



A RACIO-LINGUISTIC PERSPECTIVE OF LANGUAGE DISCRIMINATORY INSTANCES IN SCOTLAND

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Abstract:

Racism has evolved to include not only skin colour but also linguistic discrimination, specifically targeting the use of the English language. Hence, educators and scholars have started acknowledging the language encounters of immigrants in Western society. This study intends to broaden the understanding of language discrimination experienced by immigrants in Scotland by examining the concepts of 'Linguistic strategy of resistance', 'ethnic accent bullying', and 'linguistic stereotyping'. The study uses questionnaires to elicit responses from 40 respondents and adopts a quantitative analytical approach for its analysis. Findings reveal that a significant proportion of migrants have encountered linguistic racism in many forms, including both explicit and implicit instances and in both formal and informal contexts. Some individuals can devise strategies to fight being abused or discriminated against linguistically, while others admit to allowing it to go unchallenged, resulting in psychological consequences. In conclusion, the study postulates that racism has indeed extended to the use of language, and despite the Western world's assertion of being post-racial, migrants in Scotland still face language-related discriminatory experiences daily.

Keywords: racism, resistance, bullying, linguistic stereotyping, psychological impacts, bilingual

1. Introduction

In recent times, there have been challenges in acknowledging the hyper-racial nature of Western society. Despite the Western world's assertion of being post-racial, various forms of racism persist (Alim, *et al.*, 2016). The phenomenon of racism has expanded beyond the confines of skin colour and now encompasses the domain of linguistics, whereby discriminatory attitudes are directed towards English language usage. Contemporary

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society exhibits a persistent inclination towards race despite the substantial evidence that attests to the various ways in which Western civilization is fundamentally shaped by it. This is where racio-linguistics come in, to examine the interdependence between language and race in shaping perceptions and beliefs of the white supremacists. Language is widely recognised as a potent symbol of social conduct and in the conventional transmission of information via language, individuals utilise language to convey significant social cues pertaining to their identity, origins, and affiliations. Language and race have for long been a topic of interest in society because they are important factor in the construction and maintenance of identity.

Raciolinguistics is an emerging field within the realm of language studies that investigates the reciprocal relationship between language and race, exploring how language influences racial dynamics and how race influences linguistic practises. It gained prominence in 2015 through the efforts of Nelson Flores, an esteemed scholar in the field of pedagogical linguistics, and Jonathan Rosa, a distinguished anthropologist. The concept pertains to the notion that language plays a significant part in the creation of racial distinctions, while the formation of race itself contributes to disparities in language usage. The underlying viewpoint posits that there exists a correlation between race and language. The examination of the correlation between race and language has an extensive historical background, originating in the latter part of the 19th century. The initial investigations in this field were mostly centred around the categorization of languages and the discernment of racial groups through the analysis of linguistic characteristics.

During the 20th century, researchers initiated investigations into the sociocultural aspects of language and race, delving into the ways in which language is employed to shape racial identities and how racial concepts impact language utilization.

Going further, the examination of linguistic racism is necessary due to the various difficulties encountered by indigenous populations, immigrant groups, and international students in Western societies. Therefore, this study aims to examine instances of language discrimination between whites and immigrants in society, using Scotland as its primary focus. Historically, discrimination was mostly based on racial characteristics, specifically the colour of one's skin. However, in contemporary society, this form of discrimination has expanded significantly to encompass linguistic differences as well. This study is based on the phenomenon of the recent large-scale migration of hundreds of thousands of people from many developing nations, such as Nigerians, to the United Kingdom. It aims to examine the instances of language racism that immigrants experience in various aspects of their daily lives, such as jobs, education, social interactions, and business engagements in the United Kingdom. This study focuses on the diverse instances of linguistic racism that individuals have faced. This study is constrained by the utilisation of data obtained exclusively from the population via participatory observation and interview methods.

