SOCIOLINGUISTICS SYMPOSIUM 21

Attitudes and Prestige

Murcia 15 - 18 June 2016

e-Book of Abstracts

Contents

Welcoming Address

Welcome to the *21st Sociolinguistics Symposium*, the world's premier international conference on language in society. As you know, the profile of Sociolinguistics within the Social Sciences has become steadily more significant since its beginning with a diversification in its interdisciplinary directions. Sociolinguistics developed partly out of anthropology, partly out of ethnography, partly out of sociology, and partly out of dialectology, and this epistemological heritage has both theoretically and methodologically enriched the field.

Thanks to its strength, vitality and interdisciplinarity, Sociolinguistics is in a continuous process of theoretical redefinition and methodological reformulation in consonance with the epistemological evolution and the development of new theoretical approaches, fieldwork methods, data collection techniques and analyses. New lines of inquiry are being opened up and new methods are being devised, since sociolinguistic theory must always keep pace with methodological and technological progress, as well as, obviously, with new demands of society. Together with this inherently dynamic activity, energy, and enthusiasm, the integrative stance of the field –fostering its vast multidisciplinary and genuine interdisciplinary nature– is crucial for its scholarly interest and for its scientific success in producing significant and revealing accounts of the relationships between language and society. These synergies are making both quantitative and qualitative approaches to the same phenomenon, as well as sociological and linguistic objectives, converge complementarily. This integration based on paradigmatic complementarity has been providing us with a greater refinement and precision in analysis and diagnoses. It has also meant a step forward in the improvement of sociolinguistic theory, and, ultimately, of our understanding of the nature and functioning of language as a human faculty; and, crucially, its application to solve real problems in society.

Since the 1970s, the Sociolinguistics Symposia have biennially brought together researchers interested in investigating issues concerning language in society, with a wide interpretation and range of areas that encompass the overarching concept of Sociolinguistics. This has historically meant a joint forum for conviviality among different approaches and epistemologies, discussing theoretical and methodological issues around the whole spectrum of sociolinguistic traditions, from mostly linguistic to mostly social. This scientific meeting has materialized twenty times, in conferences that have been held across the United Kingdom, Belgium, Ireland, the Netherlands, Germany, Finland –and now, for the first time in the Iberian Peninsula, in Murcia, Spain, forty years after the first meeting in Walsall in 1976. Our local organizing committee from both Departments of English and Spanish at the University of Murcia is very pleased and honored to host this leading international conference, with over 1,000 conference participants (both established and emerging scholars) from 70 different countries here with us, an impressive array of researchers exchanging the latest theoretical and methodological developments in sociolinguistic research.

Over the next few days, we kindly invite you to discuss fundamental issues in Sociolinguistics, rethink our present understanding of the discipline, imagine future frontiers with innovative research trends and new challenges, stimulate space for networking, and, undoubtedly, contribute to the improvement of the organizational and scientific development of Sociolinguistics Symposia. We are totally sure that there will be many fruitful conversations, insightful discussions, consequential proposals, as well as new ideas and projects to be initiated under the umbrella of the fascinating scientific field of Sociolinguistics.

Finally, we would like to thank all the participants for your interest in the *Sociolinguistics Symposium 21*, having submitted such exciting proposals; the plenary speakers, for having accepted to come to Murcia, some from very far away; also our colleagues in the Scientific Committee for your crucial assistance, time and efforts dedicated to the review process, delivering your thoughtful assessment; and last, but not least, the former chairs of Sociolinguistics Symposia, for sharing your great expertise with us. With your own assistance, it should not be difficult at all for the local Organizers to put together an inspiring programme, making sure that the SS21 conference meets the very high standards that have been set at previous meetings. Any failure, though, is only attributable to us.

We do hope that you will have a wonderful time with us for the next four days. Please, enjoy SS21 and enjoy Murcia.

Thank you.

Juan M. Hernández-Campoy - J. Camilo Conde-Silvestre - Juan Antonio Cutillas-Espinosa

1. Local Organizing Committee

The conference is organised by members from the Departments of English and Spanish, and with the collaboration of some colleagues from Translation Studies:

Juan Manuel Hernández-Campoy (Chair, Dept English: jmcampoy@um.es)
Juan Camilo Conde-Silvestre (Coordinator, Dept English: jcconde@um.es)
Juan Antonio Cutillas-Espinosa (Treasurer, Dept English: jacuti@um.es)
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Marina Ramos (Dept Translation: marinaramos@um.es)
Paula Cifuentes (Dept Translation: paulacf@um.es)

As conference assistants, our team also includes some eager M.A. and Ph.D students:

Inés Bermejo-Moñino
Sarah Erard
Aldo Fresneda-Ortiz
Francisco Alberto Gómez-Moya
Jésica López-Hernández

Chesca Martínez-Abarca Crane
Cristina Martínez-Sánchez
Marta Nicolás-Gea
Alba Olmedo-Donate
Alfonso Puerta-Sánchez

Jesús Torrano-Moreno
Laura Torrano-Moreno
Esmeralda Turpín-Moreno
Belén Zapata-Barrero

As well as a good number of undergraduate students:

Abellán-Madrid, Mª Belén
Baños-Saldaña, José Ángel
Bautista-López, Nerea
Belmonte-Gómez, Inmaculada
Campos-Galindo, María
Cañizares-López, María
Casanova-Martínez, Fernando
Casas-Ovejero, Miriam
Castañón-Rubio, Pablo
Castillo-García, María
Cazorla, Lucía
Cervera-Muñoz, Asunción
Conesa-Paredes, Ana Isabel
Díez-Frutos, Álvaro

Espinosa-Morcillo, Carmen Mª
Fletcher, Charlotte
García-Sánchez, María José
García-Segovia, Joaquín
Gea-Aledo, Beatriz
Hellín-Jiménez, María
Hernández-Abellán, Marina
Hurtado-Botella, Cristina
Iniesta, Julia
Llamas-Molina, Macarena
López-Buendía, Magalí
López-Quinonero, María Dolores
López-Vera, Alexandra
López-Vera, Sara

Martínez-Cutillas, Irene
Martínez-Gallego, Olga
Meroño-Esparza, Diana
Mhamdi, Rahma
Ramírez Bellver, Alicia
Rico-Carrasco, Elisa
San Nicolás Méndez, Joaquín
Sánchez-Auñón, Estefanía
Sánchez-Sempere, Irene
Sandoval-Guirao, Celia
Saura Gutiérrez, Domingo
Serna-Ruiz, Asunción
Villar Del Fraile, Reyes María

Our warmest thanks go to all our conference assistants, who crucially help to run the conference smoothly.

2. Scientific Committee

The organizing committee would like to thank the reviewers of proposals for their invaluable contribution to SS21:

- Enam Al-Wer (University of Essex)
- Manuel Almeida (Universidad de La Laguna)
- Jannis K. Androutsopoulos (University of Hamburg)
- David Atkinson (University of Limerick)
- Peter Auer (University of Freiburg)
- Mercedes Bengoechea (Universidad de Alcalá de Henares)
- Allan Bell (Auckland University Technology)
- Alexander Bergs (University of Osnabrueck)
- José Luis Blas-Arroyo (Jaime I University)
- Brigitta Busch (University of Vienna)
- Javier Calle (University of Málaga)
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- Elena Fernández de Molina Ortés (University of Cáceres)
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- Alexandra Georgakopoulou (King's College London)
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- Raymond Hickey (University of Duisburg and Essen)
- Christina Higgins (University of Hawai'i at Manoa)
- Frans Hinskens (Meertens Institute Amsterdam)
- Janet Holmes (Victoria University of Wellington)
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- Kristine Horner (University of Sheffield)
- Francis Hult (University of Lund)
- Matthias Hüning (Freie Universität Berlin)
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- Anna Lindstrom (Uppsala University)
- Francisco Lorenzo (Pablo Olavide University)
- Clare Mar-Molinero (University of Southampton)
- Rosina Márquez-Reiter (University of Surrey)
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- Marilyn Martin-Jones (University of Birmingham)
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- Belén Méndez-Naya (Universidad de Santiago de Compostela)
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- Rajend Mesthrie (University of Cape Town)
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- Mieko Ogura (Tsurumi University)
- Javier Pérez-Guerra (University of Vigo)
- Sari Pietikäinen (University of Jyväskylä)
- Shana Poplack (University of Ottawa)
- Kim Potowski (The University of Illinois at Chicago)
- Fernando Ramallo (University of Vigo)
- Xoán Paulo Rodríguez-Yáñez (University of Vigo)
- Unn Røyneland (University of Oslo)
- Herbert Schendl (University of Vienna)
- Natalie Schilling (University of Georgetown)
- Dani Schreier (University of Zurich)
- Jennifer Sclafani (Georgetown University)
- Barbara Seidlhofer (University of Vienna)
- Elena Seoane (University of Vigo)
- Jack Sidnell (University of Toronto)
- Barbara Soukup (Vienna University)
- Patrick Stevenson (University of Southampton)
- Cristina Suárez-Gómez (University of the Balearic Islands)
- Sali Tagliamonte (University of Toronto)
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- Marijke van der Wal (University of Leiden)
- Wim Vandenbussche (Vrije Universiteit Brussel)
- Juan Andrés Villena (University of Málaga)
- Ruth Wodak (Lancaster University)
- Malcah Yaeger-Dror (University of Arizona)

3. Programme: Overview

Wednesday, 15/Jun/2016	
10:00am - 10:30am Paraninfo	**Opening** Session Chair: **Juan Manuel Hernández-Campoy** Welcoming words: José Orihuela-Calatayud (Rector of the University of Murcia) Opening words: Juan Manuel Hernández-Campoy (Chair of SS21)
10:30am - 11:00am Campus square courtyard	**Coffee Break**
11:00am - 12:00pm Paraninfo	**Plenary 1: Where to find an attitude (and what to do with it after you do)** Session Chair: **Unn Røyneland** Keynote speaker: **Dennis Preston**
12:00pm - 1:00pm Aula A. Soler	**GS01-01: Sociology of Language** Session Chair: **Dave Sayers**
12:00pm - 1:00pm Aula 2.16bis	**GS01-03: Discourse Analysis** Session Chair: **Maarja Siiner**
12:00pm - 1:00pm Aula 1.4	**GS01-04: Conversation Analysis** Session Chair: **Rebecca Clift**
12:00pm - 1:00pm Aula 2.15	**GS01-05: Ethnography of Communication** Session Chair: **Sonia Madrid-Cánovas**
12:00pm - 1:00pm Aula 1.12	**GS01-07: Anthropological Linguistics** Session Chair: **Kristine Horner**
12:00pm - 1:00pm Aula 1.3	**GS01-08: Media Language** Session Chair: **Sharon Millar**
12:00pm - 1:00pm Aula 1.5	**GS01-09: Socio-stylistics** Session Chair: **Christina Higgins**
12:00pm - 1:00pm Hemiciclo	**GS01-10: Variationist Sociolinguistics** Session Chair: **Cristina Suárez-Gómez**
12:00pm - 1:00pm Aula 1.1bis	**GS01-11: Dialectology** Session Chair: **Patricia Bou-Franch**
12:00pm - 1:00pm Aula 2.5	**GS01-13: Historical Sociolinguistics** Session Chair: **Nila Vázquez**
12:00pm - 1:00pm Aula 1.11	**GS01-15: Cognitive Sociolinguistics** Session Chair: **Javier Valenzuela**
12:00pm - 1:00pm Aula 2.2	**GS01-16: Sociolinguistic methods** Session Chair: **Ana Rojo**
12:00pm - 1:00pm Aula 3.16	**GS01-17: Applied Sociolinguistics** Session Chair: **Rosa M. Manchón**
12:00pm - 1:00pm Aula 3.15	**GS01-18: Sociolingüística Hispánica** Session Chair: **Mercedes Abad-Merino**
1:00pm - 3:00pm Hotel Silken Siete Coronas	**Lunch Break**
3:00pm - 5:30pm Aula 1.1	**C01-02: Multilingual family language management: Efforts, measures and choices** Session Chair: **Xiao Lan Curdt-Christiansen** Session Chair: **Elizabeth Lanza** Session Discussant: **Mila Schwartz**
3:00pm - 5:30pm Aula 1.2	**C01-03: English and the myth of social, economic and educational mobility** Session Chair: **Stephen May**
3:00pm - 5:30pm Aula 1.6	**C01-04: Language and social prestige in educational contexts** Session Chair: **Inge Van Lancker**

	Session Chair: **Steven Delarue** Session Discussant: **Piet Van Avermaet**
3:00pm - 5:30pm Aula 1.14	**C01-05: Polycentric approaches to language and transnational migration** Session Chair: **Michele Koven** Session Chair: **Jennifer Sclafani**
3:00pm - 5:30pm Aula 1.16	**C01-06: Covert prestige of local non-standard codes in the Arab World** Session Chair: **Reem Bassiouney** Session Chair: **Valentina Serreli** Session Discussant: **Reem Bassiouney**
3:00pm - 5:30pm Aula 1.16bis	**C01-07: Language policy regimes, regimentation and governmentality in "new speaker" contexts** Session Chair: **Josep Soler-Carbonell** Session Chair: **Jeroen Darquennes** Session Discussant: **Sjaak Kroon**
3:00pm - 5:30pm Aula 2.4	**C01-08: Local, nation-state and international linguistic regimes at the crossroads: Transnational trajectories of language world workers in globalised labour spaces** Session Chair: **Maria Rosa Garrido Sardà** Session Chair: **Maria Sabaté-Dalmau** Session Discussant: **Beatriz Lorente**
3:00pm - 5:30pm Aula 2.10	**C01-09: From Swedish stones to Uzbek street signs: Exploring sociolinguistic prestige by theorizing heteroglossic spatial practices** Session Chair: **Elise Ahn** Session Chair: **Judith Purkarthofer** Session Discussant: **Elise Ahn**
3:00pm - 5:30pm Aula 2.12	**C01-10: Language variation in the Pacific I** Session Chair: **David Britain**
3:00pm - 5:30pm Aula 2.16	**C01-11: Studying the visual and material dimensions of education and learning I** Session Chair: **Tamás Péter Szabó** Session Chair: **Petteri Laihonen**
3:00pm - 5:30pm Aula 3.1bis	**C01-13: Creativity and play in the multilingual/multimodal semiotic landscape** Session Chair: **Mairead Moriarty** Session Discussant: **Crispin Thurlow**
3:00pm - 5:30pm Aula 3.2	**C01-14: Spanish language in California** Session Chair: **Covadonga Lamar Prieto**
3:00pm - 5:30pm Aula 3.3	**C01-15: Perceptions of varieties of Spanish: data from the PRECAVES XXI Project** Session Chair: **Florentino Paredes** Session Chair: **Ana M. Cestero**
3:00pm - 5:30pm Aula 3.10	**C01-16: Language attitudes in Arabic-speaking societies: Their evolution in Western Islamic context** Session Chair: **Ángeles Vicente**
3:00pm - 5:30pm Aula 3.6	**C01-17: Koines and regional standard varieties. How does the selection of features come about?** Session Chair: **Frans Hinskens**
3:00pm - 5:30pm Aula 1.13	**C01-18: Young people, sociolinguistic ethnography and participatory research: Challenges, dilemmas and complexities at the intersection** Session Chair: **Cristina Aliagas** Session Chair: **David Poveda** Session Discussant: **Adriana Patiño Santos**
3:00pm - 5:30pm Aula 2.11	**C01-19: Contemporary Jewish linguistic repertoires** Session Chair: **Esther Jahns** Session Discussant: **Sarah Bunin Benor**
3:00pm - 5:30pm Aula 3.5	**C01-20: Linguistic diversity and social hierarchization** Session Chair: **Lian Malai Madsen** Session Chair: **Jürgen Jaspers** Session Discussant: **Robert Moore**
3:00pm - 5:30pm Aula 3.14	**C01-21: Language, society and sexuality performativities in the margins I** Session Chair: **Luiz Paulo Moita-Lopes** Session Chair: **Michael John Baynham** Session Discussant: **Ana Deumert**
3:00pm - 5:30pm Aula A. Soler	**GS02-01: Sociology of Language** Session Chair: **Thor Sawin**
3:00pm - 5:30pm Aula 1.15	**GS02-02: Social Psychology of Language** Session Chair: **Carmen Llamas**

3:00pm - 5:30pm Aula 2.16bis	**GS02-03: Discourse Analysis** Session Chair: **Patricia Bou-Franch**
3:00pm - 5:30pm Aula 1.4	**GS02-04: Conversation Analysis** Session Chair: **Javier Valenzuela**
3:00pm - 5:30pm Aula 2.15	**GS02-05: Ethnography of Communication** Session Chair: **Agnes Marchessou**
3:00pm - 5:30pm Aula 2.14	**GS02-06: Language & Gender** Session Chair: **Jerónimo Bernal-López**
3:00pm - 5:30pm Aula 1.3	**GS02-08: Media Language** Session Chair: **David Atkinson**
3:00pm - 5:30pm Aula 1.5	**GS02-09: Socio-stylistics** Session Chair: **Alexandra Georgakopoulou**
3:00pm - 5:30pm Hemiciclo	**GS02-10: Variationist Sociolinguistics** Session Chair: **Elena Seoane**
3:00pm - 5:30pm Aula 1.1bis	**GS02-11: Dialectology** Session Chair: **Manuel Galeote**
3:00pm - 5:30pm Aula 2.3	**GS02-12: Geolinguistics** Session Chair: **Carol A. Klee**
3:00pm - 5:30pm Aula 2.5	**GS02-13: Historical Sociolinguistics** Session Chair: **Teresa Fanego**
3:00pm - 5:30pm Aula 1.11	**GS02-15: Cognitive Sociolinguistics** Session Chair: **Aquilino Sánchez**
3:00pm - 5:30pm Aula 2.2	**GS02-16: Sociolinguistic methods** Session Chair: **Victoria Gulida**
3:00pm - 5:30pm Aula 3.16	**GS02-17: Applied Sociolinguistics** Session Chair: **Sonia Madrid-Cánovas**
3:00pm - 5:30pm Aula 3.15	**GS02-18: Sociolingüística Hispánica** Session Chair: **Mercedes Abad-Merino**
5:30pm - 6:00pm Campus square courtyard	**Coffee Break**
6:00pm - 7:00pm Paraninfo	**Plenary 2: Agency and autonomy in indirection** Session Chair: **Alexandra Jaffe** Keynote speaker: **Rebecca Clift**
7:00pm - 9:00pm Aula 2.3	**C01-01b: The covert prestige of immigrant languages in schools with an overt monolingual policy** Session Chair: **Piet Van Avermaet** Session Discussant: **Tim McNamara**
7:00pm - 9:00pm Aula 1.12	**C01-10b: Language variation in the Pacific II** Session Chair: **David Britain**
7:00pm - 9:00pm Aula A. Soler	**GS03-01: Sociology of Language** Session Chair: **Francesco Screti**
7:00pm - 9:00pm Aula 1.15	**GS03-02: Social Psychology of Language** Session Chair: **Bettina Beinhoff**
7:00pm - 9:00pm Aula 2.16bis	**GS03-03: Discourse Analysis** Session Chair: **Dorien Van De Mieroop**
7:00pm - 9:00pm Aula 1.4	**GS03-04: Conversation Analysis** Session Chair: **Heini Lehtonen**
7:00pm - 9:00pm Aula 2.15	**GS03-05: Ethnography of Communication** Session Chair: **Yvette Bürki**

7:00pm - 9:00pm Aula 2.14	**GS03-06: Language & Gender** Session Chair: **Britt-Louise Gunnarsson**
7:00pm - 9:00pm Aula 1.3	**GS03-08: Media Language** Session Chair: **Sharon Millar**
7:00pm - 9:00pm Hemiciclo	**GS03-10: Variationist Sociolinguistics** Session Chair: **Raymond Hickey**
7:00pm - 9:00pm Aula 1.1bis	**GS03-11: Dialectology** Session Chair: **Anita Auer**
7:00pm - 9:00pm Aula 2.5	**GS03-13: Historical Sociolinguistics** Session Chair: **Nila Vázquez**
7:00pm - 9:00pm Aula 1.11	**GS03-15: Cognitive Sociolinguistics** Session Chair: **Andrea Ender**
7:00pm - 9:00pm Aula 2.2	**GS03-16: Sociolinguistic methods** Session Chair: **Natalie Schilling**
7:00pm - 9:00pm Aula 3.16	**GS03-17: Applied Sociolinguistics** Session Chair: **Rosa M. Manchón**
7:00pm - 9:00pm Aula 3.15	**GS03-18: Sociolingüística Hispánica** Session Chair: **David Prieto-García-Seco**
7:00pm - 9:00pm Aula 3.12	**GS03-22: Ideologies** Session Chair: **Ilse Porstner**
7:00pm - 9:00pm Aula 3.16bis	**GS03-23: Identity** Session Chair: **Carmen Llamas**
7:00pm - 9:00pm Aula 3.11	**GS03-24: Minority languages** Session Chair: **Michol F Hoffman**
9:00pm - 11:00pm Campus square courtyard	**Welcome Reception** Session Chair: **Juan Antonio Cutillas-Espinosa** Welcoming words: José Ballesta-Germán (Major of the City of Murcia)

Thursday, 16/Jun/2016	
8:30am - 10:30am Aula 1.10	**C02-01a: Multilingual Memorials: Memory, monuments and the linguistic landscape** Session Chair: **Robert Blackwood** Session Discussant: **Robert Blackwood**
8:30am - 10:30am Aula 2.11	**C02-12a: Small island effects – similarities and differences in varieties of English around the world 50 years after Martha's Vineyard I** Session Chair: **Susanne Wagner** Session Discussant: **Daniel Schreier** Session Discussant: **Susanne Wagner**
8:30am - 10:30am Aula 1.14	**C02-21: Language, society and sexuality performativities in the margins II** Session Chair: **Luiz Paulo Moita-Lopes** Session Chair: **Michael John Baynham** Session Discussant: **Ana Deumert**
8:30am - 10:30am Aula 2.16	**C02-25a: Language ideologies, migration, and 'superdiversity' in Hispanophone urban spaces** Session Chair: **Darren Paffey** Session Discussant: **Clare Mar-Molinero**
8:30am - 10:30am Aula 3.5	**C02-40a: New speakers, language and migration: Issues of inclusivity and authenticity** Session Chair: **Cassie Ashling Smith-Christmas**
8:30am - 10:30am Aula A. Soler	**GS04-01: Sociology of Language** Session Chair: **Francisco Lorenzo**
8:30am - 10:30am Aula 1.15	**GS04-02: Social Psychology of Language** Session Chair: **Rosa M. Manchón**
8:30am - 10:30am Aula 2.16bis	**GS04-03: Discourse Analysis** Session Chair: **María Luisa Carrió Pastor**
8:30am - 10:30am Aula 1.4	**GS04-04: Conversation Analysis** Session Chair: **Rebecca Clift**
8:30am - 10:30am Aula 2.15	**GS04-05: Ethnography of Communication** Session Chair: **Manuel Almeida**
8:30am - 10:30am Aula 2.14	**GS04-06: Language & Gender** Session Chair: **Christina Schoux Casey**
8:30am - 10:30am Aula 1.12	**GS04-07: Anthropological Linguistics** Session Chair: **Frieda Coetzee**
8:30am - 10:30am Aula 1.3	**GS04-08: Media Language** Session Chair: **Helen Kelly-Holmes**
8:30am - 10:30am Aula 1.5	**GS04-09: Socio-stylistics** Session Chair: **Elena Seoane**
8:30am - 10:30am Hemiciclo	**GS04-10: Variationist Sociolinguistics** Session Chair: **Susan Fox**
8:30am - 10:30am Aula 1.1bis	**GS04-11: Dialectology** Session Chair: **Cristina Suárez-Gómez**
8:30am - 10:30am Aula 2.3	**GS04-12: Geolinguistics** Session Chair: **Rafael Orozco**
8:30am - 10:30am Aula 1.11	**GS04-15: Cognitive sociolinguistics** Session Chair: **Javier Valenzuela**
8:30am - 10:30am Aula 2.2	**GS04-16: Sociolinguistic methods** Session Chair: **Juan Andrés Villena**
8:30am - 10:30am Aula 3.16	**GS04-17: Applied Sociolinguistics** Session Chair: **Britt-Louise Gunnarsson**
8:30am - 10:30am Aula 3.15	**GS04-18: Sociolingüística Hispánica** Session Chair: **Miguel Ángel Puche-Lorenzo**
8:30am - 10:30am	**GS04-19: Language planning**

Aula 3.14	Session Chair: **Jennifer Leeman**
8:30am - 10:30am Aula 3.5bis	**GS04-21: Landscapes** Session Chair: **Eduardo Saldaña-Navedo**
8:30am - 10:30am Aula 3.12	**GS04-22: Ideologies** Session Chair: **Brendan Humphreys**
8:30am - 10:30am Aula 3.16bis	**GS04-23: Identity** Session Chair: **Kellie Goncalves**
8:30am - 10:30am Aula 3.11	**GS04-24: Minority languages** Session Chair: **Jasone Cenoz**
8:30am - 10:30am Aula 3.6	**GS04-38: Code-switching** Session Chair: **Rafael Monroy**
8:30am - 10:30am Aula 3.10	**GS04-39: Competence** Session Chair: **Sonia Madrid-Cánovas**
10:30am - 11:00am Campus square courtyard	**Coffee Break**
11:00am - 12:00pm Paraninfo	**Plenary 3: Sunnyside** Session Chair: **Terttu Nevalainen** Keynote speaker: **Laura Wright**
12:00pm - 1:00pm Aula A. Soler	**GS05-01: Sociology of Language** Session Chair: **Francisco Lorenzo**
12:00pm - 1:00pm Aula 1.15	**GS05-02: Social Psychology of Language** Session Chair: **Rosa M. Manchón**
12:00pm - 1:00pm Aula 2.16bis	**GS05-03: Discourse Analysis** Session Chair: **María Luisa Carrió Pastor**
12:00pm - 1:00pm Aula 2.14	**GS05-06: Language & Gender** Session Chair: **Britt-Louise Gunnarsson**
12:00pm - 1:00pm Aula 1.12	**GS05-07: Anthropological Linguistics** Session Chair: **Rebecca Clift**
12:00pm - 1:00pm Aula 1.3	**GS05-08: Media Language** Session Chair: **Ana Rojo**
12:00pm - 1:00pm Hemiciclo	**GS05-10: Variationist Sociolinguistics** Session Chair: **Carmen Llamas**
12:00pm - 1:00pm Aula 1.1bis	**GS05-11: Dialectology** Session Chair: **Raymond Hickey**
12:00pm - 1:00pm Aula 2.3	**GS05-12: Geolinguistics** Session Chair: **Mieko Ogura**
12:00pm - 1:00pm Aula 2.5	**GS05-13: Historical Sociolinguistics** Session Chair: **Anita Auer**
12:00pm - 1:00pm Aula 3.16	**GS05-17: Applied Sociolinguistics** Session Chair: **Aquilino Sánchez**
12:00pm - 1:00pm Aula 3.15	**GS05-18: Sociolingüística Hispánica** Session Chair: **Elena Fernández de Molina Ortés**
12:00pm - 1:00pm Aula 3.5bis	**GS05-21: Landscapes** Session Chair: **Eduardo Saldaña-Navedo**
12:00pm - 1:00pm Aula 3.12	**GS05-22: Ideologies** Session Chair: **Gijsbert Rutten**
12:00pm - 1:00pm Aula 3.16bis	**GS05-23: Identity** Session Chair: **Juan Andrés Villena**

Time	Session
1:00pm - 3:00pm Hotel Silken Siete Coronas	**Lunch Break**
3:00pm - 5:30pm Aula 0.2	**C02-01: Historical sociolinguistics: Dispelling myths about the past I** Session Chair: **Terttu Nevalainen** Session Chair: **Marijke van der Wal**
3:00pm - 5:30pm Aula 1.1	**C02-02: Chronotopic identity work** Session Chair: **Jos Swanenberg** Session Discussant: **Anna De Fina**
3:00pm - 5:30pm Aula 1.2	**C02-03: Mediatizing the economy: Shifting registers, styles and contexts** Session Chair: **Alexandra Georgakopoulou** Session Chair: **Cedric Deschrijver**
3:00pm - 5:30pm Aula 1.6	**C02-04: Metalinguistic discourse on multi-lingual urban and youth speech styles and linguistic practices** Session Chair: **Margreet Dorleijn** Session Discussant: **Susan Dray**
3:00pm - 5:30pm Aula 1.16	**C02-05: Attitudes and prestige** Session Chair: **Unn Røyneland** Session Discussant: **Dennis Preston**
3:00pm - 5:30pm Aula 1.16bis	**C02-06: Exploring attitude and prestige in the 'heritage language' context: a crosslinguistic perspective** Session Chair: **Jonathan Richard Kasstan** Session Chair: **Anita Auer** Session Discussant: **Joseph Salmons**
3:00pm - 5:30pm Aula 2.4	**C02-07: Negotiating access to multiple identities in transnational spaces** Session Chair: **Corinne A. Seals** Session Discussant: **Ruth Wodak**
3:00pm - 5:30pm Paraninfo	**C02-08: Tendencias actuales en la Sociolingüística del español de América y el Caribe** Session Chair: **Manuel Díaz-Campos**
3:00pm - 5:30pm Aula 2.10	**C02-09: English in the expanding circle: The shift from Foreign Language to Additional Language of use I** Session Chair: **Suzanne K. Hilgendorf**
3:00pm - 5:30pm Aula 2.12	**C02-10: Language variation in the Pacific III** Session Chair: **David Britain**
3:00pm - 5:30pm Aula 2.16	**C02-11: Studying the visual and material dimensions of education and learning II** Session Chair: **Tamás Péter Szabó** Session Chair: **Petteri Laihonen**
3:00pm - 5:30pm Aula 3.1bis	**C02-13: Perceptions and conceptualisations of politeness – us vs. them I** Session Chair: **Eva Ogiermann**
3:00pm - 5:30pm Aula 3.2	**C02-14: A decade after Fishman's Decalogue: Taking stock of the Sociology of Language and Religion I** Session Chair: **Brian Bennett** Session Discussant: **Tope Omoniyi**
3:00pm - 5:30pm Aula 3.3	**C02-15: Tracing sociocultural and perceptual schemas of non-western interactional practices I** Session Chair: **Songthama Intachakra**
3:00pm - 5:30pm Aula 3.6	**C02-16: Language, literacy and prestige in the international(ized) University: Contrasting approaches and contexts** Session Chair: **Anna Kristina Hultgren** Session Chair: **Theresa Lillis** Session Discussant: **Hartmut Haberland** Session Discussant: **Maria Kuteeva**
3:00pm - 5:30pm Aula 3.10	**C02-17: Attitudes and prestige in the changing fortunes of Welsh** Session Chair: **Dave Sayers** Session Discussant: **Bernadette O'Rourke**
3:00pm - 5:30pm Aula 2.11	**C02-17b: Intersections between social motivations for codeswitching and its grammatical structure** Session Chair: **Carol Marie Myers-Scotton** Session Chair: **Janice Jake** Session Discussant: **Jim Hlavac**
3:00pm - 5:30pm	**C02-18: Language ideologies: Bridging the gap between social structures and local**

Aula 1.13	**practices** Session Chair: **Jürgen Spitzmüller** Session Chair: **Brigitta Busch** Session Discussant: **Alexandra Jaffe**
3:00pm - 5:30pm Aula A. Soler	**GS06-01: Sociology of Language** Session Chair: **Kellie Goncalves**
3:00pm - 5:30pm Aula 1.15	**GS06-02: Social Psychology of Language** Session Chair: **Carmen Llamas**
3:00pm - 5:30pm Aula 2.16bis	**GS06-03: Discourse Analysis** Session Chair: **María Luisa Carrió Pastor**
3:00pm - 5:30pm Aula 2.15	**GS06-05: Ethnography of Communication** Session Chair: **Nila Vázquez**
3:00pm - 5:30pm Aula 2.14	**GS06-06: Language & Gender** Session Chair: **Maeve Eberhardt**
3:00pm - 5:30pm Aula 1.12	**GS06-07: Anthropological Linguistics** Session Chair: **Rebecca Clift**
3:00pm - 5:30pm Aula 1.3	**GS06-08: Media Language** Session Chair: **Sharon Millar**
3:00pm - 5:30pm Aula 1.5	**GS06-09: Socio-stylistics** Session Chair: **Reem Bassiouney**
3:00pm - 5:30pm Hemiciclo	**GS06-10: Variationist Sociolinguistics** Session Chair: **Raymond Hickey**
3:00pm - 5:30pm Aula 1.1bis	**GS06-11: Dialectology** Session Chair: **Frans Hinskens**
3:00pm - 5:30pm Aula 2.3	**GS06-12: Perceptual Dialectology: Attitudes, prestige & identity** Session Chair: **Michol F Hoffman**
3:00pm - 5:30pm Aula 1.11	**GS06-15: Cognitive Sociolinguistics** Session Chair: **Javier Valenzuela**
3:00pm - 5:30pm Aula 2.2	**GS06-16: Sociolinguistic methods** Session Chair: **Ernest Querol**
3:00pm - 5:30pm Aula 3.16	**GS06-17: Applied Sociolinguistics** Session Chair: **Flor Mena**
3:00pm - 5:30pm Aula 3.15	**GS06-18: Sociolingüística Hispánica** Session Chair: **Mercedes Abad-Merino**
5:30pm - 6:00pm Campus square courtyard	**Coffee Break**
6:00pm - 7:00pm Paraninfo	**Plenary 4: Up, app and away?: Social dialectology and the use of smartphone technology as a data collection strategy** Session Chair: **Carmen Llamas** Keynote speaker: **David Britain**
7:00pm - 7:30pm Paraninfo	**Tribute to Joshua Aaron Fishman** Session Chair: **Brian Bennett**
7:30pm - 9:00pm Paraninfo	**Journal Launch with Reception: Journal of Historical Sociolinguistics** Session Chair: **Gijsbert Rutten** Session Chair: **Rik Vosters** A free reception for all SS21 participants with some drinks and snacks will accompany the journal launch, kindly sponsored by JHSL
9:00pm - 11:00pm Campus square courtyard	**Excursion: City Walk**

	Friday, 17/Jun/2016
8:30am - 10:30am Aula 0.2	**C03-01a: Historical sociolinguistics: Dispelling myths about the past II** Session Chair: **Terttu Nevalainen** Session Chair: **Marijke van der Wal**
8:30am - 10:30am Aula 2.3	**C03-07a: Community in Sociolinguistics today** Session Chair: **Brook Bolander** Session Chair: **Véronique Lacoste** Session Discussant: **Jan Blommaert**
8:30am - 10:30am Aula 2.11	**C03-12a: New speakers: Subjectivities, trajectories and spaces** Session Chair: **Maite Puigdevall-Serralvo** Session Chair: **Pia Lane**
8:30am - 10:30am Aula 2.5	**C03-12b: Small island effects – similarities and differences in varieties of English around the world 50 years after Martha's Vineyard II** Session Chair: **Susanne Wagner** Session Discussant: **Daniel Schreier** Session Discussant: **Susanne Wagner**
8:30am - 10:30am Aula 1.6	**C03-26a: Place and mobility in sedentaristic Europe** Session Chair: **Pia Quist** Session Chair: **Malene Monka** Discussant: **Penelope Eckert**
8:30am - 10:30am Aula 3.3	**C03-43: Language practices and the (re)production of the "Other"** Session Chair: **Mi-Cha Flubacher** Session Chair: **Beatriz Lorente**
8:30am - 10:30am Aula A. Soler	**GS07-01: Sociology of Language** Session Chair: **Ana Llinares**
8:30am - 10:30am Aula 1.15	**GS07-02: Social Psychology of Language** Session Chair: **Rosa M. Manchón**
8:30am - 10:30am Aula 2.16bis	**GS07-03: Discourse Analysis** Session Chair: **María Luisa Carrió Pastor**
8:30am - 10:30am Aula 1.4	**GS07-04: Conversation Analysis** Session Chair: **Rebecca Clift**
8:30am - 10:30am Aula 2.15	**GS07-05: Ethnography of Communication** Session Chair: **Concha Maria Höfler**
8:30am - 10:30am Aula 2.14	**GS07-06: Language & Gender** Session Chair: **Alberto Gómez-Moya**
8:30am - 10:30am Aula 1.3	**GS07-08: Media Language** Session Chair: **Rafael Monroy**
8:30am - 10:30am Hemiciclo	**GS07-10: Variationist Sociolinguistics** Session Chair: **Susan Fox**
8:30am - 10:30am Aula 1.1bis	**GS07-11: Dialectology** Session Chair: **Raymond Hickey**
8:30am - 10:30am Aula 3.16	**GS07-17: Applied Sociolinguistics** Session Chair: **Sonia Madrid-Cánovas**
8:30am - 10:30am Aula 3.15	**GS07-18: Sociolingüística Hispánica** Session Chair: **Mercedes Abad-Merino**
8:30am - 10:30am Aula 3.14	**GS07-19: Sociolinguistics of Catalan** Session Chair: **María Reyes-Ferrer**
8:30am - 10:30am Aula 3.5	**GS07-20: Multilingualism** Session Chair: **Eduardo Saldaña-Navedo**
8:30am - 10:30am Aula 3.12	**GS07-22: Ideologies** Session Chair: **Andrew Hodges**
8:30am - 10:30am Aula 3.16bis	**GS07-23: Identity** Session Chair: **Ana Cecilia Iraheta**
10:00am - 1:00pm	**PS01: General Poster Sessions**

Faculty of Law: Cloister	Session Chair: **Nila Vázquez**
10:30am - 11:00am	
Campus square courtyard	**Coffee Break**
11:00am - 12:00pm Paraninfo	**Plenary 5: Comparative sociolinguistics and massive surveys. About null direct objects in Spanish** Session Chair: **Manuel Díaz-Campos** Keynote speaker: **Francisco Moreno-Fernández**
12:00pm - 1:00pm Aula A. Soler	**GS08-01: Sociology of Language** Session Chair: **Francisco Lorenzo**
12:00pm - 1:00pm Aula 1.15	**GS08-02: Social Psychology of Language** Session Chair: **Rosa M. Manchón**
12:00pm - 1:00pm Aula 2.16bis	**GS08-03: Discourse Analysis** Session Chair: **María Luisa Carrió Pastor**
12:00pm - 1:00pm Aula 2.15	**GS08-05: Ethnography of Communication** Session Chair: **Anne Schluter**
12:00pm - 1:00pm Aula 2.14	**GS08-06: Language & Gender** Session Chair: **José A. Mompeán**
12:00pm - 1:00pm Aula 1.3	**GS08-08: Media Language** Session Chair: **Ana Rojo**
12:00pm - 1:00pm Hemiciclo	**GS08-10: Variationist Sociolinguistics** Session Chair: **Jennifer Cheshire**
12:00pm - 1:00pm Aula 1.1bis	**GS08-11: Dialectology** Session Chair: **Carmen Llamas**
12:00pm - 1:00pm Aula 2.5	**GS08-13: Historical Sociolinguistics** Session Chair: **Anita Auer**
12:00pm - 1:00pm Aula 3.16	**GS08-17: Applied Sociolinguistics** Session Chair: **Aquilino Sánchez**
12:00pm - 1:00pm Aula 3.14	**GS08-19: Sociolinguistics of Catalan** Session Chair: **María Reyes-Ferrer**
12:00pm - 1:00pm Aula 3.12	**GS08-22: Ideologies** Session Chair: **Wim Vandenbussche**
12:00pm - 1:00pm Aula 3.16bis	**GS08-23: Identity** Session Chair: **Vukašin Stojiljković**
1:00pm - 3:00pm Hotel Silken Siete Coronas	**Lunch Break**
3:00pm - 5:30pm Aula 0.2	**C03-01b: Historical sociolinguistics: Dispelling myths about the past III** Session Chair: **Terttu Nevalainen** Session Chair: **Marijke van der Wal**
3:00pm - 5:30pm Aula 1.5	**C03-02: The place of style in a 21st century Sociolinguistics** Session Chair: **Allan Bell** Session Chair: **Natalie Schilling** Session Discussant: **Allan Bell**
3:00pm - 5:30pm Aula A. Soler	**C03-03: Sociolinguistics, migration and discrimination** Session Chair: **Ruth Wodak**
3:00pm - 5:30pm Aula 3.16	**C03-04: Forensic Sociolinguistics: Linguistic analysis in legal contexts** Session Chair: **Malcolm Coulthard**
3:00pm - 5:30pm Aula 1.16	**C03-05: Irish English and the construction of identity** Session Chair: **Carolina P. Amador-Moreno** Session Chair: **Raymond Hickey**
3:00pm - 5:30pm	**C03-06: Cognitive Sociolinguistics: Status quo and challenges**

Aula 1.11	Session Chair: **Gitte Kristiansen** Session Discussant: **Dirk Geeraerts**
3:00pm - 5:30pm Paraninfo	**C03-07: Sociolingüística en España** Session Chair: **Pilar García-Mouton**
3:00pm - 5:30pm Aula 2.5	**C03-08: Goffman in the digital world** Session Chair: **Piia Varis** Session Discussant: **Jan Blommaert**
3:00pm - 5:30pm Aula 2.10	**C03-09: English in the expanding circle: The shift from Foreign Language to Additional Language of use II** Session Chair: **Suzanne K. Hilgendorf**
3:00pm - 5:30pm Aula 3.1bis	**C03-13: Perceptions and conceptualisations of politeness – us vs. them II** Session Chair: **Eva Ogiermann**
3:00pm - 5:30pm Aula 3.2	**C03-14: A decade after Fishman's Decalogue: Taking stock of the Sociology of Language and Religion II** Session Chair: **Brian Bennett** Session Discussant: **Tope Omoniyi**
3:00pm - 5:30pm Aula 3.3	**C03-15: Tracing sociocultural and perceptual schemas of non-western interactional practices II** Session Chair: **Songthama Intachakra**
3:00pm - 5:30pm Aula 1.15	**C03-18: The interaction between social factors and the occurrence of lexico-grammatical contact effects** Session Chair: **Ad Backus** Session Discussant: **Anna Verschik**
3:00pm - 5:30pm Aula 1.16bis	**C03-19: The Sociolinguistics of Call Centres: How can twenty years of call centre research shed light on current issues in sociolinguistics?** Session Chair: **Johanna Woydack** Session Chair: **Anna Kristina Hultgren** Session Discussant: **Rosina Márquez-Reiter**
3:00pm - 5:30pm Aula 2.2	**C03-20: Intergroup communication and linguistic accommodation** Session Chair: **Hanna Ruch** Session Chair: **Tamara Rakic** Session Discussant: **Kathryn Campbell-Kibler**
3:00pm - 5:30pm Aula 2.3	**C03-21: Ecological pressures in situations of bilingualism** Session Chair: **Dorotea Frank Kersch**
3:00pm - 5:30pm Aula 2.4	**C03-22: Heterogeneities in representation: mimicry and media** Session Chair: **Jannis K. Androutsopoulos** Session Chair: **Ana Deumert** Session Discussant: **Tommaso M. Milani**
3:00pm - 5:30pm Aula 1.1	**C03-23: Revalorizing the Russian language and cultural space** Session Chair: **Mika Lähteenmäki** Session Discussant: **Thor Sawin**
3:00pm - 5:30pm Aula 1.1bis	**C03-24: Language as site of struggle: Local evaluations of multilingual repertoires in globalizing contexts** Session Chair: **Kristine Horner** Session Discussant: **Bernadette O'Rourke**
3:00pm - 5:30pm Aula 1.2	**C03-27: Authoritative discourse in language columns: linguistic, ideological and social issues** Session Chair: **Sabine Schwarze**
3:00pm - 5:30pm Aula 3.1	**C03-29: CLIL, CBI & immersion: Exploring the synergies and boundaries of multilingual education** Session Chair: **Francisco Lorenzo** Session Chair: **Ana Llinares**
3:00pm - 5:30pm Aula 1.10	**C03-31: Language, mobility and the sports economy** Session Chair: **Emanuel da Silva** Session Chair: **Alfonso Del Percio**
3:00pm - 5:30pm Aula 1.12	**C03-32: Multilingual, multisensory, and multimodal repertoires in corner shops, streets and markets** Session Chair: **Hua Zhu** Session Discussant: **Adam Jaworski**
3:00pm - 5:30pm Aula 3.5	**C03-33: Toward a raciolinguistic perspective on the study of Language and Society** Session Chair: **Nelson Flores**
3:00pm - 5:30pm	**C03-35: The discursive art of "bonding through context": Rethinking interactional**

Aula 3.12	**alignment** Session Chair: **Kaori Hata**	
3:00pm - 5:30pm Aula 3.14	**C03-36: Elite multilingualism: A critical dialogue from a theoretical and empirical standpoint** Session Chair: **Elisabeth Barakos** Session Chair: **Charlotte Selleck** Session Discussant: **Peter De Costa**	
3:00pm - 5:30pm Aula 3.15	**C03-37: Language attitudes and immigration in Catalonia and the Principality of Andorra** Session Chair: **Cecilio Lapresta**	
3:00pm - 5:30pm Aula 3.16bis	**C03-38: Regimes of academic writing – Towards a sociolinguistics of writing practices in academia** Session Chair: **Niina Hynninen** Session Chair: **Anna Solin** Session Discussant: **Theresa Lillis** Session Chair: **Janus Mortensen**	
3:00pm - 5:30pm Aula 1.13	**C03-39: Mixed methods research on language attitudes: The Whys and Hows** Session Chair: **Barbara Soukup** Session Chair: **Rebekka Studler**	
3:00pm - 5:30pm Aula 3.11	**C03-42: Swearing and prestige** Session Chair: **Michael Gauthier** Session Discussant: **Suzie Telep**	
3:00pm - 5:30pm Aula 2.11	**GS08b-17: Applied Sociolinguistics** Session Chair: **John Walsh**	
3:00pm - 6:00pm Faculty of Law: Cloister	**PS02: General Poster Session** Session Chair: **Nila Vázquez**	
5:30pm - 6:00pm Campus square courtyard	**Coffee Break** Some Catalan Cava will be served kindly offered by De Gruyter	
6:00pm - 7:00pm Paraninfo	**Plenary 6: Attitudes to ideologies** Session Chair: **Miriam Meyerhoff** Keynote speaker: **Kathryn Woolard**	
7:00pm - 8:00pm Hemiciclo	**Publishing Workshops: Publishing in international venues (journal articles and contributions to book series)** Session Chair: **Rosa M. Manchón** Session Chair: **Christopher Tancock**	
7:00pm - 8:00pm Paraninfo	**Outlook: Business Meeting (Outlook SS23)**	
9:00pm - 11:59pm Restaurante Rincón Huertano	**Conference Dinner** Departure from Campus square courtyard	

	Saturday, 18/Jun/2016
8:30am - 10:30am Aula A. Soler	**GS09-01: Sociology of Language** Session Chair: **Joaquín Gris**
8:30am - 10:30am Aula 1.15	**GS09-02: Social Psychology of Language** Session Chair: **Belén Zapata-Barrero**
8:30am - 10:30am Aula 2.16bis	**GS09-03: Discourse Analysis** Session Chair: **María Sánchez-Tornel**
8:30am - 10:30am Aula 2.15	**GS09-05: Ethnography of Communication** Session Chair: **Marina Ramos**
8:30am - 10:30am Aula 2.14	**GS09-06: Language & Gender** Session Chair: **Alberto Gómez-Moya**
8:30am - 10:30am Hemiciclo	**GS09-10: Variationist Sociolinguistics** Session Chair: **Tamara García-Vidal**
8:30am - 10:30am Aula 1.10	**GS09-14: Creole Sociolinguistics** Session Chair: **Elena Fernández de Molina Ortés**
8:30am - 10:30am Aula 3.16	**GS09-17: Applied Sociolinguistics** Session Chair: **Sonia Madrid-Cánovas**
8:30am - 10:30am Aula 3.15	**GS09-18: Sociolingüística Hispánica** Session Chair: **Francisco Javier Sánchez-Martín**
8:30am - 10:30am Aula 3.14	**GS09-19: Sociolinguistics of Catalan** Session Chair: **María Reyes-Ferrer**
8:30am - 10:30am Aula 3.5	**GS09-20: Multilingualism** Session Chair: **Eduardo Saldaña-Navedo**
8:30am - 10:30am Aula 3.12	**GS09-22: Ideologies** Session Chair: **Nila Vázquez**
8:30am - 10:30am Aula 3.16bis	**GS09-23: Identity** Session Chair: **Flor Mena**
10:30am - 11:00am Campus square courtyard	**Coffee Break**
11:00am - 12:30pm Paraninfo	**Special Session: Sociolinguistics: Milestones and challenges** Session Chair: **Peter Trudgill** Allan Bell, David Britain, Rebecca Clift, Alexandra Jaffe, Miriam Meyerhoff, Dennis Preston, Ruth Wodak, and Laura Wright
12:30pm - 12:45pm Paraninfo	**Presentation of SS22** Session Chair: **Stephen May** Session Chair: **Gary Barkhuizen**
12:45pm - 1:00pm Paraninfo	**Close** Session Chair: **Juan Camilo Conde-Silvestre**
1:00pm - 9:00pm Campus square courtyard	**Optional Excursions: Cartagena, Lorca, Caravaca**

4. Plenary Sessions

Plenary Session 1: *Where to find an attitude (and what to do with it after you do)*
Time: Wednesday, 15/Jun/2016: 11:00am - 12:00pm · *Location:* Paraninfo
Session Chair: Unn Røyneland
Keynote speaker: **Dennis Preston**
Oklahoma State University, United States of America; dennis.preston@okstate.edu

Experimental work on language attitudes in the long-established tradition of the social psychology of language is still in use and still productive (e.g., Tore Kristiansen's work on attitudes to Danish varieties). In addition, the seminal experimental work on attitudes towards specific linguistic variables, elaborated in Graff, Labov, & Harris (1986), has expanded over the years and become extremely sophisticated with the use of implicit evaluation and identification tasks, reaching even into neurosociolinguistic realms that we could not have imagined earlier.

