

Family Language Policy and English Linguistic Imperialism: The Role of Paternal Agency (Dasar Bahasa Keluarga dan Imperialisme Linguistik Bahasa Inggeris: Peranan Bapa)

ABDUL AWAL ^{1*}

¹ Faculty of Asian and African Cultures,
University of Warsaw, Poland

Received: 7 February 2026 / Accepted: 13 July 2026

ABSTRACT

This study explores the role of paternal agency on English language maintenance in post-colonial settings by adopting the interdisciplinary framework of family language policy. A qualitative approach was employed, using semi-structured interviews with Bengali fathers from diverse economic, political, cultural, and linguistic backgrounds. The findings were examined through reflexive thematic analysis. It aimed to reveal fathers' roles in children's language socialisation and their dilemmas in shaping children's linguistic habitus. The results show that the proactive role fathers in English linguistic imperialism is not from outside, rather as self-colonisation, densely fuelled by digital neo-imperialism of affordance of online engagement as a third-space. Fathers could support children's English learning effectively only when they had adequate resources; without such resources, their aspirations often remained difficult to translate into management and practice. The findings also showed a shift from maintaining a strict separation between English and other languages towards creating more fluid opportunities for language practice. The result confirms previous studies that home-based English use increasingly functions as a marker of class status, modernity, and social distinction, while local language(s) may be perceived by some elite families as less prestigious. This study foregrounds fathers as active FLP actors and advocates equitable multilingualism that balances English aspirations in families.

Keywords: English linguistic imperialism; family language policy; language socialisation; paternal agency; postcolonial language hierarchies

ABSTRAK

Kajian ini meneroka peranan bapa dalam mengekalkan bahasa Inggeris dalam persekitaran pasca kolonial dengan mengguna pakai rangka kerja antara disiplin dasar bahasa keluarga. Menggunakan pendekatan kualitatif, temu bual separa berstruktur dengan bapa-bapa berketurunan Bengali daripada pelbagai latar belakang ekonomi, politik, budaya, dan bahasa telah dijalankan. Data telah dikaji melalui analisis tematik reflektif untuk mendedahkan peranan bapa dalam sosialisasi bahasa kanak-kanak dan dilema mereka dalam membentuk tabiat linguistik kanak-kanak. Dapatan kajian ini menunjukkan bahawa peranan proaktif bapa dalam imperialisme linguistik bahasa Inggeris bukanlah dari pengaruh luar; sebaliknya sebagai satu bentuk penjajahan diri, yang didorong oleh neo-imperialisme digital yang rancak berlaku dalam persekitaran di luar rumah (ruang ketiga). Bapa boleh menyokong pembelajaran bahasa Inggeris anak-anak dengan berkesan hanya apabila mereka mempunyai sumber yang mencukupi; tanpa sumber sedemikian, aspirasi mereka selalunya sukar untuk diterjemahkan ke dalam pengurusan dan amalan. Dapatan juga menunjukkan peralihan daripada mengekalkan pemisahan yang ketat antara bahasa Inggeris dan bahasa lain ke arah mewujudkan lebih banyak peluang yang lancar untuk latihan bahasa. Hasil kajian ini mengesahkan kajian terdahulu bahawa penggunaan bahasa Inggeris di rumah semakin berfungsi sebagai penanda status kelas, kemodenan, dan perbezaan sosial, manakala bahasa tempatan mungkin dianggap oleh sesetengah keluarga elit sebagai kurang berprestij. Kajian ini menggariskan bapa sebagai pemain dasar bahasa keluarga yang aktif dan menyokong kesaksamaan berbilang bahasa yang mengimbangi aspirasi bahasa Inggeris dalam keluarga.

Kata Kunci: Imperialisme linguistik bahasa Inggeris; dasar bahasa keluarga; sosialisasi bahasa; agensi bapa; hierarki bahasa pascakolonial

* Corresponding author: abdul.awal.research@gmail.com

INTRODUCTION

English language imperialism (henceforth ELI), rooted in colonial history, continues to be sustained by contemporary social, economic, and cultural forces. English remains dominant in educational, social and international institutions, where it is often associated with mobility, prestige, and opportunity (Ashrafova, 2025; Han, 2025). As key agent of socialisation, fathers can shape children's language development and attitudes towards English (Gupta, 2020; Wang, 2023). Their strong support for the learning of English may reinforce linguistic hierarchies, hegemony, and socioeconomic inequalities in many South Asian countries (e.g., Deivanayagam & Sanjeeviraja, 2025; Syed, 2025).

FLP is understood as a form of “micro-level language planning” through which families negotiate “language ideology” (henceforth LI), “language practice” (henceforth LP), and “language management” (henceforth LM) in the home domain (Curdts-Christiansen, 2018; Spolsky, 2012). This present study is informed by complementary perspectives on family language policy (henceforth FLP). Curdts-Christiansen's (2018) interdisciplinary FLP examines how language decisions are (re)shaped by the interaction of LI, LP, and LM across four wider contexts: the “sociolinguistic context”, “socioeconomic context”, “sociocultural context”, and “sociopolitical context”. Within this framework, children's “language socialisation” (henceforth LS) is also shaped by three interrelated family-level factors: “parental background”, “home environment”, and “economic resources” (Curdts-Christiansen, 2018). In parallel, Sanjani et al.'s (2025) continuum of FLP provides an analytical lens for understanding how families move between “monolingual ideologies” and “multilingual ideologies”, as well as between “strict separation (language as bounded and discrete)” and “fluid practice (language as dynamic and fluid practice)”. It also helps examine the possible “alignment” and “divergence” between families' declared beliefs and their actual language use. Together, these frameworks position FLP as a dynamic and socially embedded process rather than a fixed parental choice. This perspective is particularly relevant to postcolonial contexts, where LP are influenced by historically produced language hierarchies, educational aspirations, and the symbolic value of English. Within this framework, paternal agency (henceforth PA) is treated as a specific form of actor through which fathers may shape children's language exposure through beliefs, decisions, resources, and everyday practices..

Accordingly, this study investigates how fathers' LI shape their LM and everyday LP within FLP, and how these processes vary across different contexts. It also examines how the role of education, income, social position, and aspirations for children's upward mobility may influence family decision-making. FLP is also used to explore whether fathers focus on monolingual or multilingual ideologies, and whether home practices follow strict separation or more flexible language use. This article explains the role of fathers in guiding their children's LS, regulating exposure, and making decisions on language(s). As fathers have often been viewed mainly as authority figures, recent studies show that they may also be active participants in childcare and everyday family practices (cf. Romanowski, 2022). This paper therefore examines how PA may support the dominance of English, maintain or weaken their own native languages, and (re)produce or challenge ELI.

LITERATURE REVIEW

DIMENSIONS OF FAMILY LANGUAGE POLICY

FLP is commonly understood as a form of micro-level language planning within the broader field of language policy. It explains how families negotiate LI, LP, and LM in their home (Sanjani et al., 2025). The family is central to LS because it forms a social unit with its own norms of speaking, action, views, and beliefs (Curdts-Christiansen, 2018). From this perspective, the family is not merely a private space, but a site of LS where parental background, home environment, economic resources, and intergenerational negotiation shape FLP.

Recent studies show that FLP is shaped not only within the home, but also by mobility, transnational ties, digital communication, and spatial relations. For example, Sanjani and Hatoss (2026) argue that global mobility and digital communication require a more flexible understanding of family language decision-making. Concepts such as “thirdspace”, “digital affordances”, and “homescape” show how families negotiate language across physical, social, and digital spaces (Gkaintartzi, 2026; Sanjani & Hatoss, 2026). These resources may support children’s bilingual or multilingual development, including heritage-language use across distance (Li et al., 2026). However, they may also reproduce unequal language hierarchies when English-dominant aspirations marginalise the local tongue(s) (Sanjani & Hatoss, 2026).

Parental beliefs determine which languages parents want their children to learn, use, and value, and why these languages matter (Wąsikiewicz-Firlej & Daly, 2023). Bilingual parents often try to maintain their children’s heritage language so that, even in a dominant-language society, children can benefit more from being bilingual (Stępkowska, 2022). However, beliefs alone cannot ensure bilingual/multilingual development. Children’s daily language exposure and the quality of input often have a stronger influence than declared family plans (Sander-Montant et al., 2025). Thus, multilingualism may be valued in principle but weakened when it is not consistently practised at home. LM also plays an important role, as parents’ linguistic backgrounds, the home environment, and family–school collaboration shape children’s language learning and multilingual identities (Hosseini & Haukås, 2024).

