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Master's thesis

"I'm sorry, but your English is too African": A study on language, mobility and space.

Master of Culture and the Didactics of Language Subjects

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Contents

Innholdsfortegnelse

ABSTRACT **6**

SAMMENDRAG **7**

AKNOWLDGEMENT **8**

1. INTRODUCTION **9**

1.1 RESEARCH QUESTIONS 11

1.2 MOBILITY AND ITS IMPLICATIONS ON LANGUAGE 12

1.3 SPACE 15

1.4 THESIS OUTLINE 17

2. RESEARCH CONTEXT **18**

2.1 ENGLISH IN THE DEMOCRATIC REPUBLIC OF THE CONGO (DRC) 18

2.2 LANGUAGE SITUATION IN UGANDA AND ITS INDIGENOUS LANGUAGES. 20

2.3 KISWAHILI IN UGANDA 23

2.4 ENGLISH IN UGANDA 24

3. THEORY **26**

3.1 THEORIES OF LANGUAGE 26

3.1.1 Translanguaging as theory and practice *26*

3.1.2 Implicit and Explicit language learning *28*

3.1.3 Monolingual language learning *29*

3.1.4 Bilingual language learning *30*

3.1.5 Language attitudes and beliefs *31*

3.2 LANGUAGE TEACHING PRACTICES IN THE ENGLISH CLASSROOM IN NORWAY 31

3.3 BLOMMAERT'S THEORY OF SOCIOLINGUISTICS OF GLOBALIZATION 32

3.4 UNEXPECTED PLACES AND RESOURCEFUL SPEAKERS 35

3.5 PRIOR RESEARCH 36

3.5.1 Prior studies of language learning in different spaces *36*

3.5.2 Prior relevance MA study *39*

3.6 RELEVANCE FOR MY STUDY 40

4. METHODOLOGY **41**

4.1 RESEARCH DESIGN 41

4.2 RESEARCH APPROACH 42

4.3 COMPARATIVE RESEARCH METHOD 42
4.3.1 Research strategy *43*
4.4 INTERVIEW 43
4.5 DATA COLLECTION 45
4.5.1 Participant *45*
4.5.2 Why focus on Congolese refugees? *46*
4.5.3 Sampling the participants *47*
4.6 DATA MATERIAL 47
4.6.1 The participants' respond to the interview *50*
4.7 DATA ANALYSES 51
4.7.1 Transcribing the interviews *51*
4.7.2 Long quotations *52*
4.7.3 Narrative analysis approach of the interview (NA) *52*
4.7.4 Coding for themes, a thematic analyses approach *53*
4.7.5 Example of Sub-themes Transcript *54*
4.8 RESEARCH RELIABILITY AND CREDIBILITY 55
4.8.1 Reliability *55*
4.8.2 Interview reliability *56*
4.8.3 Audio reliability *56*
4.9 VALIDITY 56
4.9.1 Researcher Bias *57*
4.9.2 Member Check *57*
4.10 ETHICAL CONSIDERATION 58

5. RESULTS 59

5.1 PREFERENCE FOR NARRATIVE ANALYSIS OF THE DATA. 59
5.2 EMILY FROM CONGO (DRC)'S STORY 59
5.3 ALUMA FROM CONGO (DRC)'S STORY 62
5.4 KASHINDI FROM CONGO (DRC)'S STORY 64
5.5 CATEGORIZATION IN THEMES 66
5.5. 1 The three Congolese learners of English's experience with language learning in three different places *66*
5.6.1. The participants' perceived value of English *70*

6. DISCUSSION 72

6.1 HOW DO THE THREE CONGOLESE LEARNERS OF ENGLISH WITH TRANSIT FROM UGANDA EXPERIENCE LANGUAGE LEARNING IN THREE DIFFERENT SPACES? 72
6.1.1 Factors that posed challenges to learning in refugee settlements. *72*
6.1.2 Monolingual approach to language learning in the city, Kampala *74*

6.1.3 Learning English in bilingual classroom in Norway.....76

6.2 WHAT VALUE DO THE PARTICIPANTS ATTRIBUTE TO THE ENGLISH PRACTICE THEY HAVE EXPERIENCED?.....78

6.3 THE EFFECT OF MOBILITY AND SPACE ON THE LANGUAGE PRACTICE OF THE PARTICIPANTS.....82

7. CONCLUSION 85

7.1 SUMMARY OF FINDINGS.....85

7.2 CONCLUDING REMARKS.....88

REFERENCE LIST 89

APPENDIX.....94

Abstract

In light of globalization, there have been discussions on language, mobility, and space that prompt a reevaluation of our basic beliefs about language and language practices. One particular area of focus is the rise of English as a lingua franca, with non-native speakers comprising the majority of users. This shift in the norm of English practice has, additionally, led to varied perceptions of the language's value.

This MA thesis reports a study examining *how does mobility and space affect English practice, as well as perceived value of English*. Through three study cases of three Congolese learners with transit from Uganda was data collected through interviews. The results reveal that mobility and space has had an impact on the English practices of the participants in different ways. One participant reports of a natural practice of translanguaging as a reflection of her experiences of mobility and space, another participant reports of a more fluid and dynamic understanding of language, which may also be influenced by the experiences of mobility and space. While the last participant emphasizes the importance implementing intertextual resources to communicate effectively. This perspective may also be influenced by his experiences of mobility and space, which may have exposed him to a range of different English language practices and variations. The results also show that the perceived value of English operates in stratified scale levels where the attribution of value of English changes depending on mobility and space.

Overall, it seems that mobility and space have played a role in shaping the language practices of these individuals, highlighting the complex interplay between language and culture in multilingual contexts.

Sammendrag

I lys av globalisering, er det en pågående diskusjon og skifter angående språk, mobilitet og rom som medfører et behov for å revurdere den etablerte meningen om språk. Dette manifesterer seg særlig ved fokuset på engelsk som et L2 som i stor grad brukes av personer som ikke har engelsk som morsmål. Dette skiftet har i tillegg påvirket de normene som styrer det engelske språk, samt medført ulike oppfatninger om verdien av det engelske språk.

Denne avhandlingen har til formål å analysere og undersøke hvordan mobilitet og rom påvirker praksis av det engelske språk samt normene og oppfatningen av verdien av det engelske språk. Gjennom empiriske studier og intervjuer av tre kongolesiske studenter med et livsopphold i Uganda, har studiet samlet empiriske materialer for avhandlingens formål. Resultatene fra studiene tilsier at mobilitet og rom har påvirket hvordan de tre intervjuobjektene benytter det engelske språk på ulike måter. En av de jeg intervjuet beskrev transspråking som et direkte resultat av hennes erfaringer med mobilitet og rom. Et annet intervjuobjekt beskrev hyppig skifte og variasjon mellom flere språk som en måte å forstå språk – som igjen påvirkes av mobilitet og rom. Det tredje intervjuobjektet understreket viktigheten av å implementere intertekstuelle ressurser som en effektiv kommunikasjonsmåte. Intervjuobjektets perspektiv kan også være påvirket av hans opplevelser av mobilitet og rom – som har utsatt ham for et spekter av ulike variasjoner av det engelske språk. Resultatene fra studiene viser også at oppfatningen av verdien av det engelske språk opererer i overordnede skalaer hvor verdien av engelsk forandrer seg avhengig av mobilitet og rom.

Det virker overordnet som at mobilitet og rom har spilt en rolle ved utviklingen av det engelske språk hos alle de tre intervjuobjektene – noe som fremhever kompleksiteten ved samspillet mellom språk og kultur sett i en flerspråklig kontekst.

Aknowldgement

Initially planned as a two-year program to undertake research and complete the master's thesis, the endeavor extended into a four-year undertaking, and I wouldn't change a moment of it. It has been four years of frustration, irritation, tears, moments of feeling like I am about to give up and more tears. However, it has also been four years of joy, laughter and birth of two of my youngest ones. As you understand, I wouldn't have it any other way. It has been wonderful attending Inland Norway University of Applied Sciences.

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1. Introduction

This study is an exploration of language, mobility, and space through an investigation into three Congolese learners of English with transit from Uganda, in eastern Norway. More specifically, it is a study towards an understanding of how mobility and space affect English practices as well as perceived value of English. It is a study that is concerned with the implications of mobility and space on language. The term *space* here means the environment where linguistic practice has taken place. This is further elaborated in section (1.3).

However, before any further elaboration on the topic, I would like to take the liberty to present to my readers the incident that birthed this whole project.

It all started as a regular conversation between two friends enjoying by a cup of tea. My friend was expressing her irritation that her teacher thought of her English as "too African" and difficult to understand in my friend's last presentation on the subject "British culture". No one had brought this awareness of her English before. It seemed as if my English was "unexpected", she explained. For this reason, it was a statement to consider disturbing and difficult to comprehend for both of us. It would have been preferable to consider her English as that of Pierre Bourdieu's notion of "the habitus of linguistic practice" (Hanks, 2005, p. 69). Bourdieu adopted Panofsky's notion of habitus and developed it further in his own sociological theory. According to Bourdieu, habitus is a socialized way of thinking, perceiving, and acting that is developed through socialization and is internalized by individuals as a set of dispositions that guide their actions in different social situations. Bourdieu argued that habitus is shaped by the social conditions and structures that individuals are exposed to, such as social class, education, and cultural background. These social conditions and structures shape individuals' tastes, preferences, and practices, and determine their position in the social hierarchy (Hanks, 2005, p. 69-70). In the context of language learning, the notion of habitus can be applied to understand how individuals' experiences and socialization in different spaces shape their language practices and attitudes, or to use a term from Bourdieu, how experiences of different *field* shape language practices and attitudes (Hanks, 2005, p. 72). Linguistic habitus are not meant to be questioned or changed, but rather examined and understood (Hanks,2005, p. 69).

In this sense, my friend's English that was thought "too African" was not meant to be questioned, rather examined, and understood.

Nevertheless, as I was sitting and listening to my friend, I found myself in a questioning state of mind. There were different questions circling through my mind like a satellite, all attempting to understand the background for such a statement. Eventually, I thought of two possible interpretations; it was either to consider the matter being about race and that the statement was of that racial nature, or a matter of theories of language. As a language student, I was drawn to the latter. Moreover, it became evident that this orientation had to be one concerning the complexities and diversities of language that follow with the great move of mobility (Blommaert, 2010).

In recent times, there have been various discourses on language, mobility and space that are compelling us to reconsider our fundamental assumptions about language and language practices, due to the phenomenon we call globalization. Storey (2003) notes that globalization, in its simplest form, encompasses a range of observable phenomena that are related to interconnectedness across regions of the world at the economic, political, material, cultural, and communicational levels (p. 107). It is a process where national borders are becoming less and less significant as the world organizes itself globally (Storey, 2003, p. 107). As the national boarders are becoming less and less significant, so is our assumption of language, in particular the English language. In discussing the topic of "English as a Lingua Franca" Seidlhofer (2005) emphasize the need to reconsider many of our basic assumptions regarding language and its use, especially the English language (p. 339). Seidlhofer defines the term "English as a lingua franca" as the broad concept used in research to describe the phenomenon of English as a global language, as only a quarter of English users worldwide are native speakers. This has resulted in a paradoxical situation where the majority of users perceive English as a foreign language, and most English conversations do not involve native speakers. However, there is still a tendency to view native speakers as authorities on what is considered acceptable usage, despite the fact that the language is largely influenced by non-native speakers (2005, p. 339-340). Blommaert (2010) argues that the world has become a complex network that demands a re-evaluation of traditional language concepts, including the English language (p. 1-2). The emergence of English as a lingua franca and the fact that the majority of English users are non-native speakers has led to a shift in the language's development, as it is now being influenced by both native and non-native speakers. Therefore, it is important to acknowledge the evolving nature of English and its use as a global language.

Thus, what started as casual conversation between two friends turned quickly into an idea for a scientific project. Before I knew it, the title of my MA thesis was clear: "I'm sorry but your English is too African: A study on language, mobility, and space" for my Master thesis (MA). It became clear that this interpretation had to depart from the traditional Saussurean paradigm language, which views language as a bounded and classifiable system of signifiers and signified. Instead, it must be viewed through a sociolinguistic lens that recognizes language as an integrated component of the vast and intricate network of mobile people and resources (Blommaert, 2010, p. xiv). In other words, the issue with my friend's English, deemed "too African", was not simply a matter of comprehending her speaking style, but rather an inquiry into the reasons for her specific linguistic practices. By examining her educational background and tracing her history with the English language, I am seeking to understand the way in which mobility and space affect language practice and perceived value of language.

The present study is a contribution to the field of language and mobility. Through personal narratives and accounts, the study provides insights on the implications of mobility and space in relation to English practice and perceived value of English.

1.1 Research questions

The present study is largely set within theories of language in globalization and explores the effect of mobility and space. The aim of the study is to find out how aspects of mobility and space affects English practice in addition to perceived value of English. To explore this phenomenon, the study will focus on cases of three Congolese learners with transit from Uganda's narrative. In the light of this, I created the following overarching research question:

> *How does mobility and space affect English practice, as well as perceived value of English?*

I have, furthermore, formulated three sub- questions as supplement to the overarching research question:

1. How do the three Congolese learners of English with transit from Uganda experience language learning in three different spaces?

2. What value do the participants attribute to the English practice they have experienced?

This study is an exploration of language, mobility, and space through accounts of three Congolese learners with transit from Uganda. It explores how people relate affectively to places and how movement, mobility and space are essential for an understanding of how language operates in society. I initially investigate the two subordinate research questions to provide a comprehensive response to the overarching question to the best of my capacity.

1.2 Mobility and its implications on language

Mobility contributes to the understanding of movement, travel, of coming and going, as well as to one's histories and affective relations (Pennycook, 2012, p. 24). The definition of mobility, furthermore, appear to involve the distinction between movements on local and global scales (Pedersen & Kesselring,2018, p. 1-2). As Pennycook (2012) reminds us, it is not only the privileged that move. People move for various reasons, such as economic, political, environmental, or cultural reasons, and people's choice to move reflects a search for stability and material well-being (p. 25). In their discussion of "mobility, language and schooling", Hawkins and Cannon (2017) following the numbers from the United Nations, show how the number of international migrations has grown from 154 million in 1990 to 232 million in 2013 (p. 519). In this sense, a notion such as mobility refers to phenomena or movements that develop beyond individual's control. Massey (1991., as cited in Pennycook, 2012) concludes that mobility consists important aspects of power and inequality wherein it is not as simple as to say that some people simply move more than others, and that one group can actively weaken other people (p. 25).

The definition of mobility also operates within a focus of movements in relation to time, space and affect. Thrift (2007) argues that human life is rooted on and in movement. This focus on movement generates a shift and changes the way we perceive human life away from the self-centered thinking of where we believe we are to an understanding of where "movement captures a certain attituded to life as potential" (p. 5). Thus Chew (2010., as cited in Pennycook, 2012) defines movement as essential to existence and argues that nothing that has life is without motion. This shift of movement, furthermore, generates new perspectives on human existence and language(p. 25).

We have said above that the shift of movement -across time and space- as central to human existence changes the way we view human existence and language (Pennycook, 2012, p. 25). In this perspective, Blommaert argues that mobility "is the great challenge: it is the dislocation of language and language events from the fixed position in time and space attribute to them by a more traditional linguistics and sociolinguistics" (Blommaert, 2010, p. 21). In this sense, time and space is no longer confined in the physical aspects of context, tradition or origin, but rather by the mobility of speakers and resources through the landscape (Pennycook,2012, p. 26). This dynamic approach to language, mobility and space is fundamentally found in the various works relating to regional dialectology. According to Higgins (2017), the first linguistic approach to take an explicitly spatial orientation to language was possibly regional dialectology. Through the work of regional dialectology language were understood as something that was a part of the physical environment and not just something that served for literacy and communicative purpose. The various works concerning regional dialectology are illustrated in what counts as the "three waves" of sociolinguistics. Through interviews of local people and mapping out dialect areas by identifying the boundaries for vocabulary and sound speakers, research from the first wave illustrated a clear connection between a space, place and language (p. 104). The second wave builds on the first wave in the sense of that it looks on the variation of sociolinguistics. In agreement with Higgins (2017), the "second wave" focused on how social constructions shaped by space and place could describe the principles behind language variation (p. 104). Milroy (1980, as referred to in Higgins, 2017) used a social network theory to conduct a study on the premises of language variation. The study focused on three working-class communities in Belfast and analyzed phonological variables with interest of understanding the variation in vernacular/ dialect. She gave speakers a network strength high score based on their social relation to their community (p. 104). Conclusively Milory identified that speakers who maintained their vernacular variants had high network scores and were speakers who carried out their social lives in a tight knit to their social space and to their interlocutors. Those with low network scores were speakers with weak ties across their social spaces and they demonstrated more variation. The study also found that these learners adopted phonological innovation from other social networks (Higgins, 2017, p. 104-105).

While second wave of sociolinguistics research engaged with space and the perspective of how language is shaped by space, the third wave distinguishes in the sense that it claims social space and geographical space to be the outcome of human activity and language practices. For

example, in his contribution to variationist work, Britain (2013) demonstrates through his analysis of the regional dialects in England how linguistic change is best understood by studying the effects of mobility, including urbanization, migration, geographical pattern.

A much more recent approach to language, mobility, place and space, and linguistic landscape (LL) research explores the ways that language function in public spaces. Though LL research primely began with the first and the second wave views of space and place, a growing number of LL researchers analyze the use of language in public space as, according to Higgins (2017), an "ongoing construction that is embedded in particular social and political histories" (p. 106). What Higgens (2017) suggest here, is that recent research on the topic of LL look at language practice as a reflection of people, particularly, mobile people's social and political experiences. Reflecting on this notion is the Szerzynski and Urry (2006) discussion of mobility as a central part of cosmopolitanism and the relation between human experience and space. The language of landscape and of cosmopolitanism, they suggest, is a "language of mobility, of abstract characteristics and comparison" (p.127). To develop the capacity to be reflexive about landscape depend not only on the understanding of such mobility. They, nevertheless, suggest that landscape talk is *itself* an expression of the life-world of mobile groups (Szerzynski& Urry, 2006, p. 127).

Another approach to the relation between language, mobility and space is found in the analysis of Sinfree and Busi Makoni (2010). Sinfree and Busi Makoni (2010, as referred to in Pennycook, 2012) illustrates in their analysis of signs on taxis in Ghana and South Africa the phenomenon of language in movement. They use the notion of *vague linguistic* hence to illustrate the importance of mobility, of signs moving through space to interpret social change through the lens of language in public place. The complexity of mobile resources, they suggest, are not only complex multimodal mixtures of text and image, but "they are also multilingual on wheels" (p. 27). Sinfree and Busi Makoni (2010) share a similar perspective on language to Blommaert's (2010) account of a food shop called "Nina's derrière" in a high-end department store in central Tokyo (p. 29-32). The English translation of the name directly refers to "Nina's behind", yet this French term is not used linguistically in Japan but rather symbolically. However, the French term becomes linguistic when Blommaert, who understands French, encounters it. Blommaert's account thus challenges the notion of language as a static entity confined to a specific location and instead suggests that languages are mobile resources that move across different landscapes.

