



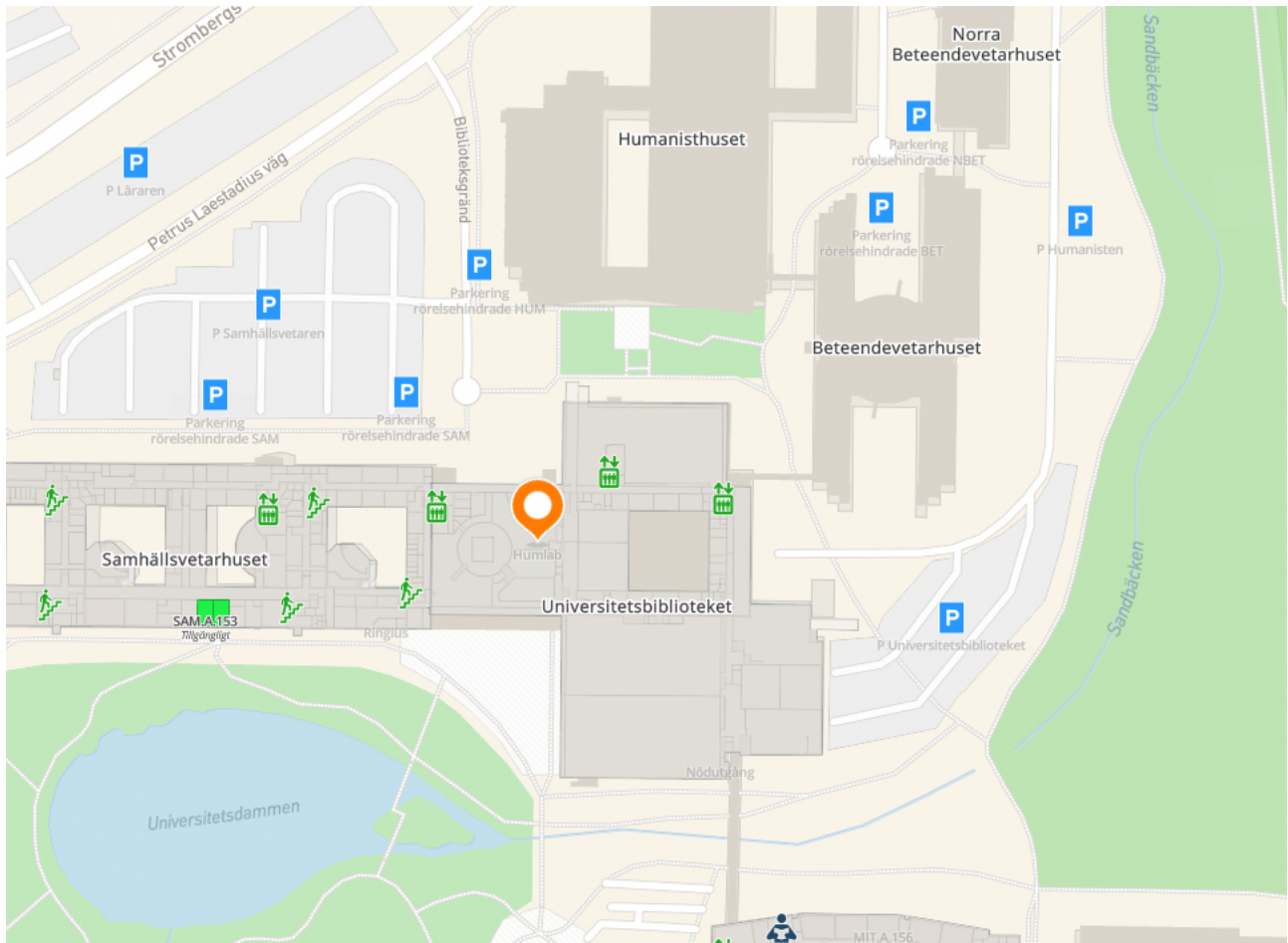
UBMEJEN UNIVERSITIÄHTA

The struggle for place: Linguistic landscapes in contested environments

Umeå, 24–25 August



Organisers:
Coppélie Cocq
Carla Jonsson



Place: Humlab, <https://link.mazemap.com/uzPEuZX8>



**KUNGL. GUSTAV
ADOLFS AKADEMIEN**
FÖR SVENSK FOLKKULTUR



UMEÅ UNIVERSITY
ARCTIC CENTRE



UMEÅ UNIVERSITY
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UMEÅ UNIVERSITY
DEPARTMENT OF LANGUAGE STUDIES

Program

24 August

12.30 Welcome

12.40–14.10: 4 presentations

About the (in-)visible multilingualism in suburban Stockholm

Väinö Syrjälä

Mosques in Gothenburg: Self positioning in the urban space

Maria Löfdahl

Linguistic landscape of two nature trails located on UNESCO:s World Heritage site (online)

