary schools have managed to be independent from government support, which makes them resilient to economic changes. Their relative autonomy in terms of the support they receive from state, faith and other organisations may mean that diversity can be more easily celebrated, both within individual communities and among them.

# Current trends in supplementary school research

Supplementary schools have been the object of extensive discussions and debates within immigrant communities, among community organisations, authorities and scholars for many decades. Recent years, however, have seen interest in supplementary schools rising among academic researchers outside the immediate confines of the communities, researchers who have come to recognise the value of schools as “sites of identity construction through which the community identity is preserved, defended, renegotiated and reconstructed in light of discourses circulating within the wider society” (Simon 2018, 4; see also Blackledge & Creese 2010; Issa & Williams 2009; Lytra & Martin 2010).

Since the mid-2000s, the number of funded research projects, books, journal articles, doctoral dissertations and conference presentations on a wide range of topics relating to supplementary schools has been increasing steadily. The context for this surge in interest can be identified in the so-called multilingual turn in applied linguistics, the realisation of the pervasiveness of multilingualism in the world in terms of people speaking, having access to and using more than one languages in their everyday lives; the host of benefits multilingualism brings about for individuals, their communities and wider society (cultural, social, cognitive, pedagogical, economic); and, the relevance of multilingualism in major Western urban centres as well as in key sectors of commerce and culture.

Against this backdrop, researchers in a number of linguistics subfields (bi- and multilingualism, sociolinguistics, language education, language policy) have been employing a range of mainly ethnographically-oriented as well as other types of methods (observations, interviews, focus groups, note taking, collections of material artefacts, surveys, questionnaires) to investigate the multiple and complex dimensions of supplementary schools. The study of the ways in which multilingualism is constructed, experienced and managed on an everyday basis in the schools has led to significant advances and refinements to our understanding of core notions such as community, diaspora, maintenance and even language itself. Particular attention has also been paid to

- the pedagogical approaches that are adopted in supplementary schools for the teaching of community languages;
- the ways in which these reflect different conceptualisations of multilingualism and multiculturalism;

- the role of policy and policymakers on a community, local, national and transnational level;
- the attitudes, views and practices of teachers, pupils and parents; and,
- the impact of schools on the intergenerational transmission of community languages.

A significant body of data, collected primarily through in-class observation of language teaching as well as other aspects of everyday life in supplementary schools, has shown that non-standard varieties pose challenges for teachers, pupils and their parents. Specifically:

- Teachers and parents endorse the schools’ mission to teach the standard language.
- Pupils are aware of this and often have instrumental reasons for accepting this policy; for example, academic success in formal examinations, better prospects of being admitted to university, or improving their employment prospects.
- Pupils, however, are also aware of and internalise the difference in prestige and ‘properness’ between the standard and non-standard varieties. They may challenge this status quo, and develop and voice alternative views on the matter.
- Teachers react to the pupils’ use of non-standard varieties in a number of ways. They may correct them (explicitly or implicitly), label non-standard forms as ‘improper’ or ‘incorrect’, or offer the standard language as a desired or more preferable alternative.
- In many cases, this is due to the fact that the training they have received does not always include approaches to non-standard varieties and other aspects of linguistic variation.
- The same often applies to the teaching materials they have at their disposal in terms of language curricula, textbooks and exercise books, lesson plans and other activities, or to opportunities for continuous professional development.

This research can provide a solid evidence base for the fruitful collaboration between academic researchers and community language practitioners, including for the development of proposals and the formulation of recommendations for the betterment of supplementary education in the UK.



# Workshop findings

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Supplementary schools play a crucial role in cultural and identity education that goes beyond the teaching of language. They make a significant contribution towards raising the visibility of communities, help to forge communities in the first place, and open channels of communication and collaboration between communities and public bodies, organisations, universities and other actors. However, they face a number of challenges in their operations:

- How to choose and/or design language curricula that address the profile and needs of their multilingual pupils, including the development of appropriate teaching materials and formal qualifications.
- How to motivate pupils to attend and engage with language learning.
- How to take account of non-standard and other varieties spoken at home by their pupils while at the same time developing their skills in the standard variety.
- How to best train teachers for the supplementary school context.

In addressing these challenges, many supplementary schools have to find the best way to address effectively the diverse wishes of parents, pupils, home country governments, local authorities (especially on issues of safeguarding), religious and community institutions, exam boards, and mainstream education.

## Curricula, teaching materials and formal qualifications

Supplementary schools often use curricula and teaching materials that were developed in the home countries of the different communities with monolingual pupils in mind and exclusively in the standard variety. It has been pointed out that these do not always take into account the experiences and backgrounds of pupils who live in the UK diasporas, especially if they grow up speaking non-standard and/or minority varieties, and therefore do not fully meet all their learning needs. Some governments do develop materials for communities who live abroad, but in some cases, these miss out on some of the specific characteristics of different communities.