As a final point in discussion of language, mobility and space, I find the inclusion of the notion of *metrolingualism* by Alstair Pennycook and Emi Otsuji (2015) necessary. For Pennycook and Otsuji (2015), Metrolingualism speaks and demonstrates of how languages, everyday practices and social space are intertwined (p. 2). More specifically, they define metrolingualism as a description of the way "in which people of different and mixed backgrounds use, play with and negotiate identities through language" (p.3). Indeed, rather than conforming to assumptions between languages and culture, ethnicity, nationality or geography, metrolingualism, they suggest, seeks to "explore how such relations are produced, resisted, defined or rearranged; its focus is not on language systems but on languages as emergent from contexts of interaction" (p. 3). Hence, Pennycook and Otsuji's notion of metrolingualism is a view of language operating in context and in interaction. Their similar view in language coincides to Blommaert (2010)'s view on languages as mobile resources that is in constant move through space and places. According to Higgins (2017) Pennycook and Otsuji (2015) and Blommaert (2010) views on language are common since they both assert the understanding that "the layers of LL need to be understood not so much in terms of static physical emplacement, but rather as the mobilization of history through everyday practices" (Higgins, 2017, p. 107). In other words, the characteristics of linguistic landscape (LL) involves a comprehension of language as mobile and contextualized phenomenon.

1.3 Space

According to Blommaert (2010), understanding mobile people involves an understanding of the environment, or the space, in which mobility has in some form taken place (p. 28). In this respect, a brief note on *Space* and *place* is necessary. Space and place are two words which often have a meandering meaning attributed to them. Saegert et al., (2014), argues that these two words are often used equivalent because of the wide-ranging possibilities and variations they imply metaphorically and conceptually (, p. xx). In general, place attributes the notion of a concrete place, or a location and index social practices and affective experiences. While space attributes the notion of an abstract cosmos, movement, travel or whatever metaphoric space one needs to think (Saegert et al., 2014, p. xx). According to Saegert et al., (2014), places are often more physical and "serve as a reference point in our lives" (p. xx). Saegert et al., propose here here is that generally we understand place as something concrete while we attribute the notion of an abstract cosmos to the word space.

Saegert et al.'s notion of space and place is further explored by Blommaert (2010) through his use of the concept of *scales*. Blommaert posits a dualistic view of the concept of space. The metaphor of scales incorporates two dimensions, namely the horizontal and the vertical. In relation to space, the horizontal attribution of scale refers to the metaphorical understanding of space as a geographical place, such as a neighborhood, region or country. Thus, when focusing on language practices from a horizontal scales perspective, the concern is primarily with the spread and magnitude of a language or languages in a particular place. This entails a focus on the occurrence of a phenomenon in a specific location(Blommaert, 2010, p. 5). For instance, one could use horizontal scales to study the development of English language in Gambia. Blommaert (2010) presents the second dimension of the notion of scales as an instrument for weighing things, with an emphasis on the distinction of quality. This dimension attributes value, distinction, and hierarchy stratification to scales (p. 5). In contrast to the horizontal dimension, which emphasizes equivalence, the vertical dimension emphasizes distinction and hierarchy stratification. The vertical space is then perceived as a layered and stratified space. Blommaert (2010) further explains that every horizontal space is also a vertical space, where the vertical space involves the social, cultural, and political phenomena of a horizontal space (p. 5). In this study, both Blommaert's (2010) and Saegert et al.'s (2014) notions of space are incorporated to understand space as the environment or place in which the participants have experienced learning. In the perspective of mobility, Blackledge et al. (2016) draw their discussion of space and place to examine the marketplace as a center point of mobile people and mobile resources. The illustrates a marketspace as a place where we encounter diversity of not only people but also languages. Different from any other city space, they explain, marketplaces are like small villages, neighborhoods of diversity where human engagement is defined with difference, different in people, different in culture, difference in clothing and different in ways of speaking (p. 660). Drawing the discussion to further description of a marketplace as "neighborhoods", Blackledge et al. (2016) reveal that marketplace offer "an ideal setting to explore the relationship between language and society, especially when we consider the ways that these neighborhoods reflect, but also shape, the nature and meaning of language in a social context. They involve encounters between people, frequently across lines of national and cultural difference (p. 660).

1.4 Thesis outline

This Master's thesis consists of seven chapters, which include the introductory chapter (Chapter 1), a presentation of the research background in Chapter 2, and a discussion of the theoretical framework in Chapter 3. Chapter 4 presents the methodology employed in the study, followed by Chapter 5 which presents the findings utilizing theoretical concepts from Chapter 3. Chapter 6 provides a detailed discussion of the primary findings of the study. Finally, Chapter 7 offers concluding remarks and suggestions for further research.

2. Research context

Uganda situated in East Africa, shares borders with five other African countries, including the Democratic Republic of Congo and Rwanda. As with many African nations, Uganda is characterized by a multiethnic, multicultural, and multilingual society. Following its colonization by Britain in 1900, English was designated as the official language, serving as a tool for the administration of the protectorate. Given its crucial role in Ugandan society, English rapidly became the medium of instruction, higher education, social status, and prestige, even after the country gained independence in 1962. As a result, a growing number of second language (L2) speakers of English, utilize a nativized Uganda English (UgE) in their communication (Meierkord et al. 2016, p. 1).

Against this background, this chapter gives a presentation of the present language situation in Uganda with the aim of providing a description of the diversity of Uganda's languages, including Kiswahili, and also of the role of English therein. However, before elaborating on the language situation of Uganda, the chapter, firstly, provides a brief bird's eye view of the status of English in the Democratic Republic of Congo, which happens to be the homeland of my participants.

2.1 English in the Democratic Republic of the Congo (DRC)

The Democratic Republic of the Congo (DRC), located in central Africa and bordering nine other African countries (UKEssays, 2018) has a complex macro-sociolinguistic structure with French as the top-level language, followed by national languages and indigenous languages at the bottom (Kasanga, 2012, p. 49). At the top of the language hierarchic of DRC, French is the legacy language of the Belgian colonial period and post-independence official language, and is used as the primary language in government, judiciary, education, religion, business, industry, and media (p. 49). The four regionally distributed national languages (Ciluba, Kikongo, Kiswahili, and Lingala) serve as out-group communication, especially in lower years of primary school, cultural and religious functions, and community radio programs in rural and semi-urban areas. Intra-group communication is mainly conducted using the countries over 200 indigenous languages, which occasionally compete with French in domains such as religion, public administration, the judiciary, and commercial transactions since the

introduction of indigenous languages as a compulsory school subject and at the university level in the 1950s (Kasanga, 2012, p. 49-50).

Since the mid-1980s, English has been confined a special status in the Democratic Republic of Congo (DRC) as the language of access to the world of science, technology, academic, and scientific communication (Kasanga, 2012, p. 50). Kasanga (2012) suggests that teaching English for academic purposes (EAP) was considered sufficient for enabling learners to access information in English. However, changes in the perception of English's role in the world led to a more positive attitude towards English proficiency, which was now seen as valuable for responding to emerging needs beyond accessing information and knowledge. Graduates increasingly felt the need to improve their English skills to compete in the global job market, and special English instruction for communication became popular (p. 50). According to Kasanga, this led gradually to discussions about replicating the Rwanda model by adding English to French as an official language after the fall of Mobutu's regime in the 1990s (2012, p. 50). This, however, remained fiction. According to Bobda (2006, as cited in Kasanga, 2012) some predicted that English's status in the DRC would rise with the coming to power of Laurent-Désiré Kabila, an "Anglophone". However, as Katanga suggests, Kabila was more "Francophone", and this prediction did not materialize (p. 50).

Thus, what is the function of English in DRC today? English language in DRC is primarily used in the field of education and music industry. However, it enjoys a special status in public display, particularly in advertisements, shop names, signs, and billboards, as well as in company branding (Kasanga, 2012, p. 55). This phenomenon of using English in DRC, especially in the big cities, for an audience with little or no knowledge of the language is a complex sociolinguistic issue, Katanga explains (2012, p. 55). However, this trend can be attributed to both global and local factors. According to Katanga (2012), globally, multinational organizations prefer English to maintain their global brand and image in advertising campaigns, while local advertisers use English for aesthetic, symbolic, and promotional purposes. The use of English in advertising also serves to project identity, particularly by well-travelled individuals who may be seeking membership in a global imagined community (p. 66).

2.2 Language situation in Uganda and its indigenous languages.

Uganda, like many other countries in Afrika, presents a complex linguistic ecology. This complexity involves the constitutional recognition of 65 indigenous ethnic groups (Meierkord et al., 2016, p. 20). Following Meierkord et al., (2016), each of these ethnic groups is characterized by distinctive traditions, social practices, and language. Withing these ethnic groups includes four of the considered major indigenous language groups in Uganda, i.e. Bantu, Central Sudanic, Nilotic and Kuliak (p. 20-21). From these four major language groups, we find in the northwest part of the country, speakers of Sudanic languages such as Lugbara and Madi. Speakers of Nilotic languages are to be found in the northeast and west part of the country, whilst the majority of the Bantu languages are spoken in the southern portion of the country (Bernsten,1998, p. 93). Thus, in Uganda, there are more than one ethnic group with the same language or sharing the same language families, according to Bernsten, (1998, p. 93).

To understanding the complexity of Uganda's linguistic ecology Meierkord et al., (2016) links the discussion to the notion of mutual intelligibility. They argue that typically, when defining languages and varieties of languages, the criterion of mutual intelligibility, is applied. Consider the examples of the languages Bavarian and Swabian. These are two distinctive language varieties but are considered varieties of German. While other times, there are languages that are highly mutually intelligible yet are officially considered as different languages for social, cultural or political reasons. Norwegian and Denmark are excellent examples (p. 20). This situation applies in Uganda also. In Uganda, there are cases of one or more indigenous ethnic groups who speak the same language, yet so variably that one might wonder if it is indeed one language that is spoken. For example, the language Luruuli, which is a Bantu language, is spoken by the ethnic groups, the Baruuli and the Banyara. (Meierkord et al.,2016, p. 21).

On the question of national language, Uganda, like other African countries has had its difficulties in deciding on a national language. And ever since the birth of "which language should be the national language" was birth, studies have provided some interesting data (Kwesiga,1994). Following Meierkord et al., in 1972, Ladefoged et al., conducted, on the premises of mutual intelligibility, studies of indigenous languages of Uganda. The study analyzed the four major languages groups, the Bantu, Central Sudanic, Nilotic and Kuliak. Conclusively, Ladefoged and his assistants identified 41 languages in Uganda. Of these, five were considered institutional, 26 were developing, six were vigorous, two languages were considered in trouble, and two languages were dying. Out of the 41 languages were 39 were

considered indigenous languages and in which Luganda, belonging to the large's language group - Bantu, was found to be the most frequently spoken indigenous language of Uganda (2016, p. 21). From a historical perspective, the status of the indigenous language Luganda in Uganda originates in the early days of colonialism. During this time, Luganda was widely used for administrative and educational purposes. (Kwesiga, 1994). In fact, Bernsten (1998) states as following on the special status of Luganda:

> was used as the language of administration and education during the colonial period. By the 1930s, Luganda was widely known in the southern and central part of the protectorate, where it was learned as a second language by many who came to the region for work on cotton and coffee plantations. It was the dominant indigenous language on Radio Uganda. Even at Uganda's independence in 1962, the Kingdom of Buganda was given federal status and special privileges (p. 101).

In addition to its administrative and educational role, Luganda was considered as the languages spoken by the biggest nationality(tribe) in Central Uganda in the colonial era.

However, as Kwesiga (1994), notes, the promotion of Luganda resulted in many nationalities(tribes) holding negative attitudes toward the language. According to Kwesiga (1994), the negative attitude, originated in the early days of colonialism when Christian missionaries favored the promotion of Luganda as a national local/ indigenous language. As a reaction to this, other nationalities (tribes) began to demand that their languages be recognized too (p. 102). This thinking is reflected in Bernsten's (1998) study on the emergence of the indigenous language, Runyakitara (p. 96). While doing sociolinguistic fieldwork in Kampala (the capital city of Uganda), Bernsten observed at the Makerere University that some of the external examiners were examining the students in an indigenous language unknown to him. This observation motivated him to conduct a study on the language spoken, the "Runyakitara" language (1998, p. 96). According to Bernsten's (1998) research, the Runyakitara language is a language that includes the Western Uganda interlocutrice codes of Runyankore, Runyoro, Rutoro, and Rukiga (p. 99). He gathered information from a variety of sources, including interviews, written materials, anthropology, history, and linguistics. Through his findings, Bernsten (1998) concluded that speakers of Runyakitara were expanding the descriptive and functional aspects of the language. This was demonstrated through the use of the language in plays found at the National Theatre in Kampala. He also observed that textbooks for science

and social studies were being written in Runyakitara for Uganda's educational system(p. 104-105).

So, what is the status of Ugandans indigenous languages today? There is a growing body of data indicating a shift in the status of indigenous languages in Uganda. The social, political, and educational space in the country has seen a transition with regard to the status of these languages. In 2005, the Constitution Amendment Act (The Government of Uganda) recognized that, in addition to Luganda, other indigenous languages should be used as a medium of instruction (Meierkord et al., 2016, p. 30-31). Thus, though English is highly admired and respect among Ugandans, there is a developed change in attitude and believe toward the local languages of the country. There are reports of linguistic practices where people prefer to speak an indigenous language rather than English in interaction, even in the higher social domain (Nakayiza, 2016, p. 84). People are becoming more aware of their language use, especially of their indigenous language. For example, in a study on the sociolinguistic situation of English in Uganda, Nakayiza (2016) illustrates this perspective. Quoting one of her respondents, she writes that:

> Before I came to Uganda, I thought that English is the official language of Uganda and therefore it is used in all domains. But I realized that it is the Luganda which is used in offices. I have used English in government offices, and I have been ridiculed as a result. I spoke to a secretary in English at Makerere University who told me "*gwe Mukasa lwaki toyogera luganda?"* to mean *"Mukasa why don't you speak Luganda"* (p. 85)

Furthermore, there is evidence of a growing demand for increased status and recognition of indigenous languages in Uganda. This is evident in the fact that the Runyakitara language is now being taught at both undergraduate and graduate levels at the University of Makerere (Nakayiza, 2016, p. 85). However, despite these developments, Nakayiza (2016) notes that there are still a myriad of attitudes and beliefs among Ugandans that favor English as the main language of instruction in the domain of education. This is partly due to the belief that too much influence of local languages in education may pose challenges to students' academic achievement (p. 88).

2.3 Kiswahili in Uganda

Whilst Kiswahili does not have the same status as the English language in Uganda, it plays a significant role as a local language in the country. It is uncertain when Kiswahili came to Uganda, but some scholars assume it came with the invasion of Arab traders. During this time, Kiswahili was highly favored among the colonists. It was indeed a foreign language, yet for many colonists it was a language of home (Kwesiga, 1994). Before it was the official the language in Uganda, Kiswahili was counted as a language for trade and a means of inter-ethnic communication in various parts of Uganda (Meierkerd et al., 2016). It was a language that was also recognized as the official lingua franca of all the armed forces.

Up until 2005, the constitution of Uganda had recognized solely English as the official language of Uganda. However, on the 6th July 2005, the parliament of Uganda amended Article 6 in *The Constitution (Amendment) Act* and recognized Kiswahili as the second official language of Uganda. The language, then, became elevated by the constitution to a higher level than other indigenous languages in Uganda. However, as Meierkord et al., (2016) note, the constitution status of Kiswahili as the second language in Uganda is more of that symbolic nature, since the constitutional amendment has yet to be ratified (page, 76). Apart from people's everyday practices of Kiswahili, it is only in the educational space that Kiswahili enjoys its privileges in Uganda. In the educational system of Uganda, there has been developed curriculum materials have been developed from early childhood to primary 7, all favoring Kiswahili over other indigenous languages. Okecho (2014 as cited in Meierkord et al., 2016) reports that Kiswahili has received myriad funding from the East African Community which has resulted in improvement of school materials and teaching training for professional enhancement from Kenya and Tanzania (p. 33).

Despite Kiswahili's position in Uganda, Scott (1988 as cited in Bernsten 1998) reports, that many Ugandans hold negative attitudes toward Kiswahili. According to UNESCO (,2003 as cited in Nakayiza 2016), language attitudes speak something about the importance, vitality and the maintenance of languages (p.86). In the case of Kiswahili, the negative attitudes have its root in the early days of colonialism when Christian missionaries associated Kiswahili with Islam and worked to minimize its role in Uganda. Moreover, speakers of the indigenous language Luganda wanted to maintain the status of their own language and so discouraged the development of Kiswahili (Bernsten,1998, p. 101). These perspectives have played a significant role in limiting the status of Kiswahili in Uganda. As a result, Kiswahili, for

example, is not integrated in languages to hear in the courts of law by the preceding council or the judge hearing the case. Nor is it permissible to use Kiswahili in the parliament. In additional to this, there is only 1.4% of Kiswahili to hear in the media of Uganda (Meierkord et al., 2016, p. 40).

Though Kiswahili maintains its status in the constitution as the second official language of Uganda, it is seen as less important in Uganda than in other East African countries. One of the main reasons for this, Bernstein (1998) writes, is the growing function and role of Luganda as an indigenous language in Uganda (p. 101). However, it is important to acknowledge that according to Meierkord et al. (2016), over 80% of rural communities in Uganda, particularly those living closer to neighboring countries, possess some level of familiarity with Kiswahili as one of the additional languages they are able to speak. (p. 24).

2.4 English in Uganda

From a historical point of view, English first came to Uganda with British missionaries in 1877 long before the British government landing in 1894(Bernsten 1998, p. 100). When the debate of "which language to be the national language" started, the colonial government thought it natural to grant English the status of the "official language" of Uganda. English became the language for the educated, the administrators and for official activities. It was the only language to be heard in parliament and in the courts of law. And even after the independence in 1962, English continued to enjoy a *de facto* status as the official language in Uganda (Kwesiga, 1994). Today, English continues to play a significant role in Uganda, and is viewed as a "prestigious language" due to its position as the *de facto* official language. In fact Nakayiza (2016) reports of parents who would rather have their children lose their mother tongue from their language repertoire than English (p. 87).

English is also the main language to use in government, administration, and politics in Uganda. For example, English is the language used by the preceding council and the judge hearing the case. Having said this, however, it is a constitutional right for all Ugandans to be able to access justice through a language they are comfortable with. Hence, interpretation is provided to those who are not comfortable with expressing themselves in English (Meierkord et al.,2016, p. 30). In fact, Nakayiza (2016), reports in her discussion of the sociolinguistic status of English in Uganda, an incident involving local politicians who failed to read their oaths in English and

had to do so in their indigenous languages. She writes that such incidents of local government officials who do not speak or read English do happen in Uganda (p. 30).

As noted earlier, in relation to the educational space, English continues to maintain its leading status in Uganda. In 1992, the government of Uganda, through the Governmental White paper allowed for use of indigenous languages and/or L1 as a medium of instructions on primary education level. Though there were some resistances to this language policy among teachers and parents, English was taught as a subject from primary one to primary five and which in English later on was to become the sole medium of instructions. According to Maeierkord et al., it was expected of teachers that by primary four, pupils were to transition from the use of L1 in classroom to English as the sole medium of instructions (2016, p. 33). Preference for English as the only language for instructions in school continued up to 2007. However, in 2007 the Ugandan government partially implemented a policy that permitted students from educational level Senior 1 to learn an additional language, whether it be an indigenous language or a foreign language. This is not to say that the position of English in schools in Uganda changed, but it is, however, to inform that student on educational level Senior 1 are, in additional to English, allowed to learn another language in school (Meierkord et al., 2016, p. 34).

3. Theory

The primary question addressed in the introduction chapter of this study is how mobility and spatial factors influence the use and perceived value of the English language. In order to comprehensively investigate this phenomenon, it is necessary to employ theoretical frameworks that will furnish us with the conceptual knowledge required to draw meaningful conclusions about it. Thus, in this chapter, I present the theoretical framing that I have used in my MA study, in addition to relevant prior research and (MA) studies. Section (3.1) presents five theories of language and is followed by section (3.2) which shares some light on the language teaching practices of English classroom in Norway. Section (3.3) presents some of the ideas involving Blommaert's (2010) notion of Sociolinguistics in globalization. Section (3.4) presents the notion of *unexpected places* and *resourceful speakers*. In section (3.5) I will present a review of prior research linked to mobility, space and language practice. The final section (3.6) presents a note on the relevance of this chapter. Determining what information should be classified as theory and what should be classified as research can be a complex task, as theory and research can often intersect. The organization of information in this chapter may be subject to debate, but it is my intention that the structure presented is thorough enough for readers to differentiate between theory and research.

