Globalising Sociolinguistics
Challenging the Anglo-Western nature of Sociolinguistics and expanding theories

ABSTRACTS (in alphabetical order)

Christopher Agbedo (University of Nigeria, Nigeria)

Patterns of linguistic variation and potential change in Elugwu-Ezike speech community, southeast Nigeria

This paper examines the patterns of linguistic variation and potential change in Ezikeoba Igbo, a variety of the Igbo language spoken in an African rural speech community of Elugwu-Ezike, southeast Nigeria. Anchored on the quantitative paradigm of Labovian sociolinguistics, it focuses specifically on the variable realization of certain linguistic items as observed in the speech behaviours of a sample of Ezikeoba Igbo speakers grouped primarily by their linguistic behavior and secondarily by their social characteristics. These groupings are achieved by means of the multivariate technique of principal component analysis to determine and arrange hierarchically a large number of social variables, which are possible candidates that account for the patterns of linguistic variation and potential source of linguistic change in Ezikeoba Igbo. The discerned social variables are further subjected to statistical test of factorial experiment to determine their main and interaction effects in accounting for linguistic variation. The central objective of the study is to explore the applicability of Labov’s quantitative approach to the study of variation and change in a typical rural speech community of Africa and draw attention to some sociolinguistic peculiarities of typical rural speech communities, which western and urban-oriented variation studies have tended to gloss over. Labov’s correlation method especially the application of the ‘social class’ concept in his 1966 New York city study has so influenced subsequent studies that variationists have usually used such methods uncritically. Also, a number of studies (cf. Labov, 1966; Trudgill 1974) have illustrated the embedding of linguistic change in social class. Examples of this sociolinguistic phenomenon so far seem to be of two types, which are described by Labov as change from below and change from above, each illustrating a
process in which social pressures and attitudes come to be bear on linguistic structure. The foregoing presupposes the applicability of the social class concept in the study of speech communities of all kinds. In the present study, we set out to determine the extent to which a set of social variables (social class, gender, ethnicity, etc.) that have been proposed by Labov as correlating significantly with linguistic variation are truly universal. The picture, which emerges from the data analysis suggests that not all speech communities especially rural communities such as Elugwu-Ezike are easily amenable to the social stratifications of the type that obtain in urban speech communities studied by Labov and followers. Specifically, social class proposed by Labov as correlating with linguistic variation is not universal, rather the phenomena of linguistic variation and change is determined by the relative potency of social forces operating in a given linguistic environment. In the case of the present study, it is more tenable to correlate linguistic variation with a set of social variables of region, age, contact, and social network than Labov’s set of variables. Also, the inability of the quantitative paradigm to handle some sociolinguistic peculiarities of rural speech communities informs the need for a new model in form of a synthesis of the quantitative and dialectological models.

References

Mohammed Hasan Ahmed Al-Fattah (University of Amran, Yemen)
The effect of diglossia on Arabic language teaching and learning in higher education in Yemen
The present study attempts to investigate the effect of diglossia on Arabic language teaching and learning in higher education situations in Yemen. It is an attempt to find out to what extent the use of vernacular by Arabic instructors affects teaching and learning Arabic in higher education classrooms. It presents an in-depth introduction to diglossia as applies in Arabic. Moving from theory to practice, this study addresses the
practical implications of diglossia by investigating the reasons behind the use of slang dialect by university teachers in the classrooms while teaching standard Arabic especially the spoken form of language during the teaching process in the university. The overall goal of the study is to use the data provided by students and instructors help improve Arabic curriculum and teaching methods in higher education classrooms. The data are studied and analysed from the sociolinguistic point of view. The study is based on the analysis of the elicited responses of 71 Yemeni university students and 26 university instructors in the departments of Arabic, in three public universities. The data are collected by two sets written questionnaires. The data are processed and analysed by the use of SPSS statistical program and the results of the questionnaire items were interpreted accordingly. The prime findings of the study reveal that both teachers and students show positive attitude towards MSA but students show more positive attitude towards using MSA than teachers. Unlike students, teachers show positive attitude towards vernacular Arabic. The teachers also advocate the notion of mixing vernacular Arabic and MSA in classroom interaction.

Fawwaz Al-Abed Al-Haq & Samia Jaran (Yarmouk University, Jordan)

Language use among Jordanian students
This paper aims at investigating hybrid language used by Jordanian university students from a sociolinguistic perspective. The study attempts to describe, identify, and explain attitudes and extent of use. The study reveals that students frequently use colloquial idiomatic terms and expressions governed by the following sociolinguistic factors such as age, education, social factors, and language domains. Some implications are drawn to sociolinguistics and language planning.

Abdulkhaleq A. Al-Qahtani (King Khalid University Abha, Saudi Arabia)

The meta-linguistic strategy of handshaking at a multilingual Arabia college of languages in Saudi
In an English department and a language center in Saudi Arabia, a special academic community was formed to provide tertiary education in English to Saudi college students. This community consists of a 122 male educators: English Language teachers
and Professors of Linguistics, Applied Linguistics, and literature. These academics came from different parts of the world they include: Americans, Arabs, Bangladeshis, Indians, Pakistanis, Romanians, and South Africans (alphabetical order). They all teach English either as EFL to prepare students for an English medium education (the English Center) or teach in the English department in the undergraduate and graduate programs.

All these people share the same building and adjacent classrooms and at times teach sections of a given course together, which entails unified syllabi, midterms and finals. They also work on various committees at the department and college levels. This form of workplace interaction among people from diverse linguistic and cultural backgrounds creates a unique situation to observe various pragmatic and sociolinguistic behaviors exhibited by these colleagues.

A noticeable/marked observation that the researcher noticed was that colleagues and administrative staff in the Department and the English Language Center have been overusing the handshaking habit to the extent that you may shake a person’s hand in a meeting and shake the same person’s hand in few minutes later when meeting in a hallway, for instance. An American faculty member, in his reception/welcome party made it clear that he was shocked at the rate of using handshaking in his first few weeks in the department! The phenomenon does not seem to apply in other departments and colleges nor does it seem to be happening in the outside community at large.

The observation stirred the curiosity of the researcher and raised some questions:
(1) Why do faculty members in the English department in particular shake hands that much with one another?
(2) Is this habit prevalent in the neighboring colleges/departments (the college of education)?
(3) What metalinguistic role does handshaking in this manner play?

These questions were addressed from the perspective of marked/unmarked theoretical framework. A questionnaire was designed to explore peoples’ opinions about the topic. Then a structured interview was conducted to delve deeper into the heart of the issue.

Felix Ameka (Leiden University, The Netherlands)

Eroding the benefits of “mother tongue” education
The mainstream sociolinguistic literature pushes for “mother-tongue” education,
especially in the first years of primary education. The arguments usually given include: (1) the facilitation of the child’s transition from home to school by the use of an already familiar language in school; (2) the development of literacy skills can be helped by having literacy skills in one’s first language. Linguistic human rights advocates also argue that if a child is not taught in their first language, then the child’s basic linguistic human rights are violated (e.g. Babaci-Wilhite 2014). Setting aside the problems with the term “mother-tongue” (see e.g. Lüpke & Storch 2013 for its inappropriateness in African contexts) this stance has two problems. First, it assumes the use of only one language at a time as medium of instruction. Second, it ignores the gulf between the first language variety that the child is familiar with and the variety of the language that is used in school. In the African context there is often a difference between the everyday vernacular form of the first language that the child is familiar with at home and the “artificial” standard form that is used in school. The latter is usually as “foreign” to the child as the so-called ex-colonial prestigious language varieties like English, French, Portuguese or Spanish. In this paper, I present two cases from south-eastern Ghana to show the difficulties children face in school because of this gulf. One case concerns children from Sokode where a Central Ewe (Kwa, Niger-Congo) colloquial variety is spoken as first language. These children have a hard time comprehending the Anlo variety upon which the standard Ewe variety is based. The second case concerns second language speaking children of a Northern Ewe colloquial variety. These children also have difficulty with the standard variety that is used in the school. I conclude that while mainstream sociolinguistics tends to favour normative standards and the use of one language at a time in education, the language use practices in the contexts discussed suggest that standard languages should embrace variation. Furthermore, a multilingual approach to language use and choice, including as media of instruction, should be adopted to minimise the negative effects on the children, especially in education.

References
Language shift and Diglossia in West Africa: Emerging Mismatches

This paper brings different perspectives to the discussion on diglossia and language shift in West Africa by pointing out some mismatches between current sociolinguist models of language shift and the reality of language shift as it occurs in highly multilingual West Africa. In Western-based sociolinguistic models, language shift is often associated with diglossia where domains of linguistic behaviour are boxed into a kind of complementary distribution, and where the domains are hierarchically ranked (Ferguson 1959). In West Africa, this does not happen. What happens in West Africa may be closer to Fishman’s (1967) extended diglossia where the (H) and (L) roles may be played not by different varieties of the same language but by different languages, usually the colonial language and an indigenous language respectively, or a minority indigenous language an indigenous majority language respectively. Even then, this is not applicable to all cases of bi/multilingualism in West Africa as the majority of the population are multilingual in languages that do not necessarily exists any particular hierarchical order. Certain social factors, the need for socio-economic or political favour, appear to influence language shift in individual domains. In this regard, this paper will be challenging Ferguson’s and Fishman’s concepts of diglossia in bi/multilingual communities.

Three major types of language shift patterns occur in West Africa: (1) Many indigenous languages are being displaced by ex-colonial languages such as French, English and Portuguese. (2) There are shifts from minority languages to major or dominant languages. (3) There is a third category of language shift which is triggered by factors such as urbanisation, migration and industrialisation.

The main mismatch we see here is that the shift is from indigenous West African language towards other regional African languages rather than national or official languages. Another mismatch is that the linguistic exclusion which language policies in West Africa create may be said to be working favourably for language maintenance. Thus, language shift in West Africa appears to lead to viable multilingualism and extended code-switching (Juffermans and McGlyn (2010).
Yoshiyuki Asahi (NINJAL, Japan)

*The role of a standard variety in the new town koine formation*

In Japan, since 1950s, urbanization and industrialization increased a degree of the demographic mobility. In fact, we witnessed a rapid grow of the population especially in large cities. So as to solve the population problem, new towns were designed and established primarily in their suburbs. New town, therefore, have received a number of immigrants with various dialectal backgrounds. Sociolinguistically speaking, a high dialect contact situation emerged for several decades. This paper reports findings from my sociolinguistic surveys conducted between 1999 and 2003 at a Japanese New Town in Kobe, called, ‘Seishin New Town.’ The survey aimed two generations: (1) immigrant generation, who migrated into this new town since 1980s and whose age ranges from 30s to 50s, and (2) new town generation, who are the first native teenagers. As a baseline data, another sociolinguistic survey was conducted at one of the neighbor, rural, and agriculture-based communities, called ‘Hazetani-cho.’ Their spontaneous speech of 12 New Town residents and 9 Hazetani-cho residents were collected. 13-hour recordings were used as a data. Two variables (verb negation, and complementizer) were analyzed.

The purpose of this paper is to discuss the degree of (1) how immigrant generation create their sociolinguistic variation through their interactions with their neighbors, friends, and colleagues at their workplace, if any, and (2) how new town generation acquire the sociolinguistic variation, and utilize it in their interaction with their peer group. As mentioned earlier, a baseline data from Hazetani-cho will be analyzed to measure the differences from Seishin new town residents.

The result shows that immigrant generation has a frequent use of non-dialectal form both for verb negation and complementizer, which clearly differs from Hazetani-cho residents whilst new town generation has a frequent use of the dialectal form (especially in verb negation) instead of the non-dialectal form. The frequent use of this form can be found in Hazetani-cho residents. Based on the analysis, this paper will consider how standardization of Japanese language impact upon the use of the two variables both in immigrant and new town generations. Generally speaking, a standard variety in Japanese has been heavily influential. This paper will state that standardization did observed generally in Hazetani-cho, whereas a different kind of standardization process was observed in Seishin new town residents.
Sandra Barasa (Radbound University Nijmegen, The Netherlands)

Towards a crosscultural definition of “standard”

The standard language is generally considered a linguistic norm which a very large speech community overtly adheres to (Milroy 1992: 3; Meyerhoff 2011: 18). The standard is different from other varieties of the same language in that it tends to cover a larger area and to transcend many contact-induced influences (Thomason & Kaufman 1988). Once it has gradually emerged as standard and gone through a process of acceptance, it is mostly shaped through conscious efforts and is actively spread as an official norm, usually within a country (Smakman 2012).

In many countries, especially those outside the European realm, the national language norm is not too visible, and even seems absent at first sight, while it nevertheless constitutes a very powerful undercurrent. This undercurrent often fails to flourish as it is hindered by several factors. This paper lists a number of these underexposed factors and will contribute in fathoming the concept of standardness in language.

References


Lawrie Barnes (University of South-Africa, South Africa)

Developing a theory to account for the function and significance of code-switching in South African protest poetry

The focus of all major studies on code-switching has been on spoken discourse and little attention has been paid to code-switching in written texts. Myers-Scotton (1993), one of the principal scholars and theorists in the field postulated the Markedness Model, which in essence claims that different social functions may be fulfilled by switching between different languages. Subsequently (1998, 2002, inter alia), she developed and extended this model. Some attempts have been made to apply her model to literary texts, mainly

Recently, however, more attention has been paid to code-switching in written texts. Possibly the most significant work on the topic is Sebba, Mahootian and Jonsson (2011) who state in their introduction that to date there is no coherent theory for code-switching in written texts.

This paper attempts to address this lacuna by examining the use of code-switching in South African protest poetry. An initial exploratory analysis of the data within the framework of the Markedness Model reveals the need to develop a more comprehensive and appropriate specific theory for the study of code-switching as a literary device. The paper takes a small step in this direction. It is suggested that an interdisciplinary approach that draws on theories from a variety of other disciplines (such as literary theory, musicology, political science and African philosophy) can provide the sociolinguist with new insights into the nature and use of language. At the same time in this symbiotic relationship insights from sociolinguistics can enrich other disciplines and be particularly valuable in the exegesis of texts.

**Extracts from the data:**

‘A! Madoda!’ (Sipho Sepamla)

we shall still be singing Izabonono

we shall be shuffling to Nomvula’s Dance

we shall be wheeling to Zandile

A! Madoda! Yini ukusiqhatha kangaka

*O! Mighty man! Why are you cheating us like this?*

Rra mfondini kabawo Bel’elihle

*O my brother of my father’s clan (the Bele clan),*

Thol’elide limpondo zine

*Great calf with four horns*

we shall still be singing Izabonono

we shall be shuffling to Nomvula’s Dance

we shall be wheeling to Zandile
A! Madoda! Yini ukusiqhatha kangaka

O! Mighty man! Why are you cheating us like this?

Rra mfondini kabawo Bel’elihle

O my brother of my father’s clan (the Bele clan),
Thol’elide limpondo zine

*Great calf with four horns*

‘My name Nomgqibelo Ncamisile Mnqhibisa’ (Mogoleng wa Selepe)

Look what they have done to my name ... the wonderful name of my great-great-grandmothers

Nomgqibelo Ncamisile Mnqhibisa

The burly bureaucrat was surprised.
What he heard was music to his ears
‘Wat is daai, sê nou weer?’
‘I am from Chief Daluxolo Velayigodle of emaMpondweni
And my name is Nomgqibelo Ncamisile Mnqhibisa.’

**References**


**Thomas Bearth (University Zürich, Switzerland)**

*Language diversity: Asset or hindrance for development? Reframing an unresolved issue*

Taking up a loose thread of research at the intersection of development and
communication, this paper suggests that the transition from MDG (2000-2015) to SDG (2015-) offers a welcome opportunity for reopening the case from an angle sensitive to economic implications of language diversity, while sharpening the perspective on its implications for sustainability. Opposite stances on the first issue were taken by the Harare Declaration – signed by such prestigious organizations as UNESCO, AIF (now OIF) and many African governments – and by an article in the Quarterly Journal of Economics by Easterly & Levine (E&L). Both appeared in 1997. Both had in their focus ethno-linguistic diversity on the African continent, and both dealt from opposite presuppositions with its wider implications for development and growth. With the factor ETHNIC as a seeming mathematically proven negative growth indicator, E&L, according to citation indexes, mesmerized broad and prestigious audiences. But interdisciplinary scientific homework left undone in its wake may have its share of responsibility for the staggering ignorance of the language issue on the MDG agenda (Romaine 2013), the low profile it conceded to communication (Wilson & Warnock 2007), and the MDGs’ weak resonance on the African continent (Akindès 2012, Klasen 2012).

The doubtful claim of scientific proof attached to an otherwise neither new nor original hypothesis, unfavorable by implication to language in its diversity as a factor potentially relevant to growth, was challenged in a follow-up study by Harvard economists Alesina & Ferrara (2005), which, however, failed to draw the crowds or even to get the attention from sociolinguists it would have deserved. Substituting to E&L’s linear, causal and deterministic view “the trade-off between the benefits of ‘diversity’ and the costs of heterogeneity of preferences in a diverse multi-ethnic society”, A&F conclude: “Not all diverse societies are a failure but in fact some work much better than others, and in fact rather well.” By relativizing E&L’s ETHNIC factor, and by adding a distinct linguistic subcategory to their grid, A&F open the path for inquiring into assets for “handling productively ethnic diversity” and conclude with a plea for “more work to be done to assess the marginal impact of institutional arrangements.”

