

FIPLV World News 2008

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FIPLV International Awards 2008

Marja Martikainen



FIPLV Member Association Affiliation:

Federation of Foreign Language Teachers in Finland
SUKOL (Suomen kieltenopettajien liitto SUKOL ry)
Suomen saksanopettajat ry (Finnischer Deutschlehrer-
verband).

Qualifications: M.A. 1991: German, Swedish,
pedagogical studies.

Fields of Expertise and/or Interest: Teacher
training; the evaluation of the idea of professionalism
in the pedagogical field; oral skills in language
teaching and their testing.

Citation:

Ms Marja Martikainen has brought new ideas to
teacher training by making the students familiar with
work life at a very early stage of their pedagogical
studies. She has done pioneering work when starting and launching the AinO
Centre (Resource Centre for foreign language teacher education at the university of
Helsinki) where she is a coordinator and lecturer at present. She has practical
experience herself, (she has been teaching German for many years), so she knows
that theory alone is not enough.

- Ms. Martikainen's idea is to get the students (future language teachers) in contact with work life (in this case school) quite at the beginning of their studies and with experienced language teachers so that they really learn by doing through practical action.
- She has organised campaigns together with students e.g. on the language day in September. The students have had various workshops for kids in different schools
- Ms. Martikainen will soon start something new: the students are going to give language clubs to kids at school
- Mutual advantage: experienced teachers have some contact with university and get to know the latest research in their field at the same time as the students get to know real work life.
- Ms. Martikainen has also international contacts: she has been and is involved in many international projects in the EU and in the European Council (e.g. as an expert she helped Bosnia-Herzegovina to make the curriculum of German for schools)
- Organising the possibility to do part of the teacher training abroad
- And furthermore, she is an active member of the association of German teachers in Finland
- All in all, a very active teacher who has realistic visions about language teaching also in the future.

Natalia Gvishiani



FIPLV Member Association Affiliation:

LATEUM (Linguistic Association of Teachers of English at the University of Moscow).

Qualifications:

PhD, Professor of the English language and linguistics; President-Founder of the Linguistic Association of Teachers of English at the University of Moscow (LATEUM), The first President of the Lateum Association.

Fields of Expertise and/or Interest:

ELT methodology, international communication and ELT, English lexicology and phraseology, corpus linguistics. Moscow Lomonosov State University, Faculty of Philology, Department of English Linguistics.

Citation:

Professor Gvishiani has been working first as a teacher and then as a professor of English (1989) at the English department of the Faculty of Philology at MSU since 1972. Her candidate dissertation was defended at Moscow State University in 1976, and her doctorate - in 1984. She has always been an active promoter of the English language who tried to involve as many students and postgraduates as possible in the dynamic learning process and research work. Her special courses and seminars have been very popular with the students: 20 candidate theses and more than 30 graduation papers were defended under her supervision.

One of her great achievements has been the international activity aimed at getting integrated into the work of European and World Associations of English and other languages. At different times in her carrier she was a member of IATEFL, ESSE, NELLE, PALC (Association for Applied Corpus Linguistics in Poland), ICAME (the International Association for Computer Archives of Modern and Medieval English), and others. She attended more than 25 International Conferences always presenting a paper and writing a publication afterwards. In 1991 her international experience and expertise enabled her to organise the efforts of her colleagues in establishing the first International Association of Teachers of English in Russia - the LATEUM. As LATEUM President N. Gvishiani organised two international conferences - in 1991 and 1993. Since then she has been an active member of the executive committee of the Association trying to establish new contacts, put forward interesting ideas, and learn more about the latest methods and technologies in the field. Her devotion to the subject as well as long-standing successful activity (both at home and internationally) have been the decisive factors in bringing her the reputation of one of the leaders in English linguistics and ELT in Russia. The Association members have elected her the President-Founder of the LATEUM.

