



**A Study on Language Attitudes towards Swedish and English with Focus on Linguistic  
Imperialism and Coloniality**

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Degree Project in English Language and Linguistics

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Spring 2024

Abstract:

The focus of this paper is linguistic imperialism and coloniality. This was researched by investigating the language attitudes of students and alumni in the language teacher programs and their professors at Lund University. The control group consisted of students at Lund University who had not studied language or linguistics. The research was conducted through a questionnaire and deeper interviews. It was found that colonial ideas about language, i.e. that some languages are perceived as more evolved or more modern, are no longer found in attitudes held by the respondents. It was also found that the target group does not believe Standard English to be better than other varieties of English. The control group without linguistic knowledge was less aware of research done on language tests for citizenship and translanguaging. This paper is aimed at anyone interested in linguistic imperialism and language attitudes.

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## 1. Introduction

Even if we live in a postcolonial world, traces of colonialism in hierarchies and power systems can still be found and Quijano (2000) calls this coloniality. The field of linguistic imperialism deals with the domination of certain languages over others and tries to explain these hierarchies (Phillipson, 2018). An example of the interconnection of coloniality and linguistic imperialism is that former colonies still have the language of their former colonial rulers as the language of instruction in schools. Migge & Léglise (2007) write about French Guinea, where the language of instruction is French even though only one third of children know French before starting school. French Guinean students dropping out of school at a much higher rate than French students in France was long blamed on the French Guineans' unwillingness to align culturally with France and that they lived in an oral society, rather than the fact that the students were taught in a language they did not understand and about a world that did not fit their surroundings (Migge & Léglise, 2007, p. 3). This pattern can be found not only in former outer colonies but also in the Global South of Sweden (Åhl, 2016). In this essay the two concepts linguistic imperialism and coloniality in the form of colonial ideas about language will be applied on the language attitudes of the students, alumni, and professors of teaching studies at Lund University.

Dados and Connel (2012) explain that the Global South and the Global North are terms used to differentiate between people and areas and focus on the “geopolitical relations of power” (p. 12). They are not geographic terms as, for example, Australia is considered to be part of the Global North and China the Global South (Hollington, et al., 2015). The Global South is commonly composed of “Latin America, Asia, Africa, and Oceania” (Dados & Connell, 2012, p.12). The term ‘Global South’ is based on colonialization, economy and globalization and can be considered a less evolutionary and hierarchical term than ‘third world’ or ‘developing world’ (Hollington et al., 2015). Santos (2016) defines the term the Global South as “a metaphor for human suffering caused by capitalism and colonialism on the global level, as well as for the resistance that seeks to overcome or minimise such suffering” (p.18). Sweden is considered the Global North, however there are moments of the Global South within Sweden (A Deumert, personal communication, November 23, 2023) such as the Sámi people, and the Tornedalians. Something that has been common in the Global South is the repression of knowledge, culture

and language (Santos, 2016, p.18). Battiste (2005) writes that “cognitive imperialism denies people their language and cultural integrity by maintaining the legitimacy of only one language, one culture, and one frame of reference” (p. 9). Åhl (2016) explains how this was put into action during his time in school in the village called Röytiö in Tornedalen in the northern parts of Sweden. There, the students only spoke Swedish, even though the teacher and many students knew the local language Meänkieli. Additionally, they were taught about only one culture, namely Sweden’s. For example, when learning about the seasons of the year, they would learn about the harvest time in September and October, a time where in Röytiö the ground already would be covered with snow. For this essay, the moments of the Global South in Sweden will be considered since people in these places have had their linguistic rights oppressed because of linguistic imperialism.

As described by Rose and Conoma (2018), some researchers argue that linguistic imperialism barely was and no longer is the driving force behind the spread of English. Phillipson (2012) contradicts this and states that linguistic imperialism is still “alive and kicking”, giving the example that because Namibia has English as the language of instruction, many children fail their studies. Therefore the topic of linguistic imperialism and the connected topic of coloniality are still relevant. This paper follows the perspective of Bouchard (2022) and regards linguistics as an important step in examining our world on injustices and making a society where speakers of all varieties and languages are equally welcome. This is especially important since our languages are deeply connected to our identity, culture, and community and they “are part of how we understand the world we live in” (Curzan, et al., 2023, pp.18-19). In line with Santos (2020), the author of this paper believes that decolonization is needed at universities in both the Global South and the Global North. Furthermore, schools in Sweden are regarded by minority groups as institutions where the idea of the higher, standard language, Swedish, is upheld (Poromaa Isling, 2020). Therefore, the target group consists of teacher students, alumni and their professors in language teaching at Lund University in Sweden, in order to examine their attitudes about linguistic imperialism and colonial language ideas. This offers the possibility to explore how language education might be structured in the future. Furthermore, it can give an indication of whether the teacher students are informed about the research that is being published on decolonial education practices.

This topic has been covered in other studies such as the 2005 study *Linguistic imperialism: a critical study* by Paula González Fernández, focusing more on people from all over the globe as well as teachers of English. Put into a Swedish context, this paper will center on future language teachers, and their professors. Phillipson (1992) places Sweden in the periphery English-speaking countries where English is used as an international link (as cited in Çelebi, 2019, p. 241). Most studies on linguistic imperialism investigate the other kind of periphery countries, where instead English was imposed during a colonial rule and has since been used as the intra-national language of communication, such as India or Ghana (Çelebi, 2019, p. 241). However, even if English is not Swedish people's first or native language nor an official language in Sweden, Dylman and Champoux-Larsson (2020) write that English is a "culturally pertinent" language in Sweden (p. 7). They argue that there is a prevalence of English in emotionally charged domains such as music and movies. There have been studies on Swedish people's attitudes towards English, but there is a gap in our knowledge on Swedish people's attitudes with focus on linguistic imperialism, as well as a lack of studies conducted on colonial ideas of language.

In this essay, I will investigate if colonial ideas about language and attitudes aligning with linguistic imperialism exist in a country like Sweden which has never been colonized or been part of the British Empire. The two research questions are: What are the language attitudes among students, alumni and staff at the teacher studies programs at Lund University? Are there attitudes present that align with colonial ideas about language or linguistic imperialism? The hypothesis is a firm belief in the standard language and the notion of correctness and a general positive attitude towards English, and especially British and American English. Furthermore, that colonial ideas about language would be outdated but that attitudes aligning with linguistic imperialism would exist. To answer the two research questions I have created and sent out a questionnaire and also conducted in depth interviews. This essay will begin with a description of colonial ideas on language and the history of linguistic imperialism in both the English speaking world and in Sweden. There will also be a critical review on language standardization. Then the methods for collection and analysis of data in the form of a questionnaire and deeper interviews are described. Lastly, the results are presented and discussed.

## **2. Background**

### **2.1 Colonial language attitudes and linguistic coloniality**

When European powers colonized the Global South, they brought with them their languages. Skubic (2020) writes that the people in the colonies were forced to start using the colonizers' language and with that also their culture. At the same time, their indigenous languages were often forbidden or became insignificant (Skubic, 2020). African writer Ngugi wa Thiong'O states in an interview that the colonizers regarded their languages as better and higher than the indigenous languages (BBC News, 2013). Wa Thiong'O (1986) also describes that African writers felt the need to write in English, rather than their own languages, because English was presented as a unifying language and the one suited for literature.

Quijano (2000) writes that Western Europe developed a history of the world that favored and promoted them and in which other populations and their cultures were placed "in the past of a historical trajectory" that both culminated in Europe but also portrayed Europeans as something fundamentally different and superior (p. 541). This also created strong dichotomies between Western Europe and other parts of the world, such as "East-West, primitive-civilized, magic/mythic-scientific, irrational-rational, traditional-modern —Europe and not Europe." (Quijano, 2000, p. 542). This colonial mindset about people and their cultures also applies to their languages. For example, the idea of a language as being primitive was a way of using the scientific linguistics to provide evidence that those using the language were also primitive, since it was believed that primitive people spoke primitive languages (Henson, (1947) as cited in Moore, 2017). The word primitive was also used for languages that did not have a written form (Herskovits, 1948), reinforcing the idea of European languages with written forms as civilized and languages without as lesser.

Zeng et al. (2023) write that during colonial rule, "it was common for colonizers to exclude and eliminate those who did not speak the same language" (p. 2). An example of a language practice rooted in this is that the modern nation-states use language tests for citizenships or other language qualifications imposed on immigrants as a means of excluding people (Carlsson, 2021).

This is done in a way that is viewed to be neutral and empty of subjectivity (Carlsson, 2021). Milani (2007b) writes that the 2002 attempts at employing a language test in Sweden was based on the idea that “[m]igrants *lack* the Swedish language”, and that the test would act as motivation and enable immigrants to better integrate and reach the job market (p. 30). However, as Bevelander (2021) notes, there is no univocal connection between language requirements and a better integration of immigrants. This debate also shows how intertwined structures in society and language are, because not knowing a language becomes more than just not knowing a language. Rutten and Vosters (2021) write that being able to use a language can become a “moral and political duty” (p. 70). An example of this is that immigrants sometimes are portrayed as being lazy and lacking motivation if they do not speak the language used in their new country (Milani, 2007a). This also places the blame on the immigrant for not doing enough and presents them as being morally bad.

In this essay, the term colonial ideas about language is used. It refers to ideas about languages that were common during colonial rule, for example that some languages are less evolved or that languages without writing systems are less important. However, it also refers to language practices that were carried out by colonial powers such as imposing their language on all inhabitants such as in Great Britain and in Sweden, or the practice of using of the language of the colonizer in schools in indigenous areas.

## **2.2 The English language as a tool of linguistic imperialism**

The English language has been imposed on many people across several continents, starting with the British Isles during the 16th century, where a monolingual ideology spread (Phillipson, 2018). This has led to the fact that today, some of the Celtic languages that used to be spoken on the British Isles have died out and those that are still alive have fewer speakers. Phillipson (2018) writes that this monolingual ideology also spread as the British Empire expanded to the settler colonies in Australia and North America. An example of this is U.S. President Teddy Roosevelt stating in 1919, that “[w]e have room for but one language here, and that is the English language” (as cited in Phillipson, 2018). This is a clear example of linguistic nationalism and its endeavor of homogeneity (Rutten & Vosters, 2021). When inhabitants from the colonizing powers would move to the new land, terra nullis, this was on the premise that these lands did not



belong to the native inhabitants. Phillipson (2017) notes that English is a *lingua nullis*, a language that seems to service all people in an equal manner (as cited in Phillipson, 2018).

Phillipson (2018) writes that colonial governments would create language policies that discriminated against non-European languages and linguistic hierarchization was used to validate the creation of colonies by the Global North. The idea that European languages are better is still present in the postcolonial world, as the spread of English in countries outside of Europe and native-English speaking countries is regarded as something positive and an important step for globalization. Phillipson (2018) notes this and that English tends to be described as “the language of progress, modernity, and national unity” in postcolonial discourse (p. 2).

Makalela (2018) writes that the colonizers’ standard language ideology, that was brought to the colonies in multilingual Africa, resulted in “a monolingual bias that favored exclusive use of ex-colonial languages for educational success, political activity and upward social mobility” (p. 187). Still today there are former colonies that use English in their courts even though many people, especially less educated people, do not speak or understand English very well which can result in unfair court rulings. See for example India, where English is used exclusively in the supreme and high courts (Department of Justice, 2022) while only 10,6% of Indian people speak it and of that only 0.02% as their native language (ORGI, 2022).

### **2.3 Linguistic imperialism in Sweden**

Sweden was never colonized by the English. But this does not mean that Sweden has no ties to colonialism or imperialism and the ideas of language that come with these ideologies. From the 18th to 20th century Sweden imported colonial goods such as sugar, coffee and cotton that was harvested by enslaved Africans and also exported iron that was used for guns, shackles and machetes by colonial powers (McEachrane, 2018). Furthermore, not only did Sweden have five colonies, out of which one for a longer period of time, Saint-Barthélemy in the Caribbean, between the years 1784 and 1878 (McEachrane, 2018), they also colonized the Sámi people in the northern parts of Sweden (Samiskt informationscentrum, 2019). The Sámi people are a recognised native people with almost 100 000 members, and their lands, called Sápmi, span from the middle of Sweden to the very north, even extending to the northern parts of Norway, Finland

and Russia (Skutnabb-Kangas & Magga, 2001). There are ten Sámi languages, and six of them with their own orthographies, spoken by 25 000 to 35 000 people (Skutnabb-Kangas & Magga, 2001). Another group that has experienced linguistic repression in Sweden is the national minority group Tornedalians, in Tornedalen in the most northern and northwest parts of Sweden (Poromaa Isling, 2020). Their language, Meänkieli, is spoken by around 50 000 to 60 000 people and it is nearing extinction (Poromaa Isling, 2020; ISO, 2023).

According to the Swedish language law (SFS 2009:600), Swedish is the main language and there are also five national minority languages (Meänkieli, Sámi, Romani Chib, Yiddish and Finnish) that are protected by law. In this essay, the focus will be on Meänkieli and the Sámi languages which are territorial languages. Swedish is only the official language in international contexts. Note that in the law, the Sámi languages are referred to as one language, while in reality there are three main varieties with several subvarieties that exist in a dialect continuum (Hyltenstam & Stroud, p.133). This means that some of the varieties are not mutually intelligible and could therefore be considered to be different languages. This is another example of the one nation one language mindset, or linguistic nationalism (Rutten & Vosters, 2021), where people who have the same culture are assumed to also share the same language and live in monolingual societies (Léglise, 2017).

McEachrane (2018) writes that the persistent “inferiorizing and colonization of the Saami and Sápmi” reached a higher level in the 19th century and it was a widespread belief that the Sámi people were not as developed, civilization-wise, as white ethnic Swedes (p. 477). Descriptions of Sámi people and their language use can be found in the yearbooks of the Swedish tourist association from the turn of the 20th century. Gustafsson (2014) writes that it was the language that revealed and proved that the Sámi people were not Swedish. For example, the Sámi peoples’ use of Swedish was ridiculed since they would pronounce some letters differently and their use of their own languages was sometimes a cause of irritation because it was seen as uncivilized or even as threatening (Gustafsson, 2014, p. 34). In order to create a more culturally and linguistically uniform Sweden, the state drove a ‘Swedification’ process which affected those who were seen as ‘others’, i.e. the Sámi peoples and the Tornedalians. Poromaa Isling (2020) notes that Sweden has been reprimanded by the Council of Europe for unsatisfactory work to

protect and develop the national minority languages and their cultures. According to a report from The Sámi Parliament of Sweden, *Sámiedigge*, (2021), the education situation for students is “precarious and does not satisfy the demands or expectations”, and it has led to fewer people speaking a Sámi language (p. 15).

Many of the foundational pillars of linguistic imperialism named by Phillipson (2018) can be found in Sweden’s language policies during the 19th and 20th century, but also still today. For example, that it is ideological, structural, hegemonic and about exploitation. Poromaa Isling (2020) writes that teachers in Tornedalen criticize “the school itself, as a governmental institutional practice that undermines and disqualifies Meänkieli as a proper and useful language in school” (p. 93). Linguistic imperialism is exemplified by the policy that Sámi children were not allowed to speak their Sámi languages in the nomad schools up until 1956, and this even applied to using a Sámi language during recess (Marainen, 2016). The same policy existed for Tornedalian children who were not allowed to speak Meänkieli in schools and if they did they were physically punished (Poromaa Isling, 2020). This kind of language discrimination also meant that older speakers who had had their language suppressed would refrain from teaching their children this language, so that they would not have to go through the same discrimination (Sayedayn, 2021). Still today, the consequences of the one nation - one language are present in the moments of the global south in Sweden. In Tornedalen, teachers state that they do not have enough time to teach about their own language, culture and history because Swedish has to come first (Poromaa Isling, 2020). The integration policy in Swedish Sapmi is still “to integrate people into Sweden in the Swedish language, even on Indigenous territory” (Carlsson, 2021, p. 50). This is an example of linguistic imperialism, where Swedish is considered superior in the language hierarchy, but also an example of coloniality where people who were colonized are still not fully allowed their language.

For this essay, the concept of linguistic imperialism is used when analyzing the attitudes among students, staff and alumni at Lund University. This means examining their attitudes based on language hierarchy and that certain languages, Swedish and English in this study, are deemed better than other. Some questions regarding this is education policies such as only using English when learning English or that native speakers are the best English teachers. But also researching

the idea of having a foreign accent, how English is affecting other languages and how English is describe as helpful and a way to sucess.

