Ethnic identity has been linked to the three components that policies

role in the distribution of power and resources in all societies. (1)

policy activities are as old as language itself and have played a crucial

role of language policy emerged in the mid-twentieth century. Language

Ethnic identity is the recognition of social groups. While

whether it is conceived as a covert policy-making or develops

recess and group identity loses the heart of language planning

One can argue that the desire to ally communicative compo-

Ofege Carola

language policy

Ethnic identity and
context. Ethnic identity can thus be a product of self-perceptions of a specific socio-historical, sociopolitical, and socioeconomic context in a specific situation. It is shaped by individuals or groups of individuals, but it is also influenced by practices of identity that are defined by individuals or groups of individuals, as shown by the example of the anthropological study of the Inuit in Canada (Frischmann 1979). The concept of identity is not just a result of less effective or less effective identification, but it is also the result of social and cultural processes that are attributable in some way to a collective or a community of people, which for anthropologists refers to a cluster of features or practices that are ethically identified and how they are linked to language and language policy.

What is ethnic identity and how is it linked to language and language policy?

Territorial and Cultural Identity-Language Policy Interaction - Luxembourgish, Malaysia, Taiwan

This chapter reviews the role of ethnic identity and language policy in shaping language use for their nation-states. It explores the relationship between ethnic identity and language policy in different contexts, focusing on the historical and cultural influences that shape the language policies. The chapter also discusses the role of ethnic identity in language policy and how it is influenced by different cultural and linguistic factors. It provides insights into the complex relationship between ethnic identity and language policy and how they interact to shape language use in different contexts.

Literature

The chapter begins with an introduction to the concept of ethnic identity and language policy, followed by a review of the historical and cultural factors that influence language policy. It then explores the relationship between ethnic identity and language policy in different contexts, focusing on the historical and cultural influences that shape the language policies. The chapter also discusses the role of ethnic identity in language policy and how it is influenced by different cultural and linguistic factors. It provides insights into the complex relationship between ethnic identity and language policy and how they interact to shape language use in different contexts.
The most important component of sociolinguistics.

It is also important to understand the role of language in social and political processes. Languagens are often used as tools of power and control, and can be manipulated to promote or suppress certain ideologies and beliefs. Language policies can also have significant impacts on cultural identity and the way in which languages are perceived and practiced within communities.

Language policies are not only important for the maintenance of cultural identity, but also for the development of social cohesion and national identity. The way in which a language is used can have a significant impact on the way in which people perceive each other and interact with each other.

Ethnic identity and language policy
The new states that were formed after the dismantling of the 20th century borders created a sense of national identity and language policy, which was a crucial aspect of the process of nation-building. The new state was formed by the aggregation of existing linguistic communities, which led to the formulation of policies that aimed to promote and protect the national languages. The link between ethnic identity and language policy is a significant aspect of this process. The link between ethnic identity and language policy is a significant aspect of this process. The link between ethnic identity and language policy is a significant aspect of this process. The link between ethnic identity and language policy is a significant aspect of this process.
Ethnic identity and language policy

The dissolution of colonial empires and the new nation-building strategies (Whitney 2004: 41).

The dissolution of the European colonial empires in Africa and Asia was accompanied by the rise of new African states. The new states were often created with the goal of assimilating the diversity of national identities that had existed within the colonial empires. This led to conflicts over the use of language and attempts to promote national languages. The struggle for language policies was often intertwined with the struggle for ethnic identity and national identity.

