

cross and span the boundaries between care systems, criminal court system, the children's hearing system and mental health services. This deprivation of liberty brings with it significant disruption to the child's life, imposing concrete barriers between them, their family and community. Until 2021 the process of supporting children before, during and after their stay within the secure environment was not subject to any dedicated care standards which governed the practice.

This paper will explore how that situation has changed, following the coproduction of [Secure Care Pathways and Standards](#). Created in collaboration between young people within secure care, those with lived experience of secure care (STARR), and secure care providers themselves, the new standards set out how Scotland will care for children who pass through the distinct stages and experiences that border their lives before, during and after care in the secure environment. This seminar will be led by Beth-Anne Logan, the chair of the STARR group who co-produced the standards.

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### **Lorna Anderson (Room 1)**

Queen Margaret University, Scotland

### **Shifting the borders of traditional language learning: Funds of knowledge in the primary classroom**

'Funds of knowledge' are the knowledge and skills based in cultural practices that are part of families' daily lives. These are an educational resource (Moll et al, 1992). Drawing on funds of knowledge in the classroom improves educational outcomes for minority language pupils, builds home-school relationships and has power to transform teaching and learning (Gonzalez, Moll & Amanti, 2005). However, this approach is still an uncommon practice in Scotland's increasingly multilingual and multicultural classrooms. Pupils often do not see themselves reflected in the curriculum, an issue that may be seen to present a barrier to inclusion and learning.

Scotland's languages policy, the *1+2 Approach*, is an entitlement to learn *two* additional languages. This provides an opportunity to use multilingual and multicultural families' linguistic and cultural resources for language learning experiences, positioning them as experts, and legitimising children's worlds in the classroom. To fully understand the potential of this approach we must better understand the effect on these families and the wider (largely monolingual) school community.

This paper presents findings of an ethnographic case study of bilingual parent and teacher partnerships to deliver local language learning in four Glasgow primary schools. Reflecting on participant observations and interviews it reports on participants' experiences, and the effect of pedagogical validation of funds of knowledge on challenging the boundaries of traditional language learning.

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### **David Roxburgh (Room 1)**

University of Strathclyde, Scotland

### **Promoting culture through an L3 experience: pushing at the boundaries?**

Learning about the culture of others around the world has been part of mainstay practices in languages education. Handled sensitively, it offers potential to break down misconceptions and stereotypes. However, given that definitions are problematic (Piller 2017, Smith 2004), it can also open up questions surrounding the narrowing and essentialising of cultures that reinforces borders and creates artificial boundaries.

In the '1+2 languages' policy context, (Scottish Government, 2012), the cultural element has been given fresh impetus, especially in the goals of L3 provision, where its promotion is positioned as a motivator for language learning more generally. This is particularly stressed in the context of Chinese Language and Culture (CLC).

This paper, based on recently completed doctoral research, explores the teaching of CLC through the lenses of 'large culture' and 'small cultures' (Holliday, 1999, 2018) to consider whether provision designed to introduce children to diverse cultures around the world breaks down boundaries or reinforces them. A mixed-methods approach was employed to consider the impact this thinking has on teaching approaches, pupils' experiences and their attitudes to other cultures, beyond just China. The results highlight some continuing tensions and offer insights into some worthwhile practices across L3 experiences as a whole.

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### **Angela de Britos (Room 1)**

University of Strathclyde, Scotland

### **Across seas and oceans: How digital technologies support the development of linguistic and cultural identities of Spanish speaking bilingual children in Scotland**

Young people, like the rest of us, spend considerable amounts of their time engaging with others in online spaces, a trend which is likely to be exacerbated by the COVID-19 pandemic and prevalent social distancing. These online spaces can enhance young people's autonomy and social connections, and help those who might otherwise feel alienated in 'offline' social interactions. However, young people may also experience risks in these online spaces, from other people in the spaces, and for their privacy given the data that online games and other platforms may collect about them as users. This may be heightened by the transnational nature of platforms and their governance by different jurisdictions' regulations which may or may not identify the specific position of young people and their interests and risks, and may be different from the laws of the jurisdiction in which a particular user lives. Our contribution will situate young people as digital citizens in the context of transnational platforms, both from the US but now increasingly from China such as TikTok, legislation and policy such as the EU's GDPR and US Children's Online Privacy Protection Act (COPPA) and market regimes such as China which recently surpassed the U.S. as the largest market for videogames. We will explore the extent to which young people's autonomy online, an idea which comprises both their safety but also their agency, is preserved in the context of competing interests around them (parents, major and SME games developers, platforms, governments, NGOs).

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### **Katja Frimberger (Room 2)**

University of Strathclyde, Scotland

### **Equity as the miracle of action in Asja Lācis children's theatre**