2. Methodology

The research utilises a quantitative analytical method. The data for this study is purposefully selected based on the specific information and qualities that are deemed necessary for the study. The study utilises the survey methodology as its primary method for data collection. This facilitates the collection of information or data from a substantial population. The survey research method was conducted using the questionnaire method. The data utilised in this study were collected from the eight cities in Scotland. A total of 40 data was gathered from the questionnaires administered for this study. The questionnaires comprise structured open and closed-ended questions to enhance easy comprehension and allow respondents to give valuable responses. The method of analysis of this study includes a conceptual approach. Alim (2016) postulation of how racialized language is resisted in four ways, and Dovchin (2020) ethnic accent bullying and linguistic stereotyping as a framework. The study is limited to data collected from migrants residing in eight distinct cities in Scotland. The cities include Aberdeen, Dundee, Dunfermline, Edinburgh, Glasgow, Inverness, Perth, and Stirling. For its analytical procedure,

3. Literature Review

This section examines a review of selected literatures on sociolinguistics and the subfields of sociolinguistics. It also reviews a few studies on language, race and raciolinguistics in contemporary times. Concepts in raciolinguistics are also examined.

3.1 Towards the Definition of Language

Language serves as a fundamental instrument for facilitating efficient communication. This is further emphasised when individuals utilising language possess a collective understanding that surpasses the literal interpretation of words. Keller (1994) supports this notion by providing a definition of natural languages because of social interaction that emerges through a sequence of imperceptible processes primarily aimed at achieving specific objectives. Language predominantly consists of auditory vocalisations generated by the physiological articulatory apparatus within the human anatomy. Originally, human communication was mostly based on vocal sounds, which eventually evolved into a more sophisticated form of representation known as writing. Language plays a pivotal role in facilitating social contact among all societies, irrespective of their geographical and temporal contexts. The relationship between language and social interaction is reciprocal, wherein language influences social interactions, and, in turn, social interactions influence language.

Additionally, the role of language in human experience is so intricately intertwined that it is difficult to conceive of human existence without its presence. Language is a universally employed communication technique by human beings, serving as a prominent and verifiable distinction between humans and other members of the animal world. According to the Collins Concise Dictionary, the term "*language*" is defined

as a distinguishing attribute of humans in comparison to other creatures. The present system of interpersonal communication enables human beings to convey signals to others in a manner that is unique to their species, distinguishing them from all other organisms.

3.2 Sociolinguistic Variables

Sociolinguistic variables encompass a wide range of factors that exert influence over individuals' speech patterns and behaviours, constituting a subject of investigation within the field of sociolinguistics. According to Gumperz (1992), sociolinguistic variables are integral components of social reality and can be seen as a subset of indexical indications that direct and shape the understanding of intention (p. 7). Language variation is inferred to have a causal influence on variables. Stockwell (2002) opines that there are two distinct categories of variables within the field of sociolinguistics: the social variable and the linguistic variable. Social variables are influential elements that contribute to the variability observed in language usage (race, ethnicity, age, gender), while linguistic variables are the characteristics that demonstrate the influence of social factors on language usage.

3.3 Raciolinguistics

Raciolinguistics is an academic discipline that investigates the reciprocal relationship between language and race, exploring how language influences racial dynamics and how racial identities influence language use and variation. The emergence of this field of study can be attributed to a necessity to comprehend the complex interplay between race, racism, and language, as well as the profound effects these phenomena have on various aspects of our existence. The field of raciolinguistics is focused on the critical examination of intricate connections between language, race, and power that extend across diverse ethno-racial environments and societies. The establishment of the area of raciolinguistics emerged from the necessity to develop theoretical frameworks for examining the phenomenon of "*racing language*" and "*linguaging race*" (Alim 2016, p. 4).

This field aims to examine the ways in which language use becomes racialized and how race influences our fundamental beliefs and assumptions about language (Flores and Rosa, 2015). Racio-linguistic perspectives can be characterised as the examination of the continuous reconfiguration of colonial differentiation between people and ways of communication, which are subsequently positioned along a normative spectrum of varying degrees (Rosa, 2019, p. 5). Alim, Rickford, and Ball (2016) introduced the model of raciolinguistics as a scholarly discipline and a forward-thinking linguistic movement. This framework is to advance the existing knowledge regarding the significance of language in shaping, upholding, and reshaping ethnoracial identities and relationships, as well as the marginalisation experienced by individuals from racial and ethnic minority groups. Similarly, raciolinguistics is a field of study that reveals the persistent influence of race on individuals' language use, despite the simultaneous denial of this influence and the extensive evidence demonstrating the fundamental role of race in shaping American society and beyond (p. 3).

Rosa and Flores (2017) also introduced the concept as both an area of study and a progressive movement. They proposed the raciolinguistic ideologies perspective, which aims to expose how the preference for white perspectives leads to the formation of a white perceiving subject.