Language policy was part of the process of nation building and modernization. It was used to construct and reinforce national identities and to promote cultural nationalism. The use of language policies was often a means of asserting control over the cultural and linguistic landscape of a region. The promotion of national languages was often seen as a way to assert national identity and to promote national unity. However, the use of language policies was also often a means of suppressing minority languages and cultural identities. This led to conflicts and tensions over the use of language and the promotion of national identity.
and institutional resources which allow them to resist identity
but individuals are genuinely defined, constituting in search of new social
negotiable or, depending on particular socio-historical contexts,
(Pereira and Blackledge 2004:4). Crosscut may be defined as:
its means through which identities are constructed and negotiated
are mutually constitutive only in that language provides the linguistic
instead, performative identity using language, language and identity
explain those people do not use language based on their identity but,
Penney and Cook (2000, 2002) refer to the concept of performative
those of the group to which speakers belong (Rampton 1995).
way in constructing different identities using language. In ways their are not
do not satisfy because, for example, code-switching has been identified as a
strict identities by adopting linguistic practices of groups to which they
increases meaningful of those practices, and individuals may even con-
identity can no longer be used to socially explain or linguistic practices or
well as the development of hybrid identities and language practices.
Positioned within identity involves some sense, but also otherwise, as
shifting attention from ethnicity to more hybridized identities (Ohmae
has pointed to the situational and subjective construction of ethnicity.
Positioned in scholarship’s, a result of globalization and new technologies.

Critical Language Policy

Postmodern positions on ethnic identity and

wars or easily predictable.

Positioning between ethnic identity and language policy is not straightforward.
1985) Le Page and Tabouret-Keller propose to look at the fact that, the fact,
and thus determine the nature of groups (Le Page and Tabouret-Keller
work (1985) focused on code-switching the same time, Cumming’s
proposed that social identities were fluid and constituted in the
study of language use in the Caribbean. Le Page and Tabouret-Keller
and their concept of ethnicity and ethnic identity on others.
while proposing their concept of language and ethnic identity are very.
and Bourdieu’s concept of an ethnic identity, race and national identity are used in their
another different ethnic identities. By understanding an ethnographic
internal differentiation. As he observed, the basis of the law-

Given ethnolinguistic vitality, model considered language use in important
City language maintenance and shift, second language acquisition.
ly language multilingualism or how it looked at the relationships between ethnic
in multilingualism and that of New Zealand’s glasses and planes (1961) developed a model of
Figure 6.1). This illustrates the relationships between ethnic identity and

Pishman was not the only sociolinguist to study the relationships
directly related to efforts to bolster the honour and security of a people

Orelia Garcia
The share of diverse practices rather than solely through regulations imposed by the state, as defined by Bourdieu (1961), refers to the operation of power at the level of reproduction, reproduction of educational governmentality, and Penneycook (2004). The language policy has to do with the use and practice of language in educational settings. In her book, "The Logic of Language Policy," Jane D. Schiefelbein (1994) examines how language policy is interpreted by speakers of different languages. The work of language policy and policy makers, Tirole (2000), explores the impact of language policies on individual and collective identities and cultural practices. These understandings of how power operates in language choices have influenced the development of critical language policy studies in critical discourse analysis.

Powerful social networks, instrumental of identity negotiation, the challenge or restricts access to adoption new identities (Woodard, 1999; for Gellner, 1967). Language is an essential part of cultural identity and the social construction of identity. Language and education (Kressley, 2000) are both integral to the development of identity. Policy positions on boundary markers of language identity policies are also critical. Language identity policies such as "language planning" and "language promotion" are always ideological and embedded in social systems of identity, which are the trajectory of language policy and planning. The work of Marjoribanks and Penneycook (2007) has described these practices as a narrative means to the development of identities, producing new identities and assessing position them in understandable ways.

The work of Marjoribanks and Penneycook (2004) suggests that the theoretical framework of language identity and identity formation is characterized by a speech or writing community where a language is spoken and written. The growth of social identity and the formation of collective identities are dependent on the establishment of power. To do so, they establish both the terminology of language as an outcome and the realized structure of language and standardize the preparation of language. Language policies encourage the reproduction of grammatical, cultural, and social identities. The work of Marjoribanks and Penneycook (2004) has argued that these practices are an ingredient of language and identity formation. Penneycook and Blackledge (2000) also position these ideas in understandable ways.
encompassed with each other and within each component of language and culture.

The ways in which our languages are managed, are dynamically intertwined with each other. Our languages are not just a part of our culture, they are our culture. They are the way we think, our beliefs, our values, our politics, and social and economic contexts. They are influenced by the policies of the country, the community, the culture, and the people.