Home-language maintenance depends on regular use and family value. Children are more likely to develop the home or heritage language when parents treat it as meaningful, useful, and culturally important (Cangelosi et al., 2024). However, symbolic attachment is not enough; the language must be used in everyday family communication to become a real part of FLP (Aksinovits & Verschik, 2024). This is particularly relevant when English is linked to education and mobility, as parents may value the home language emotionally while giving stronger practical support to English. Moreover, agency further shapes FLP because language outcomes do not depend only on parent’s LI. Parents exercise agency by managing language exposure, creating learning opportunities, and transmitting cultural values (Li et al., 2026). However, children also influence FLP through their own language choices, preferences, and (re)act to parental expectations (Gu et al., 2025). Thus, FLP is a negotiated process in which parental authority, children’s agency, home practices, digital resources, and wider sociolinguistic hierarchies interact.

ENGLISH, SOCIAL MOBILITY, AND ASPIRATIONS

English occupies an ambivalent position in decision-making. Many parents in South Asian countries often face dilemmas concerning their children’s linguistic habitus (see, for example, Anand, 2025). Many parents consider it as a language of opportunity and therefore encourage their

children to learn it for academic success, professional advancement, and future social mobility. At the same time, English may also be perceived as a threat to cultural values, native identity, and home-language continuity in many countries (Al-Naddaf, 2025; Merkel, 2024). Similarly, English in FLP can result in a tension between a resource for mobility and as a force of displacement from native culture (Awal, 2025).

In post-colonial global south countries, mother-tongue-based reforms are difficult to implement because many parents still expect schools to prioritise English. They accept English for competition, measurable performance, and market-oriented goals. This parental ideological stance can be described as ‘neoliberal-accountability pedagogy’ (Anand, 2025) and ‘self-colonisation’ (Phillipson & Rose, 2025). Consequently, English remains privileged even within policies that promote multilingual- and mother-tongue-based learning.

Mathew (2022) argues that social mobility has increased the demand for English-medium instruction (henceforth EMI) among non-elite groups in post-market-reform context. Similarly, studies of middle-class parents, for example China, show that English is often treated as an investment that can improve children’s academic and professional futures (Cai & Fang, 2026). In multilingual families, such beliefs may shape home-based practices, including early English exposure, English-language media use, everyday interaction, and code-switching. However, children’s outcomes may vary depending on the consistency of exposure and the extent of parental involvement (Muti’ah et al., 2025).

A similar pattern can be observed in Bangladesh. For instance, Hossain et al. (2024) show that parents of EMI students often support early English education, emphasise speaking and listening skills at home, provide additional resources such as private tutoring, and seek stronger parent-teacher collaboration. Moreover, parents’ community norms and family decisions consider English not merely as a school subject, but as an investment for upward class mobility, and in securing their children’s future career (Ogawa et al., 2025). Therefore, affluent Bangladeshi parents may use English at home as a marker of class status, modernity, and social distinction, particularly because some elite families perceive Bengali as less fashionable or less prestigious than English (Shahabuddin, 2025). This connects FLP with ELI because language choices at home can reproduce, negotiate, or resist broader inequalities between English and local language(s).

PATERNAL AGENCY

PA refers to fathers’ role to influence in family through caregiving, decision-making, emotional support, and responses to social and institutional expectations. Many studies show how fathers are actively involved in supporting their children’s emotional, cognitive, and social development (e.g., Čaňo & Hofmeister, 2022; Giannotti et al., 2022). Fathers may shape not only children’s general educational pathways, but also language exposure, schooling choices, language preferences, and the symbolic value attached to language(s).

In this study, PA is understood as a specific form of FLP agency. It refers to fathers’ role in shaping the ideologies, organising practices, and managing children’s language use at home. Fathers may (re)produce, negotiate, or resist English-dominant aspirations for their children. The current evolving social role of fathers is seen not only as economic providers, but also as active caregivers who support children’s learning and development, particularly in low-income countries (Khan & Imtiaz, 2022). Fatherhood, for example in Bangladesh, is also changing because of the current familial, socio-legal, cultural, and economic conditions across generations (Sabur, 2019). In many cases, mothers are generally expected to take primary responsibility for childcare, while fathers are often positioned as secondary caregivers (Nargis & Ghosh, 2024). Though this socio-

economic arrangement may limit fathers' visible participation in everyday childcare, they are still holding considerable authority in final family decision-making including children's education, mobility, and second language learning. Moreover, they often contribute to children's educational decisions through school selection, financial support, homework assistance, and guidance (Ball & Wahedi, 2010). Their role also matters for early childhood development and family management more broadly (Nasar et al., 2025). However, their specific influence on FLP remains insufficiently examined. This gap is significant because fathers may prioritise any language(s) of education and mobility, or whether their native languages are actively maintained in their families.

ENGLISH LINGUISTIC IMPERIALISM

The theory of linguistic imperialism explains how a dominant language becomes structurally, ideologically, and symbolically privileged within unequal social systems. In a recent study, Phillipson and Rose (2025) argue that it operates through education, media, the economy, politics, and culture, where greater resources and symbolic value are assigned to the dominant language. This process creates linguistic hierarchies, unequal access, subtractive language learning, and linguicism, while positioning the dominant language as a form of capital. However, it is not a fixed or uncontested process. Marginalised speakers and communities may also resist, negotiate, and reinterpret linguistic domination through multilingual practices, maintenance, and local language use (see Phillipson, 2018; Phillipson & Rose, 2025).

ELI is closely found in postcolonial societies, where English continues to function as a language of (quality) education, employment, class mobility, global participation, and international institutions. At the same time, its privileged position may marginalise local languages, cultural identities, and multilingual practices (Lukianenko, 2024). Giannakou et al. (2026) describe this as a paradoxical process: English may expand access to social and economic opportunities; it may also narrow the institutional functions and symbolic value of local tongue(s). Therefore, the main concern is not the use of English itself, but the unequal conditions under which English gains empowerment over other languages. A critical discussion of ELI must therefore distinguish English as a useful international language, English as a gatekeeping tool, and English as an ideological project shaped by colonial history, global capitalism, and modern systems of governance (Ashrafova, 2025; Imperial, 2025; Shaikh & Munmun, 2026).

This issue is directly relevant to FLP because decision on language is preliminary made in families. When English is considered with aspirational mobility, parents may prioritize it in their children. Such decisions may appear practical, but they can also reproduce and negotiate (i.e., hegemony) English-foremost ideologies as a micro-level agency within the home. Moreover, there is another phenomenon of 'digital neo-imperialism' align with this complexity (Yılmaz, 2025). Now a days, children's exposure to English increasingly occurs not only through formal schooling but also through entertainment, online learning, social media, and digital communication. These processes may strengthen the symbolic value of English in family life and may consequently place their home languages in a secondary position (Lukianenko, 2024; Sanjani & Hatoss, 2026; Yılmaz, 2025).

At the same time, ELI should not be treated as total or deterministic. Dobrić et al. (2026) argue that English still carries the ideological and institutional traces of linguistic imperialism, especially through its links with native-speaker ownership, global employability, and Anglo-American geopolitical power. They suggest that the dominance of English is not fixed. It can be resisted, localised, and reappropriated through nationally adapted language policies, equitable AI use, multilingual practices, and emerging translation technologies.

Similarly, ‘World Englishes’ scholarship shows that local communities can reshape English for their own communicative, cultural, and identity-related purposes. In this process, English may function not only as a neo-imperial force but also as a locally appropriated resource (Sevinch & Mahliyo, 2026).

This tension is particularly relevant to Bangladesh, where English operates both as a marker of postcolonial hierarchy and as a resource for education, mobility, and social aspiration. FLP therefore provides a useful lens for examining ELI acted by PA. For this reason, the family is an important site for analysing how ELI is sustained, challenged, or transformed across generations.

