PROGRAMME

LANGAGE et POUVOIR
LANGUAGE and
POWER

KELOWNA, B.C.

14-16 MAI 2025　　　　　　　　**14-16 MAY 2025**

Funders/Commanditaires

Language Sciences (UBC)
Faculty of Arts and Social Sciences (UBCO)
Espaces francophones UBCO
Faculty of Creative and Critical Studies (UBCO)
Okanagan School of Education (UBCO)
Government of Canada
BC Ministry of Education and Child Care

Local Organizing Committee/Comité local

Diana Carter   Elena Nicoladis (chair/chef)
Jessica Chan   Christine Schreyer
Monica Good   Manuela Ungureanu
Francis Langevin   Shannon Ward
Guofang Li (UBC-V)

Scientific Committee/Comité scientifique

Philipp Angermeyer, York University
Cor Baerveldt, University of Alberta
Marie-Eve Bouchard, University of British Columbia
Jennifer Dailey-O'Cain, University of Alberta
David Liebesman, University of Calgary
Adrienne Lo, University of Waterloo
Alla Nedashkivska, University of Alberta
Chantal White, Université Ste.-Anne

Venue

The conference will take place in the University Centre building (UNC 200) on the University of British Columbia, Okanagan Campus.

La colloque aura lieu dans le bâtiment University Centre (UNC 200) sur le campus de l'Université de la Colombie Brittanique, Okanagan.
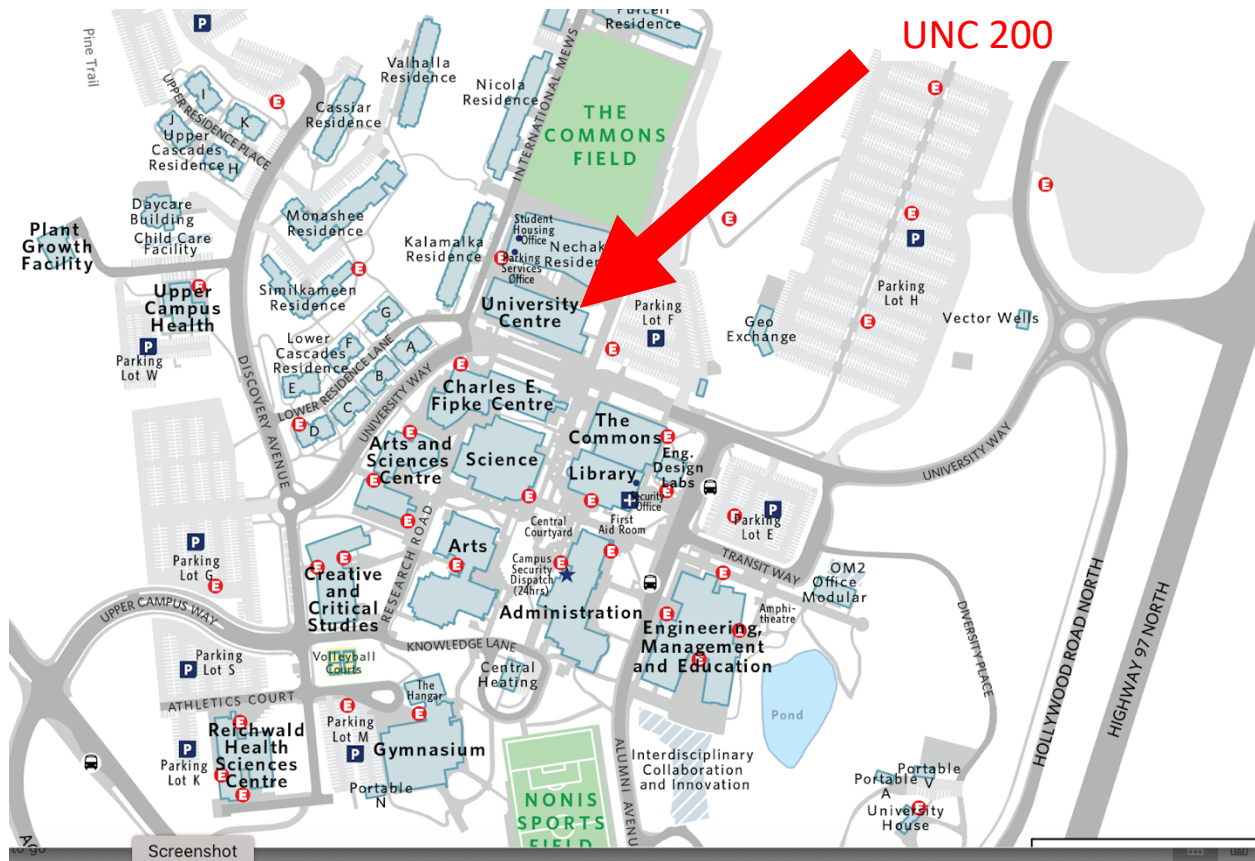
Here is a link to a campus map:

Voici un lien à un plan du campus: Wayfinding at UBC Okanagan

Schedule/Horaire

12:00 – 19:30 PST	14 mai (mercredi)	May 14 (Wednesday)
12:00-19:30	Inscription	Registration
13:30-13:45	Bienvenue	Welcome
13:45-14:45	Table ronde	Round table
14:45-15:15	Café	Coffee
15:15-16:15	Conférence	Keynote
16:30-17:10	Communications	Talks
17:10-19:30	Réception/Affiches	Reception/Posters

8:00 – 18:30 PST	15 mai (jeudi)	May 15 (Thursday)
8:00-13:30	Réception	Registration
8:00-9:00	déjeuner	Breakfast
9:00-10:00	Conférence	Keynote
10:05-10:45	Communications	Talks
10:45-11:00	Café	Coffee
11:00-12:20	Communications	Talks
12:20-13:20	Dîner	Lunch
13:20-14:20	Conférence	Keynote
14:30-15:30	Communications	Talks
15:30-16:00	Café	Coffee
16:00-16:40	Communications	Talks
16:50-17:50	Conférence	Keynote
19:00	Souper	Conference dinner

8:00 – 12:00 PST	16 mai (vendredi)	May 16 (Friday)
8:00-9:00	Réception	Registration
8:00-9:00	déjeuner	Breakfast
9:00-10:00	Conférence	Keynote
10:00-10:20	Café	Coffee
10:20-12:00	Communications	Talks