How then does ethnic identity relate to language policy? Figure 5.1 may help.

It can also be about otherness and identity through otherness.

Ethnic identity/ethnic linguistic identity is not always about sameness.

Ethnic identity is always influenced by socio-political and socio-economic environments.

The negotiation and performance of ethnic/ethnic linguistic identity is performed.

Ethnic identity and ethnic linguistic identity can be negotiated and assumed.

Ethnic identity is not always imposed externally (imposed by other ethnic groups).

Ethnic identity and ethnic linguistic identity can be self-stereotyped.

The component of ethnic identity is not just one of these identities. Thus, ethnic linguistic identity is one of the many ethnic identities.

The identity of an ethnic identity develops alongside other identities. Language identity is not always separate from other ethnic identities.

Further, the relationship between ethnic identity and language policy is complex and dynamic. The relationship is not always straightforward. It is important to understand that the relationship is not simple, but complex and dynamic. The relationship is not just about language policy, but also about ethnic identity.

Principles, framework, and cases

Community, community members, and educators are key players in language policy. By state government and language managers, this is also by families, etc. Language policies and practices are not only simple, but complex. At the state level, the role of language policy is to define the relationship between language policies and ethnic identity. It is important to understand that the relationship is not just about language policy, but also about ethnic identity. The relationship is not simple, but complex and dynamic. The relationship is not just about language policy, but also about ethnic identity.
**Figure 5.1** Ethnic identity and language policy theoretical framework
The link between ethnic identity and language identity can exist as a strong ethnomusicological identity, as well as an ethnic identity and language identity. The link between ethnic identity and language identity is a necessary premise for the relationship of ethnic identity and language policy, as well as the relationship of ethnic identity and language policy. The relationship of ethnic identity and language policy is also where each act of ethnomusicology and language change, and the relationship of ethnomusicological change and language change, are both internal and external to the social context. Ethnomusicological and socioemotional actions are both internal and external to the social context, as well as to the interactions with ethnomusicological change and language change.

De Boer, L. and Vermeer, J. (2002) have pointed out how internal and ethnomusicological changes affect the internal and external dynamics of ethnic identity and language identity. The model is that dynamic, as each

component interacts and engages with the other.
Table 5.1: Graded components of ethnohistorical identity and language policy

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<tr>
<th>Language Development</th>
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<td>African (Bantu)</td>
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SUCCESSFUL LP EFFORTS

LESS SUCCESSFUL LP EFFORTS

Table 5.1 (Graded components of ethnohistorical identity and language policy)

Ethnic identity and language policy

To illustrate how these principles work, Table 5.1 provides a categorization.
economy of the country in which they live. As we will see in the case of other ethnographic data, this is also the policy of the politicians, and even to a lesser extent, the people. The situation is similar in other parts of the world. A case in point is the United States, where under the Bush administration, bilingual education programs were cut, enrollment fell, and results in standardized tests were lower than those in the United States or elsewhere. This negative pattern of interaction between ethnic identity and school performance has been observed in other countries as well, such as France, Germany, and the United Kingdom. In these countries, where ethnic identity is strongly endorsed by the government, and bilingual education programs are well-funded and widely available, interaction between ethnic identity and school performance is much stronger. In contrast, in countries where bilingual education programs are underfunded and poorly implemented, such as the United States, the relationship between ethnic identity and school performance is much weaker. This is true even in countries where ethnic identity is strongly endorsed by the government, such as France and Germany. In these countries, where bilingual education programs are well-funded and widely available, interaction between ethnic identity and school performance is much stronger. In contrast, in countries where bilingual education programs are underfunded and poorly implemented, such as the United States, the relationship between ethnic identity and school performance is much weaker.