METHODOLOGY

RESEARCH DESIGN

This qualitative study explores how fathers maintain English to shape father-child interactions in their families. It allows the researcher to examine socioeconomic, sociolinguistics, sociocultural and sociopolitical contexts (Curd-Christiansen, 2018). Consequently, this paper addresses the following question: How do Bangladeshi fathers’ language ideologies shape their management strategies and everyday practices in their family language policy? This study was conducted from June to December 2024 in Rajshahi City, Bangladesh (see Figure 1). The site was selected because it was accessible to the researcher and allowed extended field engagement, including repeated contact and in-depth interviews with participants. The timing was appropriate as it covered both regular school-term activities and the period when many families review their children’s academic progress and plan additional educational support, including English tutoring. This context allows this study to examine fathers’ involvement in children’s school admission planning and language learning decision.

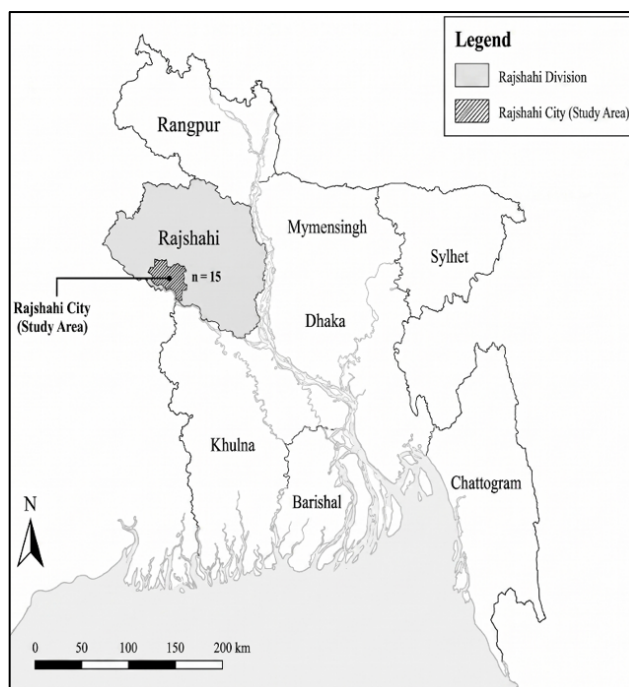


FIGURE 1. Geographic Area of study

PARTICIPANTS

Fifteen fathers were recruited (see Table 1) through purposive sampling. Participants were eligible if they had at least one child aged 3–17 years and were involved in education- or language-related decisions. Fathers with adult children, or with no involvement in these decisions, were excluded. Participants were recruited through fieldwork, face-to-face contact, community networks, and informal referrals. They gave informed consent, and their participation was voluntary.

TABLE 1. Socio-demography of participants

Pseudonyms	How many children? / children's ages (in Year)	Age	Educational status	Employment sector	Wealth index (self- reported)
Alamgir	1(12)	29	Secondary	Agricultural	Low
Badrul	2(8,3)	31	University and/or higher	Professional	High
Nazmul	1(10)	35	Primary	Service, other	Low
Farid	2 (14,17)	41	University and/or higher	Service, other	Mid
Rafiq	3(16,14,10)	52	University and/or higher	Professional	High
Jamal	1(7)	28	University and/or higher	Service, other	Mid
Abdullah	2(13,10)	36	University and/or higher	Professional	High
Saiful	2(6,15)	45	Secondary	Agricultural	Mid
Anwar	1(16)	44	University and/or higher	Professional	High
Fazlur	1(12)	38	Secondary	Service, other	Mid
Hasan	1(6)	27	University and/or higher	Service, other	Mid
Habibur	2(17, 14)	39	University and/or higher	Professional	High
Tariq	1(15)	45	Secondary	Service, other	Low
Mahbub	1(6)	30	Secondary	Service, other	Low
Kamrul	2(13, 10)	43	Secondary	Service, other	Low

The sample included fathers from varied backgrounds. Participants were 27–52 years old and their socio-economic position was classified through a self-reported wealth index, supported by information on occupation, housing conditions, and income stability. This index was used as a contextual variable, not as an objective economic measure. The sample included five low-wealth, five mid-wealth, and five high-wealth fathers. Educational backgrounds ranged from primary to university level, while employment sector included agriculture, professional work, and other service-related occupations. This variation allowed the researcher to examine how socio-economic position shaped fathers' LI, LP, and LM related to their children' English education.

RESEARCH INSTRUMENTS AND PROCEDURE

Data were collected through semi-structured interviews to ensure both depth and flexibility. The interview protocol addressed three analytically distinct but interconnected domains: (1) LI, focusing on fathers' beliefs about English, Bengali, and other local language(s); (2) LM, including their decisions regarding schooling, tutoring, learning materials, and prioritisation of English; and (3) LP, covering their everyday involvement such as homework support, correction, encouragement, and exposure to English-language media. All interviews were conducted in Bengali, the preferred language of the participants, and lasted between 15 and 25 minutes. The interviews were audio-recorded with permission and later transcribed using an intelligent verbatim approach manually. Participants' meanings, emphases, and affective expressions were retained, while non-meaningful fillers, repeated words, false starts, and irrelevant pauses were removed to improve readability without altering the intended meaning.

The Bengali transcripts were translated into English through forward translation. This means that the source language, Bengali, was translated into the target language, English. The translated transcripts were then reviewed by the researcher (i.e. bilingual) to check semantic accuracy, cultural equivalence, and consistency with the original Bengali meanings. The ethical procedures were strictly followed. Participants were informed of the study's purpose and assured that their data would be handled confidentially to protect their safety and privacy (Lubis, 2024). Pseudonyms were used to anonymise all participants and identifying information was removed from the transcripts. The study followed established ethical guidelines and formal ethics approval / exemption was obtained prior to data collection.

DATA ANALYSIS

Data were analysed using reflexive thematic analysis (Braun & Clarke, 2021; Pearson et al., 2025), supplemented by socio-demographic data and interpretive frameworks (Wieler, 2025). Manual analysis proceeded through familiarisation, initial coding, theme development, review, definition, and reporting. First, the researcher read the Bengali Transcripts and English translations several times to become familiar with the data and to identify recurring meanings. Initial codes were then generated inductively from participants' accounts. These codes captured repeated ideas, actions, and meanings related to participants' beliefs about English, decisions about children's learning, and everyday language-related practices at home. After initial coding, similar codes were grouped into broader categories. These broader categories were then organised into themes, and the development of these themes was guided by the interdisciplinary framework of the FLP (Curd-Christiansen, 2018; Spolsky, 2012). Although the study is primarily qualitative, frequency counts (n) and percentages were used to indicate how commonly particular themes appeared across the participants. These counts were used only as descriptive indicators, not as statistical evidence or measures of significance. Thus, the numerical summaries served as descriptive indicators of the relative prominence of particular patterns across participants, while the interpretation remained grounded in the qualitative meanings, contexts, and narratives of the interview data. Socio-demographic variables, particularly wealth index, were used analytically to examine patterned variation in their ideology, management, and practices across different backgrounds.

RESULT

The findings are interpreted through the integrated framework of FLP within broader sociolinguistic, socioeconomic, sociocultural, and sociopolitical contexts in the domains of LI, LM, and LP for LS in their families.

LANGUAGE IDEOLOGY

This section presents fathers' beliefs, values, and aspirations regarding English in FLP. As shown in the Figure 2, these ideologies are shaped by three main domains: economic, educational, and social-cultural factors.