#### **2.4 Language standardization and Standard language cultures**

Language standardization is the practice of codifying a language (Wardhaugh, 2006). Within this process, works such as “grammars, spelling books, and dictionaries, and possibly a literature” are created so that the standard can be taught and spread (Wardhaugh, 2006, p. 33). Wardhaugh (2006) writes that when standardizing a language, the people in charge have to make decisions about “what us in the language and what is not” (p. 33). He also states that language standardization is a process of elimination and reduction of the diversity in a language to create a shared standard.

Most of the world’s languages do not have a standard variety in the way most nation states in the global north do (Romaine, 2007). Romaine (2007) writes that the standard variety exists as an idea rather as an actual entity, and the notion of the standard is upheld by the shared beliefs about language that exist in a given society. Milroy (2001) describes this by introducing the term standard language culture. Their inhabitants’ beliefs are that they speak a language that has a standardized form which has shaped their perception of language. He defines standardization as imposing order and unity on a group of objects that are in their normal condition not uniform (p. 531). Furthermore, he notes that language standardization has not been driven by what many historians believe, namely the will to make literature available to more people, but that rather it has been driven by “economic, commercial and political” ideas (p. 534).

A problem with living in a standard language culture is that people maintain the idea of correctness. This is the phenomenon that if two forms of an item on any linguistic level (morphology, phonology, syntax etc.) exist, then people will consider one to be correct and the other to be incorrect (Milroy, 2001, p. 535). Another problem that exists in standard language cultures is the idea that language knowledge is considered common sense. Milroy (2001) elaborates, “[t]o call it common sense implies that any debate on the matter is superfluous: everyone must surely know that the view expressed is the correct – responsible, decent, moral – view” (p. 536). Firstly, this view of language as common sense is paradoxical, as it in standard

language cultures is not enough with native speaker intuition, and children need to study their native language in school to correct it (Milroy, 2001, p. 537). Secondly, it can be dangerous because this mindset discredits people who do not know the rules, in that people from the standard language culture make judgments allegedly based on linguistics. They believe that these judgments are allowed by language authorities, i.e. dictionaries, grammars and language committees, whereas in reality they are related to classicism and racism (Milroy, 2001, p. 536). Cushing and Snell (2023) elaborate on this theme and write that:

[w]e conceptualize ‘standard English’ (and related phrases such as ‘correct grammar’) as a colonial and social construct which is designed by and based on the language of the powerful white bourgeoisie (e.g. Heller & McElhinny 2017) and as a product of two interconnected ideologies: the standard language ideology (e.g. Milroy 2001) and raciolinguistic ideologies (e.g. Flores & Rosa 2015) (p.364).

What this means is that seemingly objective and neutral statements about correct grammar or correct pronunciation are actually part of an ideology that sets the white middle class subject as the standard. Furthermore, Curzan (2009) writes that “[s]tandard English has been elevated to the status of being more correct than anything else rather than simply being a shared standard. As a result, nonstandard English becomes substandard, illogical, sloppy, wrong” (p. 875).

Within linguistics there is also the concept of appropriate language (Nordquist, 2020). This is a step away from correctness because it deems different kinds of language (also incorrect language) to be appropriate in certain settings. The notion of appropriateness is also used in school’s language policies, where students are taught to use “the ‘appropriate’ forms at the ‘appropriate’ times” (Cushing, 2021, p. 8). This has been criticized by Fairclough (1992) because “dominant social groups who have normalised what counts as ‘appropriate’ ” (as cited in Cushing, 2021, p. 8). This is also critiqued by Curzan et al. (2023) about the fact that students are sometimes allowed to use their non-standard home varieties to acquire the standard language. Once again, the problem with this approach is that, especially, non-white students “are expected

to put on linguistic patterns of whiteness to be taken seriously in schools and professional settings“ (Curzan et al., 2023, p.).

García (2019) notes that “nation-states have co-opted the human potential of language as a meaning-making semiotic tool, relegating many speakers to a position of speechlessness” (p. 152). The named languages of nation-states, such as Swedish for Sweden or Portuguese for Portugal, are constructions created consciously in order to exclude speakers of other languages e.g. in outer and inner colonies (García, 2019). Furthermore, some countries, such as Sweden and France, have language institutions in charge of handling language-related matters. Hall (2005) writes that the Académie Française was created after the end of the French Revolution with the goal to generate a unified France by standardizing the French language. The language institution in Sweden, Svenska Akademien, similarly wanted to standardize Swedish and preserve a pure Swedish (Britannica, 2023).

### **2.5 Language attitudes and language ideologies in Sweden**

In Sweden, children start learning English at age seven and they are exposed to English also outside of school through films, games and social media (Cunningham, 2005). Many Swedish students are deemed highly proficient English users when they are around 18 years old (Cunningham, 2005). Although the teaching materials and the teacher themselves often model an English spoken in southern Britain, young Swedish people tend to use a slight American accent.

In Bijvoet’s (2020) report the conclusion is reached that in many schools, languages are to be kept apart and Swedish is the language used by teachers and students in the classrooms. However, she also notes that translanguaging, a teaching method by which a person’s entire linguistic repertoire is allowed (Wei & Garcia, 2022), has been implemented in some schools in Sweden with a high number of multilingual students. Translanguaging represents a more dynamic view of learning, as the student is supposed to learn the content rather than learning it in one and only one specific language (Bijvoet, 2020). Overall, there is still a monolingual norm in Swedish schools. Sweden is a standard language culture in accordance with the definition by Milroy (2001). As described before, this means that people in Sweden adhere to the idea of correctness.

Milani (2007a) argues that the political call for a language test for citizenship in Sweden in 2002 was not based on objective assessment of immigrants' use of Swedish but rather driven by a competing language ideology. Milani (2007a) explains that this is:

an IDEOLOGY OF LANGUAGE TESTING - which attempts to defy multilingualism and multiculturalism by tying proficiency in ONE LANGUAGE to knowledge of ONE CULTURE as the COMPULSORY PREREQUISITES for the granting of rights of membership. (p. 5)

The competing language ideology can also be seen in recent politics in Sweden. The Tidö-agreement between the political parties in the Swedish government and their support party, says that “an investigation is to be conducted with the aim to review the mother tongue education so that it does not negatively influence the integration or students' knowledge development in the Swedish language” (Tidöavtalet, 2022, p. 54, my translation). At the same time, the Swedish Schools Inspectorate, Skolinspektionen (2010), has said that students learn best in a language they understand and that a student's first language is important for learning subsequent ones.

Against this background, it could be assumed that the respondents will be positive towards English as a global language but also wary of its influence on their native language Swedish, and that they regard British and American English as the most relevant varieties of English. Because they live in a standard language culture, they should believe in the standard language and probably view Swedish, and English, as something that can be correct and incorrect and not just a way to communicate.

### **3. Method and materials**

#### **3.1 Participants**

The target group consisted of 45 participants (30 identified as female, 13 as male, 1 as non-binary and 1 would rather not say). 40 of them answered that they have Swedish as their or one of their native languages and all but two respondents stated that they consider their

nationality to be Swedish (37), or Swedish plus something else (6). Their mean age was 27,5 years (SD= 8,1 years) and the range was 19 to 61 years. They answered that they started learning English at age 7 (SD= 2,7 years). For the interviews, six participants were interviewed, out of which five were teacher students and one a professor in Swedish as a second language. Four of them identified as female, two as male and their mean age was 27,5 (SD=13,2 years). They all had Swedish as one of their native languages.

The control group also consisted of 45 participants (33 identified as female, 12 as male). All of them answered that they consider themselves to be Swedish (42), or Swedish plus something else (3). 39 of the participants answered that they are native Swedish speakers and the other six that they had two native languages, out of which Swedish was one of them. Their mean age was 22,5 years (SD= 4,4 years) and the range was 20 to 49 years. The average for when they started learning English was age 7,6 (SD=2,0 years). For the interviews, four participants were interviewed. Two of them identified as female, two as male and their mean age was 20,8 (SD=0,5). They all had Swedish as their only native language.

### **3.2 Materials**

For the data collection two questionnaires were created. One for the target group: teacher students, alumni and their professors with English, Swedish or Swedish as a Second Language as one of their subjects. And one for the control group: students at Lund University who have not studied any language or linguistic courses at university. The only difference between the questionnaires was that the control group had to check a box that said that they have not taken any language or linguistic courses. The reasoning for this is that people who have taken language or linguistic classes know more about the subject and this will show if teacher students have more linguistic awareness and also if that has influenced their language attitudes.

The questionnaire was in English and had three sections. The first one was the informed consent and the second was questions about the respondent. The third part was 36 statements where the respondents answered on a 5 point Likert scale to which degree they agreed with the given statement. There were also two questions where they had to give examples and one where they had to give examples as well as motivate their choice. The questionnaire can be found in



Appendix A. Most of the statements are taken from the 2005 study by González Fernández and the 2020 study by Azzi, but with some changes for the Swedish respondents. A few questions were added both in regards to linguistic imperialism, linguistic coloniality and the Swedish linguistic landscape. Bijvoet (2020) proposed a list of Swedish peoples' language ideologies that my results can be compared with (p. 51).

### **3.3 Procedure**

The questionnaire was created, then tested and after some feedback, changes were made in order for the statements to be as clear as possible. The questionnaire for teacher students was sent out via a program coordinator. The same questionnaire was also emailed to all professors that teach the teacher students. The questionnaire for other students, the control group, was distributed by the investigator to people in their vicinity who study at Lund University but at different programs and institutions. They were asked to send the questionnaire to a number of their classmates. This was done instead of choosing students from only one institution or program since the control group should be diverse.

The direct approach in written form was used when finding out the language attitudes because it is an easy way to gain a lot of data. There are however some problems with it for example the *social desirability bias* which is the phenomenon where respondents tend to answer in a way they believe is desired from them in regards to societal norms (McKenzie, 2010). There is also the *acquiescence bias*, which is that respondents simply tend to agree with the statement given to them and want to avoid negative responses (Schuman and Presser, 1996, cited in McKenzie, 2010 p. 43). To combat this the questionnaire was constructed in such a way that the statements did not always say what would be considered as the wanted response or what they believe the investigator would like them to answer. In the description of the project the words imperialism and coloniality were used. Howe (2002, as cited in McKenzie, 2010) writes that these words signal hostility, and are seen as negative words. This increases the risk that the respondents try to answer the questionnaire according to social norms and to keep their morality pure.

At the end of the questionnaire, there was a question where the respondents could enter their email address if they were interested in a deeper interview with the investigator. The interview

questions are also based on González Fernández 2005 study, however since all the informants are from Sweden some of the questions were unnecessary. The investigator also added some questions that pertain more to the colonial ideas about language and the Swedish linguistic landscape. The informants were asked to explain some of their reasoning regarding their answers to the statements in the questionnaire. Furthermore, follow-up questions on the informants' answers were asked and because of this, not every interview was the same. The interviews were held both in person and online and were recorded and then transcribed. In Appendix C the core questions for the interview can be found and in Appendix D all the transcripts from the interviews. Oppenheim (1992) (as cited in McKenzie, 2010) is of the opinion that social desirability bias has a bigger influence in interviews, because of the informant being in the same space as the interviewer.

### **3.4 Method of analysis**

For the analysis, each answer on the Likert scale was assigned a number (1-strongly disagree, 2-disagree, 3-neutral, 4-agree, 5-strongly agree). For each statement the mean and the standard deviation was then calculated and rounded off to one decimal. These numbers can be found in Appendix B. The questionnaire was analyzed based on the answers from the Likert scale statements and the written answers. The interviews were analyzed based on their content.

## **4. Results**

The aim of this study was to investigate if ideas that align with linguistic imperialism and colonial ideas about language exist in Sweden. This was done by asking teacher students, alumni and their professors at Lund University about their language attitudes towards Swedish and English. Students without previous experience studying language or linguistics at Lund University were also included as a control group. The interview participants from the target group have been named Participant A-F, and the interview participants from the control group have been named Participant 1-4. The hypothesis was a firm belief in the standard language and the notion of correctness and a general positive attitude towards English, and especially British and American English.

The superiority of the standard language in the language hierarchy was not attested for as the statement “Standard English is better than other types of English” only scored 1,8 for the target group and 2,5 for the control group. The notion of correctness seems to be less important than hypothesized, as the focus is on speakers understanding each other. The attitudes towards English are positive, but there is also a clear posture against English taking over in a Swedish context such as education.

### **Colonial language ideas**

Part of the focus of this study was the colonial ideas about language. In the statements, questions regarding the modernity and importance of languages are concerned as well as allowing minority languages as the language of instruction in Sweden and if people should talk the language named after the nation-state in that nation-state. The statements and their means can be found in Table 1. The respondents were neutral about that schools in Sweden should have Swedish as the language of instruction, rather than the minority languages. As shown in (1) and (2) the interview participants were positive about the Sámi languages and Meänkieli being used in education, in the areas where they are culturally important. This was often connected to the opinion that the culture and languages should not die out. There was also a general awareness that these languages do not get enough support and that the Language Law is not followed, exemplified by (3).

- (1) “if you are in an area where these languages are a part of custom and culture it makes sense to teach them” (Participant A)
- (2) “Absolutely, because there are still individuals and groups that are regularly speaking this language to keep it alive and if they would gain more support from the government in Sweden to actually use it in an educational context, more people would try to learn it, would speak it, would learn more about its history and keep it alive.” (Participant C)
- (3) “At the very least I think they should be used more than they are as they are official languages in Sweden.(...) you are part of that minority you have a right of doing just about anything in that language, but in reality you can’t do much in your native language.” (Participant 1)

Table 1 - Statements about colonial language ideas

	Target group: Mean (Standard deviation)	Control group: Mean (Standard deviation)
Schools in Sweden should have Swedish as the language of instruction (as opposed to any of the five minority languages)	3,2 (1,2)	3,2 (1,4)
The Sámi languages are less modern and less evolved than Swedish	1,9 (1,0)	2,0 (1,0)
Languages with ideographic scripts (the character corresponds to a word or an idea) are less modern than those with phonological scripts (the character corresponds to a sound).	2,0 (1,1)	2,1 (1,1)
Languages with a writing system are more important than those without	2,1 (1,0)	2,2 (1,3)
In Great Britain, people should talk English	2,9 (1,1)	3,0 (1,1)
In Sweden, people should talk Swedish	3,2 (1,0)	3,1 (1,1)

### Language test for citizenship

Language is not seen as an obligation but as a right, by the participants. The interviewed participants from the target group all answered that there should not be a language test for Swedish citizenship. For the control group, one answered yes, one no and two were unsure. Overall, the target group were much more aware of the debate and the problems with language tests. It was noted in (4) that it is easier to be a part of society when speaking the nation-language, however it should not be a prerequisite. It was also acknowledged that not everyone has the same opportunities to get the language education needed to complete a test, as in (5). Some respondents further commented that someone might know Swedish well enough to

get by in society, but does not pass the test. The difficulty of designing a language test connected to citizenship was noted, exemplified by (6).

- (4) “language use shouldn’t be tied to citizenship. <FILL/> but is it easier for people to understand Swedish culture and society if you also speak the language? Yes” (Participant A).
- (5) “it would be practical to have it, but also not everyone that gets to Sweden and looks for a citizenship has the means to educate themselves in time for that.” (Participant C)
- (6) “There is no way you can say how much Swedish do I need, to be able to be a good citizen.” (Participant F)

### **English as a world language**

In the interviews, all informants stated that English is the language for international communication. When asked if it should be, most were uncertain as in (7) and (8).

- (7) “English is just the language that happens to have taken this place, could have been French if the world looked a bit different” (Participant A)
- (8) “it mostly is right now, but I don't know if I think it should be” (Participant B)

The respondents refer to colonialism and imperialism by English speaking powers as one of the reasons for the spread of English. Other reasons are social media, and entertainment such as movies and tv-series. The mean of the statement that English should be taught in schools in every country was 3,2 (SD=1,2) for the target group and slightly higher 3,6 (SD=1,3) for the control group. The different viewpoints were elaborated on by the respondents in the interviews. It was noted that while here in the West, English is used for a lot of international communication, it does not necessarily have to be that way in Asia for example. Also, even if English is taught in many countries, there are places where it is not needed to know English to get by.

### **As long as people can understand each other**

There seems to be less of a focus on people speaking standard English and more focus on understanding each other and communicating as can be seen in interview excerpts (9) and (10).

(9) “I think that if you can make your point understood, it shouldn’t really matter what English you speak”( Participant A)

(10) “I don’t think anybody should rip themselves apart over learning a standard version if you can communicate in your accent.” (Participant C)

This was also a common theme for the written question about which kind of English should be taught in schools as exemplified by (11) and (12).

