**“语言政策与语言教育”国际前沿工作坊第二场活动报名通知**

**六、相关材料**

1. 主讲人介绍

Kathleen Heugh, Centre for Research in Educational and Social Inclusion, University of South Australia, is a socio-applied anthropological and historical linguist specialising decolonial studies and language education policy and planning. Her work includes four decades of field research with displaced, post-conflict and remote communities in Africa, Asia, and Australia, with particular emphasis on the agency and voice of girls and women, their access to both formal and non-formal education and the sustainability of their practices of literacy for intergenerational well-being. She focuses on multilingual education intervention and practice; system-wide assessment and evaluation; sociolinguistic surveys; teacher education; and longitudinal action research in multilingual pedagogies (including translation and transknowledging) and theory. She advises governments and transnational bodies on local, national, and transnational language policy and multilingualism. Together with Christopher Stroud and Piet van Avermaet she is Series Editor of Bloomsbury’s *Multilingualisms and Diversities in Education.*

1. 讲座摘要

The presentation begins with a brief historical discussion of languages, literacy and language policies of precolonial Africa which are often overlooked in language policy documents. Although much of the available literature portrays Africa as a continent without literacy and education as understood in the West or North, it has neglected to draw attention to literatures in multiple languages, scripts and symbolic systems which developed from hieroglyphics from North Africa and philosophical traditions from Central and Southern Africa (e.g. Egyptian, Ethiopian, Bassa, Meriotic, Vai, Mende, Nsibidi, Akan, Adinkra, Wabuti and Tifinagh) (Bekerie, 1996; Battestini, 1997; Ki-Zerbo, 2003, p. 31). Also overlooked, are the multilingual scholarly traditions of the 12th to 19th centuries across the Sahel from Mauritania and Mali in the West to Sudan in the East (e.g., Heugh 2022ftc). After the introductory discussion of the precolonial period, the main body of this discussion turns to an overview of colonial and post-colonial language policies of sub-Saharan Africa from the late 19th through early 21st centuries, with a particular attention to language education policies and their outcomes.

Approximately 2,100 (30% of the world’s) languages are spoken in Africa (Eberhard, et al., 2021) with multilingualism a defining characteristic of the continent. At the Berlin Conference of 1894-1895, European powers divided Africa into multiple states without considering the wishes of precolonial political leaders and stakeholders or the territorial boundaries of their administrative systems. France and Britain took the largest share (20 and 19 territories respectively); Portugal (5); Germany, Italy, and Spain (3 each); and Belgium (Two countries, Ethiopia, and Liberia remained free of colonial control). (2). In order to pay for administrative and political costs, the colonial enterprise focused on the extraction of valuable (usually mineral or agricultural) resources, often through violent military action. The French and Portuguese adopted policies of assimilation through direct rule in French or Portuguese. Language policies meant the imposition of French or Portuguese for administrative, judicial, outward-facing economic, and educational purposes, and thus the colonial language regimes or policies disrupted earlier educational and political systems. British administrations preferred assimilation through indirect rule. This meant they sought complicit arrangements with precolonial leadership structures. The approach to African languages involved pragmatic use of local and regional languages compared with a limited dispersal of English. Missionaries from the UK and the US transcribed African languages in the Latin script initially for Bible translation and thereafter for literacy and early primary schooling to advance conversion to Christianity. This required missionaries to engage with local community leaders and experts in oral literatures - and traditions (see also Heugh, 2013, 2016, 2019).

Each African country agitated for and achieved political independence from its former colonial power between 1950 and 1990. Although one might have anticipated the post-colonial language policies would have changed significantly, in fact they have largely remained intact. The implications and lasting impact of these policies is most clearly seen in education, early attrition from formal schooling, low secondary school completions and entry to higher education. These implications have exacerbated socio-economic, educational, and political inequalities on the continent. Education failure has serious consequences for socio-economic and political outcomes in many (perhaps all) African countries.

Significant longitudinal and multi-country research on language education policy has important implications for African countries and most countries of the world where linguistic diversity is on the increase and where we notice increasing inequalities of educational outcome for students from migrant and minority backgrounds. I should like to address the implications of this research regarding bilingual and multilingual education. This includes a critique of contemporary claims and expectations regarding the recent introduction of ‘translanguaging’ as a theory and pedagogy that brings about equality, inclusion, and wellbeing for students (Heugh, 2021).

**References**

1. Battestini, S. (1997). Ecriture et Texte: Contribution Africaine. Québec and Ottawa: Les Presses de l’Université Laval; Paris: Présence Africaine.
2. Bekerie, A. (1996). The African writing systems, <http://www.library.cornell.edu/africana/Writing_Systems/Welcome.html> (accessed April 11, 2010).
3. Eberhard, David M., Simons, Gary F., & Fennig, Charles D. (2021). Ethnologue: Languages of the World, 2020. SIL International.
4. Ki-Zerbo, Joseph (Ed.) (2003). *General History of Africa Vol. 1 (Abridged): Methodology and African Prehistory*. Cape Town: National Education Association (NEA) and UNESCO.
5. Heugh, K. 2013. Multilingual education in Africa. *The Encyclopedia of Applied Linguistics*. Published Online: 5 NOV 2012, DOI: 10.1002/9781405198431.wbeal0782
6. Heugh, K. 2015. Harmonisation and South African languages: Twentieth century debates of homogeneity and heterogeneity. *Language Policy*, online July 2015. DOI 10.1007/s10993-015-9372-0 <http://link.springer.com/article/10.1007/s10993-015-9372-0>. Print, 2016, Volume 15, [Issue 3,](http://link.springer.com/journal/10993/15/3/page/1) pp 235-255.
7. Heugh, K. 2019. Multilingualism and education in Africa. In Wolff, E.H. (ed). *A Handbook of African Linguistics*, pp. 577-600. Cambridge: Cambridge University Press.
8. Heugh, K. 2021. Southern multilingualisms, translanguaging and transknowledging in inclusive and sustainable education. In Harding-Esch, P. & Coleman, H. *Language and the Sustainable Development Goals*, pp. 33-43. London: British Council.
9. Heugh, K. 2022 (in press). Linguistic and epistemic erasure in Africa: coloniality, linguistic human rights and decoloniality. In Tove Skutnabb-Kangas & Robert Phillipson (eds), *Handbook of Linguistics Human Rights*, Wiley-Blackwell.