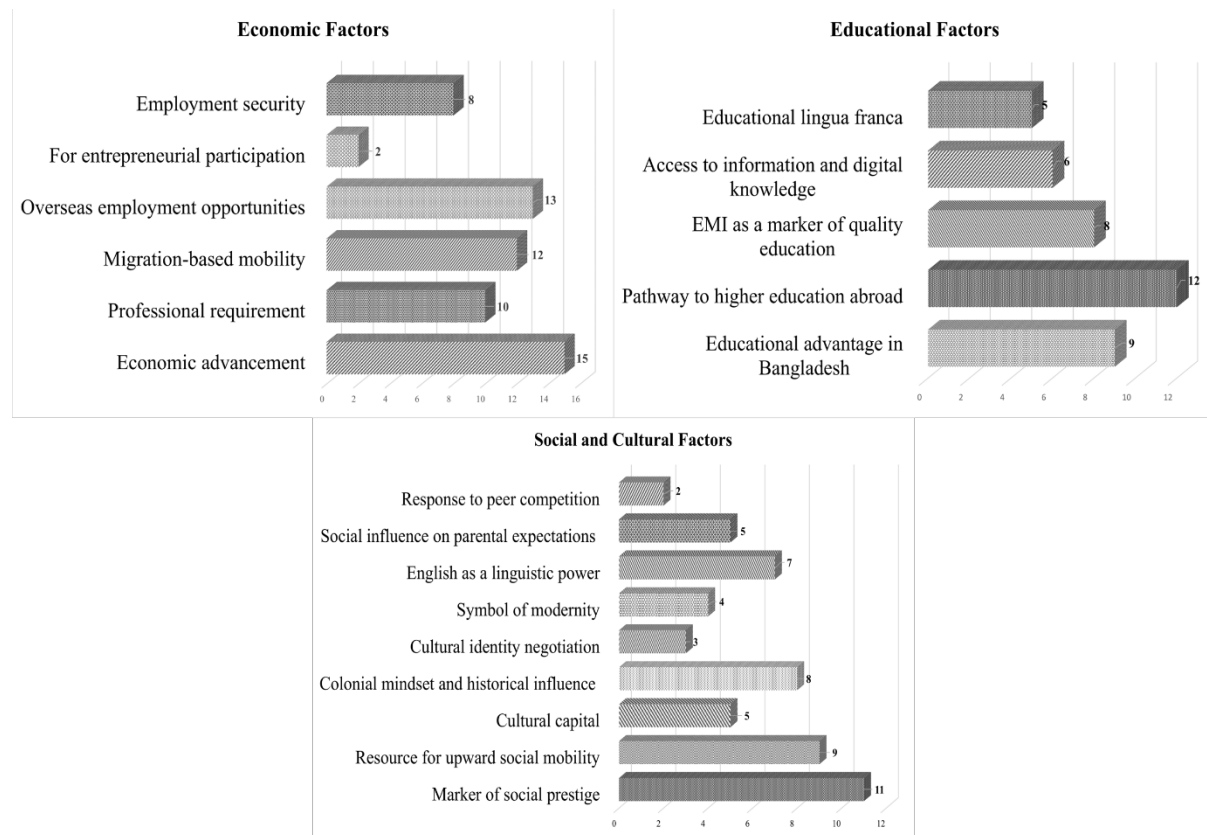


FIGURE 2. Reasons for Emphasising English among Fathers' LI

These results indicate that fathers viewed English as a resource for improving children's future economic position. Low-wealth fathers were mainly from primary or secondary educational backgrounds and worked in agriculture or service-related sectors. For them, English was often imagined as a pathway to employment, migration, and family advancement. Their ideology reflected aspiration under constraints. By contrast, high-wealth fathers were all university-educated and professionally employed. Their English-oriented ideology was supported by stronger 'economic resources'. They were therefore better positioned to translate beliefs into concrete LM, such as arranging private tutoring, selecting EMI schools, using digital learning materials, and encouraging standardised English exposure.

Mahbub: ... as a father, I believe English is very important for my children's future. I have seen that people who can speak English well often get better opportunities in education, jobs, and the corporate sector. So, I want my children to learn English properly. It will help them gain knowledge, improve their social position, and prepare for opportunities both in Bangladesh and abroad. As our country is becoming more modern and connected with the world, I think English has become essential for children's success.

(December 2024)

Mahbub shows how a low-wealth father's response demonstrates a clear 'alignment' between LI and economic aspiration. However, the demographic context suggests that such alignment may not always produce equal language outcomes, because access to English-learning resources remains uneven. Fathers also connected English with the 'sociolinguistic context' of education. The most frequent educational factor was access to higher education abroad. This was followed by educational advantage in Bangladesh and EMI as a marker of quality education.

Access to information and digital knowledge was mentioned by a considerable number of fathers, whereas English as an educational lingua franca was mentioned by some of them.

Fathers viewed English as central to children's LS. English was not seen only as a language subject. It was treated as a medium through which children could access better schooling, international higher education, digital knowledge, and global communication. Fathers with university education were more likely to connect English with the factors mentioned earlier. Those with lower educational backgrounds also valued English, but their accounts were more strongly tied to employment and social mobility.

Jamal: I strongly believe that students in developing countries like ours must become proficient in English. Otherwise, their future opportunities may be limited. English is necessary for international communication, business, employment, and higher education. It also helps students enter the wider world of knowledge. Therefore, considering these issues, the importance of English education is undeniable.

(July 2024)

Jamal, a mid-wealth, university-educated father employed in service work, held this middle-position. He connected English with education, business, employment, and global knowledge. This indicates a broader aspirational orientation than economic survival alone. His LI moves towards English because English is seen as necessary for children's future participation in wider academic and professional domains.

The home environment varies considerably across families. Fathers with greater financial capacities were more likely to support English through digital tools, online platforms, and standardised learning materials. This is important because LS increasingly occurs not only through parent-child interaction, but also through media, private tutoring, school materials, and digital content.

Badrul: I think children do not learn English only from school or private tutors anymore. My child can now learn pronunciation, listening, and speaking from trusted online platforms like the British Council and educational videos. These resources help my children hear proper English and practise more confidently. I value these digital materials because they give children access to standard English.

(June 2024)

Badrul, a high-wealth, university-educated professional father, shows strong 'alignment' between English-oriented LI and active LM. His use of digital resources indicates that English learning extends beyond school and private tutoring. It enters the 'home environment' through online platforms and audio-visual materials. This reflects 'fluid practice', because English learning moves across home, school, tutoring, and digital spaces rather than remains within one fixed domain. However, such 'fluid practice' is unequally distributed. High-wealth fathers were better positioned to create English-rich home environments, while low-wealth fathers may have valued English but lacked similar resources. Thus, 'fluid practice' depends partly on 'economic resources'.

Moreover, fathers also understood English through 'sociocultural context' and 'sociopolitical context'. English was most often described as a marker of social prestige, followed by upward social mobility, colonial mindset and historical influence, and English as linguistic power. Cultural capital and social influence on parental expectations were each mentioned by a less number of fathers. Fewer of them referred to English as a symbol of modernity, cultural identity negotiation, and peer competition. Their LI was shaped not only by practical needs but also by symbolic hierarchies. English was associated with prestige, class position, power, and colonial history, and it operates as a high-value language within the sociolinguistic order. Fathers

may promote English for children’s future success, but this promotion can also reproduce the symbolic dominance of English over their first language(s).

LANGUAGE MANAGEMENT

This section presents fathers’ concrete strategies, investments, and interventions for supporting children’s English learning within FLP. As shown in Figure 3, fathers’ management roles were organised around three main areas: educational support, cultural exposure, and motivational support.