The bottomline of A&F’s critique: not linguistic fragmentation, but underuse of language in its diversity as a resource for growth and development correlates with underdevelopment and growth deficits. As a consequence of this shift of perspective, “Africa’s growth tragedy” – the catch-word of E&L – appears, in part, as a consequence
of neglect of diversity as a resource (Harare 1997), and in part, given its impact, as self-fulfilling prophecy, the continuing effects of which can only be reversed by responding to A&L’s call for “more research”, which includes falsification of E&L’s claims on a theoretical and empirical plane.

Borrowing from Swiss NCCR North-South, recently closed, with its scope on identification of syndromes of global change in view of the mitigation of their consequences as a prerequisite to sustainable development, research on language and sustainability funded by Volkswagen Foundation (www.lagsus.de) accredits the overall effects of linguistic marginalization, particularly in Africa, as an early “syndrome of global change”, with characteristic linkages to be studied for their effects and remedies, such as reduction of communicative dependency as an impediment to sustainability (Bearth 2013). The interest of the NCCR approach lies in its unpretentious realism in insisting, as an alternative to change of policy, on mitigation of its consequences, a still largely underexplored issue in sociolinguistic literature. Impact on sustainability will be briefly illustrated from West Africa, including current research on a community-based response to Ebola.

Projected extension to African contexts of the DYLAN hypothesis (www.dylan-project.ch) with its robust record of inquiry into multilingualism in Europe as a cultural and economic asset, promises to provide fresh momentum and a chance for testing live issues across disciplines and for bringing to light empirical evidence broad enough for unraveling the still prevailing deadlock under conditions which admittedly are no longer those of 1997 but still drag along the same liabilities, causing countless casualties among silent majorities, and posing similar challenges calling for similar or new answers, if anything with a much increased, incontrovertible urgency.

Klaus Beyer (Goethe University Frankfurt am Main, Germany)

Social Network Analysis in a diffuse multilingual society: New relations, different measures and other non-standard deviations

On the backdrop of research data from a language-contact study in a West-African linguistic area, the paper explores the possibilities of contemporary Social Network Analysis (SNA) in highly diffuse settings on both, the linguistic and social side.

The introduction of SNA to the variationist paradigm extended the set of potentially
pertinent social factors within the standard sociolinguistic model based on societies from the Global North. Appraised assets of SNA are its highly flexible ethnographic method and its apparent indifference to culturally determined social categories. However, to date we are still lacking profound comparative data on the application of SNA in contexts where linguistic variation in itself is far more expanded and where the social basis is completely different from the usual test cases in the Global North.

In their seminal Belfast-study the Milroys (1980) developed the social integration scale mainly on the basis of network centrality and multiplexity of ties. Since then, the comparatively rare sociolinguistic applications of SNA kept using only the most basic network measures like *density* or *centrality* for correlations with actors’ verbal behavior. While current theoretical developments in SNA propose a wide set of refined algorithms reflecting advanced concepts of social roles, positional attributes and various network types, most contemporary sociolinguistic applications of SNA seem to lack behind these developments.

The paper thus concentrates on the question of *structural adequacy* of SNA-application in an African multilingual context. Taking some of the current theoretical developments in SNA into account the paper looks at pertinent network attributes and actors' roles on the backdrop of linguistic and social data taken from a multilingual rural contact area. In doing so, it is hoped to demonstrate SNA’s potential for describing forces and processes of language change and stability in a diffuse context like the one found in the multilingual contact-area in West-Africa.

**Ingeborg Birnie,** *(University of Aberdeen, Scotland)*

*Gaelic in the public domain: Management, usage and ideologies – mismatches between language policy and planning and linguistic practices*

According to the 2011 national census the Comhairle nan Eilean Siar (the Western Isles Council) was the only remaining authority where a majority of the population, 52.2%, self-reported to be able to speak the Gaelic language (National Records of Scotland, 2013). Research in this last remaining stronghold of the language, especially from the 1970’s onwards has shown however that, there has also been a contraction in the linguistic domains, especially those identified by Fishman (1991) as the *sine quo non* of language vitality; the home, the family and the community (MacKinnon 1977, 2006;
This research into the state of the Gaelic language and the linguistic practices of its speakers has coincided with various language preservation initiatives, at local as well as national level, especially through public and institutional provision for the language, described by Fishman (1991: 380) as “a nigh complete reliance on the school and other higher order ‘props’”. After an official legal framework to preserve and sustain the Gaelic language through the Gaelic Language (Scotland) Act, McLeod (2010) has explained these initiatives in terms of “professionalization” and “institutionalisation” of the language preservation efforts, which has the issue of participation and ownership of the Gaelic language.

Using Spolsky’s tripartite classification of language policy, (Spolsky 2004, 2009) as a basis for this research into the Gaelic language regime, this presentation will discuss the initial findings of a project to investigate the relationship between these official language preservation measures and the linguistic practices and ideologies of Gaelic speakers in the Comhairle nan Eilean Siar, comparing the official language attitudes and usage of the Gaelic language, with the \textit{de facto} language practices of the speakers themselves, evaluated through \textit{in situ} and real time observations in the public spaces affected by the official policies as well as interviews and language diaries with individual speakers.

It is expected that this research will show, contrary to Spolsky’s (2009: 5) assumption that the “three components (management, beliefs and ideologies) constitute forces which help account for language choice”, that in the case of Gaelic in Scotland, there is a clear mismatch between the revitalisation initiatives and both the language ideology and linguistic practices of speakers in the traditional heartland of the language, raising questions about the nature of language policy and planning in Scotland.

References


Csanád Bodó (Eötvös Loránd University, Hungary)

How to save a national dialect transnationally? The revitalization of Hungarian in Moldavia, Romania

In social sciences globalization is interpreted as a shift from the nation-state with its central position in the political and economic order to the re-territorialization of modernist spaces with the globalized new economy as a key factor in the valorization of national and political practices. This concept of globalization has been introduced into linguistics, for instance by Blommaert (2010) in reference to multilayered and polycentric orders of indexicality, or by Heller’s (2010a) focus on language as a tradeable commodity. Discussing the historically changing relations between nation, language and globalization, Heller (2010b) states that following the modernist era when language was mobilized in the establishment of national markets, “the globalized new economy sometimes stretches the limits of that mode of political economic organization, but sometimes draws on it, notably in constructing niche markets and in adding symbolic value to products.” Blommaert (2010) puts it as follows: “globalization phenomena again appear to trigger an emphasis on the national order of things.” Although there is a growing body of work on perpetual tensions of processes still
working towards unifying national markets, communities or languages and the opposite tendencies towards niche markets, hybridity or Bakhtinian heteroglossia, the emerging contradictions have mainly been investigated in terms of the developing late modern social organization – the new economy – in contrast to modernist national frames. From the opposite perspective, however, the question has hardly been raised as to how the nationalist ideologies make use of globalization. My paper focuses on this aspect in the context of the revitalization of Hungarian in North-East Romanian Moldavia.

In Hungary, Moldavian “Csángó” Hungarian is a well-known minority variety of Hungarian. Its reputation is connected with speculations about its future and the imagined past of the Hungarian language. On the one hand, the ongoing language shift to Romanian in Moldavia has been commonly regarded as epitomizing the foreseeable fate of minority varieties of Hungarian in the countries neighboring Hungary (Tánczos 2012). Following this line of logic, saving the Csángó dialect is seen as a signpost marking out future directions for Hungarian language revitalization. On the other hand, the Csángó dialect is a symbol of the Hungarian linguistic past. The extent of civil support behind the revitalization programme shows that “sociolinguistic nostalgia”, as Bucholtz (2003) names it, has been widely echoed by ordinary Hungarian citizens – the so-called godparents – who wish to save the most “pure” and “archaic” Hungarian dialect spoken in Moldavia. In order to achieve this goal, the godparents undertake the sponsorship of Moldavian children and subsidize their participation in the Hungarian teaching programme, which is carried out mainly through funded afterschool teaching activities.

I will argue that this revitalization programme can be interpreted as a commodification of the language. In the process of language becoming a commodity, i.e. a tradeable object of education, it is seen both as a standardized skill and as “authentic” identity; these attributes will appear in the same practices in the linguistic market. Within this framework, linguistic revitalization can be interpreted not only as a modernization and emancipation project that is implemented through the acquisition of (standard) Hungarian language skills, but also as a language political attempt to develop Hungarian linguistic identity. Compared to other cases of linguistic revitalization, the distinctive feature of the Moldavian programme is that efforts to form identity (considered to be both authentic and Hungarian-related) and to transmit (linguistic) skills of modernity are intertwined, offering a pre-eminently suitable field for the
tensions that derive from the two language-related approaches.

References

Tinatin Bolkvadze (Tbilisi University, Georgia)
Diglossia and bilingualism in Georgia
Georgian is the only country that borders all countries in the Caucasus and this has an impact on the linguistic situation in the country. Georgia always was the multilingual and multicultural country. The migration of various nations and ethnic variety in antique Georgia are confirmed by Georgian and foreign sources. The paper deals with the two kinds of languages spreading in Georgia: the South Caucasian languages (i.e. Karvelian languages) and non-Kartvelian languages spreading in Georgia.

According to the pursued language policy Georgia is an endoglossic state, where the official national language is the mother tongue of the majority of the population. According to Article 8 of the Georgian Constitution, the state language in Georgia is Georgian, and also Abkhazian in Abkhazia, while other minority languages are spoken by larger or smaller groups of minorities: Azerbaijani, Armenian, Ossetian, Hebrew, Russian, Ukrainian, and Kurdish. Some other languages are spoken by different smaller minority groups, making up 1 % of the population. The main direction of modern
Georgian linguistic policy is to support multilingualism in Georgia and at the same time to support the speakers of minority languages of Georgia to become bilingual, where Georgian language should have the status of the second language because it’s the state language of the country.

The relationship of Georgia with the other members of South Caucasian languages, i.e. Georgian-Megrelian, Georgian-Laz, and Georgian-Svan relationships should be described in terms of diglossia, and, in no ways, those of bilingualism, which we use for the description of Georgian-Azerbaijanian or Georgian-Armenian language use.

The Kartvelian diglossia started many centuries ago, and the state prestige, also the sense of pride in this stable language have always been associated with Georgian. This language was of an ideologized value. It unified and unifies the country, has turned into a national symbol, and national values have been identified with it. This is how a great tradition creates an exoglossic society taking care of finding a respectable origin for its language, for the sake of which myths and genealogies have been composed and cultivated. In the Kartvelian diglossic hierarchy, this honor belonged to the Georgian language.

Giulia Cabras (INALCO Paris, France)

*Minimizing the dichotomy between intrasentential and intersentential code switching in Uyghur-Chinese bilingual speech*

Uyghurs, a Turkic speaking, Muslim population, constitute the main minority group in Xinjiang (an autonomous region in the northwest of the People’s Republic of China). Due to their history, and their Central Asian cultural roots, Uyghurs have succeeded in preserving an identity that differs from the Han Chinese one, the largest ethnic group in China.

Intensive language contact, and Chinese oriented language policies are shaping new languages practices in the Uyghur community. One of them is the development of code switching, as a result of the increase of bilingualism and the status of Standard Chinese as a high variety.

My research focuses on the interactional functions of Uyghur-Chinese code switching, and on the cultural and social meanings that this language habit has for the Uyghur speech community. The orientation of my study and the particular socio-linguistic
context brought me to individuate some problems in applying some Western categorizations and models used to analyze code switching. In this paper I focus on one common and widespread dichotomy: the distinction applied in sociolinguistics between intrasentential code switching (described as insertion of elements from a second language within a sentence) and intersentential code switching (described as alternation in discourse). Scholars such as Poplack (1980) Gumperz (1982), and Auer (1988, 1999), have privileged the study of the latter, claiming the absence of sociocultural or interactional motivations in intrasentential code switching. On the contrary, an approach that reduces this dichotomization can be found in further works related to both Western and non-Western contexts, such as Heller (1988), Myers-Scotton (1993), Dabène et Moore (1995), Gardner-Chloros (1995), and Gardner-Chloros and Edwards (2004).

Analyzing conversational data taken during my fieldworks, I remark that intrasentential code switching between Chinese and Uyghur shows interesting pragmatic and communicative features, e.g. the conveying of religious expressions, expressivity, straightforwardness, as well as the conciseness, the referential power and the specificity of Chinese words. Moreover, looking at alternation from a structural perspective, it is possible to notice that conversational goals can be achieved through typological differences presents in the two languages, e.g. a different construction for conditional clauses, and the morphological marking of inferentiality in Uyghur.

Showing selected data from my corpus, this paper shows how minimizing the dichotomy between intersentential and intrasentential can bring to a more complex and deep description of code switching and its interactional, cultural, and social values. The paper also aims at showing a change in the direction of the study of language practices, looking in particular at the vague and fuzzy character of bilingual production.

References


Paolo Calvetti (Ca’ Foscari University Venice, Italy)

Strategies of impoliteness in Japanese spontaneous talks

Japanese language, with its richness of marked allomorphs used for honorifics, has been considered one of the most attractive languages to investigate the phenomenon of politeness. It has been also a field of debate to test the validity of the classical Brown and Levinson’s theory of universal politeness (Matsumoto 1988; Ide 1989; Pizziconi 2003).

Interestingly, Japanese native speakers declare, in general, that their language has a very limited number of offensive expressions and that “impoliteness” is not a characteristic of their mother tongue. Similarly a very small number of studies have been devoted to Japanese impoliteness, most of them limited to BBSs’ (Bulletin Board System) chats on Internet (Nishimura 2010).

On the background of “Japanese politeness” descriptions and analyses, there is the problem of the vagueness of keigo’s definition (sometimes linked to morphological features, others to pragmatics), but still a term that represents, along with onna kotoba / joseigo the stereotyped “peculiarity” of Japanese language. As a consequence impoliteness is a neglected subject in Japanese sociolinguistics that contributes to isolate Japanese from a “global” analyses of sociolinguistic factors in language usage.
In my paper I wish to analyse some samples of spontaneous conversations taken from YouTube and other multimedia repertoires, in order to detect the main strategies used in Japanese real conversations to cause offence or to show a threatening attitude toward the partner’s face. Following the scheme of J. Culpeper’s (2003) impoliteness superstrategies, I have analysed different conversations featuring different FTA modalities. It seems possible to state that, notwithstanding the different “cultural” peculiarities, impoliteness shows, also in Japanese, a set of (“universal” or “global”) strategies common to other languages and that impoliteness, in terms of morphology, is not a mirror counterpart of keigo.

It is also clear that, if it is true that Japanese does not show a large number of swearwords (compared with Italian, English and also Chinese), the distance from the register of the words used and the words expected in a conversation is a factor that gives strength to the level of impoliteness. Choosing for example a “less polite” personal pronoun instead of an expected honorific allomorph (e.g. omae instead of anata or a family name plus -san), is per se a strategy of offence equal to the use of swearwords in other languages. In this sense, in Japanese there is a wide range of possibilities to realize impolite utterances, even though impoliteness does not depend necessarily on lexical or morphological features.

References
Salasiah Che Lah (University of Science Malaysia, Malaysia)

**Language shift and identity maintenance among the minority community: A case study of the Banjarese community in Malaysia**

Malaysia is a nation of diverse ethnicity and this makes Malaysia a multilingual and multicultural society. Besides the major ethnic groups like the Malays, Chinese and Indians, there also exist minority groups like Baba Nyonya, Kristang, Siamese, Banjarese and others. Each ethnic group would normally utilise their heritage language and would keep their heritage identity as much as they can. However, Malaysia has a language policy where Malay is the official medium of communication and it is necessary for the other ethnic groups to acquire the national language. As a result, this has given the monolingual community to be bilingual as they have to learn a new language, Malay. This paper will present a sociolinguistic study involving investigation of the heritage language and language shift phenomenon in light of language practices and identity construction of a selected minority community in Malaysia. The findings of this research have shown that the speakers of the Banjarese speech community have shifted to the dominant language in their everyday communication and have also code-switched in other acquired languages in various domains. They seem to have very limited command in the heritage language. Though they have shifted to Malay in terms of language practices, they are still maintaining their minority identity. This research has employed Giles et al’s (1977) Ethnolinguistic Vitality Theory and Fishman’s (1972) Domains as Theoretical Construct. While the research findings reveal patterns of language use in this speech community based on Fishman’s domains, Giles’ Ethnolinguistic Vitality Theory cannot be supported. In the conclusion, there are several possible reasons for language shift in this community. For instance, as modernization takes place, the Banjarese people in Malaysia also work together to ensure everyone benefits from the modernization and changes. Thus, they communicate using Malay as the lingua franca in the many domains. The frequent use of the language makes it more dominant than other sub-ethnic languages. However, though they have shifted in language use, they still maintain their minority identity in their daily practices.
References

Irene Cenni (Ghent University, Belgium)

Positive politeness in the European Mediterranean: Sociolinguistic notions

The goal of this paper is to discuss some distinctive sociolinguistic characteristics of the European Mediterranean. More precisely, we will focus on the issue of politeness, since this stands out due to its deviancy. We will restrict our discussion to Spain, Italy and Greece. These European countries are positioned at the heart of the Mediterranean area and, as will become clear in the course of this paper, have much in common: culturally, linguistically and sociolinguistically.

In this paper we would like to cast some light on how a theory with universal claims, such as the politeness theory by Brown and Levinson (1978, 1987), does not easily fit in a more Southern European linguistic context. Therefore, we will discuss refinements and alternative formulations of this theory, providing evidence based on data and previous studies of how politeness may be studied more fruitfully in the Mediterranean socio-cultural linguistic context.