Sanna Heittola

Bodies that matter: Conducting a ghost ethnography in occupied Crimea

Natalia Volvach

14.10–14.30: Fika

14.30–15.50: 4 presentations

Making Sami language and traditions visible in the public room: A case study of the Julla Májja project

Anna Terra Veloso Mendes

Linguist activism on Márkomeannu festival's official social media

Erika de Vivo

Local processes and practices of policy implementation: Ideological and implementational spaces for Sámi languages

Lieuwe Jan Hettema

The Chronology and Ideology of the Lands in Northern Sweden: Nature and Linguistic Place-Making with a Focus on the Settler Colonization during the 18th and 19th Century

Daniel Andersson

Break

16.00–17.00 Keynote lecture: David Malinowski, San José State University (online)

From Seeing to Reading to Visibilizing Diversity: A Walk through Linguistic Landscape Approaches and Applications

18.30: Dinner at Orangeriet



25 August

9.00–10.00: Keynote lecture by Sari Pietikäinen, University of Jyväskylä

Politics of re-coding landscapes: Mining connections in the contested Arctic

10.00–10.20 Fika

10.20–11.40: 4 presentations

"That door is closed": Struggle for accession and belonging in a school context focusing on power, migration, and future

Jenny Bergström

Curricula for Indigenous Language Education Written in the Majority Language

Paulette van der Voet

Saami spaces for language use - education, revitalisation and the visibility of language at the interface of two worlds

David Kroik

Language, Rurality, and Migration: Towards a New Future for Europe's Peripheralized North?

Andreas Nuottaniemi

11.40–12.10: Round table discussion

12.10–13.30: Lunch at Hjortron

Afternoon: Discussion about a possible network and a joint publication based on the presentations.



Participants

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Abstracts

Keynote speakers

From Seeing to Reading to Visibilizing Diversity: A Walk through Linguistic Landscape Approaches and Applications

David Malinowski, San José State University

This talk identifies three broad paradigms of research in the field of linguistic landscape (LL), illustrating and critiquing each from the perspective of current LL scholarship and interdisciplinary applications. The first paradigm offers a synchronic view of competing cultural and political interests as they are visible in variables such as code choice, orthographic conventions, and the pragmatic functions of signs. Still useful for its methods to see sociolinguistic diversity and conflict in defined places, this paradigm is also limited by its own gaze-centered categories for representing knowledge. The second paradigm foregrounds approaches for reading and listening beyond the surface of maps, images, and tables. It takes up the more recent qualitative turn in LL Studies, whereby researchers utilize ethnographic and other qualitative methods to explore histories, cultures, and the human acts of interpretation and authorship that both take and make place. Building upon the first two, the third paradigm highlights the diverse and sometimes invisible ways in which people make sense of themselves and each other, as seen through lenses such as affect and embodiment, virtuality and mobility, protest and social transformation, and imagination and memory. Together, the conceptual and methodological discourses embodied in these three paradigms provide a rich set of tools for thinking and acting, both within the field of LL, and in kindred pursuits in the social sciences, humanities, arts, and education; the talk will conclude with examples and discussion of a number of these.

Politics of re-coding landscapes: Mining connections in the contested Arctic Sari Pietikäinen, University of Jyväskylä

The mining industry in the Scandinavian Arctic region has a contested history and a disputed future. Historically, mining became a laboratory of early modernity through connections with settler colonialism, colonial extraction practices, and an emerging capitalist system. The current debates relate e.g. to the rights of indigenous Sámi people, ecological risks, and uncertainties with international investors. In this talk, I will draw on concepts of a code by Deleuze and Guattari (1980/1984) and discourse by Foucault (1969/2013) to discuss how the historic and contemporary mining area in the Torneodal has been discursively, affectively and materially coded and re-coded e.g. as frontier, indigenous land, Lapland, Arctic, and as the North. Importantly, this coding reconfigures the relationships between people, land, and practices into new spatial, temporal, and moral orders. The politics of re-coding landscape, illustrated by the results from the Cold Rush -project, show how the struggle for the place is simultaneously also a struggle for recognition and redistribution.