Welcome! Bienvenue!
14 mai (mercredi)/ May 14 (Wednesday) 12:00 – 19:30 PST

Time	Session
12:00-19:30	**Inscription (sur site) / Registration (on site)**
13:30-13:45	**Bienvenue / Welcome**
13:45-14:45	**Table ronde / Round table** *Moderator/Modératrice:* Dallas Good Water qway x̌ʷnamx̌ʷnm (Peggy Joe) Cathy wəpwpxn gottfriedsen Kəɬkəmpica - Rose Caldwell Kathleen Michel
14:45-15:15	**Café / Coffee**
15:15-16:15	**Conférence / Keynote Presentation** *Présidence de séance/Session chair:* Monica Good **A1K. Harvesting power from the land and ceremony** Belinda kakiyosw Daniels
16:30-17:10	**Communications / Oral presentations** *Présidence de séance/Session chair*: Christine Schreyer A2. Indigenous Languages and Sense of Place Niiyokamigaabaw Deondre Smiles A3. Harnessing digital technology to amplify the voice of the land: An update on the Tlingit Language and Land App Emily Comeau
17:10-19:30	**Réception et présentation des affiches / *Reception and Poster Presentations*** A4. Language Influence on Values: A Bilingual Approach to Projective Sentence Completion Tests Regina Brull May & Elena Nicoladis A5. The Impact of Language Selection on Rapport Mohammad Hossein Molaei & Elena Nicoladis

	A6. Expressing Anger in Digital Contexts Clare Wiznura A7. A Critical Intersection Towards Linguistic Pluralism: Second-Language Acquisition, Ethnicity, & Identity Matthew Garvey A8. How Personality Influences the Willingness to Communicate in a Foreign Language Anthony Polisi & Elena Nicoladis

15 mai (jeudi)/ May 15 (Thursday) 8:00 – 18:30 PST

Time	Session
8:00-13:30	**Inscription (sur site) / Registration (on site)**
8:00-9:00	**Déjeuner plurilingue / Plurilingual Breakfast**
9:00-10:00	**Conférence / Keynote Presentation** *Présidence de séance/Session chairs*: Diana Carter & Francis Langevin **B1K. Trans epistemologies in action: The power and possibilities of more expansive linguacultural worlds** Kris Aric Knisely
10:05-10:45	**Communications / Oral presentations** *Présidence de séance/Session chair*: Diana Carter B2. The Power to Invent Words and Befitting Meanings: Can Large Language Models Do it Too? Liane Gabora & Marina Wang B3. Worldwide English spread today: Policies, politics, and power Seyyed-Abdolhamid Mirhosseini & Mian Hu
10:45-11:00	Café / Coffee
11:00-12:20	**Communications / Oral presentations** *Présidence de séance/Session chair:* Manuela Ungureanu B4. Unity, Division, and the Power of Metaphor: A Case Study of the 2024 US Presidential Debate Iana Bashmakova & Iva Illion B5. Methodological crossroads: issues of ethics, power, and privacy in language research on social media Allison Casar B6. Shaken Bilingualism: How War Transforms Language Practices and Attitudes in the Ukrainian Immigrant Community in Canada Alla Nedashkivska B7. Decolonizing Language Policies: Re-Imagining the Role of "Named Languages" in Policy Regimes Sarah Shulist

12:20-13:20 Dîner (sur site) / Lunch (on site)

15 mai (jeudi)/ May 15 (Thursday)

Time	Session
13:20-14:20	**Conférence / Keynote Presentation** *Présidence de séance/Session chair:* Shannon Ward **B8K. Towards a Politics of Coordination** Ilana Gershon
14:30-15:30	**Communications / Oral presentations** *Présidence de séance/Session chair:* Shannon Ward B9. Navigating power imbalance in language transmission: perspectives of multilingual parents who are newcommers Andrea A. N. MacLeod B10. A comparison of heritage language maintenance in four communities in Edmonton Yvonne Lam, Misha Macwan, Jamie Stewart, Evangelia Daskalaki, Martin Guardado B11. Coda: aftermaths of motivational interviewing in contexts of live-in domestic work in Costa Rica, and possible implications for organizing. Camila Font
15:30-16:00	Café / Coffee
16:00-16:40	**Communications / Oral presentations** *Présidence de séance/Session chair:* Francis Langevin B13. Bilinguisme officiel : qu'en disent les parlementaires canadiens ? Francis Garon, Marie-Elaine Lebel, & Rémi Vives B14. Stratégies linguistiques et identitaires des francophones précaires à Vancouver : Une exploration des dynamiques de pouvoir à travers le langage. Annabelle Glas
16:50-17:50	**Conférence / Keynote Presentation** *Présidence de séance/Session chair*: Jessica Chan

	B15K. The power to hurt or heal? Language's role in public life Heidi Tworek
19:00-21:00	

19:00-21:00: Souper / Conference Dinner
Perch Sky Lounge (downtown/centre-ville)

701-460 Doyle Ave, Kelowna

Voir la table d'inscription pour des directions d'autobus!
The registration desk will have bus directions!

16 mai (vendredi)/ May 16 (Friday) 8:00 – 12:00 PST

Time	Session
8:00-9:00	**Inscription (sur site) / Registration (on site)**
8:00-9:00	**Déjeuner / Breakfast**
9:00-10:00	**Conférence / Keynote Presentation** *Présidence de séance/Session chair:* Manuela Ungureanu **C1K. Taking categories seriously in "turning" to language** Dvora Yanow
10:00-10:20	Café / Coffee
10:20-12:00	**Communications / Oral presentations** *Présidence de séance/Session chair:* Monica Good C2. "Pronouns, Genders, and Desires": Making Space for Trans Experience within Research Writing Katja Thieme, Mary Ann Saunders C3. Building a Community-Based Dictionary about Babywearing Christine Schreyer, Heather Latimer, Joanna McNeilly, Bianca Fehn, Claire Wiznura C4. Emilokan Reverberation: An Exhibition of Political Power of the BAT's 2022 APC Campaign Video Taofeek O. Dalamu & Bonke O. Dalamu C5. "Samba'o na cara da sociedade": A Quare Linguistic Account of Brazilian Portuguese Andraya Yearwood C6. Exploring Motivation to Learn Minority Languages in Higher Education: A Focus on Alberta Angela George
12:00 PM	Conference concludes/ Fin de colloque

Résumés   Abstracts

Mercredi/Wednesday

A1K. Harvesting power from the land and ceremony
Belinda kakiyosw Daniels

Daniels will share insight and experiences about harvesting power from the land and ceremony, this is where language comes from, being on land with others to reclaim and revitalize our mother tongue is nationhood. This also means to heal collectively and as we are on the land speaking our ancestral language, we are nourishing the language and identity spirit within oneself, this is done through and with 'kin', all our relations, this is power.