3.4 Raciolinguistic and White Supremacist Ideologies

White supremacy is a social construct that is predicated upon the notion of an inherent superiority attributed to those of white racial background while simultaneously ascribing individuals of non-white racial backgrounds with biological or cultural traits that are deemed inferior. Despite several scientific investigations that have consistently debunked these assertions, the persistence of assumptions regarding racial disparities is rooted in notions of inherent or genetic distinctions among various populations. It is commonly acknowledged among scholars that race is a construct that has been shaped and perpetuated via the historical dynamics of transatlantic enslavement, colonialism, and imperialism. An emphasis on white supremacy does not confine scholars to the examination of white supremacists, namely, those individuals and collectives who openly advocate for a racial hierarchy that favours whiteness, and white individuals often resort to physical aggression to uphold this hierarchy. In the context of white supremacy, societies tend to accord preferential treatment to individuals of white racial background, even in situations when formal legislation may not be in place and occasionally even when advocating for ideologies that emphasise racial inclusivity and equality. The contexts in which white supremacy operates involve the concentration of white power and wealth, often at the detriment of individuals belonging to racial and ethnic minority groups. This arrangement is sustained through various mechanisms, including racial capitalism, settler colonialism, anti-black sentiments, imperial conquest, Islamophobia or anti-Muslim racism, and xenophobic or anti-immigrant attitudes. The pillars of white supremacy can be reinforced by utilising the widespread recognition of linguistic variation, which is achieved through various government language regulations and explicit acts of linguistic suppression.

3.5 Race/ Ethnicity

Race is a socially constructed concept that is mostly derived from physical characteristics or visual signals rather than being grounded in objective biological differences. However, despite its lack of scientific validity, race has significant societal implications as it serves to segregate, classify, and hierarchically order various groups of individuals. The concept of racialization pertains to the progression by which this distinction is established and then normalised. According to Wirtz (2014), the phenomenon of racialization gives rise to a self-reinforcing cycle wherein racial attributions appear to be perpetually preexisting (p. 88). Chun and Lo (2016) defined linguistic racialization as the sociocultural mechanisms by which race, as an ideological aspect of human differentiation, is conceptualised, created, and solidified using language (p. 220).

3.6 Linguistic Racism and Symbolic Violence

Linguistic racism refers to the ideologies and actions that perpetuate and reinforce unequal power dynamics in language use. The concept of "*linguistic racism*" emerged because of the phenomenon known as "*new racism*" (Barker, 1981). This theory aims to analyse the pervasive discrimination experienced by various migrant groups in the context of Britain. Linguistic racism refers to a form of linguistic discrimination that encompasses a range of ideologies and practices. These ideologies and practices serve to reinforce, normalize, or redefine the unequal power dynamics in terms of language between marginalized linguistic groups, such as immigrants, refugees, and indigenous peoples, and dominant groups in terms of race, culture, and language (De Costa, 2020; Dovchin, 2020a, 2020b; Grosfoguel, 2016; Ro, 2021; Tankosić & Dovchin, 2021). Linguistic racism serves to legitimize linguistic hegemony and prejudice, specifically targeting marginalized minority groups whose linguistic abilities are deemed non-standard or unacceptable (Alim, Rickford, & Ball, 2016; Tankosić & Dovchin, 2021). The statement posits that it upholds the belief in the pre-eminence, ascendancy, and control of the English language, hence conflicting with, resisting, and subverting the existence of diverse linguistic and cultural expressions (Piller, 2016). The individuals most affected by linguistic racism are those who speak languages other than English or variations of English that are deemed non-standard, such as African, African American Vernacular English, Singaporean English, Spanglish, Chinglish, or Indian English. The issue of linguistic racism has garnered significant scrutiny due to its emphasis on the pivotal function of language in perpetuating discriminatory practices against individuals belonging to racial and ethnic minority groups, as well as indigenous populations (Dobinson & Mercieca, 2020, p. 2). The amplification of this phenomenon may occur when individuals who are proficient in multiple languages switch between different languages or language variations, as their linguistic skills are often perceived as a disadvantage (De Costa, 2020).

