

# Pre-Conference Academic Booklet

The purpose of this booklet is to provide an introduction to some of the main themes and ideas which will be discussed at the Inclusion, Mobility and Multilingual Education Conference 2019. It is hoped that this booklet will be interesting and useful for all delegates. Section 1 introduces the three main themes of the conference, offering perspectives from a range of different sources. Quotations from academics, practitioners and policymakers will illustrate a variety of opinions towards inclusion, mobility and multilingual education. Section 2 looks at specific terms which will be used in the conference (found in presentation abstracts) that may be unfamiliar to some attendees. Section 3 explores some of the many languages which will be discussed at the conference, from Assamese to Zulu, and everywhere in between. Section 4 provides links to useful resources should you wish to expand your knowledge before coming, while Section 5 presents a series of questions, related to the main conference themes, for reflection.

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# 1 Introducing the conference themes: inclusion, mobility and multilingual education

A series of quotations from a wide range of sources has been chosen about each of the three conference themes, namely inclusion, mobility and multilingual education. The aim is to introduce you to some of the different perspectives which exist about these areas, and for you to shape and develop your own thinking.

## 1.1 Quotations about inclusion

- “Fundamentally, we believe that inclusive education is about recognising children as having equal rights and being of equal value. This should be a basic starting-point for educational and social policy in a modern society.”<sup>1</sup>
- “An inclusive school or classroom can only be successful when all students feel that they are truly part of the school community.”<sup>2</sup>
- “Inclusion is a process, not a state ... inclusion is not a simple concept restricted to issues of placement. ... Key principles are valuing diversity, entitlement, dignity, individual needs, planning, collective responsibility, professional development, and equal opportunities.”<sup>3</sup>
- “The official use of English in Rwandan schools may create new inequalities because it benefits the Tutsi, who more likely have English-language backgrounds.”<sup>4</sup>
- “Teaching a tolerant, inclusive conception of citizenship, and treating all students equally may decrease the likelihood of discrimination.”<sup>5</sup>
- “Education authorities and other education stakeholders should ensure community participation in the analysis, planning, design, implementation, monitoring and evaluation of education responses. Any member of the affected community should be able to participate, regardless of their age, gender, ethnicity, religion, sexual orientation, disability, HIV status or other factor.”<sup>6</sup>
- “While inclusion is the goal, the safety of individuals and groups comes first.”<sup>7</sup>
- “There is a range of factors that intersect and influence whether all children and young people with disabilities can learn, including gender, ethnic, cultural and economic background, health, and exposure to conflict, poverty and disorder.”<sup>8</sup>



<sup>1</sup> <https://www.open.edu/openlearn/education/educational-technology-and-practice/educational-practice/inclusive-education-knowing-what-we-mean/content-section-1>

<sup>2</sup> <https://www.teachingenglish.org.uk/article/what-inclusion-how-do-we-implement-it>

<sup>3</sup> <https://www.open.edu/openlearn/education/educational-technology-and-practice/educational-practice/inclusive-education-knowing-what-we-mean/content-section-1>

<sup>4</sup> <https://nyu-staging.pure.elsevier.com/en/publications/the-multiple-relationships-between-education-and-conflict-reflect>

<sup>5</sup> <https://journals.sagepub.com/doi/abs/10.3102/0034654316671594>

<sup>6</sup> <https://inee.org/resources/inee-minimum-standards>

<sup>7</sup> <https://inee.org/resources/inee-minimum-standards>

<sup>8</sup> [https://www.ukaidirect.org/wp-content/uploads/2018/07/Inclusive-education\\_GlobalDisabilitySummit2018.pdf](https://www.ukaidirect.org/wp-content/uploads/2018/07/Inclusive-education_GlobalDisabilitySummit2018.pdf)

## 1.2 Quotations about mobility

- “All of the languages that migrants speak and write, contribute to their capacity to interact with other cultures in different sociolinguistic contexts.”<sup>9</sup>
- “Social norms about propriety—for example, a belief that girls and women should stay out of public view—may affect girls’ mobility.”<sup>10</sup>
- “In refugee situations, curricula should ideally be acceptable in both the country of origin and the host country, to facilitate voluntary repatriation.”<sup>11</sup>
- “There are other implications to not being educated in the host country’s language, including lack of labor-market integration, reduced higher-education opportunities, societal isolation, and discrimination.”<sup>12</sup>
- “Many migrant women with low education levels benefit from learning English with their children, as it has a positive influence on physical and mental health as well as providing much-needed opportunities to come together with other women in a safe environment.”<sup>13</sup>
- “It is often the refugees themselves who are so seldom listened to regarding language issues in integration.”<sup>14</sup>
- “Mobility is an intrinsic part of life for many nomads and pastoralists, who depend on livestock. Interventions should recognize their needs and improve education’s relevance to nomadic lifestyles and new realities.”<sup>15</sup>
- “In 2011–2014, Indian student numbers fell by nearly 50% in the United Kingdom and increased by 70% in Australia after UK policy changes limited post-graduation work visas.”<sup>16</sup>



<sup>9</sup> [https://www.britishcouncil.org/sites/default/files/language\\_for\\_resilience\\_report.pdf](https://www.britishcouncil.org/sites/default/files/language_for_resilience_report.pdf)

<sup>10</sup> <https://journals.sagepub.com/doi/abs/10.3102/0034654316671594>

<sup>11</sup> <https://inee.org/resources/inee-minimum-standards>

<sup>12</sup> [https://www.rand.org/pubs/research\\_reports/RR859.html](https://www.rand.org/pubs/research_reports/RR859.html)

<sup>13</sup> [https://www.britishcouncil.org/sites/default/files/language\\_for\\_resilience\\_report.pdf](https://www.britishcouncil.org/sites/default/files/language_for_resilience_report.pdf)

<sup>14</sup> [https://www.britishcouncil.org/sites/default/files/language\\_for\\_resilience\\_-\\_cross-disciplinary\\_perspectives\\_0.pdf](https://www.britishcouncil.org/sites/default/files/language_for_resilience_-_cross-disciplinary_perspectives_0.pdf)