A2. Indigenous Languages and Sense of Place
Niiyokamigaabaw Deondre Smiles

In this talk, I outline how geography and a sense of place are embedded in many Indigenous languages. Using case studies from my own community, I show that language can speak to how Indigenous nations conceive of space and how Indigenous peoples move through space and experience it materially.

A3. Harnessing digital technology to amplify the voice of the land: An update on the Tlingit Language and Land App
Emily Comeau

Indigenous languages are inseparable from the land. Because of this, loss of language and loss of land are also deeply intertwined. Settler-colonial policies of dispossession have removed Indigenous peoples from their traditional lands, prevented the transmission of ancestral languages, and resulted in the erasure of many Indigenous place-names. As such, Indigenous language revitalization (ILR) and place-names reclamation are important aspects of land stewardship. Many scholars have demonstrated the effectiveness of language learning rooted in relationships on the land, and while more and more community language initiatives are creatively leveraging digital technologies to transmit language, mainstream digital tools for language learning still tend to separate language from its context on the land. So far, little has been written specifically about the role of digital technology in supporting land-based language learning. This research explores potential applications of digital technology in supporting land-based approaches to language learning, and investigates whether digital technology can be utilized for ILR in ways that also strengthen relationships with the land. The Tlingit Language and Land App is a collaborative project with the Taku River Tlingit First Nation Land Guardians. We are developing a mobile place-names app that can be used out on the land, without access to internet or cell service. The app will serve as a resource for community members to access information about Tlingit place-names, and it will provide a new way for language learners to engage with language on the land. In this presentation, I will share an update on the app's

development and a brief demonstration of the current prototype. I will discuss some of the ways in which this project illuminates considerations around adopting digital technology in ILR initiatives, including data sovereignty, long-term maintenance with minimal resources, prioritizing Indigenous languages while using English-centred programs, and other aspects of navigating the digital divide.

Affiches / *Posters*

A4. Language Influence on Values: A Bilingual Approach to Projective Sentence Completion Tests
Regina Brull May & Elena Nicoladis

Prior studies show that bilingual individuals may express different personality traits depending on the language used, with cultural frame-switching influencing traits like Extraversion and Agreeableness. The purpose of this research is to explore if these differences also manifest in values, which are closely related to one's culture. To measure values, participants were asked to complete a projective sentence completion test (Sacks Incomplete Sentence Test), which contains topics like family perception, self-perception, and perception of authority, in two languages (English and either Spanish or Mandarin), along with a Bicultural Identity Orientation Scale to gauge participants' identity integration. One hundred bilingual university students (ages 18-25) will complete tests in randomized language orders. A paired samples t-test will assess the differences in values across languages, while a response-surface analysis will be used to determine if bicultural identity has a moderating effect on said differences. The findings will aim to provide insights into how language contexts activate cultural shifts, informing approaches in clinical and educational psychology to support bilingual populations.

A5. The Impact of Language Selection on Rapport
Mohammad Hossein Molaei & Elena Nicoladis

Establishing rapport is a fundamental component of clinician-patient interactions across healthcare settings. Rapport, which refers to harmonious relationships characterized by mutual understanding, empathy, and trust has been identified as a key contributor influencing positive treatment outcomes, with strong clinician-patient rapport associated with greater client satisfaction, increased likelihood of treatment compliance, and symptom improvement. Across Canada, there are approximately 2.4 million bilingual households. For these individuals, language choice may serve as a factor influencing the rapport they establish throughout their clinical and casual interactions. Specifically, the language chosen for a conversation can impact rapport by affecting how emotions are expressed/processed, and by evoking a sense of similarity or belonging to an in-group. Given the crucial importance of rapport facilitation for clinician-patient outcomes, the examination of factors affecting rapport, such as language choice, is pertinent. Although the influence of language choice on rapport has been directly and indirectly explored, findings remain inconsistent, and it is still unclear which specific language use patterns are most effective in fostering and enhancing rapport. The current research aims to address this gap by investigating how different language use patterns employed by an

interviewer influence interviewees' ratings of the perceived rapport established in a dyadic casual conversation. This study directly measured perceptions of rapport utilizing a between-subjects design, examining four different language use patterns in the context of casual dyadic conversations among Farsi and Arabic bilinguals. The conditions are as follows: (1) the interviewer spoke exclusively in Farsi/Arabic, (2) the interviewer spoke exclusively in English, (3) the interviewer shifted between languages based on the participant's spoken language, and (4) the interviewer shifted between languages without regard to the participant's language preferences. The results of this study will seek to clarify how these patterns influence perceptions of rapport and enhance communication in multilingual settings, potentially informing clinical practices.

A6. Expressing Anger in Digital Contexts
Clare Wiznura

Anger is increasingly prevalent in the context of the multiple global crises, for example: increasingly divisive political stages and climate change. Anger specifically is more contagious in CMC than other emotions making it a primary emotion for study in CMC contexts. And, in the context of the digital landscape, people have access to tools to communicate over longer distances faster, with the side effect that CMC is more permanent than spoken communication. Within this context, it is important that we are able to understand the tools with which people communicate anger so we can identify when it is being expressed. I analyzed trends in angry comment sections and by employing a survey to ask digital users how they interpret and express anger using digital tools, and present here an outline of the trends in features that digital users use to express anger, and highlights how identification of emotionally rife comments and messages can be used to avoid miscommunication and misinformation.

A7. A Critical Intersection Towards Linguistic Pluralism: Second-Language Acquisition, Ethnicity, & Identity
Matthew Garvey

In a 'perfectly' pluralistic society, the process of second language (L2) learning should be conceptually simple – learned through important motives of diversity, equity, and peaceful coexistence. In reality, L2 learning in contemporary western heterogenous societies like the US inherently and complexly displays acts of social power and standing. The 'ways' we learn language and our awareness around said L2 learning plays important roles in power dynamics under being 'woke' in an ethnically diverse population. Holistically evaluating critical intersections such as ethnicity and motive as well as appreciation, appropriation, and awareness in L2 learning gives way to understanding modern social power dynamics in linguistically 'plural' societies. Multilingualism is found far and few between in the US with an overwhelming majority of monolingual Americans. In an era where a limited number of Americans pursue or even have the means for L2 learning, it is important to recognize the socio-cultural implications of learning a 'foreign' language in a society that claims strives towards pluralism but has complex deep-rooted histories of marginalization and systemic

structures of racism. This paper will examine how an individual's identity and ethnicity intersect with what language they learn that have social effects on standing, power, and behavior. Through literary as well as ethnographic and auto-ethnographic research, this paper will examine contemporary sentiments and practices of L2 learning under the intersection of ethnicity, race, and L2 towards linguistic pluralism – research conducted for this paper focuses on sentiments towards L2 learning among a Chinese language educator at DePaul University (DPU) and undergraduate students with varied ethnic, educational, cultural, and L2 learning backgrounds at DPU. This paper will explore what it means to be an L2 learner in a global, contemporary, and intersectional era – how identity and ethnicity as well as L2 studied play a role under social perception and power structures.