3.7 Resisting Linguistic Racism

In a study conducted by Dovchin (2019), it was observed that immigrant women employed the strategy of linguistic resistance to oppose and navigate linguistic racism. In the opinion of Dovchin (2019), the concept of linguistic crossing encompasses two more dimensions, namely, the utilisation of crossing as a means of resistance and the utilisation of crossing as a means of passing. When individuals employ crossover as a technique of resistance, they consciously opt to utilise their preferred modes of communication to challenge the perceived conventional linguistic conventions within the society they are engaging with. Nonetheless, when individuals employ crossing as a means of passing, they endeavour to emulate the speech patterns of native speakers to circumvent instances of language discrimination, which might be interpreted as conforming to established linguistic conventions. The preceding approach places emphasis on engaging in combat, but the subsequent approach prioritises submission, as opposed to resistance, but rather yielding.

The act of refining ethnic English accents is a prevalent strategy employed by immigrants, particularly students with a migrant background, to assimilate into the majority language community (Blommaert, 2009; Dovchin, 2020a), often resulting in the sacrifice of their linguistic and cultural heritage. The act of purification essentially entails the relinquishment of individuals' autonomy in favour of conformity, uniformity, and control.

3.8 Ethnic Accent Bullying and Linguistic Stereotyping

Dovchin (2020) expands upon the notion of linguistic racism through her examination of the psychological repercussions experienced by overseas students in Australia in two ways. The term "*ethnic accent bullying*" pertains to the act of harassing individuals who speak English as a second or foreign language based on their accent, which is influenced by their sociolinguistic histories and biographies (Blommaert, 2009; Dovchin, 2019b). Firstly, the phenomenon known as "*ethnic accent bullying*" can be classified as a subset of "*ethnic bullying*" (McKenney *et al.*, 2006).

This type of bullying encompasses both direct and indirect forms of aggression, including the use of racial taunts, and derogatory remarks about specific cultural practises, foods, and attire (McKenney *et al.*, 2006, p. 242). As well, it involves mocking or ridiculing an individual's heritage languages or accents (Scherr and Larson, 2009, p. 226). Indirect or passive forms of aggression, such as excluding someone from a mainstream peer group, are also considered part of this phenomenon. Based on the citation provided by McKenney *et al.* (2006, p. 242), the term "*ethnic accent*" can also be described as "*extra-local accent*," "*foreign accent*," or "*immigrant's accent*," as noted by Creese and Kambere (2003, p. 566). These terms encompass accents that go beyond the dominant local English accents such as "*Canadian*," "*American*," "*British*," "*Australian*," etc., and are primarily associated with individuals who are racialized. The presence of "*ethnic accent*" has the potential to influence judgements on an individual's proficiency in English, which appears to result in differential treatment when compared to accents associated with British, Australian, American, Canadian, and other English varieties. De Klerk and Bosch (1995, p. 18) elucidated by asserting that Standard English accents and dialects are frequently associated with elevated social standing and proficiency.

Secondly, the concept of "*linguistic stereotyping*" builds upon Piller's (2016, p. 53) assertion regarding stereotypes associated with individuals who speak English as a second or foreign language. He further added that individuals who are not perceived as proficient in a specific language may be erroneously judged as lacking proficiency in that language, regardless of their actual linguistic abilities. Language is commonly evaluated in conjunction with the individuals who speak it, as they encounter preconceived notions regarding their proficiency in English based on their racial and ethnic appearance. The individuals belonging to specific linguistic communities may be subject to stereotyping based on several aspects of their speech, including their voice, accent, intonation, paralinguistic cues, phonology, pronunciation, and vocabulary. These stereotypes often come with evaluative meanings (De Klerk & Bosch, 1995).

3.9 Linguistic Strategy of Resistance

Based on Alim's (2016) research, he argued that by examining the inventive raciolinguistic methods employed by diverse youth, it is possible to propose a solution that not only addresses the issue of linguistic racialization but also mitigates its detrimental effects on individuals' lives. He additionally emphasized the importance of avoiding the fetishization of youth as a simplistic remedy for our intricate racial issues. Instead, he advocated for engaging in conversations and formulating counterhegemonic approaches that challenge and refrain from perpetuating prevailing narratives surrounding race, ethnicity, and language. He discussed the various strategies employed by young individuals to fight the process of racialization through language. These strategies include:

- 1) utilizing small-scale interactions,
- 2) engaging in conscious performances that challenge racialized language,
- 3) participating in activism focused on raciolinguistic issues, and
- 4) adopting transracialization as a means of resistance. Various research studies on language discrimination have documented the utilization of these methods.