<sup>15</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000265866>

<sup>16</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000265866>

### 1.3 Quotations about multilingual education

- “Language varieties (dialects, styles, registers, etc.) which the individual draws on to make sense of the world ... are mobile resources rather than the immobile languages that we think of as unchanging regardless of context.”<sup>17</sup>
- “Creating multilingual classrooms is a step towards creating inclusive educational systems where refugees are not left behind.”<sup>18</sup>
- “MTB-MLE is about so much more than just changing the language in the textbook, the test, or that the teacher uses in the classroom. It’s about re-envisioning learning so that it centres on the critical thinking and wider social skills needed in a rapidly changing world. And it’s about challenging power dynamics in the learning environment so that students can direct their own learning in ways that are meaningful to them.”<sup>19</sup>
- “Over 50 per cent of the world’s population function in two or more languages on a daily basis. In other words, multilingualism, not monolingualism, is the norm. There are many reasons why someone might be bi- or multilingual: having parents who speak two languages; moving abroad to work; political migration, where individuals and families need to learn the language of a new community while maintaining links to the home country; education, where children pick up foreign or second languages at school; bi- or multilingual communities, where individuals switch between languages on a daily basis; and historical events, such as the ‘discoveries’ in the 15th and 16th centuries that led to colonialism, where the language of the coloniser was adopted by the people, and continues to survive in a local variety.”<sup>20</sup>
- “There would appear to be an evolving recognition that, when reasonable and practical, state authorities should make every effort to provide education in the mother tongue to the degree and extent possible.”<sup>21</sup>
- “Multilingualism is not what individuals have and don’t have, but what the environment, as structured determinations and interactional emergence, enables and disables.”<sup>22</sup>
- “There is a key challenge to multilingual approaches from governments that continue to promote monolingual classroom policies: such make it difficult for teachers of English or other subjects to adopt multilingual approaches since they feel uneasy in doing so, worried about possible sanctions should they be seen to use this practice.”<sup>23</sup>
- “We commend language-in-education policies in both Ghana and India for their intentions to implement UNESCO’s 1953 recommendation that ‘every effort should be made to provide education in the mother tongue’, while also aiming to ensure universal access to English ... Our key finding is that current practices for learning through English in the state and low-cost private schools ... present serious challenges to improving the quality of children’s education ... The majority of children in these contexts were struggling to fully understand English, the language of instruction. This made it more difficult for them to learn curriculum content ... Language difficulties can contribute to the low levels of achievement and progression.”<sup>24</sup>



<sup>17</sup> [https://www.britishcouncil.org/sites/default/files/language\\_for\\_resilience\\_-\\_cross-disciplinary\\_perspectives\\_0.pdf](https://www.britishcouncil.org/sites/default/files/language_for_resilience_-_cross-disciplinary_perspectives_0.pdf)

<sup>18</sup> [https://www.britishcouncil.org/sites/default/files/language\\_for\\_resilience\\_-\\_cross-disciplinary\\_perspectives\\_0.pdf](https://www.britishcouncil.org/sites/default/files/language_for_resilience_-_cross-disciplinary_perspectives_0.pdf)

<sup>19</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000231865>

<sup>20</sup> <https://www.britishcouncil.org/voices-magazine/few-myths-about-speakers-multiple-languages>

<sup>21</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000231865>

<sup>22</sup> [https://www.researchgate.net/publication/223944571\\_Spaces\\_of\\_Multilingualism](https://www.researchgate.net/publication/223944571_Spaces_of_Multilingualism)

<sup>23</sup> <https://www.teachingenglish.org.uk/article/john-simpson-using-multilingual-approaches>

<sup>24</sup> <http://www.open.ac.uk/ikd/blog/great-opportunities-support-emi-multilingual-practices>

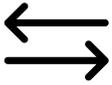
## 2 Glossary of key terms



**Civic education** means all the processes that affect people's beliefs, commitments, capabilities, and actions as members or prospective members of communities.<sup>25</sup>



According to Ledwith (2005, 97), **conscientisation** is the “process whereby people become aware of the political, socioeconomic and cultural contradictions that interact in a hegemonic way to diminish their lives”. The term is prominent in the works of the Brazilian pedagogue Paulo Freire, wherein critical consciousness becomes a tool in which individuals can change their everyday reality. Freire stresses the importance of not only becoming aware of these oppressive elements, but also of acting as a result of them, thereby liberating both learners and learning.



**Dialogic learning** is as much about the teacher as the learner. Knowledge is not fixed, but means different things to different people in different situations. Learners themselves have a central role in determining what is learnt, and how it is learnt.<sup>26</sup>



A **diaspora** is a community of people who live outside their shared country of origin or ancestry but maintain active connections with it. A diaspora includes both emigrants and their descendants. While some people lose their attachment to their ancestral homeland, others maintain a strong connection to a place which their ancestors may have left generations ago. It is estimated that >3% of the world's population now lives outside of the country that they were born in.<sup>27</sup>



In broad terms, **discourse analysis** is the analysis of language 'beyond the sentence'. This contrasts with types of analysis more typical of modern linguistics, which are often concerned with fields like grammar, phonetics, phonology and semantics. Discourse analysis uses frames (e.g. asking why someone is saying something at that particular moment), turn-taking (e.g. through intonation, pausing and phrasing), discourse markers (e.g. well, oh, but) and speech acts (e.g. the purpose of an utterance).<sup>28</sup>



**Displacement** is the movement of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters.<sup>29</sup>



'**Do no harm**' is a minimum standard when work in conflict-sensitive areas. It acknowledges the fact that aid, and how it is administered, has the potential to cause harm (as well as strengthening the capacity for peace).<sup>30</sup>



**Ethnolinguistics** (also known as cultural linguistics) is the study of the relationship between language and culture. It examines how people's perceptions and conceptualisations influence language.



A **heuristic** is an approach to problem solving which uses a practical methodology. This approach may not definitely be perfect, or even rationale, but it may be sufficient for reaching an immediate goal.



**Human capital theory** is the idea that one of the chief purposes of education is the development of knowledge or skills which prepare individuals for the economy, and maximise their productivity.

<sup>25</sup> Adapted from <https://plato.stanford.edu/entries/civic-education/>

<sup>26</sup> Adapted from <https://www.educ.cam.ac.uk/research/projects/camtalk/dialogic/>

<sup>27</sup> Adapted from <http://www.diasporaalliance.org/what-is-a-diaspora/>

<sup>28</sup> Adapted from <https://www.linguisticsociety.org/resource/discourse-analysis-what-speakers-do-conversation>

<sup>29</sup> Adapted from <https://www.iom.int/key-migration-terms>

<sup>30</sup> Adapted from <http://conflictsensitivity.org/conflict-sensitivity/do-no-harm-local-capacities-for-peace-project/>



An **indigenous / non-dominant** language is one lacking in high prestige. It may be spoken only in a specific area, and there may not be many speakers of this language.