A8. How Personality Influences the Willingness to Communicate in a Foreign Language
Anthony Polisi & Elena Nicoladis

Being able to speak a foreign language (FL) gives people the power to communicate with more people. However, in order to learn a FL, students have to be willing to communicate in that language, even when they do not speak it well. A student's willingness to communicate may be linked to several personal factors, such as their personality traits (e.g., extraversion, openness to experience). The present study explored how personality traits (openness to experience and extraversion) influence the willingness to communicate inside the classroom (WTCI) among FL students. We expected that with higher levels of openness to experience and extraversion, there would be higher levels of WTCI (or a positive relationship). People who are high on openness to experience are often open-minded and creative and people who are high on extraversion often find social interactions interesting and energizing. The cross-sectional study employed a self-report questionnaire with measures related to FL learning, including WTCI and personality. Data were collected from a sample (N = 504) of undergraduate psychology students who had taken at least one FL course. A multiple regression model analyzed the relationship between extraversion, openness to experience and WTCI. The model showed a significant positive relationship between WTCI and openness to experience, but no significant relationship between WTCI and extraversion. This result means that higher openness to experience is related to higher WTCI among students, and extraversion is an inconclusive predictor of WTCI. These results have important implications for FL education. As previous studies have shown that openness to experience is a relatively stable trait, instructors might consider structuring classroom experiences differently for students who vary on openness to experience. In doing so, all students could become more willing to communicate in a FL, leading to greater success in learning the FL.

Jeudi/Thursday

B1K. Trans epistemologies in action: The power and possibilities of more expansive linguacultural worlds
Kris Aric Knisely

Language –a social and relational act– is one of few, if not the mechanism through which we make ourselves known. As we language, we prefigure new possibilities for the collective imaginary, for the worlds in which we live and those we wish to bring into being. That these worlds are so frequently manifested within rigid gender binaries illustrates the power and pervasiveness of cislingualism (i.e., the valuing of cisnormative cultures of language and the ideologies that inflect them). In this session, we will engage distinctly trans approaches to language and linguistics (e.g., trans translanguaging, direct and indirect nonbinary languaging) to explore the role of trans epistemologies in gender justice (e.g., language-as-social-verb, learning-as-participation, prefigurative politics, (in)effability, agency, undoing competence). In keeping, we will consider the limits of inclusionary approaches, the possibilities for coalition- and community-based capacity building, and the power of gender-just education. Open access resources will be provided.

B2. The Power to Invent Words and Befitting Meanings: Can Large Language Models Do it Too?
Liane Gabora & Marina Wang

To be helpful co-creators of textual content, large language models (LLMs) must be able to form associations and generate words and their meanings in a relatable way. To investigate whether LLMs create and form associations within and across languages in a human-like manner, in Study One we asked both naïve participants and ChatGPT to invent new words along with meanings for their new words, ensuring that each word 'feels like' the right word for its corresponding meaning. (As an example, ChatGPT invented 'sproinkle,' and its corresponding meaning, 'To energize or invigorate something in a lively and bouncy manner.') Participants were able to guess which word goes with which meaning, not just for human-generated word-meaning pairs, but also for ChatGPT-generated word-meaning pairs (despite that all words were actually meaningless). When ChatGPT was asked to explain how it came up with word-meaning pairs, the process it recounted was very similar to how humans generate new word-meaning pairs. The relatability of ChatGPT's word-meaning pairs suggests that ChatGPT mimics the aesthetic, associative processes underlying human word generation. To investigate the extent to which ChatGPT captures the manner in which human associative processes extend across languages, in Study Two, for each English-language word-meaning pair from Study One, we will ask both bilingual English-Chinese speakers and ChatGPT to invent Chinese words for each of the meanings. If ChatGPT performs as well as human bilinguals at inventing Chinese words for each of the word meanings that 'feel right' to bilingual participants, that will support the hypothesis that its relatable generative and associative abilities extend across languages. To assess whether it is a word-meaning pair feels right because the word shares phonetic elements with other semantically related words in the language, or due to universal properties inherent

in the sounds themselves, we will also compare the ability of bilinguals with non-Chinese speakers to identify which Chinese words correspond with each meaning. We will conclude by discussing implications of these findings in particular, and of the popularity and advancement of LLMs more generally, for human learning and storytelling in an educational context. We view LLMs as a double-edged sword, with the potential to improve access to knowledge, and both enhance and hinder the learning experience, depending on whether they align with students' needs and expectations, and students' trust with them. We speculate on applications of these findings to power dynamics.

B3. Worldwide English spread today: Policies, politics, and power
Seyyed-Abdolhamid Mirhosseini & Mian Hu

For more than three decades now, 'linguistic imperialism' and 'English spread' policies have been part of the sociopolitical discussions of applied linguistics and language education (Phillipson, 1992, 1994, 2009). Various historical, ideological, and economic aspects of the colonial spread of English and the possibilities of encountering it have also been debated (Canagarajah, 1999; O'Regran, 2021; Pennycook, 2021). However, the continuation of neocolonial policies of spreading English in today's world has not been widely investigated. Therefore, in this research, adopting a 'decolonial' theoretical standpoint vis-à-vis 'the neocolonial politics of English' (Canagarajah, 2024; Pennycook, 2007), we explore explicit plans for further spreading English reflected in contemporary policies of the largest Anglophone country. Specifically, the study addresses the following research question: What are the overt policies of English language teaching worldwide within the public diplomacy of the Unites States?
We examine 136 publicly available public diplomacy documents of the US Department of State in the past 75 years (1949–2023) through manifest qualitative content analysis (Mayring, 2019; Schreier, 2014) in search of statements indicating policies related to English language teaching around the world.
The emerging patterns of public diplomacy orientations related to the teaching of English illustrate specific policy lines that evidently view it as more than a neutral lingua franca for international communication. The policies explicitly position English as a way for the US to approach various groups of audiences around the world; to influence them by promoting so-called American culture and values; and to support wider public diplomacy purposes and broader international undertakings of the US.
We discuss the implications of these findings for those engaged in English language education policy, practice, and research around the non-Anglophone world in encountering the neocolonial dominance of English.