This is the case, for example, of Turkish language textbooks that are written with the communities in Germany in mind and are sent to the supplementary schools in the UK, which predominantly teach children from Cyprus. The Germany communities, however, originate in Turkey and have different experiences of migration, everyday life in their host country and, crucially, also language. Standard Turkish is based on the way the language is spoken in Turkey, whereas the UK's Cypriot communities speak a variety of Turkish that is very different in its pronunciation, grammar and vocabulary. Some communities, most notably the Gujarati and Chinese diasporas, have started to use bilingual materials and resources. These initiatives may be used to lead to a new understanding of materials design for supplementary schools.

Formal qualifications in community languages are important as they are seen by many as recognition of the status of these languages. However, they constrain and formalise the teaching and learning of languages in supplementary schools. They also discourage pupils from using non-standard varieties in their answers, especially in the written component of the examination, and may even penalise them for it. There are also issues with sustaining some GCSE and A-Level qualifications as exam boards view them as less commercially viable and there are also logistical difficulties with booking pupils to sit the examinations in exam centres.

## Motivation

Some supplementary schools sometimes provide rather rigid education that is geared towards obtaining a formal qualification in the community language. This approach has academic success as the key objective for supplementary school pupils. However, there is a continuum of activities that can strengthen language learning, including creative and fun ways of learning languages. These range from the emphasis on formally accredited skills to valorising language and raising awareness about the role language plays in identity formation both for individuals and communities as wholes.





A key motivation for many learners is also the ability to communicate with friends and family members both in the diaspora and the home country, particularly grandparents. This may involve knowledge and affirmation of vernacular and non-standard forms of language. The case of Arabic is a good example. In a recent report (Soliman, Towler & Snowden, 2016), it was found that 23 out of 43 teachers interviewed identified speaking with Arabs as a main reason for choosing to learn Arabic. However, only 11 teachers said they supported the learning of Arabic dialects, 26 stated they did not, and 6 teachers did not comment.

Emotional identification and confidence building are part of the holistic experience of multilingualism. Curricula that involve fun activities incorporating this wide range of experiences could enhance pupils' enthusiasm about learning and preserving their languages.

### Languages and non-standard varieties

There is a sense of inequality in using terms such as 'community' versus 'modern' languages. 'Community languages' usually implies languages that are spoken by minority groups with a migrant background and are not particularly prestigious. 'Modern languages' most commonly refers to the national languages of powerful European nations, especially French, German, Spanish, Portuguese and Italian whose high value remains uncontested. The distinction makes a great difference to the support that a given language school can receive. So-called modern languages are promoted by governments of developed countries through formal bodies and international organisations, university departments and language schools. Organisations teaching and promoting so-called community languages have to constantly struggle to raise funds and have access to a very limited number of support.

Supplementary schools focus almost exclusively on the teaching of standard varieties in their purest form, which excludes mixing them with English. However, recognising non-standard varieties and the creative mixing of languages by pupils may ease some of the tensions that have been observed in classrooms. Studies of Cypriot schools in London (both Greek and Turkish) have recorded many instances of explicit and implicit corrections of pupils who use non-standard

forms, the development of avoidance strategies, stigmatisation, different ways in which negative stereotypes and attitudes towards non-standard varieties are reproduced (Çavuşoğlu, 2010, 2014, 2019; Georgiou & Karatsareas, forthcoming).

Supplementary schools also focus strongly on the development of literacy. Oracy and the ability to communicate through spoken language should also be supported and developed. Language maintenance is important, but celebrating linguistic resources and repertoires in their entirety (that is, including non-standard varieties) is an important way of connecting with the pupils' multilingual and multicultural backgrounds.

### Teacher training

Supplementary school teachers could benefit greatly from training on elements of sociolinguistic issues such as language variation, language ideologies and language attitudes, on how these have an impact on language teaching and learning, and on how curricula and teaching methodology can be best designed to address them. Teachers need to also be informed about the latest advancements in the theory and practice of bi-/multilingual education. However, each community has to address its own individual circumstances and needs in seeking to develop (socio)linguistically informed training and teaching materials. Centralising this endeavour may not be logistically feasible.

# Recommendations for schools

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## General practice

- Supplementary schools can harness the cultural capital and benefits of multilingualism as part of their role in maintaining linguistic and cultural diversity and the intergenerational transmission of community languages. This could include contributing to building intimacy between different generations of multilingual speakers.
- Schools can broaden their mission of ensuring language maintenance (preserving community languages in an ideal or received form) by including linguistic vitality (keeping community languages alive), as well.
- Schools can create pathways for parents and children to provide their input and participate in the way language is taught in supplementary schools. Parents can contribute with the expectations they have for their children. Children can contribute with what they want for themselves, what they want to achieve, what their goals and motivations are.
- Schools can develop take-home strategies for bilingual and multilingual development; for example, through bi-/multilingual family forums.