The **INEE (Inter-agency Network for Education in Emergencies)** is a group of >15,000 individual members and 130 partner organizations in 190 countries. INEE members are NGO and UN personnel, ministry of education and other government staff, students, teachers, donors, and researchers who are all working in this field.<sup>31</sup>



**Internal displacement** is the involuntary movement of people inside their own country. This movement may be due to a variety of causes, including natural or human-made disasters, armed conflict, or situations of generalized violence. Someone who experiences this is known as an **IDP (Internally displaced person)**.<sup>32</sup>



A **lexicon** is the particular vocabulary of an individual, a language of an area of knowledge.



A **lingua franca** is a language which is used as a common language between speakers who have different first tongues.



The term **linguistic repertoire** can refer to the language varieties in speaking and writing in a particular community or individual (e.g. dialect, style, accent). In monolingual communities this is composed of varieties from a single language, whereas in multilingual communities it may be comprised of several languages. A person's linguistic repertoire is determined by the language(s) / language varieties they know and choose to use. This language competence can be acquired at different stages (e.g. infancy, school, adult) and individuals may prefer certain languages for certain tasks (e.g. informal conversation, formal speeches, reading etc.).<sup>33</sup>



The **Medium of Instruction** (also the 'language of instruction') is the language which is used within the classroom to deliver educational content.



**MOOC** stands for Massive Open Online Course. A MOOC is a distance learning course run online, which can include thousands of students, who normally participate for free. They are often run by universities worldwide.



**Orthography** is the set of conventions for writing a language (e.g. spelling, word breaks, punctuation).



**Psycholinguistics** is the branch of linguistics which examines how language is represented and processed in the brain. It is primarily interested in areas such as language acquisition (e.g. how children first learn and use language), language processing (how words are turned into meaning) and lexical storage and retrieval (how we can map words onto objects and access them when needed).<sup>34</sup>



A **refugee** is a person who has fled their country of origin and is unable or unwilling to return because of a well-founded fear of being persecuted because of their race, religion, nationality, membership of a particular social group or political opinion. An **asylum seeker** is an individual who is seeking international protection. Not every asylum seeker will ultimately be recognised as a refugee, but every refugee is initially an asylum seeker. An **economic migrant** is someone who leaves his or her country of origin purely for financial and/or economic reasons. Economic migrants choose to move in order to find a better life and they do not flee because of persecution. Therefore they do not fall within the criteria for refugee status and are not entitled to receive international protection.<sup>35</sup>

<sup>31</sup> Adapted from <https://inee.org/>

<sup>32</sup> Adapted from <https://www.amnesty.org.au/refugee-and-an-asylum-seeker-difference/>

<sup>33</sup> Adapted from <http://www.ello.uos.de/field.php/Sociolinguistics/Linguisticrepertoireandcommunicativecompetence>

<sup>34</sup> Adapted from <https://all-about-linguistics.group.shef.ac.uk/branches-of-linguistics/psycholinguistics/>

<sup>35</sup> Adapted from <https://www.amnesty.org.au/refugee-and-an-asylum-seeker-difference/>



**Resilience** is the ability to recover from, or easily adjust to, significant change or misfortune.



**The Salzburg statement for a multilingual world** is a document which argues that in today's interconnected world, the ability to speak multiple languages and communicate across linguistic divides is a critical skill. Even partial knowledge of more than one language is beneficial. Proficiency in additional languages is a new kind of global literacy. Language learning needs to be expanded for all – young and old.<sup>36</sup>



**Semi-lingualism** is a term which is generally used to refer to a situation where an individual (often a child) can speak several languages at a low level of development, with evident deficiencies in all languages. Skutnabb-Kangas (1981) identifies these deficits as being in six main areas: 1. Size of vocabulary; 2. Correctness of language; 3. Unconscious processing of language (automatic use of language); 4. Language creation (neologization); 5. Master of language functions (such as emotive or cognitive language functions); 6. Meanings and imagery. Its validity and conceptualisation has, however, been challenged from a range of different perspectives.<sup>37</sup>



The idea at the heart of **social capital** is that relationships are important, and that social networks are a valuable asset. Interaction enables people to build communities, to commit themselves to each other, and to knit the social fabric. A sense of belonging and the concrete experience of social networks (and the relationships of trust and tolerance that can be involved) can, it is argued, bring great benefits to people.<sup>38</sup>



**Sociolinguistics** is the study of aspects of society, such as cultural norms, on how language is used. It looks at how language varieties differ between groups according to different variables such as status, gender, age and level of education.



The **Sustainable Development Goals** are a set of objectives which form part of the 2030 Agenda for Sustainable Development, which were adopted by all United Nations Member States in 2015. These 17 goals provide a framework for trying to solve some of the most pressing global issues, including hunger, poverty, gender equality, clean water and climate action.<sup>39</sup>



A **theory of change** is a comprehensive document which shows how and why a desired change is expected to happen in a particular context. It is especially interested in what has sometimes been described as the 'missing middle' between the activities of a programme and how these interventions result in the desired goals being achieved.<sup>40</sup>



**Translanguaging**, put simply, is the act of using different languages together. More specifically, it is a process of meaning- and sense-making. The analytical focus is therefore on how the language user draws upon different linguistic, cognitive and semiotic resources to make meaning and make sense.<sup>41</sup>



**Trauma** is the experience of severe psychological distress following any terrible or life-threatening event. Sufferers may develop emotional disturbances such as extreme anxiety, anger, sadness, survivor's guilt, or PTSD.<sup>42</sup>

<sup>36</sup> Adapted from <https://www.salzburgglobal.org/multi-year-series/education.html?pagelid=8543>

<sup>37</sup> Adapted from <https://linguistlist.org/ask-ling/message-details1.cfm?asklingid=200315839>

<sup>38</sup> Adapted from <http://infed.org/mobi/social-capital/>

<sup>39</sup> Adapted from <https://sustainabledevelopment.un.org/>

<sup>40</sup> Adapted from <https://www.theoryofchange.org/what-is-theory-of-change/>

<sup>41</sup> Adapted from <https://blog.oup.com/2018/05/translanguaging-code-switching-difference/>

<sup>42</sup> Adapted from <https://www.psychologytoday.com/gb/basics/trauma>

### 3 Languages to be discussed

The languages listed below will all be discussed in this conference. Some brief information about them is given in order to familiarise you with them. Much of the information here has been taken from Ethnologue, which uses the most up-to-date reliable data available. The EGIDS scale below has been taken from <https://www.ethnologue.com/about/language-status>.