In spite of this experimental work and the additional task-oriented investigations of folk linguistics, perceptual dialectology in particular, language attitude investigation has not ignored the discourse revolution and therefore looked for attitudes in talk about talk. Such investigations have expanded from those that looked at studies of metalinguistic catch phrases (e.g., 'Talk is cheap…' but 'My word is my bond …,' Giles et al. 1992) and ostensive and/or content analyses of nonlinguists' talk about language (e.g., Niedzielski and Preston 2003) to a considerable variety of approaches. These include at least ethnographic/anthropological approaches, discourse and conversation analysis, including critical discourse analysis, and discoursal approaches within the social psychology of language itself (e.g., Potter & Wetherell 1987).

In this presentation, however, I will concentrate on the discovery and interpretation of attitudinal positions taken in conversation, relying, for the most part, on discourse-pragmatic approaches and focusing on those techniques that reveal presupposed, backgrounded, and topicalized material in the data.

In conclusion, I hope to show not only that these data are extremely rich, but also that this approach complements and enhances others, particularly perhaps those in current fashion that prefer implicit over explicit evidence.

Plenary Session 2: *Agency and autonomy in indirection*
Time: Wednesday, 15/Jun/2016: 6:00pm - 7:00pm · *Location:* Paraninfo
Session Chair: Alexandra Jaffe
Keynote speaker: **Rebecca Clift**
University of Essex, United Kingdom; rclift@essex.ac.uk

Why might a parent say to a child 'Is that your coat on the floor?' as a means of getting them to pick it up, rather than using a directive, 'Pick up your coat'?

Work on indirect utterances has focused exclusively on what the *speaker* is assumed to gain from indirectness. In contrast, this talk uses insights and data – both audio- and video-recorded – from Conversation Analysis (CA) to illuminate observable *recipient* conduct as a means of identifying the interactional motivations for a speaker to be indirect. Central to the analysis is the observation that recipients do work of various kinds to exert agency in response; to establish that what they are doing has a degree of autonomy, rather than being purely acquiescent in response to a prior turn. It turns out that linguistic mechanisms deployed in the pursuit of autonomy figure centrally in this empirically-grounded account of indirectness.

Plenary Session 3: *Sunnyside*
Time: Thursday, 16/Jun/2016: 11:00am - 12:00pm · *Location:* Paraninfo
Session Chair: Terttu Nevalainen
Keynote speaker: **Laura Wright**
University of Cambridge, United Kingdom; lcw21@cam.ac.uk

The *Oxford English Dictionary*'s first reference to eggs *sunnyside up* is 1901. *Sunnyside* was the title of a Charlie Chaplin film of 1919, in which Charlie works as a farmhand. *Keep Your Sunnyside Up, Up* was a hit from the film *Sunny Side Up* of 1929, written by Buddy De Sylva, Lew Brown and Ray Henderson, as was *On the Sunny Side of the Street*, written by Jimmy McHugh and Dorothy Fields, 1930, both depression-era songs being about maintaining optimism in the face of adversity. *Sunnyside* is a common British house-name, associated with suburban nineteen-twenties and thirties semi-detached housing of the lower-middle and upper-working classes. The British Royal Mail database available to the public for looking up postcodes (that is, not configured for linguists searching for house names) presently returns 14,703 hits for *Sunnyside* in the UK. Yet prior to 1859, so far as I can discover, there were no houses called *Sunnyside* in London at all.

There is no scholarly history of British house-names. Place names have been studied for nearly a century by the English Place-Name Society (begun by the great Sir Allan Mawer (1879-1942), son of a commercial traveller in fancy trimmings from Bow) but the Scottish and Welsh Place-Name Societies are very new and even the English volumes have included farm names only sporadically. Writing the history of house names is therefore a challenge. Yet choice of house-name reveals social information about the namer. Our earliest English literature (*Beowulf*) contains a house-name (*Heorot*), suggesting that the practice of naming the building where one lives is old.

My talk will focus on the extraordinary history of *Sunnyside*, a seemingly semantically transparent name. I identify the early adopters in London, probe what it is that they have in common, and follow their social networks back to earlier users. This procedure leads far away both in place and in time, to outside the British Isles, and into prerecorded history.

Plenary Session 4: *Up, app and away?: Social dialectology and the use of smartphone technology as a data collection strategy*
Time: Thursday, 16/Jun/2016: 6:00pm - 7:00pm · *Location:* Paraninfo
Session Chair: Carmen Llamas
Keynote speaker: **David Britain**
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The most recent systematic countrywide portrait of the dialect landscape of England is the *Survey of English Dialects* (SED), conceived by Harold Orton and Eugen Dieth in 1946 and finally completed in 1978 with the publication of the *Linguistic Atlas of England*. Mostly older rural men from over 300 villages across England each endured four days of answering an orally administered questionnaire.

While there has been no similar survey since, repeating the SED seems inconceivable today. It is highly unlikely that anyone would invest that much time and that much money on such a venture. Dialectological methods have changed, our questions about language variation have moved on from the regional – we would, I imagine, want to invest the time, energy and finances elsewhere. And we just wouldn't want to do it *that way* anymore. Yet the SED remains a valuable and oft-cited resource and later atlas-oriented dialect surveys have proven to be immensely valuable in portraying at the regional and national scales language changes that have been identified at the local level (e.g., Labov, Ash and Boberg's 2006, *Atlas of North American English*).

Here I present an attempt to gather, rather more quickly and rather more cheaply, contemporary countrywide dialect evidence from England using a smartphone application. With colleagues Adrian Leemann, Marie-José Kolly, Dani Wanitsch, Sarah Grossenbacher and Melanie Calame, the *English Dialects* app was built, based on a very successful earlier app for Swiss German dialects. I outline both how the English app developed from the Swiss one and how it collects data of different kinds from users, as well as discussing its reception and adoption since its launch in January 2016.

What the app does not do is collect data of a kind that contemporary dialectological practice would ordinarily deem to be sufficiently 'authentic' or 'vernacular'. I too admit to having been

uncomfortable about the kind of data it would collect and what of value it would bring. In reflecting methodologically about the app, I present not only what are clearly weaknesses of the app, but also reflect upon on what this very different way of collecting data tells us about contemporary practice. In other words, in critiquing the data from the app, certain problematic aspects of current approaches come to the fore.

I end by presenting and interpreting some of the results of the app – maps, to some extent socially sensitive, of a number of salient variable forms in the English dialects spoken across England.

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Plenary Session 5: *Comparative sociolinguistics and massive surveys. About null direct objects in Spanish*
Time: Friday, 17/Jun/2016: 11:00am - 12:00pm · *Location:* Paraninfo
Session Chair: Manuel Díaz-Campos
Keynote speaker: **Francisco Moreno-Fernández**
University of Alcalá, United States of America; francisco.moreno@uah.es

This presentation will be built around these two fundamental interests: on the one hand, the interest in syntactic change, its causes and consequences, and on the other hand, an interest in experimentation in the field of methodology, especially by collecting data on a large scale. My goals are, first of all, to practice a comparative sociolinguistics and to reflect on the processes of variation and change on a large geographic scale in an international language like Spanish. To do this I will analyze the emergence and development of direct null objects in Spanish from different geographical areas. I will also analyze the advantages of massive online surveys as a method to gather language materials using a technology with global reach.

Plenary Session 6: *Attitudes and ideologies*
Time: Friday, 17/Jun/2016: 6:00pm - 7:00pm · *Location:* Paraninfo
Session Chair: Miriam Meyerhoff
Keynote speaker: **Kathryn Woolard**
University of California (San Diego), United States of America; kwoolard@ucsd.edu

Twenty-five years ago, linguistic anthropologists from diverse analytic traditions joined forces to forward a collective research agenda on language ideologies, understood as selective, interested cultural conceptions of the nature of language and of its role in social life. The effort was to advance research on the intersection of language and social life by bringing into focus the effects generated by social actors' own construals and representations of that intersection of language and society. The premise was that language ideology is not just an epiphenomenon, but rather a mediating link between social and linguistic structures that reflexively affects the form of each. Therefore, as Michael Silverstein argued, the necessary "linguistic datum" was the "total linguistic fact": "the mutual interaction of meaningful sign forms, contextualized to situations of interested human use, mediated by cultural ideology" (Silverstein 1985).

The net was deliberately cast broadly enough to bring into (not always comfortable) relation studies of language attitudes and prestige within linguistic contact situations, of metapragmatically driven historical change in syntactic forms, and of cross-cultural differences in traditional conceptualizations of language as an object or an activity. The same questioning lens was turned on scientific ideologies held by professional language workers – including ourselves. Moreover, the concept was taken up across a number of disciplines with an alacrity that sometimes disconcerted even its

instigators. Many of us found it hard to keep our 3D glasses on, and the concept flattened as one element or another of the "total linguistic fact" often tended to drop out of sight.

In this talk I consider where this program has taken us in these decades and whether and how it can move forward to make further contributions to understanding the social life of language and the linguistic life of society. These questions are explored in the work of others and in my own research in Catalonia on the evolution of language ideologies, attitudes and practices across some 35 years of political autonomy and socio-economic change.

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5. Invited Colloquia

C02-01: Historical sociolinguistics: Dispelling myths about the past I
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 0.2
Session Chair: Terttu Nevalainen
Session Chair: Marijke van der Wal

There are many assumptions about the past and the study of the past that are not supported by historical sociolinguistic research. This colloquium addresses some of them, bringing into focus the versatile and innovative work that is being carried out by historical sociolinguists on different languages.

André Martinet wrote (1964: 164): "To simplify our analysis, we shall assume that the language in process of evolution is that of a strictly monoglot community, perfectly homogeneous in the sense that observable differences represent successive stages of the same usage and not concurrent usages." The long tradition of historical linguistics as a context-free discipline has contributed to an oversimplification of the past, which continues to shape sociolinguistic perceptions about the field (Bell 2013: 13). Historical sociolinguists working on language variation and change focus on complex scenarios, analysing and theorizing about a variety of local and supralocal processes, structures and (dis)continuities. These include the communities and networks in which people came into contact and interacted with each other, on the one hand, and the resulting, often concurrent, linguistic practices, on the other (e.g. Hüning, Vogl & Moliner 2012, Ogura 2012, Schendl & Wright 2011, Stenroos, Mäkinen & Særheim 2012).

There are also traditions that have long guided the thinking in histories of individual languages. Focusing on standardisation is by far one of the most salient. The "standard language victory" has been questioned by historical sociolinguists, who have demonstrated how narrow and one-sided a view of the past is presented by this standardisation myth, as Watts & Trudgill (2002) call it. Widening the scope of empirical research offers a more balanced and diversified perception of the past, moving away from the highest social ranks and literary language to a broader social spectrum and everyday language use (Elspaß 2005; 2012). Ranging from ego-documents (letters and diaries) to legal, administrative and technical registers and newspaper archives, the growing digitized sources of various kinds allow a rich contextualisation of language use in the past (e.g. Nevalainen Fc. 2015, Nevalainen & Raumolin-Brunberg 2012, Rutten & Van der Wal 2014, van der Wal & Rutten 2013). Sources such as court proceedings and oral history interviews provide access to the language of those who did not leave written records of their own (e.g. Huber 2007). Studies of the levelling of dialect differences have also shown the relevance of supralocalisation for subsequent processes of standardisation (e.g. Ayres-Bennett 2014, Nevalainen & Raumolin-Brunberg 2003).

Dispelling myths about the history of Dutch
Gijsbert Rutten
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Most histories of Dutch lend great importance to the Early Modern period, specifically to the late 16th and early 17th centuries, when the Dutch language is supposed to have been standardized, creating a *di*glossic situation of spoken dialects and a written standard language. Whereas the period exhibits selection and codification, recent historical sociolinguistic research suggests that it does not make sense to consider actual language use to have been standardized. On the contrary, a more useful theoretical concept to describe the sociolinguistic situation in the Early and Late Modern period appears to be *dia*glossia, which has been introduced into sociolinguistic theory to describe present-day situations of destandardization and regiolectization (Auer 2005). *Dia*glossia refers to a situation with many intermediate forms between the spoken base dialects and the written standard variety.

Then why do we often think about the past as *di*glossic? I will argue that one reason for adopting a fairly rigid split between dialect and standard, and hence for analyzing the past as *di*glossic instead of *dia*glossic lies in certain myths about the linguistic past that were constructed in metalinguistic discourse of the late eighteenth and early nineteenth century and that remain important until the present day. In these decades of intense nation-building, language developed into one of the symbols of the new Dutch nation, and various language myths became part of this symbolic object. I will discuss two of these

myths, the Golden Age Myth and the Myth of Neutrality, and argue that they feed on a *di*glossic representation of sociolinguistic space.

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Old assumptions and ancient languages: Homogeneity and standardization in Old Babylonian.
Rodrigo Hernáiz

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Historical sociolinguistic research applied mostly to European languages has successfully challenged old assumptions and myths about language homogeneity and the nature of language change. Variationist research has also tentatively appeared in a number of ancient languages but despite the growing amount and diversity of texts and research on extralinguistic information, studies on ancient languages are often a step behind.

Old Babylonian (OB), an ancient Semitic language with a remarkably ample and diverse written record, exhibits diatopic, diachronic and textual nuances as we could expect from any other written language with no explicit linguistic prescriptivism. However, numerous current descriptions of OB are deeply ingrained in old assumptions about language and, therefore, variation is often either neglected, left unexplained or regarded as the result of different scribal traditions rendering a single linguistic reality. The latest Akkadian grammar written in English states:

'[w]e have noted that certain sound changes are not always reflected in writing (...). Since sound changes normally take place without exception, (...) the pairs of writings just cited must be considered variant spellings of a single form.' (Huehnergard 2011)

Interestingly, it is nevertheless commonly held that a distinct variety existed in the form of a chancellery register. This would be observable in letters and official texts produced by the central royal palace.

In my paper I will firstly show how a historical-sociolinguistic approach, despite its notable limitations for ancient languages (Winter 1999), is crucial to account for variation, and to help understanding of the nature of ancient languages, their complexity, and their historical development.

Secondly, I will argue that a socio-linguistically informed insight into the written evidence does not support the idea of a somewhat official OB standardized variety, an assumption perhaps influenced not only by the unbalanced written corpus but also by modern standard ideologies (Milroy, 2012). A quantitative research on the corpus of OB letters suggests that this Verwaltungssprache (Von Soden 1995), is neither undoubtedly regular nor used in supra-regional correspondence. Lexical, phonological and morpho-syntactic aspects of the royal correspondence (and other "official" texts) seem to relate more closely to dialectometric distribution of linguistic features rather than to the prestige associated to one particular standard variety.

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The homogeneity of Icelandic: Stability or standardization?

Ásta Svavarsdóttir

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In the talk, I will discuss the (alleged) homogeneity of past and present Icelandic, which has traditionally been considered to be the consequence of unusual diachronic stability resulting in very limited contemporary language variation at different stages in time. Relying on recently compiled corpora of 19th century texts, primarily a corpus of personal letters and another one of newpaper texts, I will adress questions of language variation at the time, with reference both to the alleged stability of the language and the possible effects of standardization, as well as to the sociolinguistic situation and the language ideology of the period.

From imperial decrees to church announcements and newspaper texts: Localization processes and entextualization in 19th-century Finland

Taru Nordlund

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Between 1809 and 1917, Finland belonged to the Russian Empire as an autonomous Grand Duchy. Everyday life of ordinary people was regulated by imperial decrees that were issued by the highest authorities, for example the Senate and its department for finance. The decrees handled, for example, economical matters such as taxation, military issues, or organization of the infrastructure and healthcare. They were communicated verbally to all citizens by local priests who read topical decrees aloud from the pulpit during or after the church service on each Sunday.

This research investigates the textual trajectories of these historical documents. While the original printed decrees were directed globally to both the Finnish authorities and all citizens of the Grand Duchy of Finland, the local authorities and the parish and church officials remodeled the texts to suit the local audiences around the countryside. This contribution aims to shed light on this process of *localization*: which linguistic means were used to direct the message to a new audience, and how are the different audiences constructed in the different texts?

The data consist of decrees and letters by imperial authorities, their locally remodeled versions from the parish of Kaarina in South-Western Finland as well as newspaper items that were written on the basis of both of these documents. Theoretically, the study relies on the concept of *entextualisation*, the shift of discourses to new contexts. In addition to the *recontextualization* of a text or discourse to a new location, entextualization involves a shift in the whole context of interpretation, including the metapragmatics of the text (see e.g. Blommaert 2005). The relationships between different texts – imperial and local texts as well as newspaper items – are also approached as *genre chains* ("succession of genres ordered in a particular chronological sequence in which one genre is often a necessary antecedent to another", Swales 2004) or *intertextual chaining* ("channels of textual interaction across domains", Fairclough 1992).

Preliminary findings suggest that on the linguistic level, the entextualisation process involves changes in information structure and language norms, thus reflecting change from religious and legal language use originated in the Swedish era to the new national standard language that was built on puristic ideology.

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The 'industrial standardisation' of a language: The sociolinguistic impact of newspapers in the 19th century on German

Konstantin Niehaus

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In this talk I will propose a link between language standardisation and industrialisation and argue for more future research on this subject. This may be promising especially for languages of rapidly and highly industrialised countries, such as English, Spanish and German. One of the most prominent examples for mass-produced, industrialised text genres are newspaper texts. Their dispersion and the following influence on politics and language rocketed in the 19th century, when language standardisation became a powerful ideology (cf. Elspaß/Maitz 2012: 197). Therefore, newspaper texts from this period can be considered a fruitful source to examine the influence of industrialisation on standardisation more closely.

I will exemplify this on the case of the German language and present a new, digitised corpus of German newspaper texts from the 19th century. This corpus is regionally balanced and built on the regional divisions of the *GerManC* corpus (early New High German 1650–1800, cf. Scheible et al. 2011). It incorporates regional and 'entertainment' news, i.e. text sorts tending to use language of distancy (cf. Oesterreicher 1997: 193–194; Elspaß/Niehaus 2014: 49).

I will suggest criteria for 'standardised' lexical, grammatical and text-linguistic variants which may have come about by industrialisation and industrial conventions rather than ideological stigmatisation (also cf. Straßner 1999: 39). The results can then be compared to corpora 'from below' (cf. Elspaß 2014) to 'get the full picture' of the standardisation of German. This method may be helpful not only for German, but for any given 'bigger' standardised language.

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C02-05: Attitudes and prestige
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.16
Session Chair: Unn Røyneland
Session Discussant: Dennis Preston

The study of attitudes towards language, or certain features of language, and prestige, has a long history within sociolinguistic research, and extend to a wide range of sociolinguistic and social psychological phenomena (Garrett 2010). Since language attitudes may be studied for a variety of different reasons, they may of course be studied in a number of different ways; by content analysis, as well as by both direct and indirect methods. In this colloquium various approaches will be discussed, but the main focus will be on the use of new experimental methods within the field. The studies that will be presented examine attitudes towards immigrants' use of the national language (i.e. attitudes towards accented speech, the use of vernacular speech or local dialects versus standard language, new urban multiethnolectal speech repertoires etc.), and also attitudes towards multilingual practices more generally. Central methodological questions that will be addressed in connection with these presentations are the following. What are the particular advantages of experimental methods and what are the limitations to what we can learn from them? How can we compensate for the loss of concrete context that is an inevitable feature of experimental design?

Since the first seminal matched guise studies were carried out in Canada in the 1960ties (Lambert et al. 1960), this experimental tradition has been criticized, extended, renewed and refined several times (e.g. Campbell-Kibler 2007; Maegaard 2009; Preston & Niedzielski 2013). Variants of the matched or verbal guise techniques have successfully been used within certain branches of sociolinguistics in order to study the effect of language attitudes and prestige on language variation and change (e.g. Kristiansen 2009), and also, more specifically, on standards and (de)standardization in contemporary Europe (Kristiansen & Grondelaers eds. 2013). To date not many studies interested in these issues have used both verbal and visual input in their experimental designs. In studies of attitudes towards accented speech, however, there are some examples of face-voice evaluation tests (e.g. Holmes, Murachver & Bayard 2001; Pantos 2010). A couple of the presentations in the panel pursue and develop this approach. The use of controlled manipulation of fine-grained phonetic differences is another innovative experimental method that will be discussed in the panel.

Key themes include: visual-verbal experimental methods in assessing accented and/or dialectal speech (Campbell-Kibler; Røyneland), perception tests and evaluations of new language practices (Levon & Bekker; Maegaard, Pharao & Kristiansen) and ethnographic participant observation to assess adolescent attitudes to translingual practices (Trenchs Parera & Tristan). Discussant will be Dennis Preston.

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Interplay of face and voice cues in perceptions of accent and attractiveness

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Sociolinguistic perception is part of a general social perception system which contains both deliberative and automatic elements. In understanding the role of sociolinguistic information in the person perception process, it is crucial to understand how different kinds of information interact and the degree of conscious control listeners have over the process.

We use face and voice information to probe the deliberative control listeners can exercise over the perception process. Two perception experiments tested listeners' abilities to suppress audio or visual information during social perception. Both experiments were conducted at the Buckeye Language Network Language Science Research Lab, a working linguistics lab on the floor of the science museum COSI. Visitors were approached in the museum and invited to participate in a study on accents. They were shown a series of 15 face-voice pairs. The speech stimuli, single disyllabic words played three times, were varied in their degree of foreign accent, as assessed by previous piloting. The faces were varied in ethnic background and were likewise piloted to capture a range of perceived accent, where judges rated likely degree of accent they would expect to hear from the person pictured. Listeners assessed each pair for how accented (N = 449) or good-looking (N = 442) they found the target. In the "speaker" condition, the face and voice were presented together for rating as a unified talker. In the "face" condition, listeners were told the face and voice were different people and asked to rate only the person represented by the face. Finally, in the "voice" condition, listeners were to rate only the person represented by the voice. In the latter cases, listeners were instructed to attend to the irrelevant stimulus but not use it for rating purposes.

The results suggested that accent and good-looking perceptions differed more significantly that merely in the face/voice focus expected. Rating accent, listeners were influenced by the voice even when instructed to discount it, but were able to ignore face information, despite observing the faces simultaneously with the voices. The good-looking results were more complex. Good-looking perceptions of both faces and voices were significantly impacted by being rated in the presence of the other, so that face-only and voice-only good-looking ratings predicted joint ratings poorly. Perceived accentedness of both face and voice contributed slightly to good-looking ratings. The strongest contributor to good-looking ratings was the age of the perceivers, who grew more generous as they got older.

These results support work in sociophonetics and social psychology showing that irrelevant information is sometimes incorporated into perceptual processes, in both speech perception (Hay & Drager 2011) and social perception (Carlston & Mae 2007). We suggest that the contribution of a given cue to a perception is mediated by multiple factors, including explicitly accessible relevance, conceptual relevance, and perceived congruence with other more central cues. We hope to encourage more work on the interplay between consciously accessible information and incidental exposure in sociolinguistic perception.

Perception in contact: Evaluation of new language practices among Afrikaans-English bilinguals in South Africa

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This talk examines the indexical value of /s/-fronting in Afrikaans and in White South African English (WSAfE). Prior research on this feature (Bekker 2007) in the region has shown that fronted articulations of /s/ in WSAfE serve as a regional indicator of the wealthy northern suburbs of Johannesburg, and anecdotal evidence suggests that the feature carries a similar meaning in Afrikaans. The study therefore aims to examine whether the variable carries similar meanings across the two languages. A lack of difference in meaning could point to either a universalist, sound-symbolic basis (Ohala 1994) for the use of fronted /s/ in both WSAfE and Afrikaans, or to the possibility of a sociophonetic transfer of sorts, i.e., the borrowing of a phonetic feature and perhaps its indexical value from one language to another. Differences in the indexical values cued by fronted-/s/ in English and Afrikaans could, in contrast, point to the interaction of factors specific to these two speech communities and the indexical value concerned.

Data are based on two sets of matched-guise experiments. In the first, evaluative reactions toward variation in /s/-fronting in both English and Afrikaans were obtained from 214 Afrikaans-English bilinguals (all L1 Afrikaans speakers). The results indicate that, for these listeners, /s/-fronting in a man's voice is perceived in similar terms in Afrikaans and WSAfE, and is linked to percepts of femininity and gayness. In a women's voice, in contrast, the feature carries somewhat different meanings across the two languages, a difference we argue is related to different approaches to gender in the two speech communities. To further refine our understanding of the indexical value of /s/-fronting in the South African context, a second match-guise task was conducted using only the English language stimuli for a group of 100 monolingual South African English listeners. In this second task, evaluative reactions to /s/-fronting in a man's voice are similar to those obtained previously, though the monolingual English listeners differ from the Afrikaans-English bilinguals in their perceptions of /s/-fronting in a woman's voice. Together, the results of this research indicate that the indexical value of /s/-fronting in the region is only understandable in relation to certain sociohistorical and sociological differences between the two speech communities. In the talk, we discuss how these sociological differences inform distinct models of sociolinguistic prestige among English monolinguals and Afrikaans bilinguals, despite nearly two centuries of close cultural and linguistic contact between the communities.

On the pertinence of applying 'prestige' in accounts of language attitudes

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In recent experiments on the social meanings assigned by listeners to combinations of specific phonetic variants within a given register (Pharao et al 2014) we have focused on the dimensions of ethnicity and sexuality. Only the guises representing the register STREET received high ratings on the scales 'immigrant' and 'gangster', whereas the guises representing the register MODERN were the only ones that received high ratings on the scales 'homosexual' and 'feminine'. These experiments were conducted in Copenhagen, Denmark's capital city in the eastern part of the country, and also included evaluation of speakers on scales that can be said to relate to 'prestige' in terms of social status or class. In a further analysis of our original data (Maegaard & Pharao 2016) we found positive correlations between high ratings on the scales 'immigrant' and 'gangster' with ratings on the scale 'Vestegnen', which denotes the western suburbs of Copenhagen that are stereotypically conceived of as a working class area with many low income families. Further, we found a negative correlation with high ratings of 'immigrant' and 'gangster' and high ratings on the scale 'intelligent'. In contradistinction, high ratings on the scales 'homosexual' and 'feminine' were positively correlated with high ratings on the scale 'intelligence' and on the scale 'Nordsjælland', which denotes the northern suburbs of Copenhagen, an area stereotypically associated with (upper) middle class families with a high income. These correlations show that listeners associate STREET with low social status and MODERN with high social status. This is further supported in the responses to open questions about the same guises given by a group of 100 listeners in Aarhus, Denmark's second largest city in the western part of the country. Many of the respondents labeled the MODERN guises as "intelligent", "smart" or "college boy", whereas the STREET guises are labeled as "stupid", "not too bright" and "poorly educated". Interestingly, the MODERN guises are also associated with the northern suburbs of Copenhagen in these responses, whereas the STREET guises are sometimes associated with the local Aarhus working class neighborhoods Gjellerup and Brabrand, and also with Vollsmose, a similar neighborhood in Odense, Denmark's third largest city in the middle of the country. Thus, the STREET guises are associated with lower class even when presented to listeners who live in a different region and who are not exposed to this particular kind of STREET in their everyday interactions. The association between STREET and low class is also found in Madsen (2013), in analyses of interactions between Copenhagen adolescents and in particular in analyses of metapragmatic discourse. Based on these data, and more generally, we will discuss whether and how the notion 'prestige' should be used in accounting for the language-attitudinal aspect of a speech community.

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The complexity of researching social integration in multilingual Catalonia: Negotiating the study of adolescents' language attitudes and translingual practices in a natural setting

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The research we report here belongs to a state-funded project (the TRANSLINGUAM Project, Ref. FFI2014-52663-P) assessing to what extent adolescents' communication practices and language attitudes reflect hybrid characteristics and reciprocal influences derived from socialization processes shared with peers from a variety of linguistic and cultural origins. The interest in reciprocal influences differentiates the project from previous sociolinguistic studies, which have focused more unidirectionally on the extent of adopted indigenous linguistic practices by young immigrants as the primary manifestation of social integration in the host society. The research is articulated as a dual ethnographic case study in two Barcelona secondary schools with different ethnolinguistic, institutional, and socioeconomic profiles, which in their similarities and differences exemplify the superdiverse (Vertovec, 2007) realities of present-day European education. We adopt an ethnographic participant observation approach, including recordings of activities inside secondary school classrooms, supplemented by ethnographic observations as well as group and individual interviews with both autochthonous and immigrant students from different linguistic and cultural backgrounds. For us, secondary schools function as as specific socialization agents and as ideal contexts for our research since it is in these schools that youths from different backgrounds interact and negotiate their identities. In this paper presentation, we describe the negotiated process of data collection in two different natural settings with their own specificities and on how and why the researchers adapt initial intended methods to each setting (i.e. schools and classrooms) and the participants involved (i.e. teachers and students). We also discuss the advantages (and limitations) of the methods adopted to collect attitudinal data in such natural contexts. We illustrate our methodological discussion with data providing with significant results in relation to the participants' attitudes towards the different languages in the school and towards their own hybrid linguistic practices (Rampton, 1995). From an ideological point of view, we understand translingual and transcultural processes (Garcia & Wei, 2014, Garcia 2006, Wei 2010) as positive responses towards the various languages used in complex cosmopolitan contexts and identity constructions. In sum, the presentation contributes to the investigation and understanding of the sources and effects of integrative and resistant processes to socialization within such culturally and linguistically diverse contexts.

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Sounds and appearances of authenticity and belonging – attitudes towards immigrants' use of dialect

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A couple of years ago a well-known computer entrepreneur began his talk at a conference by saying: "As you may see I'm from Pakistan, but as you can hear I'm from the west coast of Norway. I'm really happy that I don't speak the Oslo-dialect, because in that case you would have mistaken me for a foreigner." The audience laughed and nodded approvingly. This short story tells us at least three things; In Norway you can speak dialect when giving a conference talk; people with immigrant background use dialects; and, finally, the dialect(s) spoken in the capital, Oslo, may be less advantageous for an immigrant if he or she wants to be perceived as Norwegian. The story also raises the question; how should you sound to sound like you belong – and what should you look like?

Within Europe, there are huge differences in the way the second and third generation immigrants adapt to the dialectal ways of speaking found in the receiving societies. They range from almost complete accommodation of the whole repertoire from standard to dialect to an outright rejection of dialects as spoken by the 'white' autochthonous population. As the brief story above illustrates, the latter is not the case in Norway. However, do different dialects vary as to the degree of acceptance and authenticity they provide when spoken by a person with immigrant background?

In order to investigate attitudes towards immigrant's use of dialect, a visual-verbal-guise and an extensive online questionnaire was designed. Two urban and two rural dialects, that is, eight guises, were played twice – once with a traditionally Norwegian looking face and once with a foreign looking face. The guises were evaluated using traditional tripartite five point semantic differential scales (superiority, attractiveness and dynamism) (following Zahn & Hopper 1985). In addition the respondents were asked to evaluate the guise according to how foreign and how Norwegian they were perceived to be. Almost 400 high school students from different urban and rural places in eastern and western Norway were tested. In order to test the effect of face-voice versus voice only, approximately 100 students were presented with a traditional verbal guise – that is, only voice and no face. Some students were asked to evaluate female faces and voices or only voices, while others were presented with male faces and voices or only voices. Interesting gender differences with regard to the effect of dialect appeared. In my paper I will present the results from the study and discuss what this kind of experimental research can tell us.

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"Tendencias actuales en la Sociolingüística del español de América y el Caribe" es un coloquio que reúne los esfuerzos de investigación de diversos especialistas del mundo hispanohablante con el propósito de discutir los desarrollos recientes y los retos actuales y futuros que enfrentan los estudios sociolingüísticos dedicados al español. El coloquio incluye una discusión sobre los desarrollos recientes y desafíos en la disciplina. En particular, se discuten temas relacionados con el estudio de la variación fonética y las nuevas orientaciones teóricas y metodológicas que supone la adopción de los análisis basados en el uso. Sobre este tema se destaca el estudio de variables definidas de manera continua y la inclusión de herramientas de la fonética experimental. En cuanto a la variación morfosintáctica, dos trabajos diferentes analizan los problemas teóricos y metodológicos relacionados con su estudio. A partir de la investigación sobre los clíticos se ejemplifican el tipo de factores que deben incluirse en estudios sobre la variación a este nivel los cuales principalmente son de carácter pragmático discursivo. El segundo trabajo sobre este tema examina las implicaciones metodológicas acerca del estudio de la variación a través del uso de metodologías y herramientas provenientes de la lingüística cognitiva y sus aportes en los estudios cuantitativos.

Con el propósito de ofrecer un panorama reciente sobre los desarrollos de la disciplina y sus aportes en el estudio de numerosas variedades del español, se han seleccionado investigaciones sobre cuatro áreas del mundo hispanohablante: México, el español caribeño (Puerto Rico), el español andino y el español de los Estados Unidos. En relación con el español mexicano, se analizan asuntos relacionados con la prosodia variable, un tema que ha recibido muy poca atención en la literatura sociolingüística en general. Mediante una indagación de los aspectos regionales y del contexto social de ciertas variedades mexicanas, se proponen alternativas de estudios futuros sobre la variabilidad prosódica. En cuanto a las variedades caribeñas se presentan datos sobre una serie de fenómenos sintácticos (e.g., las propiedades del sujeto nulo (PSN): la presencia/ausencia de sujetos pronominales, el orden de palabras SV/VS y el pro/PRO en cláusulas –finitas) con el propósito de analizar los aportes de las teorías formalistas en el análisis de la variación morfosintáctica en el español puertorriqueño. El estudio sobre el español andino presenta los resultados de un proyecto de investigación producto de los esfuerzos de un equipo multidisciplinario del Perú y de los EEUU con relación a la influencia lingüística de las lenguas aborígenes de la región en niveles más allá del léxico en el español. La última sesión del coloquio se dedica al español de los Estados Unidos y al estudio de la situación de contacto dialectal que se observa en familias mixtas conformada por matrimonios entre puertorriqueños y mexicanos y el efecto de estas situaciones en el nivel de la pronunciación y del léxico. La investigación sobre este tema ofrece una perspectiva novedosa sobre un aspecto poco estudiado en la sociolingüística hispana: el contacto y acomodación entre dialectos del español. La variedad de tópicos y regiones incluidas pretende ofrecer una visión general (aunque no exhaustiva) y actualizada de los temas y fenómenos que ocupan a los hispanistas dedicados al estudio de la sociolingüística.

Variación Entonativa en el Español de México

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La prosodia es uno de los aspectos menos estudiados de la variación lingüística. Los avances en el estudio de la prosodia del español en los últimos quince años (*cf.* Prieto y Roseano 2010, Frota y Prieto 2015) han despertado también el interés de la dialectología y de la sociolingüística (Colantoni 2015, Martín Butragueño en prensa a), considerando su importancia en la producción, la percepción y la construcción de identidades.

El objetivo es abordar algunos problemas de la prosodia variable, como la falta de equivalencia entre las diferentes soluciones enunciativas. Se parte de la distinción entre reglas regulativas prosódicas (asociadas a diferencias en las condiciones de verdad, como ocurre a través de diferentes fraseos), reglas constitutivas (asociadas a diferencias pragmáticas, como ocurre con los actos de habla y buena parte de la estructura informativa) e instrucciones (específicas de interacciones muy determinadas) (*cf.* Martín Butragueño en preparación, cap. 1, donde se adapta a la entonación la propuesta clásica de Dittmar 1996 de tipos de reglas sociolingüísticas). Desde una perspectiva

metodológica, se viene insistiendo en la importancia de emplear datos realistas, obtenidos en situaciones cara a cara y basados en muestras representativas; se ha llamado a este enfoque prosodia basada en el uso (PBU, Martín Butragueño y Velásquez 2014), adoptado en proyectos como PRESEEA (Cestero Mancera 2012) y en otros, como el COEM (Corpus oral del español de México).

Para realizar el objetivo propuesto, se revisan tres problemas geo- y sociolingüísticos centrales en el estudio de la prosodia en uso del español de México:

(i) Clasificación genética de variedades. Con inmigrantes del CSCM (Corpus sociolingüístico de la ciudad de México) se ha establecido una primera versión del modelo (Martín Butragueño en prensa b). Con datos del COEM se ha propuesto una división norte/sur del español mexicano según el grado de declinación (Gil Burgoin en prensa). Congosto *el al*. (2012) se han acercado a las semejanzas y diferencias en el español americano "septentrional", de Guatemala a Los Ángeles.
(ii) Incorporación de las prosodias rurales en forma de hablas populares a las grandes ciudades. En zonas rurales del centro se producen enunciados planos dotados de una fuerte circunflexión final (no necesariamente asociada a focos estrechos) (Mendoza 2014); en algunas de estas zonas existe contacto lingüístico (Coronado 2014). La resolución de los focos amplios y estrechos está en parte ligada a factores pragmáticos y sociales (Martín Butragueño y Mendoza en prensa).
(iii) Estudio de lenguas en contacto. Para el español yucateco véase Michnowicz y Barnes (2013); se han propuesto elevaciones iniciales por contacto con el maya yucateco (Uth enviado); por otro lado, la prosodia de Mérida muestra fuerte variación social y estilística (Martín Butragueño, Mendoza y Orozco 2015). Ya se dispone, por otra parte, de datos sobre el contacto con otras lenguas, como Olivar (2015) con náhuatl, Aguilar (2015) con huave.

El análisis de estos aspectos permitirá evaluar lo realizado y esbozar algunas de las líneas de trabajo que deben solidificarse, al tiempo que se pone a prueba la propuesta prosódica de tipos de reglas sociolingüísticas.

Retos metodológicos en el análisis de la variación morfosintáctica
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En esta presentación se tratarán los aspectos metodológicos más determinantes para realizar el análisis de los fenómenos de variación morfosintáctica de la lengua española. El análisis de las opciones significativas que proporciona la variación morfosintáctica en la lengua española debe tener como objetivo la observación de los elementos de significado que proporcionan las distintas variante; cualquier construcción sintáctica diferente a otra llevará aparejada un cambio en su significado (Goldberg 1995: 67, Lakoff 1987: 463). Es el significado, por tanto, el elemento básico sobre el que se sustenta el estudio de la variación morfosintáctica en español. Además, recientes aportes metodológicos procedentes de la Lingüística Cognitiva han permitido precisar y enriquecer el estudio de la variación en este plano a partir de la idea de que la lengua es el reflejo de la realidad circundante, también inherentemente variable. Así pues, la naturaleza cognitiva de la variación permite una descripción de su significado de forma empírica y motivada, aplicando nociones y conceptualizaciones concretas como la prominencia o la informatividad, entre tantas otras. Así, en los siguientes ejemplos podemos observar que el pronombre de sujeto *yo* aparece expreso (1) y omitido (2).

(1) Madagascar es un continente en miniaturauna maravilla*yo* creo que el que nos esté oyendo le está encantando todo esto
(2) Ø Creo que estas estampas sonoras están ahí y a los que ya lo han escuchado/traen recuerdos de los 22 años de vida de Verode

En (1) el sujeto expreso es informativo, mientras que en (2) es prominente. Estas propiedades dan lugar a ciertos significados en el discurso tales como asertividad, fuerza pragmática o argumentación para el primero y epistemicidad o evidencialidad para el segundo. Estos valores de significado provienen de las propiedades cognitivas que son inherentes a la variación y pueden explicar su uso en distintas situaciones comunicativas y entre hablantes de distintas características sociales. De este modo, la variación morfosintáctica, gracias al significado que proporcionan las propiedades

cognitivas y a su distribución en distintos tipos de texto, se convierte en un importante recurso para la creación de estilos comunicativos. Una mayor frecuencia de sujetos expresos como en (1) dará lugar a un estilo tendente a la subjetividad, mientras que los sujetos omitidos como en (2) promoverán la objetividad (cf. Aijón Oliva & Serrano 2013, Serrano 2015). Así pues, el estudio de la variación morfosintáctica constituye un elemento de especial importancia para la comprensión de la naturaleza de los distintos textos y géneros, así como de los objetivos comunicativos de los hablantes que hacen uso de las opciones comunicativas que ofrecen las variantes.

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El contacto entre el español mexicano y puertorriqueño en Chicago

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Los estudios sobre el contacto de dialectos del español en Estados Unidos cobran cada vez mayor importancia conforme más diversa se vuelve la población hispana del país. Algunos trabajos recientes han explorado los resultados del contacto de dialectos en el uso de pronombres (Otheguy & Zentella 2011; Schreffler 1994), el léxico (Zentella 1990) y algunos rasgos fonológicos (Ghosh Johnson 2005; Aaron & Hernández 2007). Otro fenómeno es el llamado *contacto de dialectos intrafamilial* (Potowski 2011) que experimentan los hispanos "mixtos," es decir, individuos cuyos padres pertenecen a diferentes grupos dialectales y quienes crecen bajo la influencia de dos dialectos diferentes del español. Los "mexirriqueños", individuos con un padre mexicano y una madre puertorriqueña (o al revés), constituyen un ejemplo de hispanos mixtos que experimentan este tipo de contacto de dialectos.

El presente estudio se centra en las poblaciones mexicana y puertorriqueña en la ciudad de Chicago, Illinois, cuya población se estima en un 30% de hispanos (unos 815,000 individuos), entre quienes un 70% son mexicanos y un 10% puertorriqueños. Estos grupos han convivido y compartido espacios sociales durante varias generaciones en esta ciudad, lo cual ha dado lugar al contacto de dialectos y a la existencia de individuos mexirriqueños. Los datos provienen de entrevistas sociolingüísticas y de una actividad de identificación léxica con 125 individuos pertenecientes a estos tres grupos (mexicanos, puertorriqueños y mexirriqueños). Se analizó (1) la familiaridad con el léxico mexicano y puertorriqueño y (2) la producción de rasgos fonológicos puertorriqueños, en específico la elisión de /s/ a final de sílaba y la velarización de la vibrante múltiple /r/.

En el léxico, se encontró un mayor conocimiento entre los puertorriqueños del léxico mexicano que al contrario. Sin embargo, los dos grupos sabían más léxico exogrupal que sus homólogos en México y en Puerto Rico. Esto parece confirmar un efecto léxico del contacto, que afecta más a los puertorriqueños, probablemente debido al alto número de mexicanos en la ciudad. Los mexirriqueños con madres puertorriqueñas sacaron un promedio más alto en el léxico puertorriqueño que aquellos con madres mexicanas, una diferencia notable a pesar de no llegar a ser estadísticamente significativa. En el léxico mexicano, los dos grupos sacaron casi el mismo promedio y, por lo general, todos sacaron promedios significativamente más altos en el léxico mexicano que el puertorriqueño, lo cual hace eco de los resultados sobre el conocimiento léxico en general de los mexicanos y los puertorriqueños.

En cuanto a la producción fonológica, un análisis de 10,000 tokens de /s/ y casi 900 de /r/ reveló que los mexicanos emplearon la fonología mexicana cuando se comunicaban tanto con los mexicanos como con los puertorriqueños. De esta forma, no parecían mostrar signos de acomodación al dialecto puertorriqueño. Los puertorriqueños tampoco cambiaron sus índices de debilitamiento de la /s/; estos índices eran iguales cuando interactuaban con otros puertorriqueños así como cuando hablaban con mexicanos. No obstante, se observó que la /r/ se velarizó como [x] con mayor frecuencia con otros puertorriqueños en comparación con interlocutores mexicanos. En otras palabras, los puertorriqueños

parecían estar acomodándose a la realización normativa de la /r/ con los interlocutores mexicanos, pero se "permitían" emplear la variante únicamente puertorriqueña (considerada como bastante estigmatizada) solo con otros puertorriqueños. Entre los mexirriqueños, los que tenían una mamá puertorriqueña manifestaron un mayor índice de debilitamiento de la /s/ a final de sílaba y de la vibrante múltiple velarizada. Se observó también que los mexirriqueños con una madre puertorriqueña empleaban menos variantes puertorriqueñas en comparación con los hablantes con ambos padres puertorriqueños, lo cual sugiere cierto efecto del padre mexicano. Se discuten las implicaciones de estos resultados además de algunas áreas de futuro estudio.

Identificando la influencia andina en normas limeñas: El Proyecto CLoTILdE
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Desde el siglo XVI, el contacto entre las lenguas andinas y el español definen la región andina. Esta *influencia andina* se reconoce ampliamente en el léxico del español, si bien es menos aceptado en otros niveles de la lengua. El debate sobre una posible influencia no léxica de una lengua amerindia en el español incluye el considerar ciertas variantes minoritarias del español latinoamericano moderno como posibles variantes lingüísticas de contacto, que tienen la posibilidad de difundirse y convertirse en variante mayoritaria. Si bien estos intercambios están teñidos de ideologías dentro y fuera de la lingüística (Arnoux 2013), existen estudios paralelos que sugieren la influencia amerindia (como del guaraní, el maya, el quechua) en niveles no léxicos del español. La convergencia de estas posiciones teóricas, sin embargo, solo será posible, a nuestro parecer, cuando se logre describir empíricamente *cómo* tiene lugar este *proceso de influencia lingüística* de una lengua en la otra, especialmente en un contexto de una lengua minorizada a otra dominante y en el nivel no léxico. El Proyecto CLoTILdE*, compuesto de colegas de una universidad peruana y otra estadounidense, propone que el reto de los estudios sobre el español en los países andinos consiste en describir empíricamente estas *trayectorias* de la llamada *influencia andina* (si bien el reto se expande a otras regiones).