## Curricula and teaching policy and practice

- The curricula used in supplementary schools have to be suitable for their multilingual and multicultural pupils. This might mean developing new curricula from scratch or re-appropriating existing curricula that may already be in use.
- New curricula and emerging new teaching policy and practices should recognise non-standard varieties, treat them not as problems but as linguistic resources and as inalienable parts of children's identities. They should prepare pupils for the types of linguistic ideologies and practices they will encounter in wider society. This does not mean that schools should start formally teaching (in) the non-standard varieties, unless there is such an expressed will from the diasporic communities themselves.
- Teachers and managers can explore possibilities for moving towards new, more creative, resourceful and enjoyable ways of learning languages that celebrate them as lived experiences through things such as music, dance, theatre, play.
- Alternative qualifications to GCSEs and A-Levels can also be explored, although this requires liaising with universities and educational institutions.

## Teacher training

- Teacher training programmes should be designed with specific reference to the diasporic communities, their members, their linguistic repertoires, their migratory histories, their needs. A number of different stakeholders can play a part in this process: the diasporic communities themselves, community schools and educational authorities, local authorities, home country authorities, faith groups and organisations.
- Teacher training has to include some element of (socio)linguistics about the pervasiveness of multilingualism and linguistic variation, and how to be more inclusive, participatory and accepting of these in policy and practice.

## Public image

- Academics, practitioners, stakeholders and community members should work towards calling out and fighting the inequality that underpins the use of the terms 'community' versus 'modern languages'. Teaching methods and materials, and overall pedagogy has to be transformed in a way that reflects the equal value and status of community languages.
- Non-standard varieties and minority languages should be recognised and protected by policies. These can be prepared and implemented by different types of organisations both within the diasporas themselves and in the home countries.
- Mainstream and supplementary schools should collaborate more closely especially when it comes to celebrating diversity in their pupils' backgrounds.

# Recommendations for Higher Education Institutions

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- Academics working on and non-academics coming from different communities have to work together in order to argue for the benefits of supporting community languages for their speakers, their communities and wider society. This could take the form of a network for supplementary schools that will help to share and exchange ideas.
- Academics and practitioners have to draw links between the ways in which community languages are used in three key domains in the life of supplementary school pupils: the home, the school and the wider community. Understanding language ideologies and practices in these domains can help to better identify the needs of supplementary schools.
- Academics should promote the benefits of supplementary schools across a wide range of domains, including their importance for identity, confidence and overall wellbeing.
- Academics, practitioners and other stakeholders have to continue efforts to establish closer links and channels of communication with mainstream schools. Learning community languages can help multilingual children with the development of literacy skills in all their language and also with their overall attainment and sense of identity and belonging.
- Sociolinguists especially have a key role to play in providing training and raising awareness about the social and sociolinguistic issues that surround the use of non-standard varieties and minority languages and the teaching of standard varieties and majority languages. They can share research, experience and knowledge with practitioners but also become language activists and advocates of sociolinguistic justice.
- Collaboration between academics and practitioners can address the question of what the learning needs of pupils attending supplementary schools are and also look at the rate of dropouts, which in some schools seems to be quite high perhaps due to the days and times when teaching takes place.
- Higher Education Institutions can provide support for such initiatives by providing spaces for the organisation of events, affording time and funds to academic members of staff to engage in work (including research) with diasporas and supplementary schools, promoting the work of supplementary schools and their importance for communities and wider society.

# Workshop participants

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# Further reading

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# Appendix: academic talks

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## **Katie Harrison**

The impact of language attitudes and ideologies on the maintenance of Ukrainian in the United Kingdom

## **Jing Huang**

Heteroglossia, ideology, and identity in a Birmingham Chinese complementary school: a linguistic ethnography

## **Mahera Ruby, Nurull Islam and Kathleen McCarthy**

Co-constructing relationships and meanings between Bangladeshi grandmothers and grandchildren through story-telling in Sylheti

## **Çise Çavuşoğlu**

Learning “posh” Turkish in London: young people’s perceptions of Standard vs. Cypriot varieties

## **Petros Karatsareas**

Negotiating the position of Cypriot Greek in London’s Greek complementary schools

## **Rasha Soliman**

The teaching of Arabic as a community language in the UK

## **Alejandro Dayán-Fernández**

“I’m sorry you had to listen to my castrapo”: language ideologies of the Galician diaspora in London

## **Birgül Yılmaz**

Language attitudes among Kurds in the UK: region, religion, social class and gender

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