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.
3	Wider Communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly Extinct	The only remaining users of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than symbolic proficiency.
10	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

**Afrikaans**, predominantly spoken in South Africa and its surrounding countries, has around 17 million users, 6-7 million of whom speak it as their L1. Its language status is 1, being an official language (along with English) in all nine provinces of South Africa. It is an Indo-European language, deriving from the form of Dutch spoken Protestant settlers in the 17<sup>th</sup> century.

**Arabic** is a Semitic language that first emerged in the 1st to 4th centuries CE. It is now the lingua franca of the Arab world. Arabic is classified as a macrolanguage comprising 30 modern varieties, including its standard form, Modern Standard Arabic. As a modern written language, Arabic is widely taught in schools and universities, and is used to varying degrees in workplaces, government and the media. Standard Arabic is the official language of 26 states, as well as the liturgical language of the religion of Islam. There are approximately 310 million speakers of all varieties.

**Assamese** is an Indo-European Indian language spoken as a first language by more than 15 million people. It is an official language in the Indian constitution. Its language status is 2.

**Azerbaijani**, spoken by c. 23 million people, has two distinct forms – North Azerbaijani (9m) and South Azerbaijani (14m). Whereas the former (language status 1) is spoken primarily within the country of Azerbaijan itself, the latter (LS3) is predominantly used in Iran (11m).

With c. 200 million speakers, **Bahasa Indonesia** is one of the most widely spoken languages in the world. It is the official language of Indonesia. It is a standardised register of Malay, an Austronesian language that has been used as a lingua franca in the multilingual Indonesian archipelago for centuries. Its language status is 1. In addition to competency in Bahasa Indonesia, the overwhelming majority of Indonesians are fluent in one of the 700+ indigenous languages used there.

**Bahasa Malaysia**, also known as Standard Malay, is spoken by much of the Malaysian population, although most learn a vernacular form of Malay or other native language first. It is a compulsory subject in primary and secondary schools. It has very few L1 speakers, but virtually all Malaysians speak it as an L2.

**Bengali (Bangla)** is an Indo-Aryan language primarily spoken in South Asia. It is the official and most widely spoken language of Bangladesh and second most widely spoken of the 22 scheduled languages of India, behind Hindi. With approximately 265 million total speakers worldwide, Bengali is the 6th most spoken language by number of native speakers and 7th most spoken language by total number of speakers in the world.

**Bislama** is a creole language with 10,000 users, and one of the official languages of Vanuatu. It is the first language of many of the "Urban ni-Vanuatu" (citizens who live in Port Vila and Luganville), and the second language of much of the rest of the country's residents. More than 95% of Bislama words are of English origin.

**Brao** is a Mon–Khmer language of Cambodia and Laos used by around 35,000 people. Its language status is 5. Lave (Brao proper), Kru'ng (Kreung), and Kavet (Kravet) are distinct but mutually intelligible varieties, sometimes considered separate languages.

**Bunong (Mnong)** belongs to the Mon–Khmer language family. It is spoken by the different groups of Mnong in Vietnam and a Mnong group in Cambodia. There are approximately 70,000 users of the four major dialects (Central, Eastern and Southern Mnong, all spoken in Vietnam, and Kraol, spoken in Cambodia). Its language status is 5.

With 33 million L1 and 10 million L2 speakers, **Burmese** is a Sino-Tibetan language spoken in Myanmar where it is an official language and the language of the Bamar people, the country's principal ethnic group. Burmese is a tonal, pitch-register, and syllable-timed language, largely monosyllabic and analytic, with a subject–object–verb word order. The Burmese alphabet is ultimately descended from a Brahmic script, either Kadamba or Pallava.

**Chavacano** is spoken in the Philippines, with around 431,000 speakers. It is a creole with predominantly Spanish vocabulary and Philippine-type grammatical structure. Its alphabet has 30 letters. According to EGIDS, it is level 4 (educational), meaning that it is in vigorous use, and sustained through a widespread system of institutionally supported education. Most speakers of Chavacano also speak Filipino.

**Chichewa** is a Bantu language spoken in much of Southern, Southeast and East Africa, namely the countries of Malawi and Zimbabwe, where it is an official language and Mozambique and Zambia where it is a recognised minority language. There are 6.5 million users in Malawi, and close to 10 million in total.

**Chinese** is a group of related, but in many cases not mutually intelligible, language varieties, forming the Sinitic branch of the Sino-Tibetan language family. Chinese is spoken by the ethnic Chinese majority and many minority ethnic groups in China. About 1.3 billion people (around 16% of the world's population) speak some form of Chinese as their first language.

**Dai Lue** is a Tai language of the Lu people, spoken by about 700,000 people in Southeast Asia. This includes 280,000 people in China (Yunnan), 200,000 in Burma, 134,000 in Laos, 83,000 in Thailand, and 4,960 in Vietnam. The language is similar to other Tai languages and is closely related to Kham Mueang or Tai Yuan. Its language status is 2.

**Dutch** is a West Germanic language spoken by around 24 million people as a first language and 5 million people as a second language, constituting the majority of people in the Netherlands (where it is the sole official language and Belgium (as one of three official languages). It is the third-most-widely spoken Germanic language, after its close relatives English and German. Its language status is 1.

**Dzongkha**, or Bhutanese, is a Sino-Tibetan language spoken by around 230,000 people in Bhutan. It is the sole official and national language of the Kingdom of Bhutan. The Tibetan alphabet is used to write Dzongkha.

**English** is the largest language by number of speakers, and the third most-spoken native language in the world, after Standard Chinese and Spanish. It is the most widely learned second language and is either the official language or one of the official languages in almost 60 sovereign states. There are more people who have learned it as a second language than there are native speakers. It is estimated that there are over 2 billion speakers of English (to some degree of competency).

**Farsi (Persian)** is a Western Iranian language belonging to the Iranian branch of the Indo-Iranian subdivision of the Indo-European languages. It is a pluricentric language predominantly spoken and used officially within Iran, Afghanistan and Tajikistan in three mutually intelligible standard varieties. Of the 110 million total users of Farsi, around 70 million speak it as their L1. **Dari** is the variety of Farsi spoken in Afghanistan.