B4. Unity, Division, and the Power of Metaphor: A Case Study of the 2024 US Presidential Debate
Iana Bashmakova & Iva Illion

Figurative language contains hidden meanings for the recipients to unveil (Holyoak & Stamenković, 2018; Lakoff & Johnson, 1980). One prominent example is metaphor, which helps

speakers facilitate associations between concepts, evoke emotions, and communicate complex ideas in an eloquent manner (Thibodeau & Boroditsky, 2011; Charteris-Black, 2004). Political messaging often contains metaphoric expressions, as they can aid in persuasion and raise perceived credibility (Picard & Stammbach, 2022; Boeynaems et al., 2017; Lee & Schwarz, 2014; Sopory & Dillard, 2002). The goal of our study was to assess the ways metaphors were used in political speech within a specific context, including the analysis of underlying messages and the potential implications for perceived trust and credibility of speakers. Our subjects were the two recent candidates for U.S. presidency, Kamala Harris and Donald Trump, and their performance at the final presidential debate. The news media described this presidential election as "unprecedented" and "unpredictable". As such, it provides a rich contextual frame for our analysis of persuasion, credibility, and trust in relation to metaphor use. Using thematic analysis, we identified key metaphorical themes in the candidates' speeches, such as unity and division, past and future, and strength and morality. Our findings reveal their fundamentally different rhetorical strategies: Harris emphasized collective unity and the importance of starting anew, while Trump built on ideas of divisiveness and the country's past glory. Our analysis illustrates how complex ideological messages can be embedded within metaphors, allowing for indirect, non-literal language to feed into voters' personal concerns and fears, evading the credibility route to persuasion (Chebat et al., 1990). Finally, we examine the metaphorical narratives built by the candidates in the context of public opinions and results of the election to maintain a broader picture and assess how figurative language use influenced their perceived credibility.

B5. Methodological crossroads: issues of ethics, power, and privacy in language research on social media
Allison Casar

What responsibility do linguists—and Institutional Review Boards—have to safeguard social media users whose publicly available "speech" is gathered for research? This talk draws on examples from my dissertation research on LGBTQ slur reclamation practices on Twitter/X, as well as scholarly discussion of online queer space (Cavalcante 2016) and context collapse (Marwick & boyd 2011) to discuss the need to (re)evaluate how scholars engage with, publish, and present language data online. I demonstrate that even "anonymized" screenshots or text from Tweets, Tumblr posts, and other text-based media can be easily traced to the original poster and argue that stronger safeguards are needed to protect social media users as human research subjects. This is especially salient when researching potentially vulnerable populations, such as young queer people.
I also bring up methodological and ethical concerns related to corporate ownership of platforms, social media users' understanding of research contexts (Williams et al 2018), and disconnect between review board policies and the reality of modern social media data (Halford 2018). I argue that as linguists, we have a responsibility to collectively (re)evaluate our approach to using social media language data, and establish more rigorous safeguards to protect research subjects. While I cannot offer a single solution to this issue, I present four strategies myself and others have used (in various combinations) to tackle this issue: digital

ethnography with informed consent (ex: Prieu 2022), discourse tallying, data aggregation, data paraphrasing and focus on public figures and organizations.

B6. Shaken Bilingualism: How War Transforms Language Practices and Attitudes in the Ukrainian Immigrant Community in Canada
Alla Nedashkivska

This study examines the complexities of Ukrainian-Russian bilingualism, shaped by a history of Russification and reshaped by the ongoing war. Focusing on the dynamics of bilingualism among Ukrainians in Canada, it explores how speakers navigate their language practices and attitudes in this context and how these transformations lead to changes—and even reversals—in the power relationships between Ukrainian and Russian.

This qualitative study is based on 26 interviews conducted in 2023–2024 with recent Ukrainian immigrants to Canada. The analysis, informed by discourse analysis (Baxter, 2018), centers on participants' arguments and recurring themes. The theoretical framework is grounded in sociolinguistics, emphasizing speakers' practices and attitudes (Gal, 2006).

Findings reveal three speaker groups: conventional L1 Ukrainian speakers, L1 Russian speakers, and "new speakers" of Ukrainian—those who have shifted from Russian to Ukrainian as their primary language. These "new speakers" are particularly significant, representing a salient sociolinguistic category within multilingual communities undergoing transformation (Jaffe, 2015). The analysis underscores the complexities of navigating bilingual or multilingual identities within these groups, highlighting how they negotiate, balance, or rebalance their languages. Participants variously embrace, question, or resist shifts, revealing diverse responses to their linguistic experiences.

Overall, the discussion highlights the transformative face of bilingualism among Ukrainians, linked to broader issues of belonging, identity negotiation, and a complex linguistic ecosystem further shaken by the full-scale Russian invasion.

B7. Decolonizing Language Policies: Re-Imagining the Role of "Named Languages" in Policy Regimes
Sarah Shulist

One of the practices associated with colonial language policies is the creation of boundaries between ways of speaking that become reified as distinct, named "languages" (Irvine & Gal 1995, Lippi-Green 2012). In engaging with the ways in which colonialism has marginalized Indigenous peoples and their ways of speaking, limited attention has been paid to the possibility of perpetuating these reified boundaries in our practices of "language revitalization" or responses to "endangerment (Severo & Makoni 2020, Kroskrity & Aveneri 2014). Further, the use of formal policies, largely enacted by governments in colonial states, as a mechanism for providing support for marginalized languages depends heavily on the use of named languages as the target for intervention and improvement. As such, both discourse and policy reveal how the imagining of "languages" as defined entities also shapes attempts to enact linguistic justice.

This paper draws on ongoing, comparative ethnographic research, in Canada and in Brazil, examining formalized, revitalization-oriented policies in multilingual settings. How do Indigenous language advocates adapt to or challenge these structural frames? Where Indigenous communities are heavily polyvocal, what are the implications of policy creation that supports languages as reified entities, and what kinds of political re-imaginings are possible?