(11) “children should just be confident with themselves and speak clearly” (Questionnaire)

(12) “I don't think that the accent should matter as long as they learn to pronounce the words correctly in that accent and are taught proper grammar” (Questionnaire)

### **Translanguaging**

In the questionnaire the question about not allowing other languages than English in English classrooms, the target group had a mean of 2,3 (SD=1,2) and the control group one of 2,8 (SD=1,2). For the question on if the participants’ native languages helped them to learn English the target group had a mean of 3,6 (SD=1,2) and the control group 3,4 (SD=1,3). This means that most people were negative towards an English education without other languages and agreed slightly that they experienced that their other languages were helpful when learning English. In the interviews the strict rules about only using English in Swedish schools were criticized, as in (13) and (14) and the teacher students said that they were positive towards using it in their own teaching in the future.

(13) “I think it's unnecessarily strict and maybe detrimental to teaching and learning if you restrict yourself to, to just English when there is some positive transfer between languages” (Participant A)

(14) “a lot of like traditional English teachers in Sweden they're like no talking no talking in Swedish” (Participant D)

### **Legitimate dialect and good grammar**

When asked to differentiate 'good' and 'bad' kinds of English and Swedish, multiple replies by the target group made a distinction on the grounds of intelligibility. 'Good' language, in this case, means it is comprehended by most while a 'bad' kind is uttered by a speaker that cannot be understood. There were also many answers that talked about correct grammar and having the right vocabulary as in (15), (16), and (17).

(15) “Good: Any legitimate dialect Bad: Ghetto Swedish and that's because it's essentially a concoction of many foreign words and bad grammar sprinkled with some Swedish”

(16) “Good - standard Swedish. Bad - slang, poor grammar and anglicisms”

(17) “Somebody with a poor vocabulary and who lacks a grasp of basic grammar is a bad English speaker. Assuming they have a good vocabulary and grasp grammar, then accent doesn't matter.”

### **English as a means of discrimination**

The participants who were interviewed said that English could be used as a means of discrimination, in many different ways. For example, they state that language use is connected to other bases of discrimination such as classism and racism in (18) and (19) and that the teaching of English focuses on the inner circles when there are varieties with many more speakers as in (20). There can be disadvantages in someone's daily life because they don't know English as in (21) but also a democratic view that people lose the possibility to fully express themselves if English is used rather than their native language as in (22).

(18) “some cultures have a stronger <FILL/> like stronger relationship between the classism and how you speak English such as England where you can they have very distinct accents depending on maybe even the tiniest town and you can tell whether somebody is from Manchester or the finer parts of London or the more wealthy parts of London” (Participant A)

(19) “ I feel like the way someone speaks English can reflect like their background and where they're from and stuff and people are already discriminated based on those things” (Participant B)

(20) “There's a very big focus on just the inner Circles of the English language and not the whole world”. (Participant E)

- (21) “I’m not sure. I mean you might have some disadvantages if you don’t know English of course, like a job positions or just a thing like traveling might be a lot more difficult if you don’t know English” (Participant 2)
- (22) “I think you’re discriminated in in such a way that Swedish people that use English don’t have the same opportunities to say exactly what they mean.” (Participant F).

### **The hierarchies of different languages**

Participant D notes that the attitude to people speaking English in Sweden depends on who speaks it. If it is a person from America or England, people do not expect them to learn Swedish, but if they come from the middle east they are. Even if they know enough English to go by. Participant F also states that for example code-switching between Swedish and English is viewed as normal, whereas code-switching between Swedish and Albanian is viewed as something negative.

### **Differences in the attitudes towards Swedish and English**

One theme that emerged was that there seems to be different views on the same theoretical topic depending on the language. For example, people disagree slightly less to the statement that there are good and bad kinds of English (2,5 (SD=1,2) for the target group, 2,3 (SD=1,1) for the control group) than there are good and bad kinds of Swedish (2,6 (SD=1,2) for the target group, 2,4 (SD=1,2) for the control group). This, while, for the written part where they are to give examples, many people refer to their previous answer on English for the question about Swedish. While these are very small differences, there is still a difference of three more people in the target group agreeing that there are good and bad kinds of Swedish, and two more in the control group. This can also be seen for the statements that people should speak Swedish in Sweden and English in Great Britain. In the target group, seven more people agree regarding Sweden than the statement about Great Britain, and three more people agree in the control group.

### **Teaching English**

For the last question about the type of English that should be taught in schools people wrote answers which often featured more than one view making it difficult to quantify. However, the



most common answers were: British English, American English, the need to encounter different varieties, and that it does not matter which variety is taught. Many wrote that American and British English are what learners in Sweden will come in contact with, and therefore it makes sense to teach them. They point towards the large cultural influences from America, as well as the fact that the two varieties are the most standardized, common and most often taught in Europe. The control group mostly answered American or British English.

This study has similar results to González Fernández (2005) study. It does however have different results from the study by Azzi (2020) from Lebanon, as Azzi showed that the students were more positive towards using English as the language of instruction especially for courses in math and natural sciences. There, 66% agreed or strongly agreed compared to only 8,9% for my target group and 8,9% also for the control group. However, the language situations in Sweden and Lebanon are very different. My study follows the points about Swedes' language ideology proposed by Bijvoet (2020).

There are some possible problems with the results. As previously stated, the circumstances of the research are heavily influenced by the *social desirability bias*, both in the questionnaires and in the interviews and that may have skewed my results. For the writing questions, a lot of people did not give an answer. This could be because they do not have a very strong opinion on the topic, however they are bound to have an opinion. Especially in the target group it would have been interesting to examine the views of people who have not previously thought about this topic. The same problem exists for the questionnaire, as not everyone who received it, answered it meaning that it is probable that mostly people who have an interest in the topic have answered.

## **5. Discussion**

This study aimed to research the existence of linguistic imperialism and linguistic coloniality in Sweden and therefore investigated the language attitudes of people at Lund University training to be teachers in English, Swedish and Swedish as a Second language, as well as their professors. A control group consisting of students at Lund University without any University level language or linguistic courses was also investigated. This was done by means of a questionnaire and more

extensive follow up interviews. The concepts of linguistic imperialism and colonial ideas about language are measured by looking at the numbers of the statements that apply these concepts but also by analyzing the written answers and the interview answers. The linguistic awareness was measured by examining the written answers and the interview answers.

Overall, a higher linguistic awareness among the target group can be attested for when looking at participants' replies. The target group were more prone to answer the written questions and were more aware of language debates and linguistic practices such as translanguaging or codeswitching. The language attitudes present at Lund University seem to be that the most important thing is that people understand each other and that they speak with correct grammar and a rich vocabulary. Standard English is not considered to be better and people do not seem to believe that good and bad kinds of English and Swedish exist to a large extent. For the target and control group, no significant amount of attitudes aligning with colonial ideas about language could be found. There was more evidence for attitudes that align with linguistic imperialism. The target group was more aware of developments in teaching language, such as translanguaging, and other language debates, such as language tests for citizenship than the control group.

While there were no significant amount of colonial attitudes, there was more of linguistic imperialism. This is probably due to the fact that the description of English as a world language in a postcolonial context is often positive and globalization is seen as a good thing (Phillipson, 2018). For example, many people thought that English should be taught in schools in every country. However, the position of English is also challenged by several participants and note that English is not useful in all contexts. Furthermore, even if English is the most spoken language in the world, still only around 18% of the world's population speak it (Ethnologue, 2023).

If we look closer at the questions of discrimination and what kind of English should be used in schools an interesting theme appears. The control group, with less linguistic awareness, followed McKenzie (2010) by almost only answering British or American English when asked which English should be taught in schools in Sweden, with the majority viewing British English as the one best fit for Swedish students (p. 60). However the target group focuses more on allowing any accent as long as it is correct. In a way, there are two divergent mindsets present among the

participants. The respondents acknowledge that there is discrimination based on the type of English someone speaks (be it a sociolect in England or a variety of World English) but at the same time, many state that the type of English should not matter as long as people can be understood. This probably is because Swedish people, in general, speak an English that is close to the standard English in America and therefore are not discriminated against based on their variety of English (Cunningham, 2005). This can also be seen since the mean on the statement about being proud of keeping their accent when speaking English, is low (2,6) and in the interviews people would say that they did not believe that they speak with an accent, even if they did. As it is now, people are discriminated against because of their English and it is disproportionately affecting already disadvantaged groups in society (Curzan et al., 2023). If we want to start accepting every type of English, we also have to work towards a society that is actively anti-racist and the possibility to change this lies within the hands of the socially dominant groups who decide what is appropriate (Curzan et al. 2023; Fairclough, 1992, as cited in Cushing, 2021).

Bijvoet (2020) writes that Swedish spoken with influence from the suburbs is very low in the language hierarchy in Sweden. She also notes that Swedish people tend to generalize their judgments of second language speakers of Swedish's pronunciation and these judgments widen to also represent their professional competence (p. 51). Furthermore, she writes that the attitude in Sweden is that children should be protected from an impure Swedish in the form of loan words, code switching, and people speaking with an accent, especially if it is an accent linked to the suburbs. This can be seen in this study, but not to a great extent. In the control group, two participants said that suburban Swedish is bad, and two participants that while they do not agree, it is considered to be bad by society. In the target group only one participant mentions this as can be seen in (15), however this participant clearly shows the hierarchization of suburban or ghetto Swedish as it is not even considered to be a legitimate dialect.

In answers (15), (16) and (17), there is a focus on bad vocabulary and grammar. This begs the question, what is a bad vocabulary? Which vocabulary? And which grammar rules? Basic grammar rules tend to be the same, but there are of course differences between for example Standard English and South African English or Singaporean English. As Cushing and Snell

(2023) wrote, the standard language, or the legitimate dialects are often mirrored on the speech of the white middle class and those who are not part of this group are then viewed as having non-standard speech. And while many participants disagreed with the statement that Standard English is better than other kinds of English, there is enough data from both the interviews and the written questions, to back up the presence of a standard language culture as described by Milroy (2001).

For the answer in (15), there is an example of how the standard language, or rather legitimate dialects are defined; not by what they are but rather what they are not (Curzan, 2009). A legitimate dialect is not a concoction of loan words from different languages nor does it have bad grammar. Also in (16), we see the same thing, as the standard is defined by not having slang, anglicisms or poor grammar. This is once again the problem, that the standard language is an idealized version of a language that only exists as an idea and not actually in real life (Romaine, 2007). Of course, Standard Swedish has loads of loan words, anglicisms and slang that has become part of the standard.

There seems to be a slight difference in the attitudes towards Swedish and English, both for the target group and the control group. This could be due to the fact that students are taught about sociolinguistics in English and discuss it often, whereas for Swedish there are more feelings involved since it is people's native language. For the control group they have probably also met different versions of English while traveling or being on social media, but for Swedish there is not the same kind of variance in Sweden since most of the traditional accents have disappeared. There might also be language debates about Swedish that these people take part in or are aware of and they care more about changes in it because it is their native language and they are part of the cultural heritage of this language (Milroy, 2001, p. 538).

## **6. Conclusion**

In conclusion, the study found that there were few language attitudes that aligned with colonial ideas about language but some that align with linguistic imperialism. The teacher students seem to be taught about new findings in language education such as translanguaging. The people at

Lund University are generally positive towards English, but they do not believe that it is needed to have a good life. There was not a firm belief in the standard language. Even if there is a focus on understanding and allowing any accent, the discussion showed that this is paradoxical and that the idea of correctness or appropriateness is still prominent. There also seems to be a difference in attitudes for the same language problem depending on if the language in question is Swedish and English for example regarding if the languages should be spoken in their respective nation-state and if there exists good and bad kinds of these languages. Furthermore, there is considerably more linguistic awareness among teacher students of languages than students at the same university who have not taken language or linguistic courses.

Because this area of study is very new in Sweden, there is a lot of possible further research on this topic. For example, it would be interesting to look closer at the moments of the global south in Sweden (the Sámi people and Tornedalians) and see if they share the same views and attitudes towards Swedish and English as what was found in my study. It would also be interesting to research the same questions by a method that removes the social desirability bias to see if what was found in this study actually is consistent with people's real attitudes. In the light of research on emotionality and multilingual cognition, that we make more rational decisions in a second language it might have been better to have the questionnaire in Swedish, to better elicit the respondent's real emotions. However, Dylman & Champoux-Larsson (2020) have found that there seems to be no foreign language effect among Swedish-English bilinguals.

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## Appendix A

### Questionnaire

#### Part 1

I agree to participate in this study. I have been given time to read this form and had a chance to read through it.

(for control group): I hereby state that I have NOT taken any language or linguistic courses at university

#### Part 2

How old are you? (answer in numbers, for example 23)

How do you identify?

What is your nationality?

What do you study?

What is your native language/s?

Which other language/s do you know?

At which age did you start learning English?

### Part 3

1. The best teacher of English is a native speaker.
2. All children in Sweden should learn English from an early age
3. When learning English, no other languages should be used in the classroom by the teacher or by students during group work
4. English should be employed in schools in Sweden as the language through which teaching and learning of other subjects takes place
5. My mother tongue (or other languages I know) has helped me to learn English
6. I am proud of keeping my foreign "accent" when speaking English.
7. English should be used in other domains in my country: advertising, on the TV or radio.
8. English is affecting the vocabulary and the grammar of my native language in a negative way
9. Whenever a new concept/invention appears, a new word should be created in Swedish instead of using the English word
10. Learning English broadens your mind
11. Learning English is necessary to remain competitive at work
12. Nowadays, those who do not speak English have little prospect of success
13. English and American people are arrogant about their language.
14. In Sweden, people should talk Swedish
15. English is dominating and undermining other languages
16. In Sweden, we look up to American/English culture and that is the reason why English is infiltrating my language.
17. Standard English is better than other types of English
18. Schools in Sweden should have Swedish as the language of instruction (as opposed to any of the five minority languages)
19. English is an imperialistic language
20. The economic and military power of the USA is the main reason for the rapid spread of English
21. Children have a limited capacity for language and need to prioritize English over other languages.
22. English proficiency affords learners a social advantage over others in Sweden
23. In order to learn English, one must speak this language at home
24. The Sámi languages are less modern and less evolved than Swedish.
25. Languages with ideographic scripts (the character corresponds to a word or an idea) are less modern than those with phonological scripts (the character corresponds to a sound).

26. Some courses, especially natural sciences and math, need to be taught in English
  27. English should be taught in schools in every country
  28. In Great Britain, people should talk English
  29. Small languages have no future
  30. Languages with a writing system are more important than those without
  31. A language is important for the continuance of the culture that comes with it
  32. Swedish people (expats or senior citizens) who move to Spain should learn Spanish and speak it there
  33. Former British colonies in Africa and Asia should have English as their official languages
  34. If someone immigrates to Sweden, it is more important for them to learn and practice English than Swedish
  35. Some people believe that you can ascribe a certain value to the way of speaking a language. They distinguish what they believe is "good" use of language from a "bad" one. Would you agree that good and bad kinds of English exist?
- Can you give an example of a type of English you find good and/or of one you find bad?
36. Would you agree that good and bad kinds of Swedish exist?
- Can you give an example of a type of Swedish you find good and/or of one you find bad?
- Which kind of English should be taught in schools? (for example: British English, American English, Australian English, Indian English, Singaporean English). Motivate your choice.
- If you are interested in meeting the investigator for a deeper interview, write your e-mail address below.