3.1 Theories of language

This MA thesis sheds light on the theories of language that the participants report has been present in their English learning. The concept they identify is the notion of translanguaging, monolanguaging and implicit and explicit language learning. Translanguaging defined in section (3.1.1). Implicit and Explicit language learning is defined in section (3.1.2). Monolingualism is defined in section (3.1.3), Bilingualism is defined in section (3.1.4) while the notion of language attitude and beliefs is presented in section (3.1.5)

3.1.1 Translanguaging as theory and practice

Theoretically, there are various ways of understanding the meaning of translanguaging (Galante, 2020, p.2) From a historical perspective, García and Li Wei (2014) explains that the term *translanguaging* originates from the Welsh word *trawsiethu* and was originally formulated by Cen Williams. Originally, the term translanguaging encompassed a practice wherein students were asked to shuttle in and out of languages for receptive or productive use

(p.20). Garcia and Li Wei (2014) use the notion translanguaging to capture the notion that people move in and out of languages to borrow recourses from different community in their meaning making. They write that:

> "…translanguaging refers to *new* language practices that make visible the complexity of language exchanges among people with different histories, and releases histories and understandings that had been buried within fixed language identities constrained by nation-states" (2014, p. 21).

On one hand, translanguaging practices is a language practice wherein people deploy various resources from their life experiences and use it in a complex way to communicate meaningfully, and on the other hand the practice of translanguaging liberates the understanding of language as a one fixed entity. In other words, there are no specific form to the ways of translanguaging. Translanguaging, they further suggest, is the enaction of language practices that use different features "that had previously moved independently constrained by different histories, but that now are experienced against each other in speakers' interactions as one *new* whole" (p.21). In some ways, translanguaging shares some similar assumption motivating other terms like Canacarajah's (2014) concept of t*ranslingual practice* or Blommaert's (2010) concept of truncated *multilingualism*. Following García and Li Wei (2014), one can say that translanguaging is a form of linguistic practices wherein people include different types of resources, languages, that are perceived as one whole in their meaning making. This can play out in a moment of spontaneously interaction where people deploy two or three languages in communication. Thus, translanguaging as a notion, places emphasis on the natural and spontaneous social use of language. Therefore Galante (2020), additionally, attributes the quality of spontaneous to the definition of translanguaging (p. 2).

Pedagogically, translanguaging vary from its theoretical view in the sense that it focuses greatly on learning (Galante, 2020, p. 2), and is purposefully used to assist in language learning. (Williams, 2012, as cited in García & Li Wei 2014)) differentiates between the *natural translanguaging* and *official translanguaging* (p. 91). Natural translanguaging pedagogy, he explains, refers to learner's own use of translanguaging in their learning processes. This could be as simple as the teacher allowing the students to chat with their peers in other languages about different matters (p. 91).

The other pedagogy, official translanguaging, refers to the acts set up by teachers in their teaching practices. According to Williams (2012, as cited in García & Li Wei 2014) the official

translanguaging pedagogy involves more planned actions of the teachers in interaction with the students. Teachers can, for example, adopt a translanguaging pedagogy when trying to explain complex parts of the topic being taught or to create profound discussion on various topics in the classroom (p. 91-92). Moreover, there is also the *teacher-directed translanguaging* pedagogy. (Blake et al., 2012b, as cited in García & Li Wei. 2014) explains that teachers can ask students to write using their full language repertoire as a strategy to demonstrate understanding of a given subject. In this way, teachers use this pedagogy as a strategy to "ensure that all students are being cognitively, socially, and creatively challenged, while receiving the appropriate linguistics input and producing the adequate linguistic output" (Baker et al., 2012b, as referred to in García & Li Wei, 2014, p. 92). For teachers, then, this approach to translanguaging pedagogy becomes a tool that enables teachers to capture important aspects of individuals in the classroom and at the same time assists teachers, in some sense, in preventing invisibility among individuals in the classroom.

In relation to minority students, translanguaging pedagogy serves the purpose of assisting students in their learning process (p. 92-93). (Blackledge & Cresee, 2010 as referred to in García & Li Wei, 2014), argues that translanguaging pedagogy on one hand builds on students' linguistic strengths, whether students are evolving bilingual or not. On the other hand, translanguaging pedagogy not only assist minoritized students in their learning, but it also helps to sustain their dynamic languaging (p. 92). Dynamic languaging involves the understanding of students using two or more languages simultaneously in the process of learning. In other words (Creese & Blackledge, 2010, as cited in García & Li Wei, 2014) suggest that translanguaging pedagogy promotes and strengthens bilingual student's learning process.

3.1.2 Implicit and Explicit language learning

According to Rebuschat (2015), the term *implicit learning* was first applied by Arthur Reber in 1967. He used the term to describe the process in which subjects acquired complex knowledge unknowingly and unintentionally (p. xiii). Thus, implicit language learning is defined as a fundamental feature of human cognition and is the process where knowledge is acquired subconsciously. This complex knowledge attainment involves the acquisition of such as "language comprehension and production, music cognition, intuitive decision making and social interaction" (p.xiii). From a language perspective, implicit learning means the way subjects learn a language without them attending to or being aware of the obtained knowledge.

The focus, here, is on the acquired knowledge through human experience. Implicit learning focuses on the individual's experiences and on how people acquire information from their environment (Rebuschat, 2015, p. xv). Learning, in the sense of implicit, encompasses the notion of learning as a result of memories of previously experienced utterances. Ellis (2015) argues that:

> We never consciously compute the relative frequencies of units of language, their transitional probabilities, the mutual information between units… or any other association statistic. Nevertheless, since our processing systems are sensitive to these statistics across the whole gamut of language, we must have naturally acquired this knowledge of the frequencies of the elements of language, their transitional dependencies, and their mapping in the course of language usage (p.6)

What Ellis (2015) suggests here, is that people do not consciously store all bits and parts of a language in their mind, because the minds' ability to process all the information of a language is limited. Thus, the ways in which people have been able to obtain and access all the bits and parts of a language is through multiple accounts of hearing and speaking. In other words, the notion of implicit learning, in the perspective of language, is the understanding of how people learn language through experiences. Accordingly, this also involves the understanding that language practices are not just a reflection of some systematic regulations, but a reflection of the environment and space in which learning has taken place (Ellis, 2015, p. 7).

Explicit language learning, on the other hand, is regarded as contrast to implicit language learning. It is defined as the practice in which learning operates on a conscious level wherein learners test hypothesis in search for structure (Ellis, 2015, p. 3-4). In other words, Explicit language learning describes the process where knowledge attainment operates intentionally and strategically. Participants operates explicitly in their language learning by strategically attempting to decode the rules of that language (p. 4).

3.1.3 Monolingual language learning

(Cook, 2001, as referred to in Barreng, 2021), proposes that a monolingual approach to language practice is the notion that people aspire to use much of a language as possible other than L1 language in interaction (p.10). In the perspective of English learning in a bilingual classroom, the monolingual approach involves that teachers, and students aspire to use as much English as possible in the classroom and in turn avoiding the use of L1. (Brevik et al.,

2020, as referred to in Barreng 2021) argues that the monolingual approach has had a significant role and practice in the L2 classrooms in Norwegian schools (p. 10). Accordingly, it has been counted as the leading choice of language practices among teachers of the English language in Norway (p.10). This approach to language teaching and learning, as Barreng (2021) reminds us, also operates on global level where it is preferred by some teachers in ELT countries (p.10). In examining the teaching of English through translanguaging pedagogy in school, Cenoz and Gorter (2020) states that monolingual approach isolates "the target language from other languages students use in order to achieve full competence in the language one learning" (Cenoz & Gorter, 2020, p. 240). Thus, monolingual approach as a practice entails a focus on one language.

3.1.4 Bilingual language learning

Bilingualism refers to the ability to use two languages in interaction, which can refer to individuals, communities, or nations (Mahootian, 2019, p. 3). In accordance with Mahootian, multilingualism and plurilingualism are similar terms that describe the coexistence of multiple languages (2019, p. 4). In an educational context, bilingualism can refer to the use of L1 in addition to L2 in the classroom. Research by Brevik et al. (2020, as cited in Barreng, 2021) suggests that this type of language practice does not hinder language learning, but instead allows learners to use their existing language skills to acquire a new language (p. 10).

Regarding how the mind works in relation to this, Mahootian (2019) conducted a study on bilingualism and its effect on the human mind. The study used *primary tasks* and *lexical decision tasks* to determine whether bilinguals' languages are always activated. According to Mahootian (2019), priming is a psychological method of revealing connections between words, concepts, and perceptions. It can result from stimuli that are linguistically, conceptually, or perceptually related. Essentially, priming refers to the way one stimulus can influence our response to a subsequent stimulus without conscious control (p. 166). Following Mahootian, for instance, the word "fork" can prime the word "spoon" more quickly than the word "doctor", because a fork is more semantically and conceptually related to a spoon than to a doctor (2019.p 167). Lexical decision tasks are used to assess speakers' conscious and unconscious knowledge of their language(s) and may involve a simple yes-no task where speakers decide whether a series of sounds or letters forms a word or not (p. 167). The results from the study showed that when language switching was not required, early bilingual participants performed similarly to English monolinguals during language tasks. However,

bilinguals did not perform as well as monolinguals when a language switch was involved. These findings suggest that bilinguals' languages are not always simultaneously active (p. 171). This is an informative illustration of the interaction between the possessors, the people, and the resources, the languages.

3.1.5 Language attitudes and beliefs

According to Nakayiza (2016), language attitude and individual beliefs towards a language is a continue discussion in sociolinguistics research (p. 86). According to McKenzie's (2008) theoretical framework, attitudes can be considered as a hypothetical construct. Specifically, an individual's attitudes can be viewed as a summary of their evaluation of a particular object or idea. Understanding attitudes is an important aspect of both mentalist and behaviorist theories, as attitudes can have implications for stereotyping (p. 64). In the context of English language, attitudes, beliefs, and values that people attribute to English are often linked to questions of standard and non-standard English varieties, as well as native and non-native English speech (p. 64-65). McKenzie emphasizes the importance of considering the societal context when investigating the relationship between attitudes towards specific language varieties and their sociolinguistic behavior (p. 64). Thus, attitudes towards a language are often influenced by the standard notion of that language and the individual's social context.

3.2 Language teaching practices in the English classroom in Norway

Concerning the status of English in Norway, Simensen (2014) explains that it is a discussion that has been going on since the 1990s (p. 1). According to Simensen, the very first trace of English as a considered subject in the Curriculum is traced back to the *Normalplan* Curriculum of 1939 (2014, p. 9). Since then, the English subject has gained significant place in the educational space in Norway. Brevik et al., (2020, ac cited in Barreng, 2021) claims that the general language practices present in English lessons in Norway varies between the approach of monolingual, bilingual and multilingual approach to language teaching (p. 9). Teachers base their decision of which approach to use on the language ideals they believe is the most efficient for their students' English learning. According to Kagan (1992), "teacher beliefs" refer to personal knowledge that is typically characterized as pre- or in-service teachers' implicit assumptions regarding students, learning, classrooms, and the subject matter to be taught. This term can also be referred to as "teachers practice", "perspective" or "personal epistemologies" in other contexts (p. 65-66). In essence, teacher beliefs pertain to a teacher's personal

judgments and views on teaching, including language practice. It should be emphasized that this MA study does not examine teachers' beliefs or language ideals, since the focus is on the perspectives of three learners of the English language, which involves data collection from them. However, the study incorporates these theoretical terms to analyze how the participants experienced learning English in three different spaces, and the implications of their experiences.

3.3 Blommaert's theory of sociolinguistics of globalization

Blommaert (2010) *sociolinguistics of globalization* is a theory of language that attributes a view of language- in- motion in which various spatiotemporal frames interact with one another (p.5). In other words, we cannot understand language as being in one place, but rather as something that is in movement, stratified and is happening on different levels, simultaneously, in a moment of interaction. These spatiotemporal frames or layers Blommaert (2010) calls for *scales*. According to Blommaert (2010) scales is a metaphor borrowed from disciplines such as history and social geography. It is also an important analytical tool for the World-System Analysis in which scales is used to capture and understand social events. Accordingly, social "events and processes move and develop on a continuum of layered scales, with the strictly local (micro) and the global (macro) as its extremes and several intermediary scales (e.g., the level of the state) in between (Lefbrev2003, Geertz 2004., as cited in Blommaert, 2010, p.32).

Adopting this view, Blommaert (2010) implements the notion of scales to imagen the non-unified nature of language, and explains that language, in the globalized world of today, is in constant motion and operating on different scale levels (p. 32). Understanding what is happening on these different scales levels is important if we are to understand the processes and the move that is taking place in globalization.

People can also perform something he calls for *scale-jumping* in interaction. Scale-jumping refers to the act of individuals transitioning from discussing topics that are local, momentary, personal, and specific to those that are translocal, global, timeless, objective, or general during their interactions(Blommaert, 2010, p. 35). Implementing Blommaert's notion of scales to language practices, one can propose that language practices are not unified and that scales can be utilized to comprehend this diversity. In the context of globalization, where English has emerged as a lingua franca, there has been a shift in the normativity of English practice, resulting in individuals attributing varying values to the language. Although there are

fundamental components that must be present when speaking a language, such as forming a sentence that can be understood by interlocutors, it is misguided to assert that there is a singular form of proper English practice that non-native speakers should strive to emulate. English as a lingua franca is an excellent example of this phenomenon.

Blommaert's (2010) concept of language in globalization is closely related to the idea of *orders of indexicality*. Orders of indexicality refer to how a language is used, how meaning is created, and how semiotic practices function on various scales (p.37). This can include the different linguistic resources and elements that are utilized in a particular moment of interaction. According to Blommaert (2010), in communicative acts, people employ a range of intertextual resources, such as the topic, interlocutors, tradition, norms, language, and accent, in the given moment of interaction. These intertextual resources are what he calls for orders of indexicality (p.38). Orders of indexicality are language patterns that are ordered, and they operate at different levels in semiosis practice, or simply in interaction. Orders of indexicalities are, according to Blommaert (2010), ordered in two ways; "indexical order and register" (p. 37). These two ways are defined as followed:

> Indexical order… the fact that indexical meaning occur in patterns offering perceptions of similarity and stability that can be perceived as "types" of semiotic practices with predictable… directions (Blommaert, 2010, p. 37)

> Register… clustered and patterned language forms that index specific social personae and roles can be invoked to organize interactional practices (Blommaert, 2010, p.37)

When Blommaert (2010) explains the meaning behind different ways of organizing language in communication, he makes a distinctive remark that language practices are organized, intentional and they serve the purpose of comprehension in interaction. In the light of language-in-education policy, this could reflect in a teacher's choice of the pedagogical practice that is suitable for her or his classroom.

Orders of indexicality, furthermore, is also linked to the notion of evaluation in semiosis practice. Blommaert (2010) writes that "order of indexicality operates within large, stratified complexes in which some forms of semiosis are systematically recognized as more valuable than others, while all are subject to rules, regulation and circulation" (p. 38). This means that ordered indexicalities involves the understanding that some forms of semiosis, of what counts as language, are systematically seen as important, others are seen as less valuable while some

are not counted at all. According to Blommaert (2010), such orders of indexicality can index forms of authority, control and evaluation to language and language practices. To a way language and language practices is evaluated, Blommaert gives the example of how English spoken by a middle-class person in Nairobi may not be (and is unlikely to be) perceived as a middle-class attribute in London or New York (2010, p.38). What is understood here, is that language and language practice operating on different scale- levels is also evaluated wherein in some context it is perceived of a high scale level and other context of a low scale level.

As earlier noted, Blommaert (2010) explains that Orders of indexicality operate in organized system of hierarchy. Though, orders of indexicalities are deployed synchronically, it is important to note that they are not equivalent. They are at different order and operate at a different scale-level (p. 33-34). For example, English is at a higher scale-level in the sense that it can be used with several interlocutors (it is a global spoken language) than perhaps a local language in a moment of interaction. However, a local language might, then again, operate on a higher level than English if the language includes more interlocuters than English, in a moment of interaction. This complexity, Blommaert (2010) explains, has often been captured under the term of "micro" and "macro".

In language perspective, Blommaert (2010) gives an understanding to how people, in interaction, operate on different scale level in which a higher level might index socially and culturally ordered phenomenon of a space, while a lower scale level might index individual characteristics (p.35). In other words, people balance between the micro, macro and wherein the micro signals individualism and the macro signals collectivism, something that socially and culturally is operating on a higher order. However, the connection between these levels is complex, because a phenomenon operating on a low- level might at the same time be operating on a high level.

Blommaert's (2010), notion of language in globalization encompasses, also, the concept of *truncated repertoires* (p. 102). Truncated repertoires pertains to the notion that individuals may not initially possess all the necessary components of a language, particularly those who are multilingual. Blommaert argues that having partial competence in a language is not necessarily a negative attribute, as the primary focus should be on whether one successfully conveys their intended meaning rather than speaking like a native speaker of that particular language. Blommaert argues that "our real 'language' is very much a biographical given, the structure of which reflects our own histories and those of the communities in which we spent

our lives" (2010, p. 103). Blommaert asserts that individuals possess specific language competences and skills, which include the ability to utilize particular genres, speak in registers typical of specific social roles and identities, produce accents characteristic of their native regions, and deploy the literacy skills acquired through educational trajectories. All of these elements are vital in language practices, as they not only communicate something about the individual's use of language but also contribute to their identity and sense of self(Blommaert, 2010, p. 103–104).

Blommaert's theory is complicated, and it is not one to understand by the first read. However, there are interesting notion that Blommaert presents in his *sociolinguistics of globalization* which I have presented here, and which that seem to fit with this study. It is the way Blommaert uses scales to examine how human interaction operate on different levels, and the notion of how people's way of communicating index different social and cultural meaning. In this sense, I will use these concepts from Blommaert's notion of *sociolinguistics of globalization* as a lens to examine and understand how language learning and practice operates in different contexts. I, further, believe that the theory of sociolinguistics of globalization will enable me to understand that different language practices and learning spaces functions and generates various results. All in all, the study aims to use the theory of Blommaert (010) to understand how learning language operate on different levels, in order to understand how mobility, and space affect language.

3.4 Unexpected places and resourceful speakers

In relation to language and the impact of mobility and space therein, Pennycook (2012) introduces the concept of "unexpected places", which provides valuable insights. The concept of *unexpected places* expands the definition of bilingualism and illustrates its limitations in fully comprehending the dynamic nature of language use in the actual world. According to Pennycook (2012), *unexpected places* entail the recognition that when we examine actual individuals in genuine settings, we observe a constant flow. We witness languages manifesting in unforeseen locations and not materializing where we originally anticipated them to exist (p. 17).

In further discussion of the "unexpected places" concept, significant points are made regarding language learning, language practice, and the value and meaning people should assign to their language learning and practice in unexpected places. Learning language in such places is

primarily determined by available resources and the ability to move around. As Pennycook (2012) highlights, language speakers must engage in language practices, drawing upon their linguistic repertoires, styles, discourse, genres, and become what he calls, *resourceful speakers* (p.98). A resourceful speaker is a person who aims to use all the resources one possesses in a moment of interaction. A resourceful speaker is also a person who have little intention of sound like a native speaker of a given language, but rather focuses on using all the resources one possesses. The focus of language learners, therefore, should be on becoming resourceful speakers by incorporating all available resources of the given language, rather than on sounding like a native speaker. In other words, learners of language should embrace the freedom to access linguistic resources in their space, and not focus on sounding like a native speaker (Pennycook, 2012, p. 172).