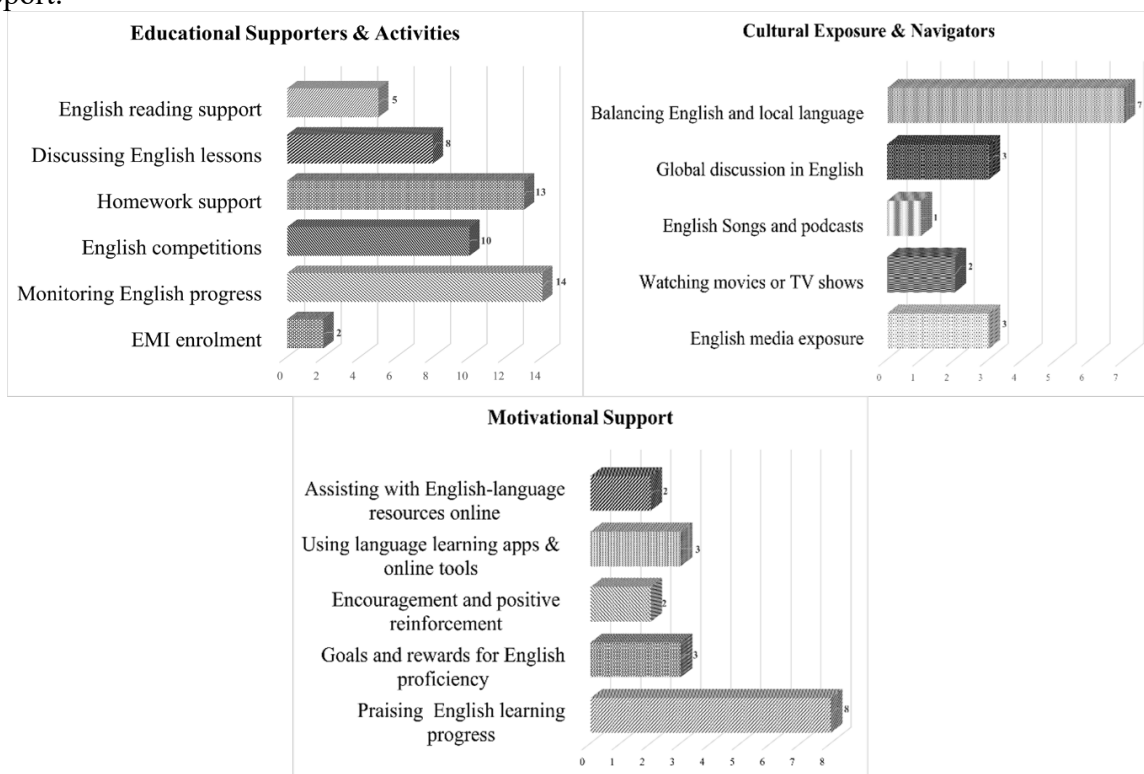


FIGURE 3. Categories of the active role of fathers in LM

Fathers’ LM was closely tied to formal schooling. They were most active in monitoring academic performance, homework, and school-related English tasks. This indicates strong ‘alignment’ between fathers’ English-oriented LI and LM of their children’s formal education. However, the low level of EMI enrolment suggests that educational aspiration was not always matched by access. Since EMI schooling often requires higher financial resources, this finding points to possible ‘divergence’ between what fathers desired and what they could actually provide.

Abdullah: I have actually hired a tutor at home to ensure their English proficiency. Children do not fully understand the importance of English, so we have to take the responsibility of facilitating their learning and practice.

(December 2024)

Abdullah is a high-wealth, university-educated professional father, who used private tutoring to strengthen children’s English proficiency. His response shows clear ‘alignment’ between LI and LM: he valued English as necessary and therefore invested directly in structured

learning support. This also shows how ‘economic resources’ shape the home-based management of English.

Moreover, fathers also managed English learning through cultural exposure, although this form of involvement was less common than school-based support. They were less involved in informal and media-based English exposure than in formal academic support. Their management of English remained largely school-centred. However, the emphasis on balancing English and the local language suggests that some fathers did not adopt a fully English-only orientation. Instead, they attempted to maintain a degree of balance between them. Furthermore, technology-enhanced English learning was not yet widespread among the participants.

Hasan: Nowadays, I think learning English has become easier. I use mobile apps for my child because they make learning enjoyable and simple. I also encourage my child to watch YouTube channels, as they teach English through real-life examples, movie clips, and popular TV series. In this way, my child does not only learn grammar; they also get a better idea of how native speakers speak and pronounce words.

(November 2024)

Hasan, a mid-wealth, university-educated father, demonstrates how digital platforms can extend English learning beyond school. His account shows that digital resources create an additional space for LS. Children encounter grammar, pronunciation, listening practice, and everyday English use through mobile applications and YouTube. This supports ‘fluid practice’, because English learning moves across home, school, and digital spaces. However, the low frequency of digital resource use suggests that digital affordances do not automatically remove inequality. Their effective use depends on fathers’ digital literacy, educational background and access to devices and the internet. Thus, digital tools may partly reduce the gap between high- and low-resource households, but they do not eliminate the role of ‘economic resources’ in LM.

Fathers also managed English learning through emotional and motivational support. They did not manage English learning only through formal instruction. They also used emotional support to reduce anxiety and build confidence. However, structured motivational strategies, such as goal-setting, reward systems, and guided use of online materials, were less frequent.

Tariq: I think teaching English to children is very necessary. I try in different ways to support my child’s English learning. However, I believe the first step is to remove the fear of English from my child’s mind. Many children feel afraid of reading, spelling, or making mistakes. So, when my child cannot do something, I do not scold them. Instead, I encourage my child and try to create an enjoyable learning environment. In this way, my child can learn English more quickly and confidently.

(December 2024)

Tariq, a low-wealth father with secondary education, illustrates an effective form of LM. Although he might not have the same access to private tutors or EMI schooling as higher-resource fathers, he managed English learning by creating a supportive ‘home environment’. His strategy focuses on reducing fear, avoiding punishment, and encouraging confidence. This shows that PA can also operate through emotional support and everyday interaction.

LANGUAGE PRACTICE

Figure 4 shows fathers’ daily interactions, corrections, and active use of English within FLP. There is a socio-economic matrix in LP for resource gap among PA.

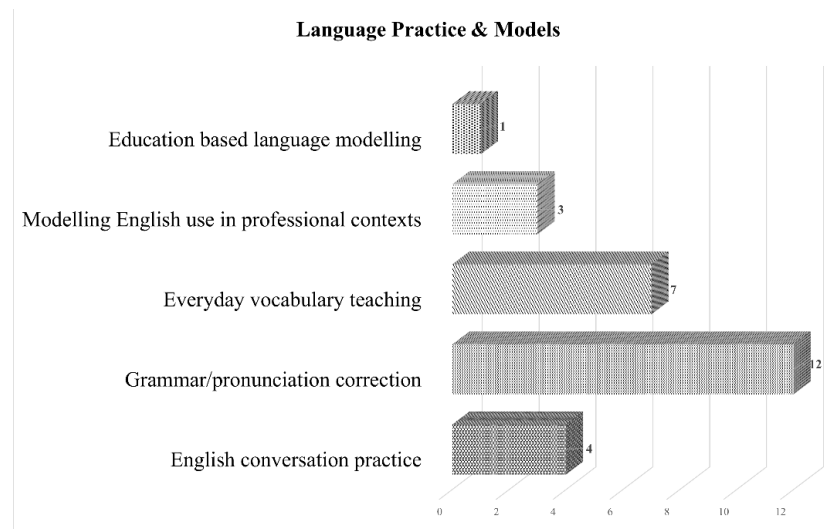


FIGURE 4. Categorises the active role of the fathers in LP

Fathers were more comfortable correcting English than using it as a sustained medium of everyday conversation. The home therefore functioned as an informal learning site, but not always as an English-speaking environment. Fathers' practices were strongly connected to children's school learning, especially grammar, pronunciation, vocabulary, and writing. The high frequency of grammar and pronunciation correction indicates that fathers played an active role in children's LS. They helped children notice errors, improve accuracy, and develop confidence in English. This practice shows 'alignment' between fathers' English-oriented LI and their everyday support. Fathers valued English and tried to improve children's proficiency through direct correction.

However, the low frequency of regular English conversation suggests a degree of 'divergence'. Many fathers believed English was essential for children's future success, but fewer used English regularly in family interaction. This gap may be related to fathers' own English proficiency, confidence, time, or the limited natural use of English in their home environment.

Rafiq: I try to speak English with my children every day. They also practise English with friends and family members. This regular speaking practice helps them become more comfortable with the language.

(August 2024)

Rafiq, a high-wealth, university-educated professional father, illustrates a more active form of LP. His account shows that spoken English can become part of the 'home environment' when fathers have the confidence, resources, and family support to sustain regular use. In this case, English practice extends beyond correction and becomes part of family interaction, peer interaction, and everyday LS. High-wealth fathers were more likely to create English-rich environments through family conversation, tutors, educational materials, and wider exposure. Their 'economic resources and educational background enabled stronger 'alignment' between English-oriented ideology, management, and practice. For these fathers, English was not only valued and managed; it was also practised more actively in the home.

Middle-wealth fathers appeared more likely to support English through correction, writing practice, and digital tools. Their LP was often practical and school related. They corrected mistakes, encouraged writing, and used mobile applications to increase exposure.

Farid: I have been trying to make my child familiar with English since childhood. They are still learning, so I try to support them beyond regular English classes. They use different mobile apps to learn English. I also ask them to write in English every day. If they make mistakes, I correct them so that they can improve gradually.