## Appendix B

Statement	Target group mean (standard deviation)	Control group mean (standard deviation)
The best teacher of English is a native speaker	2,5 (1,0)	3,3 (0,8)
All children in Sweden should learn English from an early age	4,4 (0,8)	4,6 (0,7)
When learning English, no other languages should be used in the classroom by the teacher or by students during group work	2,3 (1,2)	2,8 (1,2)
English should be employed in schools in Sweden as the language through which teaching and learning of other subjects takes place	1,9 (0,8)	1,5 (0,9)

My mother tongue (or other languages I know) has helped me to learn English	3,6 (1,2)	3,4 (1,3)
I am proud of keeping my foreign "accent" when speaking English.	2,6 (1,1)	2,5 (1,1)
English should be used in other domains in my country: advertising, on the TV or radio.	2,7 (1,0)	2,5 (1,2)
English is affecting the vocabulary and the grammar of my native language in a negative way	2,7 (1,3)	2,9 (1,2)
Whenever a new concept/invention appears, a new word should be created in Swedish instead of using the English word	2,6 (0,9)	2,8 (1,2)
Learning English broadens your mind	4,5 (0,5)	4,5 (0,6)
Learning English is necessary to remain competitive at work	4,1 (1,1)	4,4 (0,9)
Nowadays, those who do not speak English have little prospect of success	2,7 (0,9)	3,0 (1,2)
English and American people are arrogant about their language.	3,3 (1,1)	3,4 (1,2)
In Sweden, people should talk Swedish	3,2 (1,0)	3,1 (1,1)
English is dominating and undermining other languages	3,2 (1,1)	3,1 (0,9)
In Sweden, we look up to American/English culture and that is the reason why English is infiltrating my language.	3,1 (1,3)	3,2 (1,3)
Standard English is better than other types of English	1,8 (1,1)	2,5 (1,1)
Schools in Sweden should have Swedish as the language of instruction (as opposed to any of the five minority languages)	3,2 (1,2)	3,2 (1,4)

English is an imperialistic language	3,5 (1,1)	3,4 (0,9)
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Statement (cont.)	Target group mean (standard deviation)	Control group mean (standard deviation)
The economic and military power of the USA is the main reason for the rapid spread of English	2,8 (1,2)	3,1 (1,1)
Children have a limited capacity for language and need to prioritize English over other languages.	1,3 (0,6)	1,6 (0,8)
English proficiency affords learners a social advantage over others in Sweden	3,6 (0,9)	3,8 (0,8)
In order to learn English, one must speak this language at home	1,5 (0,7)	1,5 (0,8)
The Sámi languages are less modern and less evolved than Swedish.	1,9 (1,1)	2,0 (1,1)
Languages with ideographic scripts (the character corresponds to a word or an idea) are less modern than those with phonological scripts (the character corresponds to a sound).	2,0 (1,1)	2,1 (1,1)
Some courses, especially natural sciences and math, need to be taught in English	1,7 (0,9)	1,6 (1,0)
English should be taught in schools in every country	3,2 (1,2)	3,6 (1,1)
In Great Britain, people should talk English	2,9 (1,1)	3,0 (1,1)
Small languages have no future	1,9 (0,9)	1,9 (0,9)
Languages with a writing system are more important than those without	2,1 (1,9)	2,2 (1,3)
A language is important for the continuance of the culture that comes with it	4,4 (0,6)	4,3 (0,8)



Swedish people (expats or senior citizens) who move to Spain should learn Spanish and speak it there	4,0 (0,9)	3,8 (1,0)
Former British colonies in Africa and Asia should have English as their official languages	1,7 (0,8)	1,7 (0,8)
If someone immigrates to Sweden, it is more important for them to learn and practice English than Swedish	1,8 (0,9)	2,2 (0,9)
Some people believe that you can ascribe a certain value to the way of speaking a language. They distinguish what they believe is "good" use of language from a "bad" one. Would you agree that good and bad kinds of English exist?	2,5 (1,2)	2,3 (1,1)
Would you agree that good and bad kinds of Swedish exist?	2,6 (1,2)	2,4 (1,2)

## Appendix C

### Interview questions

1. As a non-native, do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?
2. Do you think that English should be, or already is, the language for international communication? If it were English, should it be Standard English? Should we accept any variety or a given International English?
3. Have you ever been discriminated because of your accent/use of English?
4. Do you think English can be a means of discrimination? In which sense?
5. Do you think that smaller languages like Swedish should be protected and used in education? How is it with the Sami languages or Meänkieli? Or do you think that using English would be more beneficial for you/your country?
6. Do you think that the spread of English has in any way been harmful to either the Swedish society, or to the world? In which ways?
7. Do you think Sweden should have a language test for Swedish citizenship?
8. How would you deal with texts or speech containing grammatical structures that do not conform to Standard English? For example: He didn't have no money (AAVE). Have you sent? (South African English). There's nice to see you! (Welsh English)

9. Have you been taught about linguistic imperialism and sociolinguistics in your (teacher) studies?
10. Have you heard of the concept of translanguaging?

## Appendix D

### Interview transcripts

<FILL/> =Fillersounds such as “ehhh”

<sil> =Silence

[unintelligible] = speech that cannot be discerned

Word = emphasis

### Interview 1, Participant A, (male, 25, English+Mathematics)

Interviewer: I will just read the questions and you answer as short or as long as you want. As a non-native do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant A:

Ehmm. So what I... Is the question what I think non-natives should do?

Interviewer: If you think that<FILL/>

Participant A: I mean, since I I consider myself a native speaker of English is the thing

Interviewer: Oh. Okay <FILL/>. Yeah then, what a non-native

Participant A: Okay. No I believe that: any speaker of English, native or not can command the the English language correctly. It may sound different depending on where you're from and even if you're from a country with: lets say<FILL/> India having English as a official language it sounds different to British English but that doesn't mean it's, it's better or worse,<FILL/> I believe.

Interviewer: Yeah <FILL/>Do you think that English should be or even is the language for International Communication?

Participant A: I believe it is. Should be is a, it's a tough question it's I wouldn't say that. There may be an argument to be had that <FILL/> England and the United States through <FILL/> sort of aggressive marketing of their own language and that which has made English the lingua franca of most of the western world. <FILL/>If that is right or wrong I can't say but the fact is I believe that English is a sort of yeah it's a global language.

Interviewer: Yeah

Participant A: For better or worse

Interviewer: And <FILL/> this global language <FILL/> would you consider that to be Standard English or should people accept any variety of a sort of international English?

Participant A: I think that if you can make your point understood, it shouldn't really matter what English you speak. It may come off in one way or another, let's say in a form such as the EU or the the United Nations if you speak in a

certain way then you might <FILL/> be perceived differently, but that you should also consider that they, if they don't command the English language perfectly, they probably command another language better than you do so it's sort of goes both ways <FILL/> so wait what was the question?

Interviewer: <FILL/> if the <FILL/>like language of international communication should be standard English...

Participant A: Okay, then yeah, no. It, it. I think it makes it easier if everybody has been taught the same way <FILL/> to sort of <FILL/> get rid of any misunderstandings that might arise but as long as you can make your point understood it shouldn't matter.

Interviewer: Yes <FILL/> and I guess that kind of also begs the question <FILL/> which English should then be taught if everyone's supposed to be taught the same way

Participant A: Mhm <FILL/> I don't really mind. I think cuz I I've been raised being having been taught both <FILL/> American and English depending on what teacher I've I've I've had, but I haven't really had a teacher who has taught Indian English, Australian or Singaporean English for that matter <FILL/> So I think whichever whichever the whichever English the teacher feels comfortable comfortable teacher since I think at a high enough academic level it doesn't really matter <FILL/> yeah

Interviewer: Yeah <FILL/> and do you think English can be used as a means of discrimination?

Participant A: Yyy... I'm assuming you mean like perceptions of different accents and

Interviewer: Yes

Participant A: then yes absolutely. I think some cultures have a stronger <FILL/> like stronger relationship between the classism and how you speak English such as England where you can they have very distinct accents depending on maybe even the tiniest town and you can tell whether somebody is from Manchester or the finer parts of London or the more wealthy parts of London which means, a lot of, assumptions because of that, which yeah I mean yeah you can assume where somebody's from but you can't really assume more than that.

Interviewer: Yeah. <FILL/>. And do you think that smaller languages such as Swedish <FILL/> should be protected and used in education?

Participant A: Protected maybe? I don't

Interviewer: Protected as in Swedish law that states that this is the

Participant A: Okay, well we have Swedish as an official language and there's not really much of a movement to get rid of that or change the language of instruction in Swedish schools away from Swedish. I think because Swedish Society functions in like the use of languages of Swedish it wouldn't make sense to change that in schools now. It makes more sense to teach in Swedish and also have English as a separate subject I think because it's a compliment for maybe yeah I mean work outside of the country or work in specific parts of a company or something like that I feel like the the way works now works, so I don't see a need for protecting Swedish in law right now.

Interviewer: Yeah and how is it with the Swedish minority languages such as the Sámi languages or meänkieli?

Participant A: I think the same thing here I think sort of teaching should sort of reflect how society looks and if you are in an area where these languages are a part of custom and culture it makes sense to teach them but teaching a

Sámi language in in malmö doesn't really make sense to me because it's so far from where it's spoken or the Sámi population here is so small that it doesn't really have an effect.

Interviewer: Yeah. Do you think that the spread of English has in any way being harmful to firstly your society and second to the world?

Participant A: No, I think English and American imperialism or the cultural imperialism hasn't really affected Sweden negatively. it. in some cases for some parts of the youth they, maybe maybe their level of Swedish isn't as academic because they<FILL/> take in a lot of English from maybe social media but I don't think that's necessarily detrimental because you can and you will learn that language or like you will learn Swedish eventually I think. Has it been harmful for the world? I think it's not really an issue of it's not the problem of English it's the problem of interconnectedness between social media in general where you, if you want to connect with the world you sort of in most cases have to speak English and then tiny, tinier languages, maybe die as a result of the interconnectedness and English is just the language that happens to have taken this place, could have been French if the world looked a bit different.

Interviewer: Yes, <FILL/> and do you think that Sweden should have a language test for Swedish citizenship?

Participant A: No. It shouldn't... language use shouldn't be tied to citizenship. <FILL/> but is it easier for people to understand Swedish culture and Society if you also speak the language yes. But citizenship isn't necessarily tied to speaking a language I mean like if you look at <FILL/> a country like Finland even <FILL/> there are Swedish-speaking minorities in Finland who consider themselves i guess *Finlandssvenskar* but in that Finnish and are Finnish citizens but they can't speak Finnish <FILL/> and we don't really have that I guess we don't have that language speaking minority to the same extent but if we do then it wouldn't make sense to need to speak Swedish to get a citizenship.

Interviewer: and <FILL/> you are training to be a teacher?

Participant A: yes

Interviewer: yes, how would you deal with texts or speech from your students <FILL/> containing grammatical structures that do not conform to Standard English and I have some examples so, he didn't have no money, have you sent, or there's nice to see you.

Participant A: Have you sent?

Interviewer: As in standard English would be have you sent the letter or have you sent the postcard

Participant A: Oh okay, so that would I guess in Swedish *har du skickat* would be the

Interviewer: Yeah

Participant A: that doesn't work in English yeah <FILL/> when it comes to errors like that I think students need to be aware of the fact that they are errors in certain like versions of English, where I haven't got no money the double the double negative there implies certain things about where you have learned your English, maybe. And I think that without necessarily commenting on that it's dead wrong because I understood what they said, they should be made aware that this isn't technically I'm quote air quotes now correct<FILL/> in an academic paper and in an academic setting and if they know that and they choose to like speak like or write like that anyway I guess that's fine by me.

But as a teacher I think I have to use a correct maybe square version of what correct English is, in an academic setting yeah.

Interviewer: Yeah. And then have you been taught about linguistic imperialism or sociolinguistics in your teacher studies?

Participant A: <FILL/>linguistic imperialism no. What was the second one? Sociolinguistics? more sociolinguistics. <FILL/> not that much but definitely more than language imperialism.

Interviewer: And have you then come across the concept of translanguaging?

Participant A: Yeah.

Interviewer: Would you use it in <FILL/> when teaching?

Participant A: <FILL/> translanguaging is kind of switching between or is that switching between languages when teaching <FILL/> or is it the effect of learning or <FILL/> sorry define translanguaging.

Interviewer: Well it's different because there are a broad sense and a <FILL/> smaller sense <FILL/>So it could be using different languages. Switching, not only having English in English. But in a broader sense it is also letting your students use their entire linguistic repertoire <FILL/> rather than just English.

Participant A: Yes then it depends on the it depends on when in a classroom, I feel. If there are new concepts that are going to be used if there are students that are weaker in English then using Swedish or any other language for that matter to get an understanding of what the concept is that I'm going or I'm teaching right now. Using other languages is helpful. I think it's unnecessarily strict and maybe detrimental to teaching and learning if you restrict yourself to just English when there is some positive transfer between languages or can be. So I would, and I when I've done my VFU my <FILL/> *praktik* in English when my <FILL/> *handledare* has had a rule to only speak English I have gone away from that and used Swedish words to reinforce what I'm saying in English <FILL/> And for my students sake I can absolutely understand if they use Swedish in order to understand English among themselves or if you have students who try to relate it to Arabic instead if they can communicate about English amongst themselves to understand better why wouldn't you?

Interviewer: Yeah. And then a few follow up questions from your questionnaire.

Participant A: Yeah

Interviewer: You disagreed that English should be taught in schools in every country, why is that?

Participant A: <FILL/> I think I think it's sort of related to the answer I had before. English should be used. Like if English isn't the catch all language that it is in the West then it shouldn't be taught in order to be a like the lingua Franca. Let's say in <FILL/> in China, Korea maybe Japan like that sphere of society doesn't rely on English in the same way and therefore shouldn't be taught as the most important language <FILL/> for them. But here in in most of Europe English is that important language and therefore make sense to teach, so it should be taught where it's used.

Interviewer: Yes. You strongly disagreed that English is an imperialistic language, why is that?

Participant A: I think that's because <FILL/>

Interviewer: You spoke a bit about it earlier.

Participant A: Yeah exactly. That it's, it's it's related to the circumstances in which English finds itself today rather than English and England versus America actively forcing English on on other into other societies.<FILL/> I think without social media it would I think we'd have more <FILL/> or without the like globalism that social media has brought I think we'd have less smaller languages dying

Interviewer: Yes and then<FILL/> yeah we've kind of talked about this but You strongly disagreed that Standard English is better than other types of English.

Participant A: Yes and that's because <FILL/> there are more versions of English that are correct, even. If you make the distinction that there's sort of only one type of English and Standard English is I guess what's spoken in England <FILL/> or America for that matter, even native speakers within that same country are then labeled as wrong because they have a different accent and different sociolects and different ways of speaking, and that doesn't make sense to me. They are all native speakers within the same country and and therefore I'd have to broaden the definition to there are versions of English outside those countries as well that are just as good.

Interviewer: Yes, thank you.

### **Interview 2, Participant B (male, 19, English+History)**

Interviewer: As a non-native speaker of English do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant B: <FILL/> well it depends on the situation. In general I think your own particular variety.

Interviewer: do you think that English should be or even is the language for International Communication?

Participant B: <FILL/> it mostly is right now, but I don't know if I think it should be <FILL/> but since it is and it's like pretty convenient though a lot of people know it. <FILL/> I'm not sure I think there needs to be like a change but I don't have a reason to think it should be English specifically.

Interviewer: Yeah and now that it kind of is English and do you think that it should be Standard English or should we accept any variety or even some kind of international English?

Participant B:<FILL/> I think since the purpose of everyone using English is to communicate that all varieties should be fine as long as people can understand each other across them.

Interviewer: do you think that English can be used as a means of discrimination?

Participant B: <FILL/> how do you mean that?

Interviewer:<FILL/> that someone<FILL/> if someone uses English in a particular way they could be discriminated against or not knowing English can lead to discrimination.

Participant B: yeah definitely I feel like the way someone speaks English can reflect like their background and where they're from and stuff and people are already discriminated based on those things so if it conveys that then definitely I think.

Interviewer: Do you think that smaller languages such as Swedish should be protected and used in education

Participant B: Yes.

Interviewer: Yes and for example the Sámi languages or meänkieli that are minority languages in Sweden do you think that they also should be protected and used in education?

Participant B: Yes.

Interviewer: So you don't think that English should be used as the language of instruction in Sweden?

Participant B: No not always .

Interviewer: <FILL/>do you think that English is influencing Swedish?

Participant B: Yes definitely.

Interviewer: Could you give an example?

Participant B: A lot of people speak, well when they speak Swedish they'll be using like English words a lot and that's just kind of becoming part of how people speak Swedish a part of just being like English it's also I don't know.

Interviewer: Do you think that the spread of English has in any way being harmful to the Swedish Society or to the world?

Participant B: <FILL/> I don't know I think it might have. I mean I'm thinking with like when people travel they just expect to always be understood when they speak English, which is making people not try to learn the language of the places they go to. <FILL/> which I guess would be negative. Yeah people don't need to generally learn more languages, and learning languages can be good for many reasons, so maybe it's bad if people do that less. But also I feel like it might affect like a smaller languages if like everybody is expected to speak English all the time to focus on those languages might get smaller and they might not be spoken as much.

Interviewer: do you think that Sweden should have a language test for Swedish citizenship?

Participant B: No.

Interviewer: Would you like to elaborate?

Participant B: <FILL/> I don't know. I think. Maybe. <FILL/> I don't know. I mean, I don't know a language test seems very. How do I say this?

Interviewer: If it's easier to say in Swedish you can do that.

Participant B: Yeah I don't know, I just don't really know <FILL/> I don't know a lot about the process to citizenship so I don't know what it's like right now but. I don't know, I feel like a language test might lead to some people who need the citizenship not getting it and they might know the language fine but it's hard to like measure language really well through a test I think so I don't know it's hard to know if somebody like can communicate well always through a test. I guess it depends on the test.

Interviewer: Yes, and you are training to be a teacher?

Participant B: Yes.

Interviewer: Yes, how would you deal with texts or speech from students containing grammatical structures that do not conform to Standard English?