El equipo de trabajo se encuentra analizando normas de Lima, que como capital, situada en una región dialectal no-andina (Escobar 1978) y con un tercio de la población nacional, representa en el 2015 el producto sociolingüístico de los cambios poblacionales, sociales y políticos del país de los últimos 75 años, con un 57 por ciento de su población de ascendencia andina. El objetivo del proyecto es definir en qué consiste esta llamada *influencia andina* estudiando cuatro fenómenos morfosintácticos (el pronombre objeto, *ser/estar* + adjetivo, el determinante posesivo, el presente perfecto) y siguiendo su trayectoria sociohistórica mediante un análisis de tres periodos de normas limeñas que abarcan en conjunto casi cincuenta años, con datos orales del sesenta, del ochenta y del 2015. La hipótesis central del estudio es que la comparación histórica y social de las diferentes normas permitirá desentrañar los patrones de uso de cada norma, así como identificar sociohistóricamente aquellos factores lingüísticos y combinaciones de factores que informan sobre estas trayectorias de influencia.

Se presentará algunos de los resultados preliminares que ayudan a definir lo que llamamos *influencia andina*. Para el presente perfecto evidencial son factores relacionados al sujeto, al hablante y al verbo. Para el llamado determinante posesivo 'redundante' son factores relacionados al concepto de inalienabilidad.

*Contacto Lingüístico o Trayectorias de Influencia Lingüística De (variedades del) Español peruano

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Los retos teóricos en el análisis de la variación gramatical

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Los estudios sobre el español han contribuido enormemente al desarrollo de una teoría de la variación y, sobre todo, de la parte relacionada con la variación gramatical o morfosintáctica. Los trabajos de grandes sociolingüistas como Lavandera (1978) y Silva-Corvalán (2001) han abierto paso a las investigaciones que siguen siendo llevadas a cabo en la actualidad.

En cuanto a los fenómenos gramaticales investigados, la expresión del sujeto es el que más se ha sobresalido, junto con otros como los tiempos y los aspectos verbales. Nos esforzamos en muchos casos, no obstante, en la extracción o incluso la identificación de los aportes teóricos de estas investigaciones. Y sigue faltando que extendamos ampliamente nuestra atención a fenómenos más allá de los que ya nos han ocupado. Por ejemplo, resulta importante el estudio de temas tales como la realización de los objetos directos (Reig Alamillo 2009), los imperativos (Johnson 2013) e incluso otros que han captado nuestra atención como hispanistas desde hace mucho tiempo, pero que no han solido ser objeto de estudio cuantitativo variacionista, como es el caso de la posición de los pronombres clíticos (Schwenter & Torres Cacoullos 2014).

En esta contribución, presentaré un esbozo de algunos caminos que, al seguirlos, pueden llevar a importantes avances teóricos en el estudio de la variación gramatical del español, y también a solidificar el papel del español en los debates teóricos que tienen lugar acerca de la variación. Me centraré en el análisis de los pronombres clíticos, tanto en el español monolingüe de México (ibid.), como en una situación de contacto entre español y el asturiano, en Asturias, España (Barnes, González-López & Schwenter 2014). Intentaré mostrar como una confluencia de factores conspiran para dar forma a los parámetros de la variación. Resultará muy claro que tanto factores discursivos, por ejemplo la persistencia y la topicalidad, así como factores referenciales, tales como la animacidad y el número, se han de tomar en cuenta en nuestros análisis. Para esto, nosotros los sociolingüistas que estudiamos la variación gramatical necesitamos fortalecer nuestros conocimientos de la pragmática discursiva, puesto que las explicaciones para la variación gramatical, casi sin excepción, se encuentran en este ámbito.

Es importante notar que, además de nuestras contribuciones a lo claramente teórico, también es necesario que nosotros los hispanistas tengamos más uniformidad en los tipos y las herramientas de análisis. Ilustraré algunos de los métodos más actuales disponibles en el paquete estadístico R para el análisis de la variación gramatical y cómo estos pueden ayudarnos a tener más impacto sobre debates teóricos dentro del campo de la sociolingüística variacionista. Como último, intentaré unir y sintetizar estos hilos aparentemente distintos de la teoría y la metodología para que podamos apreciar la coherencia teórica que nos ofrece la investigación variacionista.

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El español de Puerto Rico (y el Caribe): una apuesta a la microvariación del español

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Este trabajo ofrece evidencia empírica del comportamiento sintáctico del español de Puerto Rico (EP) como parte del español caribeño (EC) y del español en general (EG). La investigación se enfoca específicamente en: (i) las propiedades del sujeto nulo (PSN): la presencia/asusencia de sujetos pronominales, el orden de palabras SV/VS, y el pro/PRO en cláusulas -finitas; (ii) la modalidad (infinitivo versus indicativo y subjuntivo), y (iii) la futuridad (con particular énfasis en las formas progresivas con valor de futuro). Dada la evidencia variacionista existente, y las nuevas propuestas minimalistas, en diálogo con el variacionismo, hoy se debate acerca de los macroparámetros, los parámetros y los microparámetros o variación microparamétrica y su relación con las interfaces (Adger & Smith 2005; Chomsky 2010; Henry 2005; Gallego 2011, Demonte 2014). Tomando como punto de partida este debate, en este trabajo se analizan estos aspectos sintácticos desde la complejidad que representan las interfaces sintáctico-semántica-pragmática (el factor 3, Chomsky 2010). Los datos provienen de métodos naturales (entrevistas semi-espontáneas de PRESEEA y otras entrevistas grabadas) y datos experimentales (juicios de aceptabilidad). En cuanto a las propiedades del PSN, los hallazgos demuestran que existe una jerarquía que privilegia los factores pragmáticos (+actante) y los semánticos (– especificidad de los sujetos pronominales) por encima de los sintácticos (caso nominativo) y los sociales (dialectos caribños vs. otros dialectos). Estos factores también impulsan con pesos significativos una preferencia del infinitivo frente al indicative y al subjuntivo en el EC. En cuanto a la futuridad, el presente simple y el presente progresivo se imponen al adquirir valores pragmáticos de +seguridad/+cercanía temporal, y semánticos, como la aspectualidad. De esta manera, la noción de temporalidad comienza a perder relevancia en el EP/EC. El EP/EC muestra un proceso de interfaz que empieza por la pragmática, luego pasa por el léxico-semántico y, finalmente, por la forma sintáctica correspondiente.

En fin, los hallazgos sintácticos dan cuenta de que el EP y el EC se encuentra en un proceso de transición, mediante el cual los hablantes privilegian formas "innovadoras" (Aponte y Ortiz López 2015; Aponte & Ortiz López 2008; Claes & Ortiz López 2011; Dauphanais & Ortiz López en prensa; Ortiz López 2009; Ortiz López et al en prensa); frente a las estructuras del "español general" (Bosque & Gutiérrez 2009), las cuales responden a interfaces sintáctico-semántico-pragmático (p.e. sujetos actantes, reunificación de ciertas clases semánticas de los sujetos y los verbos, nuevas funciones de foco, revalorización semántica de ciertas preposiciones, revalorización de la noción de seguridad y cercanía temporal, entre otros valores). Urge, entonces, una redefinición de microparamétrica que tome cuenta este cuadro del EP y el EC.

C03-01a: **Historical sociolinguistics: Dispelling myths about the past II**
Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 0.2
Session Chair: Terttu Nevalainen
Session Chair: Marijke van der Wal

There are many assumptions about the past and the study of the past that are not supported by historical sociolinguistic research. This colloquium addresses some of them, bringing into focus the versatile and innovative work that is being carried out by historical sociolinguists on different languages. André Martinet wrote (1964: 164): "To simplify our analysis, we shall assume that the language in process of evolution is that of a strictly monoglot community, perfectly homogeneous in the sense that observable differences represent successive stages of the same usage and not concurrent usages." The long tradition of historical linguistics as a context-free discipline has contributed to an oversimplification of the past, which continues to shape sociolinguistic perceptions about the field (Bell 2013: 13). Historical sociolinguists working on language variation and change focus on complex scenarios, analysing and theorizing about a variety of local and supralocal processes, structures and (dis)continuities. These include the communities and networks in which people came into contact and interacted with each other, on the one hand, and the resulting, often concurrent, linguistic practices, on the other (e.g. Hüning, Vogl & Moliner 2012, Ogura 2012, Schendl & Wright 2011, Stenroos, Mäkinen & Særheim 2012).

There are also traditions that have long guided the thinking in histories of individual languages. Focusing on standardisation is by far one of the most salient. The "standard language victory" has been questioned by historical sociolinguists, who have demonstrated how narrow and one-sided a view of the past is presented by this standardisation myth, as Watts & Trudgill (2002) call it. Widening the scope of empirical research offers a more balanced and diversified perception of the past, moving away from the highest social ranks and literary language to a broader social spectrum and everyday language use (Elspaß 2005; 2012). Ranging from ego-documents (letters and diaries) to legal, administrative and technical registers and newspaper archives, the growing digitized sources of various kinds allow a rich contextualisation of language use in the past (e.g. Nevalainen Fc. 2015, Nevalainen & Raumolin-Brunberg 2012, Rutten & Van der Wal 2014, van der Wal & Rutten 2013). Sources such as court proceedings and oral history interviews provide access to the language of those who did not leave written records of their own (e.g. Huber 2007). Studies of the levelling of dialect differences have also shown the relevance of supralocalisation for subsequent processes of standardisation (e.g. Ayres-Bennett 2014, Nevalainen & Raumolin-Brunberg 2003).

Anglo Norman and the multilingual reality of medieval Britain
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Conventional accounts of the diachronic development of English have all too often neglected the multilingual reality of medieval Britain. In particular, they have often overlooked the continuing vitality of Anglo-Norman in the linguistic communities and networks of later medieval England. However, as Trotter (e.g. 2003), Ingham (e.g. 2010) and Ingham and Marcus (forthcoming 2015) argue, textual records demonstrate that this insular variety of French was used across a range of contexts where exact and efficacious communication was necessary, and for purposes which, as Ingham emphasises, 'major financial and economic issues were at stake' (2010: 1).

This paper offers a much-needed fresh perspective on Anglo-Norman's role in medieval England. It will begin by contrasting an older view held by Lass (1987) among others, that French language competence disappeared among speakers in medieval England after the early thirteenth century, with a more recent assessment of the situation that suggests that proficient use of French (though with some deviation from its standard literary form) continued long after that date. It will develop this position by showing that the survival of Insular French during the thirteenth and fourteenth centuries was due to its use in professional contexts, in addition to its use in courtly and aristocratic circles. During this period, Anglo Norman continued to flourish in professional spheres such as manorial estate management, architecture and medicine, as well as being the language of business correspondence used by merchants.

It will tentatively suggest that the question of assessing how large the speech community of French users was in medieval England is likely to come down to estimating the size of the relevant professions in the period, to which the French-speaking aristocracy must also be added. Although such speculation is beyond the scope of the present paper, it will contend that routine use of Insular French extended well beyond the highest levels of the social pyramid, and included occupations such as those referred to above. The paper will close with the suggestion that language contact between English and other languages should be absolutely central to explanatory accounts of language change in the history of English.

mein liebstes hertzgen – min lettet harken: Bilingual language use in German letters from the 17th century

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The assumptions that historical communication was largely monolingual (cf. Martinet 1964) and that language mixing does not occur in balanced bilinguals (cf. Weinreich 1953) have long been refuted. The main focus of bilingualism research is still, however, on spoken and, as a consequence, on recent data. This paper wants to contribute to historical sociolinguistics and to bilingualism research by analysing bilingual language use in a less studied type of data. The data base consists of a set of nine letters (22 pages) written by a female writer from Eastern Prussia during the 1660s. The addressee was the writer's husband who, as a captain and ship-owner, was away from home for long stretches of time; the letters' topics are informal and of a personal kind.

The linguistic focus of the paper is the analysis of code-switching between High German and Low German found in these informal 17th century letters. Models of bilingual language production (e.g., Muysken 2000, Myers-Scotton 2002) are applied to analyse structural aspects of this bilingual/bidialectal language use, e.g. inter- vs. intrasentential code-switching, the extent of monolingual vs. bilingual sections, and possible motivations for incidents of code-switching. At the same time, the data are taken as a test case for models of bilingualism that are based on more recent and/or spoken contact data.

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Language change in Austro-Hungarian Istria: An intergenerational study of personal correspondence in Croatia

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Istria, the Austro-Hungarian province that administratively included the entire Istrian peninsula as well as the Kvarner islands of Krk, Cres and Lošinj, was a multi-lingual province in a multi-lingual empire. The majority of its population were rural Slavic speakers (Croatian and Slovenian), while most of the power and wealth was in the hands of urban Italian speakers. Italian was the official language of Istrian government administration at mid-century, but through political and social engagement, Croatian and Slovenian activists gradually worked toward insuring that the courts, the schools, and other state institutions recognized the linguistic rights of Slovenian and Croatian speakers. Using a digital corpus of personal letters from Istria, this paper illustrates some changes that occurred in written Croatian over a fifty-year period (1870-1920). All of the letters studied are from the personal correspondence of Vjekoslav Spinčić (1848-1933), a priest, historian, teacher, and politician from the Istrian town of Kastav, specifically those letters that he received from his closest friends and four generations of family relations. Social and personal background will be given about each writer, as well as the context in

which selected letters were written. At the beginning of the period, each of Spinčić's correspondents used one of two distinct codes: either they wrote in what was then standard Štokavian Croatian, or in the local North Čakavian dialect of Kastav. From what is known about the background of these writers, it seems that this choice was mainly dependent upon their level of formal education. Due to steady improvements in Croatian primary education in Istria during the Austro-Hungarian period, as well as other factors, this dichotomy grew weaker with each new generation. Not only do Spinčić's youngest correspondents (those born in the 1880s and '90s) use language that contains much fewer features of the local dialect than their elders, but their letters also reflect some of the changes that the standard language itself was undergoing. Because we are dealing with a network of individuals that used two distinct but related codes in their writing, this corpus of letters is (among other things) useful for studying changes in code choice as a population becomes more formally educated over several generations.

Unification in diversity: The complexity of corpus and/vs. status standardization of German in Luxembourg (1795-1920)

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This paper presents findings of the binational project „Language standardization in Diversity: The case of German in Luxembourg (1795-1920)", which is funded by the National Research Fund Luxembourg and the German Science Foundation. Point of departure is the general assumption that language contact and multilingualism figure prominently in language change (Heine/Kuteva 2005). However, their specific impact on language standardization - understood as special type of language change (Mattheier 1998) - has scarcely been studied. With a long history of multilingualism, Luxembourg constitutes a prime example to study the impact of language contact on language standardization, i.e. language contact between Germanic varieties (i.e. Moselle-Franconian/emerging Luxembourgish, colloquial German) and between German and French.

To investigate the process of corpus standardization, the project draws on a corpus of 2.348 predominantly bilingual German/French public notices published by the municipality of Luxembourg. The texts were chronologically and representatively sampled, image-scanned and digitized. To investigate the process of status standardization following text genres were selected: a) official documents concerning language laws and decrees, b) intra-institutional documents concerning the municipality's language use and c) meta-linguistic comments concerning language attitudes as expressed in five Luxembourgish periodicals (25.446 editions) and parliamentary proceedings. Quantitative analyses of more than 30 linguistic variables concerning phonology, morphology, syntax and lexis show for corpus standardization – contrary to general assumptions concerning language contact – variant reduction and convergence with Standard German in the 19th century. For example, the quantitative analysis reveals a strong decrease of non-finite subordinate clauses – also in the context of non-finite equivalents in the French parallel text and analogous to the developments in other germanophone areas (cf. Härd 1981). Moreover, and against the observation of Jespersen (1925) that standard languages have driven out the local dialects, the analyses reveal that standardization of German in Luxembourg does not lead to variety reduction. As the analysis of meta-linguistic comments reveals, the existence of Luxembourgish dialects is rarely denied, but frequently dealt with as multifaceted topic in the majoritarian germanophone newspapers from 1848 on. Analyses also show that there is little evidence for a discourse on linguistic homogeneity and the construction of a collective bond ('fellow-feeling') based on one national language (Mill 1861). In contrast, there is evidence for an ideology of multilingualism, which is closely connected to specific historical events resulting in specific "language regimes" with changing sociolinguistic valorizations of the languages/varieties in contact. Against this background, the linguistic data concerning language choice and the meta-linguistic data show that the process of status standardization of German in the different domains (e.g. administration, publishing sector) is progressing from the middle of 19th century to the beginning of the First World War due to the growing German political-economic influence.

The myth of lower class language? A case study of 18th and 19th-century Flemish lower-class writing

Rik Vosters[1], Jill Puttaert[1,2], Wim Vandenbussche[1]
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This paper will concentrate on the question to which extent lower-class language use can be considered to be a distinct linguistic variety, in particular with reference to the history of Dutch in the 18th and 19th century. We will evaluate claims from traditional language histories considering the language used by non-elite groups in society to be heavily influenced by the local dialects, cut-off from the ongoing standardization process, and thus highly variable on different linguistic levels.

Early work in historical sociolinguistics, however, already pointed out that the assumption of lower-class language as a uniform variety grouping a distinct set of linguistic characteristics is highly problematic (cf. Mattheier, 1989; Vandenbussche, 1999). Building on the early scholarschip on 'Arbeitersprache', we will explore how an exclusive focus on elements from oral vernaculars hides the important observation that such lower-order writers often also employ features from the formal written language code. We will thus argue that not variability but linguistic hybridity is the central characteristic of such lower-class writings.

To illustrate our claim, we will present a case study of phonological and orthographical variation in a both corpus of a corpus of Flemish pauper letters (1800-1900), as well as a collection of private letters from Flemish soldiers writing home from the Napoleonic battlefields in the late 18th and early 19th century (Van Bakel, 1977). Whereas the correspondence under investigation contain a large amount of dialectal forms, we will demonstrate that many of these soldiers did not simply write down their local dialect either, instead aiming at a more formal variety of the language. By focusing on variability between and within the writing of individual scribes, we will evaluate to which extent these lesser trained writers had access to standard language norms, or drew on 'language standards' (in the sense of Joseph, 1987) developed within the community.

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C03-01b: Historical sociolinguistics: Dispelling myths about the past III
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 0.2
Session Chair: Terttu Nevalainen
Session Chair: Marijke van der Wal

There are many assumptions about the past and the study of the past that are not supported by historical sociolinguistic research. This colloquium addresses some of them, bringing into focus the versatile and innovative work that is being carried out by historical sociolinguists on different languages. André Martinet wrote (1964: 164): "To simplify our analysis, we shall assume that the language in process of evolution is that of a strictly monoglot community, perfectly homogeneous in the sense that observable differences represent successive stages of the same usage and not concurrent usages." The long tradition of historical linguistics as a context-free discipline has contributed to an oversimplification of the past, which continues to shape sociolinguistic perceptions about the field (Bell 2013: 13). Historical sociolinguists working on language variation and change focus on complex scenarios, analysing and theorizing about a variety of local and supralocal processes, structures and (dis)continuities. These include the communities and networks in which people came into contact and interacted with each other, on the one hand, and the resulting, often concurrent, linguistic practices, on the other (e.g. Hüning, Vogl & Moliner 2012, Ogura 2012, Schendl & Wright 2011, Stenroos, Mäkinen & Særheim 2012).

There are also traditions that have long guided the thinking in histories of individual languages. Focusing on standardisation is by far one of the most salient. The "standard language victory" has been questioned by historical sociolinguists, who have demonstrated how narrow and one-sided a view of the past is presented by this standardisation myth, as Watts & Trudgill (2002) call it. Widening the scope of empirical research offers a more balanced and diversified perception of the past, moving away from the highest social ranks and literary language to a broader social spectrum and everyday language use (Elspaß 2005; 2012). Ranging from ego-documents (letters and diaries) to legal, administrative and technical registers and newspaper archives, the growing digitized sources of various kinds allow a rich contextualisation of language use in the past (e.g. Nevalainen Fc. 2015, Nevalainen & Raumolin-Brunberg 2012, Rutten & Van der Wal 2014, van der Wal & Rutten 2013). Sources such as court proceedings and oral history interviews provide access to the language of those who did not leave written records of their own (e.g. Huber 2007). Studies of the levelling of dialect differences have also shown the relevance of supralocalisation for subsequent processes of standardisation (e.g. Ayres-Bennett 2014, Nevalainen & Raumolin-Brunberg 2003).

People, work, values: Tracing societal change through linguistic shifts

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Previous socio-cultural research has shown that there can be found certain conceptual connections that came into existence in the late-18th and 19th centuries (e.g., Williams 1958, 1976). Linguists have also become more interested in tracing patterns of (recent) language change as a reflection of broad societal change (e.g., Mair 2006). In this paper, our goal is to find and map some of these underlying conceptions and societal change that is reflected in and constructed through linguistic shifts. We base our study on the conceptual domains of *people*, *work*, and *values*, which were particularly central in shaping societal change in Britain between 1750 and 1900. Relevant societal changes include factors like population growth, increasing industrial and commercial activity and changes in class structures that positioned people in new ways. The focus of our analysis will be on keywords used within these conceptual domains in various data, including comparative background sources (e.g., UK Data Archive, Google NGram) and more specific linguistic data bases of various registers and genres (e.g., British Newspaper Archive, ARCHER, Old Bailey Corpus). Our interdisciplinary study combines empirical linguistic and socio-cultural evidence in order to see whether and how societal changes can be traced in linguistic shifts.

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Lexical Diffusion and Neogrammarian Regularity

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Language change is basically a speaker-to-speaker social propagation in time and space. In lexical diffusion, the change catches on gradually, both within a language and when moving from speaker to speaker in the community. The lexical diffusion model is defined along two dimensions: diffusion from word to word in a single speaker, which we call W(ord)-diffusion, and diffusion from speaker to speaker of a single word, which we call S(peaker)-diffusion. When W-diffusion is slower than S-diffusion, the difference is greater between words. When W-diffusion is faster than S-diffusion, the difference is greater between speakers. W-diffusion may proceed so fast that it is difficult to observe it. This shows what is called the Neogrammarian regularity. In this paper we synthesize lexical diffusion and Neogrammarian regularity as the relative ratios of W-diffusion and S-diffusion, or more generally as a complex adaptive system, where language exists both in individuals and in the community of users, and language change is a phenomenon observable at the communal level (Ogura forthcoming).

After we discuss S-curve progress and its snowball effect in lexical diffusion based on the data from the history of English (Ogura 1987, 1993, 2014, Ogura & Wang 1996, 1998), we critically examine the regular sound changes in progress Labov (1981, 1994, 2010, 2013, forthcoming) asserts. We exemplify the rapid W-diffusion, and the S-diffusion in the use of speakers of different ages as a reflection of W-diffusion in the regular sound changes. In so doing we consider the role of word frequency, rate of change, and the effects of social networks.

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The role of language contact in structural simplification in the history of Norwegian

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In recent years, a number of scholars, notably Peter Trudgill (2011), John McWhorter (2011) and Östen Dahl (2004), have raised the question of what influence social structures exert on language change. Trudgill proposes three effects:

- language contact involving child bilingualism promotes linguistic structural complexity via 'additive borrowing';
- isolation and small social networks promote linguistic structural complexity via 'spontaneous complexification';
- language contact involving adult acquisition promotes structural simplification.

These scholars support their theories by a rich range of examples of language histories. Such evidence can be criticised on two fronts: it is anecdotal and subject to selection bias; although it can demonstrate correlation, it cannot show causality. Other scholars have undertaken synchronic tests by looking for correlations between structural complexity and societal factors such as population size and rates of multilingualism (e.g. Lupyan & Dale (2010), Bentz & Winter (2013)). This provides a partial answer to the criticism that the evidence is anecdotal. However, as the theories concern diachronic processes and not synchronic states, such tests are at best indirect.

A well-known case is that of the Nordic languages. In the Middle Ages, Continental Nordic languages underwent intense contact with German through the Hanseatic League. They have undergone structural simplification since the Old Norse period, losing marked phonemes and syllable types, case marking and subject-verb agreement and simplifying inflection classes. By contrast, Insular Nordic languages, never being subject to intense contact, retained more structural complexity; in the case of Faroese, phonological changes have also led to morphological complexification.

This study will test the hypothesis that structural simplification undergone by Norwegian resulted from contact. Two changes will be examined: loss of the dental fricatives [θ ð] which became stops and shift of genitive-governing prepositions to become dative-governing. These variables will be examined in Old and Middle Norwegian texts from the *Diplomatarium Norvegicum* which will be dated, localised and categorised according to the social rank of their signatories. In this way it will be possible to trace the spread of the two changes in time and in social and geographical space. If these changes were caused by contact with Middle Low German via the Hanseatic League, they should have spread from the one town with a Hansa *kontor*, Bergen, and from those social classes with most external contact. Thus the theory produces two diachronic hypotheses which are directly testable with this dataset.

Orality and the history of negation in German: Evidence from medieval sermons

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This contribution will report from a study in which a corpus of medieval German sermons is analysed with regard to the realisation of sentential negation. Middle High German has long been regarded as a Stage II language in terms of Jespersen's Cycle, meaning that the bipartite negation, consisting of the negative particle *ne* and a further negative element, was the default form of negation (cf. e.g. Wolf 2000: 1356; Schmidt 2007: 340–341), while either part of the negation could occasionally be omitted. Recent research has shown that this view is to be revised (cf. Donhauser 1996; Jäger 2008; Elspaß/Langer 2012). Jäger (2008: 324) points out that quantitatively, the default case in Middle High German seems to have been the Stage III form (single negation without *ne*) rather than the Stage II form. Her 13th century data show a marked difference between literary and religious prose (sermons by Berthold von Regensburg): the sermons show a much more pronounced preference for the modern form (single negation) than the literary texts. This suggests that the history of German negation has to be revised not only with regard to chronology, but also with regard to variation across genres. Medieval sermons, it seems, are grammatically more progressive than literary texts, which may be due to their distinct oral disposition (cf. e.g. Schiewer 2008: 9; Culpeper/Kytö 2010: 17–18). It seems worthwhile, therefore, to examine sermons more closely, firstly because they constitute a genre that is closely related to a specific type of orality, and secondly because they are relatively well documented throughout the history of German.

The results indicate that Stage III forms must have appeared and gained momentum much earlier than generally assumed – even as soon as the first appearance of Stage II forms. Moreover, a number of internal and external factors such as clause type and dialect area have to be taken into account when the dynamics of negation in medieval German are studied. This illustrates the need for an approach to negation, as to grammar in general, that takes into account genre, register and geography along with linguistic factors.

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Variation in pronoun use in early English letters: Gendered styles of writing?

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Several studies have found significant differences in the way men and women use nouns and personal pronouns (e.g. Rayson et al. 1997). Analysing the *Parsed Corpus of Early English Correspondence* (c.1415–1681), Säily et al. (2011) found that men consistently used more nouns than women, while women used more pronouns than men. The study explained this through the notion of gendered styles, suggesting that women's writing style was more involved, while men's style was more informational. However, the study largely ignored the effect of register (Biber 1988) and audience design (Bell 1984). Furthermore, it treated all personal pronouns as a single category, whereas Biber (1988) has argued that only first- and second-person pronouns are indicative of an involved style.

More recently, Vartiainen et al. (2013) analysed variation in the frequencies of first- and second-person pronouns according to gender and the relationship between the sender and the recipient of the letter in the *Corpora of Early English Correspondence* (CEEC), 1600–1800. While they found significant gender differences, their results also posed challenges to the interpretation by Säily et al. (2011): the differences in pronoun frequencies were not stable across time, and there were statistically significant intra-gender differences depending on the relationship between the writer and the recipient.

In this paper, we introduce new data from the CEEC (1600–1800), which further challenges the idea that women use a more involved style of writing. More specifically, we find that male writers in fact use some first-person pronouns more than women. However, we also argue that a binary treatment of gender masks significant variation that only becomes apparent when the specific gender roles (e.g. mother, wife, husband) are taken into account. We conclude that variation should be studied at multiple levels of granularity and that analyses only taking into account the most general level (e.g. men vs. women) may lead to an oversimplification of the past as well as the present.

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C03-02: The place of style in a 21st century Sociolinguistics
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.5
Session Chair: Allan Bell
Session Chair: Natalie Schilling
Session Discussant: Allan Bell

As sociolinguistics has developed as a discipline in the latter half of the 20th century and early years of the 21st, it has become increasingly centered on style – as conceived both as variation within the speech of individuals, and as individual and community ways of speaking that are intricately tied to personal, interpersonal, and group identity. In this panel, we explore the development, current state, and potential future of 'style' as sociolinguistics builds from its 20th century roots to keep pace with the 21st century world, and its myriad communication channels, styles, dialects, and languages. Key themes include: (1) Intersectionality, both among sociolinguistics and disciplines such as sociology and anthropology, and within sociolinguistics itself – between variationist and discourse analytic approaches (Nielsen, Jaffe); (2) Liminality, including the role of the language styles of 'marginal' groups in shaping new styles and dialects, and the role of communications on the edges of 'different' communication channels, between writing and speech, between 'high performance' and 'everyday speech' (Schilling, Jaffe, Royneland), and (3) dialogicality – the importance of audience in shaping speech styles, still often overlooked, even 30-plus years after the introduction of Bell's foundational Audience Design approach to stylistic variation (Jaffe, Reyes). Overarching all is the theme of historicity –the importance of maintaining a firm footing in the historical development of the study of language style, and style itself, in shaping further study (Schilling, Bell).

Meta-linguistic awareness and performative styles in an endangered dialect community, then and now
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As the 21st century progresses and intercommunication among the world's peoples increases, including in both physical and virtual place, it has become increasingly important to heed sociolinguists who have called for broadening our sociolinguistic investigations from the traditional focus on 'natural', 'vernacular', 'unselfconscious' speech to include more overtly performative styles (e.g. Coupland 2007; Schilling 1998, 2013). This is because increased contact among languages and varieties brings increased awareness of linguistic differences, including self-awareness of one's own linguistic distinctiveness, and hence an increase in self-conscious, overtly performative linguistic displays. In addition, contact often heightens linguistic distinctiveness, since it affords individuals and communities larger repertories of linguistic resources from which to craft styles and dialects, and can also lead to a heightened sense of the value of 'localness' in the face of the homogenizing forces of globalization. Minority, marginalized, and endangered language and dialect communities are particularly amenable to self-conscious linguistic performances, since again, the performance and production of linguistic distinctiveness can help counter globalizing forces – and since the distinctive language, dialect, or style may become an object of display, especially if the traditional language variety begins to recede from more mundane spheres of use (Tsitsipis 1989).

In this presentation, I discuss the heightened awareness and overt performance of local dialect features and styles in Smith Island, Maryland, a small community of about 250 residents in the Chesapeake Bay, on the mid-Atlantic coast of the United States. The relatively isolated island community is culturally and linguistically distinctive; however, its survival is in danger for economic and environmental reasons, and the population has plummeted dramatically across the 20th century and into the 21st.

The present study builds on earlier apparent and real time study of the Smith Island dialect conducted by me and my colleagues, using cross-generational data from the mid-1980s and early 2000s. Our previous investigations showed that dialectal distinctiveness had actually increased rather than decreased across generational groups and over time. In addition, there was an increasing emphasis in the later data set on performative language, and islanders often gave demonstrations of local pronunciations such as the production of /aw/ with a fronted glide (e.g. 'brine' for 'brown'). In addition, they kept pointing us to one particular performative style they felt to be highly important:

'backwards talk', in short, the creative and highly pervasive use of irony in everyday communications (e.g. 'He's barefoot' for 'Look at his new shoes!').

Beginning in 2015, my research team and I initiated a second follow-up study. Research to date indicates that metalinguistic discussions and performative displays of styles and features continue to occur frequently in and outside of sociolinguistic interviews, including backwards talk and glide-fronted /aw/. Further, they now abound in islanders' communications on social media, where the (often stylized) Smith Island dialect helps hold together a dispersing population in virtual place. In addition, islanders are currently making efforts to bolster the viability of their community, including through tourism, and the 'display' dialect is a valuable commodity as well an invaluable symbol of island identity.

Sociolinguistic variation and discourse analysis: Enriching our understanding of language variation through stance and positioning theory

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Over the past couple of decades, the scope of style has widened in unison with the field of sociolinguistic variation. The current lecture centers on style as an intersectional phenomenon, located in the nexus between sociolinguistic variation and discourse analysis. Specifically, the argument is put forth that the quantitative paradigm may benefit from being integrated with the discourse analytical approaches *positioning theory* (Langenhove and Harré 1999) and *stance theory* (Du Bois 2007) to highlight multifaceted, scalar variant meanings, although variation and discourse studies are often viewed as standing in stark contrast to each other. Whereas the traditional variationist focus is placed on the quantitative patterning of linguistic variables at the community level, abstracting linguistic tokens from naturalistic conversational settings, the discourse analytical approach holds the contextual employment of linguistic features in interaction as primary. The benefit from combining such fields is a shift in theoretical focus from style as a somewhat static, group associational phenomenon to style as a linguistic resource that derives its meanings from unfolding interactional stances and positionings (Schilling 2013; Nielsen 2012, 2013).

To illustrate style as an intersectional phenomenon, this lecture examines style shifts in prosodic rhythm and falsetto speech used by 'Michael,' a fourteen-year-old African American male from Washington, D.C. The data comes from an hour-long sociological interview, conducted during an 'at-risk-youth' summer camp. 'Michael' is a skilled storyteller, and the interview centers on sociocultural topics of concern for inner-city minority teens in D.C., including teenage pregnancy, violence, police confrontations, and death (cf. Froyum Roise 2004, Schilling-Estes 2007). Stylistic shifts in prosodic rhythm are measured in select interactional stances using the Pairwise Variability Index (PVI) to determine how 'Michael's' speech fluctuates between more and less syllable-timed vs. stress-timed. Falsetto phonation is investigated in various discursive positionings, and measured in terms of maximum f0 (Hz), f0 range (Hz), and duration of falsetto (ms).

The analysis demonstrates that 'Michael', in general, uses prosodic style-shifts to be expressive. However, a more detailed analysis reveals that shifts in prosodic rhythm are used in constructed dialogue in oppositional alignment to recontextualize previous utterances in current narratives for the purpose of paralinguistic mimicry of authoritative figures, such as police officers (Mitchell-Kernan 1972, Tannen 2007). Similarly, all instances of falsetto speech have related expressive connotations, while 'Michael's' most extreme cases of falsetto (in terms of max f0, f0 range, and duration) are used as a discursive practice to impel an indignant stance and resist the interviewer's negative positioning of 'Michael' as someone who is constantly at odds with moral behavior.

The lecture aims to demonstrate that linguistic variants, when studied in interactional stances and positionings, are complex and have multilayered meanings, problematizing a direct linkage between variant features and predefined social categories. The overarching goal is to modify the understanding of style as a static, group associational phenomenon to style as a dynamic, multilayered resource that becomes meaningful in unfolding and rapidly changing social interaction.

How styles design their audiences: the case of Nutella in a Corsican radio broadcast

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Foundational work by Bauman (1975) laid the groundwork for a dialogical view of performance, in which performer and audience have mutually constitutive roles related to shared norms and esthetic criteria. Performers are "accountable" to audiences, who make active assessments of elements of performance that include style, both as community and individual property. Bell's 1984 concept of audience design highlights another dynamic aspect of the performer: audience relationship, showing how performers/speakers orient to audiences by making selective stylistic choices. Prototypically, audience design involves converging or accommodating to known or imagined audiences but can also include stylized performances of difference (Schilling-Estes 1998) or deliberately exaggerated and "inauthentic" personae (Coupland 2001).

In this presentation, I explore another dimension of the dynamic relationship between performer and audience: how the deployment of style in performances presupposes and thereby projects or constructs: 1) audiences qualified to evaluate performances; 2) shared references and criteria and 3) stance alignments between performer and audience. In this respect, audience design in performance does not just respond to fixed audiences, but dynamically contributes to how audiences are defined.

In minority language contexts like the Corsican one examined in this presentation, this presuppositional field also includes the status, relationships and values associated with both minority and dominant codes. Putting these things together, style in performance is one of the resources speakers can use to establish both their own identities/stances and to project (or make available) identities and stances for their audiences (see for example Jaffe 2000).

These perspectives inform my analysis of three-part radio comic essay/performance on the "divine" origins of the chocolate spread Nutella by a Corsican journalist, author and radio personality called Petru Mari. These broadcasts (and podcasts) were part of Mari's weekly humorous Corsican language chronicle "Masai" on RCFM, the regional radio station. Of particular interest is Mari's use of English and Corsican as a form of plurilingual practice that exemplifies what he calls "globish." The analysis focuses on the way that Mari deploys an idiosyncratic bilingual style in order to index both traditional/historical political and ideological orientations to Corsican (and Corsican culture) and English and a new, reflexive, "transidomatic" use of the quintessentially local and global language practices. In doing so, I argue that he exposes the ideological nature of both language practice and language policy, positions his audience as savvy and cosmopolitan, and proposes a community organized both around linguistic practice and metalinguistic awareness.

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From performance style to dialect coalescence: Multilingual youth practices in Oslo, Norway

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In recent decades, with increasing immigration, new, mixed linguistic practices have emerged in many culturally and linguistically heterogeneous areas of Europe (e.g. Nortier & Svendsen 2015; Quist & Svendsen 2010; Rampton 2006). A pioneer of the study of these linguistic practices, Ulla-Britt Kotsinas, argued that these practices could be conceived of as new dialects, adding to the already existing flora of local and regional dialects of Sweden (Kotsinas 1988). Later research problematized this idea since these practices often are rather unstable and unfocussed (e.g. Fraurud & Bijvoet 2004). A 'lect', they

argue, implies a certain degree of focus and stability. There were also reactions against the dialectologically inspired structural variety approach, which was seen as an excessively limited and limiting framework for studying these highly hybrid speech practices. Instead many researchers turned to a stylistic practice approach inspired by social constructivist ideas (e.g. Eckert 2008; Quist 2008; Opsahl 2009; Svendsen & Røyneland 2008), and began applying the term 'style'.

But how are these speech practices conceived outside of academia and what do people outside scholarly discussion prefer to call them? In the Norwegian context labels like 'Kebab-Norwegian', 'Wolla-Norwegian', 'Ghetto-language' or simply 'slang' are quite frequent, but also 'dialect'.

In this presentation I examine the role of Hip-Hop and rap-performance in the reevaluation, legimatization and enregisterment (Agha 2007) of these new Oslo-based speech styles, and look at some very recent responses in the media and the general public. Recent work suggests that rap-performers of immigrant backgrounds play a decisive role in the creation and propagation of these speech styles (Brunstad, Røyneland and Opsahl 2010; Cutler & Røyneland 2015). Though rap-lyrics, being artfully designed, cannot be expected to be identical to authentic everyday speech, there is clearly a relation between the two. In fact several artists explicitly state that their rap is an important site for testing and refining this particular repertoire, and that this repertoire is what distinguishes them from other Norwegian rap-groups (Cutler & Røyneland 2015). Through rap-performances they not only demonstrate and label the speech style, they also take a stance against the prevalent idea that it poses a threat to the Norwegian language. On the contrary, some of them claim, it represents an enrichment of Norwegian.

I argue that there is an emerging change in attitudes toward these new ways of speaking in response to these rappers' work. One important example is the inclusion of rap-lyrics from these performers in several recent high school textbooks (Opsahl & Røyneland forthcoming). These works discuss the linguistic practices of current rap-music in an engaging, non-dismissive manner, and juxtapose rap-lyrics with dialects, which have a high standing among Norwegians (Røyneland 2009). To use 'dialect' instead of 'style' or 'slang' would in the Norwegian context entail growing acceptance and positive re-evaluation of these new ways of speaking. Thus, labelling is a political and ideological decision as much as an internal scholarly decision – it is not neutral, but has an impact on how various ways of speaking are perceived.

Designing audience through style: Persuasion and voice in political discourse in the U.S. and Latin America

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Abstract: This paper explores different levels of (in)formality, displayed in political discourse when politicians evoke various voices through semiotic and stylistic resources, establishing strategic relationships with the audience (Bell, 1984) on one hand, and with the topics discussed on the other.

The two main roles enacted by politicians (narrator and interlocutor)[1] allow political actors to position themselves strategically and achieve discursive goals. The narrator role is performed by the speaker when s/he tells a story. This story refers to the there-and-then and is an 'unevaluated' story (Labov 1972). This role is characterized by a more formal discourse. Graesser et al. (2014) claim that formal discourse, such as pre-planned oratory, occurs when there is a need to be precise, coherent, articulate, and convincing to an educated audience.

As an interlocutor, the politician displays features typical of an interaction. This role expresses the here-and-now; it contains evaluative remarks and references to current self and hearers, and it works as relationship building communication. This role is characterized by a more informal discourse. Informal discourse such as oral conversation, and narrative are replete with pronouns, deictic references (e.g., here, there, this), verbs, and reliance on common background (Li et al., 2015 n. pag. Web).

The linguistic and paralinguistic variables under analysis in relation to different levels of (in)formality or contextuality (Heylighen and Dewaele, 2002) are (1) linguistic choices ("lexical variables" [Schilling-Estes 2004], "marked register usages" [Myers-Scotton 2001]), (2) narratives of belonging (Duranti, 2006), (3) textual organization (structure and predictability), (4) key elements (i.e. joking vs. serious; Jefferson, Sacks & Schegloff 1987) and (5) intertextuality by means of supporting voices that politicians evoke when they cite or quote someone else. These voices unfold a polyphonic discourse,

bringing numerous personae on stage through an exercise of 'ventriloquation' of voices (Bakhtin 1981) and presenting dynamic and interactive communicative events.

This study analyses data from fragments of political speeches in English and Spanish from various politicians ranging geographically from North to South America, and politically from Right to Left such as George W. Bush, Barack Obama, Hugo Chavez and Fidel Castro.

This work shows that the political actor is not "simply a responder to context but a maker of context, defining situations and relationships" (Rickford and Eckert 2001:15). The speaker thus shapes the reality and makes and defines context through specific stylistic resources (Coupland 2007: 1).

In the analysis, the narrator role presents a more formal and low-contextual speech displaying accuracy and detachment (Heylighen and Dewaele, 2002:301–2) evoking knowledge and expertise. On the other hand, the interlocutor role displays a more informal, high-contextual speech, being more flexible, interactive and involving interlocutors.

Political actors themselves are aware of the importance of these semiotic resources to achieve political goals when delivering a political message, as they connect, for instance, their private lives with the private lives of their audience, building a common ground of familiarity.

1 Adopted from Koven's tripartite set of role distinctions in narrative of personal experiences (2002 & 2004)

What the past can teach the future: a revisionist history of sociolinguistic style
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The history of style in sociolinguistics is a history of our field's developing conceptualizations of and engagement with the ways in which the linguistic and the social intertwine. That process has to a large extent reflected where different approaches have positioned themselves between the social forces of structure and agency. If we go no further back than Labov's pioneering work of the 1960s (and style was studied in sociolinguistics before then), we can see an orientation towards the sway of social structure over individuals' linguistic repertoires and performances. The hold of the structural-functionalist social theory of that time ensured such an approach.

Fifty years on we are in a very different theoretical world. Agency rules, and sociolinguists are committed to examining how speakers position themselves moment by moment in their ongoing interactions with others. This development, at least within American variationism, has been interpreted by Eckert as occurring in three waves. Her history, however, is open to three critiques. First, in emphasising the role of individual agency, it underplays the effect of structure on people. Second, it is a reductionist account even of variationism, let alone of the broader field of sociolinguistics. And thirdly, it is a partial history – in both senses. It is incomplete, and it privileges a particular interpretation. This is a history I wish to revisit and revise.

I will do so by reference to the sociolinguistic study of stereotypes. Labov's classification of variables into markers, indicators and stereotypes is well known and has been widely operationalized. Or has it? Countless studies have examined markers – those variables that vary on both 'social' and 'style' dimensions. Many have looked at indicators, which vary only with social characteristics. But stereotypes usually only warrant a mention as the poor cousin of the trio, as untypical and even misleading emblems of a language variety. These are the variables which have risen to public consciousness. Labov dealt with them only cursorily, and it was Silverstein who from the 1970s theorized them in terms of indexicality. The social meanings of linguistic features are generated by what I have termed the 'indexical cycle', which I will discuss.

I believe stereotypes have a lot to teach us about language variety and its social embedding, but they have not, to the best of my knowledge, been studied cross-dialectally, at least in English. I examine them by means of an unsystematic collection of stock phrases or *shibboleths* - that is, popularly circulating wordings which speakers use to display a salient feature of a variety such as *dahntahn* for Pittsburgh, *hoi toide* for Ocracoke, and *fush and chups* for New Zealand English. Analysis shows that these stock phrases have both identifiable linguistic regularity and salient sociocultural dimensions. And how they have been treated across the history of sociolinguistics can serve us as a gauge of the development of the study of style in our field since the mid 20th century, and indicate why style has moved to the centre of sociolinguistic theorization in the 21st century.

C03-03: Sociolinguistics, migration and discrimination
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula A. Soler
Session Chair: Ruth Wodak

In times of a huge so-called "refugee crisis" due to conflicts and wars in the Middle East and beyond, this symposium will discuss the manifold ways migration affects the core of our globalized societies. We can observe growing tendencies of renationalization in many countries (Wodak 2015) and – subsequently – a range of policies to keep 'strangers' out. This situation poses huge challenges for sociolinguistics and sociolinguists, both theoretically and practically (Delanty et al. 2011). Reactions to migration and flight differ among countries and political parties. Rarely, the voices of migrants and refugees are heard – usually, they are debated *about* but not included *into* the debates, their stories are seldom heard. Fear and anxieties abound, fueled by misinformation and instrumentalised by various politicians to gain votes. Rational and factual discussions remain backgrounded. In this colloquium, we will discuss – inter alia - the following topics:

How refugees and migrants are reported about and if the reporting about these two groups (whose boundaries are blurred) is welcoming or discriminating?
How the groups of migrants and/or refugees are labelled and which effect such labels might have?
Which sociolinguistic problems become salient (for example, second language acquisition, intercultural communication, and so forth)?
How various politicians and political parties position themselves?
And which contribution sociolinguistic theories and methodologies might offer to practitioners for developing adequate new policies for integration.

Professionals in search of a better future abroad: Accessing the global workplace in crisis.
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The modern workplace is multinational, multilingual and transient. Access to the wide pool of *international talent* has been associated with economic growth and competitiveness for organisations and countries as a whole. In this context, employees need to be able to and are expected to be efficient and effective while operating at the interface of linguistic, geographical or professional boundaries. And while the global market place is also portrayed as providing opportunities for career progression and personal financial reward, accessing the workplace for those who migrate to escape violence, poverty or to secure a better life is far from uncomplicated.

This paper focuses on the cases of professionals in 'high demand', medical professionals and engineers being a case in point, who have been affected by the current financial crisis in Europe. I discuss here data concerning Greek professionals in particular as Greece has been badly hit but also a severe *brain drain* is reported in recent research (e.g. Theodoropoulos et al., 2014). The paper discusses brain drain as constructed and negotiated in lay interactions in an asynchronous Computer Mediated Discourse (CMD) context. I focus on instances where *staying or going* is explicitly debated and investigate how participants position Self- and Other- in relation to professional mobility and the ongoing financial crisis. Online fora are valuable research sites as arguments, stances and ideological positioning are challenged, negotiated, co-constructed and re-shaped between the interactants. The paper also draws on narratives from professionals who have recently or are in the process of emigrating to other European countries, typically in the North. The findings show that narratives change overtime in response to and aligned with the broader socio-political environment. Accessing the global market goes well above narrowly defined sets of professional skills and competences and the paper closes by discussing the multifaceted relationship between individual agency and the surrounding socioeconomic structures.

Combining CDA's Discourse-Historical Approach and New Literacy Studies to explore multilingualism and migration.

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This paper is based on the findings of a four-year study of a Mirpuri family's migrations as seen through the lens of New Literacy Studies. By taking this approach I see literacy as a social practice, applied in different contexts to meet different purposes, in this case, the purposes of migration. This focus meant exploring many different activities involving reading and writing in the everyday lives of migrants and relating these to those individual's migrations embedded in the histories of specific Pakistani communities, their literacies and their migration trajectories as well as the development of immigration policies of the UK.