3.5 Prior research

In this section, I present an overview of prior research about experiences with learning languages in different places. These are studies relevant for interpreting and understanding the various experience people have when learning a language. These various experiences, I believe, in return are informative in the sense of demonstrating the influence of mobility and space on people and the meaning people give to their language learning.

3.5.1 Prior studies of language learning in different spaces

The investigation of language practices and their implications in relation to mobility and space is a central area of concern within applied linguistic research (Higgins, 2017, p.102). Numerous studies have explored various aspects of the language learning experiences of mobile speakers as they acquire a new language and integrate it into their existing linguistic repertoire. These studies have examined a range of focal points, such as translanguaging practice and monolingual practice. The purpose of this section is to provide an overview of previous research on the experiences of mobile speakers in language learning, focusing on the intersections of language, mobility and space

In a recent study by Stein and Monsen (2022), as presented in a chapter authored by Steien (2022), it was demonstrated that mobile individuals have distinct language learning experiences, whereby language learning may be operating at a high level in one location, while encountering challenges and experiencing language learning at a lower level in another

location. The study is based on the experiences of Congolese individuals who transit from Uganda and their learning of the Norwegian language in the Introduction Programme in Norway. Specifically, this chapter examines the experiences of two individuals from the larger study group who had prior formal language learning experience, having attended primary education in Congo (DRC) in French medium. Additionally, the participants had a diverse language repertoire, including proficiency in three languages prior to arriving in Uganda, and then added three more languages to their repertoire through both formal and informal language learning opportunities in Uganda. For example, they learned English by attending school and a language training course, as well as through interacting with people, which Stein (2022) characterizes as "something that happened as a natural and obvious consequence of interacting with people" (p.40). However, in Norway, both participants found it challenging to learn Norwegian. One participant learned the language faster than the other, but still encountered difficulties. The other participant attributed the difficulties in learning Norwegian to the absence of social interaction with Norwegians on the streets. The participants found it challenging to initiate conversations with Norwegians in public, unlike their experiences in Uganda. Thus, the participants' language learning experience involved a combination of formal and informal learning, where access to learning opportunities outside of formal education was just as important as learning in school. This underscores the idea that knowledge can be taught, but much can also be caught. The study highlights how the participants "caught" English on the streets, in addition to learning it in schools. What this study provides, and which is significant for my own study, is the fact that it presents perspectives, and new ways and meaning that people attribute to their language learning and practices.

Galante's (2020) research focused on the implementation of translanguaging in an English language program within a Canadian university. The study aimed to investigate the practice of translanguaging in multilingual classrooms, where students and teachers do not necessarily share the same languages, and to identify any potential challenges that might arise. The study involved the participation of seven teachers and 79 students and employed four data collection methods: researcher field notes, classroom observations, student diaries, and teacher interviews. The study had two primary objectives that are relevant to this MA thesis. The first objective was to examine the factors that pose challenges to the practice of translanguaging. Galante (2020) found that some teachers faced difficulties due to their lack of familiarity with pedagogical translanguaging. As a result, they felt it was necessary to carefully observe the students' reactions to the use of translanguaging and to determine the extent to which a

language other than the target language could be used in the classroom. Additionally, Galante (2020) identified the importance of naming and acknowledging all languages present in the multilingual classroom, especially minority languages, so that they were not overlooked or rendered invisible. The second objective of the study was to identify teachers' and students' perceptions of translanguaging. Galante (2020) found that students engaged in spontaneous translanguaging outside of the classroom but were mindful of identifying whether their interlocutors spoke a shared language before interacting. This highlights the significance of language awareness and recognition of linguistic diversity in multilingual settings. In summary, Galante's (2020) study provides insight into the implementation of translanguaging in multilingual classrooms, including the challenges that may arise, and the importance of acknowledging linguistic diversity. The findings of this study are pertinent to this MA thesis as they contribute to the understanding of how translanguaging can be effectively utilized in language learning contexts.

Gundarina and Simpson (2022) conducted a study to investigate the practices and implications of a monolingual approach to language learning, focusing on the experience of one migrant child learning English in an English primary school. The study was influenced by Gundarina's (2020) prior qualitative multi-case study of the experiences of Russian-speaking migrant pupils in English primary schools. The study utilized participant observation, fieldnotes, visual artifacts, and interviews with the participant, parent, and teacher over a seven-month period. The primary objective of the study was to examine how the monolingual approach adopted by the primary school affected the child's learning experience. The study revealed that the monolingual approach had a negative impact on the child's subjective well-being and learning experience. Therefore, Gundarina and Simpson (2022) emphasized the necessity of integrating the child's L1 in her English language learning to facilitate her language acquisition and promote her well-being.

Peterson's (2003) study examined the education of Congolese refugee children in Uganda, and was conducted in Kampala, Kyaka II, and Nakivale between October 2002 and May 2003. The primary aim of the study was to explore the different ways in which refugees accessed education, as well as the social implications of the varying forms of education on the stability of refugee children. The study concluded that access to education for refugees was significantly impacted by their living conditions. The lack of qualified teachers was found to be a major challenge for the education provided to refugee children, and financial constraints

also played a significant role in determining whether or not children were able to receive an education.

Bøhn's (2016) study investigated the cognition and behavior of teachers in a high-stakes context of English as a Foreign Language (EFL) where there are no common scales. The study involved 24 teachers at the upper secondary level in Norway, who were asked to rate the performance of a student taking an oral English exam and to explain the performance aspects they consider during the rating process. The study aimed to answer two research questions: (RQ1) how do EFL teachers in Norway comprehend the constructs and criteria to be tested in an oral English exam at the upper secondary level? (RQ2) what criteria do these teachers perceive as significant when assessing performance? The study found that while the raters shared general ideas of the constructs to be assessed, there were variations in their perception of the relative importance of these constructs, particularly in terms of topical knowledge. Furthermore, some teachers were unable to eliminate the notion of n*ativeness* as a criterion in assessing oral competence.

3.5.2 Prior relevance MA study

The study by V. M. Skram (2019) on student voice and language preferences in the English classroom is highly relevant to this MA thesis. Skram's study was conducted with the participation of six students from two English classrooms, which were part of the LISE project. The LISE project, as described by Skram (2019), is a larger study that included 300 filmed lessons from 49 schools in Norway, covering subjects such as English, French, Mathematics, Science, and Social studies. The aim of the LISE project was to examine the link between teaching methods, academic performance, and students' perceptions of how these subjects were taught. Skram's study had two aims. The first aim, which is of relevance to this MA thesis, was to identify students' language preferences with respect to how L1 (Norwegian) functions in the English classroom in Norway, as proposed by Brevik and Rindal (2020). The second aim was to identify what influenced students' use of language in the English classroom. According to Skram (2019), the study found a significant difference between the students' reported language preferences and Brevik and Rindal's proposal on the function of L1 in the English classroom. Specifically, the study found that the students had a strong preference for using more English than L1 in the classroom. Although there was a discrepancy between the reported language preferences of the student groups, the study ultimately revealed a higher preference for English among the students than L1 in the English classroom.

Another relevant prior research to be included is Warsame's (2018) master's thesis, which focuses on an intervention lesson incorporating translanguaging practices developed by the author. The main objective of the study was to investigate the experiences of a specific teacher and their students during the lesson. Warsame's findings indicate that the use of L1 was viewed as a valuable resource for learning by both teachers and students. The author also observed that the incorporation of students' identities and languages in the English lesson had a positive impact on their language learning experiences. The theoretical framework for Warsame's thesis is centered around the concept of translanguaging, making it suitable for this MA thesis.

3.6 Relevance for my study

In this chapter, my aim has been to elucidate the diverse perspectives on language practice and their implications in theories and research related to language, mobility and space. I have highlighted how individuals attribute meaning and value to their language learning experiences, which are significantly shaped by their contextual circumstances. Specifically, the notions of translanguaging, monolanguaging, implicit and explicit language learning, and the understanding of language in the context of globalization "unexpected places" are of relevance to my MA study.

4. Methodology

The aim of this chapter is to present the methodological process that has been undergone during the project. First, I describe my research design in section (4.1), followed by a presentation of the research approach in section (4.2). Section (4.3) presents a description of comparative research method. Section (4.4) presents the Interview and is followed by the presentation of the data collection in section (4.5). An account of the data material is given in section (4.6) and is followed by section (4.7) presenting the data analysis. Research reliability is presented in section (4.8). Section (4.9) presents validity. Finally, I will address research ethical consideration in section (4.10).

4.1 Research design

A research design refers to the overall plan that outlines how a researcher intends to address their research question. It is a critical aspect that influences the choice of methodology for data collection, analysis, and ethical considerations. Thus, the research question plays a vital role in shaping the research design. A well-crafted research design should encompass all essential components of qualitative research, including addressing ethical issues and anticipating potential challenges. It is therefore imperative that the researcher meticulously considers every aspect of research design before embarking on their study(Saunders et al., 2016, p. 163).

The research questions posed in this study are exploratory in nature, requiring an exploratory research design. While descriptive, explanatory, and evaluative designs are also available, they are not pertinent to this study(Saunders et al., 2016, p. 175). According to Saunders et al. (2015), the defining characteristics of an exploratory research are the researchers' desire to gain greater understanding of an issue, problem, or phenomenon, as well as their ability to be adaptable and flexible in the face of changes that may arise during the research process. These characteristics are also in general applicable to a research's design, wherein the design is expected to exhibit similar flexibility and adaptability (p. 175). A research design is also in conjunction with the approach and the method of a research. This will be further elaborated on in the following sections. In this sense, an exploratory design is advantageable, in the sense, that it can be flexible, in which a study does not presuppose a fully-formed research question, but rather anticipates the need for the researcher to work with and make adjustments to the research question as the study progresses(Saunders et al., 2016, p. 175).

The present study aims to investigate the influence of mobility and space on English language practice and the perceived value of English. Given the exploratory nature of the research question, an exploratory research design is deemed appropriate, with focus on "what" and "how" questions. In addition, this MA thesis recognizes the significance of exploring human experience. As the study aims to examine the impact of mobility and space on language use and value, a qualitative approach is deemed appropriate. Interviews, more specifically semi-structured interviews were considered a suitable method as they allow for obtaining rich information from the participants' perspective, enabling us to comprehend the phenomenon being investigated.

Against this background, this qualitative study is based on semi-structured interviews with three Congolese learners with transit from Uganda

4.2 Research approach

A distinction is made between two research approaches: the inductive and deductive research approaches(Gleiss & Sæther, 2021,p. 170). The choice of research approach is closely linked to the choice of design and method, and the extent to which there is existing theory on the subject will have an impact on the choice of research approach.

In this study, an inductive approach has been chosen due to its exploratory nature and the use of qualitative methods. The inductive approach involves starting from the specific to the general, going from data to theory(Gleiss & Sæther, 2021, p. 170–171). The aim of this MA thesis is to understand the phenomenon of how mobility and space affects language practices and the attitudes and value formed around language. Through an examination of three Congolese learners with transit from Uganda's experiences with language learning in three different spaces, I am trying to understand what their narratives as well as their perceived value of English, informs of the phenomenon.

4.3 Comparative research method

As mentioned in section (4.2), the present study aims to understand the phenomenon through the examination of experiences of three participants, and the comparative method is one suitable for this. (Creswell, 2008, p. 476). Collier (1993) defines the comparative method as "…a fundamental tool of analysis. It sharpens our power of description and plays a central

role in concepts-formation by bringing into focus suggestive similarities and contrasts among focus" (p.1). In this sense, the study will analyze and compare the narratives to comprehend the information the participants' stories offer about the impact of mobility and space on language practice and value. Even though the study deals with three individuals, with three unique stories, it is through their collective narratives that the research will arrive at an understanding of the phenomenon. Therefore, the study has embraced a comparative method to facilitate comparability across the three participants.

4.3.1 Research strategy

A research strategy is a plan of action designed to address the research question. There are various strategies that can be employed in qualitative studies, some of which may prove more useful than others depending on the research questions, methods, and approach. It is important to work strategically in selecting the most appropriate strategy to tackle one's research(Saunders et al., 2016, p. 185). In this study, a case study approach has been utilized, as suggested by Creswell, which involves an in-depth investigation into a topic or phenomenon within its real-life context. The "case" in case study research can refer to a person, group, program, event, or other subject of interest(Creswell, 2008, p. 476–477). Choosing the case to be studied and defining the boundaries of the study is a critical factor in determining the scope of a case study(Saunders et al., 2016, p. 185). The overarching question of this study is to examine the impact of mobility and space on English practice and its perceived value. Due to the limitations of the study's framework, it is not feasible to investigate all possible angles of background. Therefore, a specific case has been chosen that is particularly relevant to Norwegian teachers, i.e., Congolese individuals. Three Congolese individuals have been selected, each with similar backgrounds, but with individual variations. The case study approach will enable us to gain a better understanding of how mobility and space impact language use and value.

4.4 interview

Although a range of interpretive or qualitative methods can be used in pursuing the aim of this MA thesis, I found the semi-structured interview as the most suitable method to use for this study.

Blommaert & Jie (2020) definition of an interview describes the characteristics of a semi structured interview. According to them, an interview, is an ordered conversation between the interviewer and the interviewee. The interview is ordered in the sense that it is structured by questions and topics that you (the interviewer) which to discuss and elaborate on (Blommaert & Jie, 2020, p. 41). Moreover, an interview is an event. Briggs (1986) notion of interview is a case in point:

> a type of a communicative event involving several codes, both linguistic and nonverbal … shared by interviewer and respondents in order to permit the encoding and interpretation of messages (p. 40).

Against this background, the communicative event of this present MA thesis was conducted in a conversational manner wherein I, as the interviewer, valued the conversational engagement, the formality and informality that might take place in an interaction, the body language, the "uh uh", "mhh" and the "yes" or "really". Heeding the advice of Blommaert and Jie (2020) to "never behave like an interviewer: people will behave like interviewee. They will try to keep their answers brief and to the point, formulate them in factual declarative sentences" (p. 43). Therefor it was important for me to conduct the interview in a conversational manner so that participants felt comfortable when sharing their trajectories. Once the interview was completed, I expressed my gratitude to the participants for their involvement in the research and ensured them that their responses would be kept confidential (Creswell, 2008, p. 229).

The decision to use the interview approach in addressing the research questions can be attributed to two perspectives. Firstly, the sub-research question pertaining to the participants' experiences with English practices could have been addressed through observational accounts. However, given that the study primarily focuses on the experiences recounted by the participants from their time in Uganda up to Norway, the interview method was deemed most suitable in collecting the data. Secondly, the sub-research question concerns the perceived value of English, which is an attitude and in some sense a discussion that takes place first in the mind, through an interview, the researcher is able to capture these attributional meanings.

4.5 Data collection

The following section will review the empirical basis of this study, including the methods used to access and prepare the data, the strategies for selecting interview subjects, and the unique characteristics of the subjects.

4.5.1 Participant

The recruitment of participants for qualitative research is typically carried out in a deliberate and purposeful manner(Johannessen et al., 2021, p. 114–115). The students who participated in my study were chosen based on three strategies (a) being Congolese with transit from Uganda and (b) being willing to participate in the study, and c) the educational level. A total of five, male and female, participants were recruited to take part in this study. However, I was final left with three participants as two participants redraw prior to the interview process. The reason for this is unknown but should not surprise the researcher as the art of adaptation too is an indispensable part of the research process. In other words, when working with people one should be prepared for change and adjustment. There are things that can sudden happen, which in this case involved two participants' reconsideration, which are out of one's control. In the case of my study, the two participants gave no explanation or reason for the change of mind. Finally, the participants in my study were chosen based on their educational level. The strategy behind this choice, falls into the category of what Nerdrum et al., (2002, as referred to in Johannessen et al., 2021) calls for *intensity sampling strategy*. In this strategy particular persons are selected deliberately to provide information that is particularly relevant to the researcher's questions and goal (p. 115). Applying this strategy to this study, I was interested in conducting an interview with students that were still in school on the VGS level of education. Hence, the age group of the participants were between eighteen to twenty years of age. The strategy for selecting participants of a certain age group was to ensure that they possessed the capacity to recollect, articulate, and offer comprehensive insights and reflections on their experiences(Johannessen et al., 2021, p. 115). Moreover, that the participants were still in school enabled me to gather information that was fresh and diminished the danger of poor memory.

4.3.2 A table illustration of the participants

Pseudonym	Gender	Age	L1	English proficiency	Norwegian proficiency
Aluma	Male	20	Swahili as primary. Speaks other languages.	Fluent	Low intermediate
Emily	Female	21	Swahili. Speaks other languages	Fluent	Low intermediate
Kashindi	Male	19	Swahili as primary. Speaks other languages	Fluent	Low intermediate

Table 1 – Illustration of the participants

The column *Norwegian proficiency* presents the participants own opinion concerning their Norwegian proficiency at the time the interview was conducted. The participants had lived in Norway for 4 years (came to Norway in 2018) when I conducted the interview in 2022. A further description of the participants L1 and additional languages is given in the analysis chapter.

4.5.2 Why focus on Congolese refugees?

The choice of focusing on Congolese refugees with transit from Uganda, is because of the language dynamic. Congolese refugees have come from a school system in which the language of instruction is French into a system in which the language of instruction is English. This is a change in language that represents a common situation for refugees (Peterson, 2003, p. 4). Hence, I thought it would be interesting to explore their experiences.

Two of my informants were born in Congo but moved to Uganda due to the conflicts and violence in The Democratic Republic of Congo, before moving to Norway. My last informant was also born in Congo but lived in Rwanda for quite some time, moved further so to Uganda before settling in Norway.

4.5.3 Sampling the participants

In qualitative research, the focus is not on generalizing the findings to a population, but rather on conducting a thorough investigation of a central phenomenon. To achieve this, the researcher intentionally collects specific individuals to participate in the study(Creswell, 2008, p. 213). I collected my participants with the help of the "snowball-method". According to Septianasari and Wahynuni (2020), the snowball method, or sampling, is the method in which information or participants are inducted by other people who are partaking on that particular study or project. The researcher, in this sense, is given information about potential participants of the given project (p. 1). As I commenced my research, I was given names of potential participants to contact. It was, however, important that the pre-established criteria of participation were met. I was given several reasons to contact the participant. For an example, I was ought to contact a young student because he or she was literate and spoke English fluently. Or I should contact a family that just arrived in Norway from Uganda and had children that spoke several languages, including English. Thus, it was in this manner that I recruited the participants of this MA thesis.

4.6 Data material

When researchers adopt a non-probability approach such as snowball sampling, questions may arise regarding the representativeness of the sample. In this study, I also faced questions regarding the possible inclusion of other participants, such as younger individuals or the two participants who withdrew from the project. The inclusion of these individuals would have significantly altered the data and results obtained. Hence, Dencombe (2014) reminds researchers to be clear, explicit and intentional with their sampling choices (p. 33). In this case, the study has focused on a particular group - young adults - who are at an age where they can provide reflective insights and acquire language relatively quickly.

In order to effectively address the research questions of the study, a database of data must be collected and utilized for further analysis (Saunders et al., 2015). When collecting data, a distinction is made between primary data and secondary data. Primary data refers to information that has been collected for the purpose of the study, such as data obtained through conducting one's own interviews. On the other hand, secondary data is information that has been collected for other purposes, such as data from investigations carried out by external

agencies(Johannessen et al., 2021, s. 98). This study has utilized primary data collected through interviews I conducted.

4.4.1 interview

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suitable in collecting the data. Secondly, the sub-research question concerns the perceived value of English, which is an attitude and in some sense a discussion that takes place first in the mind, through an interview, the researcher is able to capture these attributional meanings.