Presenters 24 August

About the (in-)visible multilingualism in suburban Stockholm

Väinö Syrjälä

A number of large suburbs in Stockholm are known for their multilingual population; linguists have noted this through studies of new varieties of youth language formed in these environments. Something that has not been discussed as much is the gap between the variety of languages spoken in the suburbs and the surprisingly monolingual appearance of their linguistic landscape.

Based on qualitative examples collected from a number of suburban centres in southern Stockholm, I will analyse the functions that different languages have on the signage in these environments. The aim is to discuss how visibility in the linguistic landscape can affect the perceived role of different language groups in the local society. Alongside private notices and commercial signage expressions of the security discourse are of particular interest since these areas have received a lot of attention around issues of security in the public debate.

Mosques in Gothenburg: Self positioning in the urban space

Maria Löfdahl

A mosque in Sweden is usually a multilingual place. This presentation will discuss how names and language choices are used to position mosques vis-à-vis other mosques and in relation to the majority population and thus consolidate its place in the public space. Using Anthias' positioning theory, Giraut and Hossay-Holzschuch's theoretical framework for naming and naming processes, we analyze the names and language choices of three mosques in Gothenburg. The analysis shows that the mosques use a wide range of naming technologies, reflecting different ways of positioning themselves in Gothenburg's mosque landscape.

Linguistic landscape of two nature trails located on UNESCO's World Heritage site

Sanna Heittola

In this presentation, I examine and compare the linguistic landscape of two nature trails on the UNESCO World Heritage List. The nature trail in Finland is located in the Kvarken archipelago outside of Vaasa and the trail in Sweden belongs to the High Coast and is located in Skuleskogen National Park. Together, the High Coast and the Kvarken archipelago form a world heritage site that is shared by two countries. This presentation examines who is the intended recipient of the information located in a context of nature and thus the user of these special linguistic spaces. Further it examines the language policy of the countries and regions and takes a position on how and whether the language policy is visible in more remote locations.

Bodies that matter: Conducting a ghost ethnography in occupied Crimea

Natalia Volvach

Scholars in semiotic landscape studies focus not only on what is "said" but also on what is out there to be seen, felt, heard, and even imagined. While originally this perspective has allowed us to go beyond the constraints of the "sayable" (Coupland & Coupland, 1997) and devote attention to language as a spatialized phenomenon, we also remained largely

allured by the visible. In this paper, I describe how an ethnography of a ghost may lead us beyond the dichotomy of absence and presence and enrich the field of semiotic landscapes both methodologically and theoretically.

This study presents a reflexive piece on my research practice in occupied Crimea in 2019 and discusses post qualitative methodological considerations that were made during my fieldwork. The paper argues that a fuller comprehension and sense-making of semiotic landscapes also require a focus on a researcher disentangling “what should be visible but is not, what is deliberately obscured, what slips quietly out of view, or is painted over with ideological veneers” (Kerfoot & Tatah, 2017, p. 38). An autoethnographic engagement with the landscapes populated by ghosts allows us to interrogate the body as sensing and remembering, further informing how spectres may be “inscribed in materialities and abandoned things as well as disrupted relations that exert an effect (and affect) of haunting” (Perini, 2020, p. 68). By building on material ethnography (Stroud & Mpendukana, 2009) and suggesting a method of tracing the absence and “absencing” (Volvach, 2023), I show how we may come closer to identifying the effects and affects that ghosts may exude upon us. Tracing, as an analytical procedure, allows us to unpack the processes of active suppression and invisibilization of what is hidden but also reconsider the ontological standing of seemingly insignificant details. Thus, instead of treating absences as a “lack of data”, my ethnographic engagement in occupied Crimea illuminates the effects of contemporary and historically distant political projects seeping through “unremarkable” signs and voids.

Recognizing semiotic landscapes in their relational complexity, produced by historical and contemporary forms of dispossession, this ethnographic study of ghosts provides ways of grasping the evasive meanings of signs encountered during ethnographic fieldwork and suggests new ways of theorizing semiotic landscapes as spectral by attending to what is missed, incomplete, or (a)voided. By showing how my body “gets tangled” (Perini, 2020, p. 68) with ghosts and, in turn, how it allows me to register the “affective circulations” (Napolitano, 2015, p. 52), I demonstrate how it may play a central role in sensing certain ghosts (but not others). In summary, the paper stresses the need to remain suspicious of presences and to question our own ways of “seeing”, sensing, and knowing in an attempt to resist the silencing of previously invisibilized and absenced forms of knowledge.