According to various authors investigating the languages of the Mediterranean area, a tendency towards the so-called positive politeness practices has been observed (Hernandez-Flores 2004; Sifianou & Antonopoulou 2005; Haverkate 2004; Held 2005; Nuzzo 2009). This linguistic behaviour is frequently realised through special morpho-syntactic devices, e.g. use of diminutives in Greek (Sifianou & Antonopoulou 2005), use of specific verbal tense and mitigating modifiers in Italian (Bazzanella 2008; Vedder 2007). Additionally, a preference towards cooperative attitude has also been noted in turn-taking analysis and at the phrasal level this is attested by the frequent production of compliments and collaborative speech acts, strategies which are adopted
in all the three languages under examination. Moreover, alternative categorisations of typical linguistic behaviour have been proposed by various authors, as the category of face-enhancing (e.g. Hernandez-Flores 2004) face-flattering acts (e.g. Kerbrat-Orecchioni 2004) and the concept of confianza (Hernandez-Flores 2004). These categorisations express typical traits of the Mediterranean linguistic behaviour, namely a friendly attitude and concern towards the addressee; in other words, they focus on a positive relationship between the interlocutors. They also indexes familiarity and inclusion of the interlocutor in a specific in-group, bringing the speakers closer to each other and making their relationship stronger.

Since these specific practices are scarcely reproduced in other parts of Europe, a re-examination of the Anglo-centric categories and most frequently used strategies are felt as needed. These specific linguistic behaviours and new categorisations have to be understood as central concepts interacting with the politeness productions of Mediterranean speakers, since they seem to be more present in these cultures and as such, they need to be actively involved in the study of politeness.

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**Linda Jianlin Chen (Nanjing University, People’s Republic of China)**

*The language variations of Chinese dialect in speech community*

William Labov thought the cause of language variation from internal and external; variation of language system and distribution; the symbol of speech community and the signs of language style. Speech community is closely related to Chinese dialect, geography and history, the rise and fall of dialect is closely related to the political and economic. This article focus on the characteristics of the development of common language and dialect from diachronic evolution and synchronic variation of language, regional dialect and social dialect, international phonetic alphabet and pronunciation research, high variation and low variation of language, static system and dynamic analysis. It is discussed internal cause and external cause of language variation in a speech community, system variation and mutation rate, system homogeneity and orderly heterogeneity. Language has social attribute and multiple social functions. By means of scientific study of language variation, we can better record and protect dialects, help to improve the national overall language ability.
Nino Daraselia (Tbilisi State University, Georgia)

Georgian blessing formulas from the standpoints of face and politeness theories

The paper is an attempt to examine Georgian blessing formulas from the perspectives of Face and Politeness theories (Goffman 1955; Brown & Levinson 1987; Leech 2005; Scollon & Scollon 1997; Watts 2003). The empirical data cover samples of spoken and written discourse genres, dictionary data, as well as the data obtained from the informants.

Because of Georgia’s location in the Caucasus, between East and West, Georgian culture, alongside specifically Caucasian peculiarities, embraces Eastern as well as Western cultural elements. It is generally accepted that Georgian is a collective, group culture, rather than an individualist, egalitarian one. The abundance of blessing formulas in current Georgian can be considered one of the features that makes the Georgian language/culture closer to the Eastern cultural realm. In Georgia blessing formulas are essential samples of phatic communication, they are integrated into everyday speech etiquette and serve as indispensable elements of different types of verbal rituals (both formal and informal): greeting, thanking, congratulating, toast-making, expressing condolences, leave-taking etc. The analysis of the data has revealed three types of relationship between the literal meaning and pragmatic function(s) of a blessing: (a) A blessing is almost devoid of its propositional content, i.e. it is fully idiomatized and grammaticalized, and serves as a verbal routine, that can be a part of a verbal ritual; (b) A blessing is partially devoid of its referential meaning and functions as an element of a verbal ritual; (c) A blessing formula fully retains its literal meaning and serves as a blessing proper.

Apart from the blessing routines for many of the above-enumerated rituals (such as greeting, thanking, leave-taking, congratulating, expressing condolences) the Georgian

References
language has neutral, standard routines as well. The analysis of the data has shown that the neutral forms can be viewed as the bearers of individualist, egalitarian values, whereas their alternative blessings can be considered the manifestation of the concept – ‘collective, group culture’. For instance, alongside the standard thanking routines gmadlob(t) (thank you) madloba (thanks), didi madloba (big thank-you), the following blessings: gaixare (be happy), aghashena ghmertma (God prosper you) can also be used, the choice being contextually determined and largely depends upon the speaker/writer; taking into account both individual and group values, the speaker/writer decides on the face/politeness type most suitable for a particular setting.

It can be said that the results of the study support the viewpoint suggested by Leech (2005): “there is no absolute divide between East and West in politeness; the concepts ‘collective, group culture’ (East) and ‘individualist, egalitarian culture’ (West) should be viewed as positions on a scale”, i.e. different degrees of the concepts in question should be presented as a kind of continuum.

References
Pierpaolo Di Carlo (Firenze University, Italy)

Toward an understanding of African traditional multilingualism. Ethnography, language ideologies, and the supernatural

That sub-Saharan Africa as a whole is characterized by widespread multilingualism is a truism known even by the non-specialist. The image stereotyping African multilingualism is that of a chaotic city, whose inhabitants are of diverse provenance and linguistic background, and participate in a centripetal linguistic market (Bourdieu 1991), dominated by one or two exoglossic languages, once the languages of the colonial masters and now identified by locals with prestige, power, and modern state institutions. The diffusion of this stereotypical image (not only in the West, but also in Africa itself) is the logical consequence of the fact that the overwhelming majority of sociolinguistic studies on multilingualism in Africa have focused on urban contexts where, that is, multilingualism can only be observed and analyzed as the outcome of interactions between a colonial language and one or more indigenous languages (see, e.g., works in Bamgbose, Banjo & Thomas (2000) or summaries like those contained in Peirce & Ridge (1997)). This research orientation has simply cut off a huge part of African multilingualism from the scope of scientific inquiry. This paper aims to provide evidence and interpretive tools to complement and challenge this urban-centered sociolinguistic tradition.

If “multilingualism has been a fact of social life in Africa for a very long time” (Whiteley 1971: 1) then we can be sure that it is in rural areas, rather than in cities, that we will find traces of any layer of language ideologies and practices connected to its precolonial roots, especially in those areas where one can still observe Kopytoff’s (1987) “marginal ambiguous societies”, i.e. those escaping the essentialist-purist “tribal model” still widespread, though masked, in current (socio)linguistic discourse (Blommaert 2007). The Lower Fungom region in the Cameroonian Grassfields is such
an area.

In Lower Fungom we find a situation of extreme linguistic diversity: eight languages are spoken in thirteen villages, covering an area of about 240 sq. km. In this paper I will show the results of both ethnographic and sociolinguistic research led since 2010, also in collaboration with Cameroonian students (Demetris 2013). I will show how the amazingly high rates of multilingualism (both claimed and assessed) documented in Lower Fungom can be seen to pattern with local customs of naming and of identity-making, all phenomena immersed in a shared language ideology which at the same time conceptualizes villages as embodying separate linguistic communities and promotes individual multilingualism.

I will show that this apparently contradictory language ideology is crucial for individuals to represent affiliation in as many separate networks of solidarity as possible. I will try to shed more light on the inclination of individuals towards constructing multiple affiliations through language use and this will bring me to the possibility to interpret such an ideology as being ultimately rooted in feelings of spiritual insecurity. There will be also room to further analyze this language ideology as against the background of prestige-based, essentialist ideologies which, for the most part, dominate the polyglossia scales of urban, postcolonial linguistic markets.

This paper will show how an ethnographically-informed (i.e. “more globalized”) sociolinguistic approach (akin to that adopted by Lüpke and Storch 2013) can help us reach “thicker” conclusions as to the traditional, pre-colonial social motivations for multilingualism. The perspective outlined in the paper lies at the basis of a U.S. NSF-funded project on African multilingualism involving five universities, three of which Cameroonian, and this fact adds to the “globalizing” style and kind of impact it aims to achieve.

References


Taoufik Djennane (Abou Bakr Belkaid University, Algeria)

*Language planning and policy from a non-Western standpoint: Arabization policy and minority languages in Algeria*

Language planning and policy (LPP) has become a dominant topic in applied sociolinguistics. Such a subfield has been developed mainly by Anglo-Western linguists, especially after WWII. One of the issues around which much discussion is articulated is the question of minority language rights. It is of significance to note that even with the advent of a number of LPP models; this issue is not perceived in the same way by non-Western societies.

The present paper tackles LPP in Algeria, a de facto multilingual speech community. Algeria spelled out a policy of Arabization right after its independence in 1962, a policy which almost promotes Standard Arabic to be the sole official language of the State. The arabization policy has generated a lot of hot debate among the specialists, specifically the Arabic-educated nationalist linguists and the Algerian elite with a Western educational background. Conflict is clearly due to the different ideologies, one is purely local and one is imported. The paper considers the core of the conflict due to Arabization with regard to Berber, an indigenous minority language that has recently gained the status of national language after a long cultural struggle. The paper also reveals the real reasons behind Arabization, reasons that are still rejected by the
Western-educated elite. Arabization, in no defensive stand, is a logical choice and an optimal option if the non-Western context is taken into consideration.

**Nicole Dove (Ryerson University, Canada)**

*Disentangling race from culture – Jamaican dialect speakers in Canadian education contexts*

The Jamaican diaspora has a strong Western presence. Canada is reportedly the third main destination for Jamaican emigrants, with the United Kingdom being the second and the United States being the first (OECD 2012). Many of these immigrants to Canada are Jamaican Creole speakers. Additionally, 22.8% of Black Canadians are of Jamaican heritage (Statistics Canada 2011). Although a disproportionate number of Black Canadian students are underachieving in Toronto schools, it appears that no one has performed a sociolinguistic exploration of this issue. Instead of focusing on race with regard to academic achievement and performance, the current study addresses a systemic problem with a theoretically informed approach. The current paper, therefore, provides a new perspective of Black academic underachievement and highlights the need for more research in this area.

Past and present statistics suggest that a disproportionate number of Black students are underachieving in Toronto public schools (Brathwaite 2010; Colour of Poverty Campaign – Colour of Change Network 2011; Cummins 1997; Ferguson et al. 2005; Gordon & Zinga 2012; Royal Commission on Learning 1994). This finding is problematic. The term “Black” is a homogeneous assumption, and is often used to describe diverse groups and subgroups of the African diaspora. Within these subgroups lie further diasporic subgroupings and a vast array of cultural groups. Therefore, “Black” represents very large and diverse groups of people. Racial studies have pointed to systemic justice issues, such as inequalities in education, but generally do not discuss any sociolinguistic related issues. Additionally, when findings related to academic performance and achievement are explained on grounds of race, it racializes a problem that is not racially determined.

There are negative views of Creole languages within (Jamaica Language Unit 2005; Kouwenberg et al. 2011; Hall 2010) and outside (Siegel, 1999) of Jamaica, specifically on their uses in educational settings (Clacher 2004; Wigglesworth et al. 2013). There is
also a lack of research on Creole-speaking students outside of Jamaica. As a result of being marginalized, Creole-speaking students face disadvantageous educational conditions, such as misplacement in language programs in North American schools that do not help (Clacher 2004; Wigglesworth et al. 2013). Caribbean students in Canada have been faced with linguistic prejudice, or differential treatment on the basis on language (Coelho 1988). Investigations focused on languages of Black cultures often present race-based perspectives (Roy 1987; Kleederman 1975). In the case of African American English Vernacular, although arguments are somewhat culture-based, it is not entirely and tends to homogenize members of African Americans cultures (Bernstein 1971; Cutler 2007; Labov 1969; Stewart 1969). We need to build on this theoretical foundation and complexify our theories to included linguistic diversity that transcends race.

While work from these theoretical lenses has not yet been carried out among the Caribbean diaspora, work in African Americans has generally positioned itself racially instead of culturally. There are studies written both on African Americans and Caribbean Canadians outside of sociolinguistics that show this race-based focus, such as those on educational achievement (Chavous et al. 2003) and perceptions of race (Dion & Kawakami 1996). For a modern sociolinguistic theory, we must disentangle race from culture. My paper discusses contemporary sociolinguistic approaches to language diversity in education that have shifted toward increased awareness and celebration of language diversity in the classroom particularly where dialects are concerned. This paper, by closely examining mismatches between mainstream and non-mainstream sociolinguistic theories, sheds new light on the issues related to Jamaican dialect speakers in Canadian education contexts and their relation to student achievement.

References


**Kapitolina Fedorova (European University at St. Petersburg, Russia)**

_Elusive variables: How to study social class variation in Russian?

Relations between social class speakers belong to and their speech patterns from the very beginning were central for sociolinguistic research. In his pioneering works William Labov (Labov 1972) discovered strong correspondence between social class and some phonological variables in different dialects of American English. His methodology was later developed and updated by himself and many eminent scholars to make it effective to study more subtle language variation and very different speech communities (Labov 2001; Trudgill 1974; Milroy 1997; Milroy & Milroy 1993). And in
most cases it is phonological variables (and less often some specific grammar traits) that are responsible for positioning speakers as members of this or that social group; on perceptive level these variables work as clues for native speakers making it possible for them to guess their interlocutor’s social position and background. At the same time there are no reflections in sociolinguistic literature on procedures of finding these variables: it looks like researchers simply know where to find them. Being native speakers themselves, they use their own linguistic intuition and everyday practice of social evaluation.

When trying to apply social class variation approach to the Russian language, one is faced with a problem though. Unlike their western colleagues Russian linguists do not have ‘ready answers’ on the matter of socially loaded phonological variation. There were several attempts to discover such variables (e.g. Krysin 2000) but every one of the listed variables, in fact, does not pass the test and turns out to be either regional (like fricative /g/ or retention of unstressed /o/) or generational (non-palatalized /t/ before /e/ in borrowed words) feature. What is more, the very fact that linguists need to ‘invent’ variables for analysis proves the mismatch between established methodology and linguistic practice of Russian speakers. On other linguistic levels there are more socially loaded features such as certain lexical items (e.g. zamesto instead of vmeno (‘instead’)), or grammatical forms of certain lexical items (e.g. zvonit instead of zvoni’t (‘to call’ in 3 sg)). But again there is no clear correspondence between them and speaker’s social position. Does it mean social variation does not exist in Russian? Of course not. But its nature is evidently different and should be approached in a different way.

Partly the situation with variation in Russian can be explained by rather specific social structure of the modern Russian society (Radaev & Shkaratan 1995), with its lack of well-defined social classes and discrepancy between different social parameters (e.g. income and educational level). Another explanation relates to rather long cultural tradition of strictly normative attitude to language which, in combination with rigorous educational policy in the USSR, and even in post-Soviet Russia (see Fedorova 2012), resulted in extensive spread of Standard Russian. Traditional Russian linguistics, very weak in terms of social issues, in its primitive sociolinguistics constructs such as ‘speech culture level’, reflects, at the same time, emic cultural categories: native speakers tend to evaluate their interlocutors not as belonging to this or that social class but as ‘cultural’ or ‘non-cultural’. It is precisely this fact that explains why discourse
markers and syntax organization – variables on higher linguistic level – have great significance in this process. The most important conclusion is that social variation in Russian should be studied on the base of preliminary research on native speakers’ social perception and evaluation. I will outline the project of such research in my presentation.

References

**Diana Forker (University of Bamberg, Germany)**

*What’s the driving force behind language change in Hinuq?*

Hinuq is a Nakh-Daghestanian language with around 600 speakers (Republic of Daghestan, Russia, Caucasus). Around 80% of the population lives in the village of origin in the Caucasian mountains. Most of the remaining 20% lives in the lowlands in a village with an ethnically mixed population (Hinuq, Tsez, Avar, Dargi, Russian, etc.) and a comparably large number of ethnically mixed marriages. Hinuq speakers started
to move to the lowlands around 35 years ago and now there is a growing percentage of young people who have never seen their village of origin. For several centuries the language has been in close contact with surrounding languages such as Tsez, Bezhta, Georgian, and especially Avar, which was a major lingua franca in the area where Hinuq is spoken. Since the last 50 years Russian has taken over this role and is now by far the most important second language for Hinuq speakers. Russian is a prestigious language, but Hinuq people also have a very positive attitude towards their own language, which serves as a strong marker of ethnic identity.

In my talk I will explore ongoing language changes in Hinuq that can at least partially be attributed to the influence of contact languages, notably Russian. I will look at three domains of the grammar (phonology, lexicon, syntax) and investigate one linguistic variable within each domain.

(1) Phonology. There is an ongoing loss of labialization (1) that I will examine on the basis of a questionnaire with around 50 of the most frequent words containing labialized stops.

(2) Lexicon. The Hinuq vocabulary is rich of Avar loan words to which more and more Russian borrowings are added. The extent to which speakers make use of these borrowings varies a lot and it is unclear whether Russian loans preferably replace Avar loans or if they merely extend the Hinuq lexicon (2). Since the number of employed loan words greatly depends on the topic of the narration, I used standardized stimuli (Family Picture Task, see San Roque et. al 2012, and the Pear Story Film, see Chafe 1980) to collect narratives that will be evaluated according to the quantities and the types of loans they contain.