4.4.2 Creating an interview guideline

An important issue in designing qualitative interviews is the decision on the type of interview format to use (Kvale & Brinkmann, 2009, p. 130). In the context of this study, the use of a semi-structured interview approach was considered the most appropriate. This approach allowed for the exploration of themes and the production of knowledge, while also providing a dynamic dimension to the interpersonal relationship between the interviewer and the interviewee. (Kvale & Brinkmann, 2009 p. 131). The structure of the interview guide was divided into three categories: background, experiences, and personal opinion on the statement "good English".

The first part of the interview, consisted of few questions related to their life trajectory and to their language background; how old were they when resettling Uganda, hoe many languages do they speak, and which one do they consider to be L1? Next, they were asked questions concerning their experience of language learning in Uganda and Norway. I wanted to know of their experiences and views related to language learning. Lastly, they were all asked the same question of that they thought of the statement "good English". I asked the participants this same question because of curiosity and the desire to know their perspective of the English language. To my surprise, I realized that the answer the participants gave provided a deeper understand of mobility and language

4.4.3 Conducting the informant interviews

Though we were in a middle of a pandemic with the Corona Virus, the interviews' structured were not altered, and I was able to conduct them face-to-face, individually in English.

In accordance with Blommaert & Jie (2020), a researcher must recognize an interview as a social encounter, and not solely a data collection method (p. 48-49). Thus, it was important to me to make the interview as comfortable as possible for the participants. However natural it was for me to assume that the interview would be conducted in English and not in Kiswahili, I asked the interviewee to decide which language they wanted to use in the interview. There were two main reasons for giving the interviewee this choice: 1) show them that their opinion

mattered and was appreciated, 2) the possibility that some might choose to use English would be most interesting and less time-consuming during transcription. The participants chose to use English as the language for the interviews. Further, the participants were asked to sign a "consent" paper with information of the project and the preservation of the data. In addition, they were asked if it was "ok" to record the interviews using a Dictaphone, which they all agreed to. The reason for choosing to audio record the interviews, was that I wanted to interact fully during the interviews, which emphasize the point made by Blommaert and Jie (2020) that an interview is also to perceive as a social interaction (p. 45).

The structure of the interview began with an open-ended question regarding the informants first account with English. This was done consequently thus that the participants could best voice their experiences without any influence from my perspectives as the researcher (Creswell, 2008, p. 225). After the introductory questions, the interview was divided into two parts: 1) questions regarding experience in learning English in Uganda, and 2) questions regarding their experience in learning English in Norway. The questions in each part were almost identical. Some were open-ended, while others were yes/no questions, with the possibility to ask follow-up questions such as "why?". This exercise of active listening encouraged the interviewees to express and expend upon personal experiences and events which were significant, and which would not otherwise been known to the researcher (Kvale & Brinkmann, 2009, p. 138–139).The final question in each interview concerned the informant's personal opinion of the statement" good English", which was asked to better understand their perspective of the English language.

4.6.1 The participants' respond to the interview

Emily responded positively when first asked to be a part of this project. I opened the interview with information about myself and the project. The reason for doing this was to provide Emily with a framework that was to lead the interview. Throughout the interview, Emily was smiling and laughing. I assume she was enjoying remembering the time wherein she first started to learn English. When the recording was over, I thanked Emily for her participation and in responding she said she enjoyed our conversation (the word she called the interview) and hoped that her story would be of importance not just to my study, but to others as well.

When I asked Aluma if he wanted to be a part of this project, he responded positively. I opened the interview with information about myself and the project. The reason for doing this was to

provide Aluma with a framework that was to lead the interview. In the very beginning of the interview, Aluma seemed timid and was not looking me in the eye while talking. He explained that he did not look people in the eyes when speaking, because in Africa one did not look an elder in the eyes when interacting. I ensured him that it was okey. Throughout the interview Aluma seemed relaxed and answered openly all my questions. To close the interview, I thanked him for his time and for allowing his story to be a part of the project.

I got the impression that Kashindi was at first sceptic to whether be a part of this project or not. It took some time before he gave me a positive reply. After sending him more information on the project and sharing my interest in shedding a light on the perspective of mobile learners of English, we met up for an interview. During the interview Kashindi seemed glad when sharing his story of learning English. He was patient and kind with me though I had forgotten my recording devise and waited for a time for it to be brought to me. I believe that he got more comfortable as the interview went on. This I believe, since he shared with me that "it was fun".

4.7 Data analyses

In the following section I present and elaborate on the methods used for working with my data. Section (4.7.1) gives ab account of the transcription. Followed by section (4.7.2) which describes the choice of including long quotes. Section (4.7.3) presents the approach of narrative analysis and is followed by section (4.7.4) about the approach of thematic analysis. The final section (4.7.5) shows an example of how I emerged sub-themes from the transcription.

4.7.1 Transcribing the interviews

According to Gleiss and Sæther, transcription is known as the general method to transform audio recorded interviews to data for analysis (2021, p. 97). In order for the interview data to be analyzed two kinds of transcription practice were considered: *the naturalized* and *the denaturalized* transcription. A naturalized transcription is the process of transcription wherein features of oral speech is made less visible in the written work so that the written material becomes easy for readers to comprehend. While the denaturalized transcription entails a transcription with faithfulness to the oral language (Bucholts, 2000, p. 1461). The purpose of transcription in this present study is to report the participants' accounts in a readable way rather than dealing with detailed linguistic analysis (Kvale & Brinkmann, 2009, p. 181).

Heeding Bucholts (2000) statement that "we are not machines, but interpreters of texts and our transcription must necessarily select out the details most important for our analysis" (p.1461), hence the natural transcription was found most suitable approach for my study. This means that all the characteristics of oral language has been elucidated from the transcription. However, it is important to note that the information that the participants present have been kept in its right. All instances of repetition, including pauses, the "hm" or the "hu" is not identified in the transcripts.

I transcribed all the interviews myself and did so after each interview. The reason for this was simply the desire to tackle the information while it was fresh and to prevent any misremembrance (Kvale & Brinkman, 2009, p. 179). This choice became even more helpful when working with the analysis and discussion chapter. The interview consisted of one hour length each. The process of working with the interview data, transcribing the audio tapes and finally processing and coding data, was demanding and time- consuming.

While the interview guide provided me with topics I wanted to discuss, it was important for me to have an open- minded approach to my interviews and not focus too much on these themes but rather on what the interviewees were sharing (Kvale & Brinkmann, 2009, p. 138)

4.7.2 Long quotations

According to Eldh et al., (2020), quotations have the power to bring context to life (p. 2). On this note, I have chosen to present long quotations from the interview in order to bring to life an account of my performance as an interviewer but also to show the participants argument of the present topic. Those long quotations confirm their voices heard, and presents better the participants experiences (Eldh et al., 2020, p. 2). Moreover, the long quotations or any extract used functions, in some sense, as stylistic tool into the participants utterance and meaning, according to Eldh et al., (2010). Hence, the long quotations presented in this study is considered as an invitation to the readers to meet the participants through their own words and expressions.

4.7.3 Narrative analysis approach of the interview (NA)

This MA thesis is a study that is based on the language experiences of three Congolese learners of English with transit from Uganda. Thus, since it is the experience, the narratives of these learners that is the center, the force behind the study, the research find it suitable to deploy the

narrative analysis methodology, in presentation of the interview data. Following Creswell, narrative analysis as a methodology encompasses the notion of interpreting how people form meaning based on their experiences and action (2008, p. 512). Oliver (1998) defines the methodology as followed:

> This type of analysis is more generic narrative inquiry… it is the configuration of narrative (story), drawn multiple data sources, that offers insight into how people construct the meaning of their experiences. Narrative analysis is a research methodology that may help better to explain the lives of physical education students and teachers, as well as their complex environment (p. 245)

This section highlights that narrative analysis aims to capture and describe people's experiences and the meanings they attribute to those experiences. Therefore, to effectively capture how the participants experience language practices, the study needs to adopt a methodology that reflects the participants' interpretation and meaning-making process. Narrative analysis is a suitable methodology in this context as it allows the participants' voices to be heard and their experiences to be interpreted in their own terms. This is the core of narrative analysis as a methodology. It is a methodology that, nevertheless, focus on the "fullness and uniqueness of human experience" (Oliver, 1993, p. 247).

According to Creswell (2008), narrative research is a literary form of qualitative research with strong ties to literature. In this sense, narrative research provides a qualitative approach in which the researcher is allowed to write in a persuasive literary form (p. 512). I have in this study used the narrative approach in presentation of the interview material.

4.7.4 Coding for themes, a thematic analyses approach

A second approach for analyzing the data was supplemented on the premises of systematizing something that for many researchers might seem messy (Østrem,2022, p. 85). In accordance with the recommendation of Braun and Clarke (2012) regarding the advantages of categorizing data into themes, in addition to the narrative approach, the present MA thesis has employed a thematic analysis approach to identify and organize implicit and explicit themes that surfaced from the interview data (p. 58). Thematic analysis approach has been used hence, to find common (if any) and recurring (maybe also some un-recurring) characteristics between the participants experiences in relation to the process of language learning in three different places

and the implications therein (Braun & Clarke, 2012, p. 57). This practice has been reflected with the use of six-step approach as descripted in the work of Braun and Clark (2012).

The stages employed throughout the process of analysis were as followed: first phase of coding was to familiarize myself with the data, each single interview had to be read and re-read while taking notes so help with recognizing occurring patterns. The second phase; initials codes were then generated by breaking the data up into segments of text which then were given labels describing what was being discussed. Assumptions about what the coded label meant were also made. Main themes which accurately depicted the data were made by merging codes, until final themes were decided upon which included data from all transcripts. The following appendix is an illustration of this process.

4.7.5 Example of Sub-themes Transcript

Learning English in Norway			
Sub- themes	Emily	Aluma	Kashindi
Diverse sentiment of translanguaging pedagogy	"I feel like I am now studying the Norwegian language. I am not studying English… so it just feel like I'm adding more Norwegian and nor English"	"… in my mind I just wanted them to understand what they wanted to learn"	"The English was mostly taught in Norwegian. So, I couldn't understand the English subject"

Competence anxiety	" they are mixing. I cannot even know like if we are speaking Norwegian or English. So I feel like I am just going to lose, to speak nice English because I'm not learning anything…"	"in some participation I could say some words and she will try to correct me…I have been through in Africa learning the language so hard then I come here you trying to make me sound like white person. I don't feel like someone you are respecting the way I came up with the language…"	"Like I try to be clear for example there are some words that are heavy on the tongue. So, I try to make sure that I sound perfect for them"

Appendix 3, show two sub-themes with illustration data extracts (Direct Quotes)

4.8 Research reliability and credibility

The following section, I will elaborate on the reliability and credibility and ethical consideration of this study. Firstly, I discuss validity (3.5.1), its threats and what has been done to prevent. Secondly, I will discuss reliability (3.5.2), in light of interview and audio recordings.

4.8.1 Reliability

The question of *reliability* of a qualitative research or project is a question of quality authenticity of the findings (Creswell,2008, p. 245). Gleiss and Sæther explains that the question of reliability is related to questions of how the data material has been influenced by the way it has been collected, and if the results can be reproduced by another researcher (2021, p. 202). In the case of the reliability of this study, I have given a thoroughly presentation of the methodology utilized in this research. It is, nevertheless, a belief that the reliability of this qualitative study will also show in the analysis and result chapter **(see chapter 5).**

4.8.2 Interview reliability

Interview reliability is a crucial aspect of research methodology that pertains to the accuracy and consistency of the collected data. This pertains to the nature of questions asked during the interview and whether they would yield similar responses if asked by another researcher (Kvale & Brinkmann, 2009, p. 245). In the present study, semi-structured interviews were conducted to provide flexibility to the researcher in exploring relevant themes and follow-up questions. However, this approach may make it unlikely for another researcher to obtain identical responses by asking the same follow-up questions. The second aspect of interview reliability pertains to the transcription and analysis of the collected data, and whether it has been conducted in a manner that is truthful to the participants' responses (Kvale & Brinkmann, 2009, p. 245). My handling of the data, including the construction of categories and sub-themes in section (4.7.4 and 4.7.5), are transparent and unbiased to uphold the reliability of the interview data.

4.8.3 Audio reliability

There is myriad of methods for researcher to utilize in documentation of the given information during an interview. Relying on loosely written notes as the only way of documenting answers may not be considered as highly reliable, because of, Denscom (2014) suggests, the human memory being "prone to partial, bias and error "(p. 196). Hence, to eliminate this reliability threat, I relied on the audio recordings wherein I collected all the information voiced during the interview. However, as Denscom (2014) explains, audio recordings tend to run the risk of exclude non-verbal communication and contextual factors as they only capture speech (p. 196). Hence, field notes during the interview where therefore taken as a complement to this. Blommaert and Jie writes that making notes during a recording session are helpful, as they contribute to filling in important blanks during the process of analyzing the recorded material (2020, p. 35). All in all, audio recording became an important tool as I could access and listen to the audio several times and compared to the written notes, instead of relying on my memory of the interview.

4.9 Validity

This section gives an account of the strategies utilized in order to enhance the validity of my study. A study is counted valid when it is credible, suitability, trustworthy, and therefore

defensible (Maxwell, 2013, p. 122). To establish validity, it is vital that the researcher represents accordingly the participants' realities of a social phenomenon and emphasizing the representation of reality (Gleiss & Sæther, 2021, p. 205). In this sense, we understand that validity requires reliability.

4.9.1 Researcher Bias

An important aspect to mention concerning the validity of the data is researcher bias. According to Maxwell (2013), researcher bias "refers to ways in which data collection or analysis are distorted by the researcher 's theory, values, or preconceptions" (p. 124). In other words, research bias is what happens when the researcher affects the results of the study by influencing how one arrive to the results. I have consistently tried to minimize researcher bias during the process of both data collection and in the writing of my MA study. working with fellow students, my supervisors, and conversing with others where familiar with my topic has limited this treat. As a way of maximizing the trustworthiness of my data analysis, and to prevent loss of contextual frameworks, I carried a thoroughly read through my data before conducting the analysis. This strategy provided a broader understanding of the data. This in turn enhanced the validity of my study, as I knew the content of my data material before coding.

4.9.2 Member Check

The final strategy that has been applied in this study as a way of maximizing the validity of the study is *member checks*. The notion of *member checks* is when the research presents to participants the collected data so that they can check if their opinions has been accurately presented or not (Maxwell, 2013, p 126-127). Member checking was implemented in my study after the transcription process. After I had conducted the interview and transcribed it, the participants were given the opportunity to look at their interview and respond to it. However, researchers must be aware of that the participants feedback in no more inherently valid than their interview responses. The feedback and the participants interview response should both be taken simply as evident in regard to validity (Maxwell, 2013, p. 127). Nevertheless, by using this method, it ensures that the data has been correctly understood and thus increase the validity of the findings.

4.10 Ethical consideration

Throughout the data collection, data analysis and writing of this study, research ethics is one of the most vital factors for me as a researcher and plays a significant role in ensuring the privacy and well-being, of my participants. Ethics approval was given by the Norwegian Centre for Research Data (NSD) prior to recruitment or interviews taking place. Gleiss and Sæthre states that informed consent is a fundamental principle in any scientifical research (2021, p.44). Preceding with the interview, and in line with ethical guidelines all participants were fully informed and received a written information sheet which had been piloted according to NSD guidelines. Additionally, the information on the sheet was thoroughly explained, including the background and the purpose of the study, what participation in the study entails and what happens to the information that is collected. A question of preferred language for communication were given to the participants. They answered that I could give the information in English and Swahili for the sake of comprehension. This was not a problem since I too have Swahili as my L1.

Though the information sheet did not outline the potential for distressing or negative topics arising in the interview, the participants were willing to answer any given question. The participants were made aware of their right to withdraw and were not obliged to continue with the interview should they experience any form of discomfort or distress. They were given my contact information, and before the interviews were conducted, I once more emphasized that participation was voluntarily.

Brinkmann and Kvale (2009) suggest that in qualitative research, it is important to consider both the potential negative consequences for participants as well as the benefits that may result from their involvement in the study (p. 73).The three Congolese learners with transit from Uganda who participated in this study were all over the age of fifteen years old, being the age limit set by NSD for giving consent to participate in the studies. In agreement with Gleiss and Sæhtre (2012), pseudonym names were given during the process of transcribing data for all participants (p. 45). Details which are mentioned in the interview which might make the individual identifiable, such as name or a place and reference to other individuals, have also been altered to endure full anonymity.

5. Results

The interviews with the participants were conducted in course of one week. In the following section, I, firstly, remind the readers of the chosen methodology of the analysis before presenting the interview data.

5.1 Preference for narrative analysis of the data.

As explained in the introduction chapter, the aim of this MA thesis has been, through the narratives of the Congolese learners, to examine the experiences of language practices and the attribution of value therein as voiced in the narrative of the three Congolese learners of English. In light of this, the narratives of the Congolese learners are the center of the analysis. According to Creswell (2008), writing and presenting the story of the individual's experiences is an important step in the process of research (p. 525). Therefore, to begin the process, I chose two ways of analyzing the data. This has been described in more detailed in the methodology chapter (see chapter 4). Hence, on one hand to give a broader understanding of the participants and their stories (Oliver, 1998, p. 255) and on the other hand to organize a body of data that might rather seem complicated and messy (Østrem,2022, p. 85). See the given **Appendix** for an overview of this. In the following sections, I focus on Emily, Aluma and Kashindi's narrated experiences of learning English in Uganda and Norway.

5.2 Emily from Congo (DRC)'s story

Emily was seven years old when she and her family fled from Congo (DRC) to Uganda in 2003, due to the armed conflict and violence in the Congo. Once in Uganda, the UN Refugee Agency (UNHCR) brought Emily and her family to the Kyaka II Refugee Settlement located in the west region of Uganda, in the Kyegegwa district. They settled here for sixteen years before resettlement in Norway.

Emily had no knowledge of the English language prior to Uganda. She shares in the interview that she speaks ten different languages in which seven of those languages are Ugandan languages and Lingala, French and Swahili are the languages learned in Congo. Lingala and Swahili are also the languages spoken in her home. When asked the question of which language she speaks fluently, she answers Swahili, and shares, though, that it is not her mother

tongue. She explains that her mother tongue is the language of her father, Kihema, which she does not speak.

During the stay in the refugee camp, Emily attended school from primary one to primary five. This is where she first started to learn English. Learning English in the refugee camp involved a language practice of English in mix with local languages which in Emily's case was the indigenous language called Kitoro. The textbooks were in English and accessible only to the teachers. In order for the students to learn, teachers had to translanguage using local languages. Students also translanguaged as language learning strategy. This language learning strategy Emily describes as "English was not that strong". This statement could be Emily's way of informing that there were more words and linguistic features of the local language than English in the translanguaging practices in the settlement. During break time, Emily would speak local languages with her friends and not English. She describes the English practice in the refugee camp of that "not so strong" characteristic. When asked later in the interview what she means by this, she describes the language practices of her teachers from primary education: "teacher speak only like the language from at home because students could understand". I interpret this statement as Emily's way of informing once more the language practices of her teachers from primary education.

Emily, as noted earlier, continued to attend school in the refugee camp and proceeded up to primary five, that is when she was moved to a private school in the capital city (Kampala) in pursuit of a better education and to improve her English proficiency. In Kampala, Emily attended a private school owned by a lady from Rwanda together with her Ugandan husband. On the private school, Emily studied with students from different districts of Uganda and from different countries in Africa. At the private school, English was the only language practiced inside the classroom. During the break time Emily spoke English to avoid the punishment of wearing a uniform that uttered "oh, please teach me how to speak English". She described the English practices on the private school to be of that "nice English" characteristic. She shared one specific account of when she went back home to visit her family in the refugee settlement. She was happy to see that her English had improved:

> "… I came home my English was ninety percent. I was speaking every time English with friends outside, and it made me feel like I am popular in the camp, because I am speaking a very nice English. And when I went back to see my teachers of primary four to five, they were like so surprised to see I am speaking nice English".