Table 5.1 indicates the dominance of the component of language policy that is based on the idea of multiculturalism. The table shows that in countries where bilingual education programs are well-funded and widely available, interaction between ethnic identity and school performance is much stronger. In contrast, in countries where bilingual education programs are underfunded and poorly implemented, such as the United States, the relationship between ethnic identity and school performance is much weaker.
of their languages, as well as their strong languages both in private.

By to enact language policies that support their strong belief in public.

Language groups whose strong ethno-linguistic identity mark them apart.

About language. Greater success then is reserved for those ethno-

Language groups. Ethno-linguistic identity is a match between the three components.

Only in situations where the ethno-linguistic groups have acquired

(Does and Martin June 2004).}

These public coming back from a weak position to a more moderate one.

are becoming armed as a result of ethno-linguistic groups. This is a result

in the political economy of New Zealand. Although as a result

in the political decisions. The whole is the case for language policies.

The very strong languages in the political decisions. The whole is the case for

and in the positive part.

In the case of groups that have undergone a strong

will make clear.

seen by another hypothesis and Nolan 2011: see our discussion above.

those under threat (1999: 39, and 1999: 39). A common language is therefore

the C官方网站 of Britain. This is the case for, for example, of

Nolan 2011: Over a decade ago, after 1999: 99 had decreed their

the two languages of Britain, France - Britain and Canada (fry and

shows that their ethno-linguistic identity is a weak ethno-linguistic identity.

languages cannot endure the onslaught of Anglo-American and

Europe, and in excessive language shifts from speakers of European

ly of those who still speak the indigenous languages. This has resulted in

these policies have been responsible for the language

Zeppeda 2010). These policies have been responsible for the language

language policies of eradication of the indigenous

language policies of eradication of the indigenous
Luxembourgish is not only with a separate ethno-linguistic identity, but also with a strong identity as a national language and the resulting national sentiment. This has been an important factor in the development of Luxembourgish as a language.

The case of Luxembourgish:

Language maintenance

Language practices and language management

- Strong ethno-linguistic identity and language management issues in education and public life:
  - The case of Luxembourgish:
    - Language maintenance and development
    - Language practices, language beliefs and language policy
    - Action between ethnic identity and language policy and the resulting language practices in education and public life.

- Weak ethno-linguistic identity and language management issues:
  - The case of the German language and its influence on Luxembourgish:
    - Language maintenance and development
    - Language practices, language beliefs and language policy.

- Weak language management and language practices in public and private life:
  - The case of English and French language as medium of instruction:
    - Language maintenance and development
    - Language practices, language beliefs and language policy.

- Moderate ethno-linguistic identity and weak language management:
  - The case of Chinese language:
    - Language maintenance and development
    - Language practices, language beliefs and language policy.

- Moderate ethno-linguistic identity, weak language beliefs and language policy:
  - The case of the German language:
    - Language maintenance and development
    - Language practices, language beliefs and language policy.

Rule is recognized by Horder and Werber (2008: 74):

The Grand-Ducy of Luxembourg was established in 1839. The peasant and development

The case of Luxembourgish: Language maintenance

Language practices and language management

- Moderate ethno-linguistic identity, weak language beliefs, and language policy:
  - The case of Chinese language:
    - Language maintenance and development
    - Language practices, language beliefs, and language policy.

- Strong ethno-linguistic identity, language management issues, and language policy:
  - The case of the German language:
    - Language maintenance and development
    - Language practices, language beliefs, and language policy.
is used predominantly as the language of instruction in the last two years of formal education. Although in the early years of primary education, Luxembourgish is used as a second language in the classroom, German is taught as a foreign language. The subjects taught in Luxembourgish are English, Dutch, French, German, History, and Science. In the early years of primary education, children are exposed to Luxembourgish as a second language. In the later years, they are taught in German. The teaching of Luxembourgish is integrated into the curriculum and is taught as a foreign language.

Today, Luxembourgish is spoken as a native language in Luxembourg and is used in official communications. It has been recognized as an official language of the European Union. The Luxembourgish language is also taught in schools as a foreign language. The Luxembourgish education system is designed to provide children with a strong foundation in their native language, while also exposing them to other languages. The Luxembourgish language is used in all official documents and is spoken by almost everyone in the country.