(3) Constituent order. Though the constituent order at the clause level is basically free and information structure plays an important role for the placement of arguments and adjuncts in main clauses, the default and most frequently attested order in Hinuq is SOV. However, in elicitation a preference of SVO is observed that seems also to be found in some recently collected narratives. These observations point towards an ongoing change in the constituent order from OV to VO under the influence of Russian that has also been reported for other languages in the Caucasus (Skopeteas 2012). In order to explore the constituent-order variation I will also analyze the collected narratives (Family Picture Task, Pear Story).
The aim of the talk is to use my data as a testing ground for a number of claims concerning language change (Labov 2001): (a) In change from above, women favor the incoming prestige forms more than men. (b) In change from below women are most often the innovators. In addition to gender I will take into consideration possible correlations of the three linguistic variables with other classic non-linguistic parameters, namely age, social and ethnic background, place of living (mountain village vs. lowland village), and language attitudes. With respect to age I will compare two age groups, young speakers (16-30 years) and old speakers (50 years and older). For the social and ethnic background I will consider education, family income and ethnic background of parents and spouses (only Hinuq vs. mixed). The basis of this study are different types of data (questionnaires, picture description, narratives based on stimuli) that I have gathered in the Hinuq communities since 2006. Furthermore, I will compare my data with published narratives from the 1940es and 1950es (Lomtadze 1963; Imnajšvili 1963; Bokarev 1967).

Examples

(1)  
rek’e > rek’u  ‘man’
rok’e > rok’e  ‘heart’
q’edi > q’edi  ‘grapes’

(2)  
light-verb construction ‘to live’
šumru -u-:, lit. ‘life do’: loan noun šumru (Arabic, but borrowed from Avar) + Hinuq light verb ‘do, make’
žit -iq- lit. ‘live be’: Russian loan verb žit’ ‘live’ + Hinuq light verb ‘be, become, happen’

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Kiyoshi Hara (Joshibi University of Design, Japan)

Languages with a long literary tradition and standard language theory

The research of the standard language theory was initiated by the Prague school in the interwar period and was later refined by pioneers of language planning theory after the World War II. According to these two schools of thought in standard language, it is necessary to acquire a written script before standardization begins. Standardization then includes compiling grammar books and dictionaries. The language defined by these works is then spread through the education system and its use in mass media.

However, with regard to languages with a long written tradition, it can be said that the standardization had already set up at the time of written language acquisition. This paper discusses these developments which differ from mainstream theory on language standardization on the basis of the following examples: inscriptions in Latin of the 2nd and 3rd centuries; Gaeilge (Irish) and Cymraeg (Welsh) in 6th and 7th centuries; Gallo (language of Haute-Bretagne in France) and Picard (language of Picardie) written in 13th and 14th centuries. Although specific sociolinguistic circumstances of these six languages differ, it is interesting that, in the modern period, when written language was popularized, these languages underwent a second standardization (except the Latin case). Standardization theory in the past was dealing only with that second wave of standardization. In this paper, however, mainstream standardization theory is expanded to include an analysis of both waves.

Nina Haviernikova (Ohio State University, USA)

Code switching between standard and dialect in Slovakia

This study investigates language choice in Smolenice, a village of 3,500 inhabitants located in the western Slovak Republic. Analyzing data obtained from a video and recorded interviews with local residents, I examine whether a shift (disappearance and replacement of the dialect by a form of standard) occurs and whether the speakers use code switching between the Standard Slovak and the western Slovak “Trnava” dialect as a pattern of their speech.

My study differs in results from those presented by Blom & Gumperz (1972) in their well-known study on switching between dialect and standard in Norway. While they
discovered that the two codes under investigation were always kept separate and were never mixed, the situation in Smolenice proves to be different. I have recorded not only code switching but also the creation of hybrid forms consisting of morphology of one code and phonology of the other. The mixing of the two varieties challenges the concept of local vs. national code opposition as proposed by Blom & Gumperz.

These forms are moreover suggestive of the presence of a possible third, intermediate variety. Although this phenomenon has been discussed previously (Thelander 1976; Auer and Hinskens 1996; Hornsby 2002; Auer, Hinskens & Taeldeman 2000), it has not been investigated in the Slovak context.

Contact between Standard Slovak and the Trnava dialect is interesting for a number of reasons, a key one being the connection to the historic and socio-economic conditions in the country. The dialect still holds a strong position alongside Standard Slovak in the main urban center of the region, the city of Trnava. Bortoni (1991) hypothesizes that one factor determining the prestige of a given dialect may be the economic development of the regions from which these dialects originate. This hypothesis is interesting in the Slovak context because the Western Slovak region has, for many phases of Slovak history, experienced better economic conditions than the rest of the country. In addition, the city of Trnava has been considered not only the economic, but also the cultural centre of the region for centuries. By contrast, North Central Slovakia, where the Standard originated, has historically been among the economically poorest regions.

The hypothesis that the shift from dialect to standard has been happening in Slovakia is borne out by the fact that the speakers from Smolenice form three distinct generational groups. The oldest speakers used mostly dialect when interviewed, the middle generation code-switched extensively, and the youngest speakers used mostly the standard, however, with frequent hybrid forms. This range of usage suggests that the disappearing dialect may be influencing the form that the Standard takes when used by speakers in this area.

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**Patrick Heinrich (Ca’ Foscari University Venice, Italy)**

*Is ‘crossing’ and ‘new dialects’ one and the same thing and how comes we don’t know?*

On one hand, sociolinguistics offers a *general theory* of language and society. On the other hand it can only study *specific empirical cases*. The key question of sociolinguistic theory is thus, what is *universally constant* and what it *culturally variable*? In other words, we seek to account at the same time for what languages have in common and how they differ. Etic approaches account for the first desideratum and emic approaches for the second. Pursuing both approaches at the same time is difficult, to say the least. What Smakman and Heinrich (2015) call ‘dominant’ or ‘mainstream’ approaches to sociolinguistics tend therefore to postulate Western case studies as universally constant. Thereof results the necessity to test and possibly expand these theories on the basis of non-Western cases studies. In many regions of the world, both a national school of sociolinguistics (e.g. *Germanistische Soziolinguistik*, Lößler 2010; *gengo seikatsu*, Heinrich 2002, for Germany and for Japan, respectively) as well as a universal or general approach (sociolinguistics *tout court*) coexist side by side. Most often, they do not easily correlate with one another because they use different methodologies and epistemologies. One concrete example thereof is what we call “crossing” in dominant sociolinguistics (Rampton 1995) and “*shin-hōgen*” (‘new dialects’) or “*hōgen cosupre*” (‘dialect costume play’) in Japanese sociolinguistics.
(Inoue 1986; Tanaka 2011). On the basis of this example, this papers shows that we can only develop general theoretical accounts of abstract events from the local systems if we share the same methodology. Hence, in order to solve its theoretical challenges, Globalising Sociolinguistics must first agree on shared methodologies.

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Guangwei Hu (National Institute of Education, Singapore)

Multilingualism and multiculturalism as portrayed in a Chinese English textbook

Language textbooks are powerful tools in developing knowledge of a language and promoting a particular view of what it means to be a multilingual and multicultural individual, particularly in the present era of globalization (Gray 2010). Recently, there has been increasing interest in the role that English language textbooks play in portraying the ethnolinguistic basis of English and promoting particular language and cultural practices (Matsuda & Friedrich 2011; Orton 2009). This presentation reports a study reflecting this interest. The study involves a textual analysis conducted of the most widely used English language textbook series for secondary school students in China in order to ascertain how it portrays multilingualism and multiculturalism. The aim is to determine to what extent this textbook, in its representation of multilingualism and multiculturalism, promotes respect for diversity and cross-cultural understanding.
The presentation begins by discussing previous work that has informed the present investigation of how multilingualism and multiculturalism are portrayed in the focal textbook series. Specifically, it reviews the literature on English as an international language, focusing on its role as a lingua franca, its cultural basis, and a prevalent bias toward native-speakerism (Canagarajah 2007; Kumaravadivelu 2012; Seidlhofer 2004). Next it examines aspects of the current Chinese context that have prioritized English language teaching and influenced the pedagogical approach being promoted to deal with cultural and ideological differences. Within this sociocultural context, the presentation discusses the factors that have given rise to the focal textbook series and its pedagogical underpinnings. It then describes the methodology adopted in the study, focusing on the development of a comprehensive analytic rubric for scrutinizing the textbook. Finally, the paper presents a critical analysis of how the textbook deals with globalization, the spread of English, new definitions of English ownership, varieties of English, topics and patterns of cross-cultural communication, and cultural issues in the learning and use of English.

References
Hannah Hu

Rhoticity patterns in Beijing

The local accent of Beijing has a tendency towards heavy rhoticity of certain syllable rhymes. Newcomers to this city tend to adopt this highly prominent feature, and the degree of willingness to do so seems to depend on degree of social mobility and ambition, while other social factors, such as gender and age, may also play a role. The native accents/dialects of the adoptees is also crucial when it comes to the actual ability to adopt rhoticity, as this may pose a natural linguistic decreased ability. This paper will address this issue of the social stratification of rhoticity amongst newcomers in Beijing.

Martin Isleem (Bucknell University, USA)

Is the study of linguistic landscape indicative of the spoken use? The case of Druze and Circassian in Israel

This study argues that the linguistic markers displayed in the linguistic landscape (Henceforth, LL) of two minorities in Israel; that of the Druze and Circassian communities, differs from that of their spoken patterns. I argue that the symbolic power of the LL representations is indicative of decreasing power of the Standard code of the minority group.

The Druze in Israel are native speakers of Palestinian Arabic, they consist of 127,000 residents, while the Circassians in Israel, followers of the Sunni denomination of Islam, are about 4,000 residents. They are native speakers of the Adyghe language, known as a spoken register until the late 1960s when the written format was introduced to the Circassian community.

The data for this study indicates that Hebrew, the national and majority language of Israel, dominates the LL of the two communities. In the Druze LL, the language power dynamics are mostly between Modern Hebrew and Standard Arabic, the written and official format of Arabic, whereas Hebrew overwhelms the Circassian LL. Spoken production, on the other hand, seems to present a different power dynamic patterns; it is a combination of Hebrew and Palestinian spoken Arabic in the case of the Druze, and a combination of Hebrew and Circassian in the case of the Circassian communities. I
argue that the Palestinian Arabic code used in the Spoken fields represents the dominated language, and an actual linguistic habitus and its class linked traits (Bourdieu 1991, 1997). Whereas, despite the fact that LL is a “Linguistic Field” where the power dynamic of the minority and majority languages occurs, I argue that the Standard Arabic code used in this field neither represent an actual linguistic practice of a linguistic habitus nor class linked traits as Bourdieu’s work would anticipate.

These findings raise a major question on the application of Bourdieu’s work on the linguistic reality that consists of different languages and two Diglossic codes such as in Arabic.

Another question raised by these findings is to what extent will the field of LL study indexes the actual linguistic use in an area?

References
Blommaert (2010) maintains that traditional approaches to sociolinguistics should be replaced by more modern approaches that take into account the sociolinguistics of mobile resources. More specifically, he argues that mobility, of people and of linguistic resources, may result in unexpected patterns of language use. Investigation of such sociolinguistic effects of mobility and migration becomes methodologically feasible through an analysis of patterns of code-switching (CS), which can be better understood as mobilization by social actors of resources of their verbal repertoire in the construction of (indexical) meaning.

The aim of this study, therefore, is to explore social and conversational functions that are performed through CS, and, especially, how these patterns of CS change, in both form and function, as a consequence of migration. In order to meet this end, this study provides a comparative analysis of patterns of language use among Azeri(Azerbaijani)-Farsi-English multilinguals in indigenous and diaspora contexts. Following Bhatt & Bolonyai’s (2011) optimality-theoretic framework, which provides a tool for the analysis of inter-community variation, the purpose of this study is to analyze the sociolinguistic variation in Azeri-Farsi-English multilingual communities in the U.S. and Iran, focusing on patterns of code-switching.

The data for this study comes from 6 hours of natural conversations (3 hours for each community), from Azeri-Farsi-English multilingual university students/graduates, aged 20-29, who came from similar socio-economic backgrounds. The recordings were fully transcribed and each instance of code-switching was coded in terms of five meta-pragmatic constraints (cf. Bhatt and Bolonyai) of FAITH (switch to maximize cognitive economy and efficiency), POWER (switch to language that maximizes status and distance), SOLIDARITY (switch to a language that carries affective function), FACE (switch to indicate a face-threatening act), and PERSPECTIVE (switch to flag change in role relations, voice, etc.).

The results of data analysis reveal that despite overwhelming similarities, the difference in the grammars of these communities results from the interaction of SOLIDARY and POWER. The extracts illustrate how SOLIDARITY outranks POWER in diaspora contexts, excerpt 2, whereas POWER outranks SOLIDARITY in
indigenous contexts, excerpt 1.

I show that the grammars of the two communities are overwhelmingly similar, in terms of (non-) interaction of FAITH, FACE, and PERSPECTIVE, and that, descriptively, the only salient difference between them has to do with the relative “value” in each community of the two relational constraints: POWER and SOLIDARITY. Based on an ethnographic analysis of the two communities, I show that the difference between the two community grammars -- vis-à-vis POWER and SOLIDARITY -- has to do with the particular practice that offers the profit of distinction (Bourdieu 1991): in diaspora contexts it is the (in-group) solidarity function, accomplished by switching to Azeri, whereas in indigenous contexts it is the differentiation function, in terms of status/power, accomplished through switching to English or Farsi.

The results of this study yield that, contrary to what the scholars of the sociolinguistics of globalization claim regarding the unpredictability of the patterns of language use in the globalizing world, some aspects of such language use are indeed predictable. That is, such linguistic behaviors of the diasporic communities, which are enabled by solidarity, can be regarded as a sociolinguistic strategy- similar to the other diasporic communal activities- to break marginality and gain collectivity in diaspora.

Excerpts
In excerpt 1, Ali and his friends (including the investigator [I]) are having a reunion after many years. When the previous conversation comes to an end, Tina, Ali’s wife, who was speaking Azeri (solidarity code) before, feels her husband and his friends are not speaking comfortably in her presence. Thus, she switches to Farsi, (POWER code) violating SOLIDARITY and indexing a distance from the others, and asks if they want her to leave.

In excerpt 2, Reza, who has been introduced by his cousin, Farhad, to his friends (Salar and the Investigator) and whose unmarked choice is Farsi, switches to Azeri (lowest on the power hierarchy) to align with their preferred code and establish solidarity with them. (Farsi is italicized and Azeri is underlined)

Excerpt 1 (Indigenous Community): POWER>>SOLIDARITY
Tina: Hesh babasının shumarasin hifz dayir ba. (He doesn’t even know his father’s phone number by heart)
[Approximately 9 minutes later]

I: bela! (That’s it. Signals end of the conversation)

Tina: man age mozhaheme jam’e doostitunam bedune tarof pasham beram. (If I am disturbing your friendly gathering, feel free to ask me to leave)

Ali: Na golam! (No, honey)

I: yox baba! (Not at all)

Tina: Ehsas mikonam injuri moazzabin. (I feel you aren’t comfortable.)

Excerpt 2 (Diaspora Community): SOLIDARITY>>POWER

Reza: eyne Florida-e dige, ma ham 3,4 e sob rah oftadim, ye kalle umadim dige vay nastadim.. (It’s like a Florida trip, we left at 3 or 4 a.m. and drove nonstop, didn’t stop)

Salar: axi biz ojur ye kalle galmirdix. (we didn’t drive nonstop)

Reza: dolana dolana galirdiz… hala, Tabriz da naxabar? (You were enjoying the road…so what’s going on in Tabriz?)

References


Remco Knooihuizen (University of Groningen, The Netherlands)

Investigating formal styles in a tight-knit language community: Conversation and interview in a corpus of spoken Faroese

One of the most common social dimensions along which language may vary is style, which following Labov may be defined as ‘degree of formality’. Speakers are thought to produce variants that are associated with more formal styles in situations in which they can be expected to pay more attention to how they speak (van Herk 2012: 105; Meyerhoff 2011: 32). Stylistic variation is such a staple of sociolinguistic research that corpora are designed with such differences in mind.

Informants are often asked to speak in a more ‘written’ style (reading tasks, word
lists), and in more formal and more informal spoken styles: interviews and conversations. But although interviews and conversations display clear differences in speech in many studies, my work on Faroese shows no such differences. I argue that this is a result of the specific social make-up of the community.

Faroese is spoken by the almost 50,000 inhabitants of the Faroe Islands, an archipelago in the North Atlantic between Scotland and Iceland. The speakers are all early sequential Faroese/Danish bilinguals (Petersen 2010). There is extensive dialectal variation (Thráinsson et al. 2004) and although there is no official spoken standard, some authors have noted that an unofficial spoken standard may be developing (Barnes 2005, Hagström 2005, Jacobsen 2011). This ‘Central Faroese’ standard, however, does not appear to be used in the ostensibly more formal interviews in the Faroese part of the Nordic Dialect Corpus (Johannessen 2009, Johannessen et al. 2009).

In this paper, I discuss stylistic differences in three variables: the second-person singular verbending -st, the pronunciation of -ir and -ur inflectional endings (Knooihuizen 2014) and the use of generic pronouns tú ‘you’ and mann ‘one’ (Knooihuizen in prep.). For the first two variables, no stylistic differences were found; differences between interviews and conversations for the third variable can be explained more convincingly as pragmatic rather than stylistic.