2008 International Year of Languages

Many of us may not even have noticed that 2008 was the International Year of Languages proclaimed by the United Nations. But this is what Francisco Gomes de Matos, a language educator and an applied peace linguist and the FIPLV Representative on the Follow-up Scientific Council for the Universal Declaration of Linguistic Rights (Barcelona, 1996) from Recife, Brazil, composed in 2008 for the Year:

**The International Year of Languages,
A Poem-plea addressed to all Linguistic Diversifiers**

LANGUAGES are more than systems for symbolizing
They are more than creations for signifying
Languages can be indispensable systems for humanizing
They can also be memorable creations for dignifying

LANGUAGES are more than systems for communicating
They are more than creations for categorizing
Languages can be invaluable systems for cooperating
They can also be inspiring creations for harmonizing

LANGUAGES are more than systems for word transforming
They are more than creations for text and hypertext building
Languages can be powerful systems for worldtransforming
They can also be illuminating creations for peacebuilding

LANGUAGES are more than systems for thought-supporting
They are more than creations for literature sustaining
Languages can be crucial systems for multiliteracy-sharing
They can also be essential creations for autonomous learning

LANGUAGES are more than bridges for culture-crossing
They are more than creations for interactive participating
Languages can be deep systems for Past/Present penetrating
They can also be wise creations for Future anticipating

LANGUAGES give HUMANKIND a multidimensional IDENTITY
COGNITION + COMMUNICATION + CULTURE they represent
LANGUAGE USERS can translate worlds of beautiful DIVERSITY
and feelings of COMMUNICATIVE PEACE they can also present

The UN-proclaimed INTERNATIONAL YEAR OF LANGUAGES let's celebrate
and linguistic diversification committedly help to promote
In School Language Teaching let's effectively/affectively innovate
and a universal love to LINGUISTIC PLANETHOOD let's devote

*Francisco Gomes de Matos
fcgm@hotmail.com.br*

Article received

Tolerance of Language and Language of Tolerance

by Eleonora Suleimenova



Our cultural codes are based on various deep structures accumulated and transferred from one generation to another, and fundamental oppositions are among them. The *insider vs. outsider* concept is one of the most important oppositions, it is preserved within a language and a culture and could be observed in behaviour of a person, including his or her speech behaviour. The *insider vs. outsider* concept is always evaluated in accordance with the *good vs. bad* concept, *insider* is *good* and *outsider* is *bad* because the *outsider* concept implies that the person is a stranger, meaning the person is strange. The evaluation of *insider vs. outsider* concept in the meaning of *good vs. bad* has its straight and direct expression in the fairy-tale by Hans Christian Andersen named “Ugly Duckling”.

The Ugly Duckling was *strange*, he was called *too big, queer looking object, ugly creature, exceedingly ugly, so ugly that even a dog won't bite him*. The Ugly Duckling failed to live up to the hopes of his mother duck and others, he was a *stranger* and an *outsider*, that is why he was rejected and mistreated, he was *bitten and pushed and made fun of and laughed at, driven about by every one, pecked, kicked*. Furthermore, he was told that others were worried about his future:

Don't imagine such nonsense, child, and thank your good fortune that you have been received here. Are you not in a warm room, and in society from which you may learn something. But you are a chatterer, and your company is not very agreeable. Believe me, I speak only for your own good. I may tell you unpleasant truths, but that is a proof of my friendship. I advise you, therefore, to lay eggs, and learn to purr as quickly as possible.

The Ugly Duckling was condemned and exiled only because his appearance and behaviour differed from the prejudices of others who possessed some ideas about the proper image of young duck. The ostracism and respective speech behaviour of

the farm residents demonstrate one of the human behaviour patterns and we can state that this strategy of communication is widely distributed. We do not like very much to meet persons who differ from our expectations, we form and use negative religious, ethnic, gender and other stereotypes based on a confrontational perception of *insiders* vs. *outsiders* and we do not consider possible consequences of such stereotypes and presumptions. We use evaluative expressions (including negative evaluations), we are guided by our own language and it is worth mentioning that axiological words amount to 15-40 per cent in various languages.

Everyone remembers that the expression *persons of Caucasian nationality* was unusual for the Russian language and had been considered shocking in the beginning. Unfortunately, people got used to these extremely intolerant words marking so-called *ethnic visual minority*. The usage of the expression *persons of Caucasian nationality* demonstrates in fact the violation of human rights in the sphere of his or her appearance (for example, a *face control* before entrances in the Moscow underground, some institutions etc.) but nevertheless, the expression has a strong position in the professional vocabulary of law-enforcement authorities, as it is used by policemen. There are other expressions used in criminal news which have been formed using the same pattern: *persons of Tatar, Chechen, Uigur etc. nationality*. Incidentally, after the “Vesti – Region – Tyumen” broadcast where the expression *persons of Tatar nationality* was addressed to the people involved in a criminal activity, the TV company presented its apologies to the Tatars of Siberia.