B8K. Towards a Politics of Coordination
Ilana Gershon

For over 40 years, Euro-American national governments have attempted to redress longstanding historical wrongs dealt by sustained colonial legacies through the politics of recognition. There are good reasons why a politics of recognition has been so persuasive. We all move across social spaces that have been built upon centuries of institutionalized judgements emerging from and cementing exclusions based on static identity categories. At first glance, insisting on recognition as a recourse for justice can appear to be pressing and viable, with an accompanying set of strategies for how people's utterances can reflect this approach. There has, however, been an alternative to this regime, the politics of coordination, which has been sporadically discussed but not yet realized as a cohesive set of linguistic political strategies.   While the pitfalls of living within a politics of recognition have been much discussed, the pitfalls and strategies of repair that are possible under the politics of coordination are still not widely addressed. This talk explores what politics and repair would entail when the guardrails are built upon living alongside and within radical and unstable Otherness instead of wrestling with stable exclusions – an approach beholden to linguistic anthropological and sociolinguistic approaches to social life. Living with grace and kindness alongside other people could involve allowing everyone to sidestep identity, to be unstable beings who are not knowable through the standardizing tools that nations and markets insist upon. Thus, these alternatives aim for a form of justice that does not engage with a game of including and excluding stably classified people. It is instead to aim for a justice built around creating the conditions for people to be repeatedly and continually opaque for one another, to live alongside each other's opacity at the same time that no one is harmed or deprived of food, shelter, and the chances to create. In turning to the politics of coordination, the keynote explores what kinds of social repair would living beyond recognition enable? And as importantly for those focusing on language and power, what are the lived dilemmas in conversational interactions that these alternative forms might engender?

B9. Navigating power imbalance in language transmission: perspectives of multilingual parents who are newcommers
Andrea A. N. MacLeod

We know that supporting children's early communication development is essential to their well-being, academic success, and full participation in daily activities. Providing this support rests on collaborative efforts on the part of parents, communities, and educators. Despite the importance of communication development, most supports available to families in Canadian

contexts focus only on the majority language (i.e., English outside of Québec). This situation reflects a power imbalance such that there is a shared responsibility for the transmission of the majority language, but the responsibility for the minoritized language is mainly carried by individual multilingual parents. Within this context, the present study sought to learn from multilingual who were newcomers their perspective on transmitting their home language. We used a community-based participatory research approach for this research and thus worked closely with community leaders through each step of the process. This research took place in Edmonton, located on Treaty 6 territory and Métis Nation Region #4. With the support of our community partners, we recruited 14 multilingual parents who were newcomers from four different ethnolinguistic communities. To reduce power imbalances, we conducted a focus group in each ethnolinguistic community facilitated by a research assistant fluent in the language to ensure that parents could take part in the interview and share their perspectives in the language(s) of their preference. Highlights from the preliminary analysis of the interviews showed different reasons for transmitting the minoritized language, including the transmission of culture and maintaining open communication between parent and child. Parents also spoke about the challenges they encountered, including the lack of support from mainstream structures. They also spoke about how family and community members facilitate language transmission. Our goal was to amplify the voices of multilingual parents who were newcomers to Canada to inform practices in early learning contexts.

B10. A comparison of heritage language maintenance in four communities in Edmonton
Yvonne Lam, Misha Macwan, Jamie Stewart, Evangelia Daskalaki, Martin Guardado

Immigrant parents face many challenges in using the heritage language when the host country's language(s) dominates outside the home (Montrul, 2015). At the same time, they display a high degree of heterogeneity both at an individual level (among speakers in the same community) and at a group level (among speakers across different language communities) (Paradis, 2023; Soehl, 2016). Few studies have done an in-depth comparison of different groups within the same local area. In our study, we examine the attitudes and language practices of four ethnic communities in Edmonton that differ in their size, density, and access to heritage language resources.
We collected quantitative and qualitative data from four different groups: Japanese (9 families), Brazilian Portuguese (10 families), Hispanic (6 families), and Punjabi (3 families). The parents first responded to a version of the Alberta Language Environment Questionnaire which gathered detailed information on their background, attitudes, and language use inside and outside the home (cf. Daskalaki et al., 2019). We followed up with in-person interviews with the parents and the children to elicit more data on socialization practices in the family, language ideologies, identities, and linguistic (in)security. Initial results revealed differences in family type which, in turn, influenced the transmission of the heritage language and culture. For example, the Japanese families had only one parent of Japanese ethnicity, whereas the other families had co-ethnic parents. We also found differences in attitudes towards code-switching, which the Hispanic parents accepted favourably, while the other parents saw it in a negative light. Further analyses will examine additional associations between language proficiency, language ideologies, and language practices. Our comparative study highlights the need for more

targeted measures for heritage language maintenance that consider the group's internal makeup as well as their status within the wider community.

B11. Coda: aftermaths of motivational interviewing in contexts of live-in domestic work in Costa Rica, and possible implications for organizing
Camila Font

This paper discusses pragmatic implications of having used motivational interviewing (MI) tactics during fieldwork in Costa Rica in contexts of live-in domestic work. MI was employed to encourage employers to consider ameliorating the labour conditions of their live-in workers, including higher salaries, time off, and social time inside and outside of the house of labour. MI was involved in conversations with employees to hold space if they expressed ambivalence towards their working conditions, and open questions were used to explore other avenues of life-making. This presentation follows my return to one of the employer's houses after their employee quit a month prior to live out retirement plans in Nicaragua, and I further reflect on the perceived power in interviewing as a militant method.

B12. Bilinguisme officiel : qu'en disent les parlementaires canadiens ?
Francis Garon, Marie-Elaine Lebel, & Rémi Vives

Cette communication combinant la science politique et la linguistique appliquée porte sur le bilinguisme officiel dans les tweets de parlementaires canadiens de différents partis politiques. Le bilinguisme officiel est toujours présenté comme un trait définitoire de l'identité canadienne alors que le contexte sociolinguistique canadien est en profonde transformation. Selon le recensement de 2021, les langues immigrantes (langues maternelles autres que l'anglais ou le français) sont celles de 23,2% de la population. Le poids des francophones de langue maternelle est par ailleurs passé de 27,5% à 22% entre 1971 et 2021. On observe également un soutien grandissant aux langues autochtones, comme en témoigne l'adoption de la Loi sur les langues autochtones (2019).
Si la Loi sur les langues officielles, adoptée en 1969, visait à garantir un statut égalitaire à l'anglais et au français dans la société canadienne, la réforme de 2023 visait à moderniser, renforcer et adapter la législation afin de mieux soutenir la dualité linguistique du Canada, en la réaffirmant comme une pierre angulaire de l'identité nationale. Cette réforme constitue un moment propice pour observer l'état des enjeux linguistiques au niveau fédéral. Quels enjeux linguistiques, dans le contexte de la réforme de la Loi, sont soulevés par les parlementaires canadiens? Le bilinguisme officiel a-t-il toujours la même pertinence dans la politique canadienne ? Comment s'exprime le rapport entre langue et identité dans un contexte sociolinguistique en transformation ? Est-ce que d'autres enjeux pénètrent le discours sur le bilinguisme officiel ?
Pour explorer ces questions, nous proposons une analyse discursive de tweets publiés par les parlementaires fédéraux dans le cadre de la réforme de la Loi sur les langues officielles de 2023 (projet de loi C-13). À travers cette analyse, nous souhaitons contribuer à la question du rôle du bilinguisme officiel dans l'évolution de l'identité canadienne.