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Making Sami language and traditions visible in the public room: A case study of the Julla Májja project

Anna Terra Veloso Mendes

Indigenous languages have historically been jettisoned from public spaces due to assimilation and colonial policies, leading to a situation of language shift (Fishman, 1991; Minde, 2005). Creating conditions for reestablishing the use of such languages in society involves a myriad of actors belonging to different levels; however, the local level has a preponderant position in this process, since it is the sphere where language choices and interactions take place (Fishman, 1991). However, broadening the reach of endangered languages to a myriad of local domains is a process rich in complexity (Fishman, 1991; Grenoble & Whaley, 2006).

Julla Májja is a project created by V8, a consortium of eight libraries belonging to the Administrative Area for Sami languages in the Swedish county of Västerbotten and financed by the Swedish Arts Council. The project operates through an itinerary bus that takes the Sami cultures, languages and oral traditions to schools, elderly centers and libraries. Besides securing an offline presence in Saepmie, online events are also organized and spread through the project's social media channels. The bus has a selection of books that visitors can borrow and later return to a library of their choice (Sámi Information Center, n.d.).

This paper aims to provide insight into the complexity of the Julla Májja project as a case for how actors and domains can come together in making the Sami languages and cultures available in the public online and offline domains. It is thus relevant to understand how this process is mediated by the bus' operations, by the agency of project workers, and by a social media presence. Limited amount of research has been performed on language-related projects on the Swedish side of Saepmie, including this one. This study is methodologically anchored in multi-sited ethnography and is planned to be carried out in two steps throughout 2023, where data creation emerges from the triangulation of online and offline qualitative data.

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Linguist activism on Márkomeannu festival's official social media

Erika de Vivo

In July 2017, the official Márkomeannu festival's Facebook account published a post entitled "Sámegiella lea Márkomeanu váibmogiella / Sámisk er Márkomeannus hjertespråk (lit.: Sámi is Márkomeanu's language of the heart)". This post also featured a photograph of two people walking in the festival area. Both of them were wearing a sweater with one Márku-Sámi word written on the back: Čávva. This picture encapsulated the post's core concept: the importance the festival endows local Márku-Sámi language with. Users could

view a text written first in Márku-Sámi and then in Norwegian, the latter being translatable into the users' setting language through Facebook's "translate" function. The text explained Márkomeannu's involvement with the linguistic project Giellabargit 2.0 Kurssas Duohtavuhtii, an initiative designed to encourage the use of the Sámi language in daily interactions. This was just one of the numerous bilingual texts on Márkomeannu's social media. These bottom-up language practices - expressions of Indigenous efflorescence - aim at counteracting assimilation policies and language shift from Indigenous Sámi to the hegemonic Norwegian language. This contribution addresses Márkomeannu festival's social media accounts in relation to the festival's virtual linguistic landscape. My methodology consists of participant observation (during festivals), interviews with Sámi culture-bearers and activist, netnography, and content analysis. My aim is to highlight how the Márkomeannu staff, volunteers, and festivalgoers have embraced social media as decolonial spaces of virtual linguistic activism.

Local processes and practices of policy implementation: Ideological and implementational spaces for Sámi languages

Lieuwe Jan Hetteema

Local processes and practices of the implementation of national policy that aim at lifting the status of Sámi languages are in this project analysed with an ethnography of language policy approach. The purpose is to explore how identified processes and practices, and observed discourses, can facilitate, enable, or hinder revitalisation efforts for Sámi languages in urban and rural settings on the Swedish side of Sábmie.

The daily use of Sámi languages is limited to small groups of people in the investigated municipalities. All selected municipalities are administrative areas for Sámi language, where people have more language rights, and are home to communities with ties to several Sámi languages. The aim of the project is to inform and contribute to the creation and/or transformation of language policy and to local language policy practices.

Observations will provide ethnographic accounts of local processes and practices, while interviews focus on actors' experiences and understandings of the processes and practices. Critical discourse analysis is conducted on interview data and municipal documents to offer understandings of the recontextualization of national language policy on a local level, with a focus on language, power, and ideology. Photographs of objects will be taken to contribute to understandings of how Sámi language is constructed in public spaces.