(July 2024)

Farid, a mid-wealth, university-educated father, shows how LP can combine writing, correction, and digital resources. His LP reflects ‘fluid practice’, because English learning moves across school lessons, home writing tasks, correction, and mobile applications. However, LP is still mainly organised around improvement and accuracy rather than spontaneous family communication. However, low-wealth fathers also supported English, but their practices were more constrained by limited resources and, in some cases, lower educational background. They were more likely to depend on school instruction, informal help, translation, encouragement, or low-cost digital exposure. This suggests that ‘socioeconomic context’ shapes not only fathers’ beliefs about English, but also the kinds of practices they can sustain at home.

Figure 5 presents the findings-based framework derived model from this study. It shows how paternal LI shapes LM and LP within FLP. It demonstrates that fathers’ LI is grounded in economic, educational, and socio-cultural motivations. It is then translated into strategic support, resource allocation, and everyday language-related LP at home. It also highlights a noticeable gap between strong ideological commitment and comparatively small direct conversational engagement. In addition, the framework shows that PA is moderated by socio-economic prosperity and mediated by digital affordances. Overall, the model illustrates how fathers influence children’s English learning through LI, LM and LP. The form and intensity of FLP vary according to household resources and access to digital support.

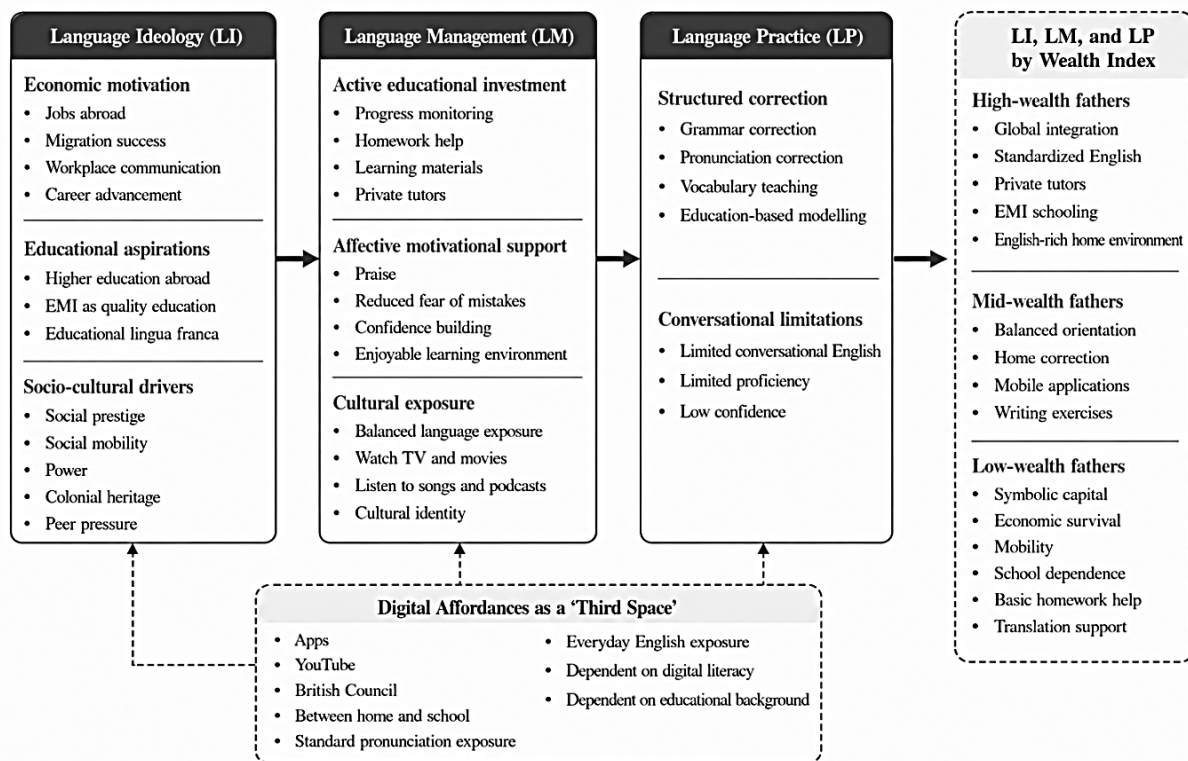


FIGURE 5. Emergent findings-based framework of paternal agency in family language policy

DISCUSSION

The findings show that fathers hold a strong English-leaning LI, although this direction is socially uneven and internally complex. English is constructed not merely as a school subject, but as economic, educational, and symbolic capital linked to employment, migration, higher education, prestige, modernity, and power. This reflects its dominant position in postcolonial educational and social institutions (cf. Ashrafova, 2025; Han, 2025). However, fathers' policy towards English should not be read simply as a preference for English over Bengali and all other languages. Rather, it reflects a wider social order in which English is imagined as necessary for children's mobility, security, and future success. English functioned as a capital across all groups, but its meaning differed by class position. Low-wealth fathers want English as a route to survival, employment security, and migration-based mobility. In contrast, Mid-wealth fathers linked English with educational success, career advancement, and social respectability. High-wealth fathers connected English with educational quality, global exposure, digital resources, and standardised forms of English. Thus, English represented an imagined escape from insecurity for low-wealth fathers, upward mobility for mid-wealth fathers, and elite educational preparation for high-wealth fathers. This finding extends studies that conceptualise English as an educational investment in postcolonial and market-oriented societies (cf. Cai & Fang, 2026; Mathew, 2022).

The findings also clarify the relationship between aspiration and capacity. Fathers across socioeconomic groups valued English, but they did not have equal ability to support it. High-wealth fathers were better able to translate English-oriented ideology into structured LM through private tutoring, learning materials, English-rich home environments, digital platforms, and regular academic monitoring. For example, the growing popularity of coaching centres in Bangladesh indicate that many parents depend on tutor-centred and send their children for additional English learning outside formal schooling (Bashar, 2025). Low-wealth fathers, by contrast, focused on homework support, informal monitoring, translation, encouragement, YouTube content, and emotional support. Parental beliefs alone do not ensure language development; actual input, everyday use, and home resources remain crucial (cf. Hosseini & Haukås, 2024; Sander-Montant et al., 2025). Therefore, FLP is shaped not only by parental choice, but also by unequal access to educational and linguistic resources.

This uneven relationship between belief and practice can be interpreted using Sanjani et al.'s (2025) concepts of 'alignment' and 'divergence'. Alignment was evident when fathers' ideologies were translated into concrete management, such as private tutoring, academic monitoring, participation in English competitions, digital learning support, and correction of grammar and pronunciation. Divergence appeared when fathers strongly valued English, or associated EMI schooling, but were unable to convert these beliefs into sustained home-based practices. This divergence was shaped by limited material resources, educational background, digital access, and fathers' own confidence in using English. It was also apparent when fathers valued Bengali and cultural identity symbolically while giving practical priority to English. The low rate of EMI enrolment, despite strong support for English, is particularly significant because it suggests that EMI schooling may be desired but remains inaccessible for many families. Thus, English-leaning FLP may reproduce inequality when only resource-rich families can provide intensive English exposure.

Fathers' LM was stronger than their everyday LP. They were highly involved in monitoring English progress, helping with homework, and supporting school-related tasks of their children; their English conversation at home, however, was less frequent. Moreover, they help their children

learning English through correction, writing practice, vocabulary teaching, tutoring, digital platforms, and school-related support, hence, the language has not become a fully naturalised family language for most participants. In other words, fathers approached English as an academic requirement rather than as a regular communicative language. This supports the argument that what parents claim to value may differ from what they use in everyday interaction (cf. Sander-Montant et al., 2025; Wąsikiewicz-Firlej & Daly, 2023).

In relation to Sanjani et al.'s (2025) continuum, fathers' FLP did not move fully towards monolingual ideologies. Bengali and other home languages remained culturally meaningful, and some fathers expressed concern for balancing English with local languages. However, English occupied a higher position in the family language hierarchy because it was linked to employment, education, migration, prestige, and global communication. A tension between multilingual ideologies and English-dominant management indicates partial movement towards fluid practice rather than strict language separation, as English crossed the boundaries between school, home, tutoring, digital platforms, and occasional family interaction. This supports recent FLP studies that view the family as a dynamic site shaped by mobility, digital communication, and spatially distributed practices (Sanjani & Hatoss, 2026). Nonetheless, digital affordances did not remove inequality, since their use depended on fathers' education, digital literacy, time, devices, and internet access (cf. Li et al., 2026; Sanjani & Hatoss, 2026).