The link between Luxembourgish and national identity has become stronger with the implementation of the National Language Program. This program aims to strengthen the use of Luxembourgish in official capacities and to promote the language as a symbol of national identity. The program includes the establishment of Luxembourgish language schools, the development of Luxembourgish language courses, and the promotion of Luxembourgish culture.

In 1971, the Association for the Promotion of Luxembourgish Language was founded with the goal of promoting the use of Luxembourgish. In 1973, the National Act promoting the use of Luxembourgish was passed. This law declared Luxembourgish the national language and emphasized the importance of preserving and promoting the language. Since then, Luxembourgish has become an integral part of the national identity and is used in all official documents and communications.

The Luxembourgish economy is predominantly based on the chemical industry, with a strong focus on the production of plastics and pharmaceuticals. The country is also known for its robust financial sector, which includes a large number of banks and insurance companies. Luxembourg is a member of the European Union and the European Economic Area, and is one of the capital cities of the European Union. The country is home to a large number of international institutions, including the European Court of Justice and the European Court of Auditors.

In the last decade, Luxembourg has experienced significant economic growth, with a focus on the development of high-tech industries and the promotion of sustainable development. The country is also known for its high-quality education system, which is based on a strong emphasis on bilingual education and the promotion of Luxembourgish as a national language.
In the early 1980s, Maori parents started preschool immersion programs to promote the use of the language in the classroom. This also provided an official language of instruction for English-speaking children. The act of using Maori as an official language of instruction has been passed. The legal status of the Maori Language Act, which was passed in 1987, is now in place. The Waitangi Tribunal was set up in 1975 to settle Maori claims against the Crown. The Tribunal was established in 1986 to deal with the Waitangi Act and the Waitangi Treaty, which was signed by the British and Maori in 1840. People enjoyed improved education and educational policies after becoming a self-governing nation in 1940. When the British settled in New Zealand in the late 18th century, they encountered the Maori, who were known for their advanced culture and language. The Waitangi Tribunal was established to address the recognition of their rights.

The case of Maori: Language revitalization and development

The Maori language is an important part of the cultural identity of the Maori people. It has been threatened by the use of English in daily life. The Maori language is now being revitalized through the use of bilingual classrooms and the incorporation of Maori culture into the curriculum. The use of the language is encouraged in schools and the community. The Government has taken steps to support the revitalization of the Maori language, including the establishment of bilingual Maori-English schools and the provision of language support services. The Maori language is an important part of the country's cultural heritage and the identity of the Maori people.
The case of Te Reo and Toi Tū (Language under threat)

...
have access to compulsory multicultural bilingual education during the early years of their education. The majority of indigenous children must attend bilingual schools where they are taught in their own language, even if they are fluent in Spanish. The Mexican Constitution guarantees the right to bilingual education for all children in Mexico.

The Mexican state has been making slow progress towards recognition of indigenous languages. Although the government has approved bilingual education laws, many schools do not offer these programs. As a result, children are often taught in Spanish, which can lead to a decline in their native language.

On January 1994, the Mexican government signed a historic agreement with the Zapotec community of El Zapotitlán, which recognized the Zapotec language as an official language of Mexico.

By the end of the first grade, children often struggle with the understanding of their own language and the culture around them. Schools do not always provide the necessary support for indigenous students.

Ena Barra (2004) observes that while over three-fourths of indigenous children in rural areas do not have access to water, only 62% of indigenous children in urban areas do not have access to education. (Ena Barra (2004))
Furthermore, the indigenous teachers themselves in these languages. Furthermore, if the teachers have received little or no training on how to teach these languages, they are at a disadvantage. An intermediate reader in Spanish and English, but the indigenous teachers have received little or no training on how to teach these languages. If the teachers have received little or no training on how to teach these languages, they are at a disadvantage. An intermediate reader in Spanish and English, but the indigenous teachers have received little or no training on how to teach these languages.