Taking this ethnographic perspective implied taking part in many of these activities as well as observing them and asking about them in interviews. This generated a range of data from many different community locations in Pakistan and the UK.

This data was analysed by combining New Literacy Studies with Sociolinguistics and Critical Discourse Studies (CDS) specifically the Discourse-Historical Approach. What this meant was that the insider perspective so central to NLS was integrated with CDS's critical perspective on society and the social problems related to literacy and migration as well as with detailed and systematic text- and genre analysis. The central concern was how Mirpuri migrants gained access to the dominant literacies of migration at a time when the UK government was increasingly moving towards a more textually mediated immigration regime. The study looked at what literacies were drawn on as prospective migrants and their families engaged with the bureaucracies of immigration when, for example, filling in visa application forms. However, the scope of this study went beyond an analysis of the texts of immigration and explored the literacy practices that link texts with institutions, social structures and discourses about migration.

The findings discussed in this paper showed that these literacy practices were part of the broader language practices that multilingual migrants from Mirpur drew on in their everyday lives, that English was only one of many resources in their repertoires, and that in order to understand how Mirpuris build ties with those around them, all of the languages that they use must be considered.

'Foreign scoundrels' or 'adopted citizens'?: Migration induced discrimination against the Irish Diaspora and the new Irish

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Globalisation has resulted in patterns of international migration that are perceived to be unprecedented in the history of human societies. Australasia, North America and Western Europe are particularly attractive destinations and the movement of peoples to these areas has created what are being termed 'super-diverse' societies even in regions which in the later twentieth century were essentially homogeneous. The island of Ireland is an excellent case in point in this respect. From the 1800s, the migration trajectory has actually been outward rather than inward with major peaks during the Great Famine era of the 1840s as well as arising from the so-called 'Troubles' of the 1960s and 1970s followed by periods of 'boom and bust' from the 1980s to the present day. This paper reports on a project that investigates language, migration and identity in this region from both diachronic and synchronic perspectives. The voices of migrants and their experiences of both discrimination/exclusion and tolerance/inclusion are examined in two different datasets: (i) The *Corpus of Irish English Correspondence* (McCafferty & Amador-Moreno 2012) which includes historical letters composed by Irish migrants to North America and (ii) A set of sociolinguistic interviews with young people whose families have recently migrated to Northern Ireland undertaken from 2013-2014. Each of the datasets is interrogated with a view to answering the following questions that contribute to a better understanding of the 'sociolinguistics of globalization' (Blommaert 2010), namely:

(1) What are the social similarities and differences between the diverse inward and outward migrant groups?

(2) What are the dimensions of exclusion/discrimination that each set encounters?
(3) Is it the case that Northern Ireland is more tolerant and inclusive in its treatment of migrant groups than other parts of the UK on account of the intense migratory movements of its past which are unique to this region?

Voices of migrants: the Dreamers' narratives

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The Dreamers movement in the USA represents the voice of young migrants who arrived in the country mostly as children with undocumented parents and who have been fighting for recognition of their and their parents' rights to stay in the US.

Notwithstanding relentless discrimination and silencing, Dreamers have made themselves heard through traditional and less traditional means such as marches, social media campaigns and cross-border encounters with their parents. In this paper I analyze 15 narratives told on video by movement activists and posted on their website as part of a campaign to convince President Obama and the general public to extend and promote immigration reforms. I discuss the structure of these narratives showing how they constitute a particular genre and kind of practice at the crossroads between the personal and the political and examine the main linguistic and multimodal strategies used by storytellers to make their case. At the level of discourse strategies I look particularly at stance indicators, while in terms of multimodal resources I analyze the use of music and photos within the video. I demonstrate how the fundamentally defensive nature of the dreamers' arguments reflects (but also to some extent contributes to perpetuate) the social and discursive frame in which migration is debated and perceived in the USA.

"Youth should be sent here to absorb Zionism": Jewish farmers and Thai migrant workers in southern Israel

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Israel's policy of migration follows the 1950 'Law of Return', stating that only those considered Jewish have the right for citizenship. Therefore, since Israel's establishment very few people who were not Jewish were granted citizenship. This phenomenon has affected a large number of people who reside in Israel but have no basic human rights such as health and welfare. While there have been many studies which focused on the lack of rights of refugees and asylum seekers (coming mainly from Eritrea and Sudan), hardly any research has been conducted on the rights of migrant workers who are employed as caretakers of old, disabled people, in construction and agriculture. The presence of migrant workers dates back to a government decision from 1989 aiming to reduce the country's dependence on Palestinian workers. Since unlike refugees and asylum seekers, the arrival and stay of migrant workers are governed by regulations, their problems and difficulties are not typically seen as a major issue. Migrant workers are often excluded from discourse and not seen as part of Israeli society and its immigration policy.

The sparsely populated Central Arava region in the south of Israel is unique because migrant workers from Thailand outnumber the Jews living in the region. Most of the migrant workers are employed, mostly in agriculture, are Thai men who come to Israel without their families and are expected to leave after a few years. They have no viable way of becoming permanent residents, let alone citizens.

Most of the Jews in the region are farm owners or make a living providing services such as health, education, and food supply to the farmers. The discourse of Jewish farmers typically celebrates the pioneering, entrepreneurial spirit or Zionism – they see themselves as pioneers (halutzim), whose presence in the areas is important for Israel's security and economy. In recent years, their discourse has become more apologetic, as they are often accused for being "capitalist pigs" exploiting migrant workers and charging exaggerated prices for their produce. Agriculture in the region displays a unique configuration of power relations, since tensions exists between the state, the farmers, consumers, and the workers.

The present paper will focus on the discourse of Israeli farmers who employ Thai migrant workers in the region. Using critical discourse analysis (CDA) (Fairclough, 2010; Wodak, 2011) and the discourse-historical approach (DHA) (Reisigl and Wodak, 2009), the paper examines a wide range of materials including local websites and fora, the municipality periodical and newsletter, as well as comments related to news items in the national press. Results show how the discourse of farmers positions itself in relation to the migrant workers, the state, the citizens and NGOs criticizing the farmers' behavior. The findings demonstrate the tense relationship between the different parties, the discursive construction of a better, superior "us" by the farmers, and some unexpected convergences and collaborations between the government and the workers.

Representations of sex trafficking victims in Malaysia

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Positioned as a destination point as well as a transit and source country for human trafficking, Malaysia has long had a dismal record in human rights abuses that are centred on human trafficking. This paper focuses upon the discursive representations of human trafficking victims in Malaysia, focusing specifically upon sexual slavery, and women and children who are trafficked for sexual exploitation. The US Trafficking in Persons (TIP) Report (2011, 2012) states that substantial numbers of women from neighbouring nations are hired for employment in Malaysian restaurants and hotels, but subsequently, trafficked for sexual exploitation. Women and children in Malaysia are also trafficked to neighbouring nations. Furthermore, aboriginal groups such as the Penans in Sarawak are trafficked within Malaysia for commercial sexual exploitation. Drawing upon an interdisciplinary synthesis of analytical frameworks and methods from Critical Discourse Analysis, narrative analysis and other disciplines, (Reisigl & Wodak, 2001; Wodak, 2011; Messer et al, 2012; Delanty et al 2011; van Leeuwen, 1996, 2010) the study examines the representations of sex trafficking victims in Malaysia in three interconnected yet distinct fields of action - the Malaysian legal framework, the Malaysian media, as well as in the narratives of the victims themselves. The paper analyses the competing (mis)representations of women and children trafficked for sex in Malaysia, who are often viewed through the lens of immigration, prostitution and crime which position them both as victims and as criminals. The paper aims to explore the deep seated ideological assumptions and beliefs behind these representations, which on the one hand, neglect the complex structural features of, and factors in sex trafficking which could address the specific yet subjective needs and expectations of trafficked women, and on the other hand, focus extensively upon migration, prostitution and crime which contribute further to the marginalization of trafficked and migrant women.

Representing the refugee crisis in Austria: Perspectivization of stakeholders' voices in media discourse

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The year 2015 saw an increasing focus of political and media attention on refugees in Austria. From a critical discourse analysis perspective, we investigate how reporting on the "refugee crisis" represents and perspectivizes the voices of refugees, private citizens and local mayors within the Austrian context. The notable shift in discourse began with populist criticisms of migrants' "unwillingness to integrate" voiced in the political arena, linking migrants to alleged threats of Islamist terrorism in the wake of the January 5th attacks on Charlie Hebdo. The following months saw heavy coverage of refugees crossing the Mediterranean and, more recently, via the Balkans. In May/June, this shifted to the lack of living quarters for refugees provided by Austria, the resistance of mayors to accept any refugees in their communities, and the deadlock in the conflict between regional authorities and Federal Government. The specific strand of discourse we focus on centers on Austria's central refugee registration camp Traiskirchen, located in a small town close to the capital Vienna. The camp and indeed town around it has become a contested space, in the life of the at times more than 5000 refugees living there, its residents, politics and media as well as the public's perception. We will delineate the positions (voices) of the stakeholders in the debate, ensuing with the mayor publicly protesting against the federal and

provincial authorities' inability to cope with the situation, ever more sensationalized reporting on the dramatic situation in the over-populated camp, leading up to an inspection of the camp by Amnesty International and Doctors without Borders, and culminating in the government's presentation of a "solution" in the form of a constitutional law giving the federal government the power to override local authorities regarding housing refugees. Our analysis includes material from daily newspapers (both tabloid and broadsheet), TV news, documentaries and press releases. We focus on the perspectivization – through selection, framing, nomination and representation – of those voices with least access to media discourse: refugees, private citizens and mayors, both those resisting and in favor of housing refugees in their communities.

C03-04: Forensic Sociolinguistics: Linguistic analysis in legal contexts
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.16
Session Chair: Malcolm Coulthard

This Colloquium will showcasetwo important topics within the larger area of Language and the Law – authorship attributionand the way the legal system is attempting to better incorporate the specific needs of women.

Linguists, with growing frequency for the past 30 years, have been offering expert opinions on the authorship of writtentexts– emails and texts messages, wills and suicide notes plagiarism and falsified police interview records. Recently the available tools have become much more sophisticated, particularly with the adoption of techniques developed in the areas of corpus and computational linguistics. The papers in this section will exemplify some of the most recent advances and illustrate their application in casework.

Within the second area there has been ever stronger pressure to remove gender bias of many kinds from the whole legal system.These papers will examine: the significance of the apparently innocuous substitution of 'person' for 'man' in the legal expression 'reasonable man'; the crucial and currently hotly debated question of how 'consent' to sexual activity is to be defined and the ways in which this can be both transmitted and later withdrawn non-verbally; and finally the way in which evidence about the (lack of) consent is obtained and shaped in interviews with women reporting rape.

Pre-empting Blame: Excuses and justifications in the talk of women reporting rape
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The context of the police interview is one in which there are traditionally clearly defined and unequal roles for the participants: broadly speaking, the interviewer asks questions, and the interviewee answers them, and the interviewer also has the authority to decide what counts as a legitimate answer. Thus, in interviews with both suspects and witnesses, it is generally the interviewer who controls the interaction, possessing as they do the authority, invested in them by the institution they represent, to constrain interviewees' type and length of turn, and to control the topics that are discussed. Recently in the UK, however, there has been a move towards a more interviewee-led style of interviewing, in which interviewers are encouraged to "transfer control" (Milne and Bull, 1999), ask fewer questions, and allow interviewees more space to give their account of events. The police interview is thus a site of tension between the traditional institutional goals of such an interaction, and the more recent recommendations for personalisation. A further clash arises from the mismatch of agendas between participants – in carrying out familiar day-to-day work, professional interviewers display awareness and orientation to institutional practices and priorities, while interviewees do not generally possess such awareness and bring conflicting sets of expectations to the interaction (see Haworth, 2013; Stokoe & Edwards, 2008).

This paper will present a detailed analysis of data drawn from six archived video recorded 'Significant witness' interviews with women reporting rape to a UK police force in 2007. The extracts discussed here were selected on the grounds that they displayed evidence of the interviewee orienting to some perceived requirement to account for her own reported behaviour. One "common sense" means of explaining sexual violence is the ideologically facilitated tendency to blame the victim, and previous research has identified patterns of victim-blaming in the talk of perpetrators of rape, and also in that of the professionals who deal with rape in their day-to-day work. This paper focuses on the discursive resources drawn on in police interviews by rape victims themselves as they attempt to account for their own behaviour in relation to the attack. It identifies and describes points within interviewees' talk where they produce "excuses" or "justifications" – collectively referred to as "accounts" (Potter and Wetherell, 1987), and considers what these tell us about the participants' shared understanding of what is relevant to the on-going talk. The analyses illustrate that for the accounts of interviewees to be heard as relevant, a number of prevalent and problematic themes of victim-blaming need to be accepted. Interviewees anticipate and pre-empt implications that various aspects of their own behaviour contributed to their attack, and interviewers vary in the level of skill they display at negotiating these shared understandings. Thus, this paper aims to contribute to the growing number of analyses that have sought to define and describe police interview discourse (e.g. Antaki, Richardson, Stokoe and Willott, 2015; Benneworth, 2006; Edwards, 2006, 2008; Haworth, 2013; Heydon, 2011; Stokoe & Edwards, 2008).

Torrents, browsers and proxies: A forensic authorship analysis of cybercriminal cases

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The increase of information technology-based criminality, also known as cybercrime, has been identified as a crucial problem in many countries, as reported e.g. by the Portuguese Cybercrime Office of the Prosecutor General's Office (Cibercrime, 2013). Cases of hate crime, threats, defamation, fraud, identity theft (e.g. by creating fake profiles in the social media) and intellectual property infringement, among others, is reported to be on the rise (Cibercrime, 2013), as part of both organized and non-organized crime. The fight against those crimes, however, is doubly problematic. On the one hand, the forces often lack expert human resources to investigate cases further, and consequently these are often dropped. On the other hand, the police investigation is made significantly harder by information technology strategies used by cybercriminals to ensure their anonymity. This includes using public access computers (such as those of cybercafés, public libraries, or other institutions) or IP address hide software. Such strategies prevent the successful identification of the criminals involved, and consequently a successful prosecution of their crimes. In many of these cases, however, such limitations can be overcome by resorting to a forensic authorship analysis of the suspect texts. By building on the principle of idiolect, i.e. on the assumption that every speaker or writer of a language has an idiosyncratic way of speaking or writing (Coulthard, 2004), forensic linguistics methods have been used to prove or disprove the suspect author(s) as the actual author(s) of cybercriminal texts. This research presents the results of a linguistic analysis of texts that were provided by the Portuguese Cybercrime Office, and that were involved in real forensic cases of intellectual property theft and defamation. The markers of authorship that were found to be more salient in these cybercriminal cases are identified and analysed. The paper concludes by presenting and discussing novel approaches to authorship analysis and their limitations in cybercriminal contexts.

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Expecting the remarkable but finding the mundane: Unremarkable yet idiolectal ngrams as markers of authorship in Enron emails and election tweets

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This paper focuses on the mundane lexical co-selections authors make as markers of their idiolect. Recent advancements in forensic authorship analysis have discriminated between writers' distinctive idiolectal styles on the basis of their collocational preferences and lexical co-selections (e.g. Juola 2013; Johnson and Wright 2014). However, we argue that authorship analysis stands to benefit from moving beyond the examination of variation at the *lexical* level alone, towards considering how such lexical variation relates to the *pragmatic* associations (Hoey 2005: 13) language users hold between their linguistic choices and particular communicative contexts.

It is generally agreed that the associations which people have between words, and the way in which they subsequently produce collocations are personal or 'idiolectal' (e.g. Firth 1957; Sinclair 1991; Hoey 2005; Mollin 2009). However, the distinctive associations that people have between particular collocations or lexical strings and particular communicative demands are less well-examined. In this paper, our corpus-based and computational work reveals the close relationship between author-distinctive language use and specific genre-related speech acts. In particular, we highlight the regularity with which individuals produce identical (or very similar) lexical strings when faced with the same routine communicative situations or to achieve the same recurring pragmatic function. This develops Johnstone's (2009: 29) argument that linguistic styles emerge out of 'stancetaking strategies that prove repeatedly relevant and useful for speakers in particular kinds of interactions'. Furthermore, we find that

these lexical strings repeatedly relied upon by individuals are distinctive of their idiolectal style. Ultimately, such unique language use is unremarkable, mundane and difficult to identify without corpus evidence, and this has implications for forensic linguists.

The findings of this work, therefore, offer forensic linguists tools and methods for providing reliable evidence of shared authorship across texts. We include illustrations of the use of the computational tools that were built to identify and extract the data, together with some discussion of how and why the tools were developed.

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Problematizing Consent in the Legal Process: Sociolinguistic Perspectives

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Consent is central to the law in many ways, such as in the collecting of evidence (e.g. consent to a police search, agreeing to waive right to silence), defining crimes (e.g., rape, abduction), determining the legal status of signed contracts and participating in research or medical procedures. Current sociolinguistic work is examining the complex ways that language is used in the law to seek, steer, and scaffold consent on the one hand, and to give, resist, or withhold it on the other. While the coercive force of questions in some legal contexts is increasingly recognised, this talk will focus on the ease with which the law often ignores the influence of discursive and social factors and, more generally, the central role of context in its conceptualisation of consent. Using examples from a number of different legal settings, we problematize legal notions of free and voluntary consent and informed consent by highlighting the interactional processes that endow expressions of consent with meaning.

Linguistic Ideology and the Law's Embrace of the Genderless Subject

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Law is a relentlessly normative enterprise, carefully delineating the boundaries between behavior to be permitted and behavior to be penalized. That boundary in the common law has traditionally been expressed linguistically in its invocation of the 'reasonable man' as the appropriate measure of legally enforced behavioral norms--the touchstone in the common law for defining the kind of behavior that the law will protect or, if absent, penalize. The 'reasonable man' has a pedigree stretching far back into the English common law. So ubiquitous has the 'reasonable man' been as the measure of appropriate behavior in law that one writer claimed the 'reasonable man' "has had a greater impact on the Anglo-American system of jurisprudence than most of the renowned jurists of the last three centuries." (Collins 1977: 312).

In recent years, the all too apparent masculine identity of the 'reasonable man' has embarrassed many courts into substituting the term 'reasonable person' as a description of the required legal standard. The question I will explore in this paper is whether the recent neutering of the 'reasonable man' into the 'reasonable person,' has made a difference in how courts decide cases in which it is probable that men and women may have differing experiences and perspectives. I will look at a 'core sample' of US caselaw in cases in which women have sued in federal court over alleged sexual

harassment in the workplace, beginning with a time period in which 'reasonable man' language was overwhelming used by courts in setting the standard at issue, and continuing to look at case results as more gender neutral language was adopted to describe the standard. What I will show is that the neutering of the 'reasonable man' into the 'reasonable person' has altered neither his presumed behavioral preferences nor his perspective on his experiences. Instead, the use of this gender-neutral locution serves only to deflect questions about the universality of his behavioral norms and experiences. I will suggest that the language ideology embedded in law contributes to a masking of patriarchal assumptions in legal discourse, despite the adoption of ostensibly 'genderless' language. The 'reasonable person' turns out to be really a 'reasonable man' in the end. The 'reasonable man' may be officially dead and buried, but his influence in law remains.

Cognitive Sociolinguistics is one of the most novel and burgeoning trends within the wide range of sociolinguistic perspectives. Broadly defined, cognitive sociolinguistics combines a perspective on language as a psychological phenomenon with a perspective on language as a social phenomenon. How, for instance, do processing constraints and acquisitional processes interact with variation and change, and conversely, how is variation and change perceived and conceptualized by language users? In a more narrow sense, Cognitive Sociolinguistics is an approach that aims to achieve a convergence of Cognitive Linguistics and the context-oriented traditions of sociolinguistics.

Cognitive Sociolinguistics places a strong emphasis on *usage-based* linguistics, draws on the rich theoretical framework developed in Cognitive Linguistics during the last three decades, places a firm emphasis on solid methodological procedures, including advanced corpus linguistics, experimental designs and survey-based data-gathering (and combinations of these), and – crucially - introduces *meaning* as a fundamental keyword in sociolinguistic research (cf. Lavandera 1978). Cognitive sociolinguistics thus naturally studies both the variation of meaning and the meaning of variation.

In this colloquium we first address the current status of Cognitive Sociolinguistics. In a second step we illustrate research in the field by throwing light on diverse types of language-internal or cross-linguistic variation in relation to meaning. In the discussion session, led by Dirk Geeraerts (University of Leuven) we furthermore address future avenues and challenges.

Context matters: the probabilistic grammar of international varieties of English
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We report on an ongoing project that combines the variationist methodology (Labov 1982) and the Probabilistic Grammar framework (Bresnan 2007) to study syntactic variation within and across nine varieties of English from around the world: British, New Zealand, Canadian, Irish, Indian, Singaporean, Hong Kong, Philippines, and Jamaican English. Our main interest lies with the extent to which language users' grammatical knowledge differs across these speech communities. The project is thus situated at the crossroads of variationist linguistics, usage-based theoretical linguistics, cognitive linguistics, and dialectology. We specifically investigate variable effects of the conditioning factors that constrain syntactic variation in naturalistic corpus data. Such conditioning factors, e.g. the tendency for longer constituents to follow shorter ones, can be seen as stochastic generalizations about language usage that form part of speakers' linguistic knowledge. Our case study is concerned with the English dative alternation (*John gives Mary a rose* versus *John gives a rose to Mary*). Based on richly annotated datasets, we find that the direction of the influence of individual factors is largely consistent across all nine varieties. For example, wherever we look in our data, longer constituents tend to follow shorter ones. That being said, there seem to be interesting quantitative differences with regard to the *effect size* of the constraints on variation. For example, in the dative alternation, pronominality of the recipient has a stronger effect in Indian and Canadian English than in all other varieties. We argue that such subtle quantitative differences are indicative of *probabilistic* (or: *cognitive*) *indigenization*, which we define as the process whereby stochastic patterns of internal linguistic variation are reshaped, via experience-based learning, in speakers of post-colonial varieties (see Szmrecsanyi et al. 2016). Crucially, the notion of probabilistic indigenization is compatible with a probabilistic model of linguistic knowledge which is shaped both by general, higher-level cognitive factors as well as by surface level, community-specific usage norms. In other words, our data highlight the dual nature of language and language variation as both a psychological phenomenon and a social phenomenon that is sensitive to context (Geeraerts 2010), including the cultural and regional setting.

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Sociolinguistic variation and language acquisition: The cognitive and the social

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The study of sociolinguistic variation and the study of language acquisition are part of two different traditions. Research on language acquisition is a subfield of psycholinguistics oriented toward cognitive science. The individual mind is the place where language is acquired or functions. The objects of inquiry are mental states and mental processes. Sociolinguistics is oriented toward social science. As Bill Labov (2014) assumed, the community is prior in sociolinguistics. Language is seen as an abstract pattern located in the speech community and exterior to the individual. The objects of inquiry are social interaction and collective representation (Chevrot & Nardy, to appear).

Despite this initial gap, a growing number of studies describe how the child acquires the patterns of sociolinguistic variation. Such studies have been conducted since the 60s, but the current context gives them new impetus. Whereas the earliest studies described the use of sociolinguistic variants in children above 10 years of age, the recent studies have added a further dimension by questioning the cognitive devices involved in the acquisition of sociolinguistic variables in young children (Nardy, Chevrot, & Barbu, 2013).

The first part of the talk summarizes the trends emerging from this field. At what age do adult-like sociolinguistic patterns (e.g. stylistic, gender-based and social variation) appear during development and how do they evolve during childhood? What factors influencing this acquisition process (e.g. family, school, pairs, awareness) have been evidenced? (Nardy et al., 2013). The second part of the talk focusses on two ways for combining the social and the cognitive in the field of sociolinguistic acquisition. First, in the cognitive tradition, certain authors have proposed that specific mental devices (schemas, variable rules) link social and linguistic information during acquisition (Clark, 2009). Second, in order to account equally for social and cognitive issues, other authors used the notion of social network, as it captures the interaction between the individual cognitive level and the social collective patterns (Chevrot, 2015).

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Sociolinguistic Variation and Change in World Englishes: The Conceptualisation of Emotions in International Varieties of English

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In this presentation, we propose an analysis of conceptual variation in the metaphorical construction of emotions in a group of dialectal varieties of contemporary English. Our main aim here is to analyze the socio-cultural dynamics of conceptual metaphor through the reconstruction of the preferential conceptualizations of emotions by speakers of three different dialectal varieties of the same language, as spoken in culturally diverse regions. Through the analysis of the socio-cultural dynamics of conceptual metaphor, we intend to contribute to the field of Cognitive Dialectology by addressing the question whether cultural and conceptual differences can be detected language-internally, not just across languages.

Through the fine-grained analysis of the data described below, in this presentation we address the following research questions:

(a) How do speakers from different parts of the English-speaking world conceptualize emotions?
(b) What do these conceptual preferences tell us about these English varieties from a cognitive sociolinguistic perspective?
(c) To what extent can social and cultural factors account for these processes of conceptual variation?
We take as our starting point Dominique Moïsi's study *The Geopolitics of Emotions* (2009). According to Moïsi's analysis, today's world can be mapped according to three key emotions: hope, fear and humiliation. "In general terms," he writes, "the Asian world today is characterised especially by hope, the Arab-Islamic world by humiliation and the western world by fear" (Moïsi 2009: 6). By applying this socio-political thesis to the study of World Englishes, in this study we analyze, both quantitatively and qualitatively, the set of linguistic metaphors for fear, humiliation and hope found in three contemporary varieties of the English language: UK English, Singapore English and Pakistani English.

Based on textual data extracted from the *Corpus of Global Web-Based English* (which includes 1.9 billion words from 1.8 web-pages written in 20 different English-speaking countries around the world; Davies 2013), we have made a list of literal and metaphorical emotion expressions for each one of the three corpus sub-sections (UK, Singapore and Pakistan). To start with, our analysis clearly shows that whereas fear-expressions are more frequent in the UK sub-corpus, the number of occurrences of humiliation-expressions and hope-expressions is higher in, respectively, the Pakistan and the Singapore sub-sections. Much more interestingly, our study shows that the three varieties of world English under scrutiny show significant differences in the conventional use of figurative expressions for these emotions: for example, the Pakistan sub-corpus shows not only a much higher recurrence of metaphors for humiliation, but also a higher degree of vitality and creativity. These findings, we will show here, complement from a cognitive sociolinguistic perspective Moïsi's thesis on the existence of predominating emotions in different regions.

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Caught between Aristotle and Miss Marple … -a proposal for a perceptual prototype approach to 'Estuary English'
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More than thirty years after the term was coined by Rosewarne (1984), linguists have not come anywhere near to agreeing on a linguistically sound definition of the concept of 'Estuary English' (EE). One could therefore argue that it was time to lay it to rest, together with other buzz words of the 1980s. However, there are at least two reasons for not doing so. For one, EE has come to stay (e.g. Deterding 2005, Kerswill 2006, Eitler 2006, Hickey 2007, Kristiansen 2008). According to Wells (2013), "we can now expect to be readily understood if we describe someone's speech as 'estuarial'". The second reason is its rather "annoying" habit of raising theoretical and methodological questions which I consider more important than the concept itself. The most important of these questions is of epistemological nature and concerns the categorization of linguistic experience.

In this paper, I will argue that EE is more similar to a village parallel as used by Miss Marple in her amazing detections than to an Aristotelian category. It is a heuristic conceived of and popularized by linguistic laypeople, who react to what they perceive as a strikingly recurring pattern in an inherently complex linguistic situation. Following Taylor (2003, 75), I will suggest describing the resulting folk-linguistic category in terms of the prototype approach (for the role of prototypes in social dialectology, see Kristiansen 2008, Pustka 2009). Rosewarne (1944, 4) succeeded in identifying attributes, such as T Glottalling, L Vocalization, Yod Coalescence and ST Palatalization, that have a high frequency of occurrence in all members of the category. Unfortunately, they also have low cue validity. This makes EE a less than perfect prototype category in the eyes of experts. However, as an instance of Putnam's (1975) "division of linguistic labor", it is a scenario typical of the construction of meaning by non-experts and a superb example of the need to "incorporate stereotypes into the prototypcially structured network of semantic values" (Geeraerts 2008, 27).

In support of the prototype hypothesis, I will present data from an on-going project in perceptual dialectology. It includes judgements of gradience of membership of about 200 speakers from the southeast of England, the Midlands and Scotland. Asked to rate the recordings of three young middle-class speakers from three south-eastern towns with regard to how typical they think they are of 'EE', the informants are remarkably consistent in their responses. Almost everybody considered the speaker from Canterbury to be least typical of 'EE', whereas the speakers from Colchester and London received similarly high prototypicality ratings. These perceptual results tally with the phonetic analysis, which shows fewer EE variants in the speech of the Canterbury speaker (see Altendorf 2003).

An interesting prototype effect was produced by to date (only) 28 speakers from the Midlands. All of them categorized at least one south-eastern speaker as being from their own area. I do not wish to overstate the importance of these findings but they may constitute a "lead" which will be followed up as the project continues.

Cultural cognitive models and multilingual language planning
Raphael Berthele
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This talk presents a selection of issues in language planning and shows how cultural models, values and language ideologies are used in discourses on linguistic diversity.

I start with some general remarks on recurrent discursive patterns regarding linguistic diversity and bi- or multilingualism. For example, typical tensions between linguists' declarations ("all languages/varieties are equal") and their practices (publishing in English or other European standard languages rather than Ebonics or Pirahã) are demonstrated. A main point made is that the public celebration of linguistic diversity is always selective, i.e. a celebration that erases within-category diversity (e.g. dialects, sociolects, etc.) while emphasizing inter-category differences. Moreover, the level of categorization of linguistic systems (languages, varieties) is not chosen according to intrinsic linguistic features but is a consequence of contextual constraints shaping the discourse under analysis.

In a second part, I focus on particular examples of the official as well as the scholarly discourse on linguistic diversity in Switzerland. I show that conceptions of dialectal diversity but also of sociolectal,

interlanguage, or other language variation, are selectively emphasized or erased in the celebration of Swiss official quadrilingualism. The construal changes depending on the goals pursued by the actors in the language planning process: In a recent national bill on languages, the use of dialects is explicitly restricted, since the diglossia of the German-speakers (the majority of the Swiss population) is perceived as a threat to national cohesion and to the status of the Romance minority languages. At the same time, Romansh, a language that is almost exclusively practiced in dialectal form, is declared to be a main object of language promotion efforts in that same law.

Public institutions, most notably schools, are a privileged stage on which this celebration of linguistic diversity is performed in order to create social unity on the one hand and to document and legitimize social differences on the other.

The paper argues that linguistic diversity discourse is the locus where the languages/varieties as categories as well as their respective status and legitimacy are socially constructed, in a process which draws heavily on cognitive mechanisms. The construal of legitimate languages (that are entitled to status or protection) entails that non-legitimate languages or varieties are either ignored or explicitly excluded from the celebration.

The usefulness of theories and concepts from cognitive linguistics is shown, but at the same time I argue that the phenomena under discussion must not be reduced to a matter of cognitive construal alone, but that the cognitive mechanisms need to be understood as contributing to larger units of analysis (on the level of discourse) that are related to social and economic forces.

Panorama and Perspectives of Cognitive Socolinguistics
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Closing off the Round Table, this contribution offers a synthesis and discussion of the talks presented in the colloquium, with specific emphasis on the convergence of different disciplines and research traditions: how do (or don't) the different interpretations and implementations of 'cognitive sociolinguistics' fit together, and how might this set an agenda for the further development of the field?

C03-07: Sociolingüística en España

La discusión científica de esta mesa redonda se centra en el recorrido, los desarrollos actuales y los nuevos enfoques de la Sociolingüística en el marco de la investigación española, una investigación innegablemente vinculada a la internacional. Además de situar la evolución de la Sociolingüística en España, busca plantear los problemas teóricos a los que se enfrenta la disciplina, discutir lo oportuno de mantener, revisar o renovar la metodología que sustenta sus avances y concretar qué nuevas vías se abren para estudiar la variación en España.

Desde experiencias complementarias, hilos temáticos diferentes enlazan las colaboraciones. Como punto de partida, se sitúa la Sociolingüística española en el debate entre el enfoque analítico y las nuevas ideas, en la encrucijada que separa modernidad y posmodernidad. A partir de ahí, el contexto plurilingüe español justifica una revisión crítica de los trabajos sobre actitudes lingüísticas en amplios frentes, que van desde el análisis contrastivo interlingüístico al análisis intradialectal en las comunidades lingüísticas. Este marco proporciona el contexto adecuado para concretar el lugar de la agenda política en los estudios sociolingüísticos españoles, identificando los elementos centrales del debate social en el análisis sociolingüístico.

El resto de contribuciones de la mesa redonda aporta sus contenidos a partir de estudios basados en corpus. Un corpus madrileño, fundamentalmente semántico, evidencia cómo el enfoque de la *Tercera ola* facilita la investigación de variables consideradas "problemáticas", como las sintácticas o las semánticas, al destacar los registros cuidados. Favorece así la investigación del orden indexical de las variables, del campo indexical de cada variante de acuerdo con su potencial icónico, asumiendo que los hablantes utilizan creativamente las variables disponibles, en estudios menos basados en el grupo y más centrados en el papel de los individuos en la creación de estilos. Es cierto que la estratificación ha dominado el variacionismo, dejando las variables intermedias y de pequeña escala en un segundo plano, y que las corrientes cognitivas y constructivistas han puesto el foco sobre el individuo, pero atender al significado, la motivación individual y la interpretación no supone que la desigualdad social que se manifiesta en la estratificación deje de ser importante, ni que las relaciones interindividuales dejen de estructurarse en redes sociales y de interactuar con las clases sociales. La interpretación en el nivel individual y de las variables de pequeña escala necesitaría una descripción previa de los niveles macro e intermedio. En este contexto, los investigadores del Proyecto PRESEEA en España, a través del análisis coordinado de las variables fonológicas, ofrecen resultados que ponen de manifiesto procesos de divergencia y convergencia en las comunidades centro-meridionales y se inclinan hacia el uso de modelos multiescalonados acumulativos que incluyan las variables macro, intermedias, de pequeña escala e individuales.

La exposición de estos temas complementarios y su discusión final tratan de proporcionar una visión de conjunto sobre la Sociolingüística en la España actual y sus retos de futuro.

La investigación sociolingüística coordinada en España

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La sociolingüística española comienza en los años 80 siguiendo los principios teóricos y metodológicos de los estudios de variación iniciados con William Labov. El objetivo principal de estas investigaciones pioneras era dar cuenta de las relaciones entre uso lingüístico y variables macrosociológicas como la edad, el sexo, la clase social o la etnia, entre otros factores (Labov 1966, 1984, 2001).

A mediados de los años 90, algunos investigadores llegaron a la conclusión de la necesidad de aunar esfuerzos para elaborar corpus sociolingüísticos de alcance panhispánico que pudieran intercambiarse entre equipos de países diferentes y sobre los que poder trabajar en el análisis coordinado de variables sociolingüísticas activas en las comunidades de habla hispanohablantes. Con ese fin, surgió el PRESEEA, impulsado por F. Moreno Fernández y C. Silva Corvalán (Moreno 1996). La primera fase del proyecto, de acopio de materiales, ha concluido con un corpus panhispánico que incluye muestras de habla socialmente estratificada de más de cuarenta países del mundo hispánico. [Las limitaciones del corpus].

En la segunda fase, consistente en el análisis sociolingüístico del corpus, algunos sociolingüistas de Valencia, Las Palmas, Granada, Málaga, Sevilla, Alcalá de Henares y Madrid estamos trabajando coordinadamente en el estudio de algunas variables sociolingüísticas. [Dificultades en el estudio de ciertas variables].

Pese a trabajar con un corpus de características fijas, en las dos últimas décadas, los cuarenta equipos PRESEEA incluyen investigadores de distintas tradiciones y escuelas sociolingüísticas, por lo que los resultados que se han ido publicando han evolucionado tanto en sus principios teóricos como metodológicos. Así por ejemplo, una de las principales críticas que se habían hecho a la sociolingüística en sus comienzos se refería a la imposibilidad de explicar exclusivamente mediante patrones macrosociológicos la posición de los hablantes respecto a las variables sociolingüísticas. Como respuesta, se desarrollaron estudios etnográficos considerando la existencia de categorías intermedias entre las tradicionales variables macrosociológicas y el hablante (redes sociales, mercado lingüístico…), que han sido incorporados al análisis de materiales de los equipos que componen la red PRESEEA. [Investigaciones previas al PRESEEA y sobre el corpus PRESEEA].

Recientemente, la Sociolingüística de la Tercera Ola desarrolla una visión de la variación basada en el concepto de práctica (Eckert 2000, 2009); el énfasis se pone en la agentividad de los hablantes, que son parte de la estructura social, y en el carácter performativo de la lengua, que les permite actuar: las estrategias lingüísticas de los hablantes contribuyen a tomar posiciones que, a su vez, y por la práctica, remiten a tipos sociales de carácter local, asociados a categorías macrosociológicas.

La evolución de los modelos teóricos ha tenido importantes implicaciones metodológicas, combinando técnicas cualitativas (detección y clasificación de variantes; análisis cualitativo de los elementos discursivos) y cuantitativas (desarrollo de las herramientas de análisis: Varbrul, Goldvarb, SPSS, R). [El desarrollo metodológico en los análisis del corpus PRESEEA].

La agenda política en los estudios sociolingüísticos hispánicos. Los elementos centrales del debate social en el análisis sociolingüístico

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La Planificación lingüística, sección tradicional de la Sociolingüística y de la Sociología del lenguaje, donde se incluyen cuestiones tan específicas como la Legislación lingüística y donde se asientan campos de estudio más amplios como la Política lingüística o la Glotopolítica, es un instrumento auxiliar de primer orden en el Análisis Crítico del Discurso. El hipergénero *debate social* (Antonio Bañón, 2002) incluye en el seno de la actividad retórica colectiva (polifónica y poliacroásica) el debate en torno a la *questione della lingua* (manipulando el término del debate clásico de la Dialectología italiana), a la *questione delle lingue* en la dinámica actual de globalización y localización. El decálogo caracterizador del hipergénero *debate social* (Antonio Bañón, 2002: 24-26) permite fijar en la agenda coyuntural de ese debate, en el marco de la comunidad lingüística hispánica, una serie de cuestiones disputadas en diverso grado y con variable jerarquía:

1) Denominaciones y guarismos de la comunidad lingüística hispánica.
2) Conflictos de *estatus* en la convivencia interlingüística e interdialectal en España (bilingüismo polémico y estandarizaciones periféricas). Los frentismos nacionalistas. La militancia pro y contra el *panhispanismo.*
3) Conflictos de *estatus* en la convivencia interlingüística en América (el indigenismo y la legislación indigenista). La importación de la ética/estética indigenista en la política española.
4) La quinta planificación del *corpus* de la lengua española (normas hispánicas y norma panhispánica). Diversidad de ritmos en la difusión de los cambios. La lengua como *marca* y los nuevos publicistas.
5) Nuevas identidades y viejos prestigios manifiestos y encubiertos. Identidades heridas (ofendidas) y el rebrote de los localismos sublimados.

En el ámbito particular de la legislación lingüística, la que ha sido reconocida en España como una nueva transición política va a poner en ebullición otra vez todos los ingredientes sociolingüísticos que intervienen en el forjado de una nueva constitución política plasmados, en su parte nuclear, en el artículo tercero de la Constitución de 1978. ¿Qué habría que salvar de la experiencia anterior? ¿Cuál va

a ser el papel de las Academias? ¿Qué sentido tiene la institucionalización política de las direcciones generales de planificación lingüística?

En el mismo campo legal, en el caso americano, está por evaluar el asiento de los cambios constitucionales que fueron emprendidos en países como Venezuela o Bolivia, por ejemplo, para el reconocimiento legal de las lenguas de los pueblos indígenas originarios.

Modernidad y posmodernidad en Sociolingüística

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Tradicionalmente, la ciencia ha tratado de encontrar explicaciones racionales y objetivas a los fenómenos que se producen en el mundo, bien sea en la naturaleza, bien sea en la sociedad o en la cultura. Con este fin se han elaborado toda una serie de protocolos que han sido aceptados por la comunidad científica (a veces, tras un fuerte debate intelectual) y que se han ido modificando a medida que su operatividad se ha visto cuestionada por la aparición de nuevos datos e ideas (teorías). Este acercamiento a la comprensión de la realidad ha tenido una fuerte orientación determinista, en el sentido de que se ha tratado de buscar relaciones entre los comportamientos analizados y toda una serie de factores, muchas veces externos al propio objeto de análisis. Sin embargo, desde hace varias décadas se viene cuestionando este enfoque analítico en el campo de las ciencias sociales (y, en menor medida, en las llamadas "ciencias de la naturaleza"). Por un lado, las nuevas ideas rechazan cualquier tipo de determinismo y defienden que los comportamientos humanos son únicamente consecuencia de la propia libertad de los individuos. Por otro lado, se rechazan los análisis objetivos de la realidad bajo el argumento de que la propia realidad no es más que una construcción. No hace falta aportar más argumentos para comprender que estas dos aproximaciones al análisis científico, la determinista y la anti-determinista, descansan sobre dos posiciones filosóficas que muchos consideran irreconciliables: el realismo y el idealismo.

La Sociolingüística, entendida como disciplina que analiza el significado social de las formas del lenguaje, no ha podido permanecer ajena a este debate. Los primeros trabajos sociolingüísticos (Labov 1966/1982, Trudgill 1974) parten de la idea de que la variación lingüística que se observa en una comunidad de habla no es errática, como se había propuesto desde modelos lingüísticos como el estructural o el generativo, sino que puede ser explicada, entre otros, por factores como la clase social del individuo, su sexo/género, el grupo generacional al que pertenece, su grupo étnico, etc. De ese modo, las formas lingüísticas (sean fónicas, morfológicas, sintácticas, léxicas) adquieren un significado social en virtud de una especie de proceso de transferencia: si dichas formas son más frecuentes en un grupo social acaban adquiriendo los valores sociales que caracterizan a dicho grupo (Halliday 1978). Esta corriente de pensamiento fue la que dominó durante las dos o tres primeras décadas de desarrollo de esta disciplina. Sin embargo, lo mismo que ha ocurrido con otras ciencias sociales (por ejemplo, con la Sociología o la Antropología), este modelo comenzó a ser cuestionado con argumentos semejantes a los que se venían exhibiendo en otras disciplinas: crítica al determinismo social y, por tanto, negación de que las formas lingüísticas adquieran significados sociales únicos y duraderos; negación de la existencia de categorías sociales objetivas como la clase social, el género y otras etc. (Coupland 2007/2009).

En esta intervención se analizará el debate entre los dos tipos de Sociolingüística, indicando los puntos fuertes y débiles de cada posición, se expondrán las bases teóricas de ambas y se propondrán diferentes modos de resolver esta dicotomía.

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Propuestas de la Tercera Ola para la Sociolingüística en España

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Recientemente, Eckert (2005, 2009, 2012) ha analizado la evolución de los estudios de variación clasificándolos en olas. La primera ola se refiere al variacionismo inicial, centrado en vincular los fenómenos de variación lingüística con las grandes macro-categorías sociales (Eckert 2012: 88-91). La segunda integra estudios etnográficos que buscan el significado de la variación dentro de una manifestación local de las grandes categorías (p. 91-93). La tercera ola supera la asociación directa entre los fenómenos de variación y el grupo concreto: se explora la potencialidad de los significados estilísticos de la variable, en cualquier nivel lingüístico (p.93-97). En esta ola, el hablante es entendido como actor social que es capaz de construir diversas posiciones (Kiesling 2004, 2009) y personas discursivas. Estas están a su vez vinculadas indirectamente con categorías locales, en las que se manifiestan, de forma culturalmente específica, las macro-categorías. En este proceso, el hablante se sirve del potencial significativo de las variables para crear un estilo propio con los recursos disponibles y socialmente relevantes.

Esta charla se centrará inicialmente en reflexionar sobre el impacto de las tres olas en los estudios de variación en España, a través de, en primer lugar, la aplicación tentativa de la división de Eckert (2005, 2009, 2012) a la historia de la investigación variacionista en España; para demostrar, en segundo lugar, el escaso impacto de la tercera ola en los estudios de variación españoles y sus posibles causas.

Posteriormente, la charla será una invitación a abrir nuevas perspectivas de estudio para los fenómenos de variación en España a través del marco de la tercera ola. Algunos de los avances más inmediatos consistirían en ampliar el objeto de estudio, al dinamizar la investigación de variables problemáticas, como las sintácticas o las semánticas (Pizarro Pedraza 2013, 2015), y al conceder mayor relevancia a registros cuidados o artificiales, tan portadores de significado social como el vernáculo (Eckert 2009: 27). Asimismo, se abriría la puerta a la investigación del orden indexical de las variables (Silverstein 2003), es decir, de los distintos niveles de características y, secundariamente, de categorías sociales, a los que apunta la variación observada. Se fomentaría la investigación del campo indexical de cada variante (el conjunto de significados que puede tener en distintos contextos y para distintos hablantes) según su potencial icónico (Eckert 2008). Ello implicaría asumir que los hablantes utilizan creativa y dinámicamente las variables a su disposición, y que son estratégicos, y no sujetos que reflejan pasivamente su pertenencia a un grupo socioeconómico (Eckert 2012: 97).

En resumen, con la entrada en la tercera ola, se motivaría un tipo de estudios menos basado en el grupo y más centrado en la creación de estilos por parte de los individuos. Así, se avanzaría hacia una práctica más coherente con las demás ciencias sociales y con las realidades del mundo contemporáneo, más dinámicas y globales, para cuya compresión las macro-categorías estancas tradicionales resultan excesivamente simplificadoras.

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El origen social de la motivación personal en la variación lingüística. El caso del español de Andalucía

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Es bien sabido que la sociolingüística variacionista ha coexistido en Europa con las corrientes sociológicas centradas en los contextos multilingües (catalán, provenzal, vasco, gallego, corso, etc.) y se ha configurado y representado a sí misma como la síntesis de la tradición nacional propia (dialectología, geografía lingüística, historia externa de la lengua, escuelas sociológicas, etc.) y de las técnicas de origen norteamericano (Shuy 1990).

La estratificación ha ocupado el papel preponderante en el variacionismo relegando las variables intermedias (red social, modo de vida, historia social) y de pequeña escala (variación individual) a una posición complementaria (Labov 2001). La irrupción imparable de las corrientes cognitivas y constructivistas y el énfasis en el estilo activo han movido de nuevo el énfasis sobre el individuo como locus del lenguaje (Eckert 2012). Esta corriente vivificadora se fundamenta en su origen en la antropología y ha tenido una amplia recepción entre los investigadores críticos de las metodologías correlacionales (sociolingüística interpretativa). Estas discusiones son positivas y han producido sinergias de interés; sin embargo, dan lugar también a corrientes simplistas en la práctica: el rechazo de los modelos cuantitativos y la vuelta a la filología (Villena Ponsoda 2010).

La atención por el significado, la motivación individual y la interpretación no supone la negación de la importancia de: 1) la desigualdad social manifestada en los sistemas de estratificación; (2) la estructuración de las relaciones interindividuales mediante redes sociales y su interacción con las clases sociales. En consecuencia, es conveniente insistir en que la interpretación en el nivel individual y de las variables de pequeña escala (en las que se negocia el significado social y se establecen posturas y estrategias de acción sociolingüística y estilística) solo es realista a partir de la descripción previa de los niveles macro e intermedio.

En este contexto, los trabajos del Proyecto PRESEEA en España han producido resultados de interés gracias a la coordinación sistemática. El análisis de los patrones sociolingüísticos de comunidades centro-meridionales deja algunas constantes:

1) Las comunidades meridionales muestran divergencia creciente entre las variedades de las clases medias y trabajadoras/rurales y convergencia de las primeras hacia el estándar nacional (y por tanto en el sentido de los dialectos centrales y de transición). Se produce una síntesis de rasgos innovadores y estándar resuelta mediante reorganizaciones no marcadas de los inventarios/unidades (Villena et al. 2015).