She also shares that she began to teach her mother, who were working in an office, how to write in English.

Emily and her family arrived in Norway in December 2018 and were settled in eastern Norway. In august 2019, she started attending the Introduction programme to learn the Norwegian language while waiting further arrangements with the local high schools. In August 2020, she started on *Videregåendeskole* (high school). In high school in Norway, she experiences once more translanguaging. The teacher would mix the Norwegian language and English when teaching. Emily is critical to the practice of Norwegian in the English classroom. She says that it is not the same as in Africa, where in English lesson they only practiced English and did not mix other languages. Here, I understand that Emily is referring to her time at the private school in Kampala. She does not like that Norwegian is practiced in the English classroom, because of the myriad input of the Norwegian language in other subjects in school. Hence, she prefers that English lessons are conducted in English. She says that in school in Africa there was monolingual approach to English, and where you did not understand you could ask the teacher, fellow students or find the answer yourself. I assume that Emily is, here, speaking from the time in Kampala and not in refugee settlement. She explains that she is happy whenever it is time for English lesson because she gets to speak a language she loves. She utters that mixing Norwegian in the English class inhibits the potential to develop further in the English language.

When resettled in Norway, Emily stayed in contact with her friends in Uganda. If Emily were to communicate with her friends back in Uganda, she must do so by mixing a local language with English. She says that she must speak "not a strong English" in order to make meaning when interacting with friends.

As a starting point for conversation about language attitudes and value, I asked Emily what she makes of the phrase "good English". She firstly answers that it involves the ability of speaking and writing English. She further explains that; "you cannot tell someone you know English if they say you write… no, fifty fifty, so that means you do not know English…". Thus, for Emily "good English" entails the ability to listen, speak and write English. She explains that the ability of speaking a language is more important than writing. She shares from her experience with the Norwegian language wherein she is focused on speaking more because "writing will come later".

5.3 Aluma from Congo (DRC)'s story

Aluma was not sure of the age when arriving in Uganda. However, he could have been either three of four years old when he and his family moved from Congo to Uganda, because of the armed conflict and violence in the Congo. Once Aluma and his family were in Uganda, they were settled in the same settlements as Emily, the Kyaka II Refugee Settlement located in the west region of Uganda, in the Kyegegwa district. Aluma had no encounter with the English language in the Congo. His language repertoire, however, consisted of six languages prior to English. English and Swahili are the two languages Aluma speaks fluently. The other four languages are local Ugandan languages.

Aluma started school, in the refugee camp, when he was seven years old. He started to learn English around the age of eleven. It was also around this age that his spoken and writing skills in English started to improve. It took Aluma four years to get comfortable with English: "…Remember I started school when I was seven years old and to ten or eleven years old I was not understanding anything. Cause you know, the system of village or local county they are teaching English with local languages…". The local language Aluma is referring to here is the Kitoro language. He also explains that he is not a rapid language learner: "I am not good in learning language…". Aluma describes language learning in the settlement as "difficult for students to learn because instead of explaining in English, they explained in local languages which was not even my language". I interpret it here that what Aluma finds difficult to learn is the English language, because, as he describes, of the great influence of the Kitoro. In addition to this, he says the use of Kitoro in English lesson made it easy to learn Kitoro, but difficult to learn English. Nevertheless, when asked the question of where Aluma learned English, he remembers the school in the refugee settlements. Nevertheless, he says that: "I learned in school… I was speaking broken English and not using rules of verbs and obeying some words, but I could understand and speak some words but not obeying the rules…". He also remembers that TV programs in the refugee settlement were in local languages.

Aluma was, then, sent to a governmental school in the city to continue his studies and hoped to improve his English in Kampala. He says that it was in the city that he started to speak "good English". The governmental school he went to in Kampala practiced a monolingual approach to language learning: "Everyone were speaking only English…". He describes what happened if students were to practice a mix of languages: "We were punished if you could speak local language in the city more than the village. So, if they find you speaking local

language like Swahili, Luganda they could punish you make you to wear the bones…". The English lessons would also consist of the monolingual approach. Teachers would solely use English in the English classroom. If students did not understand the teaching, they would resort to fellow students as a recourse. Aluma has a positive evaluation of the monolingual approach to language in education. He distributes the value of "good English" to the monolingual teaching practices that he experienced in Kampala. Aluma says that he started to watch English movies in Kampala. He also shares that he spoke English with his friends. They were a multilingual group of friends but united linguistically through English.

Together with his family, Aluma arrived in Norway in December 2018. They were resettled in eastern part of Norway. While waiting further arrangements with local high schools, Aluma started in August 2019 attending the Introduction programme to learn the Norwegian language. In August 2020, he started attending high school. Aluma explains that there was a mix of the Norwegian language in the English classroom. It was both practiced by the teacher and students in order for comprehension of the subject taught. Aluma utters that he was not affected by the mix of Norwegian in English classroom. He says that it was more important that his peers understood what was taught. However, Aluma explains that he was disturbed by the great focus of sounding as a native speaker of English whether that entailed an American or British accent. He says that he observed that both teachers and students aimed to speak as a native of the English language. He further explains that the most important thing for him when practicing English is to make himself understood. He remembers from Uganda that the English the teachers practiced showed traces of where in the country the teachers were from. He also says that based on this, he speaks an African English. He expresses that the importance of his language practice is to be understood and not in whether he sounds American or British. When Aluma speaks English, he speaks with passion:" … language in Africa they say it with a tone. You cannot tell someone "I am hungry", you sound very aa, very… like you are not feeling it…". When speaking English, Aluma speaks in a register that reflects the geographical space wherein learning of English has taken place.

When Aluma communicates with his friends back in Africa, he speaks English. He does not explain if he mixes English with local languages when speaking to his friends.

As a starting point for conversation about language attitude and value, I asked Aluma what he thought about the phrase "good English". He explained that the importance in practicing English lies in the person's ability to obey the grammatical rules and regulation of the

language. He rejects the notion of sounding as a native speaker and embraces the production of English based on one's native regions.

5.4 Kashindi from Congo (DRC)'s story

Kashindi was around four or five years old when he and his family relocated from Congo (DRC) to Uganda. Once in Uganda, the UN Refugee Agency (UNHCR) brought Kashindi and his family to the Nakivale Refugee Settlement located near the Mbarara district in south-west Uganda. Kashindi's experience with learning English took place on a governmental school and a private school while they were living in the refugee settlement. Kashindi says that he speaks five languages: Luganda, Swahili, English, French and Kinyarwanda. He also tries sometimes to speak the Norwegian language. Swahili is the language he is most comfortable speaking. He also shares that he lost his childhood language, Kinyarwanda, when arriving to Uganda.

Kashindi was six years old when he started on a governmental school in the refugee settlement. He started first in a French school and was there for two years. From here, he was changed to an English school where he was taught both British and American English. Learning English in the refugee settlement involved a language practice of English in mix with other local languages which in Kashindi's case was the indigenous language called Luganda. When asked if he knew the reason for teachers' to translanguage in Luganda. He said "… maybe it's to make us understand more than we could have understood English…". He says that the teachers spoke with an African accent in their English. I interpret this as Kashindi's way of saying that the English the teachers spoke reflected where in Uganda they were from. Kashindi shares that student spoke English mixed with the local language Luganda when interacting.

Gradually, Kashindi 's parents relocated him to a private school that favored the monolingual approach to language learning. On the private school student learned and spoke English. There was no mix of other local languages on the private school Kashindi attended and hoped to improve his English proficiency. He explains that the reason for this is the there were several students from different places. Therefore, it was suitable to only speak English even after a lesson. Moreover, he shares that, students were punished if they were caught in mixing Luganda with English. Teachers wanted them to only speak English.

Kashindi arrived in Norway in October 2018, together with his family. They were resettled in eastern part of Norway. In November 2018 Kashindi started to attend school on one of the local high schools in eastern Norway. Kashindi describes learning English in Norway to be different than learning English in Uganda. He says that English was mostly taught in Norwegian, and he could not understand the English classroom. He also explains that he was not used to be taught history and the culture of English, because in Uganda most of the teaching involved grammar teaching. He calls the English he experiences in his English classroom for "NoEnglish":" …they were speaking NoEnglish and mix Norwegian English…". He says that NoEnglish is a different language. I read this, as Kashindi's way of informing that the teacher was leaning more on Norwegian and less English in the English classroom. He also explains that it was difficult to understand English lesson due to the mix of Norwegian.

Outside school in Uganda, Kashindi shares, he spoke most of the time Luganda and Swahili. With his father Kashindi communicated in Swahili and French. When he was together with his friends, he spoke Luganda. This "jumping" from one language to another he says has not had any significance to his language practice. When asked if Kashindi can utter a sentence in Swahili (the language he is most comfortable with) without mixing other languages, he answers "Yeah". But when he speaks the Norwegian language, he mixes it with English in meaning making.

As a starting point for conversation about language attitudes and value, I asked Kashindi what he makes of the phrase "good English". He explained that it is all about perspectives. For Kashindi, there is no "good English", because English is everywhere. He explains that the importance of language practice is not in how you speak or in fluency, but it is rather to speak and be understood. He also says that English is to learn not only in school but also in streets; … "You do not have to go to school to learn English because on the streets there is English…".

I have now given an account of the compiled data of this study with the use of narrative analysis. To provide the study with a more systematical frame of the collected data, the following section presents the findings of the analysis in form of categories and subtracted themes. The categories are systematized in accordance with the experience of the participants learning English through different spaces. Moreover, the main findings of the study are presented as sub-themes which has been extracted from each category and in accordance what the participants speak. The process of this is thoroughly explained in the methodology chapter (see section 4.7.4).

5.5 Categorization in themes

This following section the analysis of the data has been categorized and themes have been extracted in accordance with the participants narratives, in order to answer the research questions (RQs). The results are organized in themes under each RQ.

5.5. 1 The three Congolese learners of English's experience with language learning in three different places

To answer the sub - RQ1: *How do the three Congolese learners of English with transit from Uganda experience language learning in three different spaces?* Results from the narrative analysis of the participants trajectories are presented. Results show that the three Congolese learners of English present different perspectives regarding experience with language learning in all three spaces. The results show reports of challenges, different sentiments, competence anxiety, discipline, yet also reports of awareness of language use and translanguaging pedagogy as resource. These results are discussed below.

5.5.2. Learning English in the Refugee settlement

One factor that posed challenges to learning English locally, in refugee settlements, reported by the participants, was how it relates to implicit language learning. All the participants reported of a high influence of local Ugandan language inside and outside their educational space which caused less practice of English. The following quotes explains this challenge:

> "The movies we watched the basic language was English but also translated to Luganda. So, we had both languages". (Kashindi)

> "…when I was in the village there are a lot of people from different places. So, you might meet someone who come from another country you start speaking a different language with them, but when you come home you change". (Aluma)

According to the participants, there was the concern of little improvement of their English proficiency because of the great use of local languages and little English. The account of Aluma indicates that the practice of other language than English continued even in his home since the language spoken in his home is Kiswahili. Therefore, as they explained, their parents moved them to private schools in the city thus they could account as much English as possible. Emily's account illustrates this:

> "So that is where I, my parents decided to change me and my brother to go to the capital city".

While the mobility to the city had a competence benefit, which was helpful for accounting and engaging in more English, the participants reported that they, nevertheless, found it pedagogical beneficiary that their teachers practiced translanguaging in the English classroom since the students had no access to textbooks themselves. Therefore, in order to understand the subject or topic that was taught, teachers and students used local languages in addition to English in class. In Emily's viewpoint, translanguaging was resourceful and operated at a high scale level (Blommaert, 2010, p.35), in the sense that students were able to understand what was taught. Emily explained that:

> ".., we could use local language in order for us to understand very well because we were not having anything to show us that we are studying about this, or this. Like when we are studying about digestion, we did not have something to show us that this is digestion, so teacher has to use local language for you to understand he or she is speaking about something inside our stomach".

Emily's account illustrates that pedagogical translanguaging was not an issue, in the refugee settlement. On the contrary, it was helpful and meaningful as the students were able to understand what was taught and teachers could successfully assist the students in their learning.

5.5.3 Learning English in the City, Uganda

While learning English in the refugee settlements, reported by the participants, included both challenges in relation to implicit language learning, and resourceful relating to translanguaging pedagogy, the challenge of learning English in the city were mainly related to rules and regulations, rather than pedagogical. They report that students were punished if caught in speaking local languages instead of English. The quote of Aluma states that "…so, we were punished if you could speak local language in the city more than the village". However, the participants overwhelmingly reported that the rules and regulation were helpful for learning the target language, particularly with regards to their English proficiency. Given that the schools the participants attended in the city required that they practiced a monolingual approach to learning English, the participants reported that they started to prioritize and learn the target language implicitly and through other mediums. Aluma, for example, commented

that "… when I went to town, the city, then I started to watch movies that was in English…". From Aluma's account, we understand that he was exposed to more English in the city, than in the refugee settlement.

The participants were also pleasantly surprised that their English competence was being recognized and validated by various actors. The quotes of Emily and Aluma below are representative of this result.

> "…I came home my English was ninety percent. I was speaking every time English with friends outside and it made me feel like I am popular in the camp because I was speaking a very nice English. And when I went back to see my teachers of primary four to five, they were like so surprised to see I am speaking nice English".

> "… I had someone that came, my uncle from Congo and he wanted to learn language. In the evening I could sit with him and discuss about the English language".

5.5.4 Learning English in Norway.

The challenge of learning English in Norway reported by the participants was how it relates to translanguaging pedagogy as a recourse for English learning and to the question of their repertoire and competence in English. In the participants' viewpoint, the practice of using languages other than English in class was a language practice with which they had been familiar to prior to Norway. Thus, while they were open to translanguaging pedagogy, they found it challenging for their English learning when the Norwegian language was mixed in the English classroom. In the following extract Emily explains this viewpoint concerning this challenge:

Researcher: Now, you say that there was a mix of languages, Norwegian and English, in your English classroom, in your opinion, did this affect your language learning in any way?

Emily: Yeah, I feel like it is affected […] if it is Norwegian, Mathematics, Science everything we use Norwegian. So, I always get, I feel always happy when I know today, I have English lesson. I feel like today I am going to speak the best language I love most. But sometimes the lesson

> will end in just Norwegian […] I feel like I am just going to lose to speak a nice English.

In the account above, Emily discloses feelings of fear in regard to her language competence. She refers to English as a language "I love most", but that she is not able to use her linguistic repertoire for meaning making since the lessons ends in Norwegian. While the account above does not speak of how often this occurred, this result, however, is important as it demonstrates the challenges of translanguaging. However, though Emily found learning through translanguaging challenging in Norway, the other two participants had different sentiments to it. They had little opinions to what they thought of the practice of translanguaging in their English lessons and found it more important that their peers understood what was taught.

Another category that emerged from the analysis is one I have called for "competence anxiety". All the participants reported a of anxiety concerning their English competence. Whether it is related to sounding, accent or the practice of translanguaging, all three report how they either are afraid of losing the English they possess to other languages and/or the English they already have not being good enough. The following quotes represents this:

> "…they are mixing. I cannot even know like if we are speaking Norwegian or English. So, I feel like I am just going to lose, to speak nice English because I'm not learning anything…". (Emily)

> "In some participation I could say some words and she will try to correct me…I have been through in Africa learning the language so hard then I come here you trying to make me sound like white person. I don't feel like someone you are respecting the way I came up with the language…". (Aluma)

> "Like I try to be clear for example there are some words that are heavy on the tongue. So, I try to make sure that I sound perfect for them". (Kashindi)

The accounts above illustrates different aspects of what the participants expressed concerning competence anxiety.

5.6 Participants' perceived value of English

To answer RQ2 – *What value do the participants attribute to the English practice they have experienced?* results from the narrative analysis is presented. The results show three values reported by the participants, as summarized in table 2.

5.6.1. The participants' perceived value of English

Space	Value of English attributed from the experienced places of language learning
Refugee settlement	Broken English, English not so strong
The city	Good English
In Norway	NoEnglish

Table 2 – Participants perceived value of English

Information in table 1, show that the participants attribute different value to English they have experienced in the three different places. The data material also indicates that the attributional value to English is connected to notion of normativity, and to the attitudes that the participants have concerning language and language use in the three different places. The English they have acquired in the refugee settlement they have attributed the value of "broken English" or "English not so strong". When asked to describe what the meaning of "broken English" entailed, Aluma responded: "People say aks instead of *ask*, people will say you sound like a person who learned English from the street". From the given account, I interpret that Aluma considers "broken English" as a language practice from the streets and one that does not uphold and obey the grammatical rules of the English language. Moreover, Aluma labels the English he spoke in the settlements for "broken English" and explained that "I was speaking broken English and not using rules of verbs and obeying some words". Here, it also, we see how Aluma connects the term "broken English" to a practice in which the rules of grammar are not followed.

The participants attribute the value of "good English" to the educational experience from the city. In the account of Aluma, he stated that "… when I went to high school, outside the village, that is when I started to speak good English". They also report that they became more confident in practicing English. In the account of Emily, she states that she felt popular when speaking English on a visit to the settlements. I interpreted this, as she felt more confident as an English

speaker now than she did in the settlements. When asked about their perception of English in the English classroom in Norway, one of the participants described it as "NoEnglish". He defined "NoEnglish" as a language in its own and not as a form of translanguaging.

Nevertheless, an attribution of value to English reported by the participants that deserves attention is the one related to a question that was asked – "what is good English"? The three Congolese learners of English reported that to answer this question was a matter of individuality. Kashindi and Aluma believed that the value of English, in their perspective, existed in the power of meaning making when communicating. The following quote illustrates this perspective.

> "I don't think there is "good English". It always depends on the perspective. Like as I said in Uganda, the way they use English is different. You don't have to go to school to learn English because on the streets there is English. because everyone is trying to attract customers and the more language you know the more people will come to your end. So "good English" does not exist. Because I can use my English and you can use your English but at the end of the day we understand". (Kashindi)

On the account above, Kashindi focuses on the specificities of mobile resources and ties the notion of value to the resourceful speakers. Following Kashindi, the importance of either L2, L4 or even L5 speakers of any target language is not to sound native. It is rather important, as Kashindi explains, that one is successful in meaning making. He also points out the fact that informal learning is just as important as formal learning. Coinciding with Kashindi's statement, school is not the only place for language learning to take place. On this note, the notion of "good English", is an abstract idea that does not reflect concrete view of language practice. Emily shared a different viewpoint concerning the statement of "good English". When asked the question she answered:

> "Good English is when you read, you can write, and you can speak. That is how I feel like this is good English. You cannot tell someone you know English if they say, you write and speak fifty fifty. So that means you do not know English".

It appears that for Emily, the value of English is not solely determined by the ability to communicate effectively in the language, as she suggests that speaking good English is not merely a matter of being able to write and speak it "fifty fifty".

6. Discussion

The overarching question of this study set out to explore the effect of mobility and space on English practice as well as perceived value of English. This question was further explored through three cases, the three Congolese learners of English with transit from Uganda. To elaborate further on the main research question, I constructed two sub-questions as presented in the analysis and result chapter (see chapter 5). In this chapter, my main findings will be discussed in light of prior research and relevant theory, in order to investigate further the overarching research question.

Throughout this chapter, I discuss how the three Congolese learners with transit from Uganda have experienced language learning in Uganda and Norway. Prior research on language practice in L2 English classroom in Norway has focused on teachers' language use in regular L2 classrooms (Brevik & Rindal, 2020), whilst prior research on multilingual students' experience with learning English has focused on pedagogical translanguaging in L2 English classroom (Warsama, 2018). To the best of my knowledge, there have been little previous research exploring multilingual students' experiences with learning English in a bilingual classroom in Norway.