4. Data Presentation and Analysis

The frequency distributions of the respondents' age group, gender, work experience, educational background, mother tongue and place of residence are given in this section.

Table 1: Frequency distribution of biography of respondents

Live in Scotland	Frequency	Percentage (%)
Yes	38	95
No	1	2.5
No response	1	2.5
Total	40	100
Gender	Frequency	Percentage (%)
Male	5	12.5
Female	33	82.3
No response	2	5
Total	40	100
Years of residence	Frequency	Percentage (%)
Less than 1 year	1	2.5
1- 2 years	12	30
2- 4 years	13	32.5
5-10 years	4	10
10 years - Indefinite	4	10
No response	6	15
Total	40	100
City of residence	Frequency	Percentage (%)
Aberdeen	2	5
Dundee	5	12.5
Dunfermline	5	12.5

Edinburgh	10	25
Glasgow	10	25
Inverness	1	2.5
Perth	0	0
Stirling	5	12.5
No response	2	5
Total	40	100
Age group	Frequency	Percentage (%)
Less than 18	0	0
18 - 35	18	45
36 - 50	18	45
50	2	5
No response	2	5
Total	40	100
Academic qualification	Frequency	Percentage (%)
SSCE	0	0
Graduate degree	5	12.5
Postgraduate degree	28	70
Doctoral degree	5	12.5
No response	2	5
Total	40	100
Immigrant	Frequency	Percentage (%)
Yes	38	95
No	0	0
No response	2	5
Total	40	100

According to the table provided, it is evident that there is a higher percentage of female respondents (82.30%) compared to male respondents (12.5%). The distribution of respondents in the survey indicates a higher representation of females compared to males within the target population. Additionally, 5 percent of participants did not indicate their gender.

The distribution of educational qualifications reveals that most respondents hold various first degrees, while the smallest proportion has both a PhD or a first degree as their highest level of qualification, making up approximately 25 percent of the respondents. In the years of residence in Scotland, a significant portion of the respondents, approximately 32.5 percent, resided for a duration of 2-4 years, while a smaller proportion of 2.5 percent lived there for just a year. Meanwhile, 15 percent of the participants did not provide a response.

In terms of the respondents' city of residence, the majority, accounting for 50 percent, are in Edinburgh and Glasgow. Conversely, just 1 percent of respondents live in Inverness, and there are no respondents from Perth. The distribution is as follows: 12.5 percent of each of the population resides in both Dunfermline and Dundee, while 5 percent resides in Aberdeen.

According to table data, 95 percent of the respondents are immigrants, while 5 percent did not provide a response. Additionally, it is noted that 45 percent of individuals fall within the age range of 18 to 35, while another 45 percent fall within the age range of 36 to 50. Only 5 percent of individuals are aged 50 and beyond. Nevertheless, 5 percent of the participants did not provide a response.

4.1 Data Presentation and Analysis Based on Research Questions

RQ 1: What are the elements of language racing and its manifestation against the migrants in Scotland?

This research question focuses on the identification of elements of linguistic racism amongst migrants in Scotland and how they manifest. Thus, Table 2 presents the instances of language discrimination.

Table 2.1: Have you encountered instances of language discrimination?

Categories	No of respondents	(%)
Yes	19	47.5
No	19	47.5
No response	3	7.5
Total	40	100

Sample size: 40 respondents.

Table 2.1 shows that around 47.5 percent of individuals reported experiencing linguistic racism, while an equal percentage of 47.5 percent answered negatively, indicating that they have not faced linguistic racism. The remaining 7.5 percent did not provide a response. The second aspect of this is to examine how linguistic racism manifested.

Table 2.3: Summary for setting for language discriminatory experience

	No of respondents	(%)
Workplace	18	45
Social assembly	3	7.5
Neighbourhood	1	2.5
Formal environment	3	7.5
Commercial establishment	1	2.5
Not applicable	6	15
No response	8	20
Total	40	100

Sample size: 40 respondents.

Table 2.4: Nationality involved in linguistic racism

	No of respondents	(%)
Nigerian	3	7.5
Chinese	1	2.5
Ghanaian	1	2.5
Indian	1	2.5
Scottish, British, Whites etc	17	42.5
No response	2	5

N/A	14	35
Total	40	100

Sample size: 40 respondents.