B13. Stratégies linguistiques et identitaires des francophones précaires à Vancouver : Une exploration des dynamiques de pouvoir à travers le langage.
Annabelle Glas

Cette présentation s'inscrit au cœur de la problématique du colloque "Langue et pouvoir : Perspectives critiques sur la diversité linguistique" en examinant un aspect spécifique de ma recherche doctorale : les dynamiques de pouvoir manifestées à travers le langage chez les francophones précaires à Vancouver. Bien que ma thèse englobe un spectre plus large des expériences linguistiques et identitaires de cette communauté minoritaire, je me focaliserai ici sur les rapports de force. Cette approche permettra d'analyser l'influence réciproque entre le langage et les structures de pouvoir au sein de ce groupe.

Mon étude ethnographique, menée dans le Downtown Eastside de Vancouver, constituera le fondement de cette analyse. En adoptant la méthodologie de sociolinguistique culturelle de Mary Bucholtz, j'utiliserai les interactions et discours quotidiens pour déconstruire le système identitaire et idéologique sous-jacent, le contextualisant avec les hiérarchies sociales existantes. Ma présentation mettra en lumière cette simultanéité, partant des actes de parole pour élucider l'établissement des mécanismes de domination et de résistance.

L'exposé se concentrera sur trois aspects cruciaux où pouvoir et langage s'imbriquent :
L'élaboration discursive de la précarité : la manière dont le langage forge et maintient l'image du précaire, catégorisant les individus dans des schémas d'exclusion ou d'inclusion stigmatisants.

Le rôle précarisant de la langue : son impact dans l'émergence et la perpétuation de situations de vulnérabilité, modelant des identités subalternes.

Les tactiques linguistiques de résistance : l'emploi du langage comme moyen de négociation, d'acceptation ou d'opposition face à la précarité.

Cette analyse critique des liens entre langue, pouvoir et identité dans un environnement linguistiquement diversifié et socialement complexe s'harmonise parfaitement avec les visées du colloque.

B14K. The power to hurt or heal? Language's role in public life
Heidi Tworek

This keynote will consider how language can hurt or heal communities and professional groups. I consider how online abuse and harassment have changed professional life for groups like political candidates and health communicators. Linguistic harm can dissuade many people from participating in public life. I'll also detail and assess efforts to address these harms by governments, social media platforms, and civil society. Finally, I offer some reflections on whether language can also heal and what it would mean to focus on healing as much as public policy does on harms.

Vendredi/Friday

C1K. Taking categories seriously in "turning" to language
Dvora Yanow

Various conceptual-theoretical "turns" toward the end of the previous century—interpretive and linguistic, to be sure, but also argumentative, cultural, metaphorical, narrative, practice, rhetorical—all rested to one extent or another on the move to "take language seriously" (White 1992). These turns have influenced much social science research over the last decades, elevating attention to a range of linguistic forms and attendant analytic methods. Among these are metaphor, framing, story-telling, narrative, and discourse analyses and ethnomethodology and its form of conversation analysis. Categories and their analysis should be joined to this list. "Turning" to language and taking it seriously means, more than just attending to linguistic elements in everyday and other worlds. As a form of language, categories are often "performative," in Austin's sense (1962)—"producing" worlds not only in the sense of bringing them into being, as Taylor also argued (1987), but also in the sense of affecting the self- and other-perceptions, as well as behaviors and acts, of those being categorized and those uncategorized, alike. "Categorial speech acts" potentially create new social realities, as Hacking showed in his discussions of "autism" and other terms (2002). They can create new eligibilities for new public programs and opportunities for other services, and in the process, bring new social identities into existence. When states use categories—whether in census counts or in policies focused on immigrant and race-ethnic groups—their performative dimensions can be exercises in power, especially when the "targets" of category-making are members of less powerful, and even politically vulnerable, groups.

C2. "Pronouns, Genders, and Desires": Making Space for Trans Experience within Research Writing
Katja Thieme & Mary Ann Saunders

This corpus-based project examines possibilities of trans expression in professional and disciplinary discourses. Specifically, we discuss the language structures by which trans folk make space for themselves and their experiences within research writing. Grounded in the traditions of pragmatics, critical discourse analysis, and rhetorical genre theory, this project asks, what are discursive features that are recruited to express trans positions and construct trans identities within trans-related scholarship? Our analysis is based on a corpus of 32 research articles collected from 3 leading trans studies journals and also draws on public writing by trans researchers where they comment on their communicative choices and intentions when referencing trans experience in their work (Galarte 2014; Harris & Jones 2014; Jourian et al. 2015; Pitcher 2018; Platero & Drager 2015; Beemyn, 2019).
The discourse features we examine are not specifically or exclusively "trans," rather they invite—in a polysemous way—integration of trans perspectives and expression of trans experience. Among these discourse features are expressions of positionality (Holmes 2020; Sybing 2022), reference to first-person authority and integration of autoethnographic evidence (Bettcher 2009; Jones & Harris 2018), forms and patterns of citation (Badenhorst et al. 2022;

Thieme & Saunders 2018), and description of and relationality toward trans participants (Vincent, 2018; Rosenberg & Tilley, 2020). We are interested in how these discursive features and aspects of research show up in the work of trans writers as well as how trans writers talk about them, strategize with them, and reflect on their effects. We argue that these discursive features form an inventory of communicative strategies for trans expression in research discourse. We further note implications of this research for pedagogy, for instance in the context of post-secondary courses that incorporate trans writing or present trans scholarship in classrooms of predominantly cisgender students.