**Filipino** is the national language of the Philippines. Filipino is also designated, along with English, as an official language of the country. It is a standardised variety of the **Tagalog** language, an Austronesian regional language that is widely spoken in the Philippines. There are 45 million users. Filipino is officially taken to be a pluricentric language, as it is further enriched and developed by the other existing Philippine languages

**Gaelic** refers to the group of Celtic languages are spoken in both Ireland and Scotland, in Scotland it is very often referred to just as "Gaelic", but in Ireland it is referred to as "Irish".

**Gawar-bati** is a Dardic language spoken in Chitral, Pakistan by the Gawar people and across the border in Afghanistan. There are 34,000 speakers. Its language status is 6a.

**Gawri**, also known as **Kalami**, is spoken in northern Pakistan. It is the most widely understood indigenous language in north Swat and Dir Kohistan. Although it has fewer than 100,000 speakers. Its status is 6b.

**Georgian** is a Kartvelian language spoken by Georgians. Georgian is written in its own writing system, the Georgian script. There are nearly 4 million users.

**German** is a West Germanic language that is mainly spoken in Central Europe. It is the most widely spoken and official or co-official language in Germany, Austria, Switzerland, South Tyrol in Italy, the German-speaking Community of Belgium, and Liechtenstein. The languages which are most similar to German are the other members of the West Germanic language branch: Afrikaans, Dutch, English, the Frisian languages, Low German/Low Saxon, Luxembourgish, and Yiddish. There are also strong similarities in vocabulary with Danish, Norwegian and Swedish, although those belong to the North Germanic group. One of the major languages of the world, German is spoken by 132 million people (L1 76 million; L2 56 million).

**Greek** is an independent branch of the Indo-European family of languages, native to Greece, Cyprus and other parts of the Eastern Mediterranean and the Black Sea. It has the longest documented history of any living Indo-European language, spanning more than 3000 years of written records. There are 13.2 million speakers (>99% as L1). Its language status is 1.

**Gujari** is a variety of Indo-Aryan spoken by the Gurjars and other tribes of India, Pakistan, and Afghanistan. The language is mainly spoken in Jammu and Kashmir, Himachal Pradesh, Haryana, Uttarakhand, Rajasthan, Gujarat, Punjab, Delhi and other parts of India. The language is also spoken by Gujjars across Pakistan, including the Azad Kashmir and the Hazara region. There are 1.7 million speakers. Its language status is 5.

**Hausa** is the Chadic language (a branch of the Afroasiatic language family) with the largest number of speakers, spoken as a first language by some 48 million people, and as a second language by another 15 million. The ancestral language of the Hausa people, one of the largest ethnic groups in Central Africa, Hausa is mostly spoken throughout southern Niger and northern Nigeria. It has developed into a lingua franca across much of Western Africa for purposes of trade.

**Hindi**, or Modern Standard Hindi is a standardised and Sanskritised register of the Hindustani language. Hindi, written in the Devanagari script, is one of the official languages of India, along with English. Hindi is the lingua franca of the Hindi belt, and to a lesser extent other parts of India (usually in a simplified or pidginized variety such as Bazaar Hindustani or Haflong Hindi). Apart from specialised vocabulary, spoken Hindi is mutually intelligible with standard Urdu, another recognised register of Hindustani. As a linguistic variety, Hindi is the fourth most-spoken first language in the world, with 615 million users. Its language status is 1.

**Hmong** is a dialect continuum of the West Hmongic branch of the Hmongic languages spoken by the Hmong of Sichuan, Yunnan, Guizhou, Guangxi, Hainan, northern Vietnam, Thailand, and Laos. It is estimated that there are 7.7 million users. Over half of all Hmong speakers speak the various dialects in China, where the Dananshan dialect forms the basis of the standard language.

**Iranun** is an Austronesian language belonging to the Danao languages spoken in the provinces of Maguindanao and other part of Lanao del Sur and Lanao del Norte, coastal municipalities of Zamboanga del Sur from Tukuran to Dumalinao and Cotabato in southern Philippines and the Malaysian state of Sabah. Its language status is 6a, with around 240,000 speakers.

**Italian** is a Romance language of the Indo-European language family. There are 68 million users of the language. Most Italians use varieties along a continuum from standard to regional to local according to what is appropriate. Possibly nearly half the population do not use standard Italian as L1. Its language status is 1.

**Javanese** is the language of the Javanese people from the central and eastern parts of the island of Java, in Indonesia. There are also pockets of Javanese speakers on the northern coast of western Java. It is spoken by around 68 million people. Javanese is one of the Austronesian languages, but it is not particularly close to other languages and is difficult to classify. Its language status is 4.

**Kachin**, also known as **Jingpho**, is a Sino-Tibetan language. It has c. 900,000 L1 speakers in Myanmar, and a further 40,000 L2 speakers beyond. Its language status is 3, and it is used as a lingua franca for Zaiwa, Lashi and Lhao Vo.

**Kankanaey**, an indigenous status 3 language in the Philippines, has c. 260,000 speakers. Its main dialects are Mankayan-Buguias, Kapangan, Bakun-Kibungan and Guinzadan.

The **Karen** languages are tonal languages, whose affiliation within the Sino-Tibetan languages is unclear. The language are written using the Burmese script. The three main branches are Sgaw, Pwo and Pa'o. Karenni (also known as Kayah or Red Karen) and Kayan (also known as Padaung) are related to the Sgaw branch. They are unusual among the Sino-Tibetan languages in having a subject–verb–object word order, which is likely due to influence from neighboring Mon and Tai languages.

**Kazakh** is a Turkic language of the Kipchak branch spoken in Central Asia. Like other Turkic languages, Kazakh is an agglutinative language. Its language status is 1, and there are around 13 million speakers. In October 2017, Kazakh President Nursultan Nazarbayev decreed that the government would transition from using Cyrillic to the Latin alphabet by 2025

**Khmer**, also known as **Cambodian**, has c. 17.6 million users, of whom 95% are L1 speakers. In Cambodia itself it is a status 1 language, and spoken as an L1 by around 15 million. The vast majority of Khmer speakers speak Central Khmer, the dialect of the central plain where the Khmer are most heavily concentrated. It is primarily an analytic, isolating language, and there are no inflections, conjugations or case endings.

**Khowar** is a status 3, Indo-European language of northern Pakistan, spoken by approximately 300,000 people. It has been noted that Khowar is the most archaic of all modern Indian languages in that it retains a great part of Sanskrit case inflexion, and retaining many words in a nearly Sanskritic form.