A critical approach is used to investigate how different local actors with diverse roles influence implementational process, and how the actors influence and relate to each other within the process. The theoretical framework is constructed within an ecological approach to language planning, which focuses on linguistic diversity and community involvement. This concept of ideological and implementational spaces is used to investigate in which social domains policy is, has been and could be implemented; in which spaces Sámi languages are emerging, but also which spaces are forgotten or ignored.

The Chronology and Ideology of the Lands in Northern Sweden: Nature and Linguistic Place-Making with a Focus on the Settler Colonization during the 18th and 19th Century

Daniel Andersson

Narratives about northern Sweden are often narratives about nature. This has been true throughout history and is still true today. Different ways of understanding nature have become intertwined with the place and the people who live there. The nature in northern Sweden can be magnificent and impressive, but it can also be desolate, threatening and dangerous. A dominant image of nature in northern Sweden - then as now - is the image of resources, assets.

The overall aim of the study is to shed light on the role of nature in linguistic place-making in northern Sweden with a particular focus on the settler colonization during the 18th and 19th centuries. Through a selection of text sources, nature's central place in the story of the colonization, of the place, its history, change and future is highlighted.

The texts that are analyzed are the two journals in which Petrus Læstadius described his work as a missionary in Lapland, as well as Olov Petter Pettersson's detailed description of the settler colonization in the work *Gamla byar i Vilhelmina*.

The settler colonization took place in areas with Sami presence and history and this study connects to the research field of Settler Colonial Studies in a critical discussion of the linguistic place-making in the texts.

One of the aims of the study is to also shed light on the connections that exist between the settler colonization depicted in the texts, and the linguistic place-making with nature at the center that is ongoing in northern Sweden today.

Presenters 25 August

"That door is closed": Struggle for accession and belonging in a school context focusing on power, migration, and future

Jenny Bergström

This presentation is based on a research project about English education for newly arrived students at The Language Introduction Program (LIP) in Sweden. The aim of the presentation is to show how English-language education at LIP is connected to power struggles (Foucault, 2022) and language ideologies (Kroskrity, 2000) that affect students' access to equal education. The method is based on linguistic ethnography (Copland & Creese, 2015) with observations and interviews at two schools for the duration of one school year.

The Swedish National Agency of Education (SNAE) (2013) describes LIP as an individual transit program with an emphasis on Swedish as a second language. LIP's main goal is to enable a fast transit to further education or the job market. SNAE (2022a, 2022b) describes English as an important factor in accessing higher education, gaining employment, and participation in domains such as politics, education, and economy. Insufficient knowledge of English therefore risk precluding LIP students from participation in these domains and may in the long run lead to inequality in society.

This presentation is based on observation and interview data in combination with photo-

graphs where access and belonging in a school context is portrayed. The results show how LIP students often verbalize aspirations for a future academic career, but because of difficulty attaining a passing grade in English, they are often steered towards vocational programs instead. Also, struggles of power linked to Foucault's (2002) term governmentality can be observed in this process, where discourse related to migration, language proficiency, and education, surface. Metaphors describing languages as keys (Nuottaniemi, 2023) that open society's doors are problematized, when English often is positioned as a form of gatekeeper instead of a door-opener to LIP students.

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Curricula for Indigenous Language Education Written in the Majority Language

Paulette van der Voet

Curricula for Indigenous language education are often available in the majority language. We can see four different options here. Firstly, sometimes, the official version of the curriculum is written in the majority language, for example the Sámi School Curriculum in Sweden which is written in Swedish and the curricula for Hawaiian language education written in English. Secondly, in other cases the official version is written in the Indigenous language and there are official translations available in the majority language. The curricula for Sámi language education in Norway are an example of this, the official versions are written in North Sámi while there are official translations in Norwegian. Thirdly, there are curricula that are completely bilingual in the Indigenous language and the majority language, for example the curriculum for Māori language education in English-medium schools which is completely in bilingual in English and te reo Māori. Fourthly, it is also possible that the curriculum exclusively is available in the Indigenous language, but that there are non-official translations available. The curriculum used by Kura and Māori immersion schools in Aotearoa is an example of this, it is written in te reo Māori and there is an unofficial translation by the Ministry of Education.