C3. Building a Community-Based Dictionary about Babywearing
Christine Schreyer, Heather Latimer, Joanna McNeilly, Bianca Fehn, Claire Wiznura

In this paper, we discuss our experiences partnering to develop an online, open-access dictionary of babywearing terminology. The practice of babywearing, or carrying a child on the body with a cloth carrier, has become increasingly popular in North America since the 1980s, and is also a practiced by many societies around the world. However, the language of contemporary babywearing can be intimidating as there are 'in-group' terms associated with the practice, including labels for the parts of carriers, names of carrying techniques, and descriptions of how to physically use the carrier. For instance, in the summer of 2022, an online survey of the global babywearing community resulted in 396 individuals providing over 1550 English terms related to the practice of babywearing. The Center for Babywearing Studies provides training to babywearing educators and a dictionary of babywearing terms is tool they will be able to use both in their classes and beyond. Using the framework of Relational Lexicography (Schreyer and Turin 2023), in this presentation, we discuss how community members have been involved in the dictionary-making process. This includes involving community members in decision making about the dictionary platform, how to include acronyms and problematic terms, as well how meaning-making occurs and how words and phrases are linked together. As well, as the final product of our dictionary will be made using the platform Living Tongues, modifying it from its original intention of Indigenous Dictionary making, our dictionary provides a case-study into using this technology for communities of practice.

C4. Emilokan Reverberation: An Exhibition of Political Power of the BAT's 2022 APC Campaign Video
Taofeek O. Dalamu & Bonke O. Dalamu

This research examines Bola Ahmed Tinubu's (BAT'S) politically-motivated-rhetorical speech, deployed to secure the delegates' votes in the 2022 Nigerian APC Presidential Primary Election (Bauer, 2016) available at: https://www.youtube.com/watch?v=2GAh_3H_y_A). The research question, assisting the authors to generate the results is: How have the lexemic frequencies of the phrases and wordings-cum-images contributed to the meaning potentials of BAT's campaigned communication? After translating the Yoruba structures into English for general acceptability, Below the Clause and Multimodal Communicative Acts function to analyze BAT's speech (Halliday & Matthiessen, 2004). The classification and transcription of the speech into

High-Level-Mediated-Actions reveal four phases with the following results: songs of solidarity, BAT's personal profiling-cum-selfless services to political partners – a springboard of expressing personal political interest, Emilokan (i.e., It is my turn to be Nigerian President) (Baldry & Thibault, 2010). Religiosity, appreciation, and prostration symbolize faithfulness, respect-cum-humility, appealing to party delegates. There are gestural modes of: raising the palm up flat and clenched fist to welcome the audience, and beating of the chest to demonstrate his untainted political power to support his political determination. The raising of the agbada cloth flanges (left and right) connotes 1,500 – a sign of wealth, dominance, and power in Yoruba society (Kress & van Leeuwen, 2021). Besides BAT being the most salient image in the communication, there are also lexemic saliencies such as: E gbe kin niyi wa (Bring me the Presidency); E mi lokan. Emi…Emi lo kan / Emi naa fe di President (It is my turn to be President); O lu'le (He contested and failed); and Eleyi (This one), voraciously-referential in Nigerian culture (Shokri, 2017). As politicians employ different rhetorical strategies to win elections, electorate must ensure that their votes are based on the quality of politicians rather than personal exaltations.

C5. "Samba'o na cara da sociedade": A Quare Linguistic Account of Brazilian Portuguese
Andraya Yearwood

U.S. research has traditionally concentrated on race and gender through physical appearance, sexuality, and anatomical biology, neglecting their linguistic and semiotic aspects until the late 20th century. Welcoming a "Quare Linguistic Anthropological approach" (Lane 2019, 10), this study unearths the disparate ways Afro-Brazilian trans* communities do extraordinary things at all levels of language (phonetic, lexical, and discursive) to defy discrimination, exclusion, and a narrowing of quare futurities. Engaging the reality competition series Drag Race Brasil (S1.Ep1-12; 2023) as a prime site of non-normative linguistics, this work establishes Pajubá within a Black queer—or quare—theorization examining how Black trans*ness is sociolinguistically mediated. This analysis aims to answer the following questions: (1) How do Afro-Brazilian trans* communities draw on lived experiences to create new forms of speech or add to the linguistic lexicon to negotiate their identity and place in the world? (2) What does the unsusceptible function of Pajubá tell us about our unchallenged doctrines concerning broader understandings of gender/sexual identity, race relations, and socioeconomics? Such introspection provides a three-pronged analysis of Pajubá to interrogate the role of sentence framing denoting emotion, each chapter centering on endearment, shade, or neutrality, in the Afro-Brazilian Drag Queens' transmission and transformation of culture. Alongside the television excerpts, commentary from its official Instagram account will complement the ethnographic analysis. Pajubá illustrates how racialized trans* communities use lived experiences to craft new forms of vernacular, accentuating the role of everyday communication in negotiating racialized identities of gender and sex.

C6. Exploring Motivation to Learn Minority Languages in Higher Education: A Focus on Alberta
Angela George

This presentation examines the motivations driving students to learn Languages Other Than English (LOTEs) in Alberta's higher education institutions. As Ushioda and Dörnyei (2017) note,

"motivation for learning LOTEs is potentially a significant matter for all those who are concerned with promoting, supporting, and enhancing language learning beyond global English" (p. 454). While most research focuses on English (Boo, Dörnyei, & Ryan, 2015; Duff, 2017), LOTE learners often have unique, personal goals for proficiency (Dörnyei & Al-Hoorie, 2017).

An online survey of 190 LOTE learners from 10 institutions in Alberta, representing 12 languages (most commonly Japanese, French, Spanish, German, and Mandarin Chinese), explored students' motivations, course preferences, and current or anticipated language use. Questions included whether students were majoring or minoring in the language, their primary purpose for studying it, and previous exposure to the language. The data was analyzed to compare students enrolled in LOTE courses required for their program of study versus students taking LOTE courses as electives or options.

The results, analyzed through Dörnyei's (2009) L2 Motivational Self System, highlighted distinct motivational dynamics among students. The study revealed differences in how students in required versus non-required courses aligned with the framework's components, such as the Ideal L2 Self and the Ought-to L2 Self. These dynamics reflect varying influences, including personal aspirations and external expectations, shaping students' motivations for learning LOTEs.

The study highlights how language use intersects with power relations in global and local contexts. Students who envision themselves as global citizens learning LOTEs for travel and cultural exchange are engaging with language as a form of soft power, enabling cross-cultural communication and access to diverse communities. In contrast, institutional and career-oriented motivations reveal how language proficiency is often commodified, reflecting its role as a gatekeeper to economic and professional advancement.