Participant B: <FILL/> it depends on like the when they do it and like how it affects whether or not you can understand them when they speak so if it's like a

Interviewer: I have some examples if you want them

Participant B: Okay.

Interviewer: he didn't have no money, with the double negative and have you sent, without the noun phrase at the end and there's nice to see you.

Participant B: Okay, Yeah again I guess it depends on like when they say it. If it is like a repeated thing that they <FILL/> I don't know the last one for example might actually be like the. It's. I feel like the others are like kind of used by native speakers but the last one is like <FILL/> might not be understood and like <FILL/> I don't know, I guess it depends on like if they're saying it if they're like speaking to another student it can be like bad to Interrupt the flow of communication because then they might like have a hard time speaking after correct them and. But yeah if they're just like, if I'm just like speaking to them and I might if it's like a repeated error that makes it hard to understand them then cuz it can just be like a slip-up that they like <FILL/> that they know the right way to say something but <FILL/> or I don't know the right way but you know a more grammatical way to say something but they just like did it wrong that time and they might not do it wrong usually I don't know, there's a lot of factors that it depends on.

Interviewer: have you been taught about linguistic imperialism or sociolinguistics in your studies?

Participant B: a little bit read some about it in a textbook that we read. It was about like World Englishes or something, that there shouldn't. Cuz English is so widespread it shouldn't be like just <FILL/> English from like specifically English-speaking countries but there's like many varieties of English and that they're all like real Englishes and not just like <FILL/> I don't know. So a little bit about that. I also had a teacher who did research on like endangered languages and stuff and he talked about that

Interviewer: Yes. Have you heard about the concept of translanguaging?

Participant B: Yes.

Interviewer: Yes. Could you explain?

Participant B: Yeah, It's like using using someone's first language in their learning of a second language by like <FILL/> it can be lots of different ways. It can be like comparing structures in the different languages or letting them use their first language <FILL/> in like language learning situations in different ways to communicate while also using the second language. I don't know.

Interviewer: And some follow-up questions from the questionnaire. You strongly disagreed that you're proud of keeping your foreign accent when speaking English, would you like to elaborate?



Participant B: I did, I don't know I don't think I.

Interviewer: You can of course change your answer if you want to.

Participant B: Yeah yeah I mean I don't care about it at all i think. but I don't think that I had to keep like I don't know. Like I don't think I do so I'm not proud of it 'cause I don't I don't know.

Interviewer: You strongly agree that English is an imperialistic language and why is that?

Participant B: Well because the reason that English has spread so much is in part because of of the British Empire and stuff and because of the United States which was also part of the British Empire and stuff. So because that's the main reason that it's such a big World Language today you know it's connected to imperialism so, that's why.

Interviewer: Yes. You agreed that English should be taught in schools in every country <FILL/> could you elaborate?

Participant B: Yes I think because of <FILL/> how the way it is in the world today with English being just a very useful language to know for people I think it's good that it is taught in schools in a lot of places cuz it can be really useful for people. I mean as I said before with like traveling which I said was a bad thing but it does make it easy for people to like go to places and just be understood by people who speak a completely different language in the first place. Because you both know like English. So it can be useful.

Interviewer: That's all my questions if you want to say something else you are free but otherwise I will stop here.

### **Interview 3, Participant C (female, 21, English+German)**

Interviewer: So <FILL/> First question, as a non-native do you think that your English should be judged in accordance to Standard English or to your own particular variety?

Participant C: Do you mean like what kind of English I learned in Germany? Or?

Interviewer: <FILL/> More if <FILL/> if you think that you need to speak standard English or if you could speak your kind of German English or.

Participant C: Okay, I mean I personally don't really hear an accent anymore in my English it has become very native-like thanks to social media and stuff and that I used it so much as a learning tool for Swedish. But I think if I would have an accident I would like someone to take it into consideration like its hard to train away an accent you have. So yeah like if I'm understandable, if I can convey what I want to convey I personally would like for someone to consider that as good enough.

Interviewer: Yes, and do you think that English should be or even is the language of International Communication?

Participant C: I think it i, because most people just learn it through school, at least in Europe, Africa and the both Americas. I am not so sure about every asian country, but I am aware that there is a history of colonialization there too so like they have access to an English education. But I don't know if it should be, I think it just happened historically because of colonialization and stuff, <FILL/> but if our history would have gone otherwise could Spanish could be Mandarin it could be Japanese whatever would have happened.

Interviewer: Yes, and when it now is the language of International Communication, do you think that it should be Standard English or more kind of an international English?

Participant C: It is practical to have it as Standard English but it is partly impossible to achieve because we are so different in how we learn languages and how language develops. Should it be, meh. Im, i'm, more, more of a person who says that <FILL/> yeah there is the best case scenario but if its works it works, why change it. So yeah, I don't think anybody should rip themselves apart over learning a standard version if you can communicate in your accent.

Interviewer: Do you think English can be used as a means of discrimination?

Participant C: Yes, I do think so because not everyone speaks it and as soon as one party is not aware what is being said about them it can definitely be a tool of discrimination.

Interviewer: And then more into Swedish and do you think that smaller languages like Swedish should be protected and also used in education in Sweden?

Participant C: Yes I find that language is very interconnected to culture and cultural developments and a community so if language were to disappear I think community would as well.

Interviewer: Yes and two of the minority languages in Sweden, the Sámi languages and meänkieli, do you also think that in Sweden there should be education in these languages?

Participant C: Absolutely, because there are still individuals and groups that are regularly speaking this language to keep it alive and if they would gain more support from the government in Sweden to actually use it in an educational context more people would try to learn it would speak it would learn more about its history and keep it alive.

Interviewer: yeah. Do you think that the spread of English has in any way being harmful to Swedish Society or to the world?

Participant C: I don't think it brought harm. It brought change, and change is scary, but I don't think there is actual harm. If you were to look at schools where younger Generations begin using English slang intermixed with Swedish, Yes, it changes language and that just happens because the language is fluid but I don't think it's harmful as long as we try to keep other languages alive as long as we are aware that yes languages can die out and we should just teach everybody everything they can learn about these languages so they don't die out.

Interviewer: Do you think that Sweden should have a language test for Swedish citizenship?

Participant C: Language test for citizenship?

Interviewer: Yes.

Participant C: Like they have in America.

Interviewer: Yeah I'm not sure if they have it in America, but Canada at least.

Participant C: I know that they have like some words they need to know, like it's a vocabulary thing If you know these words that are important for everyday life in the USA, then you basically gain a point for the citizenships test. I don't think you lose any points in that though <FILL/> it would be practical to have it, but also not everyone that

gets to Sweden and looks for a citizenship has the means to educate themselves in time for that. So to be inclusive I would say no. Like everybody should get the chance to gain points from when if they can use Swedish in a fluent context, but I don't think it should be required. Because everyone's learning

Interviewer: Yeah and you are training to be a teacher?

Participant C: Yes.

Interviewer: How would you deal with texts or speech from students containing grammatical structures that do not conform to Standard English?

Participant C: I would look for patterns, if in the class there are more individuals who have the same problems, I would, <FILL/>problems, if it is a problem, if it influences the text to a degree where the text is not intelligible anymore, then it is a problem. And then I would address the problem if more people would have that problem in a class like in a class like setting either in an exercise or as an example text for preparing them to write another one or something like that. But if it's just one individual, one student who has the same repeated problem every time I would talk to them privately, not in front of the class. Because that, for me counts as discrimination, it gives the class the opportunity to see a student at the weakest learning point and that can feel intimidating, and I don't want that for my students. So I would address it, with them and would talk to them about points like do you want to <FILL/> this is where you are not intelligible anymore. This is how you would improve it. Do you want to improve it right now? Do you want to do it later? Is there something I can do for you to fix that, to address the problem. And if they are open for the changes in their learning patterns or in like extra exercises that I could send home with them, then that would be great. And any students who says "nah, I don't care for learning English. I'm just here for getting my points". You cannot really motivate a student who doesn't want to learn, so that's basically checking bases first and then continuing on from what the student wants.

Interviewer: Yeah, and if it is intelligible, but just not standard English, how, like I have some examples, that I can read.

Participant C: Yeah sure.

Interviewer: He didn't have no money, which is then a double negative. Have you sent, and then without the noun phrase at the end, and also There's nice to see you.

Participant C: That would depend on the context, how they're using it. In talking to me like just casual conversation I wouldn't mind it, absolutely not. If they're holding, if they are standing in the front of the class or doing a presentation or speech I would point it out that this is not the academical way of talking to a to an audience or to a teacher. And in a text, depending on what text it is, I would also point it out because text form of a language and the verbal forms are different. And there is a standardized version for different texts and that is where I am leaning more towards actually teaching a standard version so they can be prepared for each kind of text and presentation kind they will encounter in their school life.

Interviewer: and have you been taught about sociolinguistics or about linguistic imperialism in your studies?

Participant C: The latter I would say no, not explicitly. But we have been going over sociolinguism in different kinds of classes and courses. Mostly about how it develops like, what goes into it what is in the category of sociolinguism and how it develops in school and having discussions about should we drill our students to become the best standardized English talkers and users or should we allow them to have the room to grow and make their

own up, make up their own minds about how they want to use the language. And I am very much leaning towards giving them the tools to navigate every kind of English. Every kind of English situation you could encounter throughout school and work life. But also giving them the tools to make up their own mind to form their own opinions about how language develops and how they want to use it. Because it's their life we cannot really influence them much about it.

Interviewer: Yeah. And have you then come across the concept of translanguaging?

Participant C: I have but if you could remind me?

Interviewer: Yes it could be used in a few senses but the most common one is that you allow the students to use their entire linguistic repertoire when learning another language. So that could be using the first language for learning vocabulary or learning structures.

Participant C: Right, yeah. I remember talking to my didactics teacher about that a lot. Because she is from the U.S and has been learning not only Swedish but also Danish. So we have been talking a lot about that and I, for one, am totally for translanguaging use in the classroom because it just makes it easier.

Interviewer: Yes, then I have some follow-up questions. You disagreed that schools in Sweden should have Swedish as the language of instruction, as opposed to one of the five minority languages, so.

Participant C: Did I?

Interviewer: Yes, but.

Participant C: Maybe I clicked wrong there.

Interviewer: Yeah, but. So that kind of means that you are for that some of the minority languages are used as the language of instruction.

Participant C: Yes, in certain contexts I am totally for it. I wouldn't mind going to a regular school, like, a ninth-grade and seeing like a course or a program or a lesson once a week just about the minority languages. It wouldn't be mandatory of course, but just hey look these are the languages of Sweden. Here they are. How we use them. They are quite interesting. I would love to see that.

Interviewer: Yeah. And you were neutral towards the statement that small languages have no future, could you elaborate?

Participant C: They are at a risk to be forgotten, to die out. But I have encountered so many people who are native in these smaller languages throughout the internet, throughout Lunds University and I feel like as long as there is someone fighting for them to stay alive, they are not really dying out, and they have a future. So its like, its a paradox, for me. Like they are at a risk, but there are people fighting for it. So its just that yeah I'm in the middle. I wanna fight for them, but I see that there is a lot of blockage for that to happen.

Interviewer: And how do you mean with blockage?

Participant C: Because, most people nowadays are not really interested in learning other languages just because you could learn about them or to widen their horizons. Most people learn a language because they are forced to use it, or they just hear it very often like me when I use social media, everything is in English. And the blockage there is just I

think that it is not, it's not enough representation and there are not many people who are interested in it if they are not born into it.

Interviewer: Yes. That was all the questions I had. If you want to say anything else, you can.

Participant C: No I think I got my point across pretty well.

Interviewer: Yeah, okay. Thank you so much for your help.

#### **Interview 4, Participant D (female, 21, English+Swedish)**

Interviewer: So the first question is As a non-native speaker of English do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant D: Is this in an English speaking country or like in Sweden, for example?

Interviewer: Let's say in an English speaking country

Participant D: I think that you, if you're in an English speaking country, you should be like what it is called judged in English but you have a right to your own, what is it called, translator. Because I think that you can't always really know what is said especially like that type of environment, where they're using a lot of like hard English Advanced academic English so yeah

Interviewer: Yeah. And do you think that English should be or even is the language for International Communication?

Participant D: I think it already is. I think that's just something that came with the years. And I mean, I am not against it. I think it's a good thing. Just you kind of have a like an international language. Now that it has become English I think that was just a random thing that happened, especially like thinking about the influence American world has on us. And the you know like the historical aspects, the colonizations and all of that which maybe are kind of a negative aspect. But I think it's a good that we all can have like an international language and that we can communicate by, like for example we are speaking English now which is crazy for somebody being English speaking. Like Americans for example, where they are only speaking English. So I think it's a good thing.

Interviewer: Yeah, and now that it is the an international language, do you think that it should be a standard English or any kind of international English?

Participant D: I think you can. I think you are able to like choose which one you want. I think it's not even possible to have some type of Standard English. 'Cause if you, you need to like consider into my own background, I have a Swedish background, I have the Bosnian background so like you kind of create your own type of English. So I think that you are able to just have whatever you want you know it's just how it works. I'm pretty liberal when it comes to that.

Interviewer: Yeah. And do you think that English can be a means of discrimination?

Participant D: Well I think it can be in some contexts. For example, or I'm just going to like. Means of discrimination. In what way? Can I just choose a way?

Interviewer: Yeah

Participant D: Because I have something yeah. Because I. This is why I really liked your research. 'Cause I was thinking about this. I think if you consider Sweden for example. If there's an English speaking person that is not Swedish natively, and comes to Sweden. I think they're far more accepted by the society. Especially if you're like American or from England because then you're accepted in a way where Swedish people think it is kind of cool, you know. Oh my god you're american or you're British or whatever. So there is not as big of a pressure for them to learn Swedish in some kind of way. But I think if you're maybe an immigrant from a different country, let's say an arab country or Eastern Europe then it switches. Then all of a sudden it's why are you not speaking speaking Swedish even if you can perfectly good English to go by and be understood in. So I think that is where it like comes to a difference when it comes to English and discrimination. And how people perceive you. Because this is something I have seen myself and you know I have talked to a lot of people and it is a common thing especially here in Sweden. And I think a lot of different countries.

Interviewer: Yeah I agree and do you think that smaller languages such as Swedish should still be used in education?

Participant D: Yes I think that. Like in Swedish education it should be used. It's still like part of the culture. I think even if English is such a big, has such big influence on the world and it is a good thing. I think you still need to like preserve what is known for that country. Because English has essentially nothing with Sweden to do. It's just like an add-on. So yeah I think that.

Interviewer: Yeah and the for example the sámi languages ir meänkieli, two of the minority languages. Do you think that they should also be used in education?

Participant D: I think that there should be opportunities for people who are from those what is it called it's the Swedish minority languages, to be able to preserve them. I think it's a good thing and its important because it's still somebody's culture and traditions and it goes 100 and 100 years back. Also I know that Romani, is also a minority in Sweden and I have some friends that are speaking Romani so I think it's, you know when you look at them and how they preserve their own traditions and values I think it's important that they get the chance to also preserve their language because it is a big part of who they are.

Interviewer: yeah do you think that the spread of English has in any way been harmful to either the Swedish Society or to the world?

Participant D: I don't think it has been harmful. I just think maybe we have like taken in a bit more than just the language. I think there is like this general, what is it called, like obsession with especially the American culture. So I think it's, like me for example I have like I have always like had this American accent because I've been watching so many movies and tv-shows, but then kind of made it my own. Which is a good thing I think, all people do that in some kind of way. Like you know you have Swedish accent, all that kind of stuff. But I think maybe that we are just taking in more than just the language and sometimes it can be positive and sometimes it can be negative.

Interviewer: Yeah, and do you think that Sweden should have a language test for Swedish citizenship?

Participant D: No, no I don't think so. I think that, I think that like. I think that like goes back to the question you asked if there is some kind of discrimination. And I think that now if we had these types of tests. I think they would just do more harm than good. Because if you have, I don't know, if you have people coming to this country and they're learning Swedish, but maybe it's not up to the like test standard but it's enough for you to get out in the world and like be able to work and communicate and socialize. And I just think it's unfair to those, I know because I have my parents, my parents are first generation immigrants from Yugoslavia so they speak perfect Swedish but in a bit like in a bit more Yugoslavian accent and I know like that their grammar is not always correct because they're always like mixing it up. But you know they are like normal people as like anyone else, like they're working they

have their own companies they are providing and all that kind of stuff. So I think just, those types of tests are like putting you in a situation, that you really don't have any choice

Interviewer: And you are trying to be a teacher?

Participant D: Yes.

Interviewer: Yes. How would you deal with texts or speech containing grammatical structures that do not conform to Standard English?