The most prevalent category of nationality involved in these acts is Whites (British, Scottish, etc.), who account for approximately 42.5 percent of the total response rate, as illustrated in Table 2.4. Nevertheless, respondents also experienced linguistic discrimination from other nationalities, including Nigerian, Ghanaian, Indian, and Chinese, with response rates of 7.5%, 2.5%, 2.5%, and 2.5%, respectively. In general, the Whites seem to be the most prominent nationality involved in linguistic prejudice.

Table 2.5: Frequency of linguistic racism from Whites

	No of respondents	(%)
Frequently	3	7.5
Less frequently	23	57.5
Never	13	32.5
No response	2	5
Total	40	100

Sample size: 40 respondents.

Table 2.5 presents the summary statistics, which consist of the frequency and percentage distribution of the experiences reported by the respondents. Most of the replies were concentrated around the categories of "frequently" and "less frequently," indicating that people do indeed encounter these situations. However, 13% of respondents claimed to have never experienced discrimination, and around 2 (5%) did not provide a response to the question.

Table 2.6: Summary for language racing from black or people of colour

	No of respondents	(%)
Frequently	9	17.5
Less frequently	5	12.5
Never	12	30
No response	20	50
Total	40	100

Sample size: 40 respondents.

Table 2.6 presents the summary statistics of linguistic racism against individuals who are black or people of colour from their type. Approximately 17.5% of the respondents reported encountering frequent instances of linguistic racism, while 12.5% reported experiencing it less frequently. Around 30% of the respondents stated that they have never experienced linguistic racism from people of colour, and 50% did not provide a response to the question.

The third objective of the research question is to investigate the method of linguistic racism experienced as captured in the questionnaire. Thus, Table 2.7 presents the method of manifestation of linguistic racism captured herein.

Table 2.7: Method of manifestation of linguistic racism experienced

	No of respondents	(%)
Overt	7	17.5
Covert	11	27.5
Both	13	32.5
Not applicable	7	17.5
No response	2	5
Total	40	100

Sample size: 40 respondents.

As shown in the data presented in the table above, the most prevalent kind of linguistic racism reported by the respondents, both covert and overt, at 13% and covert alone at 11%. The overt manifestation response rate is 75%, with 17.5% indicating "not applicable" and 5% not providing a response to the question.

RQ 2: How was linguistic racism resisted by immigrants?

This research question explores the extent to which migrants who faced language discrimination were able to resist linguistic racism. This aspect of objective two is to examine the methods postulated by Alim (2006) and Dovchin (2020) that were employed by migrants in the bid to defend themselves. Thus, the tables below present the results and variables used to answer the research question.

Table 3.1: Resistance to instances of linguistic discrimination

	No of respondents	(%)
Utilization of crossing as a means of resistance	3	7.5
Utilization of crossing as a means of passing	15	37.5
Utilizing small-scale interactions	2	5
Engaging in conscious performances that challenge racialized language	6	15
Participating in activism focused on raciolinguistic issues	3	7.5
Adopting transracialization as a means of resistance.	0	0
No response	2	5
Not applicable	9	22.5
Total	40	100

Sample size: 40 respondents.

Table 3.1 demonstrates that around 37.5% response rate used utilization of crossing as a means of passing to resist being racialized while 15% engaged in conscious performances to challenge the occurrence of it. Utilization of crossing as a means of resistance was employed by 7.5% of respondents and 2.5% for utilizing small-scale interactions. On the other hand, 22.5% responded not applicable to the question. Other responses revealed that adopting transracialization as a means of resistance was employed by 0% of respondents, and 5% did not respond to the question.

The second part of RQ2 focuses on investigating the impact of resistance on racism and the extent to which linguistic racism is institutionalised in Scotland. As a result, the following information is presented in Tables 3.2 and 3.3 below.

Table 3.2: Identification of the effect of resistance on language racist

	No of respondents	(%)
Yes	13	32.5
No	14	35
No response	13	32.5
Total	40	100

Sample size: 40 respondents.

According to the results shown in the table above, 13 individuals (32.5%) acknowledged the impact of their resistance on their racist behaviour, whereas 14 individuals (35%) did not recognise this effect. Additionally, 32.5% of the participants did not provide a response.