2) Se está formando una variedad intermedia entre las dos conjuntos dialectales del español de España: Sevilla y Madrid. Esta situación parece clara en las áreas alejadas de Sevilla (Granada, Málaga).

3) El análisis de las variables fonológicas pone de manifiesto la necesidad de usar modelos multiescalonados acumulativos que incluyan las variables macro, intermedias, de pequeña escala e individuales. La interpretación es solo el punto final del proceso (Villena 2012).

6. General Colloquia Sessions

C01-02: Multilingual family language management: Efforts, measures and choices
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.1
Session Chair: Xiao Lan Curdt-Christiansen
Session Chair: Elizabeth Lanza
Session Discussant: Mila Schwartz

With increased transnational migration in recent years, raising bilingual or multilingual children has become a widespread phenomenon as people cross borders, integrate into new cultural-linguistic landscapes, form intermarriages and partnerships, and create multilingual families. The question is what kind of (socio)linguistic environment is conducive to language learning in two or more languages? What language conditions provide affordances and constraints for multilingual development? What types of language input and literacy practices facilitate children's multilingual development? What measures should parents take to ensure desirable multilingual outcomes? Answers to these questions not only reflect parents' and other caregivers' conscious choices and explicit efforts, they also index their ideological positions.

The papers in this panel explore one of the most important aspects of intergenerational language transmission and multilingual development – that of private language management. Drawing on theories of language policy and language socialization (Shohamy 2006; Spolsky 2009; Duranti, Ochs & Schieffelin 2012),private language management is defined as "the implicit/explicit and subconscious/deliberate parental involvement and investment in providing linguistic conditions and context for language learning and literacy development" (Curdt-Christiansen, 2012, p. 57).While the emerging field of family language policy highlights language use and language planning in home domains and among all family members (King, Fogle & Logan-Terry 2008; Li Wei 2012; Curdt-Christiansen, 2013), this panel focuses on private language management efforts of parents and other caregivers. These efforts are often motivated by parents' past experiences and future aspirations for children's language development. They are strengthened by various approaches that parents use to enrich their children's language repertoires, including 'one parent, one language' (OPOL); one language on certain days; minority language only at home (hot-house approach) and mixed language strategies (Lanza, 2004, 2007; De Houwer, 2009; Schwartz & Verschik, 2013). Concomitantly, parents also provide literacy resources and literacy-related activities as a means for socialization to enhance the linguistic environment for their children. These activities include joint book reading, playing language games, familiarising children with different language systems, and enriching their vocabulary through interaction and communication in different languages.

The presentations in the panel examine the dynamic processes of language planning and language choice in private domains across families in northern and southern European countries and involving both national minority languages and immigrant languages. Each paper addresses an important issue related to the enactment of family language policy and language management.

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Private Language Management: Home Literacy Environments for Bilingual Development

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Drawing on the theories of family language policy and literacy environment, this inquiry explores and describes how family language policy is managed through literacy resources and literacy related activities in families in the UK. I define private language management as "the implicit/explicit and subconscious /deliberate parental involvement and investment in providing linguistic conditions and context for language learning and literacy development" (Curdt-Christiansen, 2012, p. 57).

A total of 50 families, each with at least one child between the age of 4 and 7, participated in this study. All children spoke English alongside their mother tongue (MT), either Chinese, Italian, or Urdu. Data sources include: a) a questionnaire about the children's general background and the parents' socio-economic and cultural capital and language proficiency in English and MT; b) a family language audit to ascertain the linguistic input from caregivers and language practices of the focal children; and c) literacy resources and activities in both MT and English.

The results of this study showed some interesting differences among Italian, Urdu and Chinese speakers, not only in their family language practices, but also in their attitudes towards mother tongue literacy and application of literacy practices in the home language. Private language management efforts were often motivated by parents' past experiences and future aspirations for their children's language development and they were strengthened by various approaches that parents actively used to enrich their children's language repertoires. These results are not only important to examine the degree of variation of family language input, but also to understand the difficulties and constraints that prevent families from developing literacy in the home language.

Social class and Family Language Policies: A comparison of two recent migrant Greek families in Luxembourg

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Since 2009, Southern Europeans have faced conditions of rampant unemployment and a dramatic decrease in salaries and welfare allowances (Triandafyllidou and Gropas 2014). This is especially true of Greece, the country which has been hit hardest by the economic crisis and concomitant austerity measures (Labrianidis and Vogiatzis 2012). Like other Southern Europeans, over the past five years, an estimated 200,000 Greeks, or 2% of the nation's population, have left the country. The majority head for Northwestern Europe (Triandafyllidou and Gropas 2014).

This timely study, by shedding light to the new emigration of Greeks in Luxembourg aspires to contribute to a sociolinguistic understanding of the challenges and benefits that new emigration from Southern to Northwestern Europe poses to migrant families. More specifically, the current paper focuses on the Language Ideologies and Language Management among recent, crisis-led Greek migrant families in Luxembourg. The reason why Luxembourg was chosen as a research site is that it presents a unique linguistic landscape: it is trilingual country with a trilingual education system from primary school. Therefore, children who migrate to Luxembourg face the challenge of learning Luxembourgish, German and French at the same time. It is likely that they continue to speak Greek to their parents, possibly to their siblings. They may also continue to develop Greek literacy at home or in a complementary school. One wonders how parents and children cope with this language diversity. Given the current crisis and the increasing Greek migration to Luxembourg, the present project investigates how the current socio-political and cultural context impacts FLP among transnational Greek families in Luxembourg today.

The study follows an ethnographic approach whereby fine-grained, in-depth enquiry is undertaken with a small number of cases. The present paper, which focuses on only two families, addresses the following research questions:

- What are the parents' language ideologies and beliefs with regard to their ethnic and other languages of Luxembourg and what factors shape these?
- How do language ideologies reproduce themselves in the family language policies?
- Are there explicit language management strategies in the two families?
- Does social class account for differences in language ideologies and management?

Results indicate that factors such as cultural capital, personal language learning experiences (Curdt-Christiansen 2009) and emotional attachment with language and country of origin (Tannebaum 2012) play a key role in determining Greek parents' language policies. Moreover, in the present paper earlier linguistic ideologies coexist with new ones: according to one of the families languages are defined as bounded/separate entities tied to supposed ethno-national communities. On the other hand, the other family's discourse emphasises a new multilingualism where languages are seen as technical skills or commodities in the globalised post-industrial/services-based market (cf Pérez–Milans 2015:5).

Unconscious code choice - How a multigenerational family's efforts at language maintenance can be thwarted
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This paper is situated in an eight-year ethnography of three generations of a bilingual family located on the Isle of Skye, Scotland, in which all members possess the ability to speak both Gaelic and English. The paper will discuss how, despite speakers' best intentions to maintain Gaelic with the youngest speakers of the family, this goal is often thwarted in everyday interactions. Using a microinteractional approach to language choice, this paper explores how in many ways, the second generation speakers *model* language shift to third generation and how, despite the second generation's occasional efforts to maintain Gaelic with the third generation, the second generation perpetuates the cycle of language shift within the family. It demonstrates how English as the established norm among second generation speakers means the third generation are socialised into practices that reify English as the unconsicous and unmarked language choice (cf. Myers-Scotton, 1988) among younger speakers. The paper also explores how the second generation's practice of responding in English when addressed by a first generation member in Gaelic is another key mechanism in bringing about overall language shift in the family. Not only does this practice reify the acceptability of answering in the interlocutor's non-preferred code choice, but as what often happens is that the first generation speaker will then adopt the second generation speaker's code choice, thus 'talking language in to being' (cf, Gafaranga, 2011), there is a greater tendency among speakers overall to use English. Finally, the paper discusses the ways in which identities and ideologies intersect and how this can manifest in occasaional unexpected code choices among individual speakers. The paper concludes by comparing this particular ethnography to other multigenerational families' experiences and discusses the further research and policy implications of this cumulative research.

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Parents as stakeholders: Language management in urban Galician homes

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The primary focus of this study is to investigate the impact of state reinforced language policies at family domain and look into how individual linguistic practices and ideologies of the Galician parents act as 'visible' and/or 'invisible' language planners at home influencing their children's language learning (Curdt-Christiansen 2014, 2016 to appear; Nandi and Devasundaram 2015). Drawing from multiple ethnographic research methods (Hult and Johnson 2015) including observations, in-depth fieldwork interviews, focus groups and family language audits with several Galician new speaker parents, this paper demonstrates that in Galicia's language shift-induced shrinking orthodox native speaker pool, new speakers can occupy an important role in the language revitalisation process (O'Rourke and Ramallo 2013; 2015). The endeavour is to ascertain whether Galician new speaker parents can restore intergenerational transmission in a Castilian dominated urban landscape and if their microcosmic interrogation of the dominant discourse could lead to bottom-up language policies of resistance at the grassroots level.

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.2
Session Chair: Stephen May

Learning English is increasingly touted as the key to wider social, economic and educational mobility in a globalized world (Crystal, 2003; Graddol, 1997, 2007). This is so at two levels. English, as the current world language, is regularly preferred as the language of wider communication and social engagement in multilingual contexts (Brutt Griffler, 2002; Brutt Griffler & Evan Davies, 2006; Edwards, 2010; van Parijs, 2012; Schulzke, 2014). In such contexts, English is promoted as the most prestigious and instrumentally useful language, particularly, in key public domains such as education and employment, while other languages are delimited to diglossic lower status, private language domains (May, 2014, 2015). In English-dominant language contexts, the link between English and educational and wider social mobility is also causally assumed. However, this link is further elided with the need for other language speakers to acquire English as part of their "commitment" to linguistic integration and related citizenship "obligations". The latter, in its most extreme forms, leads to advocacy of an untrammeled English monolingualism as the price of citizenship, as reflected, for example, in the well-trailed arguments of English Only advocates in the USA (Crawford, 2008; May, 2012). In both contexts, the association with the acquisition of English and (subsequent) social and economic mobility is taken as a sine qua non – as an irrefutable demonstration of linguistic cosmopolitanism, in effect. Conversely, the maintenance of other languages is, more often than not, associated with cultural and linguistic isolationism and social and economic stasis or retrenchment – as specifically (and willfully) disadvantageous for bi/multilingual speakers (Archibugi, 2005; Barry, 2001; Huntington, 2005; Laitin & Reich, 2003; Pogge, 2003).

The educational consequences of these broad understandings linking English ineluctably to wider social and economic mobility are also readily apparent. English-medium education is expanding exponentially across the world, even (and, perhaps, especially) in contexts where English is not widely spoken (see, e.g., Heugh, 2002, 2008; Hornberger & Vaish, 2009; Nunan, 2003; Vaish, 2008). This includes not only compulsory schooling but, increasingly, tertiary education as well (Coleman, 2006; Doiz et al., 2011; Kirkpatrick, 2011; Tollefson & Tsui, 2004). Both developments are invariably at the specific expense of first language (L1) education in local and/or national languages, as well as, in English-dominant contexts, bilingual education provision for other language speakers.

Drawing on scholarship from Africa, Asia, Europe, Oceania and the United States, this colloquium fundamentally questions, and deconstructs, the presumptions that link access to English as a world language and, by extension, the burgeoning spread of English medium instruction, ineluctably to educational, social and economic mobility for bi/multilingual speakers. The contributors will demonstrate that, in fact, the opposite is the case and that the "stampede towards English" has significant sociolinguistic and educational disadvantages, while concurrently compounding inequality for those who do not speak English as an L1.

English, cosmopolitanism, and educational mobility: Myths and misrepresentations
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English, as the current world language or lingua mundi, is increasingly touted as the key to wider social, economic and educational mobility in a globalized world, as well as a sign, par excellence, of linguistic cosmopolitanism (Van Parijs, 2011). The educational and wider public policy implications of this position are apparent in a related regular juxtaposition of cosmopolitanism with bilingual/multicultural educational policy. The former is championed as providing students with access to fluid, instrumental and global language identities and their associated instrumental benefits of mobility and (wider) social engagement (de Swaan, 2001; Archibugi, 2005). The latter is, more often than not, constructed as 'entrenching' and/or 'ghettoizing' students (and their families) within the languages (other than English) that they currently speak (Barry, 2001; Laitin & Reich, 2003; Pogge, 2003).

In this paper, I will critique the regular juxtaposition of so-called local and global languages underpinning cosmopolitan discourses, as well as associated arguments about English as *the* key to individual mobility and wider individual and societal engagement (see also Ives, 2010; May, 2014a, 2014b; 2015). In the process, I will examine questions of language 'status' and 'reach', along with what

can (and cannot) be accomplished via languages such as English. At the macro level, this includes highlighting how existing class and linguistic hierarchies actively delimit the claims of cosmopolitans that globalization 'proceeds in English' (Archibugi, 2005: 186). At the micro level, it involves exploring how the instrumental benefits of English for individuals are often wildly overstated, particularly for the poor, marginalized and/or disadvantaged. This critique will also necessarily entail a (re)appraisal of the effectiveness of educational policies that promote English at the expense of other languages vis-à-vis more overtly bi/multilingual education approaches.

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Ambiguous agents: NGOs, development agencies and consultants as language brokers in Africa

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Postcolonial literature attests to the contribution of non-government organisation (NGO) and development agency interventions in education since the 1990s. Usually, such contributions are positioned positively as "capacity development" in contexts which are cast as deficient. Donor funding purchases compliance or contractual obligations requiring an exodus of funds, usually to northern countries (e.g. Coleman, 2011), but sometimes also to predatory neighbouring states. While there is no doubt that development agencies support the Millennium Development and EFA goals, there are also instances of serious educational malpractice with medium to long-term consequences that continue cycles of poverty, dependence and injustice in many African countries (e.g. Heugh, 2009, 2011).

This paper draws from three decades of fieldwork that reveal how stakeholders, including linguists, and NGO, faith-based, development and government agents, exercise influence on language education decisions in Southern and Eastern Africa. The data exhibit overt and covert interest in the development of African languages and English in education. 'Good' intent is counterbalanced by self-interest. The consequence is the advance of English medium education at the expense of local languages, even though the agents acknowledge that English medium education cannot be sustained under such circumstances (e.g. Coleman, 2011; Skutnabb-Kangas & Heugh, 2012). Ethnographic field data from Ethiopia, South Africa and Uganda are used to illustrate the educational contexts and circumstances in which communities and agents engage in ideological debates of interest. For sociolinguists, these data and debates raise questions of ethical practice and how we prepare ourselves to unlearn theory constructed elsewhere and to listen both to ourselves and others (Andreotti and de Souza 2008, Heugh 2015) when undertaking ethnographic research. They raise additional questions for critical and post-colonial theory (Kusch [1970] 2010; Mignolo 2007), that mask interests that are in one way or another cleaved to practices that privilege of English in the academy.

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English as the language of higher education: Implications for other languages of education

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There has been a striking increase in the number of universities around the world that are moving to offer courses and programmes through English (Wachter & Maiworm 2008; Doiz, Lasagabaster & Sierra, 2013). The major move towards English Medium Instruction (EMI) in Europe was motivated by the Bologna Process, the primary aim of which was to standardise university degrees across Europe so as to facilitate student and staff mobility and credit transfer. Phillipson has gone as far to suggest that, 'in the Bologna process, internationalization means English-medium higher education' (2009:37). And although some European countries and universities remain committed to teaching in the national language and have developed policies to encourage the use of the national language alongside English (Haberland, Lonsmann & Preisler 2013), there is no doubt that there has been a significant increase in the number of EMI programmes, often at the expense of local languages. This move to EMI is also now being seen throughout East and Southeast Asia, where many more universities now offer EMI programmes (Kirkpatrick and Gill 2013, Kirkpatrick 2014).

In this paper, drawing on examples taken from a selection of Asian settings and universities, I shall raise a number of concerns, including:

(i) how does the move to EMI affect students and staff for whom English is an additional language?
(ii) how does the move to EMI affect the roles accorded to and the value ascribed to languages other than English as a) languages of education and pedagogy and b) as languages of scholarship?
(iii) does the move to EMI result in an 'English' only policy, reinforced by the notion that 'the' English must be a native speaker variety?

I shall argue that the move to EMI can be beneficial, but only if a number of conditions are met, which include providing bilingual and multilingual education in systematic ways that draw on the linguistic resources of both staff and students. I shall conclude by recommending that universities need to establish language polices which encourage bi- and multilingualism alongside EMI programmes and provide suggestions for how these policies might be framed.

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Mobility via English in the transnational Aga Khan School network?

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"And there is- today if you will look um, for example, in s-- in school, Lycée school, many classes are in English, but if we talk with the students, with the pupils, they don't know their own language. They- they know English but their own language, they don't know their own language, and […] I think it's shame for us if we don't know our native language". (Sitora, Khorog)

The Aga Khan Lycée, Khorog, was the first school in Gorno-Badakhshan Autonomous Region, Tajikistan, to provide English medium instruction, alongside Tajik and Russian, with students competing for entry into the three streams. Its introduction in 2001 was at the behest of the Aga Khan IV, spiritual leader of the transnational Ismaili Muslim community and head of the Aga Khan Development Network; and linked to an explicit aim to facilitate and increase mobility. Yet concurrent with demands exerted by the Aga Khan's transnational policy, questions of English language policy and ideology in Khorog also need to be contextualised against the backdrop of its Soviet past, the strong emphasis placed on Tajik by the current president Emomali Rahmon, and continued and extensive labour migration to Russia (Bolander forthcoming).

Drawing on the Aga Khan's speeches, official discourse disseminated by Aga Khan Education Services online, as well as on data collected during fieldwork in Khorog, this paper explores how different locally important languages – English, Shughni, Tajik and Russian – are discursively mapped onto different 'scales' (Blommaert 2007). In so doing, the paper highlights the shifting values of these languages in connection with local, national and transnational scales; and it underscores tensions between an ideology of English as the key to mobility and success, and an ideology of Tajik as the native language of Tajikistan. It thereby also draws attention to what is erased (Irvine & Gal 2000) and to the fact that Tajik is not the native language of the majority of Pamiris living in Khorog, including Sitora quoted above, but rather Shughni, an unwritten language, which is not taught and which rarely featured in discussions on language policy I held during fieldwork.

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Language choices among transnational corporate workers in non-English-dominant Asia: Implications for language education

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As English is increasingly perceived as a global lingua franca, the value placed on the competence in English has grown in many parts of the world where English is used as a foreign language. This has influenced language education policies, as seen in a greater emphasis placed on teaching English in primary, secondary, and tertiary education. The perceived importance of English is supported by

neoliberal language ideology, which regards English language competence as indispensable for international communication as well as individual and national economic competitiveness. However, very little empirical knowledge supports these assumptions about English. The actual prevalence and value of English can be investigated in non-English dominant contexts in which intercultural communication occurs among nonnative speakers of English. This presentation reports a study on Japanese transnational workers' linguistic experiences in the contexts of Asian workplaces.

Focusing on Japanese corporate workers who had experience of living and working in China, South Korea, and Thailand, this study investigated their language choice in the workplace and their views on competence required for working transnational contexts. Qualitative interviews were conducted with 30 workers (29 males and 1 female) drawing from a total of 11 major manufacturing companies. Results indicated multilingual practice of using the local language, Japanese, and English in China and Thailand, with higher frequency of the use of English in Thailand. Conversely, monolingual practice of using predominantly Japanese was indicated in South Korea, reflecting a legacy of Japanese colonialism. These reported practices seem to be influenced by linguistic, individual, local, and work-type factors. Although English was viewed as a useful language for business, language competence in general was regarded as only a tool, and communicative ability and non-linguistic competence were deemed more important than linguistic skills for transnational work.

These findings challenge the neoliberal assumption about the ubiquity and indispensability of English as a global language and draw our attention to multilingual consciousness and practices. Yet, the fact that interviewees and their accounts are embedded in the neoliberal multinational corporate system suggests complicity between multilingualism and neoliberal ideology. This suggests the need to further scrutinize the ideological web that enmeshes the multilingual turn, cosmopolitanism, monolingual orientations, neoliberalism, and liberalism as seen in research, language education policies, and public discourses.

C01-04: Language and social prestige in educational contexts
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.6
Session Chair: Inge Van Lancker
Session Chair: Steven Delarue
Session Discussant: Piet Van Avermaet

In 1985 Kathryn Woolard already stated that, since sociolinguists try to find out why people talk the way they do, their "research questions […] are pre-eminently social questions" (Woolard, 1985: 738). Language, after all, is a form of social practice and is therefore influenced by social norms (Jaspers, 2001: 147). In order to describe these (explicit, but mostly implicit) social norms, early sociolinguists (see Labov, Trudgill), have tried to integrate concepts originating from social theory in their linguistic analyses. But as Jaspers (2010) argues, sociologists (see Sacks and Goffman) may have been more successful in integrating linguistic theory into their analyses of social behaviour than the other way around.

In this colloquium, we want to bring together linguists who look at linguistic prestige in an educational context, not only by adopting sociological concepts such as status/power versus solidarity (cf. Brown & Gilman, 1960) or cultural hegemony (cf. Gramsci, 1971) in an attempt to explain intra- and interlinguistic variation, but by focussing on which individual characteristics and social circumstances can provide teachers and pupils with social prestige inside and outside of the classroom. From that point we want to investigate what role language has to play in the process of social prestige-giving or prestige-gaining. On the one hand, teachers used to be able to display their respected position in the classroom fairly easily, by using linguistically prestigious (i.e. standard) features. Pupils, on the other hand, could express their rebellious attitude by using non-prestigious or non-standard language use (cf. Eckert, 2000). However, this use of linguistic (non-)prestige is no longer self-evident: now that in various western societies national standard languages are under pressure of increasing multilingualism and destandardisation (or demotisation?) processes (cf. Coupland & Kristiansen, 2011), the relationship between social prestige and standard language seems to have become far more complex. Substandard forms and speech styles mirroring a multicultural or multi-ethnic identity also gain (mostly covert, but sometimes even overt (cf. Grondelaers & Speelman, 2013)) prestige, and teachers and pupils seem to be developing complex linguistic repertoires containing both "old-prestigious" and "new-prestigious" features alike.

Some (other) key questions we want to address in this panel:

- How does prestige work in schools? Which social personae receive social prestige in the classroom, on the playground, in the staff room etcetera? Are these social personae to be associated with a specific speech style (cf. Coupland, 2007)?
- How does language, among other semiotic tools, contribute to status in schools? At what level - i.e. the level of languages, varieties, styles, variants, etc. - does language have an influence on social status in that contexts?
- How do teachers and pupils perceive the relationship between language and social status both inside and outside of the classroom? And how do they articulate their ideas about that relationship?
- Which linguistic and sociological concepts do we need to describe processes of prestige-giving and prestige-gaining? Which methods are best suited to investigate these processes in educational contexts?

Mixing 'old' and 'new' prestige: How Flemish teachers bridge the policy/practice gap
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Teachers are at the core of language education policies, as they interpret, negotiate, resist, and (re)create language policies in their classrooms. They are not solely "servants of the system" (Shohamy, 2006: 76), but play a pivotal role in connecting governmental language policy, which is often imposed top-down on schools, and the everyday classroom practice (Menken & García, 2010). Especially in regions where the language education policy remains strictly monolingual while classrooms increasingly become multilingual and superdiverse environments, it is difficult for teachers to maintain a strong position: on the one hand they are supposed to abide by the rules, firmly ingrained in their mindsets by

teacher training programmes, rules and legislations, but on the other hand they focus on the specific needs of their pupils, by making the appropriate (linguistic) choices and decisions.

In Flanders, the northern, Dutch-speaking part of Belgium, the gap between monolingual policy and multilingual classrooms is incessantly widening. Flanders is experiencing growing intra- and interlingual diversity, with both the emerge of *tussentaal* (literally 'in-between-language') as a cluster of intermediate varieties between the Flemish dialects and Standard Dutch, and an increasing number of immigrants and their respective languages. The Flemish language education policy deals with these (perceived) problems of substandardisation and multilingualism by imposing a strict monolingual policy, propagating Standard Dutch as the only acceptable language variety (Delarue & De Caluwe, 2015). In most Flemish classrooms, however, teachers use a significant number of non-standard features (Delarue, 2013).

This paper analyses the way(s) in which teachers cope with this tension between policy and practice, drawing on a content analysis of sociolinguistic interviews with 82 Flemish primary and secondary school teachers. During these interviews, Flemish teachers appear to be highly ambivalent when it comes to Standard Dutch. On an *abstract* level, almost all teachers stress the importance of Standard Dutch in educational settings, reflecting the 'old' prestige of the standard variety. At the same time, however, they often have no problem admitting that they do not always use the standard in *specific* classroom settings, using various strategies to explain why. In most cases, these strategies are linked to forms of 'new' prestige, as they pertain to the more dynamic nature of non-standard varieties. In this paper, I will argue that Flemish teachers carefully mix 'old' and 'new' prestige in order to – at least discursively – bridge the gap between policy and practice.

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Social Prestige of Mixed-Speech Style among Adolescents in Lithuania

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Due to the historical development of Lithuania's geopolitical situation, English and Russian have become the two principal non-native languages the present-day Lithuanian speech community draws on in a variety of communicative domains. It is not surprising then that informal interactions among adolescents in Vilnius (the capital city) include resources from both English and Russian (Vyšniauskienė 2014). The mixing of Russian and English resources, which is overtly stigmatised both by teachers and school students as deviant in relation to the normative standard, i.e. incorrect, rude, immoral, foreign and unnecessary, acquires social prestige when evaluated within its own normative system, i.e. school students' spontaneous speech in their leisure time contexts.

The analysis is based on data from the Vilnius Adolescents' Language Corpus – a collection of 10–16 year old Vilnius adolescents' speech samples (35 hours). In my presentation, I will draw on sequential micro-analysis (Li Wei 2002) and Eckert's (2008) 'indexical field' to explore what social and stylistic indices are activated or constructed in situated uses of a "mixed speech style" – a style which includes various elements from English or Russian in adolescents' spontaneous speech. The presentation will focus on the most typical indexical meanings to show that the use of Russian and English resources in the otherwise Lithuanian discourse is socially significant among adolescents.

The research has revealed that Russian and English resources are socially valued in school students' spontaneous speech, although their indexical values seem to differ. The interactional analysis has shown that Russian slang and swearwords are associated with toughness, masculinity, peer-group status. These indexical meanings are constructed via non-serious insults, playful competition using

Russian swearwords. In addition, adolescents overtly reflect on their use of Russian slang and swearwords as 'improper' in the recording situation and hence evoke the anti-standardness attribute. By reflecting on the contrasting norms of their own and adults', school students transform the 'rudeness' attribute of Russian resources to the indexical meaning of 'in-group linguistic norm' and a more general meaning of 'covert prestige'. Differently from Russian, English resources do not evoke the anti-standardness attribute. Local identity work using English resources evokes the generic index of 'playfulness', which relates to various intertwined meanings, e.g. 'creative', 'cool', 'entertaining', 'fun' and 'smart'. The use of English resources indexes the intention to outperform one's peers, take a stand-offish stance via computer games-related terminology, invocations, mimicry and styling of popular media culture. The study has illustrated that, although linguistic mixing is highly stigmatised in the educational context, it acquires social prestige among adolescents and school students make use of the different indexical potential of the elements of this mixed speech style.

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The struggle for social status: Flemish pupils' complex use of prestigious and non-prestigious linguistic resources in the classroom

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From the perspective of social status and prestige, a classroom setting is one of the most challenging situations an adolescent pupil can encounter in his daily school life. In this context, when a pupil wants to be valued by his peers and his teacher, he needs to meet the behavioural and linguistic expectations of both. The teacher might expect traditional prestigious language, i.e. standard language use in the classroom. However, since adolescents associate the standard generally "with education, institutional affiliation, homogeneity and conservatism" (Eckert, 2003, p. 113), attributes normally not connected with adolescents' social groups, they also need to make use of non-standard linguistic resources to demonstrate peer group solidarity. In this paper, I will demonstrate how the subtle mixing of prestigious and non-prestigious (or "new-prestigious") linguistic resources can help pupils gain social prestige inside the classroom.

This holds true especially for the particular group of pupils I am investigating in my PhD-research. In a sociolinguistic-ethnographic study of pupils' language use and attitudes at a school for general secondary education in Flemish Belgium, I focus on 37 high-achieving, mono-ethnically Flemish, white pupils of 16 and 17 years old. Most of these pupils prepare for university or university college, which means that they need to affiliate with the school institution, and thus use the school language (i.e. Standard Dutch), to a certain degree. In other words, abstaining completely from using the school language in the classroom in order to portray in-group solidarity with their peers, is not an option for these pupils, given that it could stand in the way of their (future) academic success.

Using a detailed interactional analysis (cf. Rampton, 2010) of selected fragments of classroom communication, I will demonstrate how one boy is particularly proficient in mixing standard and non-standard linguistic features in the classroom and consequently in gaining social prestige from both his teachers and his peers. This "mixing" should be taken literally, since the boy is not simply directing standard and non-standard features to the teacher and his peers respectively. In some cases, the use of officially prestigious language helps the boys align with his fellow pupils more than with the teacher. Furthermore, the linguistic behaviour of the boy in the classroom is contrasted with that of two girls, who seem less competent in connecting themselves linguistically with the teacher and their friends simultaneously. Their linguistic behaviour results in social prestige giving by either the teacher or the social group, but not by both.

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Prestigious translanguaging? Prestige-gaining strategies in translanguaging practices in two superdiverse classrooms in Flanders (Belgium)

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In this paper I raise the question how relative sociolinguistic prestige is being established through translanguaging practices and the interactional deployment of multilingual repertoires in a classroom context. Prevailing interactional patterns (e.g. how "switching between codes" connects to the unfolding dynamics of smaller groups in the classroom space) and the functional use of translanguaging to attend to learned content and social relations (cf. Creese & Blackledge 2010, Garcia 2009) can be expected to affect the relative prestige of elements in a pupil's linguistic repertoire. Pupils' choices are informed by considerations of prestige, because they are subject to the dynamics of symbolic markets (Bourdieu 1982). In addition, their choices may amount to acts of lending prestige to certain varieties of language. In my analysis, I will concentrate on how institutional norms and concomitant prestige can either be adopted or challenged by the pupils. The paper examines the factors which contribute to the acquisition of prestige in a context of translanguaging – the relative prestige of the different varieties in a repertoire. Translanguaging itself may emerge as a (re)source of prestige, although the question needs to be raised to what extent this remains limited to certain contexts of use and subjected to ideological influences. Is it possible to speak of both "overt" and "covert" forms of prestige in this context and how does such prestige relate to uses outside the classroom (cf. Heller 1994 on the valuing of different forms of linguistic capital when transformed and/or shifted across contexts)?

Based on a theoretical framework that combines insights from Auer's conversation analytic take on code switching with Goffman's frame analysis and Bourdieu's interpretation of the value of linguistic resources in a symbolic market, I analyze how pupils rely on their total linguistic repertoire in two highly diverse classrooms in Flanders. The languages that occurred and the interactional patterns of translanguaging that were noted were different. In the background was also a meso-level difference in school language policy. In the Ghent classroom, the multilingual repertoires of the pupils were welcomed, with especially Turkish, the most common home language, valorized in the linguistic market of the school. In the Brussels classroom, a "Dutch-only" school policy prescribed pupils not to use their total linguistic repertoire (none had Dutch only as their home language; most had French). This did not stop the pupils from using their home language(s), but the interactional conditions under which this happened, were different from those in Ghent (e.g. differences in frequency and at the level of teacher inclusion in multilingual dyads). In the Brussels classroom, the symbolic market of the school, with local institutional value for Dutch, went in part with and in part against the surrounding market conditions of the city, in which French has more value than Dutch.

By adopting a translanguaging lens to the prestige-gaining practices of pupils in diverse classrooms, this research seeks to contribute to a more successful, profitable and equitable integration of both officially-recognised and on-the-ground forms of multilingualism in the Flemish education system.

Collusive heteroglossic practices and meta sociolinguistic stancetaking: Social prestige in immigrant children's interactions in a Swedish preschool

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In the last decades, Sweden has received a substantial amount of linguistically heterogeneous immigrant population, while a Swedish monolingual ideology (i.e., linguistic prestige of 'good' and 'competent' Swedish) permeates societal and educational contexts. This study examines multilingual children's collusive heteroglossic practices (Bailey, 2007; Kyratzis, Reynolds & Evaldsson, 2010) and

collaborative metalinguistic stance taking in preschool peer interactions (Jaffe, 2000; Evaldsson & Sahlström, 2014), thus exploring how young children (3-6 year olds) orient to and use language to mark social prestige in the context of a multilingual preschool. Bakhtin's (1986) processual view of heteroglossia provides ways for understanding the creative and restraining forces of linguistic norms in children's everyday peer language practices.

In this study, we focus on a young Somali girl's attempts to gain access to the peer group and the peer group's use of stratified language varieties to reject her participation in everyday play activities. Collaborative exaggerated rendering of the girl's talk served as a resource for collusive language play (Cekaite & Aronsson, 2005; 2014), involving negatively keyed recyclings, mimicking and nonsensical words. The peers' mocking stances on beginner's immigrant language rendered the girl's use of Somali and limited Swedish as lacking in linguistic prestige, i.e. as 'incomprehensible' and deficient, in ways that excluded her from participating as a socially competent member of the peer group.

The study underscores that young children through manipulations of language form both actively exploit and enforce a monolingual and standard language norm (here of Swedish) for local purposes, asserting social relations, protecting interactive space and creating hierarchical positions in the peer group. On a micro-level, the study illustrates how children's capacity for linguistic creativity, collusion, and exploitation of ideologically mediated language practices enabled them to invoke and play with features from multiple languages in ways that challenge cultural representations indexing social boundaries of "us" and "them". Within a wider societal context, however such heteroglossic practices of immigrant mimicking and mockery may instead contribute to the reproduction of dominant monolingual ideologies, assigning language prestige to the societal, majority language, in a way that marginalizes non-native language speakers (cf. Bailey 2007; Cekaite & Evaldsson 2008).

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C01-05: Polycentric approaches to language and transnational migration

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.14
Session Chair: Michele Koven
Session Chair: Jennifer Sclafani

Most scholarly and non-scholarly discussions about language and migration have assumed a "host-society" perspective, focusing on migrants' encounters with people and institutions that embody the sociolinguistic norms and ideologies of the receiving society. This panel goes beyond this archetypal focus, to examine other sites or "centers" where transnationally mobile sociolinguistic actors are positioned and may position themselves in relation to multiple, and at times conflicting norms.

Several papers in this panel discuss how transnationally mobile participants' speech and other semiotic behavior is evaluated in interactions with those in their family's "homeland," especially through their (mis)use of the locally dominant language. The papers examine different sites of such evaluations, including commerce-based service encounters (Wagner), interviews about the experience of return (Sclafani and Nikolau), and Facebook group discussions among migrants about language choice in different "real life" or virtual sites (Koven and Marques). The authors also ask about the stakes of these encounters for both returnees and nonmigrants, highlighting local and global forms of symbolic capital associated with language choice, performance, and acts of passing and/or differentiation (Wagner, Chen).

There are also parallels across the papers in how differently positioned participants construct language(s), places, times, "types" of persons, and their interrelations as more or less static. For example, nonmigrant and migrant social actors may both treat named languages (Greek, Portuguese, Chinese, Hebrew) and national societies (Greece, Mexico, US, Portugal) as timeless objects. However, when differently positioned participants encounter one another, they must reckon with the divergent models and practices. Participants often interpret divergences chronotopically, judging some types of speech as "stuck in the past" versus "contemporary" (Sclafani and Nikolaou, Koven and Marcus). Social types may then also be treated as monolithic. For example, mobile/nonmobile are treated as inherently distinctive and essential social categories , e.g. migrant versus nonmigrant (Dick, Chen, Sclafani and Nikolaou, Koven and Marques, Wagner), Israeli versus American Jew (Avni), or local versus tourist (Wagner). Some people are then perceived as inherently rooted /pure/authentic, and others as abnormal/impure/inauthentic. More specifically, a number of the papers discuss how static images of language, place, time, and person converge around figures of the return migrant and the local resident. Emblems of both figures may then become re-circulatable resources, through which people recognize and distance themselves and others, as they further reproduce the categorical distinction.

The papers thus also address contested definitions of legitimacy and authenticity, in the face of divergent construals of the meanings of language and social type. Which versions of "the language of the homeland" prevail in which settings? On what grounds and by whom is authority and normativity constructed and ratified? When is hybridity perceived as (un)desirable, intentional or inadvertent? What is the imagined "pure" "authentic" standard to which people are held? Who and in what sites are they held to this?

Finally, ideological constructions of language, place, time, and person in these non-canonical sites are historically contingent. Some of the papers consider shifting global dynamics and regimes that play a role in people's encounters with multiple, if hierarchically organized, sociolinguistic "centers."

Together, the papers and discussant show the importance of polycentric hierarchies through which people's speech and other semiotic behavior is evaluated. Going beyond the typical migrant-host-society focus, the panel launches a broader consideration of the different stakes and settings for language and (non) mobility.

Metalinguistic discourse on "Grenglish": Polycentric orientations to hybridity among return migrants

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This study examines how Greeks from the diaspora who have "returned" to their ancestral homeland as adults describe and evaluate the hybrid language variety, often referred to as "Grenglish", which is

spoken in their Anglo-dominant diasporic communities of origin. Such discussions emerged in ethnographic interviews about return migrants' experiences growing up as ethnic Greeks in the diaspora and the cultural difficulties they faced when relocating to Athens as adults.

In this paper, we focus on how participants orient to linguistic differences they report to have discovered between the Greek they learned as children in their homes and communities and the variety of Greek spoken in contemporary Athens. While some participants frame these differences in non-ideological terms – for instance, as a matter of incomplete register acquisition as children or as a dialectal distinction (e.g. Athenian vs. island varieties), others invoke standard language ideologies, describing the differences in terms of "pure vs. impure" or "standard vs. corrupt". We show that what constitutes a "pure" Greek language is plotted along multiple axes of time and place. The distinction between place and time semiotics becomes blurred in these evaluations, however, because while the homeland is valued for its "older" history than the diasporic communities, it is also the "newer" place in the personal history of return migrants, and it is the locus of modern Greek culture, against which diasporic communities are often esteemed as "stuck in the past".

A close examination of how evaluative metalinguistic descriptions are grounded in personal narrative reveals that participants orient to different chronotopes (Bakhtin 1981, Woolard 2013) that conceptualize individual migration as either a personal-biographical journey or as a unit in a larger sociohistorical wave of migration. We also show that migrants' descriptions of homeland-diaspora linguistic difference are replicated in their descriptions of other distinctions between Greece and the diaspora, including several major hallmarks of Greek cultural life, including religion, food, and social conservatism vs. progressivism. Employing Irvine and Gal's (2000) concept of fractal recursion, we show how the discursive alignment of multiple layers of linguistic and cultural linguistic difference work in constructing multiple and at times contradictory modernities and nonmodernities (Bauman and Briggs 2003, Koven and Marques 2015). Such complex subject positioning emphasizes that polycentric alignments (Blommaert 2007, 2010), which have been observed in several other studies of language and return migration (e.g., Park and Lo 2012, Koven 2013) are a hallmark of the language and identity politics of late modernity.

Return migration, multilingual practices, and new flexible identities in Hong Kong
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Transnationality research has emerged in the past 20 years in cultural anthropology, population studies, economics, social and cultural geography. Research in sociolinguistics, however, has produced little on this subject, yet a sociolinguistic approach can provide unique insights into the micro social relations of these people in transition and complement the often quantitative approaches to transnationalism and globalization. Ong (1999) exposes needs for observing the environs concerning transnationals, arguing that if "we pay attention to the transnational practices and imaginings of the nomadic subject and the social conditions that enable his flexibility, we obtain a different picture of how nation states articulate with capitalism in late modernity".

Chinese who migrate from their original homeland to the West no longer always settle permanently in their host countries. Instead, a growing number of Chinese emigrants have become a "moving population". Once they have acquired foreign citizenship, many return to their original homeland to seek better economic and social opportunities. In 2000 the Hong Kong census and statistics department reported that 118, 400 people in Hong Kong are return migrants who hold dual nationalities. With this new trend in mobility and flexibility in citizenship in Hong Kong, there have been studies done in population research and the social geography of returnees (Ley and Kobayashi 2005, Sussman 2005, Waters 2005, 2007, 2008; Salaff et al. 2010) and China (Ip 2006), but little has been done in linguistics/sociolinguistics except the researcher's previous research on returnees' linguistic practices and ideologies (Chen 2008, 2015). This research takes a multi-methodological approach to return migration by incorporating current cultural anthropological theories on transnationalism and mobilities, sociolinguistic analysis of multilingualism, and theories of language ideologies and identities. Examples from the Multilingual Hong Kong Corpus (data collected by the researcher from 2002 to 2016) will be presented to reveal sociolinguistic insights of these returnee multilingual practices as compare to their local counterparts. The paper will further examine the transnational practices of individuals and the condition (or lack of) that enable their mobilities both in physical and symbolic/social levels, and how

these practices can be understood in times of sweeping sociopolitical changes with evolving relationship between individuals and the nation states.

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Why are you so racist there?: Making and blurring boundaries in talk of migration

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The border crossing practices of Mexican migrants are not only a focal point of U.S. migration politics. The scholarly analysis of that migration has deeply informed anthropological theory on processes of inclusion and exclusion. As this scholarship shows, although the porosity of social and geopolitical borders is daily made evident by human mobility across the Mexico-US border, the national imaginings and political economy of Mexico-US migration, on both sides of that border, have long construed Mexico and the United States as ontologically distinct realms occupied by people who are fundamentally and mutually Other. In this paper, I examine talk about migration, produced by nonmigrants in Uriangato, Mexico--a small municipality with high rates of migration to the United States. Through this, I explore the dynamics of belonging and exclusion that unfold as speakers violate and reify the putatively immutable divide between the "here" of Mexico and the "there" of the United States. The paper is organized around the analysis of a conversation I had shortly before I returned North at the end of my fieldwork with three women with whom I had become close. I consider how and why my social positioning as a White woman from the U.S. sometimes did, and sometimes did not, constitute a point of difference between me and the people who participated in my research, showing the central role that shifts in participant role play in creating inclusion and exclusion. Through the examination of pronoun use, verb tense, spatial deictics, and conversational turn taking in that farewell conversation, I argue that we use migration discourse, particularly talk about the racist treatment many Mexicans receive in the United States, to prepare for my departure by simultaneously forging bonds of closeness and (re)establishing the sociopolitical divide between here and there. (This paper is part of the SS21 colloquium "Polycentric approaches to language and transnational migration," organized by Michele Koven and Jennifer Sclafani.)

Embodying the homeland: Israeli shlichim, Hebrew, and American Jewish summer camps

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In this presentation, I discuss the conjuncture of two forces – diasporic political socialization and language mobility – in spaces that are understood as sites of religious and cultural socialization. Jewish overnight summer camps serve more than 80,000 campers and 11,000 staff members each summer at over 150 camps across North America. Working in partnership with the Israeli government, camp directors bring thousands of Israeli *shlichim* (translation: messengers or emissaries) to camps, where they work as counselors, or as music, drama, sports, or dance specialists. Over the course of the summer months, *shlichim* are responsible for teaching about Israeli culture, history and people, and strengthening the connection between North American and Israeli Jews. One of the primary ways in which this interconnectedness is negotiated is through multilinguistic practices that use Modern Hebrew in everyday camp interactions, performances, signage, and rituals. This presentation addresses language mobility in this unique transnational bilingual context in which native speakers become sociolinguistic agents who mediate the complexity of center (homeland) / periphery (diaspora) dynamics. Drawing on interviews with *shlichim* and ethnographic observations at five camps, I examine what it means to engage in forging transnational connections and the role of spoken and visual Hebrew in this process. I demonstrate that Hebrew simultaneously works to construct symbolic and ideological boundaries of similarity and difference between North American and Israeli Jews. Though Hebrew is one of the primary means by which *shlichim* are positioned as Israeli experts and insiders, I show how local camp registers challenge their linguistic and cultural competency and situate them as novices and outsiders. This negotiation of what "real" Hebrew is in the context of American summer camping raises compelling questions about authority, authenticity, and language expertise.

Ideologies of the language of the"homeland" in Online Interaction: French Luso-Descendants' Discussions of "Bad" Portuguese on Facebook

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Going beyond a "host" society perspective, we examine how descendants of Portuguese migrants living in France, Luso-descendants, orient to normative ideologies of language and personhood, relative to their family's Portuguese "homeland" in online interactions in a 40,000 member, largely Francophone facebook group called, "You know you come from Portugal when..."

During the large wave of Portuguese economic and political emigration of the 1960s and 1970s, France was the most frequent European destination. Given Portugal's proximity, many migrants and their families return frequently for vacation, and often plan a permanent, if often indefinitely deferred return migration. They thus often have frequent opportunities to interact with and imagine interactions with nonmigrant Portuguese in Portugal. Furthermore, in France they may also interact with other LDs in online environments, while discussing life in Portugal and France.

Our paper examines how Luso-descendants collaboratively evoke and orient to Portugal-centered language ideologies and figures of personhood online. Specifically, we analyze how participants index the image of the "emigrant in France," a widely recognized and ambivalent figure of personhood in Portugal (Gonçalves 1996, Brettell 1990, Koven 2004, 2013, Noivo 2002; Lubkeman 2002, Koven and Marques 2015). This figure is linked to dominant Portuguese monolingualist and diasporic ideologies that posit that those of Portuguese descent are inherently Portuguese and should naturally speak Portuguese, no matter where they have lived (Da Silva 2011; Keating and Solovova 2011; Koven 2013). Discussions about emigrants thus frequently revolve around their inappropriate use of French or French-influenced Portuguese, whose use is often interpreted as willful, ostentatious, disrespect for and abandonment of Portugal and Portuguese heritage.

The stigmatizing "emigrant" sociolinguistic figure also emerges in different ways in LDs' online interactions. We examine how participants variously recirculate and sometimes reproduce and/or challenge these dominant Portuguese ideologies of language and personhood, across a range of types of participant framework where the "bad" emigrant figure is evoked. This most often occurs in talk about

participants' own or others' "bad" Portuguese: as a figure of otherness or a figure of self; i.e. why "they" or why "I" speak in problematic ways. Our analysis thus sheds light on how migrants and migrants' offspring evoke, orient to, and re-entextualize dominant language ideologies and linguistic figures of the homeland in different types of virtual interactions.

The 'smell' of impoliteness: The limits of diasporic communicative competence in marketplace bargaining

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Like many tourists in Morocco, diasporic visitors of Moroccan origin attempt to bargain for the 'right' or 'local' prices at Moroccan marketplaces. Their investment in this activity has broader repercussions, however, than simply the objects bargained for: it can ideologically index their ability to be recognized as 'Moroccan', through being ratified by vendors as deserving the 'right', 'local', or 'Moroccan' price. The aftermath of these interactions contributes to imaginaries of how 'they' (i.e. locally-resident Moroccans) see 'us' (cyclically-present post-migrant generation visitors from Europe), which often blame failure to be ratified - signified by a 'wrong', 'high', or 'tourist' price - on being somehow 'smelled' as 'from outside'. Effectively, participants themselves blame their failure on categorization as 'outsiders', but closer analysis of talk sequences indicates that these categorizations may be related to their communicative lack of politeness.