Participant D: So, I think it depends on, on what type of like structure it is.

Interviewer: Yeah, I have some examples.

Participant D: Oh yeah, sure.

Interviewer: For example, He didn't have no money, have you sent or there's nice to see you.

Participant D: So I think, *there's nice to see you* is like a grammatical mistake that I would correct, *but he has no money* I think that is like kind of more, that has kind of more like a background to it. I think that some people do consider that correct, if I am not mistaken. I'm thinking maybe what is it called the AAVE?

Interviewer: Yes

Participant D: Yeah. So I think that it's also like the same in Swedish where you have a lot of like, what is it called, multi-ethnic backgrounds, they use, maybe I don't know if you know like, the V3-regeln. Where you like, you just switch the verb to be in like the third position instead of the second which is standard Swedish. And you know a lot of teachers have been saying like this is wrong this is wrong. But they're not considering that the this is coming from other languages, like mix of other languages. So I think it's important to take into consideration like I'm pretty liberal when it comes to languages so maybe if someone wrote he had no money, or what was the sentence?

Interviewer: He didn't have no money.

Participant D: He didn't have no money. I would maybe just like put a note on it but I wouldn't tick it as incorrect. As for there, what was the last question?

Interviewer: There's nice to see you.

Participant D: There's nice to see you. That is already like a grammatical mistake that's actually like kind of disturbing. So, that is the type of mistake I would correct.

Interviewer: Yes, and in your teacher Studies have you been taught about linguistic imperialism or sociolinguistics?

Participant D: Yes, I have [unintelligible] about sociolinguistics, not as much imperialism. Is that like the same thing?

Interviewer: Yeah It's about the hierarchies of language.

Participant D: Yeah.

Interviewer: Yeah. And have you been heard about the concept of translanguaging?

Participant D: No I haven't actually.

Interviewer: Okay. It's about allowing your students to use other languages that they know, when learning.

Participant D: Aha, Oh yeah I know this. I think it's a good thing. I think, I really think it's a good thing. I really don't see why you wouldn't be able to allow your students to, if that is the way you learn English easiest, then do it. I think, You know like a lot of like traditional English teachers in Sweden they're like no talking, no talking in other languages, like you only have to speak in English. But I know for example like when I was learning Spanish I was using a lot of Bosnian to remember, 'cause there are a lot of similarities to words. So I just connected, like I was using the, what is it called, and I just I don't know I forgot the word but basically I just used Bosnian to remember the Spanish words. And that is how I still to this day remember some Spanish words, like pantalones 'cause in bosnian it's pantalone you know. You know I still remember it to this day. So I think it's a good thing to use different languages. Like I don't think like people that are against it, I don't think they actually see the whole picture of how actually how helpful it is.

Interviewer: And then I have some follow-up questions from the questionnaire, and you agreed that people should talk Swedish and Sweden but you were neutral towards that people should talk English in Great Britain, do you have any thoughts?

Participant D: Wait. I'm just trying to remember what I answered. No I think i got confused actually. I think I would, no I would say. I don't know why I choose neutral. Because when I think about it I would choose like English in Great Britain. So I think you could just switch that, I don't know, I think I just got confused from all the questions. No, and I do believe that in like the country you live in you should speak the language you know, but and try to learn. But I don't see any issues with speaking other languages either. So I think that's what I meant by that. But I would still compose to speaking like the native language in the country.

Interviewer: Yeah and if there are several native languages?

Participant D: Then I think it's, like Sweden for example then I think it's Swedish, it's the biggest, because I think. Oh wait, just a second.

Interviewer: Yeah.

Participant D: Sorry, my mum.

Interviewer: It's okay

Participant D: Where was I? Yeah it should be Swedish because it's like, I think you should just go from the biggest language that the most people know. I think that's the easiest way to go about.

Interviewer: Yeah, and you disagreed that people who do not speak English have little Prospect of success.

Participant D: So people who don't speak English have a little prospect of success?



Interviewer: There are too many negatives. Wait. For the statements those who do not speak English have little prospect of success, you disagreed.

Participant D: Yeah I disagreed, I think just because English is such a big like component in this world, I don't think it's still are not able to succeed in the same manner. Maybe not as much like as if you choose an English speaking path. But I think I think it needs to be considered like not everyone wants to know English, which is okay like Swedes, they don't have to know English of course it does open some kind of like different doors, but I think you still have a good chance in succeeding even internationally, as well as in in your own country.

Interviewer: and you disagreed that English is dominating and undermining other languages, could you elaborate?

Participant D: Yeah I think that, I'm just gonna go from like Sweden and my own experience, but I still think like when you go it's always Swedish that we're speaking and even though the majority of us can speak in English we still tend to choose to speak a Swedish language. The only time I know like we really speak English is when I have like my English courses in University. But I still, like, there is still this feeling of Swedish being the dominating language. And if there are some words, that are kind of like getting in, in there from English, but I think that's just normal, it's bound to happen so yeah.

Interviewer: Yean, and that was all the questions I had. If you want to say anything else you can otherwise we'll stop the recording.

#### **Interview 5, Participant E (female, 25, English+Swedish as a Foreign Language)**

Interviewer: As a non-native speaker of English do you think you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant E: I think it depends on the context, <FILL/> because if I'm in a like setting with, that's not in the, at the University or at a job or anything else I think it just should be judged depending on how much the other person understands me, so my own personal variety of English. But then again if it's at university, you have this, you need to use kind of formal or academic English, especially in writing. But I think there's a big difference in writing and speaking of course. <FILL/> So I mean, I think it's hard to not be judged from the perspective of Standard English, but in the end I think the main, the most important thing, is that we have, that the other person that I'm speaking to, is understanding, understands what I am saying. Yeah so I think it depends on the situation but yeah the main thing is that everyone understands each other I think.

Interviewer: Yeah, just a follow up on what you said, and do you think that it's right that at University we are judged on this more standard academic English?

Participant E: No, from a bigger perspective. Because how easy it is for certain people to use the more academic English also depends on upbringing and how much English you've read at school and things such as that. Because I'm reading English I know that they expect a certain kind of proficiency from me, which I understand because I am becoming an English teacher. But if you look at other programs, where you don't have, you don't need, or have the expectation on yourself to be very proficient in English, I think that the university might need to reevaluate <FILL/>and not just expect everyone to have this, the same proficiency. Because say that you're reading mathematics, math, for example they expect a high level of math knowledge which you understand but in the, if you're reading math you still need to use the English and you get judged on your English as well but the program itself doesn't really expect you to. Or you. I mean I think they need to look at the English a bit differently depending on the programs, in a sense.

Interviewer: Yes, do you think that English should be or already is the language for International Communication?

Participant E: It would be wrong of me to say that it is because there is a lot of people around the world who don't speak English. And, so you can't really say that it is. It is from the perspective of like a Western, like Europe, Western view of the world. But then again there's just very very many people around the world that doesn't have the same view of English as we have here. So it would be wrong for me to say that it is <FILL/>like a international language, that everyone can understand. Because it isn't. And from their perspectives they could see as like Spanish or France in many parts of the worlds could be viewed in the same as we view English. <FILL/>And I do believe that it would probably be helpful in a lot of situations if we had one common language around the world, but I don't see that that's a reasonable goal, because it will be I think impossible. <FILL/>But, and I think that if you would view English as like the one common language around the world, I think that many other languages, smaller languages especially connected to very very old cultures and identities around the world would probably be at risk of disappearing even more, than it is now. Because I think more and more focus would be on the English part of it. Which could be beneficial, but again I think it is important to think about the consequences for other languages around the world.

Interviewer: Yes, and we've talked a bit about this already but if it, if English would be the language of International Communication should it then be Standard English or should we accept any variety of an international kind of English?

Participant E: I mean my opinion is that you should accept any variety as long as you understand each other, because I think the main point is understanding. <FILL/> And that's, I mean, if you want to have English as a international language you want to have it so that everyone can understand each other. And then the question about Standard English or not becomes irrelevant, I think. Because as long as everyone is understanding each other, I mean that would be the whole reason for having International English.

Interviewer: Yeah. Have you ever been discriminated because of your accent or use of English?

Participant E: Not that I'm aware of. I think I, I'm thinking more about it myself than other people. And most of the time if I speak to someone who has English as their mother tongue then they often say that oh Swedes speak so <FILL/> such a good English. So I've never experienced any discrimination.

Interviewer: Yes. Do you then think that English can be used as a means of discrimination?

Participant E: Yeah of course. I mean I think, if we, it is already. I mean if we look at the school curriculum and such there is a very very big focus on especially British English but now more and more American English because of social media and such. But, we never talk about the, I mean in India there's a very big use of English but that's not something as we see as Standard English, even though there's I don't know how many people that speak it everyday. But very very many people. <FILL/>So and I think that if I would. Because I'm from Sweden, I don't know, it's. People already have this view of like the nordic countries and Europe in general having quite good English, but then like population-wise there's more people in like India, who speaks English. And I think that's. So there's already a big discrimination about accent because who are we to judge what standard English is? And I mean many many African countries English is also a second language or an official language but I think that's not something we talk about in school for example or in the curriculum. There's a very big focus on just the inner Circles of the English language and not the whole world.

Interviewer: Yeah and do you think that smaller languages like Swedish should be in education in Swedish schools?

Participant E: Yeah I mean if you have a Swedish class, I think it's important to use Swedish. And if you're teaching English or the modern languages it could be very useful to use Swedish as a like to <FILL/> compare the different

languages. But then again I don't have any strong opinions on the more theoretical subjects. Because for example in religion, or when you study religion in class, which is religion. I mean it's the content, that it, that you're supposed to learn and not the language so I don't have any strong opinion that you're in Sweden and you should just use Swedish in school. If it's not in the Swedish classroom, of course.

Interviewer: And the some of the minority today languages in Sweden such as the Sámi languages or meänkieli should they be also used in education and protected by laws?

Participant E: I mean I think the Språklagen, the language law, in Sweden, I think it's good. And of course it should be used if there's, because there is a law for it. I mean it should be used in school if there's a need for it. But then again if we look at Sweden nowadays there's many many more language groups and larger than for example Yiddish, is also a minority language. And I understand from a historical and cultural perspective that you need to make, I mean the language, it's connected to the history and culture of the people that speak it. So I understand from that perspective that it's necessary to protect it but if we would look at usage in Sweden there's many many other languages that's used by a bigger population of people. And I mean from a teacher perspective I can see that it would be useful to do some changes in the law. Because if you want mother talking education in school and you have one of the official minority languages you have a right to it even though you are only one student that speaks it. But if you have any other languages you need to be five or more to have a right to the mother tongue education. If you're say for example two people who speak <FILL/> Danish in schools. If the school can provide a mother tongue teacher, they can if they want. But they don't have to, unless there's five people. And because of the benefits of having mother talking education for bilingual or trilingual children, I think that it would be useful to maybe change that part of the law

Interviewer: Yes, do you think that it would be beneficial for Sweden to have English as the language of instruction?

Participant E: I mean I don't think that we should just have English as the language of instruction because in the end Swedish is, also have a historical connection and connected to the culture that we have and so on. But I think that you could incorporate it more in school. But then you also have to reevaluate which type of English, that you expect from the students. Because if you want to incorporate more instructions in English you have to, I think, step away from the very narrow view that I experienced in school nowadays on the just very very standard form of English.

Interviewer: Do you think that the spread of English has in any way been harmful to the Swedish society or to the world?

Participant E: No.

Interviewer: And, do you think that Swedish should have a language test for Swedish citizenship?

Participant E: Absolutely not.

Interviewer: Would like to elaborate?

Participant E: I mean first of all there's, at least to my knowledge, there's no studies that show that that would increase the motivation for people to learn a language. And if you look at. And then again who. How. I mean, it is impossible for us to create a test that. I mean it's impossible to create a test that would fairly like represent what it is to speak a language. Because if you look at Sweden's different types of Swedish, I could have a hard time understand the people that live in Kalix, for example, even though they're born and raised in Sweden, as I am. <FILL/> Because then again, languages are like always moving and changing. And then if we look at the people that's applying for citizenships, they will also have a like a wide range of different backgrounds. Whereas some

people never been to school at all, in their whole life, some people might not be able to write or speak in their mother tongue, but some people will have many many years of academic experiences and education. And for those people, well it might be, they might have been able to pass a test but in the end I think it's unethical to, to have those rules for citizenships. And also there's no studies, at least to my knowledge, that's shown that this will be a motivating thing for people. And then again if they want to have those kind of tests they need to <FILL/> change probably the whole Swedish as a foreign language education. Because nowadays you. The only like academic results you need to be a licensed Swedish as a foreign language teacher is 30 points in Swedish as a second language and a teacher's education diploma <FILL/>and I don't think that that's fair to the teachers or especially not for the students.

Interviewer: Yes and I have some examples of English, that doesn't conform to Standard English. So he didn't have no money, have you sent, and there's nice to see you. How would you deal with these kinds of grammatical structures from your students?

Participant E: It depends on the situation in which they are used. If it was a. If we were speaking to each other or the students were speaking to each other I wouldn't bother at all. And it also depends on which level and which class. Because if it's from a like upper secondary school program at a very prestigious university, or school, not university, and the students are reading English 7 and they really want to be good at it, then I would correct it. Because then I know that the student group have, they really want to learn English. I would. But again I I don't think I would correct it in a in a setting that was informal or when we were speaking. If it was. But I don't know, this is really hard because I'm supposed to correct it because it's wrong English. But then again I do understand what they mean. So I think it really really depends on the setting. Because if it's a university preparation program, then I would probably be more inclined to correct it, because I know what the university then will <FILL/> expect from them. But in another setting, in another class, in another school, I wouldn't bother. Because many times, especially in when you train oral proficiency, it's more beneficial to actually get the students to speak and if you then correct them on these like little mistakes that doesn't make you not understand them, <FILL/>it often makes them not want to speak in the future. I think it's a very like delicate line between when you should correct and not correct, but I would probably correct it in some settings but in general I don't think I would. Especially not when speaking.

Interviewer: Yeah, and have you been talking about linguistic imperialism or sociolinguistics in your teacher studies?

Participant E: Yes. Both in English but most of all in Swedish as a second language. But then again I'm not done with my English studies, but we are writing and reading about it right now.

Interviewer: And have you heard about the concept of translanguishing?

Participant E: Yeah.

Interviewer: Could you explain what it is?

Participant E: <FILL/>the first time I heard of it was Swedish as a second language. And in the beginning I thought it to be very abstracts and hard to grasp. <FILL/> Do you want me to explain what it is?

Interviewer: Shortly.

Participant E: Okay. So it's just nowadays we often view languages that one person have as like three separate languages. So for me example I speak Swedish, English and some Spanish. And then people. I would say okay but I speak these three different languages. But from a translanguaging perspective you wouldn't view them as three

separate languages, but that those three make up my own language and depending on what situation I am in or in what context I would use different parts of my whole language, depending on the situations. <FILL/> so for example when I'm in. If I codeswitch in different situations I use this part of my whole language. So that you view languages of one person as a whole language. I tried to explain it to my parents and then I used, I tried to explain it through speaking about soup. That you have one, everyone has one big bowl of soup with like say carrots, mushroom and broccoli and depending on what situations you're in, you, you're craving different things. But it's still in the same soup. So that's the way I explained it to my parents. I think they understood.

Interviewer: Yeah . It's a good metaphor. And would you use it when teaching?

Participant E: Yes. <FILL/>we had our workplace, I don't know, VFU where we. I I was at Vipar at their språkintröduktion. So it's people in the ages of 15 to 20, who has come to Sweden and they are reading, it's like Swedish as a foreign language, but for upper Secondary School students. And then. And many of those didn't know English for example and many of them had just been in Sweden maybe one year, so there was quite a big language barrier in some cases. But we. They were allowed to use every language they knew in the classroom and they were allowed to translate into whatever language they felt fitted the situation. And they helped each other. And I used some of my Spanish for example, even though it's not a lot so. I think especially in that class we had a very like translanguaged view of language. Like you didn't see languages as separate entities but rather a whole like department of different types of languages.

Interviewer: Yeah, and I have some follow-up questions from the questionnaire. You strongly disagreed that people should talk Swedish in Sweden, could you elaborate?

Participant E: I mean I think it's up to everyone and I think it's quite of a old-fashioned view that you're in Sweden and you should speak Swedish. But then again I would have a harder time understanding people in the most northern parts of Sweden than I would people who speak English for example. So I think that to say that you should only speak Swedish in Sweden is an extremely narrow minded view of language in general.

Interviewer: You strongly disagreed that English is dominating and undermining other languages, why is that?