The topic of my presentation is the use of Indigenous languages in curricula for Indigenous language education written in the majority language. How much space the Indigenous language gets in these curricula written in the majority language varies highly between the different contexts. Sometimes the Indigenous language is completely invisible while other times it is used consequently throughout the whole curriculum text. I will discuss this based on examples from the curricula from the four contexts that I am working with as

part of my PhD project, e.g. Sámi language education in Sweden, Sámi language education in Norway, Māori language education in Aotearoa New Zealand, and Hawaiian language education in Hawaii.

Curricula are powerful ideological documents influencing education over a longer period of time. These versions written in the majority language are of relevance because they sometimes are the only available version of the curriculum and in other cases educators and school leaders who do not speak the Indigenous language will work with these curricula.

Saami spaces for language use – education, revitalisation and the visibility of language at the interface of two worlds

David Kroik

Southern Saepmie – the Saami land overlapping Sweden and Norway – located in what is sometimes referred to as the far North (Huss, 1999), is an imagined periphery or margin (Pietikäinen & Kelly-Holmes, 2013). Here, over the last century, the South Saami language was silenced as part of the Scandinavian colonial expansion north, which established a colonial Scandinavian hegemony in the land. Even today, colonial presences dominate the semiotic landscape, and colonialism haunts the past, present and future (Kroik, Huuva, & Milani, Forthcoming).

In this presentation, drawing on my earlier work on the road Vildmarksvägen [the Wilderness Road], I push the methodological approach further by delving deeper into the ways the linguistic landscape impacts and is impacted by my own emotional reactions, thereby utilizing my own subject position as an Indigenous person from the land. By studying a semiotic landscape poor in what is often perceived as data in the semiotic landscape research, e.g. Landry and Bourhis (1997), the paper tackles one of the more recently addressed challenges in research on semiotic landscapes, namely “what counts as ‘sign’” (Kroik et al., Forthcoming) and in greater perspective, “what counts as sociolinguistic data”? It also pinpoints that a linguistic landscape is perceived in different ways by people of different backgrounds; my Saami upbringing and life evokes reactions others do not have.

I draw upon my ability to sense and perceive to make sense of the ‘data’. Thereby, I bring the non-human agency of places (Bock & Stroud, 2018; Engman & Hermes, 2021) to the fore and into my analysis.

Absences of Saami language on ‘signs’ are analyzed in conjoint with violations to the land throughout the use of pejorative toponyms such as Lappland, like in Lapplandsleden ‘the Lapland trail’ and Lapplands sydport ‘Southern gateway to Lapland’. Strikingly, language on ‘signs’ created for purposes of tourism create and reify what Kroik et al. (Forthcoming) analyzed as a cultural terra nullius created in Saepmie. Throughout the analysis of art and ‘signs’, Saami voices of the past emerge, whispering and sometimes even haunting. Learning to see, or rather feel, the open trauma of language loss which is reiterated in generation after generation, “viscerality of affect” (Bock & Stroud, 2018) are explored in the semiotic landscape of Saepmie. Settler-colonial dominant acts on the Saami homeland are now entrenched into the place.

Language, Rurality, and Migration: Towards a New Future for Europe's Peripheralized North?

Andreas Nuottaniemi

Following large scale investment in so-called green energy, a few selected places in northern Sweden are expected to need thousands of new inhabitants in the upcoming years (Larsson, 2022). Considering decades of depopulation in the rural north, as well as growing anti-immigration tendencies in European politics, many now ask how this population change will be managed. The question is not only who will want to move to what for long has been described as the regional backwaters of Europe (Müller, 2023), but also who will actually be welcome when a new future is being constructed on the former outskirts. In this paper, I will reflect upon the societal transformations taking place in northern Sweden from a critical sociolinguistic perspective. More specifically, I will discuss three cases where mediatized discourses (droutsopoulos, 2014) on language, rurality and migration in the peripheralized North seem to play different and partly conflicting roles. As my preliminary analysis indicates, the “economization” of refugee migration in municipalities not directly affected by the green investments, is complicated by nationalistic language ideologies. In these declining rural towns, the newcomers are expected to unidirectionally adjust to a supposedly monolingual, Swedish-speaking reality (Nuottaniemi, 2023). In places where the green investments are taking place, however, multilingualism is viewed in a much more favorable light. Here, it is rather the already existing residents, who are striving to adapt to a new multilingual, and largely English-speaking, world.

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