Combining microanalysis of conversational talk-in-interaction during bargaining with ethnographic and discursive texture on diasporic belonging and bargaining strategies, this paper analyzes how failures to achieve a beneficial price may lie in inexpertness among diasporic visitors at linguistically managing politeness. These failures become evident and relevant when accompanying local speakers intervene to produce paired oaths that function as politeness in Moroccan Arabic (Bouchara 2015), and are central to creating mutual belonging in these bargaining contexts (Kapchan 1996). Despite the fact that diasporic visitors are publicly 'welcomed' by the Moroccan state, their perpetual sense of being disaffiliatively categorized as 'from outside' by locally-resident Moroccans may not be about their 'belonging as Moroccan' as research participants described it. Rather, this analysis indicates how the lack of mastery of politeness as a communicative skill - which marks these visitors as 'from elsewhere' through more subtle communicative practices than they may be able to appreciate - makes these diasporic visitors 'smell' impolite.

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C01-06: Covert prestige of local non-standard codes in the Arab World
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.16
Session Chair: Reem Bassiouney
Session Chair: Valentina Serreli
Session Discussant: Reem Bassiouney

There have been a number of studies that concentrate on the diglossic situation in the Arab world and the tension that at times exists between SA and the vernaculars of different countries (cf. Haeri 2003, Suleiman 2013). The standard variety (standard Arabic, SA) is often referred to as the 'prestigious' variety (see Ibrahim 1986, Mejdell 2006, Bassiouney 2009). However, it may not be true that SA is more prestigious than the vernaculars in all contexts.

Indeed, there have been few a studies that explore the prestige of local dialects and languages in the Arab world. While the 23 countries of the Arab world have SA as the official language, all of these countries have other prestigious varieties of Arabic, and most of them also have other languages and dialects that carry their own covert prestige. Labov (1966) and Trudgill (1972) introduced the notion of covert prestige to explain why speakers attribute value to non-standard features and varieties.

This colloquium will examine the covert prestige of local non-standard codes. The participants utilize the following concepts; language ideologies, metalinguistic discourse and indexicality to examine the use of a number of non-standard codes in the Arab world. It includes codes from the following countries, Egypt, Qatar and Morocco. Methods used include; matched guise experiments, questionnaires, interviews, etc.

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'I am a southern': performance of a stigmatised local dialect
Reem Bassiouney

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'Saʿidi dialect' is a general phrase used by Egyptians to refer to a group of dialects that stretch from the south of Cairo to the border of Sudan. Of all the dialects throughout Egypt and the Arab world, Saʿidi Arabic is the most ridiculed, stigmatised and stereotyped in the media. Salient phonological and semantic features of Saʿidi are associated with ignorance, stupidity, a lack of sophistication and so on. These negative indexes are usually emphasised by the media. However, some Saʿidi intellectuals and public figures perform identity by using these very features, thus creating a positive stance and emphasising the positive traits of Saʿidis.

This chapter examines data from the media, including soap operas, poetry – both written and performed – postcards and songs. It utilises the concepts of indexicality and stance taking to explore the metalinguistic discourse of Saʿidis and non-Saʿidis in the media. In addition, this chapter examines indexes of Saʿidi features that are considered second order, but which are used by performers of Saʿidi to create a stance that is remarkably distinct from the rest of Egypt.

Language socialization in Siwa. Ideologies of power and solidarity in a Berber-speaking Egyptian periphery.

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Situated in the Egyptian Western desert, the Berber-speaking oasis of Siwa is a rural and long time isolated spot whose population maintains the indigenous Siwi Berber for in-group communications, notwithstanding the opening and mass Arabization undergone during the last decades of the 20th century. Without overlooking the challenges posed to the maintenance of Siwi by the growing bilingualism which fosters the use of Egyptian Arabic, the paper explains how these challenges are counterbalanced by the strong relationship between Siwi and its speakers.

Concerning the categories of pre-school and school-aged children, the field research revealed that:

1. Siwi is usually transmitted to newborns, is routinely spoken by Siwan children (vertical and horizontal use) and is acquired by non-Siwan children living in the oasis;
2. the choice of Egyptian Arabic in childrearing is marked and criticized by some;
3. Siwan children's acquisition of Egyptian Arabic and its use in formal or inter-group situations is encouraged.

The analysis proposed brings into play the concepts of language socialization (Schieffelin and Ochs 1986) and language ideologies (Woolard and Schieffelin 1994), which are correlated. In fact, language ideologies influence language socialization by transmitting the evaluative system comprehending the attribution of overt/covert prestige to (un)powerful, local/global codes and the social evaluation of linguistic practices and habits, as code-mixing and multilingualism. On these bases, is argued that despite the emergence of practices that bring Egyptian Arabic into domains traditionally reserved to Siwi, the distribution of functions between Siwi and Egyptian Arabic is maintained so far, because of the "socialization" of the community's language ideologies pointing to the association of Siwi with solidarity-related dimensions and of Arabic with status/power dimensions.

The data were collected through the combination of ethnographic interviewing and participant observation of community's practices in context (Haeri 2003; Walters 2006), within the frame of a doctoral research project.

Attitudes to the Qatari dialect: Solidarity and prestige

Irene Theodoropoulou

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This is a perceptual dialectological study on the Arabic dialect spoken in the State of Qatar. Broadly speaking, the native population of Qatar is split into Bedouins, namely the people who originate from the desert and in the past used to drive a nomadic lifestyle, the Hathari (or Hadar), namely the city people, who in the past used to have a sedentary lifestyle as they were settled town dwellers, and finally the *abd*, namely the descendants of slaves brought from east Africa to Qatar (Nagy, n.d.; Ferdinand, 1993). For reasons that have to do with people's reluctance to admit that they belong to the Abd, the focus groups of this study include Bedouins and Hatharis, who nowadays live together in Doha and interact extensively in social and professional contexts. More specifically, the two research questions that I tackle are the following: 1) what kinds of dialect attitudes do Qatari nationals have towards their ingroup and outgroup sociolects? And 2) What types of phonetic and vocabulary variation influence their attitudes towards the various sociolects associated with Bedouins and Hathari people. To this end, I have designed a matched-guise experiment (cf. Beinhoff, 2013: Chapter 6; Garrett, 2010: Chapter 5) that includes 4 Qataris, 2 Bedouins (one male, one female) and 2 Hatharis (one male, one female) reading short semantically and pragmatically neutral sentences in their ingroup and outgroup sociolects. These stimuli will be evaluated by 50 Bedouins and 50 Hatharis on the basis of a series of traits associated with solidarity and different types of prestige (overt and covert). It is anticipated that, while the participants will express their solidarity with the sociolect of their ingroup, the concept of prestige will be much more complex, as there are competing types thereof associated with the two sociolects.

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From Rajjal to Rayyal: Ideologies and shift among young Bedouins in Qatar

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In recent sociolinguistic studies on language identity, shift, and change, ideologies surrounding language and the resultant indexical meanings, including notions of prestige perceptions, are considered crucial factors that fuel and determine the direction of language change. In sociolinguistics of the Arab World, following Ferguson's work (1959), scholars believed that Standard Arabic (SA) is the only prestigious variety. More recent studies have however shown that, in most Arab countries, there exists a spoken variety that carries some prestige besides SA.

In this paper, based on empirical sociolinguistic data collected in Qatar, we show how the perceptions of prestige evidenced through speakers' language ideologies play a role in a dialect shift from Bedouin to Hadhari among young Bedouins. Our data consists of open-ended, loosely structured interviews with eight Bedouin men and women of two generations and questionnaires on attitudes distributed among 60 Qatari male and female students, both Bedouin and Hadhari. We examine phonological variables e.g. (dʒ), which is pronounced as /dʒ/, as in /rədʒdʒal/in the Bedouin dialect and /j/, as in /rəjjal/ 'man', in the Hadhari dialect. We also examine lexical variables e.g. /wɪʃʊ/ and /ʃɪnʊ/ meaning 'what' in Bedouin and Hadhari respectively.

Based on an analysis of both data sets, we show that: (1) young Bedouins are shifting towards the Hadhari dialect,(2) gender is implicated in the shift as this tendency is higher among younger women(3) and the Hadhari dialect indexes prestige, modernity, social class, and open-mindedness to the Bedouin participants, which we argue is the driving force behind the shift.

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Language ideological debate in Morocco around Arabic language variation: the empowerment of Moroccan Arabic, resistance and language ideologies.

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Historically, Moroccan Arabic (MA) has been considered undervalued and dominated in a Moroccan linguistic market characterized by ethno-linguistic stratification (Boukous 1999 and 2008). Nevertheless, currently there are ongoing political, economic and sociolinguistic changes in Moroccan society in the form of the expansion of the new linguistic practices related to initiatives of local, regional and national economic and social development. I argue also that these practices have different aims, some of them are related with the processes of empowerment of MA, on one hand, and its linguistic standardisation, on other hand, and consequently might have a pragmatic influence on communicative and persuasive forms in an innovative and alternative model of language politics in Moroccan society.

Taking into account this background, the aim of this paper is to analyse the language debate that take place now in Morocco around Moroccan Arabic. So, we will examine specifically various sociolinguistic and ideological considerations on this debate regarding the need to establish a standard variety for Moroccan Arabic and consequently relocate it in the sociolinguistic regime contributing to restructure Moroccan linguistic field.

For this purpose we will analyse, first, how processes of categorisation of languages through strategies of designation would involve minorisation and linguistic inequality in Morocco, and how this designation is connected with denomination strategies and attitudes which give name and characterise Arabic linguistic varieties in Moroccan society. We will try to explain also how language policies in the Moroccan state have been based on those designations and attitudes in order to legitimate its actions and the linguistic subordination.

Second, we will provides an examination of the emergence of a language activism in favour of Moroccan Arabic with emphasis on the different discourses from the civil society that defend the promotion, the use and the standardisation of MA, and proposing a social and political empowerment for this linguistic variety.

Finally, we will examine and discuss different cultural models (Geeraerts 2003) and different language ideologies (Milroy 2001), i.e.; (puristic, rational and pragmatic models) that enter into the scientific and academic debate on Moroccan Arabic language planning aimed at managing Arabic language variation in particular within the linguistic market in Morocco.

To achieve this goal, our theoretical elaboration will be framed in a critical sociolinguistics tradition (Heller 2003 and 2008) and a sociolinguistics of variation Coupland (2010 and 2003), through which we can extrapolate how a conscious change and new attitudes in terms of linguistic variation might give rise to the appearance of a legitimate (and legitimated) variety that can then be considered prestigious and standardised (Woolard 2008).

C01-07: Language policy regimes, regimentation and governmentality in "new speaker" contexts
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.16bis
Session Chair: Josep Soler-Carbonell
Session Chair: Jeroen Darquennes
Session Discussant: Sjaak Kroon

In the context of increasingly globalized and complexified contemporary societies, sociolinguists and socio-culturally oriented scholars have shifted their attention into trying to better understand the challenges and opportunities for multilingual speakers across different geographical, social and political spaces. Recent language policy literature has shown a growing interest in identifying the role of individual language users, loosely formed groups, more formal groups as well as (non)governmental institutions in 'governing' language, i.e. in developing, adopting, and/or contesting covert/overt language policies. It has equally started to concentrate on the sort of 'regime' one intends to install on the basis of a number of ideas and beliefs about how language ought to function in society. Rather than approaching language policy as a top-down activity, the focus has come to be on the multi-sited nature of language policy and the horizontal as well as vertical interaction of different sorts of actors in the negotiation and transformation of language policy regimes (e.g. Ricento 2006; Shohamy 2006; Wright 2004).

Methodologically, the complex interaction of different agents at different layers of society is addressed by Labrie (1999) who makes reference to the need to focus on agenda-setting and the political processes underlying language policy. More recently, the label "the ethnography of language policy" has been proposed (e.g. Johnson 2009; McCarty 2011) so as to capture such complex interaction of multiple layers of society (see also Blommaert et al. 2009; Hult 2010; Ricento and Hornberger 1996). In that sense, Halonen, Ihalainen and Saarinen (2015, p. 3) propose that "politics and policies are essentially multi-sited by nature, taking place, being constructed, contested and reproduced on different horizontally and vertically linked levels simultaneously and in different times and places". Thus, there has been an attempt to move away from more normative types of analyses to more post-modern ones, seeing language policy-making more in terms of interaction and negotiation (e.g. Wright 2004).

In this colloquium, we propose to address how language is governed, regimented, and policed in "new speaker" contexts (e.g. O'Rourke and Pujolar 2013; O'Rourke, Pujolar and Ramallo 2015), i.e. contexts where speakers acquire new sets of linguistic repertoires which are socially meaningful. A relevant strand of analysis on "newspeakerness" so far has come from "new speakers" in minority language areas, but also other contexts can be fruitfully explored from such an analytic angle (e.g. among migrant populations or among trans-national professionals). In the proposed colloquium we invite papers addressing questions of language policy, regimentation, and governmentality affecting "new speakers'" language practices and repertoires in minority or majority language situations, and in different spaces (the family context, education, the workplace, etc.). We are especially interested in papers that address (a selection of) the following questions:

- How do "new speakers" of different profiles interpret, adopt, or challenge particular language policy strategies (covert and overt ones) in a given setting?
- How do different legal and citizenship regimes affect "new speakers" in a given setting or a variety of (geographical and/or and societal) settings?
- What policy outcomes can we detect in terms of inequalities and social stratification affecting "new speakers" more directly?
- What are the ideas and beliefs of different sorts of actors about "new speakers" in a given setting?
- How can the "new speaker" concept inform language policy scholarship? What particular aspects does it illuminate more clearly than other related concepts?
- What are the theoretical and methodological challenges encountered when trying to capture the link between horizontal and vertical layers of governmentality and regimentation?

Resistance and adaptation to newspeakerness in educational contexts: two tales from Estonia

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In recent years, language policy scholarship has focused its attention on trying to better understand the complexity and multi-layered nature of language policymaking, concentrating on the interplay between different agents in a given field (e.g. Ricento 2006; Halonen et al. 2015). In many contemporary societies, the context of education is illustrative of the tensions and ambiguities that arise out of the processes of tacit and explicit language policymaking, 'on the ground' language practices, and language ideologies (Spolsky 2004).

Our paper summarizes two case studies that were conducted in educational institutions in Estonia. Both studies investigated the role that Estonian, English and other languages play for different groups of speakers. In the paper, we analyse the question of how speakers who do not have Estonian as their L1 acquire or do not acquire the language; we thus discuss issues of resistance and adaptation to newspeakerness in two different educational settings in Estonia.

The first case study investigated attitudes and practices to acquiring Estonian by members of the community affiliated to the International School of Estonia, an American-led private school (nursery to 12th grade) in Tallinn, which serves the local community of diplomats and other trans-nationals. A questionnaire survey including both qualitative and quantitative questions was distributed. The results indicate that with regard to the acquisition of Estonian, two major groups can be detected: respondents who consider it entirely unnecessary to make an effort to acquire any Estonian vs. respondents who show an interest in the language because of a rather vague feeling of getting to know Estonia better in such way. Practical advantages of knowing Estonian, however, are rarely mentioned. The efforts by the latter group are contrasted with perceptions of practices by Estonians and Estonian policy-makers, which are frequently considered to show little support towards new speakers of the language.

The second case study took place in the context of a higher education institution. One of the aims was to find out whether and how trans-national scholars working in the country adapted themselves to the sociolinguistic situation of their environment. Ethnographic interviews were carried out with scholars from different age groups, career level, and disciplines. The results indicate that there exists a great variability of personal experiences and predispositions that have the potential to impact on a speaker's adaptation or, by contrast, resistance to the Estonian language. Different trends, however, can be highlighted in the path towards becoming a 'new speaker' of the language.

In conclusion, our paper highlights the complex nature of the relationship between different stakeholders in a given field. Different views on language matters by different players may sometimes coincide, other times clash; in any circumstance, it is always important to try and understand why coincidences or clashes arise, and whose agenda is promoted or downplayed in such cases.

Interaction between language policymakers and language practisers: Case studies from Latvia and Catalonia in an international comparative perspective

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Our presentation aims at comparing the interaction between language policymakers and language practitioners in two European cities: Rēzekne (Latvia) and Lloret de Mar (Catalonia). Both are towns of similar size in terms of population, both are geographically situated in a distance from the regional urban centers (Rīga and Barcelona) and both show a comparable linguistic heterogeneity: Latvian-Russian-Latgalian and Catalan-Spanish-immigrant languages.

To start with, we will describe the language situation in school settings in both cities. Based on the qualitative evaluation of teacher` training courses on using open educational resources, semi-structured interviews with the course participants and their observation techniques we will provide an overview of language practices at schools and teachers' attitudes in relation to heteroglossic language use (García 2009, Blackledge & Creese 2010, De Korne 2012). We will then correlate these language practices and attitudes with official state language policies and initiatives of local municipalities and non-governmental organizations.

The main research questions which we will discuss are:

• *How are language practices at schools linked with speakers` attitudes and language ideologies and how do they reflect official and non-official language policies?*
• *Which policies are more effective (bottom-up, top-down or blended), and: more effective to whom?*

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Agenda setting in minority language policy: State and community negotiations.

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Drawing on comparative data from the settings of the Irish language in the Gaeltacht communities of Ireland and of British Sign Language in Scotland, this paper will discuss the ambiguity of agency in minority language policy, focussing on the definition of 'language users', community membership and public authorities' role in policy formation and implementation.

Studies of language in late capitalism and late modernity have highlighted the manner in which states and public authorities increasingly construct minority language management as 'responding to demand' or 'facilitating choice', indicating their lack of overt agency in language maintenance and promotion. Yet it can also be shown that government agencies recognise that the state has a role in educating those who will advise them in designing and implementing agreed policy, such as Gaeltacht community groups under the language planning initiatives of the Gaeltacht Act (2012) and the current work of the BSL National Advisory Group in Scotland. The state apparatus thus still has a leading role in language management although the nature of its agenda, particularly regarding community involvement, may be covert or ambiguous.

The selection by the state of its language policy partners and the ways in which community groups can define their own role as participants in forming and implementing policy pose questions about the definition of community membership and how a minoritised group can build language agency within its own community and in its interactions with public authorities. This study of the 'new speaker' of Irish and BSL in these specific polities illustrates salient issues for minority language speakers, adopters and users in contemporary western societies more generally, showing how both community and state can construct themselves alternatively or simultaneously as agenda-setters and external facilitators and thus reveals the inherent ambiguities of agency that result.

Language policy, learning and citizenship in times of superdiversity: creating spaces for 'new speakers'

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Sociolinguistic research increasingly shows a need to rethink how we view the relationship between language, citizenship and the community as a result of globalization and changing migration patterns (Blommaert 2012, Heller 2007, Wright 2015). Redefining such concepts is particularly called for in the domain of language policy. On the one hand, nation-states like the UK, despite increased superdiversity, continue to reaffirm hegemonic top-down models of *one nation one language* (Simpson et al. 2015). Sub-state nations, on the other hand, face challenges to power relations in the promotion of their national minority languages as well as accommodating ethnolinguistic diversity. Wales is a case in point. Although devolution to Wales has given rise to Welsh language measures and education policies, issues of citizenship and integration are dominated by nation state discourses, consequently overlooking the polycentricity of integration and participation. This paper will thus consider citizenship as 'being able to

participate fully' in local educational and community settings (Ramanathan 2012). As a consequence, we argue that increasingly divergent new speaker profiles require language policy and citizenship regimes to be reconceptualised and localized.

This paper will draw on three separate sociolinguistic studies with different profiles of new speakers of Welsh: immigrant pupils in Welsh medium primary and secondary statutory education, immigrant learners of Welsh in adult education and adult learners in social learning settings. Each contribution will exchange commonalities drawn from qualitative, ethnographically informed data and consider how new speakers in all three contexts act as stakeholders in interpreting more local forms of citizenship and (dis)citizenship by their claim (or not) to ownership and participation through language. Moreover, the paper will consider how current language policies, educational resources and teaching methods are inapt for many new speakers who may in several cases not be native speakers of English. Thus it will further suggest that traditional social spaces of use do not necessarily correspond to the range of new speaker needs from diverse backgrounds. Thus, we will argue that despite the need for a holistic view on language policy and planning, policies need to be multi-sited, allowing room for creativity, inclusivity and the adoption of transversal spaces of use (Rutter 2015).

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New speakers as new employees in health care: lived experience on language assessment

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Requirements for proficiency in a national language are a most central element in language policy and regimentation concerning migrants who try to access the labour market in a new country. Their new speaker characteristics may also be influenced by the policies applied.

Due to a change in the EU directive 2005/36, initiatives for a reform in language policies concerning the health sector have recently been made in a number of European countries. In Finland this has materialised in a form of a proposal to align the language requirements for the medical/nursing professionals who received their degree in the EU/EEA with the requirements for those who received their degrees outside the EU/EEA area (Ministry of Education and Culture 2014). At the same time, the suggestion is made to raise the required proficiency level from CEFR level B1 to B2 and to complement the standardised NCLP language test (NCLP = National Certificates for Language Proficiency) that focuses on general language skills with a test module that assesses professional language skills.

The aim of this paper is to compare the lived experiences of language assessment reported by four Spanish nurses educated in the EU and by six nurses educated outside the EU/EEA. The previous group had been recruited to work in Finland one year before the time of conducting the study, whereas the latter only aimed at getting an authorisation as a nurse after having lived in Finland for several years. As mentioned above, the current language policies treat these groups differently, but this may change in the future.

We discuss the observations based on the spoken interview narratives of the ten test takers who attended both the FNCLP intermediate level test in Finnish (targeted for levels 3-4 ~ B1-B2) and an adjacent, tailor-made professional language test module in health care context. The module was developed in our project "Health care Finnish: developing and assessing Finnish proficiency among health care professionals" to find out, what kind of aspects are to be considered in the assessment of professional Finnish language proficiency and what kind of added value (if any) such assessment could provide in this particular context.

The FNCLP has four separate parts (speaking, writing, listening and reading comprehension), whereas the professional module consisted of integrated tasks combining receptive skills with productive skills. The tasks included e.g. written documentation of the symptoms described orally by a patient, and interpretation and explanation of the medical record of an old patient for family members by phone. The professional module thus aimed at covering several aspects of the work-related language skills.

In any test development, the views and experiences of test takers should be heard, and those told by our participants varied a lot according to their background and employment status. Access to work communities in Finland seems to explain the differences in individual language skill profiles and new speaker characteristics to a great extent.

C01-08: Local, nation-state and international linguistic regimes at the crossroads: Transnational trajectories of language world workers in globalised labour spaces
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.4
Session Chair: Maria Rosa Garrido Sardà
Session Chair: Maria Sabaté-Dalmau
Session Discussant: Beatriz Lorente

Today, the globalised economy, the weight of international agencies and transnational migrations have increased the demand for multilingual capitals in the workplace. Public agencies, multinational institutions and transnational networks collaboratively construct worker profiles as responsible, flexible individuals who speak legitimate languages for both national citizenship and globalised labour. Critical sociolinguistic ethnographies have shown that language is a primary factor that structures these tertiarised economic systems and ultimately may bring forth social difference and social exclusion, particularly in present-day advanced liberal public and private organisations (see, e.g., Boutet, 2008; Cameron, 2000; Duchêne et al., 2013, Sabaté i Dalmau, 2014).

This colloquium addresses the situated construction of transnational individuals in Europe as mobile (de)languaged workers in the era of late capitalism. The focus is on diverse profiles of social actors working or seeking employment in Europe, whose biographical, educational and personal trajectories often play a great role in their employability prospects and actual recruitment (Duchêne et al., 2015). The panel interrogates the interplays between the language practices and ideologies and the trajectories of "world workers" (Lorente, 2010) in globalised work spaces, including nation-state agencies that regulate and manage unemployed populations from various origins and linguistic backgrounds, multinational corporations, humanitarian agencies and informal economic networks that manage labour markets in connection to, and beyond, classic nation-state frameworks (de Bres, 2014, Wimmer and Glick-Schiller, 2002).

As a whole, the proposed colloquium illuminates the (1) local, (2) nation-state and (3) international "linguistic regimes" (Kroskrity, 2000) and "technologies of citizenship" (Inda, 2006) which shape current transnational workplaces and (informal) economic networks. We argue that these sites of labour, as well as the various social agents that participateparticipating in them, are regulated by sociolinguistic orders based on nativist ethnolinguistic and/or territorial conceptions of language and on neoliberal-minded, market-driven views of language as employability/entrepreneurial "skills" or economic assets (Heller and Duchêne, 2012). The common questions that the panellists of this colloquium address include:

1) To what extent, how, and why, do late-capitalist transnational sociolinguistic and citizenship regimes interplay with the emergence of a wide array of mobile multilingual world workers?
2) What ideal transnational employer, employee, and employment seeker profiles are constructed in the different sites under investigation? Which moral, professional and linguistic worker identities are legitimised, which ones are relegitimised, and which ones are delegitimised, and under what conditions?
3) And with what consequences for whom? That is, how do these profiles lead to the (de)capitalisation and/or (de)skilling of different types of transnational language workers? And to the individual self-actualisation, (re)training and personality profiling practices which seem to govern globalised workplaces (Allan, 2013, Urciuoli, 2015)?
4) To what extent, and in what ways, do the various workers or job seekers under analysis resist and/or comply with, and at times reproduce, the workplace sociolinguistic hierarchies they end up in?
5) Are these hierarchies always in line with traditional ideologies of monolingualism, favouring dominant lingua franca frameworks to the detriment of other languages, or can they be perceived as being inflected into, altered or even suspended in the contexts under investigation?

Departing from a shared critical ethnographic perspective, the individual contributions to this panel will more specifically explore and connect the language profiles and trajectories of world workers in (1) an international humanitarian agency, (2) a cross-border construction site in Norway, (3) informal economic networks in a Catalan tourist enclave and two public work agencies located in (4) the Fribourg canton (Switzerland), and (5) in Flanders (Belgium).

Social structuration practices at the margins of the nation-state: Language practices and trajectories of exclusion in a tourist workplace of the Costa Brava

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This research paper analyses how the socio-economic and linguistic diversity dynamics brought about by mobility within the industry of tourism reshape established social hierarchies linked to the symbolic power of dominant local and international languages in the tourist enclave of Empuriabrava. The goal of this paper is to understand the ways whereby different mobilities are reflected upon, and emanate, in the narrated life trajectories of people who embrace mobility for better work opportunity and life chances.

The community has been selected because of its particular history of both immigration and tourism. Empuriabrava is the largest residential marina in Europe and it was built for elite tourism at the end of 1970s by a private company. Its population has been since the beginning a mixture of wealthy mobile people from other European countries. In 1980 the enclave was dispossessed and it was assigned under the municipality of the Catalan town of Castelló d'Empúries (Girona). Nowadays this tourist community includes more than 75 different nationalities, and more than half of the population is from abroad, with a growing rates of people from the developing world (labour migrants) who moved there for better work possibilities.

Following Bourdieu's notion of capital, habitus and field (Bourdieu, 1972) the study analyses the role of language and personal life trajectories in the circulation of symbolic, material and communicative resources by 14 informants who are key members of the community. I interviewed second house owners from Germany, France and England as well as labour migrants from, Spain, Morocco, Senegal and South America. I coordinate the different information obtained by both people that are there for leisure and work, in order to grasp and understand the different reasons they have to move or stay to live and work in this community. In depth interviews about the language and mobility trajectories of these people have been carried out along with the collection of a wide variety of ethnographic data including field-notes based on participant observation, recordings of over 80 highly multilingual spontaneous conversations among a wide variety of people, photographs, local publications as well as official documents and statistics from the municipal archives. People's narratives are conceived of as the windows social actors have to a universe of linguistic practices that are both defined by and applied to their social reality. The linguistic categories of practices (Bourdieu 1991) carved out from people's discourse, became important resources to frame the different ideologies and social meanings circulating in the tourist enclave.

The ethnography suggests 1) a critical overview on how language and multilingualism played a key role in the production and reproduction of social inequality statuses and, thereby, in the social exclusion of given populations who do not meet the established linguistic regimes, and suggests 2) that immigration and tourism intertwine and generate new complex service-related dynamics that create new social categories that question the nation-state bias and fixed theories about social class and people's mobility.

Life, work and linguistic trajectories of humanitarian workers at the International Committee of the Red Cross

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The goal of this paper is to analyse the institutional linguistic regime (Kroskrity 2000) in a humanitarian agency, the International Committee of the Red Cross (ICRC henceforth), from a critical, sociolinguistic and historicising perspective. The biographical, labour and linguistic trajectories of mobile humanitarian workers, called delegates, offer a window into the struggles over the fluctuating valuation of languages (Duchêne & Daveluy 2015) throughout institutional and socioeconomic transformations of the ICRC. The data analysed comprise ethnographic interviews with different generations of ICRC delegates who were active between the 1970s and 2015 that will be complemented with institutional documents gathered in the ICRC archives. The ICRC is the oldest humanitarian agency and it currently recruits, trains and coordinates mobile staff working in over 80 delegations worldwide from its headquarters in Geneva (Switzerland).

The institutional transformation from a Swiss-only association to a multi-national "humanitarian enterprise" (Palmieri 2012) has resulted in shifting visions of language as requirements for work. The ICRC combines longstanding territorial visions of language as an identity marker, with French as the "authentic" language in Geneva, to more neoliberal visions as a skill for work (Heller & Duchêne 2012), with English as the "international language" in the market of solidarity (Pech & Padis 2004). It has undergone a process of "internationalisation" since the 1992 opening of delegate positions to all nationalities, which used to be reserved for Swiss nationals only. The recruitment of delegates from over 100 nationalities has reinforced the role of English, now a requirement through a language test. Today English indexes geographical mobility in the field and is connected to discourses of internationality. Simultaneously, French has remained the language indexing *genevois* institutional origins and a gatekeeping language for higher management positions at headquarters.

The delegates' mobile trajectories for humanitarian missions shape linguistic repertoires that intersect with their biographical trajectories and institutional requirements when recruited. One profile is that of Swiss Alemannic speakers who became socialised through French-medium training and work environments in periods when the institution recruited Swiss nationals only/mainly, with a predominance of Francophones. Another profile is that of delegates from mobile and transnational families who invested in learning languages other than French and/or English for their missions. The opening from a Swiss to a global market has created the conditions for recruiting multilingual people who can *already* speak ICRC official languages for certain regions, such as Spanish for Latin America. In this third group, some individuals were recruited because of their university specialisation in a "strategic" language, such as Russian. Last, we find senior Francophone delegates who use French as an administrative language in Geneva to (re)create their former linguistic dominance and position of control.

In conclusion, global linguistic hierarchies favouring dominant linguae francae are (re)produced through the construction of legitimate worker identities in this institution. English/French bilingualism participates in the construction of the ideal delegate as a bundle of soft skills (Urcioli 2008) including communication (e.g. attentive listening, synthesis), humanitarian values particularly neutrality (formerly linked to Swissness), and personal qualities such as tolerance or patience.

National language and transnational workers in a Norwegian construction site
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The system of late capitalism demands flexibility, often referred to as the new work order (Gee et al. 1996). For companies this flexibility is often a matter of matching work-load with worker-load which is possible with the use of temporary workers provided by staffing agencies. Yet, as Sennett (1998) points out, flexibility is not merely a mark of companies but also of the ways workers think and act - the reason why Fraser (2003) argues for flexibilisation as the Postfordist era's governmentality. The constant risk of being laid off creates an impetus for the worker to up-skill and make oneself less dispensable in order to minimise that risk.

In transnational workplaces characterised by high staff flexibility, specific multilingual repertoires become crucial as a way to regulate production. In my ethnographic study of a Norwegian construction site with Poles, Swedes and Norwegians, not all workers share a language, creating a distinction between Polish speakers on the one hand and Norwegians and Swedes on the other. National legislation as well as the regulations of the workplace favour the use of Norwegian, but the company does not provide language training. At the same time, the company relies on being able to communicate with all workers, viz. a system where key-workers communicate between workplace teams is adopted, allowing for the majority of workers to not learn Norwegian. This means that workers with linguistic skills, especially oral but also written, in Polish and Norwegian are essential for the company. By obtaining these skills the individual worker becomes more valuable and less prone to down-scaling. However, this communication skill has to be acquired through self-investments, such as paying for one's own Norwegian courses and attending them during leisure time, resulting in very few workers embarking on or continuing language training. Another form of self-investment is self-skilling. With this I refer to the practice of turning everyday interactions into moments of opportunity to obtain vocational key-terms or practice pronunciation.

The worker undertaking the endeavour of learning Norwegian receives symbolic recognition as well as salary rewards, but also comes to function as a marker of distinction in opposition to those

workers who do not learn Norwegian. Therefore, self-skilling is a double-edged process; it results in a resource that is of use to the company as well as the individual worker, but this worker is elevated to an ideal transnational worker, making the exception the norm without consideration of structural conditions of employment and work.

Through the use of recordings of everyday work, observations and interviews I will shed light on these conditions, opportunities and constraints of the transnational worker labouring under local language.

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The institutional management of language competences in the context of unemployment: A case study.

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Switzerland has a long-standing history of recruiting mobile workers from poorer countries for unskilled labour in construction or industrial production (Piguet 2013). The practice of "exporting" unemployment in economic crises came to a halt with the implementation of the unemployment insurance in the late 1970s (Degen 1993), valid for anyone who had worked (legally) in Switzerland over a specific stretch of time. From the beginning, the employment services had a variety of instruments and measures at their disposal that were evaluated as helpful in the process of reinserting the unemployed into the labour market. While these instruments, nowadays, range from financial incentives for potential employers to individual coaching, a large percentage of them are language courses, both in foreign languages as well as in the official languages of Switzerland. The administration of these so called "labour market measures" is far from automatic, however, and needs to be legitimised by consultants.

Against this backdrop, we will analyse the institutional management of mobile but unemployed workers in the official employment service in order to under–stand under what conditions these workers are (de) languaged, i.e. whether their language competences are taken up as a factor for their (non-) employability. Drawing on an ethnographic project from the Research Centre on Multilingualism in the French-German bilingual canton of Fribourg, Switzerland (2012-2014), we will try to unpack the question of 1) why only certain job-seekers are deemed as in need of a language course and 2) whether there is an institutional logic inherent to this profiling. For this aim, we will present a case study of a dozen unemployed job-seekers of various social, geographical and "ethnolinguistic" backgrounds, whom we met regularly in their bi-monthly consultations at the cantonal employment service offices over half a year and interviewed individually. Informed further by interviews with their consultants, labour market experts/ actors, and by participant observation in meetings of the employment service as well as in language courses, we will argue that the administration of certain language courses to specific categories of job-seekers is inscribed in institutional discourses of integration, investment and calculations of cost-benefits. The co-existence of these different discourses emerges in tensions that have to be dealt with not only by the job-seekers, but also by their consultants. The consultants thus find themselves as caught up in the institutional tenets of neoliberal capitalism that pushes an activation agenda (Harvey 2005; Jessop 2002), which consists of responsibilising job-seekers both for their language profiles and for their professional reinsertion (Allan 2013). In the end, language competences appear to play a marginal role in such economicist approaches of this state-governed institution that primarily conceives itself as an insurance. In the end, this insurance has the explicit aim to minimise the occurrence of costs – in spite of the current doxa that language is key for integration of any kind.

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Language and employability: institutional logics and discursive practices in an activation scheme for immigrant jobseekers in Flemish Belgium

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One of the challenges that increased immigration flows have brought about in Flemish Belgium has been remedying the so-called ethnic gap on the labour market, employment rates among migrants being much lower than among residents born in Belgium and the difference between both groups being above the OECD average. Flemish policy makers consider insufficient proficiency in Dutch, the official language in Flanders, to be a prime cause of immigrant unemployment, and have accordingly invested heavily in strategies to improve that proficiency, by introducing obligatory Dutch courses, rendering benefits conditional upon attendance, and integrating Dutch language learning in the professional orientation and (re)training trajectories that the Flemish public employment agency has designed for immigrant jobseekers. In doing so, the Flemish employment policy and its activation politics are closely in line with wider-scale discourses on language and integration, which cast knowledge of Dutch, preferably in its standard variant, as the *conditio sine qua non* of societal inclusion, social cohesion, and social mobility. Education and the provision of public services, including employment counseling, are consequently required by law to be conducted monolingually in Dutch, not only in order to safeguard the Flemish (i.e. Dutch-speaking) character of public institutions, but also for the benefit of the newcomer, whose integration, these policies hold, will only be furthered by maximizing opportunities to practice Dutch.

This contribution reports on ongoing ethnographic fieldwork in an urban division of the Flemish public employment agency, investigating its institutional logics and the practical role of language and communication in the activation schemes developed by the agency vis-à-vis immigrant jobseekers.

Drawing on analyses of policy documents, interviews with counselors, teachers and jobseekers and observations and recordings of the communicative practices in one of the training programmes the agency provides, this paper examines the processes of valorization of linguistic and communicative competences that take place in the training that jobseekers receive, and the extent to which this amounts to the devalorization of other potentially equally functional codes or modes of communication. Secondly, it explores the ideological assumptions about the functionality of different linguistic competences in the labour market that speak from these training practices and are articulated by actors in their metadiscourses on language and employability. Finally, it shows how these discourses and practices sometimes acknowledge, but in some cases also downplay or erase the structural impediments to employability that immigrant jobseekers face.

In doing so, the project sheds light on the ways in which both the implementers of the Flemish language and integration policies and the recipients of these policies grapple with the tensions and the friction that mark an institutional regime designed to help, but also to control immigrant jobseekers in their search for employment, and how these actors reproduce, but also negotiate and contest the logics of this regime.

C01-09: From Swedish stones to Uzbek street signs: Exploring sociolinguistic prestige by theorizing heteroglossic spatial practices
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.10
Session Chair: Elise Ahn
Session Chair: Judith Purkarthofer
Session Discussant: Elise Ahn

Languages, like other social practices, are instantiated and visualized in space and place. Not only are language practices located in particular spaces and places, examples ranging from the Viking practice of mounting language signs to the transnational and the hypermobility of tweets of today point to the movement of language users and reflect heteroglossic language practices. Evaluations of these practices, which then inform the production of socio-cultural attitudes and norms, also shape hierarchies of prestige about language and speech forms. Not only space and place, but the development of these types of structures are negotiated over periods of time and this links between time and space.

Spatial thinking is seen in language-related research, e.g., work that examines the distribution of attitudes and language prestige in relation to national and regional language policies, the perception and negotiation of language politics as seen in different linguistic landscapes and minority language regulations, the macro and micro-levels of spatial organization in interaction (Pennycook 2010), and even looking at spatial aspects in relation to global protest movements (*The Journal of Language and Politics,* 2014). What this growing body of work points to is an acknowledgement that capturing and theorizing the increasing complexity of socio-cultural contexts requires research that looks at place and practices as situated in both space and time (Gregory 2010).

Examples for the relation between linguistic research and spatial concepts are numerous and as we will demonstrate in this colloquium, stem from a wide range of subfields of sociolinguistic research. Drawing on spatial concepts by French philosopher Henri Lefebvre, reworked by Edward Soja, and British geographers Doreen Massey and Gillian Rose, presenters in this colloquium argue for a closer look on underlying spatial concepts when looking at language-related data. We explore the "heteroglossia of settings", using a Bakhtinian term, by identifying and discussing the chronotopes in the range of our linguistic experiences, i.e., the links between spaces and times to understand sociolinguistic developments. All contribution look at specific language use and politics at a certain time in a given space.

Thus, by observing how different languages are positioned in diverse settings, this colloquium aims to elucidate how power, knowledge and privilege are instantiated in dynamic assemblages. We attempt to better understand the spaces and subsequently, the spatial practices that shape and control daily life, e.g., the state, schools, streets, and the self, through looking at language-related work. Presenters in this colloquium will draw from sociolinguistics, sociology of language and education, social semiotics, human geography and critical sociolinguistics in order to explore questions raised through a spatial lens in an attempt to elucidate and integrate ever-increasing social complexity and contribute to a socially relevant sociolinguistics.

Some of the questions that this colloquium will explore through the different papers include:

- How is the privileging of different languages and language domains viewed when seen through a spatial lens? Relatedly, how is prestige instantiated through language policy and planning efforts? How are prestige planning efforts interpreted and implemented by local government, schools, and communities?
- How are languages spatialized in education systems and what implications does this have regarding shifting notions of multilingual education?
- How are attitudes relevant to the spatial positioning of languages within their social environment?
- How can research on spatial and language practices be done on both macro (national) and micro (interactional) level?
- How are spatial practices negotiated by individuals when practicing literacies? How are bodies influenced by spatial language practices?

By drawing from empirical data from European and Central Asian countries (Austria, Kazakhstan, Norway, Sweden, Turkey and Uzbekistan) and theoretical grounding in different disciplines, our goal is to demonstrate both the potential and limits of of spatiality in Sociolinguistics as a field.

Seeing space in languaging. Spatial practices in language organization of multilingual schools

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Heteroglossic spaces like schools are constituted of a multitude of language practices, representations of languages and speakers and discourses on languages. Dealing with increasingly complex linguistic repertoires of speakers (Busch 2012) due to multilingual family settings, migration and the perspective of globalization, schools encounter diversified expectations, intentions and motivations and are setting out specific school language policies (Menken & Garcia 2010). The schools' decisions and policies translate into spatialised language regimes which are negotiated between the different actors such as teachers, students and parents. Drawing on Lefebvre's conception of social space (1991) this contribution presents a theoretical and methodological framework focusing on spatial practices in schools in order to understand their relevance for policy making, teaching and learning. The language regimes of the space, composed through practices, representations and discourses, have an important influence on the speakers and their developing linguistic repertoires.

Within this setting, this contribution aims at understanding the relations between a dual-medium primary school in Austria and its surrounding, embedded in discourses of majority and minority languages and everyday multilingualism as well as power struggles around geographical and political contexts. A combination of multimodal methods (ethnography, interviews, photo elicitation and photography, drawings, etc) was used in this study to work with children and adults and take their perspectives as research participants into account. This triangulated data give insights into the perception of language in space(s) and answers the question, how languages are spatialized in education systems and what implications does this have regarding shifting notions of multilingual education.

Results show that traditional notions of minority languages are still relevant for some members of the school community while in general, a high degree of diversity can be found in the lifeworlds of students and parents. The school is at the same time perceived as a back-stage area and training ground to get support and language practice, as it fulfills its function as the pronounced reach-out to society and acts as an agent of multilingualism. This contribution links the implicit and explicit organization of languages in school, seen through the eyes of students, teachers and parents, to its broader contexts and addresses the representation of societal conflicts around language prestige in the school's internal negotiations.

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Schools as monolingual or heteroglossic spaces ? : Analyzing elementary students' sense-making of languages and literacies in and out of school spaces in Canada and in France

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In an age of transnational mobility, cultural linguistic diversity has become a defining feature of schools across the globe. Schools, however, have traditionally been designed from a monolingual paradigm around one unifying language of instruction, commonly the official language of the state. (Coste & Simon, 2009). How do children make sense of the variety of languages and literacy practices they use across the different spaces of their lives? How can raising students' attention to their language and literacy practices in and out school spaces equip them to critically examine and interrogate language policies that govern different spaces and their social implications? This presentation draws on a multi-site inquiry across five different English and French school models in Toronto, Canada and Montpellier, France. Over a period of two years, as part of a larger study on children's representations of

plurilingualism, more than 100 students engaged as co-investigators of their linguistic landscapes. Students documented their language and literacy practices both in and out of school through digital photography. Then, using a "hands-on" approach to visual data analysis, children categorized printed photographs by theme and compared their syncretic language practices across home and school spaces to examine the language policies that govern different spaces of their lives. This presentation focuses on unpacking children's analyses of schools as monolingual spaces rather than heteroglossic ones and considers the messages children receive about official and unofficial language and education policies as they are instantiated in linguistic landscapes at school, at home and in their wider communities. Particular attention is given to the role of visual methods as a tool for capturing and analyzing the intersecting relationships of language, literacy, space and place as demonstrated through students' observations and reactions to analyzing photographic data as a way of helping them "see" languages and literacy practices in action. The presentation concludes by considering the implications of children's analyses of their linguistic landscapes for developing linguistically inclusive approaches to teaching and learning in settings of heteroglossia.

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English as a Trademark of Modernity and Elitism

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The use of English as a trademark of modernity and elitism in the commercial contexts in Uzbekistan is a new phenomenon which has emerged as Uzbekistan entered the global village in the wake of the collapse of the Soviet Union. While during the Cold War (1947-1991) and the Soviet era by and large, English was considered "the language of Western imperialism" (Dushku, 1998), today it is seen as a symbol of advanced education, modernity, prestige, and elitism. In order to have a better understanding of how common and widespread English is on the streets and commercial contexts of Uzbekistan, the presenter will share the finding of her empirical study that examined the use of written English in commercial and social contexts in Bukhara, Uzbekistan.

Literacy experiences of children at home and school – The privileging and (re)production of literacy practices in read aloud times

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This paper examines literacy experiences available to preschoolers at home and early grade readers at school. In lieu of examining literacy not just as motor and cognitive decoding skill but as a social practice of "cultural apprenticeship into community's values, social positions, and identities, which are associated with locally shaped literacy practices" (Sterponi 2012: 227), it explores ideologies that shape adult's instructional strategies. Special attention is given to interactional arrangements during read aloud activities.

The study draws upon self-recorded by participants interactional data collected in Almaty, the biggest city of Kazakhstan. All seven participant families are urban, college educated, middle-class. The findings reveals that instructional strategies and interactions with print for children at home and school are similar. Reading is constructed as uninterrupted activity with adults dominated 'teacher' talk. Children are constructed as passive listeners with a rather low engagement level. There seems to be minimal meaning making: texts are simply reiterated. Children's choice is further restricted by the limited number of children's books and adults' control over the book selection process.

These findings allows us to scrutinize "the synergistic relationship" (Cairney 2003: 94) between the home and school literacy practices. It is widely accepted that reading to children develops interest in reading, language and literacy skills and builds sound foundation for learning to read and reading for learning in later years. This general understanding often leads to treating home literacy practices as

secondary to school practices. Home practices are examined in order to compare them with school practices or shed light on reasons of poor academic performance of children in school. However, there are few studies of "how schools literacy practices shape home literacy—and why" (Cairney 2003: 94) and this study aims to start filling this gap.

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Writing and monuments of commemoration. A social semiotic approach

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The history of linguistic landscapes in the geographical area now called Sweden is more than thousand years old. It started with the application of the runic writing system, which in this area predates the Latin alphabet, and the erection of inscribed stones, so called runestones. In the landscape these stones seem to have had their function in commemorating recently deceased members of the class of power. But the question of why these high prestige monuments were raised, most of them between 800 and 1100 AD, is much disputed. In order to understand the early introduction of writing it is, I argue, important to use a spatial lens.

In this colloquium I present a study where the spatiality of runestones is analysed from the theoretical perspective of social semiotics (Kress & Van Leeuwen 1996, Stenglin 2008, Matthiessen & Kashyap 2014). Characteristic for social semiotics is the notion that the social function of language can be analysed in three dimensions, or metafunctions. When language is used, in speech as well as writing, there is always a dimension of semiotic organization of elements into some pattern (the textual metafunction), but simultaneously language creates and maintains relations between people (the interpersonal metafunction), and construes ideas about the world (the ideational metafunction).

The study reveals how writing is powerful enough to make up a triple binding between the reader and the place of the text (cf. Holmberg 2013). Firstly, readers are bound to the stone by the textual organization of the inscription. The runes are typically organized as a labyrinth where the readers, or viewers, are invited to search their way step by step throughout the surface of the stone, and leave the stone only when this task is accomplished. Secondly, readers are bound to the stone interpersonally, by the demand to respond to the speech acts of the inscription. The demand might be that information given in statements should be accepted, or that the readers should join in prayer for the dead. Thirdly, the strong bond is also ideational, since all inscriptions refer to actions and events transpiring in the vicinity of the stone. It is argued that this spatial way of understanding runestones makes it possible to finally interpret also the most famous runestone inscription, the so called Roek runestone, with hitherto unsolved riddles (Holmberg in press).