**Kiswahili (Swahili)** is a Bantu language which is used as a lingua franca in the African Great Lakes region and in other parts of eastern and south-eastern Africa. It is also one of the working languages of the African Union. It is estimated that there is 100 million speakers of this status 1 language, 15% of whom are L1 speakers. The overwhelming majority of L1 speakers are in Tanzania. A significant portion of Swahili vocabulary comes from Arabic.

**Korean** is a status 1 language spoken by around 77 million people, 48 million of whom are in South Korea. Different standardised, official forms are in use in South and North Korea. It is classified as a language isolate, although it does have a few extinct relatives (e.g. Jeju).

**Krung** has just 20,000 speakers, and is a threatened (6b) language spoken in Cambodia close to the border with Laos. It is considered one of the four mutually intelligible varieties of Brao.

The **Kurdish** language are a dialect continuum made up of three specific varieties, namely Kurmanji (Northern Kurdish), Sorani (Central Kurdish) and Southern Kurdish (Pawani). Put together, there are around 22 million speakers located in Turkey, Iraq, Iran and elsewhere.

**Krygyz** has c. 5 million speakers, the overwhelming majority of which are in Krygyzstan, but also in Afghanistan, China and Tajikistan. It is a Turkic language with two main dialects, northern and southern Krygyz. Modern-day language convergence has resulted in an increasing degree of mutual intelligibility between Kyrgyz and Kazakh.

**Lhomi**, a language of Nepal, has fewer than 10,000 users. It is a language of recognised indigenous nationality, classified as a status 5 language.

**Maranao** is an Austronesian language of the southern Philippines with around 840,000 users. It is a de facto language of provincial identity in Lanao del Sur, and is language status 4. The language was historically written in Arabic letters, which were known as Batang Arab, but is now written with Latin letters.

**Mon** is spoken by c. 850,000 people, 90% of whom are in Myanmar. Language use in recent years has declined considerably. It has three mutually intelligible dialects, Central, Bado and Ye. Like the related Khmer language, but unlike most languages in mainland Southeast Asia, is not tonal.

**Nepali** is spoken by c. 25 million people worldwide, 21 million of whom live in Nepal. Around half the speakers are L1 users. It is the dominant language in Nepal's hilly regions. It is a status 1 statutory national language, both in Nepal and in India. Its exclusive use by the government and in the court system was one of the focuses of the Maoist insurgency in Nepal, who demanded recognition for other languages.

**Odia** is a level 2 language in the Indian state of Odisha. Of the 38 million users worldwide, 90% speak it as their L1. It is one of the 'classical languages' of India on the basis that it has a long literary history and has not borrowed extensively from other languages.

**Palula** is spoken by 10,000 people in the Khyber Pakhtunkwa province of Pakistan. The written form of the language is a relatively recent phenomenon. It seems that many speakers are shifting to the more widely spoken Khowar.

**Pangasinan** is an Austronesian language spoken in the northern Philippines by c. 1.2 million people. Specifically, it is spoken in the district of the same name (meaning 'land of salt'). It is very closely related to Ibaloi. The popularity of other languages, primarily English, Filipino and Ilocano, has led to the decline of the language in recent years.

**Pashai** is a group of languages spoken by the Pashai people in north-eastern Afghanistan. It belongs to the Dardic branch of the Indo-Aryan languages. Most speakers are bilingual in Pashto with a literacy rate of about 25%, with the Pashai languages having no written form prior to 2003. There are four mutually unintelligible varieties, with only about a 30% lexical similarity.

There are c. 38 million speakers of all varieties of **Pashto** mostly in Afghanistan and Pakistan, where it is the second-largest regional language of Pakistan, mainly spoken in the west and northwest of the country

The Austro-Asiatic **Prai** only has around 20,000 L1 speakers (50,000 in total), and is spoken predominantly in northern Thailand and Laos. Its language status is 6a.

**Punjabi** has in excess of 100 million speakers, and is the most widely spoken language in Pakistan, and the 11<sup>th</sup> most spoken in India. It is unusual among Indo-European languages in its use of lexical tone;

The **Quechuan** languages (also known as **Runasimi**, the people's language). The languages in this group are indigenous languages spoken by the Quechua peoples, primarily living in the Peruvian Andes and highlands of South America. Derived from a common ancestral language, it is the most widely spoken language family of indigenous peoples of the Americas, with a total of around 8 million speakers.

**Rohingya** is a language predominantly spoken in Myanmar. The recent high levels of mobility amongst the Rohingya people means that it is difficult to accurately estimate the number of speakers, but there are probably around 2 million users. Its language status is 6a. Given the historical lack of contact between dialect groups living in different areas, the intelligibility situation is not clear, with dialects differing by river valley.

**Russian** is an East Slavic language, an official language in the Russian Federation, Belarus, Kazakhstan and Kyrgyzstan, as well as being widely used throughout Eastern Europe, the Baltic states, the Caucasus and Central Asia. There are around 150 million L1 speakers, and 250 million speakers in total. It is also one of the official languages of the United Nations.

**Shona** is a language of Zimbabwe with around 9 million speakers. Its language status is 3. It is one of the most widely spoken Bantu languages.

**Sinhala (Sinhalese)** is spoken by over 17 million people, primarily in Sri Lanka. It belongs to the Indo-Aryan branch of the Indo-European languages. Sinhala is written using Sinhala script, which is one of the Brahmic scripts. Along with Pali, it played a major role in the development of Theravada Buddhist literature. Its language status is 1.

**Sranan** is a language of Suriname, where it is the lingua franca of c. 80% of the population, shared by communities speaking Dutch, Indigenous languages, Javanese, Sarnami Hindustani, Saramaccan, and varieties of Chinese. It has some 415,000 L1 users and 300,000 L2 users.

**Tamil** has approximately 81 million users, 95% of who use it as their L1, predominantly in India and Sri Lanka. It is also one of the languages of education in Malaysia. Its language status is 2. It is one of the world's longest-surviving classical languages.

**Tampuan** is a language spoken in Cambodia by just around 30,000 people. It is language status 6a. A modified Khmer script was developed for the language in the early 2000s.

There are more than 93 million speakers of the Indian language **Telegu**. It is a Dravidian language spoken predominantly in the states of Andhra Pradesh and Telangana. Alongside Hindi, English and Bengali as one of the few languages with primary official language status in more than one Indian state. As such, its language status is 2.