I argue that there are no stylistic differences between interviews and conversations because the Faroese speech community is very tight-knit: everyone knows everyone else within only a few degrees of separation, as is also evident from some interviewer/interviewee interactions. This does not mean there is no sociolinguistic variation in Faroese and all variation is essentially personal pattern (Dorian 1994); it simply means that interviews are not formal enough to elicit outsider directed speech.

I discuss a number of possible solutions, including different speaking tasks and interview set-ups, to the problem of accessing what appears to be a highly elusive speech style for sociolinguistic analysis.

References


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**Raoudha Kommoun** (Tunisia)

*Gender in the Arab world: A globalized muddled issue. Generalization or ignorance?*

In this paper, I aim to gain insight into some theoretical mismatches I have encountered in the field of gender studies from a sociolinguistic perspective, in MENA and more particularly in Tunisia. Theoretical references on gender studies are mainly Western and
mainstream viewpoints and opinions reflect the European or more generally the Western society, reality and culture. The MENA region, being a heterogeneous entity, is considered by the West as one setting and often undergoes one-sided and one-trended arguments. Such beliefs sometimes derive from a biased generalization and sometimes demonstrate scant knowledge of the context. Such disparities cannot hold responsible the Western academia; it would be overly simplistic to suggest that the West is accountable for such mismatches, partly due to the absence or shortcomings of conceptual frameworks, theoretical references and empirical contributions in the MENA region.

In the Arab world, the issue of Gender Studies often considered as imported from the West has only been addressed lately and is still approached uneasily. Among the aspects and levels regarding gender that have particularly suffered from mainstream theories concern Arab women’s language, humor, expletives, political discourse, politeness rules, empowerment/disempowerment, etc.

We believe that an intersectional approach enmeshing gender, poverty and inequalities based on geographic space (access to quality education, gender equality and socioeconomic development and empowerment, etc.) can give clue to Western models and theories on gender issues in non-Western settings.

References

Niina Kunnas et al. (University of Oulu, Finland)

*Variation in North Saami*

This paper discusses some aspects of the sociolinguistic variation and change in North Saami, a Finno-Ugric minority language traditionally spoken in the northernmost parts of Norway, Sweden, Finland, and nowadays also in urban centers outside the traditional
speaking area. We shall discuss issues that seem to make North Saami sociolinguistically different from the dominant majority languages surrounding it.

As regards the application of mainstream sociolinguistic theories to the description of North Saami, problems are encountered especially in the fields of variation and language change. Some quite common predictions fail to hold in the speech community, as some basic variables such as speech situation do not correlate with variation in the manner predicted by mainstream theories. On the other hand, factors such as bilingualism and multilingualism, which are not of primary importance in largely monolingual majority language societies, turn out to be major factors causing variation and motivating language change. We have singled out two topics for discussion: the relationship between bilingualism and dialect variation, and the factors that contribute – or, contrary to expectations, fail to contribute – to variation on the speaker level.

In the case of North Saami, the two most important correlates of linguistic variation are (1) the official language spoken in the area in question and (2) the region the speaker is coming from. The linguistic variation in North Saami is thus different from that of majority languages in Finland and Scandinavia. The most striking difference is that there is no single prestigious speech style of North Saami that would be pursued by a large segment of speakers of the language. Moreover, there are no clear signs of dialect leveling taking place in North Saami (see Meyerhoff 2011: 239).

The situational language variation among North Saami speakers is different from that in majority speech communities, too. The only feature regarding actual forms and structures that seems to show major situational variation is the extent of code switching and use of unassimilated loanwords from the state majority language. For example, in order to achieve mutual comprehension such features of language use need to be avoided when speaking to a North Saami person from another country. When two or more speakers of different North Saami dialects encounter, however, no notable attempts at speech accommodation can usually be observed either on the level of structure (phonology, morphology) or basic vocabulary. In this context, a prediction of speech accommodation theory (see e.g. Schilling-Estes 2002: 383–384, 388), fails.

References
Riikka Länsisalmi (University of Helsinki, Finland)

Language and “languaging” in indigenous modernities: Linguistic crossings in Japan

“Super-diversity” as a descriptor for new forms of trans-border mobility and resulting socio-cultural and -linguistic diversity has recently been discussed in numerous pivotal studies focusing particularly on large urban centres in various parts of the globe. New types of speakers and learners, degrees of language ownership, poly-languaging and culture as “accent” are only few of the suggested novel points of orientation (e.g. Blommaert & Backus 2012; Blommaert & Rampton 2011; Blommaert & Varis 2012; Jørgensen et al. 2011). A shift from the conceptual framework of “language communities” to the vantage point of individual subjects – or “subjectivities” – has brought about a paradigmatic zoom through which the “repertoires” of such individuals are analysed as “indexical biographies” (Blommaert & Backus 2012). While differing modes and degrees of “knowing” and learning language in polycentric contexts have been identified, ranging from comprehensive learning to encounters with language, less attention has been devoted to the (indexical) roles of learning/maintaining seriously endangered or extinct languages – or languages labelled as such – in these repertoires.

Against this backdrop, this presentation attempts to draw light on a little-known page in the history of “linguistic crossings” by discussing the present status of indigenous “Japanese” Ainu and Sakhalin (Karafuto) Ainu (SA), who were relocated to the island of Hokkaido, Japan, in the 20th century following World War II. Members of the latter regional minority group were thus separated from their original communities due to international conflicts, and UNESCO’s Atlas of World Languages in Danger currently defines the SA language as extinct. Although SA were never “returnees” to Japan (Tazawa 2010), after relocation, together with other small indigenous Sakhalin groups,
Nivkh and Uilta, they quickly assimilated with the dominant Japanese population on Hokkaido. Distinct from Hokkaido Ainu (HA), defined as critically endangered, SA in Japan thus has a peculiar status as a relocated indigenous language amongst “Japanese” Ainu dialects.

Language planning, as noted by Coulmas (2005), is a notion predicated on Western scholarship within which conceptions of language tend to “focus on languages as entities rather than speakers and their communication requirements”. After a brief sketch of the processes leading to the current situation, this presentation zooms on SA and HA languages from the perspective of learners/(new) speakers, and further discusses their “communication requirements” through the following research questions: (1) (How) are learners’/(new) speakers’ forms of “languaging” linked to discourses of ‘authenticity’ or ‘legitimacy’ in informants’ testimonies in recent surveys?; (2) What kind of indexical roles do these languages play in the learners’/(new) speakers’ repertoires?

References
Suijin Lee (South Korea)

Rethinking Bourdieu at the height of globalization: Being a ‘legitimate speaker’ in the ‘spaces of multilingualism’

Bourdieu’s (1991) work, while highly influential, centered on the formation of linguistic capital in an alleged monolingual society and didn’t touch upon issues of multilingualism. This paper addresses rethinking Bourdieu’s (1991) work in a globalizing world, by focusing on the emergent multilingualism of transnational elites (Lo and Kim 2012; Bae 2013) in South Korea, which has been traditionally considered as a monolingual society.

The paper discusses the role of globalizing capitalism in the promotion of language as a marketable commodity and then examines how Bourdieu’s (1991) notion of ‘legitimate speaker’ is being redefined in relation to newly emerging ‘orders of indexicality’ (Blommaert 2005, 2010) in contemporary South Korean society, in which multilingualism of transnational elites functions as an indexicality of global citizenship and transnational space. With heightened discourses that idealize elite multilingualism, Korean speakers without marketable multilingualism, be they standard or dialect speakers of Korean seem to face the growing linguistic insecurity.

Following Blommaert et al. (2005), the current study adopts scale and spatial analysis in order to understand the emergence of elite multilingualism in South Korea. Critical discourse analysis on popular media portrayal on elite multilingualism of transnational subjects will illustrate how Bourdieu’s notion of ‘legitimate speaker’ is being redefined in relation to the shifting ‘orders of indexicality’ in a newly emerging space of multilingualism in contemporary South Korea. The findings also address the significance of macro-approach to sociolinguistics, which incorporates socio-political-economic dimensions into sociolinguistic research.

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Liisa-Maria Letho (University of Oulu, Finland)

*Corpus assisted approach to language discourses among Finns living in Japan*

This research deals with language discourses and identities of Finnish immigrants who live in Japan and use three languages – Finnish, Japanese and English – in their everyday lives. The aim is to find out what kind of meanings informants give to these languages they master and how language discourses are constructed in their accounts. In this paper language discourses are studied using a corpus method as an empirical tool for the analysis.

In the field of discourses and identities research has been concentrated for example on the relationship between minority and majority language (see e.g. Wingsted 1998) or standard and non-standard variant of language (see e.g. Garret, Selleck & Coupland 2011). However, the target of this research is new kind of immigrant group, by-product of globalization. Finnish immigrants in Japan are a heterogeneous group of speakers of a national language, who live away from their home country. From a western point of view, they live among different culture in geographically distant place and do not form a solid group. Globalization has brought about social change: demographic mobility has grown and hence language contacts have increased (Coupland 2010: 2–3). Also improvements in the communication technology are one aspect of globalization (Eades 2000: 4–5; Inoguchi 2009: 337) and results of this turning point in the lives of immigrants is probably to be seen in the discourses of Finns in Japan, when the research data of 26 interviews and 10 pair conversations of native Finnish speakers is fully analyzed.

According to McEnery and Wilson (2001: 114–115) broad standard corpora are relatively little used in discourse analysis and the research has rather relied upon the collection of researcher-specific data. However, corpus methods have been employed as a tool to study political or media discourses (see Partington, Duguid & Taylor 2013: 57).
10–11) or as a method of critical discourse analysis (for example Salama 2011). In this study a corpus tool, collocation analysis, is expected to help in the detection of language discourses in spoken interview data and concretize analysis. Collocation is frequent lexical co-occurrence within pre-determined span, usually five words of either side of the node, the word under investigation (Sinclair 1991). This study focuses on what is said about language, so collocates of languages of interest are under observance and I expect them to give hints about discourses constructed in this special corpus (about different types of corpora see Baker 2006: 26–31).

Collocation analysis takes into account the characteristics of data that one might not otherwise recognize in discourse analysis. McEnery and Wilson (2001: 103) argue that using corpora in language studies is tightly connected to importance of empirical proof, because this approach gives an opportunity to make objective observations based on research data. According to Baker (2006: 12) it could be argued that using corpus driven methods in discourse analysis reduces researcher’s bias. It focuses the analysis to the research data, gives analysis empirical starting point and helps to perceive discursively significant structures. Partington et al. (2013: 11) points out, that the aim of the corpus assisted discourse studies is to uncover meaning which might not be readily available to naked-eye perusal.

References


Honggang Liu (Peking University, PR China)

*On English learning motivation in the Chinese context: A social class perspective*

With the social turn in the field of second language acquisition (Block 2003), much research displayed that motivation, a psychological trait, is largely influenced by geographic factors, socio-economic factors and parental involvement. In this globalized world, social classes are being reshaped and the capitals (Bourdieu 1986) distribution is extremely unbalanced in mainland China. Parents make more diversified investment on children’s English learning to help them to achieve the upward social mobility via English. Therefore, this current research hypothesized that social class (an umbrella term of social-economic and geographic factors etc.) may lead to a social stratification of English learning motivation via parental investment, because social class determines the capital distribution among parents and parents’ capitals may decide their investment on children’s English learning.

This research referred to Norton’s Investment on L2 learning as the basis to propose Parental Investment (PI) on children’s English learning. PI consists of investment belief (IBEL) and behavior (IBEH). Drawn upon Bourdieu’s Capital Theory and its extension Emotion Capital (Allatt 1993), it purported five types of IBEH. English learning motivation model was set up based on Gao et al. (2007). In the final theoretical model,
it is assumed that IBEL exerted direct impact on IBEH, and IBEH directly influenced motivation.

In this mixed-method research, questionnaires were surveyed in 1,542 students from 15 junior high schools located in four cities of mainland China. 16 students and their parents were involved in the semi-structured interviews. With the aid of AMOS 17.0, it found a significant difference on motivation of going abroad; motivation of individual development and intrinsic motivation between the UPPER class and the LOWER class, namely, those motivations of the UPPER class were significantly higher than those of the LOWER class. It may be accounted by the difference of PI on the UPPER and LOWER classes within the model.

From a theoretical perspective, it implied that English learning motivation was a *habitus* with social and psychological properties. The imbalanced distributions of motivations implied that motivations may be featured as restricted and elaborated, based on the dichotomous terms “restricted code” and “elaborated code” by Bernstein (Bernstein 1971, 1973, 1975, 1990), since the lower and upper class students manifested different motivations towards their English learning. In my paper, I utilize Bourdieu’s capital theory and bring the distinctions between two types of codes by Bernstein to view motivation distributions in different social classes, which is a pioneering try in the field of sociolinguistics.

By reporting what I found in my presentation, I try to propose some questions on the power of explaining the unequal education by Bourdieu’s capital theory. It’s known that Bourdieu’s capital theory has been widely used in different research fields. The western research which drew upon it found that the capitals distributed in a seemingly-clear boundary, i.e., the higher class may have certain but not overall advantageous capitals than the lower. While when I employed this theory in studying Chinese parents’ investment on their children’s English learning, I found that the broken boundary of different types of capitals caused the higher class parents process nearly all types of capitals more than the lower. This overlapping capital distribution led the lower class families to a disadvantageous position, where their children obtained less multi non-linguistic outcome (Gardner & Lambert 1985), like motivation, invisibly within the “equal” education framework. So the contextual factors, like political, social and economic factors etc., should be taken account when using western theories in other milieus.
References


**Fiona Mc Laughlin (University of Texas at Austin, USA)**

*Wolof unbound: Towards a rethinking of multilingualism in postcolonial Senegal*

The Western archive, writes Achille Mbembe (2014), is exhausted, and no longer able to elucidate the current predicament of the social sciences, but within the field of sociolinguistics it is up for debate whether the Western archive has been able to adequately elucidate contexts that fall outside the Western sociolinguistic sphere. As it is put to the test in societies that conceptualize language in ways that are vastly different from the Anglo-Western point of view that has dominated the production of sociolinguistic theory, the shortcomings are apparent and the epistemic violence rampant. Makoni & Pennycook (2005:153) ask what languages might look like if we
were to map conceptualizations of language from the periphery back onto the center: “What would English look like if we were to analyze it using metadiscursive regimes from languages such as Hausa?” Fascinating and decentering as such an exercise might be, I propose that it is equally important but perhaps first necessary to admit local understandings of local languages into the discourse. To that end, this paper takes a number of sociolinguistic phenomena from Wolof, Senegal’s predominant language, and considers first the inadequacy of Anglo-Western theory in elucidating them, and then the ways in which they are understood locally and conceptualized in Wolof metalinguistic discourse, (including not at all). The point of departure is the way in which multilingualism is conceptualized. As scholars such as Auer (2007), have pointed out, language in Western theory is predicated on a monolingual norm, not because Western societies are monolingual, but because they have been imagined as monolingual through the prism of nationalist ideologies; in Wolof metalinguistic discourse, however, a space is opened for a nuanced understanding of multilingualism and language contact. I then propose to discuss both diglossia (Ferguson 1959; Fishman 1967) and codeswitching (Myers-Scotton 1995) as they have been elaborated in Western sociolinguistic theory, and how they fail to capture the sociolinguistic reality of multilingualism in Senegal.

References
The importance of being Japanese – or real learners and their social interaction trapped forever in conceptual nowhere land

Based on dominant Euro-American sociolinguistic ideologies, language pedagogy is framed as “an activity to teach contents to better understand a different society”. Since the establishment of the Common European Framework of Reference, foreign language teaching and learning has been regarded and theorized as a means to form global citizens, by aiming at (1) social cohesion, (2) democratic citizenship, (3) mutual understanding, (4) linguistic diversity and (5) plurilingualism (Council of Europe 2014). On the other hand, Japan adapted the CEFR 6 different levels to what has been called “JF Standard for Japanese Language Education”, losing the centrality of the above five concepts centred on citizenship (O’Shea 2003). As an effect, mainstream Japanese Language teaching is still very much tied to the communicative approach, centred on the “felt necessary but impossible Japanification” of the foreign learner, a well recognized problem in the Language Management field that focuses on concrete interaction in contact situations (Fan 2008). While affirming the two concepts of (1) “doing in Rome as Romans do” and (2) “one nation - one language”, official discourses about Japanese Language Learning such as language teaching texts and international proficiency tests are mostly based on the assumption that Japanese is such a mysterious language (and “such mysterious people”) that no foreigner will never be able to “truly understand” the language and its speakers (Gottlieb 2012). Hence, the focus of foreign language education in Japan to educate speakers who can inform the outside world about Japan and what it means being Japanese (Liddicoat 2013).

In both cases, the dominant European and Japanese approaches, language education results in a separation of “language” from “individual learners”, since the classroom and the learner never fits into the mainstream categories of language and society. As an effect, learners are trapped in a conceptual nowhere land despite the fact that they are actually engaging with their new language in very concrete social contexts for very concrete ends and for very concrete motives.