The findings also contribute to the understanding of PA in Bangladesh. Fathers were not passive supporters of schooling; they acted as language-policy agents who shaped children's exposure to English through educational decisions, monitoring, correction, encouragement, and resource provision (cf. Čaňo & Hofmeister, 2022; Giannotti et al., 2022; Khan & Imtiaz, 2022). However, PA was shaped by gendered and classed conditions. Fathers may remain less visible in everyday caregiving, but they continue to hold considerable influence over children's education and language learning (Ball & Wahedi, 2010; Nargis & Ghosh, 2024). Importantly, this agency was not limited to economic investment. Some low-wealth fathers supported English learning through praise, anxiety reduction, and the creation of a less threatening learning environment, showing that effective language management can support language socialisation even where material resources are limited.

Finally, the findings are directly relevant to ELI. Fathers usually framed English as practical and necessary rather than ideologically superior. Nevertheless, these practical decisions can still reproduce English dominance. Fathers' English-oriented FLP may be understood as part of a wider postcolonial language hierarchy sustained by continuing "neo-imperialist forces" and forms of "self-colonisation" (Phillipson & Rose, 2025). However, this hierarchy appeared mainly through pragmatic aspirations for employment, education, migration, prestige, and social mobility rather than through explicit rejection of their first language. At the family level, ELI is therefore reproduced not through direct rejection of local tongues, but through the unequal allocation of time, money, attention, and aspiration to English (cf. Phillipson, 2018; Phillipson & Rose, 2025).

At the same time, the findings do not support a deterministic view of English dominance. English was not simply imposed from outside, nor was it passively accepted. Fathers negotiated English in relation to local aspirations, class position, children's futures, and cultural concerns. Some attempted to balance English with Bengali, while many used English as an additional educational resource rather than as a replacement for the home language (cf. Phillipson, 2018; Phillipson & Rose, 2025), and with World Englishes perspectives that understand English as open to localisation and reappropriation for identity, mobility, and agency (cf. Sevinch & Mahliyo, 2026).

CONCLUSION

This study shows that fathers' ideology (why) and their management and practice (how) regarding language(s) of their children are closely connected but unevenly realised. Every father linked English with economic development for their children for future financial success. There is a gap between aspiration and constraint of PA based on socioeconomic reason. While low-wealth fathers viewed English as a pathway to survival, high-wealth fathers see it as a cultural capital. However, most of them viewed it as a symbolic marker of class position and modern identity. Most fathers' correct grammar, whereas only a smaller proportion actually converse in English with children. Moreover, academic monitoring as priority remains dominant, as almost all fathers actively monitor school progress, focusing on formal homework over informal media. Digital affordance as a "third space" is mainly available to privileged families, since high-wealth fathers use online platforms to create "fluid" home learning environments.

Moreover, PA works as an uneven force in FLP. Fathers' LI were strongly shaped by the intersection of aspiration, class position, educational background, and postcolonial language hierarchy. They do not merely express support for English; they actively shape children's language learning through decisions about schooling, tutoring, monitoring, correction, motivation, and access to learning resources. English is valued as a language of mobility and security. However, fathers' capacity to support it depends on economic, educational, and cultural resources. As a result, English functions both as an opportunity and as a mechanism through which inequality is reproduced within the family domain.

The paper contributes to FLP studies by foregrounding fathers as actors and by showing how ELI enters in their children's LS through ordinary parental aspirations. This suggests that English-oriented FLP in this context does not necessarily involve the direct rejection of Bengali. Its main claim is that fathers' English-prioritised FLP should be understood as part of a wider postcolonial language hierarchy sustained by continuing as a form of self-colonisation. The findings also suggest the need for family- and school-based approaches that support English learning while also strengthening home-language maintenance. Moreover, policy initiatives should provide accessible English-learning support for less privileged families and promote multilingual practices as educational resources. Future research should examine mothers' and children's agency, compare rural and urban families, and investigate how digital access reshapes multilingual family practices across social groups.

REFERENCES

- Aksinovits, L., & Verschik, A. (2024). Family language policy in the Estonian diaspora in Finland: Language ideology and home language education. *Languages*, 9(7), Article 225. <https://doi.org/10.3390/languages9070225>
- Al-Naddaf, Y. (2025). Transferring cultural attitudes: Do parents' views on Western culture shape EFL learning of Arab users of English in Qatar? *New Horizons in English Studies*, 10, 62–78. <https://journals.umcs.pl/nh/article/view/19552>
- Anand, K. (2025). Mother tongue-based education and Indian teachers' views on language policy reforms by the Bharatiya Janata Party. In U. Pradhan & M. Gupta (Eds.), *Language education, politics and technology in South Asia: Shaping inclusive societies, identities, and futures* (pp. 68–79). Routledge.
- Ashrafova, I. (2025). The language that rules the world: What's behind English's global power? *Acta Globalis Humanitatis et Linguarum*, 2(2), 275–283.
- Awal, A. (2025). English linguistic hegemony and cultural detachment in Bangladesh: A quantitative analysis. *UR: Das Journal*, 6(1), 74–98.
- Ball, J., & Wahedi, M. (2010). Exploring fatherhood in Bangladesh. *Childhood Education*, 86(6), 366–370.

- Bashar, A. (2025). Unveiling the barriers: Exploring EdTech integration challenges and solutions for ESL instruction in Bangladesh. In U. Pradhan & M. Gupta (Eds.), *Language education, politics and technology in South Asia: Shaping inclusive societies, identities, and futures* (pp. 217–233). Routledge.
- Bhattacharjee, A. (2019). *Social science research: Principles, methods, and practices* (Rev. ed.). University of Southern Queensland. <https://usq.pressbooks.pub/socialscienceresearch/>
- Braun, V., & Clarke, V. (2021). Can I use TA? Should I use TA? Should I not use TA? Comparing reflexive thematic analysis and other pattern-based qualitative analytic approaches. *Counselling and Psychotherapy Research*, 21(1), 37–47.
- Cai, Y., & Fang, F. (2026). “Fangyan is a necessity of my child’s life”: Navigating language ideologies and family language planning in urban Chinese families. *Language Policy*, 25, Article 24. <https://doi.org/10.1007/s10993-026-09772-y>
- Cangelosi, M., Borghetti, C., & Bonifacci, P. (2024). How parents’ perceived value of the heritage language predicts their children’s skills. *Languages*, 9(3), Article 80. <https://doi.org/10.3390/languages9030080>
- Čaňo, T., & Hofmeister, H. (2022). The intergenerational transmission of gender: Paternal influences on children’s gender attitudes. *Journal of Marriage and Family*, 85(1), 193–214.
- Curdt-Christiansen, X. L. (2018). Family language policy. In J. W. Tollefson & M. Pérez-Milans (Eds.), *The Oxford handbook of language policy and planning*. Oxford University Press.
- Deivanayagam, J., & Sanjeeviraja, B. (2025). Unofficial bilingualism in English-only policy context: A postmethod pedagogy for difficult circumstances in rural government schools of Tamil Nadu. In U. Pradhan & M. Gupta (Eds.), *Language education, politics and technology in South Asia: Shaping inclusive societies, identities, and futures* (pp. 80–97). Routledge.
- Dobrić, N., Korenjak, M., Procházka, S., Molina-Muñoz, A., & Ruppel, A. (2026). English as a “global” language in a geopolitically changing world: The telling patterns observable in historical precedents. *Asian Englishes*, 28(1), 222–234.
- Giannakou, A., Zampiaki, E., & Otundo, B. K. (2026). The dual role of English in Kenya: Exploring language ideologies in a multilingual context. *Journal of Multilingual and Multicultural Development*, 1–18.
- Giannotti, M., Gemignani, M., Rigo, P., Venuti, P., & Falco, S. (2022). The role of paternal involvement on behavioral sensitive responses and neurobiological activations in fathers: A systematic review. *Frontiers in Behavioral Neuroscience*, 16. <https://doi.org/10.3389/fnbeh.2022.820884>
- Gkaintartzi, A. (2026). Family language policy and homescapes among multilingual families in Greece. *Aegean Working Papers in Ethnographic Linguistics*, 4, 149–169.
- Gu, M. M., Ou, A. W., Lu, C., & Lee, J. C.-K. (2025). A systematic review of family language policy studies from 2008 to 2024. *International Journal of Applied Linguistics*, 35(4), 2287–2300.
- Gupta, M. (2020). Indian parents’ perspective of maintaining heritage language in the metropolitan Jakarta. *Indonesian Journal of English Language Teaching*, 15(1), 85–103.
- Han, Y. (2025). The impact of English-dominated higher education systems on linguistic diversity in multilingual contexts. In D. Mishra (Ed.), *Proceedings of the 2025 International Conference on Mental Growth and Human Resilience (MGHR 2025)* (Advances in Social Science, Education and Humanities Research, Vol. 983, pp. 727–733). Atlantis Press.
- Hossain, M. S., Kabir, M. S., & Al-Mahde, A. E. (2024). Learners’-teachers’-parents’ approaches towards EFL learning: A case study at elementary levels’ Bangla-medium schools in Khulna Metropolitan City, Bangladesh. *International Journal for Multidisciplinary Research*, 6(6), 1–20.
- Hosseini, M., & Haukås, Å. (2024). The role of parental language profile and home linguistic environment in shaping teenagers’ multilingual identity. *Nordic Journal of Language Teaching and Learning*, 12(2), 222–239.
- Imperial, R. A. (2025). Rethinking Global Englishes and moving toward reparative redress for language-minoritized and racialized TESOL practitioners. *TESOL Quarterly*, 59(1), 310–332.
- Khan, I., & Imtiaz, S. S. (2022). Understanding the role of fathers in rural Bangladeshi households to reduce violence against children. *Bangladesh Journal of Political Economy*, 38(2), 243–260.
- Li, H., Numtong, K., Gan, D., & Po Ngern, W. (2026). Mapping and tracing shifts in family language policy research on heritage language maintenance (2020–2024): Insights from a time of global disruption. *Cogent Social Sciences*, 12(1), Article 2615946. <https://doi.org/10.1080/23311886.2026.2615946>
- Lubis, I. S. (2024). Loving your grandparents: Family relationship in shaping language policy. *GEMA Online Journal of Language Studies*, 24(4), 62–79. <https://doi.org/10.17576/gema-2024-2404-04>
- Lukianenko, N. (2024). Language and power: Linguistic imperialism. *International Science Journal of Education & Linguistics*, 3(5), 41–49.