**Thai** has more than 60 million users (20 million L1, 40 million L2). Its language status is 1 and it is the de facto national language. Over half of Thai vocabulary is derived from or borrowed from Pali, Sanskrit, Mon and Old Khmer. It is a tonal and analytic language, and a complex orthography.

The **Tharu** languages are any of the Indo-Aryan languages spoken by the Tharu people of the Terai region in Nepal, and neighbouring regions of Uttarakhand, Uttar Pradesh and Bihar in India. Collectively these languages have around 2 million L1 and L2 speakers.

**Torwali** is a language of Pakistan, spoken mainly in the Swat district, with around 100,000 speakers. It is language status 6a. It is considered endangered by UNESCO's Atlas of Endangered Languages.

**Turkish** has around 80 million speakers and is the most widely spoken of the Turkic languages. Outside of Turkey it is spoken in Northern Cyprus, the Caucasus and other areas where there has been significant Turkish immigration, such as Germany. Its language status is 1.

**Urdu** is a Persianised standard register of the Hindustani language. It is the official national language and lingua franca of Pakistan. In India, it is one of the 22 official languages. Apart from specialised vocabulary, spoken Urdu is mutually intelligible with standard Hindi. There are around 170 million users (70 million as L1, 100 million as L2). Its language status is 1.

**Ushojo** is a language of northern Pakistan spoken by fewer than 3,000 people. It is language status 6a. It was unknown to linguists until 1989.

**Uzbek** is a Turkic language that is the first official and only declared national language of Uzbekistan. The language of Uzbeks, it is spoken by some 29 million native speakers in Uzbekistan and elsewhere in Central Asia, making it the second-most widely spoken Turkic language after Turkish.

**Vietnamese** is an Austroasiatic language that originated in Vietnam, where it is the national and official language. Spoken natively by an estimated 77 million people, it is the native language of the Vietnamese (Kinh) people, as well as a first or second language for the many ethnic minorities of Vietnam. As a result of Vietnamese emigration and cultural influence, Vietnamese speakers are found throughout the world. Its language status is 1.

**Xhosa** is a Nguni Bantu language with click consonants and is one of the official languages of South Africa. It is also an official language of Zimbabwe. Xhosa is spoken as a first language by approximately 8.2 million people and by another 11 million as a second language. Like most other Bantu languages, Xhosa is a tonal language; the same sequence of consonants and vowels can have different meanings, depending on intonation. Xhosa has two tones: high and low. Xhosa is written with the Latin alphabet. Three letters are used to indicate the basic clicks: *c* for dental clicks, *x* for lateral clicks and *q* for post-alveolar clicks.

**Yazidi (Êzdîkî)** is a glossonym for the Kurdish dialect of Kurmanji coined by some Yazidi intellectuals and politicians to erase any affiliation with Kurds by claiming that it is an independent language. This includes claims of it being Semitic language.

**Zulu** is a Southern Bantu language of the Nguni branch spoken in Southern Africa. It is the language of the Zulu people, with about 10 million native speakers, who primarily inhabit the province of KwaZulu-Natal of South Africa. Zulu is the most widely spoken home language in South Africa (24% of the population), and it is understood by over 50% of its population. It became one of South Africa's 11 official languages in 1994.

## 4 Useful resources

This section contains links to a range of high-quality resources connected to the three main themes of the conferences. They are categorised accordingly, but there is of course some crossover between all the themes.

### 4.1 Language and Development Conference Resources

This conference is the 13<sup>th</sup> edition of the [Language and Development Conference](#) series. Links to articles related to the three main themes of this conference can be found below. You can explore the entire database of previous articles from this conference series [here](#).



#### Inclusion

- [Multilingual Education and Other Initiatives in Orissa for Scheduled Castes / Scheduled Tribes and Minority Education](#) by MK Mishra
- [Empowering Women through Literacy: the Nepal Experience](#) by David Walker
- [Complex Language Ecologies and Effective Language Education](#) by Thomas Perry and Jerold Edmondson
- [Indigenous languages for development: the Philippine experience](#) by Nestor Castro
- [Telling stories, understanding lives, working towards change](#) by Kath Copley, Graham Haylor and William Savage



#### Mobility

- [Language, disasters and development](#) by Psyche Kennett
- [The role of English in the post-war development of Sudan](#) by Mohamed Hassan Dardig
- [Lessons from a training project in war-affected areas of Sri Lanka](#) by Richard Lunt and Amy Hamlyn
- [On the Likelihood of Language Conflict in Kazakhstan](#) by Juldyz Smagulova
- [‘The Hedgehog and the Fox’: Approaches to English for Peacekeeping in Central and Eastern Europe and Central Asia](#) by Paul Woods



#### Multilingual Education

- [Development and Multilingualism](#) by Hywel Coleman
- [Empowerment of the Pashai of Afghanistan through language development and multilingual education](#) by Megan Davies
- [Code-Switching/Mixing in ESL Contexts: Challenges and Opportunities](#) by Md Kamrul Hasan and Mohd Moniruzzaman Akhand
- [Mother Tongue Education in Multilingual Settings: Quality Education for All](#) by Catherine M B Young
- [Moving towards bilingual education in Africa](#) by John Clegg

## 4.2 International Conference on Language and Education resources

This conference is the 6<sup>th</sup> edition of the [Asia-Pacific Multilingual Education Working Group's](#) Language and Education Conference. Links to articles related to the three main themes of this conference can be found below. You can explore the entire database of previous presentations and articles from this conference series [here](#).