RQ 3: What are the impacts of language racing against the migrants in Scotland?

This research question examines the effects of linguistic racism on migrants, with a particular emphasis on the data used in this study. The purpose of objective 4 is to analyse the impact of these actions on migrants, whether it is beneficial or detrimental.

Table 4.1: Effects of linguistic racism on migrants

	No of respondents	(%)
Erosion of self-assurance	5	12.5
Disruption of identity formation	5	12.5
Threat to mental health and social-emotional wellbeing	10	25
No effect	1	2.5
Not applicable	15	37.5
No response	2	5
Total	40	100

Sample size: 40 respondents.

Table 4.1 displays the statistical summary of the impacts of linguistic racism on migrants in Scotland. Around 12.5% of the participants indicated that the event diminished their self-confidence, while an additional 12.5% stated that it hindered their process of developing their sense of self. Approximately 25% reported that it had an impact on their mental health and social-emotional well-being, which was the lowest percentage seen. 2.5% reported no impact, while 37.5% stated that it was not relevant to them. Furthermore, a total of 5% of respondents chose not to answer the question. The subsequent aim of the research inquiry is to ascertain the correlation between language proficiency. Therefore, Table 4.2 displays this information.

Table 4.2: Connection between linguistic ability and intelligence capacity

	No of respondents	(%)
Very Connected	9	22.5
Not connected	7	17.5
No response	24	60
Total	40	100

Sample size: 40 respondents.

Table 4.2 presents the statistical overview of the correlation between linguistic competence and intelligence capacity. Approximately 22.5% of the participants acknowledged a correlation between the two factors, and 17.5% expressed the belief that there is no link. Furthermore, an additional 60% of participants did not provide a response to the question.

Table 4.3: Examples of racialised expressions

	No of respondents	(%)
Ethnic accent bullying	8	20
Linguistic stereotyping	8	20
No effect	1	2.5
Not applicable	4	10
No response	19	47.5
Total	40	100

Sample size: 40 respondents.

Table 4.3 reports a statistics summary of instances that demonstrate linguistic racism, as categorised by Dovchin (2020) into ethnic accent bullying and linguistic stereotyping. 20% of individuals reported experiencing accent bullying, while another 20% reported encountering linguistic stereotyping. Meanwhile, 47.5% of respondents did not provide a response to the question, while 10% indicated that it was not applicable. Additionally, 2.5% of respondents stated that there was no effect.

RQ 4: What are the solutions to the language racing phenomenon across the globe?

This research question examines the resolution of language challenges and explores strategies for addressing them on a global or individual level. The respondents demonstrated their likelihood of experiencing such recurrence in the future by employing several strategies to resist it or prevent it from happening.

Table 5.1: Measures to prevent the likelihood of future recurrence

	No of respondents	(%)
Yes	10	25
No	24	60
Not applicable	4	10
No response	2	5
Total	40	100

Sample size: 40 respondents.

Table 5.1 provides an overview of whether respondents have taken or plan to take any measures to prevent a recurrence of the event. A quarter of the respondents acknowledged having plans or procedures in place to prevent such encounters, while the majority, 60%, responded negatively. Another 10% indicated that it was not applicable to them, and there was no response from 5% of the participants.

Table 5.2: Strategy to resist linguistic racism

	No of respondents	(%)
Utilization of crossing as a means of resistance	3	7.5
Utilization of crossing as a means of passing	3	7.5
Utilizing small-scale interactions	1	2.5
Engaging in conscious performances that challenge racialized language	3	7.5
Participating in activism focused on raciolinguistic issues	-	-
Adopting transracialization as a means of resistance.	-	-
No response	25	62.5
Not applicable	1	2.5
No strategy	4	10
Total	40	100

Sample size: 40 respondents.

Table 5.2 illustrates that approximately 7.5% of respondents will utilise crossing as a method to fight racialization, while another 7.5% will engage in intentional actions to question its occurrence. 7.5% of the responders would employ crossing as a form of resistance, whereas 2.5% would utilise small-scale encounters. Conversely, 62.5% of respondents did not provide a response, while 2.5% indicated that the question was not applicable to them. Additional replies indicated that 10% of participants lack a plan to counteract future instances.