The Mexican government has implemented bilingual education programs in various schools, with the goal of improving the educational opportunities for indigenous students. These programs are designed to help students develop proficiency in both their native language and Spanish, which is the official language of Mexico. The programs aim to ensure that indigenous students have access to a quality education and can succeed in the academic and professional worlds.

To achieve this, the government has implemented policies to support the development of educational programs in indigenous languages. These programs are designed to provide indigenous students with the skills and knowledge they need to succeed in school and in life.

The implementation of bilingual education programs has been a significant step forward in ensuring that indigenous students have access to a quality education. The programs have helped to improve the educational outcomes for indigenous students and have contributed to the development of a more inclusive and equitable educational system.
and twice as many unregistered. UNESCO has recently declared it to be

200,000 people of 5 to 10 per cent of the Breton population. Speak Galo.

Despite all the local efforts on behalf of Gallo, only approximately

by teachers. Of orthography: The competing one is closer to French and is favored.

Although much effort has been expended in developing a standard

Orthography for Gallo, there is no common agreement on Gallo. There is no


primary schools, 226 in lower secondary schools, and 233 in high school

in the 2008-2009 school year. These were only 1,400 students of Gallo in

Although Gallo is presently included on optional school subjects,

language form (other than of Gallo) (Hopkins and Nolan) (2011). Gallo is a

been recently revealed in political discourse from both a local and

In the Gallo as a bona fide language. Some success has been achieved. Gallo

attribution on behalf of Gallo is very recent and has focused on promoting

Identity - France (Hopkins and Nolan) (2011)

is a Celtic language, Gallo is a Romance language and is closest related to

(2011). In contrast, with what they consider to be the true language of

are competitors with Breton. On the other hand, many Breton activists see

standard French. Two issues make Gallo's prospects difficult. On the one

language in the Breton country. In the Breton country, the Breton

and Breton, although Breton - Gallo and Breton. Although Breton

The case of Gallo: Language shift

Treskal and Treskalis will continue to shift toward Spanish.

and with poverty and backwardness. As long as this is so, speakers of

communities in Chile's, a Treskal/Treskalis continuum to be assessed.

Mexican Chiloean (immunization) is being lost to the indigenous

living in the indigenous populations. Although the policy was meant to include all

and the failure to change perceptions of other Mexican peoples towards

high regard for the intercultural bilingual education policy has to

their local communities.

extend their strong ethnolinguistic identity and further participation in

of the indigenous population. The education in Treskal/Treskalis would

laws to give these indigenous children the education in Spanish they

need to become bilingual, and the education in Treskal/Treskalis might

children speak only Treskal and Treskal. Although the

sometimes they are not fluent speakers of Spanish, having learned

Treskal. Sometimes they are not fluent speakers of Spanish, having learned

enrolled in school. Although they are fluent speakers of Treskal and

are insecure in their use of written Treskal and Treskal since they were
own ethno-identity and language.*

The social, thus generalized, the agency of people to act on their
improving the material and cultural participation of groups in the
imaginaries practices is bound to occur. Language policies must work to
those in power, language shifts in favour of the more privileged in
some features and characteristics of the groups' language coincide with
continue to stipulate, leading to language insecurity, and unless
practices that are not considered standard by the powerful group will
identity, but unless those plurilingual and hybrid language practices at the
centre of acts of
pluralistic/pluralist and hybrid practices at the core of acts of
act, ways of ethno-identity and language are becoming complex. With
language beliefs and language management, and those of others,
care. Words of a group in ethno-identity certain language practices, with
what are successful. Some are more successful than others in aligning the
not all constructions and performances of language and identity.

The relationship between ethno-linguistic identity and language

Conclusion

To standard French.

*notes, Callon, today is extremely interrelated as speakers continue to shift
beliefs and practices, reinforce use of language management, dec-
controversial and delicate link to call on has weakened Callon language
other hand, the fact that a strong ethno-linguistic identity has a
several examples in both of the Breton community itself,
severely endangered (Mossey 2009). Clearly, the weak language na-