Policemen themselves could be the object of deteriorative expressions. The analysis of one article named “Killer Cops” demonstrates the range of nominations *accomplice-policemen, armed rascals, crowd of policemen, drunk policemen* and also expressions from the vocabulary of criminals in the meaning of *cover-up, they live using their own laws, to collect bribes, outrage* etc. This *hate speech* helps to form a negative image of policemen which is being widely used by mass-media as the target of negative expressions and xenophobic public opinion because a rude word makes greater impact than a neutral one.

Open hostility to *outsiders* is demonstrated by expressions pointed at *drug addicts, narcs, AIDS-infected, AIDS-ers, slit-eyed, down-and-outers, skinheads, non-residents, dark-faced, Asians, non-Russians, Muslim terrorism...* You can easily widen the range after looking through any Russian newspaper you can buy in our country. T. Lokshina and S. Lukashevsky assume: “One can find ethnic and religious hate speech even in the articles of serious analytic media. <...> Using hate speech mass-media are promoting further distribution of xenophobia (ethnic, religious, social etc.) and despite its own expectations mass-media are changing from informer to gossip teller” [Lokshina, Lukashevsky]. We must add that at the same time mass-media are successfully manipulating public consciousness and opinion.

A.I. Kugai characterizes expressions of similar nature as forms of repressive language constructions and gives following examples of their production: *analytical predicativeness* (i.e. “fixed predicates” are used: *persons of Caucasian nationality* are always inclined to *aggressive behaviour, terrorism; homeless persons* are degraded; *Tajiks* are *drug-dealers* etc.); *euphemisms* (instead of straight designations: not *carpet bombing* but *peacemaking actions*, not *prison* or *jail* but *institution*, not *KGB, MGB, NKVD* but *competent authorities*); *medicalization* of language (its purpose is to persuade readers to believe in presented image of society: *the country is dreadfully diseased, shock therapy, cancerous growth, to ablate abscess* etc.); *technicalization* (technical terms and patterns are used in the field of humanities, for example: *break-up, cut off, reforging, screw-tightening, baking, moulding, pressing*); *zooanthropologization* (examples are *to crush smb. like a bed-bug, tigers of liberation* etc.) [Kugai].

The following fact is certainly significant for understanding *hate speech* rhetoric. The “Moskovskiy Komsomolets – MK in Kazakhstan” newspaper printed an article that caused a great commotion with such an epigraph as “Not every Muslim is a terrorist, but every terrorist is a Muslim”. Another article named “Russian Koran Wound” was printed later (April 6, 2007) and devoted to people who left Russia for Cairo and who changed their religion from Russian Orthodox to Islam. The *enemy’s religion* expression included in the subtitle was labelled as propaganda and as a call for religious confrontation. Mufti sheikh Ravil Gainutdin asked the chief editor of the newspaper P. Gusev if he and his religion would be enemies to Mr. Gusev. The apology by the chief-editor was published in the issue of the “Moskovskiy Komsomolets” (April 11-18, 2007): “Dear sheikh, I think that you are my friend. And I think that Islam is one of the greatest world religions which preaches ideals of good and justice. That is why I especially regret that the subtitle of the article indeed offended feelings of believers. Let me assure you that the subtitle strongly disagrees with the position of our newspaper. On behalf of the newspaper I deeply apologize to all Muslim believers, to the Mufti Council and personally to you.”

It seems that the question is settled. Apologies are given. But there are some unclear matters: How such expressions were allowed to be published in a widely distributed newspaper where the chief-editor is responsible for every item? What can be done for readers who had seen only the first article but not the apology by the chief-editor, for readers who had seen only the negative side? Where is the border between freedom of speech and acceptable restrictions of negative statements, what is freedom of expression and free information distribution?

As one can see, xenophobic publications, negative religious stereotypes, open *hate speech*, violated political correctness were possible with the connivance of the

chief-editor, though the mentioned political correctness could protect public consciousness from manipulation. The author of the article could have used such relevant terms and expressions that a reader could draw an independent conclusion, but the journalist had chosen expressions, which had a negative influence on readers, both Russian Orthodox believers and Muslims, and became the basis for establishing hostility to other religions. According to the monitoring data of the mass-media of the Russian Federation, Muslims are on the seventh place as an object of hostility. That attitude is crystallized in the following slogan: “A Russian cannot be a non-Orthodox believer” [Extreme media centre]. Amazingly, such religious xenophobia is being spread in the Muslimizing world: in 40 countries (and Kazakhstan is not an exception) Muslim believers are in the majority and are predicted to become about 30 per cent of the world population [Baiterek].