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Constructing a Nation: Looking at Turkish Nation-State Building in the Early Years

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In the wake of World War I and the dissolution of the Ottoman Empire, the newly established Turkish Republic and its first president, Mustafa Kemal Atatürk were committed to the construction of a new civic Turkish identity. This identity was to be reproduced by means of the Turkish language as the official language of the nascent nation-state and a centralized, education system. This paper looks at the uneven implementation of these policies in this historically multilingual and multinational region by examining language-related census data reported between 1927 and 1965. Data was mapped onto administrative maps of Turkey in order to examine if a spatial perspective would provide insight into how the nation-state building process was realized. Data visualizations show that in Turkey, the overlap between increasing education inequity and areas where historic minorities reside points to the usefulness of spatial analysis in revealing the intersection of identity, policy and politics in different governance levels.

C01-10: Language variation in the Pacific I

This colloquium brings together scholars working on language variation and change in the Pacific. Despite considerable linguistic diversity across Melanesia, Polynesia and Micronesia, and despite the area's complex colonial past and present, we know relatively little about either variation and change in the indigenous languages (of which there are hundreds) or about the emergence of local varieties of colonial languages (including English, but also Japanese, French and Spanish). The colloquium includes a number of presentations on previously unresearched 'new' varieties of English from Micronesia and Polynesia, investigations of language variation in Vanuatu in Melanesia, as well as on new dialect formation in a colonial Pacific variety of Japanese.

Linguistic Diversity in Vanuatu

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Settled by one people about 3000 years ago, Vanuatu presents over a hundred distinct languages. In this island nation of Remote Oceania, increasingly homogenised western cultures are met with the vast diversity of Vanuatu languages, knowledges and traditions which so far seem to keep their distinctiveness and boundaries. How can we explain Vanuatu's linguistic diversity? This is one of the many questions that the Wellsprings of Linguistic Diversity project, a project instigated by Professor Nicholas Evans of the Australian National University, wants to investigate, by comparing language variation in linguistic communities of different scales and different parts of the world.

As a field linguist for the Wellsprings of Linguistic Diversity project, I am in the initial phase of a variationist study on the island of Pentecost, in the northern region of Vanuatu. In my talk I will present the Wellsprings of Linguistic Diversity Project, introduce the linguistic situation in Vanuatu and on the island of Pentecost, and explore how the analysis of variation can help us make sense of linguistic diversity in Vanuatu.

The vernacularity of Palauan Japanese

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Japanese has been spoken on the Micronesian Palauan islands of the Western Pacific Ocean since 1914. During Japanese rule between the start of the First World War and the end of the Second, much of the indigenous population became bilingual in Palauan and Japanese. In 1945, English took over as the colonial language, and consequently today just a few very elderly Palauans survive from the once vibrant Palauan Japanese (PJ) speech community.

In this paper, we use data from a considerable body of sociolinguistic ethnography, collected among the PJ speech community over almost twenty years, to argue against the view proposed, for example, by Shibuya and Chien (2013), that the Japanese variety spoken in Palau is characteristic of the Standard Japanese that Palauans formally learnt at school in their first encounters with the Japanese language and shows almost no traces of the influence of non-standard dialects. We propose instead that PJ was not simply "standard Japanese transported", but a koineised vernacular variety of Japanese; i.e. a variety resulting from the mixture of different migrant dialects, which was vernacularized through daily interaction with target speakers as well as among Palauans themselves in the local speech community. We demonstrate this by bringing a range of evidence to the table – *sociolinguistic*, examining the social context in which Japanese was acquired by Palauans and the nature of the linguistic variability inherent in PJ; *structural*, comparing the Japanese taught through the textbooks used in Palauan schools during the Japanese era to the Japanese actually used by elderly Palauans; and *perceptual*, considering how native speakers of Japanese in Japan, through variety recognition experiments, evaluate and locate PJ when they hear it.

This paper concludes by emphasising: (a) the usefulness of teasing apart varieties largely acquired and consolidated through everyday communication with target language speakers in local

speech communities from 'learnt' varieties mastered largely through formal schooling; (b) the importance of understanding the social processes through which 'new' colonial and postcolonial varieties are formed (e.g. Schneider 2007, Bhatt and Mesthrie 2008) as well as the linguistic outcomes of the dialect mixing that occurs in contexts where a numerically dominant but dialectally diverse settler population colonises a new territory (e.g. Trudgill 1986, 2004); (c) the helpfulness of variety recognition experiments (e.g. Kerswill and Williams 2002) as tools to 'locate' speakers in terms of, for example, their standardness/vernacularity, (non)nativeness, regionality (urban/rural), educational level and occupational type.

Picking the prettiest pronoun: An analysis of variation in subject pronominal forms in Nkep (Vanuatu)

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Choosing the right preverbal subject agreement prefix in Nkep (Eastern Santo, Vanuatu) requires speakers to rank various constraints. The case of first person plural is particularly interesting. When the subject referent is 1p exclusive, two forms are attested: *tem-* and *cam-*.

Cam- is related to similar prefixes in related languages of north and central Vanuatu; while *tem-* seems to be an innovation. Speakers today generally use *tem-* which is undifferentiated for person (i.e. it seems to primarily mark plurality) rather than *cam-* (Touati 2014, Meyerhoff 2015). This raises the question of what exactly the circumstances are under which speakers will choose to use the canonical, citation form of the prefix, *cam-*.

This paper reviews the constraints on selection of *tem-* and *cam-* that have been revealed through an analysis of variation. The data comes from recordings made in 2011-2014 in Hog Harbour village and draws on narratives produced by speakers of different ages.

We show that when speakers do find the canonical, citation form of the prefix *cam-* appropriate, it is more likely to be when there is a velar segment in the verb stem. The constraints on *cam-* cannot be described as a system of consonant harmony, but they can do seem to indicate that speakers have a preference for forms that can be construed as more euphonious. The current trend is for linguistic analyses to emphasise the cognitive and paradigmatic constraints on variation, but these results remind us that speakers are also sensitive to aesthetic considerations in language. All aspects of the human language faculty are implicated in determining what forms speakers will find appropriate when picking the best possible pronominal affix.

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A case study of the future tense in Saipan: Ethnicity as a window on the emergence of a new Pacific English variety

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Saipan is the largest of 14 islands in the Commonwealth of the Northern Mariana Islands (CNMI), located in the north-western Pacific Ocean. English in Saipan emerged in the complex context of its colonial history: Saipan was first colonized by Spain in the 16th century, by Germany at the beginning of the 20th century, by Japan between 1914 and 1944, and finally, by the USA, initially under the Trust Territoriship of the Pacific Islands before becoming a Commonwealth in 1978. The focus lies on the influence of the American era on the linguistic outcomes in Saipan: The ongoing change from English as a second language to English as a first language and whether a distinct English dialect is evolving are both investigated.

To examine the development of English in Saipan, the English *go* future, a well-established example of grammaticalization among L1 varieties, is analysed. The focus lies on the grammatical

trajectory of the future tense in Saipanese English and its comparison to other L1 varieties. A sociolinguistic variationist analysis of a subset of a recently collected corpus (recorded informal conversations with 95 indigenous Chamorros and Carolinians in Saipan ranging in age from 12-79 years) was conducted. *Rbrul* results reveal that the constraints for the future tense are similar to those highlighted for other varieties: the use of *be going to* is increasing overall and is favoured in subordinate clauses and in immediate future contexts. The trajectory of the grammaticalization of the future tense, then, follows a development similar to that of L1 varieties and, in this respect at least, demonstrates the convergence of Saipanese English towards them.

Very strikingly, however, the results suggest ethnicity to be a key factor shaping the grammaticalization process: Chamorro favour the use of *be going to* and *will* whereas Saipan Carolinians favour the choice of the futurate present. Ethnicity, therefore, reveals itself to be an important constraint on the use of English on the island, suggesting both its function as an identity marker and the different effects of substrate influence from Chamorro and Saipan Carolinian. Other social constraints such as education and the time spent off island, however, are highly intertwined with ethnicity and, therefore, need to be taken into consideration as well. The present paper thus aims to show the convergence of Saipanese English towards other L1 varieties and to explain the emergence of distinct English dialects in Saipan with a main focus on the influencing social constraints that exist on the island.

C01-11: Studying the visual and material dimensions of education and learning I

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.16
Session Chair: Tamás Péter Szabó
Session Chair: Petteri Laihonen

This colloquium offers an extensive exploration of the visual and material dimensions of education and learning. We bring together a cluster of emerging scholarly ventures, investigating how people create, negotiate, interact with and interpret learning environments. These studies share the view that buildings designed for education as well as other spaces can equally serve as sites of teaching and learning (see e.g. Sayer 2010; Rowland 2013; Malinowski 2015). The ecological approach to education (e.g. van Lier 2004) considers a multitude of perspectives in understanding the role of language in human–object interaction. From this point of departure we will ask what the environment offers and how images, multimodal texts and artifacts can be used to enhance (language) learning.

Ethnographical studies on educational spaces have turned "from the spoken, face-to-face discourses to the representations of that interaction order in images and signs" (Scollon & Wong Scollon 2003: 82). Early studies on school environments showed how the display of visual symbols influences learning (Cohen 1971) and, more specifically, how the material culture of classrooms contributes to the integration of local and national culture (Johnson 1980). Later Brown (2012), introducing the term schoolscape, has studied the chances of representing local minority ideologies through images and artifacts in the school foyers and classrooms. Following this strand, many of the presentations explore the hidden curriculum, its conceptions of language(s) and linguistic hierarchies or practices of diversity erasure and celebration.

Topics such as the design and interpretation of educational spaces (Titman 1994; Clark 2010) and visual communication (Kress & van Leeuwen 2006; Kress 2011) have been integrated into the growing body of linguistic landscape research (e.g. Cenoz & Gorter 2008; Dagenais et al. 2009). Studies exploring learning practices beyond the school walls have discovered how, among others, the exploration of multilingual environments by future teachers enhances the recognition of diversity (Hancock 2012). Further, visual methodologies for studying views on language and learning have been developed (e.g. Pietikäinen 2012). Research on the above mentioned practices and ideologies can raise educators', parents' and students' awareness and supports the recognition and creation of innovative and participatory environments of learning.

The invited contributions apply a wide range of qualitative methods and approaches. The participants present and analyze diverse forms of data from varying educational institutions and mundane settings covering geographical sites from Eastern Europe to North America.

Legitimizing the unspoken, landscaping the unwritten: Ownership, user participation and SIGNnificant chance for Hungarian Sign Language

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Schoolscape (Brown 2012, Laihonen 2015, Szabó 2015) research has its origin in various well-grounded disciplines such as (urban) sociolinguistics, discourse studies, language policy and planning (Malinowski 2014). This field of inquiry became an important research area as Linguistic Landscape (LL) research offers unique opportunity to investigate educational environments (Dagenais 2009). In recent years methodological focus of LL studies shifted from a traditional quantitative to a more qualitative approach and a broadened notion of LL has evolved where not only written signs but other aspects of public language use are considered as the objects of research, reflected as multimodality (Shohamy 2015). In this paper we revisit the notions of sign and multimodality in a sense to incorporate SIGNs of sign languages as they represent a new modality besides written and spoken modalities.

The legal status of Hungarian Sign Language (HSL) in Hungary is outstanding, as in 2009 a sign language law has passed. HSL also protected by the Fundamental law as a part of Hungarian Culture from 2012. It is mandatory to introduce bilingual (HSL and Hungarian spoken language) education model into Deaf Education from 2017. While the legal framework is positive the de facto situation is more complex as HSL is rarely used in Special Deaf Schools (Bartha-Hattyár 2002). The Significant Change project's main tasks are twofold: (1) establish the scientific basis of sign language prior being

introduced to Deaf Schools and (2) to reinterpret today's top-down Language Policy to a bottom-up approach which is based on mutual engagement among the participants of the project and the community. This project creates an engaged learning community where everyone is engaged with promoting sign language as we accept what (Soja 2004) claims that every space and place in the world becomes readable or interpretable as a classroom.

While considering LL as a mechanism of Language Policy we analyze three different learning environments using quantitative methods and nexus analysis (Hult 2009, Pietikäinen et al 2011) to enlighten the multi-layeredness of physical/virtual spaces where sign language (should) be present. We also argue that this new account of schoolscape will provide a lens to the agents' ideologies and attitudes to sign and spoken languages and via this we can show the linguistic oppression which can be observed in Deaf education on the one hand, a bottom up, engaged language policy project (Davis 2014) that constantly recreates the sign language landscape in Hungary on the other hand.

Co-designing the classroom as a "navigation system" for language learning in-the-wild

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Building on research in language socialization and CA-SLA, and using methods of action research and collaborative design, this paper analyses material practices in second language learning and teaching. More specifically, the analysis focuses on the development and use of a specific template named "Interaction Navigator". The Interaction Navigator serves as a tool for raising awareness of the resources in everyday interactions that language learners can make use of to support their language use and development. In addition, it seeks to help them to plan their interactions outside classroom and to analyse and reflect upon these.

The Interaction Navigator was designed on the basis of experiences gained from using the pedagogical sit-talk-sit model (see Clark & Lindeman 2011) in language courses and from ideas developed in our collaborative design activities. The first part of this paper analyses the collaborative design process and the emergence of the Interaction Navigator. The second part scrutinizes how the Interaction Navigator was used by the students in a course on Finnish as a second language and how it features in different phases of the pedagogic process as a material and interactional resource.

As data, we draw on the course material and on our own collaborative design activities involving language researchers, second language teachers, and designers. The course material originates from a course for advanced learners of L2 Finnish and consists of videorecordings of interactions in the classroom during which the students use the interaction navigator and of interactions outside classroom in which the students participated during the course. The Collaborative Design material consists of videos, photos, and text from the collaborative design activities during workshops in Iceland, Finland and Sweden in 2015.

The analysis is informed by and contributes to recent work in three related areas: 1) language socialization, viewed as a complex, non-linear trajectory which involves "a connected series of events across which individuals come to participate in forms of life" (Wortham 2005: 95; see also Wortham 2008; Roberts 2010), 2) L2 learning as a contextually embedded process, which involves configuration, elaboration and adaptation of diverse communicative resources in situated interaction (CA-SLA; see e.g. Hall, Hellermann & Pekarek Doehler 2011), and 3) experiential pedagogy that bridges the gap between the classroom and the social environments outside the classroom (Clark et al., 2011; Wagner 2015).

Findings show that through repeated use, the interaction navigator raised the students' awareness of the potential resources in everyday situations and the interconnectedness of interactions in the process of learning. It served as a reflective tool that facilitated learners' own analysis of their experiences and enabled them to locate and engage with objects of learning.

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Multilingual students' identity constructions in classrooms

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This presentation is from a multilingual primary school in Norway that studies the visual and material dimensions of teaching in two different school grades, 1st and 5th grades. Based on photographs and interviews with some teachers and the school's principal, the study shows how the school negotiates a multilingual and multicultural identity with a modern and well-educated staff. The "schoolscape" indexes a view on teaching through which students are seen and accepted, with a multilingual environment as the goal. The focus in the study is on the way in which the school and the teachers provide for the students' possibility for stronger agency in their negotiations of a multilingual identity. In 1st grade the use of multicultural fairy tales is presented with its material outcome in the form of drawings and artworks created by the students. The students watch a video on a screen while listening to a fairy tale that is told in two languages, with small parts being told first in one language, then in another. The languages are Norwegian and one of the minority languages represented by a student in the class (for example, Somali, Persian, Urdu, Tamil). The children create artwork with illustrations from the fairy tale, drawing on what they have heard in the telling and what they have seen on the screen. The motivation for the dual telling is manifold: to help the minority language students to understand the fairy tale, to contribute to the linguistic and cultural awareness of all the students, and to create a multilingual space in the classroom. The multilingual space in a classroom raises the status of the minority language and affords the minority students the possibility to negotiate their multilingual identities in this class and potentially in the school. From the 5th grade classroom, the learning material is presented in the paper. The textbooks, the film-strips and the writings on the white board are analyzed in order to study their relation to the overall subject and to reveal the minority students' possibility to interact with the images and scripts, and negotiate a 'succesful student' identity in the learning space and thus enhance (language) learning. The results will have implications for teacher training in raising the teachers' awareness of the use of visual and material tools, and the impact of the classroom landscape in promoting the agency of the students.

Multilingual schoolscapes as educational resources

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This paper analyzes functions of signage inside multilingual schools in the Basque Country, Spain. Following Shohamy & Waksman (2009) education is seen as an important institution where linguistic landscape research can be done. In the Basque education system the minority language Basque, the majority language Spanish and the international language English are taught. In an explorative study photographs were collected in several schools: inside classrooms, in corridors, and the outside of school buildings. The distribution of the languages on signage and authorship are considered first. The analysis of the schoolscapes (Brown 2012) then focuses on various functions signs can have: teaching content, classroom management, school management, teaching values, intercultural awareness, awareness about Basque, announcing events, commercial information and decoration.

C01-13: Creativity and play in the multilingual/multimodal semiotic landscape
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.1bis
Session Chair: Mairead Moriarty
Session Discussant: Crispin Thurlow

The panel will contribute to the growing interest in creativity in sociolinguistics (cf. Jones, 2012, Deumert, 2014). The increasing interest in creativity and play has come about due to a fundamental shift in how language is approached within the sociolinguistics of globalization, where language is no longer understood as a static and fixed entity, but rather as a dynamic and flexible resource (cf. Blommaert, 2010). Also, each of the contributors aligns themselves with the social construction of space and place and the role of visual culture in giving spaces their meaning(s). By drawing on Pennycook (2012), we are concerned with how playful language use turns up in 'unexpected places' in unexpected ways and the consequences of this.

The main aim of the panel is to focus on instances of creativity evident in the semiotic landscape (Jaworski and Thurlow, 2010), a site where, language, together with other semiotic resources, is involved in the symbolic construction of public spaces. By using the term semiotic landscape, Jaworski and Thurlow (2010, p. 2) emphasise: 'the way written discourse interacts with other discursive modalities: visual images, nonverbal communication, architecture and the built environment'. Our focus on creativity in the semiotic landscape achieves two aims. Firstly, it broadens more traditional approaches to the linguistic landscape by taking the field away from its examination of parallel monolingualism to a focus on multilingual and multimodal resources. Secondly, by tracing the movement of semiotic resources across social and geographical spaces, the panel seeks to highlight ideas of *liquid language* (Soffer, 2012; Deumert, 2014) which in turn brings in questions of identity, power and ideology.

The eleven contributors to this panel will advance the sociolinguistic exploration of the sites, genres, materialities and modes which mark the semiotic landscape of places such as South Africa, Singapore, Taiwan, Ireland, France, Canada, New Zealand, New York , Galicia and the Basque Country, with a focus on resources from several language contexts. A common theme related to creativity and play runs through all the papers, namely the way movements among different modes and materialities open up sites where creativity can be exercised. Some of the spaces to be examined in this panel are: the body, cemeteries, beer bottles, clothes, as well as protest art and humorous play on street signage and advertising. In our analysis we seek to capture the complexities of mobility of various semiotic resources and how this in turn leads to the formation of new multilingual spaces, where the creative and contested use of semiotic resources allows for changes in how such resources are represented. We are keen to evaluate the consequences this may have ideologically, but also from the perspective of identity formation.

The papers are guided around the following questions:

- What do these displays of creativity and play index?
- How do people respond to such instances of creativity?
- How do these examples perform, challenge or refashion identity?

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"It's my body. I do what I want": multimodality, tattoos and creative female 'skinscapes'

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This paper compares tattooed bodies of female students at three different universities in South Africa. Cushioned within broader work on semiotic landscapes, this paper views bodies as corporeal discursive localities or 'skinscapes' (Peck and Stroud 2015). This study offers a novel multimodal methodology (body silhouettes) to uncover alternative and creative constructions of gender amongst the 24 female participants in the study.

A Multimodal Discourse Analysis framework is employed, with the aim to explore the practice of tattooing and negotiation of images, text and colour in the formation of creative female skinscapes. The study focusses on the performance of gender through tattoos as a way to express, as well as to (re)create novel identities, therein demonstrating the agency of the female body whilst claiming ownership of their bodies.

By drawing on the skillful use of body mapping, deliberate design and attached meanings, this study unpacks larger issues on religious resemiotization, shared meaning and 'body duets' as well as the 'no tattoo' tattoos. This study draws attention to how the body is read as a text (Jeffreys, 2000) to discuss how female students construct their identity largely against a patriachical script (Braunberger, 2000). Significantly, the body is seen as a site for creative identity formation and skin is seen as a canvas upon which multiple identities are negotiated and performed. In this way, it is argued that a creative view of female skinscapes offers insights into the female form as (often) ideologically constrained, (sometimes) agentic and (almost) always the recipient of male gaze in the public domain.

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Spectacular Language and Creative Marketing in a Singapore Tailor Shop

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Abba's Department Store is located in Singapore's Chinatown, near the corner of Smith Street and South Bridge Road. It is a small shop, as most of the shops lining the pedestrian areas of Chinatown are, and a family business. It is one of many tailor shops in the district, but with a difference. The shop's semiotic landscape is a celebration of all things Scandinavian: The shop is decorated with flags of various Scandinavian countries, the name was inspired by the eponymous 1970s Swedish pop group, and the shop's wares are described on prominent storefront signs in a blend of Scandinavian languages. Such vivid use of Scandinavian semiotic resources seems unexpected (Pennycook, 2012) in the commercial linguistic landscape of a district where Chinese and English are more likely to be seen. How, we wondered, could we make sense of this apparent anomaly in the linguistic landscape of Singapore?

In the present study, we approach the semiosis of Abba's Department Store as a 'rich point,' an occurrence that makes sense locally but researchers need more information to understand (Agar, 1996). We conducted a multi-modal ethnographic investigation (Lane, 2009; Scollon & Scollon, 2004) in order to understand how and why Scandinavia is indexed in this case. We gathered data by photographing the interior and exterior of the shop, interviewing the store owner, and examining the shop's website. Additional contextual data were gathered about the Scandinavian community of Singapore by obtaining archival material from and interviewing staff at the joint Norwegian and Swedish Seamen's Mission. Analysis was guided by principles of geosemiotics (Scollon & Scollon, 2003) to examine how semiotic resources where deployed and contextualized in physical and historical context.

Our analysis shows that the semiosis of the shop is rooted in its establishment 36 years ago when the owner, who has no heritage connection to Scandinavia, wanted to target Norwegian sailors

visiting Singapore markets by standing out from other competing tailors, and also to position the business as international for tourists and locals alike. As the owner remarks about the shop, "you don't need a card to remember the name." Abba's marketing, we find, can be seen as an example of 'spectacular' uses of language, "in which a variety is begged, borrowed, or stolen by speakers who don't normally claim it" (Sweetland, 2002: 515). Such practices have recently become "…prized [in sociolinguistics literature] for their value in understanding the social meanings that adhere to language varieties and the many ways in which speakers can put such ideologies to work" (2002: 516). In this light, our study of Abba's Department Store and its semiotic landscape contributes to an understanding of the changing patterns and semiotic creativity that occur in globalized spaces like Singapore.

Kill BilBo: Metrolingual and metacultural contestation and play in Galician and Basque T-shirts

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Drawing on an analysis of a date set of Galician and Basque T-shirts and interviews with some T-shirt designers I will discuss how these T-shirts contribute to the renegotiation of Galician and Basque identity and language. Taking into account the historical development of the communicative themes, resources and strategies deployed in the shirts, and its interaction with the local sociocultural and economic context, the paper discusses how the issue of identity is related to humor and play, on the one hand, and contestation, on the other.

Emerging at the beginning of the 1990´s, these T-shirts have been made for a combination of ludic, ideological, and commercial motives. The designers frequently depart from vernacular imagery and sayings and mix them up with globalized pop-cultural icons to create something new, often with humor and a critical stance. Like the Welsh Patagonian identity displays described by Coupland and Garrett (2010) they are 'strongly metacultural', i.e. they 'actively and reflexively' 'perform' Basque and Galician culture. In their creative use and mixing of different languages, and in their (re)elaboration of social identities and ideologies, they are examples of contemporary urban 'metrolingualism' (Otsuji & Pennycook 2010). However, the T-shirts are not just using linguistic resources, but also images, color, typography, material, etc. This paper therefore builds on Jaworski's (2014) extended and multimodal notion of metrolingualism.

A preliminary analysis of the T-shirt data set seems to illustrate the shift within contemporary minority language contexts from a 'deficit' model to an 'added value' model for the evaluation of the status of minority languages and their speakers (Jaffe 2007). It also endorses the observations made by Kelly-Holmes (2014, 541) on the increased 'valuing of play, humour and hybridity [among speakers of minority languages], as well as the recognition and exploitation of mixed, "truncated" (Jacquemet 2005) repertoires, which were previously hidden and/or not deemed suitable.' At the same time, there is also variation and divisions in the local T-shirt scenes related to the economic development and the stratification of local knowledge.

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"Stay and Play" investigating the semiotic landscapes of DUMBO, Brooklyn

Kellie Goncalves

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This study examines the ways in which DUMBO (Down Under the Manhattan Bridge Overpass) has become "one of Brooklyn's most buzz-worthy neighborhoods" in the 21st century. Formerly well known for its spacious lofts and cheap prices, which have skyrocketed in the last twenty years, DUMBO's reputation as 'the creative capital of Brooklyn' appears to be shifting. Today it is filled with art studios, tech companies, luxurious residences and several creative spaces for local residents and visitors alike. This study investigates how certain semiotic landscapes (Jaworski and Thurlow 2010), which include iconic architectural structures such as the Manhattan Bridge to temporal 'places of play' (Sheller and Urry 2004) like "Jane's Carousel" are used as semiotic resources in the promotion and symbolic construction of DUMBO as a place to "stay and play". In addition, the analysis attends to the ways in which language is being used as a dynamic resource (Blommaert 2010) within individuals' accounts of DUMBO's gentrification process. I focus on the intertextuality (Bakhtin 1981) and more specifically, the notion of 'appropriation' (Bakhtin 1986) and playful language (Pennycook 2012) found in individuals' discursive constructions of this particular neighborhood as "creative" and "charming" while simultaneously being "raw", and "edgy".

The interdisciplinary theoretical framework used in this study draws on the 'new' mobilities paradigm (Cresswell 2006; Urry 2007; Adey 2010) and the inevitable transnational flows of ideas and ideologies (Appadurai 1996; Blommaert 2010) that emerge from such globalizing forces as well as multimodal semiotics (Kress and van Leeuwen 2001). The data for this study has been collected annually from 2011-2015 and consists of over 3,000 images taken from DUMBO (both semiotic and linguistic landscapes) as well as 150 semi-structured interviews carried out with residents, business owners, visitors and tourists.

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Bye bye Paris ✈ #vacances: creating an identity on Instagram at Paris-Orly airport

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The mobile photo-sharing social network *Instagram* enables smartphone- and tablet-users to upload and disseminate (including across other platforms such as *Twitter*, *Facebook*, and *Flickr*) photographs and short videos, with the potential for the application of various filters to the image. Based on a corpus of images uploaded to *Instagram* and geotagged at Paris' Orly airport over the course of 2015, I explore here creativity in the construction of specific identities – normally associated with travel – by those waiting to board flights. I discuss the visual resources, ranging from boarding passes and passports to high-quality consumables and expensive branded goods, arranged in the presentation of self as

traveller, complemented by hashtags and comments which assert some level of authorial control over the reading of these discursive practices. The comments feature on *Instagram*, which invites the poster's friends, followers, and others to affirm or contest the preferred reading of the image, often leads to a dialogue, which in turn points to the ludic and identity functions of the visual arrangement and accompanying text. I pay particular attention to the multilingual creativity of users with a view to discerning the role(s) played by French and other languages for the consumption by a broad public, from friends to others who pass through the airport.

Messing with Language in Montréal: challenges, transgressions and humor

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In Quebec, legislation regulates the language of commercial signage, transforming the linguistic landscape of Montreal, which looks more French than just three decades ago. Interestingly, a number of commercial signs have appeared that are nothing less than wry "bilingual winks" (Lamarre, 2014) that circumvent legislation by playing slyly with French and English. These bilingual winks can be interpreted as manifestations of increasingly complex linguistic identities and ways of speaking, but also as disruption and a claiming of space. But what do these signs evoke for those who read them? Does everyone catch these winks? And when they do, how are these interpreted?

This is what we tried to find out in a recent study in which citydwellers in informal contexts, such as street corners and cafés, were approached and asked to read photographs of shopfronts bearing bilingual winks. These short encounters provided commentary and insights into how people position themselves in respect to sign law and language in Montreal. Some of the normative discussion on bilingual play reveal how discourse on the need to uphold the boundaries of language (a.k.a. language "purity") is tied to the political discourse of collective identity and the maintenance of ethnolinguistic frontiers. For others, the "codemixing" on signs was perceived as reflecting something that is hip and modern. In either case, Montreal's linguistic landscape is revealed as by no means a neutral space, but rather as tied to struggles for position ongoing in other "fields of force". Interestingly, even those most committed to affirming the status and "purity" of French within Montreal, experience an almost guilty pleasure once they catch bilingual wordplay. Humour appears to trump, at least momentarily, the need to police the boundaries of language and the linguistic landscape.

C01-14: Spanish language in California
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.2
Session Chair: Covadonga Lamar Prieto

Los Angeles Vernacular Spanish, or LAVS (Parodi 2004; 2009a; 2009b; 2009c; 2014), refers to the vernacular dialect acquired by those individuals raised in Spanish speaking communities in Southern California (Villarreal 2013; Raymond, 2012), and more specifically in the Greater Los Angeles area (Ramos 2014). Although some authors do not agree on the definition of LAVS as a vernacular dialect (Silva-Corvalán, 1994), recent studies about its historical origins (Lamar Prieto 2014, 2015) show a diachronic relationship between present day and historical features of the Spanish in use in the area.

The papers included in this proposed colloquium examine four different aspects of the vernacular dialect of Spanish in California: from its historical origins (Lamar Prieto and Gámez, "Californio Spanish and Spanglish: Felix Buelna as a Sociolinguistic Symptom") to its contemporary syntactic features (Parodi and Guerrero, "Syntactic Elements of Los Angeles Vernacular Spanish"), paying attention to the territorial (Ramos Pellicia, "The Spanishes of North County, San Diego") and digital (Medrano, "Updating a Stereotype with Youtube: Spanish-English Bilinguals in California") widening of its scope.

Considering that Los Angeles is a highway megalopolis, the administrative frontiers do not match the linguistic or dialectal frontiers. The reality of an urban area that has consistently been home to the majority of the Hispanic/Latino population on the United States requires tailored methodological approaches. This, in turn, forces this session to an eclectic methodology that uses TEI and media analysis in addition to more traditional sociolinguistic approaches such as questionnaires and interviews.

The results of these four investigations show, by mean of quantitative and qualitative analyses depending on each case, the presence of a vernacular dialect with ties to that of Northern Mexico, both in historical and in contemporary terms. Lamar Prieto and Gámez show, using TEI, the features of the Spanish dialect of the Californios, and how it was affected by the annexation to the United States and the subsequent contact with English. Parodi and Guerrero, after performing sociolinguistic interviews, examine the syntactic elements that surface in the everyday expression of the vernacular. Ramos Pellicia is concerned with the processes of koineization, and how speakers of different dialects –such as Puerto Rican- adapt and adjust to the California dialect. Her interviews with Puerto Ricans in the are contribute to the creation of a multidialectal ethnography of Southern California. Medrano develops an experimental analysis of the YouTube series "You Know you are Mexican if…" in which he examines the ethnolinguistic elements in play to the self-definition of the concept of "Mexican" in these videos and in California.

This colloquium represents only the tip of the iceberg of a more extensive research developed by the Centro de Estudios del Español de los EEUU at the University of California Los Angeles and the Spanish of California Lab (SOCALab) at the University of California Riverside.

Californio Spanish and Spanglish: Félix Buelna as a Sociolinguistic Symptom
Covadonga Lamar Prieto, Evelyn Gámez
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The official history of Nineteenth Century California was written in English, and it neglected the presencie in the territory of Spanish speakers. As a consequence, and maybe because of it, the testimonies of these Spanish speakers remain for the most part unpublished and even undiscovered in different libraries and archives. his paper, part of a wider project, aims to recover a hidden chapter of the Sociolinguistic history of Southern California: the dialect of Spanish that those Californios spoke, and how this dialect is related to contemporary Spanish language in the area. How was the Spanish language that was spoken in Nineteenth Century California? How did the annexation to the US affected –legally, emotionally, socially- the linguistic uses of the Californios? his paper focuses on the case of Félix Buelna, whose text on Félix Buelna ciudadano californio, nacido en 1816, de profesión agricultor, de inclinación músico, cómico y poeta, shows the tension between Spanish and English that the Californios endured, that is, the native speakers of Spanish in California in the Nineteenth century. By examining five thousand words of this one, and also previously unpublished manuscript work using TEI, we are in a position of showing that the more salient features of contemporary California Spanish, such as code-switching, code-mixing, and the presence of arcaisms, were already present in Californio Spanish.

Lingua fallax: la sirvienta de Beverly Hills como la bandida californiana de la era digital

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My work returns to Gayatri Chakravorty Spivak fundamental question, can the subaltern speak? This presentation proposes two things. First, by using the works of Ana Celia Zentella and Michel Foucault, the TV show *Devious Maids* (2013) created by Marc Cherry allows the subaltern a privileged position to speak. Second, to be a working maid allows Hispanic characters the ability to reverse the hierarchies of power because they are bilinguals and in their circle they control all the information and who has access to it. In a digital era, they are modern Californian bandits by using their intermediary social and linguistic abilities to defy stereotypes about Hispanics on television.

Language Negotiation on the Radio in Los Angeles

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Radio programs that encourage listeners to call in (e.g., to request songs, win concert tickets, etc.) constitute a complex site for social interaction. Straddling the border between ordinary and institutional talk, the host and the caller hold what is seemingly a dyadic conversation, and yet nonetheless that conversation is being broadcast publically over the airwaves to the program's listeners. The negotiation of identity is thus particularly intriguing in this context, as the participants are not only navigating and creating who they are to one another, but also who they are vis-à-vis the entire community of over-hearers tuning in at home, in their cars, and so on. Moreover, given that these are telephonic interactions, this identity work must be accomplished almost exclusively through the use of language as other potential 'cues' of social identity (e.g., skin color, dress, gestures, etc.) are unavailable for interpretation.

In a global city such as Los Angeles, such interactions become intrinsically more complex due to the diversity of the population targeted by each radio station. This chapter analyzes a corpus of calls made to 96.3FM, a truly bilingual station whose hosts, advertisements, and playlists all incorporate both Spanish and English. Listeners of 96.3 include monolingual Spanish speakers, monolingual English speakers, and a range of bilingual Spanish-English speakers. Of course diversity exists within each of these more macro-level distinctions as well: On any given day, a caller who speaks Mexican Spanish might be followed by a Salvadoran, who might be followed by a Panamanian, and so on. And will they only speak Spanish? Or will English also play a role? In sum, then, a host on 96.3 can never be sure of what s/he will be presented with upon answering a call.

This presentation will begin by discussing some of the extensive research that has been conducted on Spanish in Los Angeles—on the diversity of its speakers, its prevalence within the city, its features, its contact with English, as well as the contact of Spanish dialects (work by, e.g., Parodi, Peñalosa, Silva-Corvalán, inter alia). The bulk of the presentation will then be dedicated to the examination of the corpus described above. We will analyze the linguistic production of both hosts and callers in these short, 20-second call-in conversations, and illustrate how linguistic structures are mobilized in the service of negotiating identity. The ultimate aim will be to connect these identities not only to the more 'micro-level' dyadic interaction of which they are a part, but also to the more 'macro-level' Latino community of Los Angeles. How is membership in (part(s) of) this community claimed, affirmed, and/or rejected over the course of these calls, and what is at stake for the interactants?

In sum, this reserach supports the view that in-group/out-group dynamics, as well as linguistic hierarchies, within a global city like Los Angeles are consistently re-produced on a moment-by-moment basis in interaction, and a publically broadcasted platform for discourse—like a call-in radio station—constitutes a prime site for bearing witness to these re-productions of identity.

Sabores de la variación léxica del español de Los Ángeles

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Tradicionalmente el estudio de la variación léxica en el habla de los hispanohablantes en los Estados Unidos se ha limitado a la comparación de los lexemas del español monolingüe frente a los anglicismos, lo cual ha promovido la percepción del español de los EEUU como una variante en decadencia cuyo único cambio es el desplazamiento hacia el inglés. Tal perspectiva, sin embargo, ignora el desarrollo natural de los lectos, el cual reconoce la existencia de varias maneras de expresar un mismo concepto, tal como se ve por medio de la variación geográfica, estilística y social de los idiomas. El presente trabajo pretende investigar la variación que existe en léxico de la comida que usan los hispanohablantes de Los Ángeles, con el fin de reconocer no solo la heterogenidad de esta variedad del idioma sino también la gran diversidad que exhiben sus hablantes y los cambios que experimenta el léxico de una lengua minoritaria en un ambiente urbano como el de Los Ángeles. Las respuestas de más de 220 sujetos de diferentes generaciones, lugares de origen y niveles socioeconómicos de a un cuestionario sobre comidas y bebidas mexicanas revelan una riqueza léxica que cambia de una manera sistemática.

"Californio Spanish and Spanglish: Felix Buelna as a Sociolinguistic Symptom"

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The official history of Nineteenth Century California was written in English, and it neglected the presence in the territory of Spanish speakers. As a consequence, and maybe because of it, the testimonies of these Spanish speakers remain for the most part unpublished and even undiscovered in different libraries and archives. This paper, part of a wider project, aims to recover a hidden chapter of the Sociolinguistic history of Southern California: the dialect of Spanish that those Californios spoke, and how this dialect is related to contemporary Spanish language in the area. How was the Spanish language that was spoken in Nineteenth Century California? How did the annexation to the US affected –legally, emotionally, socially- the linguistic uses of the Californios? This paper focuses on the case of Félix Buelna, whose text *Don Félix Buelna ciudadano californio, nacido en 1816, de profesión agricultor, de inclinación músico, cómico y poeta*, shows the tension between Spanish and English that the Californios endured, that is, the native speakers of Spanish in California in the Nineteenth century. By examining five thousand words of his previously unpublished manuscript work using TEI, we are in a position of showing that the more salient features of contemporary California Spanish, such as code-switching, code-mixing, and the presence of arcaisms, were already present in Californio Spanish.

"Los taxes de Pudenciana": Californio Spanish in Personal Correspondence (1853-1897)

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This paper examines the features of Historical Californio Spanish that surface in the personal and familial correspondence of four very well known Californio elite families: Amador, López, Yorba and Cota. Although there are more examples of this correspondence, this time the time frame is limited to 1853-1897.

The system to build the corpus is adapted from that of Nevalainen and Raumolin-Brunberg (1996, 2003). This subcorpus of personal letters of the second half of the Nineteenth century consists of forty one different letters written and received in Southern California. They belong to the Special Collections in the University of California Irvine. There is a significant amount, around thirty per cent of them, whose authors are women. This is highly remarkable, as female in general tend to be less represented in the Californio corpus.

The features of Californio Spanish, or Historical California Spanish, have been studied --to different degrees and from different perspectives- by Aurelio M. Espinosa (1903), Blanco (1971), Perissinotto y Moreno de Alba (1992), Perissinotto (2004) and Moyna (2006), among others. The

analysis that I propose departs from the premise of Californio Spanish being a vernacular dialect in California and reaches the conclusion that a majority of the features that are currently present in the Spanish of Southern California were already present in Californio Spanish. A token such as "lots taxes de Pudenciana", extracted from a personal letter in Spanish sent from Long Beach in 1876, shows the ties between Californio Spanish and Contemporary LAVS

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.3
Session Chair: Florentino Paredes
Session Chair: Ana M. Cestero

Contemporary sociolinguists have long been aware of the need to incorporate new approaches and lines of analysis, such as cognition (Moreno Fernández 2012) or the individual characteristics of language leaders (Martín Butragueño 2014), in order to gain a full understanding of the phenomena studied. One way to address both questions is through a linguistic analysis of beliefs and attitudes. Such is the aim of the pan-Hispanic PRECAVES XXI project (Cestero y Paredes 2015a y 2015b), which comprises a study of perceptions and attitudes regarding varieties of Spanish based on a questionnaire using *false pairs* or *matched-guise pairs* and also allows informants to evaluate real samples of spoken language. The hypothesis is that information about speakers' linguistic beliefs and attitudes will yield knowledge about subjects' perceptions of varieties and the use of sociolinguistic and sociolectal variants, and also therefore about sociolinguistic and geolinguistic patterns and the direction of linguistic changes.

In this colloquium, we present a brief summary of the project methodology together with some of the results obtained on the beliefs and attitudes of subjects from the varieties of Spanish, and more specifically, about their own variety. Results of the following areas will be presented: Madrid and north-central peninsular, Sevilla, Malaga, Granada, Canary Islands, Balearic Islands, Valencia, Santiago, La Habana, Caracas, Buenos Aires, Medellin and Mexico D.F.

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Percepción de las variedades del español por parte de hablantes chilenos según datos del Proyecto PRECAVES-XXI

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Las creencias y las actitudes de los hablantes son un factor determinante en la particular configuración de la variación sociolingüística de una comunidad de habla (Labov 1983). Estas respuestas emocionales o intelectuales hacia el lenguaje están en la base de la valoración positiva (prestigio) o negativa (estigmatización) del uso lingüístico; por lo tanto, constituyen un factor explicativo relevante de dicha variación (López Morales 2004 y Moreno Fernández 2009). No obstante, a pesar de su importancia, aún no se le ha dado la suficiente cabida a los estudios sobre actitudes lingüísticas, en el medio hispánico, menos aún considerando una mirada de conjunto basada en estudios contrastivos. En esta ponencia, se informan los resultados de una investigación sobre las creencias y las actitudes lingüísticas de hablantes chilenos, tanto hacia las variedades diferentes del español como hacia su propia variedad, en el marco del Proyecto para el Estudio de Creencias y Actitudes hacia las Variedades del Español en el siglo XXI (PRECAVES XXI). Este último consiste en una iniciativa de alcance panhispánico que se propone indagar las actitudes hacia las variedades de la lengua española mediante la técnica de encuesta basada en *pares falsos* (*matches guise*). Asimismo, el mencionado instrumento permite que los sujetos encuestados evalúen muestras reales de lengua hablada (Cestero y Paredes 2015). El objetivo de este estudio es analizar las actitudes lingüísticas de 84 hablantes chilenos hacia diferentes variedades del español, incluido el español de Chile, en el marco del

PRECAVES XXI. De esta manera, esperamos contribuir al conocimiento de un aspecto escasamente indagado en el estudio del español hablado en Chile.

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Percepción de las variedades normativas del español por hablantes del centro-norte de España según los datos del Proyecto PRECAVES-XXI

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La sociolingüística actual lleva ya tiempo siendo consciente de la necesidad de incorporar nuevos enfoques y nuevas líneas de análisis que permitan una cabal comprensión de los fenómenos analizados, tales como la incorporación de la perspectiva cognitiva (Moreno Fernández 2012) así como el estudio de las características individuales de los líderes lingüísticos (Martín Butragueño 2014). Una manera de acercarse a ambos aspectos es a través del análisis de creencias y actitudes lingüísticas. Desde esta perspectiva se plantea el proyecto PRECAVES XXI (Cestero y Paredes 2015a y 2015b), un proyecto panhispánico de estudio de las actitudes hacia las variedades del español que utiliza la técnica de encuesta mediante *pares falsos* o *matches guise* y, además, permite que los informadores evalúen muestras reales de lengua hablada. La hipótesis de la que se parte es que el conocimiento de las creencias y actitudes lingüísticas de los hablantes permite conocer la percepción de los sujetos hacia variedades y el uso de variantes sociolingüísticas y sociolectales, y, por tanto, informa de patrones sociolingüísticos y geolingüísticos, así como la dirección de los cambios lingüísticos.

En esta comunicación, junto al proyecto general, se presentan resultados sobre creencias y actitudes de hablantes españoles del centro-norte peninsular hacia las variedades normativas del español y, de forma específica, la autopercepción de la variedad. Los primeros resultados ponen de relieve aspectos como los siguientes: respecto a la propia variedad, 1) la percepción de la variedad castellana como modelo de lengua ejemplar y 2) el alto grado de identificación correcta de la propia variedad; respecto al resto de variedades, 3) una valoración general positiva hacia todas las analizadas, especialmente en el componente afectivo y 4) las mayores diferencias en la valoración las obtiene la variedad andaluza, posiblemente por ser la que se percibe como más divergente.

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Percepción de las variedades normativa y vernácula del español hablado en Valencia. Proyecto PRECAVES-XXI

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Un análisis actual de las actitudes lingüísticas en su triple dimensión - cognoscitiva, valorativa y conativa- requiere incorporar tanto los planteamientos de dialectología perceptiva (Preston 2010), disciplina que se interesa especialmente por las percepciones de los hablantes que no son lingüistas, de la sociología del lenguaje (Fasold 1990, Fishman 1999) y de la sociolingüística cognitiva (Moreno Fernández 2012).

El objetivo de nuestra investigación, integrada en el proyecto PRECAVES XXI (Cestero y Paredes 2015), ha sido obtener un conocimiento detallado de las actitudes lingüísticas hacia dos de las variedades empleadas en la interacción lingüística del área metropolitana de Valencia -castellano estándar y castellano no estándar- que manifiestan los hablantes de esta zona geográfica.

La metodología aplicada en nuestro trabajo cumple los siguientes criterios: tamaño de la muestra (108 informantes), modelo estratificado por cuotas de sexo (hombres, mujeres), edad (grupo 18-35 años, grupo 36-55 años, mayores de 55 años), nivel sociocultural (alto, medio, bajo) lengua materna (castellano, bilingüe, valenciano) y lengua habitual (monolingüe, bilingüe). La selección de los hablantes ha seguido un proceso aleatorio de búsquedas de acuerdo con los datos censales del área metropolitana (Valencia ciudad y pueblos del área metropolitana). La obtención de datos se ha realizado aplicando la técnica *matched-guise* o *pares falsos* con grabaciones estímulo de variedades normativa y vernácula del español oral con un doble contenido: texto leído y texto espontáneo. Los informantes han cumplimentado cuestionarios de diferencial semántico, escalas de distancia social (lingüística) y cuestionarios de preguntas directas. Y tras la tabulación de los datos aportados por cada informante se han realizado análisis de estadística descriptiva e inferencial.

En esta comunicación se presentan los resultados obtenidos sobre las actitudes de los hablantes monolingües y bilingües hacia las dos variedades comparando los dos tipos de estímulo –texto leído y espontáneo-. Se atiende de forma específica a la valoración de cada uno de los componentes cognoscitivo, afectivo y conativo, y se realizará un análisis comparado con las aportaciones de otros equipos de investigación integrados en el proyecto panhispánico PRECAVES XXI.

Percepción de las variedades del español por parte de hablantes de Sevilla: datos del Proyecto PRECAVES-XXI

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Algunas investigaciones llevadas a cabo sobre el habla de Sevilla (Carbonero 1985; Lamíquiz y Carbonero 1987; Santana en elaboración) han puesto de manifiesto que en el plano de la pronunciación conviven procesos de convergencia hacia el estándar nacional (más cercano la variedad del español norteño) y de divergencia hacia el mantenimiento de rasgos locales. Dichos procesos se ven condicionados por factores como la edad, el sexo y el nivel sociocultural de los encuestados. Los estudios sobre creencias y actitudes nos ayudarían a conocer cuál es la percepción que los sevillanos tienen de su acento y del de otras modalidades de habla. A este respecto, podríamos tomar como hipótesis de partida el predominio de una visión favorable hacia los rasgos de pronunciación de la variedad norteña, cercanos al modelo de prestigio nacional, especialmente en informantes del sociolecto alto. No podemos descartar, sin embargo, la valoración positiva de los rasgos dialectales de su propia modalidad y de otros acentos del área meridional, con distintos grados de diferenciación respecto a variedades más septentrionales.