In order to discuss the data thematically, the main findings identified in this study will be grouped into three main themes; Experiences of English in three different spaces (6.1), participants perceived value of English across the three spaces (6.2), and the effect of mobility and space (6.3).

6.1 How do the three Congolese learners of English with transit from Uganda experience language learning in three different spaces?

The results that emerged from the analysis show some common shared experiences of learning, but it also shows some variation in how the participants have experienced learning in Uganda and Norway.

6.1.1 Factors that posed challenges to learning in refugee settlements.

The three Congolese learners of English found the translanguaging practices in the settlements challenging in relation to their oral proficiency in English. A possible explanation for this, as they report, is the little amount of only spoken English input offered inside and outside their

educational space. As the participants explain, they were living in environments wherein new linguistic resources were often added to their repertoires, especially the local languages of Uganda. This resulted in a micro level of English practice where the participants were more exposed to local languages than English. One of the participants said that:

> ” …when I was in the village, there are a lot of people from different places. So, you might meet someone who come from another country you start speaking a different language with them, but when you come home you change”. (Aluma)

According to Peterson’s (2003) study, refugee settlements are complex environments where people from various countries coexist, resulting in a constant exchange of cultural differences, traditions, and languages (page. 9-12). Consequently, it is not difficult to envision a high level of language mobility and translanguaging practices occurring within these contexts, as these diverse linguistic resources are incorporated into moments of meaning-making. As the example above indicates, the environment in which Aluma existed allowed for exposure of different kinds of translanguaging of other languages than English. The participants in the study also reported a significant use of local languages in their English classroom. They explained that teachers relied more on local languages in their teaching than English. Teachers and students found it more convenient to exchange meaning in local languages than English, which resulted in the participants of this present study experienced low confidence in their oral proficiency. The recent study’s findings on the challenges of learning English in refugee settlements are not surprising. According to Peterson’s study, there are two main factors that contribute to the challenges faced by learners in refugee settlements in Uganda. The first factor is the financial cost of education, particularly in rural areas, which limits the number of refugees who can attend school. As most refugee settlements are situated in rural areas where agriculture is the main source of livelihood, parents find it challenging to finance their children’s education (Peterson, 2003, p. 22). Consequently, learners are often forced to seek alternative learning spaces, such as the streets, where they may encounter informal language practices that influence their language acquisition (Steien, 2022). The second factor is one related to the lack of qualified teachers in refugee settlements, particularly in rural areas. The quality of education available to refugees is closely linked to the availability of qualified teachers and their pedagogical skills. Large class sizes in settlements with high numbers of pupils negatively affect the teacher-pupil ratios and make it difficult for teachers to provide individualized assistance to learners. Due to the scarcity of qualified teachers, those available

might find it more comfortable to teach in a local language rather than English. Consequently, they may rely more on the local language during teaching, resulting in students being exposed to more local languages in class than the target language (Peterson, 2003, p. 27). Kashindi shared his experience of learning English in a refugee settlement where he was taught by different teachers, sometimes only two at a time, due to the high number of pupils in the classroom. He noted that the class sizes often exceeded 50 pupils and, at times, reached 70 or 100 pupils. Kashindi's statement highlights the limited number of teachers who were responsible for teaching a large group of pupils. Peterson (2003) reported that many refugee settlements in Uganda struggle to attract qualified teachers to rural areas, which exacerbates the problem of limited access to quality education (p. 28).

However, in the context of pedagogical translanguaging, two of the participants in this study reported that teachers' use of local languages to explain the subject matter was beneficial for their understanding. Thus, though, the participants did not find the high flow of translanguaging practices inside and outside their educational space to be particularly helpful in improving their English proficiency, they found that pedagogical translanguaging was especially useful in making sense of the content presented. A possible explanation for this discrepancy might be the given fact that students in many schools in the settlements do not have access to textbooks (Peterson, 2023, p. 19-20). The participants' positive experience with pedagogical translanguaging in their English lessons is consistent with the findings of Warsame (2018), who reported that students found the use of their local language, which, in this study, was the students' L1, to be a valuable resource in their English language lessons. Thus, all in all, we can conclude that the participants report of a 'low' scale level experience of English learning which was highly influenced by local languages in the settlements.

6.1.2 Monolingual approach to language learning in the city, Kampala

The findings of the analysis conducted on the participants' experience with monolingual English language learning in schools in Kampala reveal that initially, the students faced challenges due to the strict regulations enforced by the schools. As reported by the participants, speaking local Ugandan languages instead of English resulted in punishment. Peterson (2003) notes that discipline is a widespread practice in schools in Kampala, primarily due to the large number of pupils attending school and the shortage of qualified teachers, even in urban areas. Hence, to facilitate effective learning, schools permit teachers to discipline students for misbehavior or noncompliance with school policies (p. 18-21). In

the case of the participants in this study, they had to wear uniforms with the inscription "teach me how to speak English" on them. Although the participants found it at first challenging, the data reported here appear to support the assumption that they prioritized the target language, English. All three participants reported engaging in spontaneous English practices. From Aluma's account we are informed that "…I had someone that came, my uncle from Congo and he wanted to learn language. In the evening I could sit with him and discuss about the English language". Aluma's active participation in English practice with his uncle makes him scale-jump from the local to the global. The decision of Aluma to initiate a discourse about language with his uncle, and specifically select the English language as the topic of discussion, should not be dismissed lightly. The fact is that he had the option to practice another language apart from English, such as a local Ugandan language, but he consciously chose to converse in English, a global language. By doing so, Aluma is actually performing, in some sense, what Blommaert (2010) calls for *scale-jump*, wherein he elevates the conversation from a local context to a global one. This demonstrates his willingness to engage in a discourse about a global language with his uncle and exchange meaning within that context. In a previous account from the refugee settlement, Aluma reported a high-level learning experience regarding English. However, his experience of learning English in Kampala indicated greater confidence in his English practice. He also noted that it was in the city that he learned and spoke English. The experiences of Emily and Kashindi were similar to Aluma's, and they also reported a macro-level learning experience from the city, where monolingual attitudes and practices positively impacted their language practices. Interestingly, these findings differ to one of Gundarina and Simpson's (2021) findings on migration and the experience of schooling through a monolingual approach. The authors found that preventing learners from using their full repertoire when learning the target language resulted in disadvantages in terms of subjective well-being and language learning. This contradictory result may be due to the fact that their study focused solely on one migrant child's experience with learning English in a primary school in England. The findings from this study, however, suggests that monolingual approach to language learning can have a positive effect on leaners.

One additional finding that emerged from the analysis of learning in Kampala pertains to the category denoted as "awareness of competence". According to the participants, they recognized the confidence they gained as language learners from learning English with a monolingual approach. They mentioned that they predominantly engaged in English

practices, and that other actors also recognized the improvement in their spoken English. Emily's account exemplifies this, as she reports that both her family and previous teachers acknowledged her progress in English. The learning practices that the participants experienced in Kampala operated on a macro level (Blommaert, 2010), in the sense that the use of English was more prevalent than local languages. As a global language, English also facilitated communication with people from other African countries who did not speak the same local languages as the participants. For instance, Aluma mentioned having friends from different parts of Africa with whom he communicated in English.

6.1.3 Learning English in bilingual classroom in Norway

One rationale for utilizing pedagogical translanguaging in teaching English is to enable students to draw on the linguistic resources they have acquired in their L1 or other languages and apply them to their learning of the target language, English (Cenoz and Gortez, 2020, p.300). However, as the findings of this study seem to suggest, it can present a difficulty when a teacher in a multilingual classroom relies excessively on one language, which in this study is the Norwegian language. Emily's experience exemplifies this, as she was asked whether the prevalence of Norwegian language in the classroom impacted her English learning. She responds,

> "I feel like it is affected because… you know… if it is Norwegian, Mathematics, Science everything we use Norwegian. So, I always get, I feel always happy when I know today, I have English lesson. I feel like today I am going to speak the best language I love most. But sometimes the lesson will end in just Norwegian".

The account above indicates that Emily has a preference for less Norwegian and more English in her English lessons. This aligns with the findings of Skram (2019), where students showed a higher preference to use English over their L1, Norwegian. If Emily's perspective is accurate with other research's findings, there is some evidence to suggest that a high use of Norwegian in English lessons is not always a common shared viewpoint between teachers and their students in bilingual classrooms in Norway. Strategies to enhance this, could involve teachers conducting a survey to determine which language the class prefers to be used predominantly during English lessons. Galante's (2020) research revealed a successful language learning experience when teachers identified the student's stance regarding the use of L1 or other languages when learning English. Aluma and Kashindi, however, had a different outlook than

Emily, as they believed it was more critical for their classmates to comprehend the teacher than having full English lessons. Research has demonstrated that multilingual students are apprehensive about their peers' learning capabilities (Galante, 2020, p. 8). As mentioned earlier, the comprehension of their classmates was imperative for Aluma and Kashindi.

Moreover, Kashindi brings a noteworthy aspect to the discussion on learning English. He associates on the challenge of learning English in Norway, to the absence of street as a learning space for English language. He explains that in Uganda, English was spoken both in the classroom and on the streets, as it was a language widely used for communication, business, and other purposes. Kashindi emphasizes that while he had a formal language learning experience in Uganda, the informal encounters were equally significant. This viewpoint aligns with the findings of Steien's (2022) study on Congolese individuals transitioning from learning the Norwegian language in Uganda. One participant in Steien's study found it challenging to learn Norwegian due to the absence of the street as an important extension space for language learning.

An additional sub-theme that emerged from the participants' experience with learning English in Norway is the one I have called for competence anxiety. This term was coined based on the participants' descriptions of their English classroom experiences, which revealed different sentiments, yet all conveyed a form of anxiety concerning their English proficiency. The findings suggest that feeling accepted for how they use language when speaking aloud is important for their general attitudes toward the English language and for participating in classroom activities. This was particularly the case for Aluma, who reportedly felt frustrated and less likely to interact in class due to the pressure of using a certain accent, whether it be American or British. Aluma's change in attitude, resulting in decreased desire to communicate, is both understandable and similar to the reports found in Skram's (2019) study. The study found that some students were less willing to participate in classroom interaction due to the implied pressure by teachers to sound like a native speaker of English. Although aiming to speak like a native speaker is not a bad thing, it should not be the goal of language teaching. Recent research has suggested that "there is no good reason to assume particular levels of fluency or competence with language based on the idea of a native speaker" (Pennycook, 2012, p. 81). The evidence from this study seem to suggest that the goal of language teaching should be based on people's ability to utilize all the resources of the language in interaction in the classroom. In her study on promoting students' willingness to communicate (WTC) in the

classroom, Kang (2005) suggests that there must be a high focus on creating spaces in the language classroom wherein students feel safe to share their proficiency and resources (p.290).

In the case of Emily, the competence anxiety was the possibility of negative impact of Norwegian on her English proficiency. She was anxious that too much practice of Norwegian in English lesson would lead to less practice of English, which would ultimately affect her competence in English language. She, furthermore, reported that, speaking English made her "happy". English was the language that Emily was most comfortable speaking since her Norwegian proficiency were not as high as her English. Conclusively, she found it challenging and was discouraged to interact and partake in class discussion because of the much practice of Norwegian in English lesson. Kashindi reports of the same sentiment. Research on students' willingness to communicate (WTC) show that phycological conditions tend to either promote or demote students in the process of language learning. Based on another finding from her study, Kang (2005) suggests that teachers "should provide the factors facilitating WTC as much as possible, instead of focusing on one factor at the expense of other facilitating factors" (p.290). Following Kang's (2005) suggestion thus one might say that teachers working with multilingual students should take into consideration all the languages present in the classroom. Then, teachers should identify the language that ties the entire class together, meaning the one language that entire class speaks and understands, and use that, so that all students are included in participation. However, these findings cannot be extrapolated to all minority students, and I remind the reader that they are based on the experiences of three learners of English. This is not to say that what the participants share is not important, on the contrary, their perspectives are indeed important. It is, however, to note that one must be caution with the generalization.

6.2 What value do the participants attribute to the English practice they have experienced?

Research on language and sociolinguistics highlights that people typically hold certain attitudes and beliefs towards language, which are informed by their experiences (Nakayiza, 2016, p. 86). Blommaert (2010, p. 37-38) similarly emphasizes the role of mobility and the resulting interaction with diverse language resources in shaping individuals' perceptions of language. The participants in this MA thesis are no exception, and their experiences with mobility have influenced their perceived value of the English language. To explore this further,

the second research question sought to clarify the meaning behind the terms "broken English," “good English”, and “NoEnglish” used by the participants during the interview.

As shown in chapter 4 (see section 4.2), the participants reported value attribution of English as “broken”, “not so strong”, “good English” and “NoEnglish”. Following Blommaert’s (2010) notion of scales, these attributions could be presented as - *the strictly local level, the national level* and *the transnational level*.

On the local level, in the sense of the participants living in a space with a great flow of local languages, the variety of English the participants acquired in the refugee settlements was reported to be “broken” and “not so strong”. Aluma labeled the English he spoke in the refugee settlement as “broken” and stated that “I was speaking broken English and not using rules of verbs and obeying some words. But I could understand and speak some words but not obeying the rules”. The other two participants shared this sentiment regarding their English practice in the refugee settlements. This attribution could be related to Peterson’s (2003) study, which illustrated the fact that refugees in Uganda were educated in poor circumstances, as most of the schools were situated in rural areas and lacked qualified teachers. Additionally, norms, attitudes, and beliefs are often influenced by the environment, communities, and places that people live and stay, as discussed by McKenzie (2008) in the context of attitudes and beliefs that people develop about language (p. 64).

On a national level, the global importance of English and the cosmopolitan nature of Kampala, which attracts people from diverse countries, are factors that influenced the participants’ perceptions of the quality of English language learning in the city. They attributed the value of “good English” to the practices of English in Kampala. Emily described this phenomenon, stating that:

> “… most of the time I remember after primary six, I came home my English was ninety percent. I was speaking every time English with friends outside, and it made me feel like I am popular in the camp because I was speaking a very nice English. and when I went back to see my teachers of primary four to five, they were like so surprise to see I am speaking nice English”.

Based on Emily’s account, it can be inferred that she attaches great importance to speaking “good” or “nice” English, as she perceives it to be popular and prestigious. She also associates

it with feelings of confidence and pride, which further reinforces her desire to speak the language fluently.

On a transnational level, the participants of the study experienced translanguaging practices, whereby teachers mixed Norwegian with English. Kashindi attributed the term "NoEnglish" to this English practice, describing it as sounding like a different language altogether: "NoEnglish" sound something different and like different language but after some time I was accustomed. Kashindi's statement reveals that the practice of mixing Norwegian with English was not only difficult to understand, but it operated as a separate language system for him. It is debatable whether Kashindi's perception of "NoEnglish" would have changed as he became more familiar with the Norwegian language. He does express the fact that he gradually started to understand "NoEnglish". Though, these assumptions remain just that, assumptions, they are nevertheless worth considering. Blommaert (2010) highlights that people's perceptions of language are shaped by a hierarchy of values, where the significance attached to a language attribute may vary depending on the context. This implies that language values are not arbitrary but are organized and operate within a stratified and layered system (p. 38). This notion is reflected in the present study, where the participants' interpretation of English practices is shaped by the context in which they occur. In other words, the meaning assigned to English practices may differ depending on the geographical location and the specific English practice being used. In some sense, we can say that the interpretation of language is not fixed but can change based on the social and cultural contexts in which it is used.

As part of the study, the participants were asked to provide their interpretation of the question, "what is good English?" Given the varying labels they had attributed to their experiences with English, it was anticipated that they would hold different views on what constitutes "good" English. However, to the researcher's surprise, two of participants shared a unanimous perspective on the matter, as evidenced by Kashindi's statement:

> "I don't think there is "good English". It always depends on the perspective. Like as I said in Uganda, the way they use English is different. You don't have to go to school to learn English because on the streets there is English. because everyone is trying to attract customers and the more language you know the more people will come to your end. So "good English" does not exist. Because I can use my English and you can use your English but at the end of the day we understand".

In section 3.4, Pennycook's concept of *resourceful speakers* has been expounded upon and posited as a goal that individuals, as capable beings capable of learning and practicing language, should strive for (2012, p. 98). This idea aligns with Kashindi's statement, which asserts that individuals, as beings with language abilities, are more concerned with the process of meaning-making than the quality of their language practice. It appears that Kashindi suggests a shift in focus, away from the evaluation of the proficiency of one's English, towards inquiries into the success of conveying one's intended meaning and ensuring its comprehension. Emily's viewpoint differed from the other participants in that she did not explicitly express the same value of utilizing all of one's linguistic resources in communication. Instead, she seemed to prioritize sounding like a native speaker and using correct grammar and pronunciation. The following quote illustrates this perspective:

> "Good English is when you read, you can write, and you can speak. That is how I feel like this is good English. You cannot tell someone you know English if they say, you write and speak fifty fifty. So that means you do not know English".

Blommaert (2010) highlights the importance of recognizing that individuals attribute different meanings to "the space they know and use" (p. 68). Emily's account, as described earlier, is a clear example of this understanding. In contrast to Pennycook's (2012) notion of a resourceful speaker who draws on all linguistic repertoires in language practices without aiming to sound like a native speaker, Emily prioritizes sounding like a native speaker and using correct grammar and pronunciation to speak "good English". However, in the account above, Emily appears to reject the idea of partial competence in language use, described by Blommaert as (2010) non-necessity of possessing all the resources that a language provides (p. 103). She seems to suggest that to speak good English, one must possess all the resources that a language provides. It is important to recognize that different individuals may have different priorities and goals in their language practices, and there is no one "right" way to approach language learning and use. This suggests that Emily's mobility and exposure to different linguistic environments may have contributed to her proficiency in English. Furthermore, the fact that Emily values sounding like a native speaker and using correct grammar and pronunciation may be indicative of the influence of the linguistic environment she grew up in. It is possible that living in an environment where English is the dominant language has shaped her language practices and attitudes towards the language. Overall, the relationship between mobility, space, and language practices is complex and multifaceted.

While exposure to different linguistic environments can contribute to language proficiency and influence language attitudes, individual factors such as personal experiences, values, and priorities also play a significant role in shaping our perceived value of language, which in this case is the English language.

6.3 The effect of mobility and space on the language practice of the participants.

The question of how mobility and space have affected the participants' English is an important one to consider in understanding their language practices. To address this question, it is necessary to examine how participants construct meaning in their interactions with others. When asked the questions of which language Emily uses in communicating with her friends, she answered:

> "… when I am speaking to my friends in Uganda, I don't use strong English… I have to mix English… so that they can understand… so when I am speaking to my friends, I do not need to use full English, because they will be like no Emily, we don't understand you. So sometimes I mix English and their language".

According to Garcia and Li Wei (2014), Emily's way of meaning making can be characterized as natural translanguaging. This term refers to the way bilingual learners control and regulate their language use depending on the context in which they are communicating. Emily reports that she uses translanguaging naturally when communicating with her friends, as a result of her history of interacting with people who have different language repertoires.

In the refugee settlements, Emily's English teachers had to use local languages to ensure that all students understood what was being taught. This suggests that translanguaging was an important aspect of language learning and teaching in that context. Similarly, the other participants also reported instances of translanguaging in their language practices.

In contrast, in the city of Kampala, Emily reports using English more frequently, both in school and outside of school. This suggests that the linguistic environment may play a role in determining the extent to which translanguaging is used in language practices. Hence, the concept of natural translanguaging highlights the dynamic nature of language use, and the importance of context in shaping language practices. Emily's experiences demonstrate how

individuals adapt their language use depending on the context in which they find themselves, and the linguistic resources available to them.