Thus, the theme of the representation of negative stereotypes is not new in modern linguistics and now it becomes the issue of the day. The cluster of these topical questions is regarded as *hate speech*, *disquieting vocabulary*, *repressive vocabulary* and even *repressive morphology*, *verbal aggression*, *aggressive vocabulary*. Several conferences and discussions were held during the last 3-4 years in Russia: “Hate speech and xenophobia: Russia, XXI century”, “Hate speech and reconciliation speech in the area of modern culture”, “Hate speech in 2007. Marked by elections?” “Hate speech and concord speech in the sociocultural context of the present day”, “Hate speech – Whom does the society side with?”, “Hate speech of federal and regional mass-media” and others. The project named “SOVA: resistance to hate speech in the mass-media of the Russian Federation: Monitoring and public actions” is successfully implemented.

But what is happening to the present-day language? Can we say that the language we hear and reproduce is always the language of our tolerance? Any language includes means for expression of a tolerant attitude towards anything, and if we teach and learn the language of tolerance, our society will live in harmony. Maybe the very existence of *hate speech* is an objective phenomenon, regarding oppositions of *insider – outsider*, *ego – other person*, which are basic in behaviour semiotics? Could it be that linguists had marked with this label some groups of emotive and evaluating expressions, which are essential for every language? Let us examine a number of facts and interpretations of *hate speech*.

Many researchers agree that *hate speech* includes inappropriate statements about certain social groups and their individual representatives. The verbally offended groups and persons are clearly standing out against a background of other social groups, they are the Ugly Ducklings, *they are disliked*, *they are different*, *they are estranged and are negatively assessed*. Such groups are euphemistically called *vulnerable groups* and they consist of ethnic, religious, racial, social, gender, sexual, political, even occupational groups on the one hand, and of HIV-infected,

insane, drug addicted, alcoholic, homeless, handicapped persons on the other hand, etc.

Vulnerable groups are often the target of the negative vocabulary, that is why *hate speech* as a rule is associated with emotionally negative, discriminating, negativist expressions, headings, photographs, slogans, catchwords, graffiti, shouts, which are produced in public gathering places, stadiums, processions, and also public statements in mass-media etc., each of them provoking ethnic, religious, social or other hostility and enmity. The above-mentioned “SOVA” centre provides a definition of *hate speech* using such criteria as a straight and direct appeal to violence; forming of negative images of an ethnic or religious group; excuses for previous occurrences of violence and discrimination (Cf.: “It is natural to ... after everything “they” had done”); published or oral announcements, which doubt generally recognized historic cases of violence and discrimination (e.g. the Holocaust scale, cf.: “Chechens were deported because they sided with Hitler”); statements regarding inferiority of certain ethnic or religious groups (for example, insufficient manners or intellectual abilities, incapacity of constructive labour); announcements about regular criminal activities or historic crimes of certain groups; citations from xenophobic texts without proper comments; accusations implying that certain ethnic or religious groups negatively influenced society or the state; *dissolution of ethnic identity*, etc. [Rostova].

Legislative and executive power, judicial practice and forensic expertise have the task to define legal content and consequences of cases regarding *hate speech*. At the same time linguistics has the task to deduce substantial, linguistic and communicative content of *hate speech* as a linguistic phenomenon. It is believed that an essential feature of communicative tolerance is not simply leniency towards somebody or something, but the ability to endure peculiar opinions, behaviour, ideology, beliefs etc. of others, preserving one’s composure in any situation.

Several types of communicative tolerance are defined: a) situational communicative tolerance concerning *personality – personality*, e.g. “I can’t bear this person, I can’t stand anything about him/her” etc.; b) typological communicative tolerance concerning *personality – generalized personality or group*, e.g. “I am irritated by such type of persons; I would not share one room with a member of this national minority; it is better not to deal with clients who are retired; the members of this ethnic group are usually good persons”, etc.; c) professional communicative tolerance concerning generalized types of persons regarding their occupation, for example, *good/bad passenger, client* for flight attendants, waiters, taxi drivers, etc. At the same time common communicative tolerance exists, which is formed on the basis of personal aims, experience, moral principles, mental condition, etc. [Boyko, p. 123]. Common communicative

tolerance demonstrates the general attitude of a person toward others and toward differences.