- Mathew, L. (2022). *English linguistic imperialism from below: Moral aspiration and social mobility*. Multilingual Matters.
- Merkel, W. (2024). “Our kids are going to live their future, not our past”: The family language policies of three transnational families. *Issues in Applied Linguistics*, 25(1), 1–21.
- Muti’ah, Setyaningsih, E., & Haryati, S. (2025). From belief to practice: How a multilingual parent’s language ideologies support children’s English language learning at home. *IDEAS: Journal of Language Teaching and Learning, Linguistics and Literature*, 13(1), 1153–1167.
- Nargis, A., & Ghosh, B. (2024). Adaptation of parental benefit in Bangladesh: A legal perspective. *Green University Review of Social Sciences*, 10(2), 166–178.
- Nasar, S., Jabbar, A., Imtiaz, S. H., Biswas, S., Shesheir, M. H., Rashid, S. F., & Misha, F. (2025). Understanding fatherhood and its implications on the lives of male youth in Bangladesh: Findings from a nationwide mixed methods sexual and reproductive health study. *PLOS Global Public Health*, 5(3), Article e0003299. <https://doi.org/10.1371/journal.pgph.0003299>
- Ogawa, K., Alam, M. J., Noman, S., & Parvin, M. (2025). Parental perception on school choice for quality early childhood education in Bangladesh: A socio-economic analysis. *Cogent Education*, 12(1), Article 2543137. <https://doi.org/10.1080/2331186X.2025.2543137>
- Pearson, H., Myall, M., Darlington, A. S., & Gibson, F. (2025). The approach and application of analysing inductive and deductive datasets: A worked example using reflexive thematic analysis. *Qualitative Research in Psychology*, 22(4), 842–886.
- Phillipson, R. (2018). Linguistic imperialism. In C. A. Chapelle (Ed.), *The encyclopedia of applied linguistics* (pp. 1–7). Wiley.
- Phillipson, R., & Rose, H. (2025). Linguistic imperialism and World Englishes. In K. Bolton (Ed.), *The Wiley Blackwell encyclopedia of World Englishes* (pp. 1–8). Wiley-Blackwell.
- Romanowski, P. (2022). Paternal agency in heritage language maintenance in Australia: Polish fathers in action. *International Journal of Bilingual Education and Bilingualism*, 25(9), 3320–3332.
- Sabur, A. (2019). Performing fatherhood in Bangladesh: Changing roles, responsibilities and involvement of older and younger fathers. *Masculinities: A Journal of Culture and Society*, 11, 23–45.
- Shahabuddin, C. (2025). Future of madrasa education in Bangladesh: Between competition, integration and modernisation. In U. Pradhan & M. Gupta (Eds.), *Language education, politics and technology in South Asia: Shaping inclusive societies, identities, and futures* (pp. 136–157). Routledge.
- Sander-Montant, A., Bissonnette, R., & Byers-Heinlein, K. (2025). Like mother like child: Differential impact of mothers’ and fathers’ individual language use on bilingual language exposure. *Child Development*, 96(2), 662–678.
- Sanjani, M. I., & Hatoss, A. (2026). Rethinking family language policy through translanguaging space. *Language and Intercultural Communication*, 1–16. <https://doi.org/10.1080/14708477.2026.2640153>
- Sanjani, M. I., Gusdian, R. I., Inayati, N., & Hatoss, A. (2025). Conceptualising a continuum of plurilingual family language policy: A systematic literature review. *Journal of Multilingual and Multicultural Development*, 1–17. <https://doi.org/10.1080/01434632.2025.2504121>
- Sevinch, I., & Mahliyo, M. (2026). The rise of global English: Linguistic imperialism or international identity. *Central Asian Journal of Literature, Philosophy and Culture*, 7(2), 287–290.
- Shaikh, H., & Munmun, F. Z. (2026). The role of English in shaping linguistic capital in Bangladesh: A political economy perspective. *LinguaEducare: Journal of English and Linguistic Studies*, 3(1), 1–20.
- Spolsky, B. (2012). Family language policy – the critical domain. *Journal of Multilingual and Multicultural Development*, 33(1), 3–11. <https://doi.org/10.1080/01434632.2011.638072>
- Stępkowska, A. (2022). Bilingual partners turn into bilingual parents: Reporting on decisions and consequences. *GEMA Online Journal of Language Studies*, 22(4), 246–260. <https://doi.org/10.17576/gema-2022-2204-14>
- Wang, M. (2023). The impact of parent-child reading on children’s language development. *Frontiers in Humanities and Social Sciences*, 3(10), 81–87.
- Wąsikiewicz-Firlej, E., & Daly, M. (2023). Family language policy in the context of return migration: A case study. *Glottodidactica*, 50(1), 213–241.
- Wieler, L. A. (2025). Qualitative data analysis framework for early career researchers: ARISE. *American Journal of Qualitative Research*, 9(3), 101–107.
- Yanow, D., & Schwartz-Shea, P. (2012). *Interpretive research design: Concepts and processes*. Routledge.
- Yılmaz, Ö. (2025). The origins of digital colonialism. *İmgelem*, 16, 321–344.

ABOUT THE AUTHORS

Abdul Awal received his PhD in Linguistics from the University of Łódź, Poland, in 2025. He also holds an MA in Applied Multilingualism and Multiculturalism from the University of Warsaw, Poland. He is currently a faculty member at the Chair of South Asian Studies, Faculty of Asian and African Cultures, University of Warsaw. His research focuses on the intersections of language, power, culture, linguistic inequality, and multilingualism. His forthcoming monograph, *English, Power, and Inequality: Linguistic Imperialism and the Localisation of English in Bangladesh*, will be published by Brill in the Language Learning and Multilingualism series (Vol. 6). ORCID iD: <https://orcid.org/0000-0002-3795-4583>