### Inclusion

- [Communicating for equitable development: What chance for ethnolinguistic minorities in the SDG agenda?](#) by Clinton Robinson
- [The impact of linguistic policy and planning on inclusive education for the indigenous children in primary education in Bangladesh](#) by Lawrence Besra
- [Equality in English language education policy for minority students in Vietnam](#) by Trang Nguyen
- [Reversing language loss through identity based educational planning—the case of the Torwali language](#) by Aftab Ahmad
- [Delivering quality and inclusive MLE: Teachers, pedagogy and innovations](#) by Julia Lachet and Kim Green



### Mobility

- [Towards successful MLE teacher training](#) by Saw Kolohtoo
- [Fostering a sense of identity through language maintenance - the implications of language of instruction of choice in refugee camps](#) by Simon Purnell
- [Educational Needs Assessment Relating to Cham Children](#) by Kurt Bredenburg
- [Karen Education – a case study](#) by Naw Ler Htu and Scott O'Brien
- [In between oppression and resilience: Sociolinguistic situation of Kurds in Turkey](#) by M. Şerif Derince



### Multilingual Education

- [MTB MLE for sustainable development for all: What have we learned?](#) by Susan Malone
- [Language policy and mother tongue education in Malaysia: the challenge of multiculturalism](#) by Kong Wee Chen
- [Eight years of MLE in southern Thailand: reflections, results, and future directions](#)
- [Filipino teachers: key to nurturing learning through MTB-MLE](#) by Diane Dekker
- [Developing Policy for Medium of Instruction and Languages for Education \(MILE\) in Multilingual Nepal](#)

### 4.3 Relevant academic papers

**Note:** Whilst most of the papers below are open access, some may require an additional institutional login.

#### Inclusion

- Das, A., Kuyini, A.B., & Desai, I. (2013). [Inclusive Education in India: Are the teachers prepared?](#) *International Journal of Special Education*, 28(1), 27-36.
- Grech, S. (2008). [Disability, Poverty and development: critical reflections on the majority world debate.](#) *Disability and Society*, 24(6), 771-784.
- Male, C. and Wodon, Q. (2017) [The price of exclusion: Disability and Education. Disability gaps in educational attainment and literacy.](#) World Bank.
- United Nations Educational, Scientific and Cultural Organization (1994) [The Salamanca Statement and Framework for Action on Special Needs Education](#), Paris, UNESCO.
- World Health Organization (WHO) and World Bank. (2011) [World Report on Disability](#)

#### Mobility

- Capstick, T. and Delaney, M. (2016). [Language for resilience: the role of language in enhancing the resilience of Syrian refugees and host communities.](#) The British Council.
- Capstick, T. ed., (2018). [Cross-disciplinary perspectives on the role of language in enhancing the resilience of refugees and host communities.](#) The British Council.
- Erling, E. (ed.) (2017) [English across the Fracture Lines: The role of English in stability, security and peace.](#) British Council.
- Pennycook, A. (2012). [Language and mobility: Unexpected places](#) (Vol. 15). Multilingual matters.
- UNESCO (2019). [Global Education Monitoring Report: Migration and Education.](#) Paris: UNESCO

#### Multilingual Education

- Erling, E., Adinolfi, L. and Hultgren, A. (2017). [Multilingual classrooms: opportunities and challenges for English medium instruction in low and middle income contexts.](#) Reading: Education Development Trust/British Council.
- García, O., 2009. [Education, multilingualism and translanguaging in the 21st century.](#) *Social justice through multilingual education*, pp.140-158.
- Kosonen, K. and Person, K. (2014). [Languages, identities and education in Thailand. In Language, Education and Nation-Building](#) (pp. 200-231). Palgrave Macmillan, London.
- Phillipson, R. (2008). [‘Lingua franca or lingua frankensteinia? English in European integration and globalisation’.](#) *World Englishes*, 27(2), pp.250-267.
- Simpson, J. (2017). [English language and medium of instruction in basic education in low- and middle-income countries: a British Council perspective.](#) London: British Council.

## 4.4 Open access online resources and materials

The following websites provide a range of useful and thought-provoking information about the three conference themes.

### Inclusion

- <http://www.iiep.unesco.org/en/inclusive-education>
- <https://www.open.edu/openlearn/education/educational-technology-and-practice/educational-practice/inclusive-education-knowing-what-we-mean/content-section-1>
- [https://www.ukaidirect.org/wp-content/uploads/2018/07/Inclusive-education\\_GlobalDisabilitySummit2018.pdf](https://www.ukaidirect.org/wp-content/uploads/2018/07/Inclusive-education_GlobalDisabilitySummit2018.pdf)
- <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html>
- <https://www.devex.com/news/opinion-the-urgent-need-to-plan-for-disability-inclusive-education-94059>

### Mobility

- <https://gtr.ukri.org/projects?ref=ES%2FP006752%2F1>
- <https://www.theguardian.com/society/2016/nov/16/language-barrier-refugees-english-classes-integration-esol>
- <https://www.britishcouncil.org/education/ihe/what-we-do/international-mobility>
- <https://www.tes.com/news/key-social-mobility-lies-language>
- <https://www.futurelearn.com/courses/migrants-and-refugees-in-education>

### Multilingual Education

- [http://www.unescobkk.org/education/multilingual-education/resources/mle-advocacy-kit/?utm\\_campaign=](http://www.unescobkk.org/education/multilingual-education/resources/mle-advocacy-kit/?utm_campaign=)
- <https://www.teachingenglish.org.uk/blogs/jvl-narasimha-rao/advantages-multilingualism>
- <https://www.noslangues-ourlanguages.gc.ca/en/blogue-blog/multilinguisme-multilingualism-eng>
- <https://en.unesco.org/themes/linguistic-diversity-and-multilingualism-internet>
- <https://en.unesco.org/themes/linguistic-diversity-and-multilingualism-internet/recommendation>

## 5 Questions for reflection

Hopefully you will have many questions before coming to the conference – some of which may be answered (or partially answered) there. Here are a few questions to consider before coming:

1. What is the relationship between language and development?
2. What roles does – or should – language play in achieving the Sustainable Development Goals? Was it successfully used with regards to the Millennium Development Goals?
3. In what ways can individuals and/or groups be discriminated against because of their language?
4. How does the language of instruction affect the way that people learn?
5. How does language support – or challenge – nation building?
6. What is the relationship between language-in-education policies and learning outcomes?
7. How can language foster – or hinder – social cohesion?
8. How can educational inequalities be reduced? What role can language play in achieving this?
9. Why are there so many refugees?
10. What particular language challenges do refugees, IDPs and migrants face?
11. How can teachers be upskilled most effectively in post-conflict situations?
12. What support do teachers need to successfully use MTB-MLE approaches in their classrooms?
13. What opportunities can learning language(s) provide to refugees, IDPs and migrants?
14. Why don't more countries adopt multilingual education policies?
15. What constitutes successful language teaching? Are there any universals, or is it context specific?
16. How can the prestige of indigenous and non-dominant languages be increased?
17. What are the characteristics of high-quality primary education?
18. What language considerations should there be when developing textbooks and learning materials?
19. How effective is refugee education? How does language affect access to education?
20. How can we ensure that education leaves nobody behind?

**Please feel free to share your initial answers to these questions via social media - <https://www.facebook.com/immle19/> and <https://twitter.com/immle19>.**