Some anti-establishment Japanese approaches (Hosokawa 2010) were not trapped into the ‘multi/plural cultural’ concept of Europe and in criticizing the dominant
Japanese approaches could thus lay the groundwork for a framework which actually does allow to be applicable to everyone and everywhere. While Europe was aiming at gathering diversities often thought of as “cultural” or “national” diversities, assuming there is “one” culture that somehow and somewhere will be encountered by another “one”, Hosokawa theorized “a culture of the individual”, i.e. a complex of an “individual culture” (ko no bunka) that arises from encounters with others through a dialogue. This brings both parties to recognizing and accepting differences, reflecting upon their own ideas and formulating new (often but not always shared) views and democratic values that result in active and responsible global citizenship. This is, in short, a “co-cultural action approach” (Puren 2013; Byram 1999). Data presented at this talk will show how this critical pedagogical action-approach, based on the “personal culture theory” results in new insights in Japanese as Foreign Language Education (e.g. class as “real” community, a sort of “community of practice”), offering new categories in sociolinguistic (“the culture of the individual”), overcoming the limits of the relationship between “A language” and “A society”. When applying this framework in Japanese classes at Ca’ Foscari University in Venice, we found students showed a different attitude toward the language they were learning, that they were getting closer to their peers and looking forward to get to know them better still.

References
Bahaa-eddin M. Mazid (Sohag University, Egypt)

Mismatches between some Western and some Middle Eastern: Aspects of verbal and non-verbal politeness

The three major models of politeness – Lakoff’s, Leech’s and Brown and Levinson’s - have been criticized on account of their claims to universality, their deterministic view of politeness as a necessary outcome of indirectness, their bias toward strategic politeness, speakers’ intentions at the expense of social-indexical politeness and hearers’ perceptions and their (Anglo-American) ethnocentricity – in addition to stereotypical accusations of vagueness and rigidity. The three models, though, are not as ethnocentric as they have often been perceived. Politeness theorists make frequent remarks on the culture-, and context-specific nature of their models. The Anglo-American cultural background where the major politeness models come from does have an impact; yet, the wholesale adoption by researchers and practitioners from other cultures gives a wrong impression about those models. This paper explores some mismatches between some Western and some Middle Eastern (more specifically, Egyptian) aspects of verbal and non-verbal politeness – address forms used for endearment, extended greetings, same-, and cross-gender kissing and eye contact, to give only a few examples. The paper also touches on some theoretical mismatches especially as regards negative and positive politeness.

Jette Peterson Milberg (University Paris 8, France)

Language accommodation or non-accommodation in corporate social networks

Language accommodation (Giles 1991) or non-accommodation (Bilaniuk, 2010), that’s the question... When implemented and practised by mutual agreement, could the latter be a possible remedy to optimize a corporate social network (CSN) ?

Anders Klitmøller (2012) refers to Barner-Rasmussen & Björkman (2005) saying that a “common language increases communication frequency and knowledge sharing in Multinational Corporates (MNC)”. Klitmøller himself has shown that the use of English,
second language of the employees of a Danish corporation as well as those of it’s Indian subsidiary, doesn't guarantee the understanding between the interlocutors.

My research carried out (2012/2013) as a Ph.d. student in Sociology on a Corporate Social Network CSN (about 500 members) of an international French group (147.200 employees in 70 countries) showed that English as a common language is not accepted by all the CSN members. This attitude excludes the English native members who haven’t learned any foreign languages. Users who (think they) can't understand the most used language if different from their mother tongue, or who are not able to write neither in that language, neither in English are excluded.

I argue that the competence of reading comprehension could improve the communication if the users learn how to “understand” the posts written in another language than their mother tongue. This could make more users contribute, obtain a more rich linguistic diversity and make users feel secure about writing in their mother tongue when knowing that their audience would be able to “just” understand.

In my research I first of all the collected data in the users profiles (“native” and “spoken” or foreign languages) compared with the language choices in the posts of the eight “thematic groups” of the CSN showed accommodation strategies. Secondly, from the respondents to my questionnaire emerged representations saying that users only respond to a post if they can respond in the language used by the author of the post to which they respond or want to respond. The other way round, this representation makes an user avoid contributing in his mother tongue if he thinks that the audience will not be able to respond in that same language. The result of this attitude is that some users do not contribute neither do they make an effort to understand a post if they don’t “speak” (or write) the language used in that post. My questionnaire also asked whether the respondents were interested in a training with the method based on the receptive multilingualism concept (intercomprehension). The respondents were interested and so showed that they are ready to experiment other communication patterns.

Where as language choice has been studied in Facebook communications (Androutsopoulos 2013), languages in CSN’s are often considered as a technical issue (multilingual content management). Taking into account the sociolinguistic aspect, my research can be an inspiration to further studies in that area.

The asynchronous computer based communication based on the “intercomprehension” concept has been studied in the framework of language teaching/learning (Degache &
Tea 2003), but not in the workplaces of international enterprises. The communication consisting in the understanding of a post written in a different language than your mother tongue (exolingual situation) and responding in your mother tongue or preferred language (endolingual situation) still needs to be experienced in corporate social networks. Before the experimentation, a short “classical” training period is recommended in order to explain the concept.

Data collection during my research project on a CSN, figures and references

(1) Native and spoken languages indicated in 200 users' profiles (out of 472 CSN members)

<table>
<thead>
<tr>
<th>NATIVE LANGUAGE</th>
<th>SPEAKED LANGUAGE</th>
<th>TOTAL NATIFS + NATIFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>French</td>
<td>176</td>
<td>192</td>
</tr>
<tr>
<td>Dutch</td>
<td>12</td>
<td>36</td>
</tr>
<tr>
<td>Spanish</td>
<td>1</td>
<td>30</td>
</tr>
<tr>
<td>English</td>
<td>3</td>
<td>141</td>
</tr>
<tr>
<td>German</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>Portuguese</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Romanian</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Russian</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL users with linguistic data : 200 out of 472 members</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(2) Linguistic repertoires and language choices in the posts of the "Brasil" group

(3) Responds to the question whether users were interested in a training with the method of receptive multilingualism (intercomprehension) (Romance and / or German languages) : orange color 63.6 % “yes”, violet color 18.2% wants to know more, oil-green color (15.2 %) “no”, pink color 3% (no point of view). The blue color (21.2%) shows interest in Romance languages, the red color (3 %) interested in Germanic languages, green color (39.4%) interested in both Romance and Germanic languages. Respondents' no. to this question : 33
References


Bienvenu Sene Mongaba

A prescriptive approach to sociolinguistics: the case of the elaborate register of today's Lingála

Western sociolinguistics tend to be descriptive and to avoid the prescriptive approach, whereas we argue that the reality of African schools calls for us to go beyond mere description of languages as used in society and to opt for a more prescriptive approach which could be conducive to pragmatic language standardisation, more efficient strategies for coining new terms and the production of elaborate texts in African languages.

Our prescriptive work revisits Lingála (language spoken in Congo-Kinshasa and Congo-Brazzaville) in the aim of using it as a language of instruction.

Lingála is commonly acknowledged to have three main varieties: (1) Lingála lya Mankanza (LM) considered as classic and associated with the Catholic church which “standardized” it; (2) Current or Spoken Lingála (CL) spoken in the northern regions; (3) and the variety which we are going to refer to in this paper as Lingála ya leló or LL (today’s Lingála) spoken in both Kinshasa and Brazzaville. Literature tends to classify those different varieties in a continuum, where LM is considered as the acrolectal pole, CL as the mesolectal pole and LL as the basilectal pole. Therefore, many scholars and authors of schoolbooks use LM even though most of them, just like the wide majority of speakers, are not fluent in it and sometimes are even unable to respect its rules (integral agreement and infixes). Observing a recent range of Lingála elaborate texts, we find that few texts are entirely produced in LM or in LL and most texts show an inconsistent application of agreement.

Although Bokamba (2012) proves the benefits of a polylectal (LM, CL and LL) approach to describing Lingála grammar, we argue that when it comes to writing in Lingála, a clear choice of variety is called for, with constant and consistent use of the chosen variety for the clarity of the text. Since currently LL is more user-friendly than LM for most Lingála speakers, we will argue that LL is more suitable for that task. In addition, it is worthy of note that the language competence of Lingála speakers constitutes a sociolinguistic conundrum making it difficult to isolate an elaborate register of today's Lingála. As shown by Sene Mongaba (2013), Lingála speakers speak
what is called Lingála Facile (LF), i.e. a kind of code-mixing with more than 20% of the lexicon constituted by French words (loanwords or code-switching). However, we have observed that, on the one hand, the French lexicon in LF can be challenging for some of those LF speakers and on the other hand certain Lingála terms are not known to other LF speakers. While speakers are notoriously less familiar with some Lingála lexicons (e.g. numbers, colours, terms of specialty), other French lexicons which could be considered to be common knowledge since they pertain to general language are only known to some speakers and not to all. A prescriptive approach would indicate that, as a possible solution, authors might choose to add a French equivalent in brackets or insert a French translation of a given phrase.

To support our approach, we have analyzed a written corpus and an oral corpus. The written corpus is made up of three groups of texts: (1) religious books (the ecumenical Lingála Bible published in 2004 and the Watch Tower Bible in Lingála), (2) novels and various nonfiction writings, and (3) internet pdf and html documents. The oral corpus is also made up of three groups: (1) interviews, (2) audiovisual internet elements and (3) internet text from forums and social networks.

References


Adamu Musa (University of Cape Coast, Ghana)

Towards a standardized Ghanaian English: A corpus-based sociolinguistic approach

The global nature of English language has spawned a large number of varieties aptly called world Englishes. Today, there is hardly any doubt about the existence of such non-native varieties of English as Indian English, Singaporean English, Nigerian English, and Ghanaian English. The emergence of these Englishes have been the result of nativization – a process of indigenizing the phonological, syntactic and pragmatic
aspects of the linguistic system of English language to express socio-cultural norms and networks that are typically local. Thus, in most non-native English speaking countries, several studies have demonstrated how the English language can be used to communicate individual and institutional sociocultural necessities that are different from the beliefs and practices of native users of English. In Ghana, for instance, some scholars have provided a glossary and typology of expressions that are described as uniquely Ghanaian. However, the legitimacy of these novel uses of the English language either at the phonological, grammatical, or semantico-pragmatic levels remain contested among many linguists worldwide. By way of challenging traditional applied linguistics perspectives on world Englishes, with particular emphasis on Selinker’s Interlanguage Theory, the current study seeks to provide a nation-wide sociolinguistic survey of Ghanaian English in an attempt to validate the place of such expressions even within formal circles and their wide coverage of use. With the use of an inventory of Ghanaianisms from Darko (2001/2003) and Blench (2006) as data sets, the study seeks to explore the nativised uses of already existing expressions in English as well as how new expressions are coined to suit the Ghanaian situation. The study further compares both sets of data to the ICE Ghana Corpus in an attempt to demonstrate how entrenched it is in both speech and writing of educated Ghanaians. The study will use an online questionnaire to be distributed to a sample population of 384 within the University of Cape Coast community, which has a heterogeneous population of about 12,000 made up of students and workers who are competent English speakers. The study, which will employ Kachru’s (1985) nativisation theory as an analytical tool, will have implication for the standardization of Ghanaian English.

References
Kazuhiko Nakae (Kansai Gaidai University, Japan)

Multiglossic Arabic in the midst of social changes of Arabic speaking regions: Focusing on the region of Israel and Palestine

Arabic language situation has been traditionally explained as ‘diglossia’ since Ferguson (1959), who distinguishes two linguistic varieties as High and Low. High signifies ‘standard’ Arabic and Low signifies various ‘dialects’. On the continuum between these two extreme ends there are various kinds of lect-contact situation. Hary (1992) called this situation ‘multiglossia’. The situation of Arabic language has been much influenced by the recent social changes such as democratic revolutions in Arabic-speaking countries, enormously inflating refugee camps and also demographic mobilization beyond the political borders. Social factors are necessary to be considered for the research of actual and dynamic linguistic situations as suggested by Thomason & Kaufman (1988) and Hudson (2002). These democratic movements have weakened the status of the prescriptive Arabic, which has been traditionally called ‘standard’ Arabic, whereas they have strengthened the status of the regional varieties, which have been traditionally called Arabic ‘dialects’. The former has been losing its super-imposing power while regional spoken varieties have been naturally standardized chiefly in the historically significant and urbanized cities, which contradicts the traditional view on diglossia that regional spoken varieties do not undergo processes of linguistic standardization. The prescriptive Arabic, which has no native speakers, has had an imposing power in the traditionally established society. People can acquire this language variety only through school education. As long as this unstable social situation continues, the educational system in each region has been unstable or collapsed. This means that the generation of the illiterate people who have not had any chance to acquire the prescriptive Arabic and cannot read and write Arabic letters has been growing up. Thus once this traditionally established social system has been changed, the asymmetrical balance of power between the ‘artificial’ super-imposing variety and ‘natural’ native varieties has been changed. Can the traditional Arabic multiglossic situation still be maintained? Or will it be changed into societal bilingualism of spoken varieties with other language, which is used for writing? Or both? This is a challenging
topic for the research of Arabic language and its future.

In Israel and Palestine Israeli Hebrew has a dominant socio-cultural and economic power. More and more social need to acquire Israeli Hebrew has been getting bigger at the expense of the acquisition of the prescriptive Arabic. Younger generations of adults and children speak Palestinian Arabic as their first language. But many of them cannot any longer read and write Arabic letters. The need to read and write is met by Hebrew letters to which they are exposed all the time, which also contributes to the standardization of spoken varieties. This significant socio-linguistic development has not been explained by any of sociolinguistic arrangements.

References

N. Nazarudin (Leiden University, The Netherlands)

The sociolinguistics of Woirata – an endangered language on Kisar Island, Southwest Maluku, Indonesia

Taber (1993) suggests there are 24 languages in Southwest Maluku of which 23 are Austronesian; Woirata is the only Non-Austronesian language in the area. Preliminary fieldwork suggests a language uses of Woirata as is shown in the figure below. There are 4 languages exist Kisar Island, Meher, Woirata, Local Malay, and Indonesian. De
Jong (1937) states that there were only 1,500 speakers of Woirata and SIL (1987) states that there are 1,220 speakers left. Therefore, the fact that Woirata is not yet extinct is one thing that need to investigate more. This paper aims to investigate the language attitude of Woirata speakers on Kisar Island, Southwest Maluku, Indonesia.

Figure 1 show that there is a diglossic situation in Woirata. Indonesian language use as national language and also nationally acknowledge as the language of education. However, instead of the formal Indonesian, Woirata speakers tend to use the Melayu Tenggara Jauh (MTJ) (Engelenhoven 2002) more often than Indonesian. Even though on the questionnaire they mentioned that they used Indonesian every day on their daily activities, the fact that the type of “Indonesian” that they use rather seen more as typical dialect of local Malay, Melayu Tenggara Jauh. Speakers under 30 years old use MTJ when they meet with speakers from other languages and even sometimes they also use MTJ at home when they talking with their parents and other family members.

| Adat discussion, village announcement, rituals, mythology, intraethnical interactions, local narrative, secret language | trading, dreaming, daily activities, Interethnical interactions, intrafamily-education | Government, politics, administration, Formal education, language in government, church rituals, TV |
| Woirata | MTJ | Indonesian |

Figure 1: Language Use in Woirata after Colonial Period

Woirata speakers mentions that their grandparent’s generation used to be very fluent in Meher. They also used Meher as a lingua franca on the island at that time. Moreover, most of the traditional songs in Woirata were sung using Meher. They chose using Meher because they wanted Meher people to understand the songs they sung. In that period, the songs sung were mostly about the story about their ancestor as the real lord of the land. Therefore, currently the old generations now (ages 60 – 80’s) are no longer
able to speak Meher. They would rather choose using MTJ or Indonesian language as their lingua franca.

<table>
<thead>
<tr>
<th>Adat discussion, village announcement, rituals, mythology, intraethnical interactions, daily activities, dreaming, secret language</th>
<th>trading, interethnical interactions, traditional song, fishing on the sea</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Woirata</strong></td>
<td><strong>Meher</strong></td>
</tr>
</tbody>
</table>

Figure 2: Language Use in Woirata before Colonial Period

Figure 1 and figure 2 both states that Woirata use as secret language among the speakers. The speakers create a lot of metaphorical term in order to hide their purpose, so other people from the community outside could not understand. For example, instead of borrowing the term “police man”, they would rather choose “ihar laware” ‘black dog’ for policeman.

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Jiri Nekvapil (Charles University Prague, Czech Republic)

*Ferguson’s “diglossia” in the discourse of Czech linguistics*

This paper draws on the assumption that the descriptions of language situations by linguists are an essential part of the very language situations under description. This is based on another assumption that the way in which linguists describe a language situation has a (sometimes stronger, sometimes weaker) impact on the shape of a language situation itself (Nekvapil 2007). Leaving aside later re-conceptualizations of the Ferguson’s original concept of “diglossia” (Ferguson 1959), this paper deals with how it has been applied to the description of the Czech language situation both by Czech linguists and linguists abroad. The paper demonstrates the impact of this application on the description of the Czech language situation, particularly how it contributes to the constitution of two distinct varieties in cases where the language situation could be conceptualized as variations of a single code or a specific language continuum. It also addresses standardization practices in the Czech Republic connected with the use of the diglossia-perspective and the interplay of national and international sociolinguistics discourses.

**References**


Iwuchukwu Otakore (Nigeria)

Language and dialect in languages of Nigeria

The wave theory on dialect differences postulated by Trudgill in the 20th century to replace the family tree model has failed to account for a clear-cut differentiation between language and dialect, especially in some African languages. The thrust of this paper is to look at the theoretical mismatch in using the wave theory to explain the dichotomy of dialect and languages of some African (Nigerian) languages as in Efik and Ibibio, etc. It is to show the limitation and/or inadequacy of the wave theory which is based on the assumption that changes in language spread outwards from centers of influence to surrounding areas in much the same way that a wave spreads from a place where a stone is dropped into a pool. The work will show that referring to Efik and Ibibio as dialects of the same language which is not acceptable by any other speaker on the base of this theory, falls short of expectation. Insights from some other Nigerian languages will tend to suggest an expansion of the theory or an outright mismatch with suggestions on the way forward.