Any society exists within a tolerance frame, which can be widened or tightened. Hence, tolerance of a society can be remodelled and the language as *a house of being* (M. Heidegger) is proved to be the most dependable guide of tolerance. As we can see, the tolerance of a language is related to its own power, to the very power, which governs people. That is why the studies of restrictive processes of communication regarding any intolerance are essential and that is why the tolerance of a language must be given its full potential and that is why a person should use the language of tolerance.

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(Picture © Cecilia Odé)*

Publications received 2008

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Books received 2008

Enjeux et rouages de l'Europe actuelle, 5e édition. Fédération Européenne Des Écoles. Éditions Foucher, Vanves 2007.

Paolo E. Balboni, *Operational Models for Language Education*. Documents in Language Acquisition and Learning 4. Guerra Edizioni, Perugia 2007.

Michele Daloso, *Early Foreign Language Teaching*. Documents in Language Acquisition and Learning 5. Guerra Edizioni, Perugia 2007.

Announcements received

Calendar of Upcoming Events

Repeated note of the Editor

On the list below the reader can find upcoming events that have been announced to the Editor. Since these events on the calendar can easily be outdated as it reaches you, the Editor advises the reader to visit the following website, where over 200 congresses, conferences on linguistics, language learning and teaching etc. are announced and continually updated:

<http://cf.linguistlist.org/callconf/index.html>

By clicking on the name of a congress or conference, you get all the information you need; updates appear frequently on the Linguist List. Another site where you can find conferences is <http://linux.termnet.org>. The Editor is aware of the fact that not everybody has equally easy access to the Internet. Events will only be announced in FIPLV World News if information is sent to the Editor.

XXIII WORLD CONGRESS OF FIPLV 2009

**“The Challenges within the Multicultural and Multilingual World
in the XXI century”**

Moscow, Russia, 2 – 4 July, 2009

<http://www.23fiplv.com/>

[e-mail: 23congressfiplv@mail.ru](mailto:23congressfiplv@mail.ru)

visit the site for information, registration, abstracts etc.

the site is continually updated!

(the following text is from the website)

Dear colleagues,

We are honored to invite you to take part in the works of the XXIII World Congress of FIPLV (Fédération Internationale des Professeurs de Langues Vivantes) – THE CHALLENGES WITHIN THE MULTICULTURAL AND MULTILINGUAL WORLD IN THE XXI CENTURY.

The Congress is organized by FIPLV (Fédération Internationale des Professeurs de Langues Vivantes), MSLU (Moscow State Linguistic University) and RALMLT (Russian Association of Linguists and Modern Language Teachers).

Dates : 2, 3, 4 July 2009.

The FIPLV Executive Committee will begin working on 30 June, the World Assembly on 1 2009.

The Organizational Committee, presided by Ms. Irina Khaleeva (MSLU rector), Mr. Denis Cunningham (FIPLV Secretary General) and Ms. Cecilia Odé (FIPLV Editor of Publications) invite you to discuss the following themes:

- 1/ Teaching and learning modern languages.**
- 2/ Linguistic policies – diversity or protection?**
- 3/ Everyday experiences of language teaching.**

Working languages are English, Russian, German and French.

The Congress will take place in the Moscow region, at the hotel “BOR”.

Registration fee:

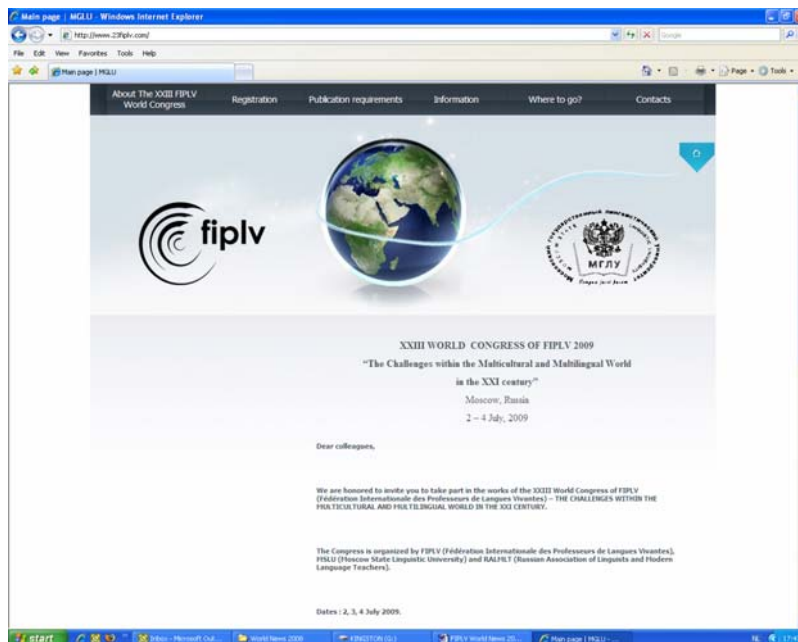
- 250 euro before 1 February 2009
- 300 euro before 1 April 2009

(All information about how and where to pay the registration fee will be sent to participants after they register by e-mail)

The registration fee covers the organizational expenses (coffee breaks, technical equipment, welcome dinner (2 July 2009), program publication, registering and sending the invitation).

Travel, hotel and visa expenses are to be covered by the participants.

(so far the text of the website)



**Latvian Association for Cooperation in Education
(LACE)
10th anniversary conference**

**Cooperation in Ensuring Sustainable Education:
Management, Research, Practice, Theory
April 26 - 29, 2009, Riga, Latvia**

Registration open since October 1, 2008.

E-mails:

lapsa.latvia@gmail.com

indra.odina@lu.lv

**CALL FOR PAPERS
2ND INTERNATIONAL MIDP SYMPOSIUM
'MULTILINGUALISM FROM BELOW'
14-16 September 2009**

University of Antwerp, Flanders, Belgium

Website: www.ua.ac.be/midp

Contact: mfb@ua.ac.be

In standard accounts of language policy and language planning, language users are too often viewed as the 'passive receivers' of linguistic decisions taken at the highest levels of state organization. In defiance of this tendency, the present and 2nd International MIDP Symposium wants to accentuate that subalternity involves, rather than excludes, agency. Through their everyday language practices and their discursive perceptions and interpretations of linguistic realities, those who are supposed to 'live' the language policies never submissively 'implement' them, but, appropriating them, steer them in novel, unforeseen directions. It is these dialectic processes of interaction between what is designed from above and how it is responded to from below which give shape to societies' overall patterns of multilingualism.

The Symposium organisers invite papers which aim at shedding light on these dialectical processes, or on component aspects of it, from a large variety of

perspectives and without restrictions as to areal scope. Some key questions related to the theme, Multilingualism from Below, include:

- How are language policies experienced by language users?
- How are they responded and reacted to?
- How and why do certain language policies ‘work’ whilst others don’t?
- How do top-down language policy processes measure up to changing sociolinguistic realities?
- How ‘useful’ are language policies in empowering people and improving their lives?
- How do language users’ actions produce and reproduce, from the bottom up, larger sociolinguistic structures and patterns of multilingualism, both in time and in space?

Keynote speakers are Durk Gorter, Sifree Makoni and Elana Shohamy.

Abstracts should arrive at mfb@ua.ac.be by **27 February 2009**. They should be in MS Word format (use PDF only if absolutely necessary for font rendition) and not exceed 250 words. The choice of language for each presentation is free. Unfortunately, given budgetary restrictions, there will be no provision for interpreting services.

A select number of papers are to be taken up in the conference proceedings that will be published in the MIDP colloquia series, *Studies in Language Policy in South Africa*, by Van Schaik Publishers, Pretoria (RSA).

The Symposium organisers are:

Pol Cuvelier, Convenor (University of Antwerp, Belgium)

Reinhild Vandekerckhove (University of Antwerp, Belgium)

Michael Meeuwis (University of Ghent, Belgium)

Lut Teck (Institute for Higher Education in the Sciences and the Arts, Brussels, Belgium)

Theodorus du Plessis (University of the Free State, Republic of South Africa)

Victor Webb (University of Pretoria, Republic of South Africa)

Registration fees and accommodation: information will be provided on the website.