5. Results and Discussion

The study investigated cases of language discrimination suffered by immigrants in Scotland. It offered a glimpse into the difficulties encountered by immigrants in relation to their linguistic origin. Four research questions and objectives were explicitly defined. The study analysed cases of language discrimination by employing raciolinguistic factors. Some of them are scholarly theories proposed by Alim (2016) and Dovchin (2020). Hence, this section is focused on analysing the results derived from the data gathered for the study. These findings are discussed in relation to the research questions and objectives.

Findings reveal that migrants in Scotland and the United Kingdom have experienced linguistic racism despite Western society claiming to be totally inclusive (Alim, 2016). This constitutes about 47.5% of the total population. It is also discovered that discrimination majorly occurs in the workplace (45%) and extends to other settings of society, which includes but is not limited to social gatherings (7.5%), commercial gatherings (2.5%), formal settings (7.5%), etc. It is also observed that the nationality that subjects migrants to this experience is the whites (42.5%), while other ethnic backgrounds are also involved. This corroborates with the opinion of Hill (2008, p. 35), who said there has been a historical tendency to view the language of coloured individuals, especially when perceived as 'non-standard', as inadequate, missing, and sometimes even non-existent. Adding to this, Dovchin (2020) asserted that the language that is majorly associated with linguistic discrimination is English. Those who did not or have not

experienced linguistic discrimination have a response rate of 47.5%. This explains that all immigrants will experience or have experienced this situation.

Immigrants in Scotland who encountered linguistic racism responded to their circumstances by employing various techniques to resist being categorised based on their race. The results indicate that a variety of tactics were utilised. According to Dovchin (2020), 7.5% of individuals were able to resist the circumstance by using crossing as a form of resistance. This indicates that they deliberately contested the situation by using their preferred methods of communication within the context in which they were involved. One of the participants mentioned that "*I spoke with them, and they apologised.*" Furthermore, certain immigrants also utilised crossing as a method of passage, which may be understood as adhering to existing linguistic norms (Dovchin, 2020). This is clear in one of the responses: "*I allowed it to pass.*" This strategy emphasises compliance rather than opposition.

Additionally, a subset of the participants utilised the method of utilising small-scale interactions (Alim, 2016), which constituted 5% of the overall response rate. Expanding upon this approach, it is employed to confront occurrences of verbal racism (Kroskrity 2014; Hill 2008; van Dijk 1987). This is apparent in one of the replies, which states, "*I told her to speak clearly to my understanding.*" The respondent confronted the situation and advised the individual who was being racist to communicate more clearly. This further supports Alim's (2016) recommendation to actively participate in discussions and develop alternative strategies that question and avoid reinforcing dominant beliefs about race, ethnicity, and language.

Linguistic racism has a multitude of effects on individuals, which can differ from person to person. The findings revealed that the events had diverse adverse impacts on individuals. The findings indicated that 12.5% of individuals saw a decline in their self-confidence, an additional 12.5% had their development of personal identity disrupted, and a further 25% perceived potential harm to their mental and social well-being. Dobinson and Merceica (2020) argue that linguistic racism has unfortunate outcomes. Dovchin (2020) argued that language racism can endanger the mental health and social-emotional well-being of its victims by inflicting symbolic violence upon them. This is seen in the 25% rate, which clearly indicates that it had an impact on their mental well-being. For instance, "*demoralising*" refers to the act of causing a decrease in morale or confidence in the answer provided by the respondent.

6. Conclusion

Throughout many ages, there has been a propensity to consider the language used by people of colour, particularly when it is seen as 'non-standard', as insufficient, deficient, and at times even non-existent. This is the focus of this study, and it has clearly investigated instances of linguistic racism among immigrants in Scotland. It examined situations based on data gathered via a questionnaire. Moreover, it has confirmed Alim's (2016) assertion that there are difficulties in recognising the highly racialized nature of Western society. Despite the Western world's claim of being post-racial, different forms

of racism continue to exist. Racism has also evolved beyond solely being based on skin colour and now includes discriminatory attitudes towards the use of the English language. It has shown how these situations manifest and their effect on individuals subjected to such experiences. To eliminate linguistic racism and white supremacist ideologies, it is imperative to conduct additional research in the field of raciolinguistics. Such research should focus on exploring the different linguistic strategies that individuals can use to express their ethnic identities and confront the notion of linguistic racism.

Conflict of Interest Statement

The authors declare no conflicts of interest.

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