Iwuchukwu Otakore (Nigeria)

Language use among Urhobo women in Delta State, Nigeria

Wibur Scott in Effumbe Kachua’s “Gender sensitivity and Balancing in select plays of Chris Nwabuo”, defined gender as “a constitutive element of social relationship based on the perceived difference between sexes, and is a primary way of signifying relationships of power”. Observable disparity in gender is attainable not just in politics, ideas, and powers but also in speech conversations. The world today, and indeed in West Africa, especially in the Urhobo speaking nation in the Niger-delta region, south of Nigeria, experience difference amongst male and female gender. The chief concern of this paper is to elucidate on the “difference theory” by John Gumperz, as developed by Deborah Tannen with the Urhobo situation. The difference theory is a cross-gender/cultural communication theory which is concerned with cross-gender communication between male and female genders, especially as separate cultures. The theory is also concerned with how gender affects language use amongst different cultures (Urhobo women in this case). The Urhobo women of Delta State, Nigeria, are
identified with high tone and pitch in conversations, especially when discussing among female gender, and not the male. This, in a way characterizes their manner of speech, behavior and attitudes (predisposition), towards events, socio-cultural/political issues. The intention is to eventually identify a theoretical mismatch, given the situation under/or how it helps to expand the theory as presently constituted.

Emi Otsuji (University of Technology Sydney, Australia)

The metrolingual turn: rethinking multilingualism in ‘superdiverse’ Tokyo

One of the ramifications of globalisation is a shift away from conventional statist correlations between nation, language and ethnicity to “mobility” and “superdiversity”, i.e. diversity within diversity (Vertovec 2006, 2010; Blommaert 2013). Blommaert (2010) proposes a “sociolinguistics of globalization” by asserting that linguistic phenomena should be investigated in terms of a “sociolinguistics of mobility” that focuses “not on language-in-place but on language-in-motion”. This move echoes “demythologizing sociolinguistics” where Cameron (1990) criticises the “language reflects society” paradigm, the predominant idea of sociolinguistics that presupposes social structures before language. As such, demythologization of sociolinguistics acknowledges the social change initiated by language use as well as “what people do with language” while traditional sociolinguistics is premised on a static, bounded and homogenous conception of society in which people mechanically follow the norms of their speech community (Cameron 1990).

Following these ideas, this paper looks at what it means to engage and perform a particular cultural and language practice in a superdiverse society. Specifically, it focuses on ways in which French-ness is refashioned, commodified and relocalised linguistically, culturally and gastronomically in four restaurants in Tokyo by drawing on interviews and everyday conversations. The notion of “metrolingualism” or an urban language use (Otsuji & Pennycook 2010; Pennycook & Otsuji 2015) will be mobilised to illustrate the ways in which various linguistic and spatial repertoires produce the urban space in Tokyo rather than taking the “language reflects society” view. In rethinking and demythologizing sociolinguistics, the paper proposes the need to describe diversity not so much along the lines of a multiplicity of singular entities (languages, cultures, dialects, varieties), but rather through alternative ways of linking
language more closely to the productive city where mixed language use is the local norm.

The idea of superdiversity is largely a European reaction to the recent necessary engagement with urban diversity. This paper also shows that Japan has been doing diversity for a long time. Therefore, unlike conventional sociolinguistics where patterns and norms of language use are often associated with monolithic “Japanese” practices that tend to dichotomize Japan and outside Japan, I adopt Heinrich’s (2012: 19) concerns that “(…) the idea of multicultural coexistence is found to perpetuate the assumption that Japan is linguistically and culturally homogeneous. In consequence, it reproduces the Japanese-versus-foreigner binary which is antithetical to the integration of immigrants” and show complex ways in which people “relocalise” diverse mobile linguistic and cultural resources to get-things-done and how the metrolinguistic ideology helps us transgress the statist relationship between language, ethnicity and nation in producing the superdiverse linguistic space in Tokyo.

References
Charles Owu-Ewie (University of Education Winneba, Ghana)

The use of English as a medium of instruction at the Upper Basic Level (Primary Four to Junior High School): From theory to practice

The language policy of education in Ghana specifies that the child’s L1 should be used as medium of instruction (MoI) from KG1 to Primary 3 and English (L2) used from Primary four onwards. However, this policy has not been rigorously observed and enforced by teachers and educational administrators, especially at upper primary and beyond. This qualitative study, therefore sought to examine the factors that have militated against the use of English as MoI from Primary 4 to the Junior High School (JHS) and examined ways to facilitate the use of English as MoI in this sector of the educational system. The data for the study was collected from ten schools in the Ajumako-Enyan-Essiam District through semi-structured interviews and observation. The study found that the policy of using English as MoI from P4 to JHS is seriously violated. The main strategies teachers used were translation, code-switching/mixing, and concurrent use of the L1 and the L2. This phenomenon, the study identified is due to students’ lack of proficiency in English, the monolingual nature of the classrooms, teachers’ willingness to use Ghanaian language in teaching, and lack of enforcement of the language policy. To facilitate the use of English as MoI, the study noted that there should be strict enforcement of the language policy, extension of the use of L1 as medium of instruction beyond P.3, creation of conducive classroom atmosphere to the use of English, and training and retraining of teachers in the use of English as medium of instruction.

Britta Schneider (Free University Berlin, Germany)

Overcoming methodological nationalism – Discussing multiplex indexicalities of languages in Belize

In many Western approaches to language and society, “languages” or varieties are seen as symbolically indexing “identity”, a category whose emergence is not further questioned and regarded as given by ethnic background, class and/or territory (as, for example in Labov 1997[1972], for newer examples see e.g. some of the contributions in Geeraerts, Kristiansen & Peirsman 2010). In this sense, much of sociolinguistic research
has been framed by what social anthropology has called “methodological nationalism” (Wimmer & Schiller 2002), the epistemological assumption that the nation (including its ethnic and class sub-categories) is the “natural” order of the world and that languages and groups are tied to each other in a one-dimensional fashion. Yet, as has been discussed in linguistic anthropology (e.g. Gal & Irvine 1995) and newer sociolinguistics, languages, as structural entities, are an outcome of social discourse (Pennycook 2004) and “linguistic identity” is a far from easy to determine concept that may or may not involve indexical ties to local territory and ethnic heritage (see e.g. Eckert 2008; Otsuji & Pennycook 2010; Silverstein 2003).

In this presentation, I discuss the multiple indexical meanings of languages in a non-European and multilingual context with strong transnational traditions to study the links between social units and linguistic units in a context where monolingual nationalist ideologies never prevailed (see also Le Page & Tabouret-Keller 1985). I present ethnographic, interview and conversational data collected in the multi-ethnic nation of Belize. The country only has about 300,000 inhabitants; yet, there are eight languages spoken officially, and several other lesser spoken languages varieties. As virtually all Belizeans grow up speaking at least three languages (Escure 1997: 28), languages and cultural groups do not match up in a one-dimensional way. Close transnational ties (mainly to the US, Jamaica, Honduras and Mexico) increase traditional diversity. Belize is thus an ideal context for developing an understanding of symbolic meanings of language choice beyond the confines of national epistemology, which has led to over-simplified notions of multiculturality and under-theorised Western sociolinguistic concepts. The study thus may broaden the empirical base on which global sociolinguistic theory can be formulated.

References
The empirical study of variation and language change has been one of the original motivations of Labov and others to develop the presently well-established variationist method. This classical approach is mostly concerned with dialect change in vernaculars and correlating social motivations. The conditions in a ‘Global North’ nation state setting, for which this has been mostly applied, are, nevertheless, much different from social contexts elsewhere. In most Western societies, variation and change is determined by diglossia in multilingual countries, or even more often, by a dynamic relation of the standard and the vernacular. The Western nation states condition language variation further by a strict monolingual language ideology, social stratification according to social class and institutional language learning of the standard. The study of socially determined linguistic heterogeneity is thus focused on the vernacular-standard relation and the individual adherence to non-standard vernacular norms. In terms of language change, the direction of it appears as unquestionable.
evident: adherence to the vernacular is retentive and the adaption to the standard is innovative. In contrast, the study of contact induced variation in multi-language societies without strict diglossia is a much different endeavor; however little recognized in both variationist research and language contact theory. While traditional sociolinguistics has not dealt extensively with non-diglossic multilingual settings, language contact theory is still concerned with the consequences for ‘the system’ and not with the dynamics of the competing processes of ‘innovation’ and ‘retention’ in multilingual communities that create a high rate of linguistic variation. The paper presents the results of an empirical study of contact induced variation, that is based on the variationist paradigm of Social Network Theory and which has been conducted in a rural West African setting of horizontal multilingualism. The focus will be on the discussion of how to attempt a descriptive linguistic norm as a point of reference on the basis of linguistic survey data. We present further a method to display the dynamics within a speech group by correlating an actor’s personal and network attributes with classified sociolinguistic variables. These measures indicate variable patterning, but as well the motivation or “activity” of language change in term of natural shift, borrowing or imposition.

Toshihide Shiraishi (Sapporo Gakuin University, Japan)

**Nivkh writing practices – literacy and vitality in an endangered language**

In this presentation, we examine Nivkh (language isolate, Russia) against the backdrop of the sociolinguistic variable of language vitality, with special focus on literacy. Literacy and associated aspects such as publication and education are closely related to political, economic and cultural power (see e.g. Coulmas & Guerini 2012), and are therefore considered important indicators of language vitality (Grenoble & Whaley 1998). Nevertheless, a language with a high literacy rate may be faced with a declining number of speakers. As we will show, Nivkh is one such language.

In common with other indigenous languages of Russia, the introduction of literacy in the vernacular language began in the 1930s, when Nivkh still had many speakers. We believe that this early initiative, while in itself unsuccessful, lay the foundation for the recent upsurge in Nivkh writing practices. Interestingly, these writing practices were undertaken when there were only few Nivkh speakers remaining, and Nivkh had ceased to be the
language of daily communication. Models of language vitality, e.g. that of Giles, Bourhis and Taylor (1977), would depict the current situation as scoring high on literacy variables (such as “institutional support”), but low on other variables (such as “demography” and “status”). Given that the variables subsumed under language vitality are normally correlated (e.g. Meyerhoff 2011: 115), Nivkh presents an interesting case, which suggests that literacy is not always a reliable indicator of language vitality and that “writing” is a more complex variable than is often assumed in sociolinguistic work.

References

Emilia Slavova (Sofia University, Bulgaria)
Politeness and codification: The cases of English and Bulgarian
The detailed classification of politeness strategies offered in Brown and Levinson’s “Politeness: Some Universals in Language Usage” (1987[1978]) has given rise to numerous cross-cultural comparisons between different politeness systems, as well as to attempts to avoid the positive/negative bias inherent in the positive and negative politeness categorization (where, paradoxically, negative politeness is seen as the more positively evaluated strategy). Subsequent research has questioned the validity of the classification, its essentialist bias, claims to universality and relevance to cross-cultural comparisons. Instead, Watts, Ide and Ehlich (1992) suggest distinguishing between first- and second-order politeness, or between the folk notion of politeness and the
theoretical concept. Watts (2012) discusses the extreme fluidity and complexity of the cognitive concept of “politeness” as a folk notion and argues for a politeness theory based on the first-order concept.

In line with Watts’ view, the paper studies the conceptualization, codification and standardization of politeness in English and Bulgarian language and culture. The study shows that the English first-order concept of politeness has been constructed and subjected to standardization and “over-standardization” over a long period of time, to the effect of being considered a stereotypical English characteristic. The Bulgarian concept, on the other hand, appearing as late as the late 19th century, can be described as “under-standardized” and based on constantly changing concepts borrowed from other cultures.

By using the metaphor of politeness as “social currency”, based on Werkhoffer’s (1992) parallel between politeness and money, the paper looks at the concept of politeness in English and Bulgarian from a Critical Discourse Analysis perspective. It demonstrates how the difference in degrees of standardization creates perceptions of different linguistic capital, of a different power dynamic and respectively, different levels of appropriateness and “being what one ought to be”, in Bourdieu’s terms (Bourdieu 1993: 85), of the two politeness systems.

The paper combines an etymological and socio-historical analysis and focuses on an often overlooked category in the Anglo-Western theoretical approaches, stressing on the importance of codification and standardization in the study of politeness.

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Dick Smakman

The definition of the standard language

The definition of the standard language seems more elusive than that of the dialect. Dictionary definitions of “standard (language)” are limited while linguists apply wildly different approaches when describing this language variety. Lay views seem highly relevant in this definition, but these in particular have not been researched enough. To find agreement on the lay definition of “standard”, an international survey was performed in which 1,014 non-linguists from seven countries (England, Flanders, Japan, the Netherlands, New Zealand, Poland and the United States) were asked to define the standard language in their own country.

The only quality that arose across participants from all countries was “lingua francaness”. And while newsreaders were widely associated with standard speech, this association has turned out not to be universal. The strong association of standard languages with a specific city or region may also be less widespread than is often assumed. The common association of standard languages with non-regionality may only be true for old standard languages.

Two parallel standard languages appear: the socially distinctive one (the “exclusive” standard language) and the socially cohesive one (the “inclusive” standard language). Some countries only have the latter. These two views of the standard language are argued to be complementary rather than mutually exclusive.

References
Cristina Solimando (University of Roma Tre, Italy)

Arabic blog-based corpus

Although the increasing interest towards Linguistics of Corpus and Arabic Blogs, there is no Arabic Blog-Based Corpus yet. This gap hinders objectively founded research on the tendencies towards a language shared by arabophone users of Social Networks, which, along with blogs and forums, represent nowadays the favored communication tool by people who wants to share opinions beyond the geographical boundaries. Previous studies on the Arabic language were almost focused on the Standard variety or on vernaculars' characteristics, stressing a clear-cut separation between them, often related to a low or upper level of linguistic register (see Ferguson 1959; Badawi 1973). This rigid approach pushed me to change perspective: the language used in these informal texts goes beyond the traditional theoretical separation in the linguistic analysis. The aim of my contribution is to illustrate: the peculiarities of this textual genre within a general observation of Arabic changes; the issues related to the building of a blog-based Corpus and its potentialities.

The Arabic Blog-Based Corpus can be a research tool to scholars interested in informal texts and involved in the study of Arabic language changes. The role of diglossia and bilingualism is fundamental in this perspective: the Web writer intends to reach the largest part of the Web community and for this target his message must be understood despite the regional boundaries. The informal nature of his writing prevents him from using the “language of writing” par excellence (MSA) and, as consequence, a mixture between MSA and vernacular seems inevitable.

The Corpus managed by TXM, a freeware provided by the Ecole Normale Supérieure of Lyon, uses a XML language. It permits tagging some specificities as regional origin of users, dialectal morphemes, graphical characteristics of the writing –mixed Arabic/Latin characters, concordances inside the Corpus, etc.

A result obtained through the investigation of an already representative Corpus (around 2 million words Corpus) is the orthographical process of standardization in Arabic writing: only in last decades we assist to the writing of colloquial variants. This process is still very fluid, but some regularities are already remarkable as the orthographical representation of the preverb ḥa-/ha used in, as instance, Levantine and Egyptian vernaculars to express a future action. The extensibility of the Corpus will
allow progressive enlargement through times and will make it possible to monitor, for instance, general linguistic tendencies.

Yuko Sugita (Duisburg-Essen University, Germany)

Linguistically available vs. socially available resources: Language structure, (doing) gender, changing the normative consciousness

Recent research on language and gender in the field of Japanese sociolinguistics has pointed out that the “women’s language” in Japan is a construct created during the Japanese modernization process (Nakamura 2007). Heinrich (2015) points out that in studying Japanese women’s language, language ideology notions about women’s language must be studied historically and that all gendered language use needs to be studied in its societal context.

While it is important to uncover the political motives behind the creation of “women’s language” in Japan, one must also admit that the endeavor to construct an “appropriate Japanese” for women has not failed its purpose. Today, as a Japanese sociologist Masiko (2014: 22) puts it, particular gendered use of Japanese such as nouns (not “pronouns” in the sense of European languages) representing the first or second person, specific phrase-final particles as well as particular linguistic means to attain pragmatic goals have already normative in consciousness. They have, in other words, become “social facts.” For example, using stereotypically imagined expressions such as the non-formal request form yame-te “stop it” for women instead of the imperative yame-ro “stop it” for men is so internalized that the action (here uttering it) is done by women unconsciously (Masiko 2014: 23). On the other hand, challenging the established norms is not impossible.

It is not enough for sociolinguists to be able to point out the state of art of language use as many sociolinguists in Japan are doing. The ideology behind it must be “uncovered” (Heinrich 2015). Yet, a further step must be taken: to study ways how people can challenge and change the normative consciousness about language use once it has been implemented and established. This challenge might eventually lead to a social change (Nakamura 2014: 33).