Participant E: Because it's. I've heard so many times and seen on social media oh Swedish is taking over the Swe, or no English is taking over. The Swedish students don't know how to speak Swedish anymore <FILL/>and you, I think that people need to step away from the view that you could only have one language that you can fully, that you're fully proficient in. Because I think that, and I do understand why people have this kind of conservative view of language because I think that this stems from not having enough knowledge about it, as most things. But if you're, if you live in Sweden, and, but you go to an international school where you have most of the education in English but you have Swedish in your Swedish class, but you have Swedish parents and you live in a Swedish community. I mean English will not have any effect on the Swedish languages. You might be more proficient in English in some domains, but people really need to, I think, step away from the very like monolingual view of yeah, So I and I mean people who have moved to say the United States from Sweden and lived there for 10 years, they still know Swedish. So I think that people really need to like stop saying that one language will take over the other one, and instead look at it like you're just gaining another language. I mean it's a positive thing for the brain and for the health and for everything, to know more than one language.

Interviewer: And you strongly agreed that English should be taught in schools all over the world, could you elaborate?

Participant E: I mean I think it's important that it's taught but then you also need to look at what degree it's taught. And then again, it's not that I believe that it 100% should be a language that everyone knows, but I it's also hard to

completely <FILL/> discard this thought that it's very helpful in our society today to know some English at least. And so I do believe that it would probably be helpful for many people to have some English. And I think especially, people who might live in parts of the world where they are living in some kind of poverty or or are disadvantaged in other ways, that knowing some English might be helpful for them, to maybe create another life for themselves if they want to. Because you can't ignore the fact that English is a very wide-spread language, especially in the more rich western countries. But then again if you're going to have, teach English in every school you also need to really really think about what type of English you teach at the school. And also really teach students that there's. It's not just a British or American English that's the only type of English that you can speak.

Interviewer: Yes that was all the questions I had, if you want to say anything else on the subject you can, otherwise I'll stop the recording

Participant E: No I don't think I have anything.

**Interview 6, Participant F (female, 54, professor at the teacher studies program in Swedish as a Second Language)**

Interviewer: So you are a non-native speaker of English?

Participant F: Yes, that is correct.

Interviewer: Yes, do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant F: Judged by anyone? Or just, yeah. I should be judged by my variety, I guess.

Interviewer: Do you think that English should be, or already is, the language for international communication?

Participant F: I think it has been for a long time, but I think it's challenged now by other languages such as Arabic and Chinese. So I think we're going to need a few different languages for international need, yeah.

Interviewer: And if it would be English or if it would be Arabic or Chinese should it then be the standard form of those languages? Or should we accept a more kind of international English or international.

Participant F: I think I think if it's going to be an international language it has to be some kind of standard. Otherwise with English I think it works, different varieties. Arabic, doesn't work at all. You have to have a standard. Chinese, the same, standard. So I think some kind of standard that is, because if you use the dialects it won't work because sometimes you don't understand them. But I don't believe in a standard English such as it should be very correct or or pronounced in a special way.

Interviewer: And have you ever been discriminated because of your accent or use of English?

Participant F: No.

Interviewer: Do you think that English can be used as a means of discrimination?

Participant F: Maybe, yeah, maybe locally. But I think that <FILL/>. No I don't think you get discriminated. I think it's people are happy about you have when when you use English that you actually have a language that that's common. I think you're discriminated in in such a way that Swedish people that use English don't have the same opportunities to say exactly what they mean. Because they think English or Swedish doesn't matter but I think

there's a big difference if it's your native language or not. So I think we miss a lot if we use English in for instance EU or things like that.

Interviewer: And do you think that it would be beneficial for the Swedish school system to use English, as the language of instruction?

Participant F: <FILL/> Yes and no. I'm sorry I am a researcher, I have to say yes and no on everything. Yes, I think you need English in higher education. I think, I belong to the group who thinks that you should be able to write your dissertations in English because otherwise you can't spread your knowledge. But of course it should be alright to write in Swedish as well. In the more beginner courses, I'm not so sure. <FILL/> I think it's good to start with Swedish and then English when you, when you get higher up.

Interviewer: Yes, and so then Swedish should be used in education and Sweden also have a few minority languages such as the Sámi languages or meänkieli. Do you think that they should be used in education in Sweden?

Participant F: Yes. I think all languages should be used in <FILL/> When you start with a language, when you come to school and you don't have Swedish, you don't have English, you should get the subjects in that language, that your mother tongue or your native language. And then, and then you can start with Swedish and English yeah.

Interviewer: And do you think that the spread of English has in any way been harmful to either the Swedish Society or to the world?

Participant F: No I think, I think it's good that English is used, that we can have this global cooperation. But I also think that English, that there is a difference between if you're bilingual with Swedish-English, people find that wow, very good. If you're bilingual Swedish-Arabic people find that ew, speak Swedish. So I don't think. I think English has a much higher standard than many other languages. So I think, yeah, but it's probably more work on the other side, we need to increase the attitudes towards other languages. I think English is good enough as it is yeah.

Interviewer: Yes ,do you think that Sweden should have a language test for Swedish citizenship?

Participant F: Absolutely not it's the dumbest idea ever! There is no way you can make such a test. There is no way you can say how much Swedish do I need to be able to be a good citizen. Who would do, make these tests? The researchers? I don't think so, because we know it's impossible. I think it's discriminating. I think it's, those that suggest that do not know how how one learns a language and how differently we learn languages. So no, if I was unclear, no.

Interviewer: Yeah. And do you also, you you grade papers from your students?

Participant F: Mhm.

Interviewer: Yes, how would you deal with or how do you deal with texts or speech from them that contain grammatical structures that do not conform to a standard Swedish?

Interviewer: That's something that we discuss a lot, because I have, since I teach Swedish as a second language a lot of my students are, have Swedish as a second language. But on the other hand we have this subject is you have to be able to write academic Swedish to pass, because it's often that you maybe you're a teacher or you want to be a teacher or something. But I think<FILL/> Not everyone agrees with me. No one agrees with me, I think. But I think that there's a difference between academic writing and second language Swedish. So if you have a student who writes academic language but you can see that okay so this is a second language speaker because you have the

negation in different places, the word order a bit like that, then I think it should pass. Because this is academic writing, it works, but it hasn't this person hasn't come that far yet to, you know, place all the grammar in the right places. But if you have a student who does not write academic Swedish and then it doesn't matter if it is the first or second language writer because then it shouldn't pass, because that is one of our goals with the courses, that you should be able to write. So I think there is a difference between those two language. I'm not sure if I said yes or no to your question but yeah that.

Interviewer: Yeah. But that works. 'Cause I don't have any examples for Swedish, but for example in Welsh English you would say there's nice to see you.

Participant F: Mhm. Okay so if you write in. Well, I guess I think that, if you have. I mean school and university has a purpose. The purpose is to teach Swedish and English as the language of the society. You should be able to, to be a good citizen, to be able to get all the information that you need and and file complaints and everything you want to do with the language. So that's our purpose. To teach that kind of Swedish and English. Because if you use either grammatical errors or dialects or whatever, you will have problems because people will look at it and say she doesn't get the job here because she doesn't. So I think that's important to point out. That's a part of our job. But as I said before if you see that this is a language in development I think they should pass anyway. But you always have to. What I think is important is to differ between this is the language you need for, to do this and this, and then you have the language. I I often speak about Rinkebysvenska, Föörtssvenska, they have the same in English of course. That there is a time and place for every variation. So it's. You can't speak Rinkebysvenska in school, in classroom, and you can't speak classroom Swedish in Rinkeby. So none of them is better than the other or nicer or more pure or anything. They're just two different versions of the same language and they should be used in different situations for different purposes. So that's basically what I think about all all different varieties, no matter if it's Swedish or English, that they all have a purpose. It would be horrible if we all spoke some kind of standard language, horrible, boring.

Interviewer: Yes. Just following up on that. Do you think that the school Swedish or school English that it's, <FILL/>how am I gonna say this? That the language that is allowed or appropriate in school, that it's not these varieties, that are Rinkebysvenska or African American Vernacular English, those varieties that belong not to sort of white middle class.

Participant F: So your question is if they should be used in school? Or? If they are used in schools?

Interviewer: No, more if there's. Well if they could be used, maybe.

Participant F: Well I think that, as I said before, it's a school school's job to teach a variety that works in University that works in society. But when you do that it's very important to point out that this is one variety of this language, which is used. And why do we use this in a special situation. So when you for instance in recess, you can use your native language, you can use any varieties of your of your language, so they definitely do belong. Where wherever you you have a need for that variation or when you speak to your friends maybe you have a special variety then. So I think it's important to to from from the school to point out that this this is what we teach. That doesn't mean that you have to speak this all the time so even if you discuss something in a group you can do it in in Arabic you can do it in vernacular English whatever. But the teacher's job is to see that okay when you present your job you have to have the the standard or whatever school English, that school has to teach. So the point is I think that you have to be able to come out of school and be able to use the variety that that society demands, so that you get the same chance as everyone else. But that you at the same time go leave school with a feeling that okay so I have all these varieties or all these languages because what I work with is often that you have maybe three or four native languages. And and you have to leave school with a feeling that all my all my varieties all my languages are important, equally important. And I use them in different situations. So and I do need them all. But school is just there for one purpose,



the others I learn maybe in my friend circle, in my family, in my you know you have. You always have different varieties in different groups. But you learn them in different places. Or, if, sorry I speak [unintelligible] if you for instance say you're a nurse. Then you have to learn that variety. You need all the all the words for be able to work there. So that's another variety and you learn that there. So school is just one of all these places where you learn different varieties.

Interviewer: Yes, and have you heard about the concept of translanguaging?

Participant F: Oh yes. I teach about that, yeah.

Interviewer: Do you also use it, when you teach?

Participant F: I think. I mean translanguaging is. I think it's a bit vague where translanguaging where the limit is, when is it translanguaging. I have worked more with code switching, so I haven't done a lot of research on code switching. And code switching is something that we use, we do all the time. So from Swedish to English. There is not one person who speaks just [AVBROTT] Sorry <FILL/>Sorry. I was saying. What was I saying?

Interviewer: Code switching.

Participant F: Code switching! Yeah so that's something we do all the time and I think people just have to realize that they do it. Because again there's a difference between English and other languages. So if you code switch between Swedish and Albanian people react and say huh you shouldn't use code switching, but if you switch between English and Swedish, which all people do, nobody reacts. Because you don't even notice it. So when you, when you sort of make people conscious about what code switching is and they realize how much we code switch, I think they would accept it a lot more. When you realize you do it. And you have to do it because I don't think one language is enough to to express all the things that you want to do. So that's a natural part of of our language use. So and then in translanguaging as well that you work with translanguaging in the classroom, because that's how we are. We are not made for speaking one language, yeah.

Interviewer: Yeah. Then I have some follow-up questions from the questionnaire. So you were neutral towards the statement that whenever a new concept or invention appears and new word should be created in Swedish instead of using the English word, what are your thoughts on the subject?

Participant F: Yeah I'm not sure about that. I love Swedish language. I mean I work with Swedish language. I love the new words that you have to invent, but sometimes I don't know if it's worth worth it, I mean. Some of them do, just if you look at things like. I mean mail email, mail and mejl. How you spell, how you spell it. Does it really matter if you spell it English or Swedish? I don't know. I can't I can't make up my mind here. But I think maybe if it's too many English words used, sometimes there are better words in Swedish. So then I think we should, it's always a matter of how how precise the word is. Sometimes it's more precise in Swedish, sometimes in English. For instance a word like fika. How do you translate it? To capture the whole you know the whole thing about fika, so yeah. I don't think it all words should be translated.

Interviewer: And if we look at, for example the computer science, where a lot of the research is being done or the breakthroughs are done in English. Should we then try to have all these terms in Swedish also or should we just use the English ones?

Participant F: I think it's a hard question. But I think if it's a whole area that's sort of has been invented in [unintelligible] English. Is there any point of translating it? Because people won't use it. Because many of the companies that work with this have English as their main language anyway, so I'm not sure it's it's worth it. So I

think. But it's always a balance because people are scared that the Swedish language will lose a lot of domains to English. But I think if it's a whole domain in one language I don't think there is any point in translating it.

Interviewer: Yes, and you agreed that some courses especially Natural Science and math needs to be taught in English.

Participant F: Yeah I did and again it's a domain that has been adopted by English. So I think it's, and and everyone writes in English even if it's Swedish authors. So I think again there's no point in trying to Swedify it. I think I'd rather see that the for instance here Swedish and Swedish as the second language and all that that you try to lift the status of Swedish. That what we do should count as much. You have the problem in the academic world that if you publish yourself in international papers in English it's top notch, you have to do that if you want to be a professor. But if you write about Swedish it's no point doing it in English because you won't reach the Swedish audience but that doesn't count as much. So I think that's another thing that you should look at each area to see which language does this area benefit from and then it should be equal. To be counted as equal so yeah.

Interviewer: Yeah and that would be for University, then? I'm guessing.

Participant F: Yes.

Interviewer: So the younger, high school, middle school should still be.

Participant F: That should still be Swedish as a main language yeah.

Interviewer: Yes, and we've talked a bit about this already, but you strongly disagreed that standard English is better than other types of English.

Participant F: Yeah I don't know who could say that one variation is better than another. Who, who can decide? Who is in charge here, to say that okay this is the best one. It doesn't work that way. It's like deciding who is the best dressed, who is the most beautiful, who is. It's subjective, as is language so, yeah.

Interviewer: Yeah that was all the questions I had, if you want to say something on the subject you can, otherwise I'll stop the recording.

Participant F: Well I do have a lot to say about these things. Because I do work with attitudes about Swedish, and mainly about other languages and the attitudes around that. But I think my main, the main, the most important thing to me is that let there be variations and that they're equally worth. It's just that they have different functions. I think that's the most important when it comes to languages.

## **Control group**

### **Interview 1, Participant 1 (female, 21, Engineering Mathematics)**

Interviewer: So as a non-native speaker of English, do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant 1: <FILL/>That depends on <FILL/> I'm sorry, sorry

Interviewer: it's okay

Participant 1: <FILL/> that depends on the situation. If I'm in a room full of native speakers, and consider myself [unintelligible] good at English, I think I should be, considered to their standard, but in an environment where I am to learn English then very much my own standard.

Interviewer: yeah. And do you think that English <FILL/> sorry do you think that English should be or even already is the language of International Communication?

Participant 1: I believe there should be a language of international communication, and English has filled that role for some time and lots of people learn it so I think it's as good a language as any.

Interviewer: Yes. And do you think that it should be <FILL/> this kind of Standard English or could it be any kind of international English?

Participant 1: I think, any kind of English should be fine and I think it's important to be exposed to different kinds of English so that, part [unintelligible] you recognize, importantly recognise different ways of speaking English. Sometimes when you run into a new kind, you haven't heard much before, it's hard to understand it and you need some time to get to know it. So it's good to learn that early on.

Interviewer: Yeah. And do you think that English can be used as a means of discrimination?

Participant 1: I haven't really thought about that <FILL/> I actually don't know.

Interviewer: <FILL/> And, in Sweden we have Swedish as the language of instruction in schools. <FILL/> do you think that this is good or should it be English instead?

Participant 1: Well, Swedish culture and Swedish and the language Swedish Swedish is knit closely together, so I think it's good to have that as the language of instruction, although its its good to have a bit more English-integrated. It's a good language to know since it is so international, but I think its but in my opinion it's very good to learn swedish first.

Interviewer: Yes, and we have a few minority languages in Sweden, for example the Sámi languages and Meänkieli. Do you think that these languages should be used in Education?

Participant 1: At the very least I think they should be used more than they are as they are official languages in Sweden. I remember that I did not get to see much of them during Swedish classes and [unintelligible] if this, you are part of that minority you have a right of doing just about anything in that language but in reality you can't do much in your native language.

Interviewer: Yes. And do you think that the spread of English has been harmful to either the Swedish society or to the world?

Participant 1: I mean, the way it initially spread wasn't great, and it's probably the reason it is such an international language today <FILL/> sometimes it's easy to forget to develop other languages as words are brought into English. But at the same time it is very [unintelligible] English loanwords instead of creating new ones. Since they often are already somewhat known, and it makes things easier when looking at English compared to Swedish.

Interviewer: Yeah. Do you think that Sweden should have a language test for Swedish citizenship?

Participant 1: <sil>

Interviewer: Or have you seen any of the debate about it?

Participant 1: No it's not something I have followed, but for many jobs and equal they have their own tests so people worry oh these people come to Sweden not even know Swedish there are some tests and usually a requirement of knowing Swedish so there already are some in action even though they may not exist legally for citizenship.

Interviewer: Yes. <FILL/> and <FILL/> sorry I have some specific questions <FILL/> Have you come across the concept of sociolinguistics?