It is worth noting that the participants' experiences with English are influenced by a complex array of factors, including their social context, individual preferences, and historicity with the language. Emily's natural practice of translanguaging in interactions with friends and family can be traced back to her experiences of mobility and the spaces she has inhabited. Britain (2013) highlights the need for further research on how people's mobility shapes the language they use and states that "... much more work is needed to understand the linguistic consequences of speakers on the move, both literally and through an understanding of how people's mobilities help shape the language they use" (p. 496). Emily's case exemplifies this point. However, it is important to acknowledge that the two other participants have different experiences with English and do not practice translanguaging in the same way as Emily. This variability among language users is a reminder that language is not a static entity, but a dynamic and ever-changing social practice that is shaped by a multitude of factors.

There was an interesting statement from Aluma's data that was noticed, and which was believed to be of significant concerning the effect of mobility and space. Aluma explained that it was not important for him to sound native when he spoke English. On the contrary, it was important for him that his English reflected the roots and the community in which he spent his life. Nevertheless, Aluma's conceptualization of language appeared to clash with that of his English teacher. As he recounted from one of his English classes:

> "In some participation I could say some words and she will try to correct me…I have been through in Africa learning the language so hard then I come here you trying to make me sound like white person. I don't feel like someone you are respecting the way I came up with the language".

This account from Aluma's data presents an interesting perspective, highlighting the issue of not being recognized as an authoritative speaker. The teacher's emphasis on sounding like a native speaker of English may suggest a belief that native-like fluency and accent are of utmost importance for teachers in some Norway. It is important to note that this perspective does not necessarily apply to all English teachers in Norway. However, Bøhn's (2016) study demonstrated that some English teachers still employ *nativeness* as a criterion when assessing oral competence in Norway. Nevertheless, as per Blommaert's theory of *truncated repertoires*,

our language practices are closely tied to our personal and communal experiences. In today's globalized world, it is unrealistic to set such standards for language learners. Aluma proposes a language perspective that recognizes individuals' historicity and background, respecting and acknowledging them as language learners. Rather than striving for native-like fluency, a more useful and realistic goal for language learners would be to focus on effective communication and successful meaning-making in the language they are learning (Blommaert 2010). The argument of sounding like a native speaker tends to reinforce the idea that native speakers are the ultimate authorities on the language, which is not necessarily true in today's globalized world, where English is used as a lingua franca (Seidlhofer,2005). Aluma's language practice reflects a more fluid and dynamic understanding of language, where the use of English is not necessarily tied to a desire to conform to native-speaker norms, but rather to the social and cultural contexts in which he operates (Pennycook 2012 and Blommaert 2010).

This chapter has scrutinized the outcomes of the data analysis in conjunction with the theoretical framework and prior research. Additionally, it has provided a comprehensive exploration of how mobility and space influence English practice in addition to perceived value of English. The succeeding chapter will encapsulate the findings of this study and furnish a concise discussion on the significance of this research. Furthermore, this section will present proposals for future investigations, and conclude with my final remarks.

7. Conclusion

In this final chapter, I summarize the data material and findings of the present study. I will also offer some suggestions for further research (7.1). Conclusively, I offer some concluding remarks on my study (7.2). This MA study has aimed to answer the overarching research question:

> *How does mobility and space affect English practice, as well as perceived value of English?*

The use of the narrative and thematic approach to analyze the interview data proved to be effective in constructing themes that were aligned with the participants' shared experiences. The study revealed three primary themes: language learning in refugee settlements, language learning in the urban area of Kampala, and language learning in Norway. The participants presented varying perspectives on their experiences with language learning in each of these spaces. Additionally, the study uncovered that the participants had distinct views on the perceived value of English, with some shared and some not shared attribution to this value. Their responses to the prompt of "good English" provided insight into the participants' individual viewpoints.

7.1 Summary of findings

I hope that by summarizing my findings in detail, I have made it clear what the approach I have proposed in this study can achieve, and that it convinces others to investigate the potential it seems to provide. Part of the exploration of this MA thesis has been to ask: how three Congolese learners with transit from Uganda experiences language learning in three different places? The first findings that emerged from this and related to the experience of learning English in refugee settlements, showed two things. The first finding shows how the participants found it challenging to improve their English because of the great influence of local languages inside and outside their educational space. They were living in environments that consisted of translanguaging practices wherein local Ugandan languages were mixed with other languages on the participants repertoire. Thus, there were little practices of only English, and the translanguaging with the English language consisted often of more local words than English. The second finding, however, shows that the participants found translanguaging as a pedagogy resourceful in terms of understanding what the teacher taught in classroom. Thus,

in terms of improving their English, the participants did not find translanguaging helpful, while in terms of pedagogy, a strategy in order to understand what the teacher taught since students were not given textbooks, the participants found translanguaging as a pedagogy resourceful.

The findings that emerged from the experience of learning English in the city, Kampala shows traces of participants prioritizing English in the sense of engagements in spontaneous English learning thorough tv and films, and practices with friends from other countries. They report of developing awareness of their English competences from the time in Kampala. Though they experienced some challenges with the rules and regulations set by their receptive schools. They report of experiencing a macro-level of English learning and practices, in the sense that English was the predominant language practiced inside and outside their educational space, which they give the impression of liking.

The findings that emerged from the experience of learning English in Norway shows variation in sentiments concerning translanguaging with use of the Norwegian language. Two participants reported that it was more important that their peers understood that the teacher was teaching and that they did not mind the mix of Norwegian in English lessons, while one participant did not like it. she was afraid that the high use of Norwegian language in English lessons would affect her English competence negatively and since there was much usage of Norwegian in other subjects, she taught is best to only practice English in English lessons.

The second example raised questions of language value, or more specifically, perceived values of the English language. The findings that emerged concerning the participants perceived value of English shows that the relationship between mobility, space, and language practices is complex and multifaceted. Despite the complexity, these values people attribute to language are not arbitrary, but operates within what Blommaert (2010) calls *orders of indexicality*. In this sense, people's beliefs and attitudes about language are influenced by a hierarchy of values, where certain language attributes are considered more important or valuable than others depending on the situation or context therein. This phenomenon was brought to light by the varying terms used by the participants to describe their experiences with English practices in different contexts. The English practices observed in the settlements were often referred to as "broken English", while those in Kampala were labeled as "good English". Interestingly, the English practices in the English lessons in Norway were designated as "NoEnglish", demonstrating how these terms were associated with different meanings and values depending on the context in which they were used. This indicates that language values

are not random but are structured and work within a system of stratification and layers. In other words, certain aspects of language, such as grammar or accent, may be given more weight or importance in certain settings than others, and these values are not fixed but can change depending on the context.

As a final question concerning perceived value of English, the participants were asked what they maid of the statement “good English”. Emily’s viewpoint on the value of English was revealed through her statement that speaking good English is not simply a matter of writing and speaking it “fifty fifty”. This suggests that partial competence in English is insufficient for claiming proficiency in the language. However, Kashindi’s argument, one which Aluma seemed to share the same viewpoint, challenges this notion by asserting that there is no such thing as “good” English. Instead, effective communication requires utilizing intertextual resources and striving for mutual understanding. These arguments demonstrate the need for a more nuanced understanding of language proficiency and the importance of considering multiple perspectives when evaluating language

Center to this MA thesis, has been the idea of the effect of mobility and space on language, English. This has not, however, been a focus only on the obvious state of language in globalization but rather a questioning of those fundamental assumption of language that people have. Traditional assumptions of language have constructed an idea about what language is, mother tongues, language practices and place. However, the language practices of the three participants in this study illustrate the complex ways in which mobility, space and language use operates. Emily’s natural practice of translanguaging can be understood as a reflection of her experiences of mobility and space, Aluma’s use of English reflects a more fluid and dynamic understanding of language, which is also influenced by mobility and spatial factors. Kashindi rejected the notion of “good English” by arguing that as communicators, the most important thing is to use intertextual resources and to understand and be understood, rather than striving for an idealized and unattainable standard of “good” English. He believed that language practices should not be judged based on a fixed standard, but rather on the communicative effectiveness in a given context. This implies the need to address more complex questions of alterity, alternative modes of thinking, and ways of recognizing the diverse possibilities of English language practices and perceived value of English.

6.2 Suggestions for further research

There is limited research on multilingual learner's experience with language learning in the English classroom. I therefore offer some specific suggestions for further research in this context below.

It would be of great interest to investigate the experiences of other multilingual students who learn English in a bilingual classroom setting in Norway. Such research could shed light on the factors that impact their language learning, as well as how they experience these factors. Additionally, examining how teachers facilitate these factors could provide insights into effective pedagogical strategies in such contexts.

Secondly, it is argued that there is a need for further investigation into the beliefs of teachers in bilingual classrooms with multilingual students. It would be beneficial to examine the strategies that teachers employ when teaching in a classroom where they may only share one or two languages with their students. This is particularly relevant in light of the findings of this MA study, which reported instances of competence anxiety among the partisipants.

7.2 Concluding remarks

The process of writing this MA study has been very educational, both from a professional and a research perspective.

To conclude, this study has provided insight into the intricate nature of language practices in the context of mobility and space. It is crucial for language instructors to acknowledge the wide-ranging experiences of language learning and usage, particularly among refugees and migrants. Therefore, I contend that language educators must design language learning environments that cater to the distinct requirements and conditions of such learners. By integrating these perspectives into the classroom, teachers, I believe, can enhance their understanding of all students and their diverse linguistic backgrounds. This study has been about understand how mobility and space affect English practice and perceived value of English but above all it has been a study with the incitement to reflect.

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Appendix

Appendix 1

Two sub- themes illustration data extracts (Direct Quotes)

Learning English in Refugee settlement (locality)			
Sub- themes	Emily	Aluma	Kashindi
Challenges	"When I was in refugee camp, brake time, anytime we don't speak English"	"I was speaking broken English and not using rules of verbs and obeying some words, but I could understand and speak some words but not obeying the rules"	"…the movies we watch the basic language was English but also translated to Luganda. So, we had both languages"
Pedagogy Translanguaging as a resource	"… we could use local language in order for us to understand very well because we were not having anything to show us that we were studying about this"	"… the system of village or local county they are teaching English with local languages" "in Uganda they do not give students textbooks"	"… it is to make us understand more than we could have understood English" "In Uganda we can understand the English that people use because most of the people in Uganda are illiteracy, so they pick up their mixing with Luganda. Like masking their own

			phrases and sentences"

Appendix 2

Three sub- themes illustration data extracts (Direct Quotes)

Learning English in the City, Kampala (monolingual practice)			
Sub- themes			
Discipline/challenging - monolingual approach	" we were trying all our best to speak English so that we cannot wear this language uniform"	" … so we were punished if you could speak local languages in the city more than the village…"	"…it was like punishment if you spoke Luganda"
Prioritizing the target language	" I watched movie so that I can improve my English"	"… when I went to town, the city, then I started to watch movies that was in English…"	"In Uganda we can understand the English that people use because most of the people in Uganda are illiteracy, so they pick up their mixing with Luganda. Like making their own phrases and sentences"
Competence awareness	" I was speaking very nice English, and when I went	" …there are some people speak English correct but	"… I had grown accustomed to English"

	back to see my teachers from primary four to five they were like surprised to see I am speaking nice English"	they sound very bad because their language accent mixed with English sound very bad. We could not laugh at them because we know where they come from"	

Appendix 3

Two sub-themes with illustration data extracts (Direct Quotes)

Learning English in Norway			
Sub- themes	Emily	Aluma	Kashindi
Diverse sentiment of translanguaging as pedagogy	" I feel like I am now studying the Norwegian language. I am not studying English… so it just feel like I'm adding more Norwegian and nor English"	"… in my mind I just wanted them to understand what they wanted to learn"	" The English was mostly taught in Norwegian. So I couldn't understand the English subject"

Competence anxiety	" they are mixing. I cannot even know like if we are speaking Norwegian or English. So I feel like I am just going to lose, to speak nice English because I'm not learning anything…"	" In some participation I could say some words and she will try to correct me…I have been through in Africa learning the language so hard then I come here you trying to make me sound like white person. I don't feel like someone you are respecting the way I came up with the language…"	"Like I try to be clear for example there are some words that are heavy on the tongue. So I try to make sure that I sound perfect for them"

Information guid sheet from NSD

Vil du delta i forskningsprosjektet

"I'm sorry, but your English is too African:" A study of language, mobility and space.

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å undersøke hvilke "holdninger" tre kongolesere, med transitt fra Uganda, har til sin engelsk. I tillegg vil oppgaven se på hvilke "holdninger" engelske lærere har i klasserommet.
Dette skrivet informerer om målene for prosjektet og hva deltakelse vil innebære for deg.

Formål
Denne oppgaven er et forskningsprosjekt på masternivået. Formålet med prosjektet er å undersøke hvilke holdninger elever, i dette tilfeller kongolesere, har til sin engelsk, og deres tanker og meninger rundt deres engelsk. Samtidig, vil prosjektet se på hvilke holdninger engelske lærere har til sin språkbruk i klasserommet, og deres tanker rundt dette.

Det samlede data, vil ikke brukes til andre formål enn dette prosjektet.

Hvem er ansvarlig for forskningsprosjektet?

Høgskole Innlandet, avdeling Hamar er ansvarlig for prosjektet.

Hvorfor får du spørsmål om å delta?

Jeg henvender meg til en tidligere samtale og forespørsel om å delta i prosjektet som du har muntlig samtykket til.
Jeg ønsker å ha deg med i prosjektet fordi du er i det høyeste grad en sterk kandidat for studiets formål.

Hva innebærer det for deg å delta?

For å undersøke temaet, vil prosjektet anvende to kvalitative datametoder: (i) individintervju og (ii) klasserom-observasjon.
Hvis du velger å delta i prosjektet, innebærer det at jeg får lov til å utføre et intervju av deg. Jeg vil ta lydopptak og notater fra intervjuet. Jeg vil også utføre en observasjon.

Det er frivillig å delta
Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger
Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrivet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket.

Personer som vil ha tilgang til opplysningene er studenten og studentens veileder..

Navnet og kontaktopplysningene dine vil jeg erstatte med en kode som lagres på egen navneliste adskilt fra øvrige data».

Deltakerne vil ikke kunne gjenkjennes i publikasjonen. Den opplysningen som vil beskrives i oppgaven er elevenes alder, og etnisitet.

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?
Opplysningene anonymiseres når prosjektet avsluttes/oppgaven er godkjent, noe som etter planen er

15.mai.2023. Personopplysningen og opptak vil bli slettet når prosjektet avsluttes.

Dine rettigheter
Så lenge du kan identifiseres i datamaterialet, har du rett til:
- innsyn i hvilke personopplysninger som er registrert om deg, og å få utlevert en kopi av opplysningene,
- å få rettet personopplysninger om deg,
- å få slettet personopplysninger om deg, og
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger.

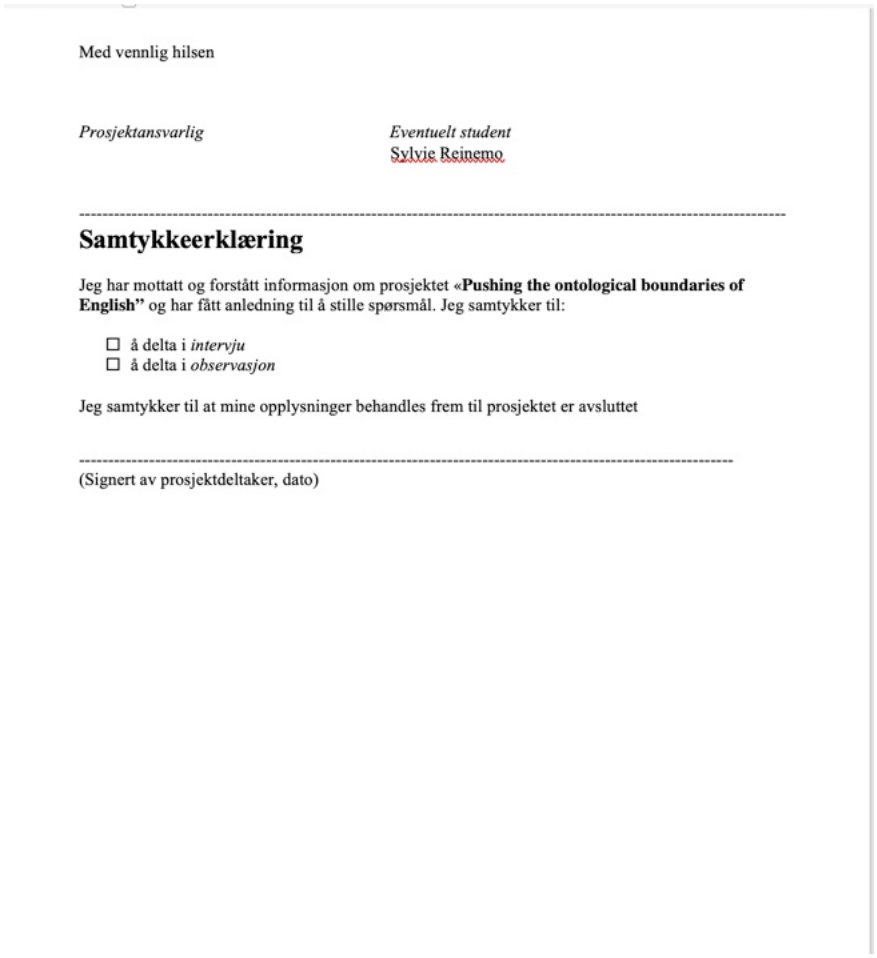
Hva gir oss rett til å behandle personopplysninger om deg?
Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra Høgskole Innlandet, Hamar har NSD – Norsk senter for forskningsdata AS vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Hvor kan jeg finne ut mer?
Hvis du har spørsmål til studien, eller ønsker å benytte deg av dine rettigheter, ta kontakt med:
- *Høgskole Innlandet, Hamar* ved Marianne Eek, *marianne.eek@inn.no*. Tlf: 46962256
- *Student: Sylvie Reinemo, 233201@inn.no*.

- Vårt personvernombud:

- Hvis du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med:
- NSD – Norsk senter for forskningsdata AS på epost (personverntjenester@nsd.no) eller på telefon: 55 58 21 17.



Med vennlig hilsen

Prosjektansvarlig *Eventuelt student*
Sylvie Reinemo

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet «**Pushing the ontological boundaries of English**" og har fått anledning til å stille spørsmål. Jeg samtykker til:

☐ å delta i *intervju*
☐ å delta i *observasjon*

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet

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(Signert av prosjektdeltaker, dato)

Interview Guide

- How old where you when arriving Uganda?
- How long did you live in Uganda?
- Where you living in a big city or outside the city?
- How many languages do you speak, and could you name them?
- Could you speak English before (prior) coming to Uganda?
- Where did you learn to speak English?

Questions to ask if they attended school:

- How old where you when attending school in Uganda?
- What school did you attend, private or state school?
- Was the teaching primarily in English?

- Could you give an example /picture of a typical day of your English teaching in Uganda?
- Did you notice an accent with your teacher´s English?
- Was English your primary language in school?
- What language did you speak outside school?
- What language do you speak home?
- Do you have other sources/medium for learning English other than school?

Questions to ask if they did not attend School?

- If not attending school, where do you have your English from?
- If street English, what is street English?
- If films, what films were these, American, British?

- In your opinion, Is the Ugandan English different from American and British?
- Do you have any particular accent in mind when you speak English…why so?
- What is "English" for you, on your opinion?

Personal experience from learning English in Norway.

- Did you only speak English in your English class in Norway?
- Did you notice any accent with your teacher´s English?
- Was the teaching primarily in English or were there other languages involved?
- Could you give an example /picture of a typical day of your English teaching in Uganda?
- Did you stumble upon any difference with the teaching of English in Norway compared to that of Uganda?