My presentation argues that it is important for sociolinguistics to develop general, but flexible (meaning non-European language-friendly) methods to interconnect research
investigating which linguistic resources are available in each language to express X (prosodic, grammatical, morphological, lexical and pragmatic resources) on one hand, with the research investigating what the constrains are for specific social group (e.g. gender-specific) or conditions to make use of these resources on the other hand (i.e. to consider what is left for socially available linguistic resources and why = linguistic capital). More importantly yet is to find ways how to challenge the “normative consciousness” about gendered language use. Considering this issue is not a trivial endeavor. When teaching Japanese as a foreign language or in revitalizing an endangered language such as Okinawan, it is pivotal deciding whether or not to transmit “(so-called) traditionally normative” gendered forms in order to “get along with the on-going normative consciousness”. Sociolinguistics must be able to offer plausible positions to such questions. In this sense, the concept of “welfare linguistics” coined by Tokugawa (1999) has to be taken seriously.

References

Marten van der Meulen (Leiden University, The Netherlands)

Determining dialect borders
Historically, linguistic, political and historical criteria are applied to determine language and dialect borders. These borders may not agree with those in the minds of actual speakers. This paper addresses the issue of awareness of speakers speaking three adjacent dialects in the east of the Netherlands: Achterhoeks, Sallands, and Twents. The
research question is whether the speakers’/inhabitants’ own perceptions of dialect borders agrees with those that have traditionally been described in the literature, and whether own dialect command plays a role. Several techniques, amongst others the famous Dutch Arrows Method, will be tested to see whether folk perceptions agree with traditional boundary descriptions. Also, the sociolinguistic dialect boundary measurement techniques will be critically reviewed.

Aone van Engelenhoven (Leiden University, The Netherlands)

Concealment as a strategy of survival: The case of Makuva (Timor-Leste)

The Republic of Timor-Leste lodges sixteen languages that are bestowed national status under the constitution. Nevertheless, all languages, except for the Prasa dialect of Tetum that is the model for Standard Tetum, are in some state of endangerment.

This paper discusses the patterns of endangerment in the Lautém, Lospalos and Tutuala subdistricts in Lautém, the easternmost district of the republic. Here, four languages are found. One, Makuva, is Austronesian, while the other two, Fataluku and Nisa, are non-Austronesian or Papuan. In 2010 Nisa still had one semi-speaker of around eighty years old. Fataluku, although still the first language in the three subdistricts, is facing a seemingly inevitable shift by its speakers to Tetum through the latter’s introduction into the educational and governmental systems. The focus of this contribution is Makuva’s strategy to evade extinction. Its speech community in Tutuala subdistrict decided en masse to shift completely to Fataluku in the sixties of the last century while ‘saving’ Makuva as a ritual register within Fataluku. As such, Makuva did not die nor did it really disappear. Rather, it entered a state of ‘coma’ in which the process of language decay was successfully slowed down but not stopped.

Frank van Meurs (Radbound University Nijmegen, The Netherlands)

Attitudes towards English loanwords in the Netherlands and Belgium: No differences in regions with different sociolinguistic backgrounds relating to language purism

English as a global language and representative of the dominant Anglo-Saxon culture has been argued to be a high prestige language in countries where English is a second or foreign language (Kahane 1992; Latomaa 1998; Takashi 1990). The influence of
English manifests itself in two basic ways: as a lingua franca, and as a source of borrowings. Borrowing has been said to be motivated, among other reasons, by prestige considerations (Hock 1986). However, the use of loanwords can also evoke negative feelings motivated by feelings of linguistic purism because speakers feel their mother tongue is under threat (Grezel 2007). It has been shown that degrees of linguistic purism, specifically opposition to English loanwords can vary across regions (Thøgersen 2004). These theoretical considerations lead to the expectation that English loanwords would either be considered prestigious or would be rejected by non-native speakers of English and that such reactions may be different in regions with different sociolinguistic circumstances.

The purpose of this study was to investigate if in two regions with a shared official language (Dutch) but different sociolinguistic background and history, Flanders and the Netherlands, English loanwords were indeed perceived differently, as sociolinguistic theory predicts. It has been argued that because of French dominance over Flemish, attitudes towards loan words in Flanders are negative, whereas in the Netherlands attitudes are more positive because Dutch has not been threatened by another language (Geeraerts & Grondelaers 2000; Zenner et al. 2013).

In an experiment with a between-subject design, 155 Dutch and Flemish university students evaluated equivalent Dutch and English job titles (e.g. hoofredacteur/ editor-in-chief) with regard to associations, comprehensibility, attractiveness, naturalness, and intention to apply for the job indicated by the title. In addition, general attitudes towards English loanwords were measured.

Findings did not reveal differences between the Dutch and Flemish participants in evaluation of the English vs. Dutch job titles nor in general attitude towards English loanwords. Both groups displayed more positive attitudes towards Dutch job titles than the English equivalents, while their general attitude to English loanwords was positive.

It can be concluded that English was not perceived as more prestigious than Dutch, contrary to what many sociolinguists claim (Kahane 1992; Latomaa 1998; Takashi 1990). Moreover, there was no difference in language purism between participants from regions that might be expected to differ in this respect on the basis of their sociolinguistic backgrounds (contra Geeraerts & Grondelaers 2000; Zenner et al. 2013). These challenges to sociolinguistic theory may be explained by other sociolinguistic factors, such as the homogeneity of the sample in terms of education, age and interests.
The finding of the current study that Dutch job titles were considered more prestigious than English equivalents contrasts with findings from earlier studies among similar Netherlandic target groups, which showed (1) no differences in evaluations of job ads with English versus Dutch words and (2) a generally better evaluation of English job titles than of their Dutch equivalents (Van Meurs 2010). These contrasting findings challenge the notion of consistency of language attitudes among people with similar sociolinguistic backgrounds.

References
Xiaomei Wang (University of Malaya, Malaysia)

Is religion a facilitating factor for language maintenance? A case study on a Hakka community in Malaysia

Fishman’s domain theory (1972) identified five domains for language choice and language maintenance among which the religious domain has been reported to be a facilitating factor for the maintenance of heritage language (Gal 1979). However, the effect of religion in language maintenance is not always positive (Spolsky 2003). Due to various reasons, the role of religion in maintaining a language in Chinese communities has not been investigated so far. This paper attempts to explore whether religion, Catholicism for this study, plays a significant role in the maintenance of Chinese language/dialect in a Chinese community. The sociolinguistic setting for the current study is Balik Pulau, which is a Hakka settlement on the Penang Island, Malaysia. Two sets of data are utilised for analysis: interview of the priest and senior church members from the Catholic Church and language choice in Catholic families. The results indicate that the Hakka dialect is undergoing decline in Catholic families as well as at church and Mandarin is spreading its usage in religious domain in this Chinese community. This finding implies that religion has not facilitated the maintenance of the Hakka dialect in Balik Pulau. Instead, the Church shifted to Mandarin for services and other religious activities. The mismatch between the Malaysian Chinese community and western settings in terms of the importance of religion in language maintenance may result from the following factor: the Hakka dialect and Mandarin are not regarded as two different languages. Therefore, shifting to Mandarin is not to abandon one’s identity and culture. Moreover, Mandarin has been spreading in the Chinese community in Malaysia (Wang 2012). The change of language use in religious domain is echoing such change in the society.

References


**Ekkehard Wolff (Leipzig University, Germany)**

*Discourse on nation-building and language policies in postcolonial Africa: The ideological impact of Eurocentrism, Orientalism, and the European “project nation”*

The paper will address, in a very general way, the obvious mismatch between the essentially multilingual sociolinguistic reality in African postcolonies and the theoretical notions which govern discourse on nation-building and official language policies in Africa since independence. African postcolonies tend to display complex relationships between several languages (endoglossic and exoglossic) in terms of political and economic power distribution, but also in terms of geographic and sociological features such as centre/periphery, urban/rural, majority/minority, education, age, gender, etc. These established multilingual patterns of language use in social spaces are practically ignored in most political and social science discourse. The reason is that this discourse is monopolized by Western type language ideologies which are deeply rooted in hegemonic (incl. colonial) attitudes of linguistic imperialism as much as in the European “Project Nation” (K. Ehlich).

Firstly, under the general impact of *Eurocentrism* and *Orientalism* (Said 1978), a basically racist position of Social Darwinism has taken root among “Westerners” according to which European Standard Languages (with long traditions of writing and literature) are essentially “superior” to both European “folk languages/vernaculars” and all non-European languages (whether written or not), which are being considered essentially “inferior”. Therefore, all “modernisation” and “development” (particularly via education) must necessarily be conducted in the “superior” languages to meet the models of “Western” civilization.

Secondly, since the European “Project Nation” (which resulted in powerful hegemonic and colonising Nation-States) is considered politically extremely successful in Western political discourse, not the least because it is largely based on hegemonic (often forced) imposition of a purportedly “superior” language, it provides the only and
unchallenged model for nation-building also in postcolonies. Most African postcolonies adhere to a monolingual official language policy which cements hegemonic language use. The inherited sociolinguistic reality of territorial multilingualism is generally considered a “barrier” to modernisation and development, and must not be encouraged by official language policies.

Thirdly, the basically Social Darwinistic attitude, together with the ideological model of a linguistically homogenous nation, fosters political attempts to eradicate multilingualism for all official and national purposes in the emerging “nation state”, in Europe as well as in the colonies and postcolonies. Under colonial regimes, the hegemonic language was, as a rule, the language of the colonial master which took over all prestigious and powerful functions from pre-colonial hegemonic endogenous languages. The latter, therefore, lost their prestige as regional languages of power and became relegated to the “inferior vernaculars” which were to be eradicated from official use. This is, by and large, the status quo in the African postcolonies.

Outlook: Recently counteractive ideological debates are gaining ground in Africa which aim at re-establishing major African languages in domains of high prestige and power, such as in education in general, and higher education in particular. Further, on political and administrative levels, countries like Ethiopia and South Africa, and possibly Kenya in the future, are experimenting with “empowerment” and “intellectualisation” of their major regional languages, and envisage a linguistic partnership between exo- and endoglossic languages for “official national business”. It would be along these lines that postcolonial sociolinguistic reality and political ideology could be imagined to eventually re-match.

Meng Die Xiong (University of Macau, Macau)

*Multilingual society or multilingual community*

With the acceleration of globalization, regional multilingual phenomenon became more and more complicated. In the previous studies, the theory of speech community has been regarded as monolingualism. At the beginning of the speech community theory, Hockett’s assertion that monolingual is one of the standards to define the speech community. In the 1960s, Prof. Gumperz put forward the idea that the speech community can be multilingual for the first time, but didn’t trigger further, neither
theoretical nor in empiric. This paper will make an attempt on Macau – a multilingual society with both Chinese and Portuguese – as a case study. By using the asking-the-way investigation – which has been successfully used in monolingual region, such as Nanjing and Shanghai, but has not yet been applied to multilingual areas – as the main research methods, supplemented by the latest and the most comprehensive questionnaire survey. In this way, a quantitative and qualitative analysis is done, trying to explore whether Macau is a multilingual society or a multilingual community, and trying to verify if the multilingual community is a speech community. The paper combines theoretical and empirical research, sets out to explore whether multilingual community is a speech community or not. This research direction is against to the monolingual speech community of traditional default.

References

Solace A. Yankson (Radbound University Nijmegen)
*Akan in Accra and the notions of language and dialect*
This paper discusses the varieties of Akan spoken by second generation Akan migrants in Accra compared to those used in the indigenous areas of the language. The theoretical issues raised concern the usefulness of traditional concepts of ‘language’, ‘dialect’, ‘accent’, ‘speech community’, ‘bilingualism’, and ‘speech variety’ (Labov 2001, 2006). I have approached this study by collecting linguistic data from elderly and young female informants in the indigenous areas of the language, specifically Asante and Kwawu varieties, and second generation female migrants in Accra from the same linguistic background. The second generation female migrants in Accra are of the same year group as the young informants used in the indigenous areas: i.e. between 15-22 years, who are in secondary school or have completed. It was discovered that the elderly informants in the indigenous areas used the same variants for the majority of the linguistic variables I considered for the study and differed in the phonology (pronunciation) of a few. However there were a lot of differences between the variant used by the young informants in the community compared to the elderly informants.
Secondly, the young informants also differed in many areas in the variants each of them used. The differences basically concern the use of borrowed English words and also phonological differences.

There were a few lexical variables for which all the second generation migrant informants in Accra used the same variants. These variants are mostly variants that all the informants in the indigenous areas have used, and also exist in other varieties of Akan. However, there was a lot of variability in the variant each of the second generation migrant informants used compared to what was used by informants in the indigenous areas. These differences are of various forms which originate from the use of borrowed English words, variant from other varieties of Akan, inter-dialect forms, which are basically phonological, and variants which do not belong to any variety of Akan. It was also observed that in addition to these differences, some of the informants in Accra use variants that are unique to their specific Akan varieties. Altogether, the type of creation, convergence, change, and levelling found in urban Akan in Accra require a new conceptual framework, in which the traditional concepts listed above need to be discarded or radically redefined.

References

Magdalena Zawrotna (Jagiellonian University, Poland)
Mention of taboo topics and social stratification in Egypt: Some remarks on B&L’s theory of politeness
According to Brown and Levinson (1987), polite behavior of all people in the world can be described by using the same tools developed by them under the name of politeness theory. As stated in their work Politeness. Some Universals in Language Usage, during almost every communicative act interlocutors expose themselves to face loss. Therefore, to avoid this, they use various strategies depending on the communicative situation, which is described by three factors - P (power), D (social distance) and R (ranking of
imposition). While $P$, $D$ and $R$ are held constant every rationally thinking language user (MP = model person) will choose the same type of strategy. However, this may not be entirely true in a highly stratified society like the Egyptian one.

The study of taboos and vulgarisms in the language used by young Egyptians in the context of politeness theory shows some differences in their choice of strategies depending on the level of education and (sometimes) gender.

The study was carried out adopting two types of methods: (1) Quantitative: questionnaire concerning the use of particular lexical forms; (2) Qualitative: in-depth interviews. 60 participants from Cairo and Alexandria took part in the study; they were divided into 3 groups according to their level of education:

Group 1: Students/graduates of private universities
Group 2: Students/graduates of state universities
Group 3: Individuals with secondary education or lower

The material under analysis represents the spoken variety of language and was collected during a field research in 2013. Additionally, some written online communication excerpts were included in the corpus.

The study revealed that: (1) The use of tabooed terms, vulgarisms and abusive expressions is related to the level of education; (2) Groups 1 and 3 use tabooed words more frequently than group 2; (3) In groups 1 and 3 there is no significant difference between how often women and men use such words, whereas such a difference occurs in group 2.

To interpret the results it is possible to apply two different ways of reasoning: First, those differences may suggest that, depending on class membership, people might behave more or less politely in everyday exchanges. This may be Parkinson’s point of view (1985) when he says that upper-class Egyptians tend to choose lighter terms of abuse and the medium ones while lower-class and working-class people usually use the heavy ones while they might employ lighter terms sarcastically.

However, in this study an alternative point of view, according to which the assessment of a face threatening act (FTA) changes with the social background of a speaker, was applied.

In other words, the ranking of imposition (R) varies in accordance with MP’s social class membership. Thus, the strategies will be chosen based on the same criteria, but the results of strategy selection may be different.
Unlike in *Politeness. Some Universals in Language Usage*, this study examines linguistic behavior in a broader context of a communicative situation (Yule 1996), which is considered the smallest unit of description. Such a dynamic approach to politeness was proposed by Fatma Abdel Samad (1990) in her study of Egyptian Arabic and British English.

**References**


Jingwei Zhang (Nanjing University, China)

**Tonal divergence in suburban Shanghai**

Tonal variation is underexplored in the variationist research compared to the study of vowels and consonants (Standford 2008). To explore whether the variationist principles can be applied into the subject of tone, this acoustic study reports the variation of lexical tone in the Shanghai dialect (a variety of Wu) by urban and suburban comparisons. Tonal changes from below were found in this study, which suppose to represent the operation of internal, linguistic factors (Labov 1994: 78) and therefore distinct from contact-induced change (Guy 1990). However, the tonal changes from below found in this study also involve contact factors.

A total of 80 speakers from the Shanghai urban area and from three Shanghai suburbs participated in the recordings. 20 speakers from each region were further stratified for age and sex. The three suburbs under investigation are located in the north, east and west of urban Shanghai, respectively.

During the first wave of Shanghai’s urbanization, which occurred in the late 19th and early 20th century, the Shanghai urban accent was transformed substantially due to the impact of the influx of early immigrants from the Wu dialect speaking area, before becoming the Wu standard with overt prestige. Since then, the vernaculars of the Shanghai peripheral areas have converged toward this regional standard over a long period (Qian 2010). Regarding tone, the urban accent merged three lexical tones (T2, T4 and T6) into a rising tone, whereas suburban speakers merged their T4 and T6 into the same variant but kept T2 distinct (Qian 1992).

However, our data show a new trend: the suburban young generation is disentangling their tones from both the standard urban (Shanghai) accent and their own local variety. Figure 1 presents the slope of rising tones among four regions subdivided by age. The urban youth match the steepness of the urban old generation, whereas the suburban youth use a much flatter pattern than both the suburban elders and urban speakers. Figure 2 presents the variation of unmerged T2 between the suburban elder speakers and youth. The convex patterns used by the elder speakers are undergoing a reduction of their marked features in the young generation.
The tonal divergence found in suburban Shanghai is presumably driven by the new wave of urbanization since 1980s. New immigrants, including a large population from Mandarin speaking areas, have brought both the urban and suburban dialects into contact with Mandarin. The suburban youth are more likely to give up their local dialect features because of their linguistic insecurity.
References