Participant 1: No, I have not.

Interviewer: And the concept of translanguaging?

Participant 1: Not a word I recognise, I, My best guess would be switching between language but I don't know.

Interviewer: Kind of, <FILL/> but yeah its it's very specific to linguistics so it makes sense that <FILL/> you haven't read about it. <FILL/> that was the regular questions and then I have some follow-up questions from the questionnaire.

Participant 1: Yeah.

Interviewer: You disagreed that former british colonies in Africa and Asia should have English as their official language, could you elaborate?

Participant 1: I believe it's okay to have it as a official language but have it as the only language, I don't think thats right. Im sure. They had a language before English and I believe that one should be preserved.

Interviewer: yeah, you agreed that English and American people are arrogant about their language, why is that?

Participant 1: It's just more of a vibe I've gotten through many different small things which I can't really explain, but sometimes <FILL/> everyone's expected to have English as a second language but not all native English speakers are expected to have a second language because they already think they have the one international language, whereas everyone else has to be the ones to apart.

Interviewer: Yeah. You agreed that English is affecting the vocabulary and grammar of Swedish in a negative way.

Participant 1: Yeah that's more like sometimes you when learning a different language you pick up some of the habits from that language and sometimes forgets the like rules from your own language, which I catch myself doing quite a bit.

Interviewer: That was all the questions I had, if you want to say something on the topic you can, otherwise I'll stop the recording.

### **Interview 2, Participant 2 (female, 21, Industrial Design)**

Interviewer: As a non-native speaker of English, do you think you should be judged in accordance to your use of Standard English or your own particular variety?

Participant 2: What does it mean?

Interviewer: Like if, if you would use let's say a Swedish pronunciation on some words, when you're talking to a native English speaker, do you think that they should say like oh no you can't say that or you can't pronounce it that way or should they acknowledge that okay but that's the Swedish way of saying it?

Participant 2: I think it depends maybe on the word. If it's like a name or a place then it might be fine or even more appropriate to have like the accent. But if it's incorrect or if it like might hinder the understanding I think it would be good to be corrected.

Interviewer: And do you think that English should be or already is the language for International Communication?

Participant 2: I think it already is. Yeah, I don't know what other language it would be other than English.

Interviewer: And now with English do you think that it should be Standard English or should we accept any variety or an international English?

Participant 2: I think it's good to be taught, like what do you call it?

Interviewer: Standard?

Participant 2: Standard English yeah, but I mean the important thing is really to be understood. So as long as you manage to be understood I think it's it's okay.

Interviewer: Yeah and have you ever been discriminated against because of your accent or use of English?

Participant 2: No I wouldn't say so.

Interviewer: Do you think that English can be used as a means of discrimination?

Participant 2: <FILL/>I'm not sure. I mean you might have some disadvantages if you don't know English of course, like a job positions or just a thing like traveling might be a lot more difficult if you don't know English. But I don't know if it would count as discrimination.

Interviewer: Yeah, do you think that using English as the language of instruction in school would be beneficial for Sweden? So that would mean using English when teaching maths or religion or.

Participant 2: I think it would be quite unnecessary and also perhaps, it would be a little bit sad to use so much English because <FILL/> I think it's important to be good at like your your mother's tongue or like the language that is from the country. So I think it would erase a little bit of that, if you use it in every every like maths for example.

Interviewer: And do you think that smaller languages like Swedish should be protected?

Participant 2: Yes, although I think protection can mean a lot of different things. Like that could be an example, using Swedish in schools for the most part could be such a thing. But I don't think it should be protected in a way that is like forcing the language.

Interviewer: In Sweden we also have a few minority languages such as the Sami languages and Meänkieli. Do you think that these should also be used in education?

Participant 2: It depends I would say. If there's a place that has a larger population that speaks those languages, it would be better in those places. But if there's not really a lot of people speaking them maybe it would be difficult to like have a budget to have a lot of different languages. So I don't know if it would work like in in practice that well.

Interviewer: Do you think that the spread of English has in any way being harmful to either the Swedish Society or to the world?

Participant 2: No I don't think so. It affects the way you speak a lot especially in youth but I don't think that's necessarily a bad thing.

Interviewer: And do you think that Sweden should have a language test for Swedish citizenship?

Participant 2: Hmm, yeah I think it would be good. I feel like it would be easier to like be a part of the society if you know what like a a basic amount of of the language.

Interviewer: Yes, I have some follow-up questions from the questionnaire. So, you agreed that you are proud to keep your foreign accent when speaking English, why is that?

Participant 2: I feel like it's a part of who you are a little bit and that's not a bad thing. It shows like where you're from and your background I think it's kind of sweet when people have accents.

Interviewer: Yeah I do too. You disagreed that English is dominating and undermining other languages, why is that?

Participant 2: I think in Sweden, I don't know in my understanding, there's not a lot of people that learn English instead of Swedish but rather both or just Swedish. And I think it's the same in other countries as well. I mean some some countries learn even less English than than we do as well. So I don't think it is like overtaking. Perhaps the only thing I can think of is like different entertainment. For example in Eurovision most people participate with English songs because everyone can understand it, but I think it's it would be nice if you had the same chance at winning if you performed in your own language. So that, that's the only thing I can think of when it comes to that.

Interviewer: Yeah, and also, the like the hosts they also speak English. You strongly disagreed that some courses especially Natural Science and Math need to be taught in English. That's the kind of the same, but you, Is your studies now in Swedish or English?

Participant 2: Right now they are in English because we have some exchange students and in that case I think it's fine if there are English speakers, but I was thinking about more like when you are younger and if everyone is speaking Swedish then I think it's just unnecessary.

Interviewer: Yeah that was all the questions I had. But if you want to say anything on the subject you can, otherwise I'll stop the recording.

Participant 2: No, I think, I think that's all

### **Interview 3, Participant 3, (male, 21, History)**

Participant 3: No I don't think so.

Interviewer: As a non native speaker of English, do you think that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant 3: I guess you can judge me against the Standard English yeah I would say so.

Interviewer: And do you think that English should be or already is the language for International Communication?

Participant 3: I think it is. I don't know what other claim it has other than the mainly has become it. I don't Like I don't see English like a whoa this perfect language. That it's mainly that people now know it and they are I guess. I don't think Esperanto is a easier idea.

Interviewer: And you mentioned Esperanto and do you think that there should be an international language for communication?

Participant 3: I think there is some sort of purpose in not everyone always needing to translate to each other. I think that has a purpose. So yeah I would say so, but yeah.

Interviewer: Yeah and if we have English as the language for International Communication should it then be Standard English or should we accept any variety?

Participant 3: I think you can accept any variety in terms of like talking to each other, since we're trying to communicate with each other. And I don't see really that high of a purpose of a language that if no one can speak it then it's also serves no purpose, as I previously stated. Like if there is no. If people can't communicate with each other then there is like no value in having English as a international language.

Interviewer: Have you ever been discriminated against because of your accent or use of English?

Participant 3: Not that I've like woah clearly I don't know if there have been something. But I'm, not that I've noticed.

Interviewer: Do you then think that English can be used as a means of discrimination?

Participant 3: Yeah I would say so yeah.

Interviewer: In which sense?

Participant 3: <FILL/> It's specifically like when we're talking people having a non-standard English, I would say is the main thing, I would say. Or yeah, or people, or mocking their capabilities in another language that they're not native to, I would say. Either of those.

Interviewer: Do you think that using English in schools in Sweden would be beneficial for Sweden?

Participant 3: <FILL/>To what degree? Like is it like we should never have Swedish in schools? Or is it like we should have it sometimes? Like I think it's. That question is very hard to answer, not knowing like to the full extend. I would say no to only speaking English <FILL/> but like, I'm not against people learning it in schools, I would say to some level.

Interviewer: I'm thinking kind of like the Engelska skolan. Where you have

Participant 3: Oh no that I am against. Yeah because that is killing the Swedish language, more or less. And I don't think that is a good idea.

Interviewer: And in Sweden we also have a few minorities such as the Sámi languages and Meänkieli, do you think that they should be used in education?

Participant 3: I think so yes otherwise. It's also like the same with the Swedish in my previous argument like I don't think there's a purpose to like trying to protect languages or having languages if like if we're not trying to keep them alive and like use them as a language they don't really serve us a purpose. So not alone. That means like not having schools where you could speak that I would say that is a bad thing

Interviewer: Do you think that the spread of English has in any way you can harmful to either either the Swedish Society or to the world?

Participant 3: Probably. Like to the world as like we as a world collective, probably not that harmful in like more people can now communicate with each other, to an extent. I would say that is good. But to like. But then if you look at like specific languages like Sweden, Swedish for example I would say it probably has been some harm to it. Like a language's own, as I said like how useful as we use it for and I would say in like research and science since a lot of people don't use Swedish that Swedish has been harmed by the use of English, making Swedish a less useful language and less of a language, by using English.

Interviewer: Do you think that Sweden should have a language test for Swedish citizenship?

Participant 3: No. Like I was also like should it be Swedish then, because I would say it would be fair if you would say like no you can speak Finnish at this, that would be like that could work. But like no probably not

Interviewer: Have you heard about the concept of translanguaging?

Participant 3: No

Interviewer: No. It's a linguistic term so. And then I have some follow-up questions from the questionnaire.

Participant 3: Yes.

Interviewer: So you agreed that when learning English no other languages should be used in the classroom by the teachers or by students during group work, could you elaborate?

Participant 3: I think when you're trying to learn languages, at least in my experience, it is easier when it's like everything around it is like the same <FILL/>because then you are like in that sort of mode of doing that language. I would say it I will be easier. Obviously it's scaled to what, like I don't think when you're doing like 8 year olds that you can't really, like if someone doesn't know any piece of a language then only speak about language doesn't really work. Because that is like talking in any language it's like you're just saying nonsense to me and I don't think that would work. But like for a higher levels like from 14, 15, 13 when people have some sort of English level I would say yeah then I would say it's better.

Interviewer: Yes, you agreed that standard English is better than other types of English, why is that?

Participant 3: I think, also like what is standard English it's obviously like a what is this. But like I think there is like some value in like where the language kind of originates from, at least kind of. At least to have like a okay this is where it's from, that makes it like some sort of intrinsic value in that or if you're going to have a standard English



then being were from the language came from I would say makes more sense. But it's also like. It doesn't. That doesn't mean that other varieties doesn't like, are not useful but I would say yeah.

Interviewer: And you disagreed that English should be taught in schools in every country, could you elaborate?

Participant 3: I think there obviously are a lot of scenarios were like you probably don't need to be taught English, like you can survive. Like it's not like woah the world should like mandatory that every school in the world should have English. Like I think that should be like a electal thing, governments or even local regions or whatever pick if they want to have that. Yeah.

Interviewer: That was all the questions I had, but if you would say something on the subject you can.

Participant 3: I don't have anything more to say.

#### **Interview 4, Participant 4, (male, 20, Architecture)**

Interviewer: As a non-native speaker of English do you think that, when talking to native speakers, that you should be judged in accordance to your use of Standard English or to your own particular variety?

Participant 4: I think, that you. I guess, like I really think that you shouldn't be judged that much. But I mean I think it is inevitable because of different dialects and different word uses. I think it is understandable that you get judged for your use of words and such. So I think it's, it depends on the like the person but I really think that you shouldn't have to like be worried about being judged that much.

Interviewer: Yeah, and do you think that English should be, or already is, the language for International Communication?

Participant 4: I think it. Like in the I guess Western world like English is quite central. And I mean I think that's often quite good because it's easier to communicate but I feel like one language in the entire world maybe is a bit too much to ask for. And I think it's nice to have different languages as well. But right now in the western world I think English is quite dominant yes. In the scheme of things.

Interviewer: Yeah, and if we then look at the Western world and English, should it then be Standard English or should we accept any variety or even some kind of international English?

Participant 4: I think we should. Like as long as we understand each other, I feel like it's fine. So all kinds of English, I think it's fine. I think it's fun to not like have one single dialect or one single like language to use everywhere.

Interviewer: Have you ever been discriminated again because of your accent or use of English?

Participant 4: No I don't think so. I mean maybe like once in school when you like said something wrong, some people or your friends like joke about it. But not in like a social situations, no.

Interviewer: Do you think that English can be used as a means of discrimination?

Participant 4: Mm, definitely, yeah.

Interviewer: In which sense?

Participant 4: I think all languages could be used as discrimination. But I guess in the case of like for school and such, people who have grown up with it will obviously be better at it and might look down upon some people that like use the wrong grammar or such. And I think that's not fair.

Interviewer: Yeah, and do you think that it would be beneficial for Sweden to have English as the language of instruction in school? So for example think of the Engelska Skolan.

Participant 4: I think I like this system now where we have Swedish as well as some English and I feel like it's quite, maybe not important, but I think it's fun to like still have your own language and. I think like if we all have the same language I mean it would be easier, but it's fun to like distinguish between different so I don't think that English should be used all the time, no.

Interviewer: Yeah, and in Sweden we also have minority languages such as the Sami languages or Meänkieli, do you think that they should be used in education?

Participant 4: I think that in like the areas, I think it would be very good to use them so that they don't die out. But I mean for like the entirety of Sweden and I think it's good that we learn like about them but really I wouldn't like. I don't have that much use for the Sami language but I would love to like learn more about it. But maybe not like entirety of Sweden, but where the languages like used more widely, I think it's cool to able to learn.

Interviewer: And do you think that the spread of English has in any way been harmful to either the Swedish society or to the world?

Participant 4: <FILL/>Historically, yeah. I think what with all the colonization and stuff. But I think also it's I mean it has made it so we can communicate easier with each other but I think also like the English language has done a lot of harm back in the old days. And for Sweden I think maybe not that much for like Sweden specifically. I think we, like we, a lot of us use English and like everyone learns it. So I think it's, it has been quite beneficial for us.

Interviewer: Do you think that Sweden should have a language test for Swedish citizenship?

Participant 4: Yeah, I think so. I think it would be, I mean depends on like what the. Like I don't think that, I mean learning Swedish should be like the highest priority. But I think it is quite good to learn because some people don't speak other languages and if you want to like communicate with everyone I think it's, I think it's good to be able to learn Swedish.

Interviewer: Yeah, and do you think a language test would then make people learn Swedish?

Participant 4: I think if it's I guess forced, I guess it would. But I, I feel like a language test could be quite like also<FILL/> maybe it will, it would like put people off maybe from learning. Because you wouldn't have to pass a test. So I don't know really I think it's quite mixed, in some cases I think it could be a good idea but right now like <FILL/> I don't know.

Interviewer: Yeah, have you ever come across the concept of sociolinguistics or translanguaging?

Participant 4: No, I don't think so.

Interviewer: And then I have some follow-up questions from the questionnaire. So you disagreed that whenever a new concept or invention appears a new word should be created in Swedish instead of using the English word, could you elaborate?

Participant 4: I think it's. I like when we borrow words. And I feel like sometimes it gets like lost in translation if we always change the words or like. For example like, I don't know, the word skateboard. I feel like it is good enough, you know. Everybody knows what it means. You don't have to make a Swedish word out of it, so.

Interviewer: That's actually a funny <FILL/> example because the svenska akademien, actually did try to.

Participant 4: They did?

Interviewer: They introduced the word rullbräda, which they also put in the word book. I think they've taken it out again, 'cause it never.

Participant 4: No like. Stuff like that, I don't think it's like useful to try to come up with another word.

Interviewer: Yeah. You disagreed that English and American people are arrogant about their language, why is that?

Participant 4: I think it's wrong to say that like everybody is arrogant. But of course some people are. But in the grand scheme of things, I would like to think that, you know, people understand different languages and like try to not be arrogant. But of course there are people who, yeah.

Interviewer: Yeah, you agreed that languages with writing systems are more important than those without, could you elaborate?

Participant 4: I think, like from I guess historical perspective, like all the old languages that we've been able to study have been written. Like on stones and stuff. And I think written language is such a like important thing to I mean study history. And I guess the languages that haven't been written like we haven't really been able to learn stuff about, which would be a lot, very interesting to be able to learn about them. But since they haven't been written and they might have died out due to different [unintelligible]. I think written languages are, I guess, more accessible and therefore more important, I don't know, yeah.

Interviewer: Yeah so more important in the sense that we were able to study them and learn from them?

Participant 4: Yeah, exactly. But like of course I think that like only spoken languages are also important because they still exist like in small areas. But I, Yeah.

Interviewer: Yeah. Half of the world's languages don't have a writing system.

Participant 4: Really?

Interviewer: Yeah. So it's a lot of languages. Yeah. That was all the questions I had but if you want to say something on the subject you can otherwise I'll stop the recording.

Participant 4: Yeah, I. I don't think I have anything more.