En esta investigación se presentan los resultados iniciales sobre creencias y actitudes de estudiantes universitarios del occidente andaluz, concretamente sevillanos, hacia distintas variedades normativas del español y, especialmente, hacia la suya propia. Para ello se ha seguido la metodología diseñada dentro del Proyecto PRECAVES XXI (Cestero y Paredes 2015): se manejan muestras de habla real, bien en voz de hombre o bien de mujer, sobre las que los informantes tienen que responder a una encuesta elaborada mediante la técnica de pares falsos. Los datos obtenidos nos ayudarán a

comprender el grado de aceptación o rechazo que muestran los jóvenes de la zona hacia los distintos acentos del español. Cobran especial relevancia la percepción que los sevillanos tengan sobre su modalidad de habla local, así como la valoración que hagan sobre variedades del centro-norte peninsular, con las que se producen los procesos de convergencia / divergencia esbozados arriba.

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Percepción de las variedades normativas del español por hablantes mallorquines según los datos del Proyecto PRECAVES-XXI

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Buena parte de la comunidad científica ha considerado muy necesario incluir los estudios de actitudes en la investigación sociolingüística, pues reflejan los patrones de comportamiento de los hablantes y la evaluación social que hacen de la lengua (López Morales 1989; Blas Arroyo 1999; Moreno 2009). No hay duda de que las respuestas de los informantes están motivadas por factores psicológicos y sociales vigentes en sus comunidades de práctica, que reflejan su experiencia del mundo, sus imaginarios sociales (creencias, opiniones, valores y gustos) y las reglas lingüísticas que parecen formar parte de los grupos con los que se identifican (Contreras 2008; Charaudeau 2012). A partir de esta reflexión, nace el proyecto PRECAVES XXI (Cestero y Paredes 2015a y 2015b), un proyecto panhispánico de estudio de las actitudes hacia las variedades del español, que pretende estudiar las evaluaciones de los hispanohablantes respecto a las distintas variedades y variantes sociolingüísticas y sociolectales del español.

En esta comunicación, enmarcada en el Proyecto PRECAVES-XXI, se presentarán los primeros resultados sobre las creencias y actitudes de hablantes españoles mallorquines hacia las variedades normativas del español y, de forma específica, hacia su propia variedad. Los primeros análisis realizados sugieren que los informantes mallorquines presentan algunas diferencias respecto a los informantes peninsulares tanto en la valoración que hacen de su variedad como en la valoración que hacen del resto de las variedades.

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Percepción de las variedades normativas del español por hablantes canarios según los datos del Proyecto PRECAVES-XXI

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En nuestra comunicación presentamos los resultados sobre las creencias y actitudes hacia distintas variedades del español que manifiesta una muestra de universitarios canarios que cursan sus estudios en la Facultad de Filología de la Universidad de Las Palmas de Gran Canaria.

Para la obtención de los datos se ha utilizado la metodología del PRECAVES-XXI (Cestero y Paredes 2015a y 2015b), que utiliza las grabaciones de 16 informantes de ocho comunidades de habla de distintas zonas del mundo hispánico.

Los resultados obtenidos presentan un gran interés. Por un lado, es la primera vez que se realiza una encuesta de este tipo, común para distintos equipos hispánicos; ello abre la posibilidad de comparar creencias y actitudes entre hablantes de diferentes comunidades, españolas e hispanoamericanas, sobre aspectos fundamentales de las distintas variedades para explicar ciertos fenómenos evolutivos, unos convergentes y otros divergentes, que se producen hoy en el amplio ámbito hispánico.

Por otro lado, la aplicación de este tipo de encuestas en una comunidad como la canaria, a medio camino entre las variedades peninsulares y las hispanoamericanas, puede aportar resultados reveladores en relación con esta modalidad del español, ya que probablemente ofrecerán datos válidos para explicar algunos cambios en marcha en las variedades insulares y que vienen a representar procesos de convergencia con el español septentrional prácticamente inexistentes en el panorama dialectal canario hasta hace muy poco tiempo.

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C01-16: Language attitudes in Arabic-speaking societies: Their evolution in Western Islamic context

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.10
Session Chair: Ángeles Vicente

The phenomenon of diglossia, characteristic of most Arabic speaking communities, generates interesting socio-linguistic situations calling for an analysis of the different attitudes of the native speakers in front of the multifarious varieties of the Arabic language. Furthermore, the interference with other languages spoken in their milieus introduces the twin subject of comparison of the diverse attitudes of native Arabic speakers towards languages such as Berber, Romance dialects used in Al-Andalus, French, Spanish, etc.

Such subjects have been dealt with quite intensively in many socio-linguistic surveys carried out in Arabic speaking communities, e.g., those authored by Keith Walters 2007, Moha Ennaji 1988, Fatima Sadiqi 1997, Dawn Marley 2004, etc.

The relevance of this colloquia suggested to organizers in Sociolinguistic Symposium 21 lies in a survey of the diverse linguistic attitudes detected in Arabic speaking communities, above all in the particular context of the Western Islamic region (Al-Andalus and Morocco) for a long stretch of time, in order to enable an analysis of their evolution. Our goal is, therefore, to study the eventual changes in the linguistic attitudes of Arabic speakers belonging to Muslim communities since the Middle Ages and up to present time, concerning issues such as prestige and stigmatization which should be gauged and attributed a certain degree of significance.

Consequently, we shall describe different situations along diverse historical times, beginning with the Andalusi period, following with the 16th century and the Muslim community known as Moriscos, and next, across the Strait of Gibraltar, during the days of the Spanish Protectorate in the first half of the 20th century, up to the present situation in Northwestern Morocco, most particularly in four areas, the towns of Tetouan, Ouezzane and Larache and rural Ghomara.

For such a purpose, both oral and written sources must be used. Written in the two first situations under consideration, for the obvious reason that Andalusi Arabic is an extincted vernacular variety, but also in the case of the Spanish colonial period in Northern Morocco. By contrast and quite logically, the survey of contemporary situations will basically rely on oral information, gathered in the area through fieldwork.

All in all, and after general introduction to the subject, there will be 6 individual papers, beginning with an analysis of the attitudes in the Andalusi society towards Arabic, Romance and Berber.

We shall next proceed chronologically towards the end of the presence of Arabic in the Iberian Peninsula, with a survey of attitudes amidst the Moriscos, not only in front of that language which granted them a communal identity, even when they or most of them no longer were conversant with it, but also in front of the ensuing linguistic and literary practice, the Aljamiado.

A third paper will deal with a similar situation at the beginning of the 20th century, in which, however, the main role is not played by the native population, but by the Spanish colonial authorities.

The next four papers will deal with the contemporary Moroccan society, in which the social and economic changes, plus generational gaps, have brought about a considerable share of linguistic leveling at different speeds and therefore with diverse outcomes. The relationship between diverse regional urban or rural idiolects, and with other languages locally practiced, like Spanish, will cast its shadow over linguistic usage and attitudes of the North Moroccan population.

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The attitude of Aragonese Moriscos toward Arabic and Aljamía

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During late XI and early XII century, Hispanic Christian kings conquered large Andalusi territories densely populated and cultivated by people of Arabic language and Islamic culture and religion. These people agreed a new political status with their conquerors and for the rest of the Middle Ages constituted the Mudejar population subjected to the new jurisdiction of feudal Christian kings or lords.

The capitulations guaranteed the autonomous organization of the group in internal affairs, and they also guaranteed property maintenance, activities, rites, lifestyles and culture. But the long intertwined coexistence at local level with the dominant Western Christian society brought about the inevitable acculturation of Castilian and Aragonese Mudejars in many aspects. In the late Middle Ages the only distinguishing feature between the two communities was religion and, from the conversion edict (1502 in Castile, 1526 in Aragon), not even that, at least in theory. Regarding language, the Muslims of the time of Christian conquests would be monolingual in Arabic. However, after being immersed in a different socio-political background, they would adopt the Romance language and became first bilingual and then monolingual in Romance.

The almost universal ignorance of Arabic among Aragonese Muslims and the close relationship of this language with Islamic religion encouraged the practice of writing *aljamiado*: Spanish in Arabic characters. *Aljamiado* literature mainly consists of traditional religious texts made by and for *alfaquís* – the men of religion of the Moorish *aljamas*– to instruct the faithful and to maintain cohesion and control of community life.

Some *aljamiado* writings, such as signatures or account books, may reflect that their authors were Romance speakers, illiterate in Latin, who knew the Arabic characters because Muslim children learned to read the Koran. But most of the *aljamiado* literature consists of texts translated from Arabic, sometimes written by scribes who knew both alphabets. Their choice of Arabic is due to the symbolic importance of the letters of the Koran. Their need to resort to *aljamia* (not Arabic) to teach the basic principles of Islam must have been felt by those *alfaquís* as a sign of weakness, an undesirable situation justified as a lesser evil: a way to preserve their religion by helping the Arabic-Muslim population to understand traditional texts allowing them to stick to their faith and Islamic practices. And if from that sacred language no more than the characters were retained, at least they gave those texts a written resemblance of Arabic, so prestigious a language to their eyes.

The "Arabization" of the *aljamiado* texts goes beyond the use of Arabic characters and is noted in other linguistic levels such as in the abundance of loans and linguistic calques. This literature constitutes a fine sample of the Aragonese Muslims sociolect in the Spanish Golden Age.

Spanish colonial attitudes towards Arabic and Berber in Northern Morocco

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Northern Morocco, where several different Arabic and Berber varieties are spoken, was under Spanish protectorate until 1956. Our current knowledge of Moroccan linguistic diversity owes much to many descriptions published by different European researchers in the times of the European protectorates. This paper turns to the understudied question of how Arabic and Berber varieties were represented in Spanish texts of the colonial period, particularly in those authored by colonial agents. Our work examines Spanish colonial attitudes towards linguistic difference. In considering the nature and scope of both attitudes and practices toward the different varieties of Arabic and Berber, we will examine issues such as the classification of the local varieties, the role of local interlocutors, and the production of texts. We will explain how the recognition of linguistic variation was part of the colonial agenda, and we will try to show how discourses evolved over the period.

Fluctuating language prestige in Tetuan (Northwestern Morocco). The sociolect of the ancient Medina versus rising varieties

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This paper will deal with the social value of linguistic variation in Tetuan, a Moroccan city in which the social and economic changes in the last decades, in addition to generational gaps have brought about an interesting linguistic situation for carrying out an analysis of the different attitudes of the speakers in front of the variation.

The diverse linguistic attitudes detected in Arabic speaking community living in the Moroccan city of Tetouan will be analyzed concerning issues such as prestige, stigmatization and identity. By means of the data gathered in the area through fieldwork, we study the language prestige and its characteristics for each of the sociolects, describing as well the reasons of this prestige or its stigmatization since it fluctuates according to the situation or to the speakers interacting.

In this way, this paper describes the ways that Tetouan population exploits language for the expression of both their individual and group identities. We will focus on the two principal sociolects found in this city: the sociolect spoke in the ancient Medina (or traditional neighborhood), and the sociolect spoke by the new population arrived to the city in the last years and most of them coming form the rural surrounding area.

In this way, the rising varieties in the city of Tetuan participate of the dialectal levelling of Moroccan Arabic, meanwhile the Medina idiolect maintain some particular features nearby disappeared in other Moroccan varieties. However, in some situations, this sociolect has a linguistic prestige for the rest of community.

Becoming Bedouin in a northern city of Morocco (Ouezzane)

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What academics usually call 'Moroccan Arabic' is, in fact, aset of different vernacular varieties which are considered as a whole, even if considerable differences do exist among in phonetic, morphological, syntactic and lexical levels (e.g. variants of /q/ gender confusion or distinction, different ways to form the genitive constructions, etc.). As linguistic research suggest, diatopic varieties of Moroccan Arabic vernaculars are composed of different features of different lingustic origins. This is so because of the impact of migration, alphabetization, the mass-media and interdialectal contact. This composite nature of Moroccan Arabic vernaculars has been studied in bedouin towns (i.a. Casablanca, see Hachimi 2008) and in cities with an "old medini" variety of Moroccan Arabic (i.a. Tetouan or Rabat, see respectively Vicente 2008 and Messaoudi 2002). The phenomenon of leveling the linguistic features has been called "urbanization" (Miller, 2008) or (in French) "ru-rbanization" (Messaoudi, 2003), because of the appearance of some rural features in the old medina and urban varieties.

My research focuses on a sedentary variety of Moroccan Arabic, spoken in the city of Ouezzane (North of Morocco). I refer to data obtained by research carried out at Ouezzane in 2014. I have observed, during the analyse of the data, that the Moroccan Arabic vernacular of Ouezzane is composed of both rural-sedentary and bedouin features.

In this paper I refer to data obtained by research carried out at Ouezzane in 2014. My analysis of the data suggest that the Moroccan Arabic vernacular of Ouezzane is formed with both rural-sedentary and bedouin features. My paper presents the features, comming from the adjacent plain. I have focused my interest on the bedouin features of this vernacular variety because most of my informants have, to a greater of lesser extent, rural origins (e.g. rural-born themselves, parents or grandparents of rural origins, etc.), which makes them the less exposed speakers to the bedouin traits.

The main aim of my paper is to explain how the speech community receives these external features. Are they socially accepted? Otherwise, could they be considered as specific features of a diastratic variety? What are the attitudes of the speakers towards this kind of features? What are the features they consider prestigious in ther own vernacular?

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Linguistic self-denial: identity and otherness in Larache

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The present paper deals with sociolinguistic attitudes shown by different speakers of Moroccan Arabic in the city of Larache. It particularly focuses on the relationship between social prestige factors and phonetic variation and change. The study is based on data gathered during several fieldwork stays in the harbour town of Larache and its surroundings. Larache has undergone an important demographic increase in the last two decades as a consequence of the rural flight, however the dialect of the city has hardly evolved over this period of time. This fact might be accounted for by a certain cultural idiosyncrasy that characterizes the region of northern Morocco and that is also reflected in the linguistic scope. Thus, northern Moroccan dialects such as the one spoken in Larache enjoy social prestige within the region of northern Morocco itself. In contrast, Bedouin-based varieties are often looked down upon and regarded as crude and uncultured. This is also true for Casablanca Arabic, a Bedouin-based dialect which is generally viewed as the Moroccan koine.

This study is an attempt to observe how Larache Arabic speakers behave towards other varietes of Moroccan Arabic. With this aim in mind, various phonological, morphological and lexical variables are analyzed in order to determine the incidence of their variants and correlate them with the origin of the speakers' parents.

The results show that some informants usually deny the fact that they pronounce certain phonemes or use certain lexical items which are widely regarded as ʕrūbi (Bedouin, rude) by their fellow citizens.

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Attitudes towards linguistic variation in Ghomara

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Sociolinguistics has looked at linguistic attitudes towards regional varieties, especially because they could be a relevant factor in accommodation or levelling phenomena (Trudgill 1995). In the case of Arabic, the studies about linguistic attitudes towards internal variation, e.g. rural vs. urban, are not very numerous because the focus has been centred on the relationship between national varieties and Standard Arabic, particularly in the Middle East, although there are indeed surveys focused on the different regional varieties or attitudes towards Berber, national varieties and French in the Maghreb (Walters 2007).

The aim of this paper is to analyse Ghomara Arabic speakers' attitudes. Ghomara is a region of north-western Morocco which extends from the Mediterranean coast to the Rif Mountains. It is a largely Arabic-speaking area with significant variation even though Ghomara Berber is still spoken in two of their tribes.

The data that will be used have been collected during fieldwork which was done in different sojourns between March 2014 and June 2015, in the coastal and inland regions of Ghomara, in the frame of a doctoral thesis aimed a comparative study of Ghomara Arabic. To achieve this, semi-structured interviews with men and women of different age groups are used, where spontaneous conversations about the variation in the area and Ghomara Berber have been habitual.

Ultimately, this material will be used to analyse the attitudes of the Ghomara Arabic speakers in a context of major contact between dialects thanks to the increased population mobility. Thus this paper will analyse the language attitudes towards neighbouring rural varieties, that are sometimes identified as 'more rural', towards northern urban varieties, that is the target dialect, and, finally, attitudes towards Ghomara Berber, the existence of which is ignored on several occasions or is perceived as exogenous.

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World-wide, the relatively closed rural village community, the habitat of traditional dialects, is eroding, which manifests itself geographically as urbanization. Regular and intensive contact of a dialect with other varieties can lead to changes in the verbal repertoires. Nowadays, in many parts of Europe a situation is developing in which new intermediate varieties 'fill up' a large part of the structural space between local dialect and standard. These intermediate varieties include (supra-) regional dialects (koine's) and regional standard varieties, resulting in the development of dialect-standard continua.

The workshop focuses on the dynamics in the vertical dimension: the structural space in between the base dialects (or what is left of them) and the standard variety and in emerging intermediate varieties in the dialect/standard continua. We will zoom in on the question regarding the mechanisms underlying the selection of non-standard features in such intermediate varieties. Why do certain dialect features survive? Which factors play a role in this selection?

In the development of koine's and regional standard varieties processes of dialect levelling, the reduction of structural variation, play an important role. This reduction is a complex selection process. What is it that steers the selection process? As the selection occurs in language use, social factors will play a role. In this connection, some of the main questions concern the role of coherence (because of similar social emblematics and indexicalities of the phenomena) and the relative geographical spread of variable phenomena (Thelander 1982).

Language internally, a range of factors may determine the selection process. Among these are probably:

•structural coherence. Two or more morpho-syntactic phenomena can be brought about by the same parametric change; several processes of vowel change can be part of the same chain shift;
•the organization of grammar. In the sound components, phonetic or late phonological phenomena tend to be persistent, while lexicalized sound changes are typically vulnerable.
There are cognitive dimensions to the filtering of dialect features and some of them may well play an active role. But, how are usage factors (type and token frequency) implicated in the selection process? Are there any interactions among the factors in the various dimensions? The interplay of social and internal and/or cognitive factors may define:
•stylistic coherence. Which role does 'bricolage' (Eckert 2012) play?

The contributions to the workshop will address these various issues. The workshop features four language groups (Romance, Slavic, Germanic, Greek) represented by Spanish, Italian, Polish, Dutch, German and Cypriot Greek.

Constrictions on language change in the Canary Islands
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The changes carried out in the traditional European dialects after Second World Word have been related to different economic, social, and cultural transformations that have taken place in the continent: the loss of importance of agriculture and the greater relevance in sectors as industry and services, migrations towards urban centres, rising in the educational and occupational background of individuals, spatial mobility, etc. (Hinskens, Auer, and Kerswill 2005). These circumstances have promoted the weakness of strong ties among individuals and consequently the decline of many traditional language forms. Similar socioeconomic changes have taken place in the Canary Islands; therefore the traditional dialects spoken there have been subject to a process of decline.

Once the causes of a change are described, we need to identify the internal (linguistic) and external (social, cultural) factors which control its evolution, as it has been widely pointed out by historical linguistics. Labov (1972/1991: 160-182), following the proposal by Weinreich, Labov, and Herzog (1968), has identified three types of aspects that need to be taken into account in a study of change in progress: transition, insertion, and evaluation. Transition requires a description of the way a change evolves from one to another stage, as much in the language level as in the social one. In the

first case the analysis can be focused on the evolution of change across different contexts (phonetic, syntactic). In the second case, the focus of interest can be put in the generational level (apparent time change). Insertion requires a description of the structural aspects of change, that is, if a change affecting a language form or structure affects other forms and structures and how. For instance, in Martha's Vineyard the rise of the nucleus in (ay) influenced on the rise of the nucleus in (aw). Finally, evaluation requires analysing the subjective reactions of individuals towards the language units under change.

In this paper different linguistic factors governing certain changes in progress in the Spanish spoken in the Canary Islands are analysed, specifically, those factors that have to do with the transition and embedding aspects of changes.

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Feature selection and regional standard varieties in Poland: the case of Silesian

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After the collapse of the communist system in 1989, Poland witnessed the resurfacing of several ethnolinguistic groups and linguistic minorities whose existence had been denied by official state authorities before 1989. Most of the national and ethnic minorities and their languages (like German, Ukrainian or Armenian) were officially recognized and legally protected after 1989. The situation for Kashubian and Silesian, however, was different. Both regional lects are normally treated as Polish dialects in handbooks of Polish dialectology. Whereas Kashubian was granted the official status of a regional language in 2005, attempts to receive the same status for Silesian were denied by Polish authorities. Despite this lack of official recognition, several Silesian organizations, activists and linguists are currently engaged in codifying a standard variety of Silesian. The main problem for standardizing Silesian are the substantial differences between the individual Silesian subdialects spoken in (Upper) Silesia. These differences even pertain to core features which form the basis for distinguishing whole dialect groups in Polish. Thus, features like *mazurzenie*, i.e. the replacement or merger of the series of retroflex fricatives and affricates /ʂ, ʐ, t͡ʂ, d͡ʐ/ into the alveolar series /s, z, t͡s, d͡z/ occurs in some Silesian subdialects, but not in others (cf. Bąk 1974, Nitsch 1939). Therefore, it comes as no surprise that the different proposals for standardizing Silesian disagree in relation to the preferred features that should constitute the standard variety of Silesian (cf. Kamusella 2013). Even in the domain of orthography where the competing projects seemed to have reached an agreement on a unified system for writing standard Silesian (Kanōna 2009) there is still some variation in spelling. The present paper aims at comparing the different projects of codifying Silesian with regard to the features that are selected in order to represent the proposed standard variety. For this purpose, different primers of the Silesian "language" for elementary schools will be analyzed (e.g., Szołtysek 2001, Adamus et al. 2010, Grynicz & Roczniok 2010). In accordance with the general topic of the colloquium on koines and regional standard varieties the main research question will be to discuss possible factors which govern the selection of the features for the different variants of standard Silesian. The proposals differ especially with regard to the role they attribute to Czech and/or German elements in Silesian. Some approaches try to include loans on all linguistic levels as a part of the cultural heritage of the Silesian language, whereas others diminish the role of these foreign elements in the proposed standard variety. Second, convergence and/or divergence with features that are also extant in Standard Polish play an important role in feature selection. However, there are also other language-external and language-internal factors at play which impact on the process of feature selection in the different attempts of codifying a standard variety of Silesian (e.g. geographical spread of the features in the subdialects).

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From dialect to standard: facilitating factors. On the Italian negative particle 'mica'

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This paper deals with the interplay of factors facilitating the diffusion of features from dialect to standard in Italo-Romance, and focuses on the behavior of the Italian negative particle *mica* in declarative clauses as a case in point.

When considering the whole range of varieties of Italian, *mica* (deriving from Latin *mica* "crumb") is found to occur in three different contexts: Neg+Verb+*mica*, Verb+*mica*, *mica*+Verb; which represent the last three stages recognized for Jespersen cycles (Van der Auwera 2009). Moreover, in all these contexts one may find both examples where *mica* denies an activated presupposition and examples where *mica* denies the truth of a proposition; in the latter case, *mica* is hence grammaticalized as a plain negative marker. All these uses are found primarily, but not exclusively, in colloquial speech, and some of them are regionally marked.

A corpus of spoken Italian (LIP), consisting of both formal and informal texts, and a corpus of written Italian (CORIS/CODIS) will be searched in order to investigate which of these uses may be actually regarded as standard. In fact, the absorption of colloquial and regional features into the formal educated usage has led to the emergence of a partially renewed standard norm of Italian; such norm, which is commonly referred to as 'neo-standard Italian', is to be considered as comprising regional standard features (see e.g. Cerruti *et al.* in press).

The focus will then turn to the explanation for why some uses of *mica* are selected as standard and others are not. Internal, external and extra-linguistic factors facilitating the diffusion of morphosyntactic changes will be taken into account: among others, system consistency, filling of gaps, transparency in form-meaning relationship; language contact (a negative particle expresses the denial of a presupposition in most Italo-Romance dialects, while *mica* is grammaticalized as a negative marker only in some Northern dialects; cf. Parry 2013); frequency, ease of processing, pragmatic and interactional functions. Special attention will be paid to how these factors, some associated with 'salience' (Kerswill/Williams 2002), interact with the selection principles designating certain vernacular syntactic structures as standard (Cheshire/Stein 1997) and affect selection processes in Italo-Romance.

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Surviving Limburg and Hollandic dialect features. Local apparent time and regional real time patterns

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In processes of koineization and the development of regional standard varieties processes of dialect levelling, the reduction of structural variation, play an important role. This reduction is a complex selection process. What is it that steers the filtering of dialect features?

In this talk I will present two different studies of processes of dialect levelling. The first and oldest one concerns a divergent local Limburg dialect of Dutch, spoken in the far southeast of the Dutch language area. These dialects form part of an old dialect continuum, which is cross-cut by the Dutch-German state border. The second and much more recent study concerns 15 local Hollandic dialects, spoken in the north-western corner of the country, north of Amsterdam. Whereas the syntopic Limburg study is based on my own fieldwork recordings, the diatopic Hollandic investigation is based on questionnaire data from two huge (equally fieldwork-based) projects. The Limburg study focusses on 20 dialect features (in the phonological, morphological and syntactic modules) and allows apparent time comparisons, the Hollandic research permits real time comparisons (over an interval of 30+ years) of the variation in 7 features in the phonological and morpho-syntactic components of grammar. An important methodological similarity is that for both studies the data to be discussed were elicited from individual speakers.

It turns out that the dialects in both areas ultimately arrive at their own unique selection of non-standard features. Despite the many differences, on a more abstract level the findings of both studies converge in the sense that the resistant phenomena share a number of properties. These properties pertain to their relative geographical spread and, internally, to the architecture of language components, the conditioning/regularity of the phenomena as well as their mutual coherence, both structurally and statistically.

Reduction and persistence of phonological dialect features in German

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The German speaking area does not show consistent tendencies as to dialect to standard convergence. It especially differs by country: Whereas Switzerland doesn't show tendencies of dialect to standard convergence (Christen 2004) Germany and Austria have developed a diasystem with many intermediate varieties (Auer 2001). Therefore, Germany and Austria are especially well suited for analyzing the vertical spectrum between dialect and standard.

In my paper I will zoom in into southwest Germany. This part of Germany is especially well suited for closer consideration because:

1) here – in opposite to northern Germany – we still can find considerable dialect-standard variation and thus the vertical spectrum can be better explored.
2) This region was analyzed very thoroughly by several empirical research projects (mainly situated in Freiburg) during recent years, also with respect to the central questions of the Murcia-colloquium.

Results of the mentioned research projects will be presented whereas the focus will lie on the phonological level. I will argue that geography (size of dialect areas), language contact (similarity to the standard-form) and frequency are of crucial importance when it comes to the decline of non-standard-variants. Once the three mentioned factors have come to work certain dialect features will decline quickly while others remain longer as ‚left-overs' in the speaker's repertoire. If these ‚left-overs' are set socially relevant by the speakers, regional varieties and styles can emerge.

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Survival of the oddest? Levelling, shibboleths and the construction of intermediate varieties.

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In recent research a strong claim has been put forward for the emergence of a Cypriot Greek *koine,* a variety that is arguably still emergent but, interestingly, already quite coherent (Tsiplakou et al. 2015) as regards central aspects of its phonology and morphosyntax. On the sociolinguistic side, the argument has been made that the *koine* is by now a (c)overt prestige variety (Rowe & Grohmann 2013), and this for a complex host of reasons, not least among which is the fact that the *koine* is (perceived as) structurally mixed due to prolonged and dense contact with Standard Greek, and the nature of the mix is such that it allows for both local the Standard-like features to co-occur in a form of a sociolinguistically driven 'compromise' that allows for the survival and the visibility of both (Tsiplakou 2014). In this paper I explore some of the reasons why full convergence of the *koine* with Standard Greek is arrested and why certain dialect features which are purportedly marked and/or perceived as 'odd' or exceptional have found their way into the *koine*. I present results from a rating survey targeting a variety of phenomena which at first blush may invite different explanations: (i) the surprising, if rare, occurrence of object clitics in the first position in matrix clauses (cf. Pappas 2014) and its dependence on the level of formality of the adjacent lexical verb, which is however not strong enough to induce a full syntactic shift from clitic-second to Standard-like clitic-first structures; (ii) the semantic and pragmatic properties of innovative Past Perfect (Tsiplakou et al 2015), which point to the fact that the pragmatic import of the latter *qua* focaliser in narratives allows for its perception as a bona fide Cypriot structure, which may also relate to its fuller couching in Cypriot phonology and morphology than the also innovative Present Perfect; (iii) the survival and spread of 'shibboleths' such as the palatal [ʝ] in lieu of Standard-like [ʎ] or the preservation of old ones (e.g. basilectal [ç] as opposed to *koine* [ʃ], both instances of resistance to levelling associated with (local) identity issues, but different in that that the latter is lexically constrained). The data thus display an intricate interplay of structural and sociolinguistic factors which attests to the complexity of the processes of *koine* formation.

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Maintenance or loss of dialect Andalusian features: Internal and external factors

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In the last sixty years a steadily maintained process of convergence towards the Castilian national standard has been occurring in Southern Spain affecting urban middle-class speakers' varieties, particularly phonology and lexis. As a consequence, unmarked features characterising innovative southern pronunciation have become less frequent and, at the same time, certain standard marked features have been adapted to the southern phonemic inventory. Then, urban middle-class varieties have progressively been stretching out the distance separating them from working-class and rural varieties, and bringing them closer to central Castilian varieties. Intermediate, yet incipient koineised

varieties have been described including also transitional Murcia and Extremadura dialects (Hernández-Campoy & Villena 2009, Villena, Vida & von Essen 2015).

(1) Some of the standard phonologically marked features have spread out among southern speakers exclusively based on their mainstream social prestige and producing not only changes in obstruent phoneme inventory –i.e. acquisition of /s/ vs. /θ/ contrast, but also standstill and even reversion of old consonant push- or pull-chain shifts –e.g. /h/ or /d/ fortition, affricate /ʧ/, etc. as well as traditional lexis shift (Villena et al. 2016). Internal (grammar and word frequency) and external (stratification, network and style) factors constraining those features follow similar patterns in the Andalusian speech communities analysed so far (Granada, Malaga) but when we zoom in on central varieties, which are closer to the national standard and then more conservative, differences in frequency increase and conflict sites emerge.

(2) Unmarked 'natural' phonological features characterising southern dialects, particularly deletion of syllable-final consonant, do not keep pace with this trend of convergence towards the standard. Thus a combination of southern innovative syllable-final and standard conservative onset-consonant features coexist.

(3) The main idea is that this intermediate variety is formed through changes suggesting that Andalusian speakers look for the best way of accepting marked prestige features without altering coherence within their inventory. Either reorganisation of the innovative phonemic system in such a way that it may include Castilian and standard /s/ vs. /θ/ contrast or re-syllabification of aspirated /s/ before dental stop are excellent examples of how and why linguistic features are able to integrate intermediate varieties between the dialect-standard continuum.

C01-18: Young people, sociolinguistic ethnography and participatory research: Challenges, dilemmas and complexities at the intersection
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.13
Session Chair: Cristina Aliagas
Session Chair: David Poveda
Session Discussant: Adriana Patiño Santos

This panel explores the crossing point between different disciplines and areas of research where calls for participatory approaches to social research (Reason and Bradbury 2007) have been quite intense in the past few years (i.e. collaborative ethnography, participatory action research, participatory community-based research, arts based methodologies, etc.). Particularly, we focus on research on/with young people (i.e. children, teenagers, youth) where calls for participatory methodologies and the inclusion of young people's voices in research are quite intense (Shier 2001; Greene 2005; Fleer and Ridgway 2014; Groundwater-Smith, Dockett and Bottrell 2015). Additionally, ethnographic and sociolinguistic ethnographic research traditions are also developing novel ways of conducting research (eg. Cambell and Lassiter 2015) in which the ethical and power relationships between 'participants' and 'researchers' typically associated to 'conventional' methodologies are being revisited (Lassiter 2005; Manzo and Brightbill 2010, Estadella and Sánchez-Criado, in press), as well as rethinking the role of knowledge, its production, representation and ownership (Pahl and Pool 2011; Davies 2015).

In this panel we put together papers that focus on children and youth in a variety of settings and cultural contexts, use various forms of linguistic ethnographic research and have attempted to integrate a children or youth-led participatory approach in their projects. Each of the contributions in the panel has done this in a variety of ways and illustrates the methodological, ethical and theoretical complexities and dilemmas that emerge when engaging with these calls. The papers open a reflexive dialogue around unresolved questions that may be approached in several of ways and make visible the complexities of the intersection we explore in the panel:

i) How can young people's voices be heard in academic research? What types of data and artifacts, amenable to 'sociolinguistic analysis', do these studies produce? What role do expressive, artistic practices have in the construction of social analysis and theory?
ii) What are the political and ethical issues that emerge when working with children and youth as collaborators or co-researchers?
iii) How is collaboration negotiated and sustained during the research process (i.e. research design, fieldwork, data, interpretation, writing, dissemination) within a linguistic ethnographic participatory framework? How is 'participation' decided and shaped? How are diverse personal interests, expectations, tensions or different degree of engagements managed? What 'choices' count and how does decision-making operates? What counts as 'data'? How is knowledge constructed, shared and communicated through the whole research process?

Multimodal/Sensorial Artifacts and Participatory Research with Teenage Students: Insights From a Comparative Project on Musical Socialization in Madrid and Brasilia

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In this communication we reflect on data gathered during a comparative collaborative ethnography focused on musical socialization and the role of music in adolescents' lives in Madrid and Brasilia. 14-15 year old students in each city participated in a series of workshops and activities focused on documenting their musical practices and experiences and the place of music (and "sound" more generally) in their daily lives. The program ran for a full school semester in the case of Madrid and for 10 weeks in Brasilia (during the 2013-14 academic year) and involved collecting photographs, video-recordings, creating social media posts/blogs on the activity, visits from professional artists, several discussion sessions during the workshops and final public presentations of the findings. In addition, fieldworkers documented the program through field-notes, video-recordings and multiple interviews with students and lead teachers. Students also participated as co-ethnographers of the study and conducted interviews with each other and kept (rudimentary) field diaries of their work. The study in Madrid took place during music education lessons in a private secondary school. It was part of a wider

transformation in the music education curriculum of the school led by the teacher and co-researcher. In Brasilia the research took place in a government run secondary school during Arts classes.

We explore the intersection of participatory research, linguistic ethnography and sociolinguistics by focusing on the multimodal ensembles created by students in each site, through the aggregation of visual materials (primarily photographs but also videos) and the support of social media. We examine how these assemblages were constructed and interpreted in each site underscoring, at least, the role of two aspects: (a) how social and institutional constraints in each site led to different uses of visual media; (b) the place of ethnographic techniques and sustained collaborative work in providing a multi-layered context to understand these ensembles. Both aspects impact on the types of visual materials that students generated and the meanings they constructed around these materials in Spain and Brazil. However, these transformations emerged through different paths in each context. We analyze these contrasts exploring regulations and practices in each school and how cooperation between students was built in the process.

Approaching the online lives of youth through digital storytelling
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Youth online has become a key scenario in social research for understanding the dynamics and meanings of the Internet in a globalised, multilingual and multicultural society. The fast appropriation of the Internet and digital artefacts by youth has generated during the last decade a vast body of literature on this topic (e.g. Thomas 2007; Williams 2009; Cassany 2012; Potter 2012; boyd 2014), which has sought to understand the uses, the meanings and the role that digitality and connectivity play in youths' lives. This new research scenario challenges methodologies that traditionally have been used to study the life of youth, such as questionnaires, observation, qualitative interviews, oral-based narrative approaches (e.g. Miller 2011) or ethnographic pieces of work (e.g. Hine 2005, 2015). This paper seeks to explore digital storytelling as a powerful research tool for studying the lives of youth online. Data comes from a 2-year semi-virtual ethnographic fieldwork (2013-15) through which I documented the online literacy practices in the social networks (e.g. Facebook, Twitter, SoundClound) of 10 young people from Catalonia and Mallorca (previous studies: Aliagas 2015, in press).

"Ni de aquí, ni de allá": Engaging third-space identities through participatory research with immigrant youth
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Dominant media and scholarly accounts of immigrant education focus on the extent to which young immigrants are incorporating into the identity structures and institutions of the host nation, taking for granted the goal of national assimilation. However, such nationalist lenses conceal the complexities of immigrant youth's lives and the formative role of transnational and disaporic communities on their developing identities. This paper examines how participatory research drawing on multimodal forms of data collection with immigrant youth reveals the formation of diasporic "third-space" identities that are concealed by public discourses of integration. Participatory action research with youth (YPAR) typically involves young people as co-investigators, giving them the tools to investigate and address social problems that affect their lives (Cammarota and Fine 2008). Building on a framework of critical research, YPAR asserts that young people have the capacity to analyze their social realities and generate the knowledge necessary to become effective change agents (Cammarota and Fine 2008; Cammarota 2007; Morrell 2006). While the types of research activities participants engage in might vary, a key feature of all participatory research is dialogue, based on Paulo Freire's (1970) notion of praxis: collective reflection and action on the world in order to change it. We submit that participatory research is a methodology uniquely suited to studying diasporic citizenship, which, in Lok Siu's words, "entails active and conscious negotiation of one's identity and one's understandings of 'home' and 'community'" (2005 p. 11).

In this research we adapted the tools of PAR to examine diasporic citizenship with young Latin American immigrants in two neighborhood youth associations in Madrid. Through poetry, identity reflection exercises, dramatic role play, photography, interviews, and group discussions, we engaged in a process of collective inquiry that shed light on how Latino/a youth form their identities from a diasporic "third space": a place that is neither Spanish nor Latino, but something in between. Data sources include detailed ethnographic field notes of all our meetings and transcripts of several recorded sessions, poetry and poetic reflections written by the youth, transcripts of recorded interviews with each of the youth, and a video-recorded presentation given by several participating youth on their research to a class at the Autonomous University of Madrid. The testimonies of these youth give voice to the complexities of becoming citizens between nations, and the promise of an educational and research process where perennial questions of cultural identity and belonging are central. We argue that participatory research becomes an important space of identity production that allows youth to articulate their relationship to multiple national and local communities, to critique and contest dominant images and narratives of their group in the host society, and to narrate their own identities from a place of complexity, hybridity, and multiple affiliations.

Young people engaging in event-based diaries: Methodological advantages and challenges

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This purpose of this presentation is to evaluate the value of using event-based diaries with young people in qualitative longitudinal research. It is based on a study which aimed to gain in-depth insights into the reasons, influences and experiences involved in higher education decision-making of students studying in further education institutions in England. The presentation illustrates the advantages, ethical considerations, successful approaches and difficulties in maintaining participant engagement as well as the impact of diary use on participants' decision-making. Engagement was effectively maintained through the use of combined methods and co-participation; participant engagement appeared to be positively influenced by providing opportunities for the power distribution between the researcher and researched to be equalised (Heath et al., 2009). This involved allowing participants to question myself, as the researcher, during interviews as well as completing an event-based diary of my own. Moreover, the use of event-based diaries inspired deeper reflections upon decisions and influences, and provided a private space for participants to disclose personal difficulties that were too sensitive to be obtained via interviews.

Students doing sociolinguistic research: empowering youth through a collaborative project

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As a result of migration, globalization and mobility phenomena, primary and secondary schools in Barcelona are today multilingual and multicultural, and some of them have a high percentage of immigrant origin students. The new sociolinguistic reality, that falls in the paradigm of *superdiversity* (Vertovec, 2007), causes changes in the language practices and in the dynamics of languages transmission. This complexity challenges the prevalent monolingual practice for language teaching (one language only in classrooms) and the unidirectional model (the knowledge transmission from teachers to students).

The aim of this paper is to present some results of an ethnographic study carried out in a superdiverse High School in Barcelona where a collaborative pedagogical project –students, teacher and researcher– about student's language use and transmission was planned, as an alternative to the traditional language class. In the project, students became ethnographic researchers about their own practices and they took responsibility for the project development and dissemination. In this contribution, I will present some results the project, focusing on three main aspects: (1) the advantages of doing collaborative research with youth; (2) the empowerment of young students; and (3) the development of linguistic, sociolinguistic and metalinguistic competences in the process of "learning by doing".

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.11
Session Chair: Esther Jahns
Session Discussant: Sarah Bunin Benor

Since the 6th century B.C.E., Jewish communities have been living more or less permanently in a multilingual environment. Eventually, a triglossic pattern emerged in Jewish communities around the world, with clear functions for the respective languages: Hebrew-Aramaic remained the sacred language for religion, the territorial languages were used for communication with non-Jews, and, usually on the basis of the territorial language, a third language or language variety developed which served as a vernacular for in-group speech (Spolsky & Benor 2006). The latter are often labeled 'Jewish languages' and have been investigated since the first half of the 20th century, led by research on Yiddish, Ladino (Judeo-Spanish), and Judeo-Arabic. An emerging linguistic field, sometimes called "Jewish Interlinguistics," analyzes these language varieties comparatively (e.g., Weinreich 1980, Wexler 1981), even though they have neither a genealogical nor a typological common base (Sunshine 1993).

Due to the Holocaust, mass immigrations, and assimilation, the number of speakers of historical Jewish languages declined dramatically over the course of the 20[th]century. Today speech patterns of Jewish communities are generally less distinctive with regard to the co-territorial language, and their status as a "Jewish language" is therefore contested by some scholars. However, adopting Benor's (2008) concept of a "distinctive Jewish linguistic repertoire" allows researchers to include the speech patterns of every Jewish community in comparative research on Jewish linguistic practices, no matter how distinct they are. Moreover, this concept makes it possible to account for inter- and intra-speaker variation that indexes alignment to or distinction from various subgroups within the community. For example, American Jews use loanwords and morpho-syntactic influences from Yiddish, Hebrew, and other languages, indexing their membership in various Jewish denominational (e.g., Reform, Orthodox, secular) and ancestral (e.g., Ashkenazi, Sephardi, Syrian) groups (Benor 2011).

While research on Jewish languages has focused mainly on historical Jewish languages, this colloquium brings together researchers who are exploring contemporary Jewish linguistic repertoires in several countries: France, Germany, Sweden, Russia, Mexico, Argentina, Curaçao, and the United States. These Jewish communities vary greatly in size, religiosity, insularity, ancestry, and other factors. In the spirit of Jewish Interlinguistics, the aim of this colloquium is to focus on contemporary Jewish linguistic repertoires and analyze their similarities and differences. This comparative analysis will shed light on sociolinguistic variation in other religious and ethnic minority groups around the world.

Some of the questions to be addressed include:

1. To what extent do the communities incorporate substratal influences from ancestral Jewish languages, including Yiddish, Ladino, and Judeo-Arabic?
2. To what extent do the communities incorporate loanwords and other linguistic features from sacred Hebrew texts and from contemporary Israeli Hebrew?
3. What inter-speaker and intra-speaker variation in ideology and practice exists within each community?
4. How do the communities compare linguistically, and how is their language use influenced by their diverse historical and demographic circumstances?

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Contemporary Jewish French Repertoire in a Multiethnic France

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This paper tries to put in perspective the nature of Jewish French repertoire in contemporary multiethnic France. Extending Haim Blanc's *communal model* used in order to describe the relationship between ethno-confessional pertainance and the use of a particular dialect of the common language, I will show that contemporary Jewish French repertoire shares many isoglosses with the special repertoires of young French of Muslim background, precisely because of the impact of the Maghrebi Arabic substrate. Moreover, the specific Muslim repertoire of French youngsters started to influence the repertoires of the mainstream French youngsters, no matter what their origin is (especially through the huge influence exerted by French rappers of Maghrebi Muslim origin).

In addition, the French base of Jewish French repertoire owes very much to *pataouète*, the variety of colloquial French once used by the European component of French-dominated Algeria. Here again, the boundaries between ethno-confessional groups are severly blurred inasmuch as Jews and Catholics in colonial Algeria mostly spoke the same blend of sub-standard French, heavily influences by other Romance languages (Spanish; Italian; Corsican) and slightly colored by the Arabic adstrate (which was rather a substrate as far as the Jewish component of the European population of colonial Algeria is concerned).

Considering 'Jewish French' as one more repertoire among the multiplicity of ethnic repertoires in contemporary France may challenge the relevance of an analysis that focuses on the specifically Jewish variety of French as a "Judeo-French". In today's France, there is no place for the emergence of a French-based Jewish language as the Jewish ethnolect overlaps with some other ethnolects in a mosaic of competing repertoires.

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Language Variation in American Jewish Summer Camps

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According to survey data (Benor 2011) there is a great deal of variation in the English of American Jews. The use of certain Hebrew and Yiddish loanwords correlates with religiosity, time spent in Israel, generation from immigration, and other factors. This paper demonstrates how this variation plays out in one type of institution: Jewish summer camps. The research team visited 36 camps, interviewed 200 people, surveyed directors of 102 camps around the United States and Canada, and analyzed email newsletters from six camps of different types. This talk presents findings from this research.

All camps that identify as Jewish use at least some recited Hebrew – in prayers, blessings, or songs – and at least a few Hebrew loanwords. Loanwords can be classified into two different categories: Jewish life loanwords (words for ritual and communal life that can also be heard in Jewish schools, synagogues, and/or homes, e.g., *Shabbat shalom* 'peaceful Sabbath [greeting],' *ruach* 'spiritedness,' *tefillah* 'prayer') and camp life loanwords (words for camp units, activities, roles, and locations that are generally not heard in other English-speaking Jewish settings, e.g., *chadar ochel* 'dining hall,' *chug* 'elective,' *rosh edah* 'unit head'). We found over 1000 loanwords used at the camps we visited, ranging from a few to hundreds.

The use of loanwords pervades camp discourse at many camps, yielding two different (but often overlapping) registers of Hebraized English:

(1) Jewish life, e.g., "Thank you for a great *parsha* ('[Torah] portion [of the week]') discussion. Now I'd like to call up to the *bimah* ('prayer platform') all *Torah* readers and everyone with an *aliyah* ('honor to say blessings')."
(2) Camp life, e.g., "Please go back to your *tzrifim* ('bunks'), get your *bigdei yam* ('swimsuits'), and then meet at the *brecha* ('pool')."

This paper offers analysis of the variation in loanword use at camps of different types. Pluralistic (welcoming Jews of different religiosities) and secular camps use a few Jewish life words, and Orthodox camps use many. Camps of all religiosities that affiliate with Zionist movements use camp life words, ranging from a few to many. Zionist camps that identify as Reform, Conservative, or Orthodox also use some to many Jewish life words, yielding a register that combines (1) and (2), e.g., "As soon as we finish *Birkat Hamazon* ('Grace After Meals'), you're gonna follow your *madrichim* ('counselors') to the *teatron* ('theater') for *maariv* ('evening prayer service')." We also see variation in orthography, translation practices, and pronunciation (Ashkenazic vs. Israeli).

Although Hebrew is the primary language infused into English at Jewish camps, we also heard other languages in songs, loanwords, and metalinguistic discourse. At one historically secular, Yiddishist camp, Yiddish songs and loanwords are prominent. Russian is used at Gesher, a camp for Russian-American Jews, and Ladino (Judeo-Spanish) is infused at Sephardic Adventure Camp, for the great-grandchildren of Ladino-speaking immigrants to Seattle from Rhodes and Turkey. This analysis demonstrates the importance of language contact and language variation in the socialization of young Jews to be competent members of various communities of American Jews.

Ethnolect death, life-support, and non-death: The case of Curaçao Sephardic Papiamentu

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Papiamentu is the Afro-Caribbean creole language spoken on the islands of Aruba, Bonaire, and Curaçao, as well as among emigré communities elsewhere. The present paper focuses on the Papiamentu of the Jews of Curaçao. Jews began coming to Curaçao in the decades after the Dutch gained control of the island in 1634. Curaçao became an important haven from the Inquisition for Jews, Crypto-Jews, and Conversos, and Jews came to be a significant demographic group on the island. The Jews in Curaçao learned Dutch, the language of the ruling colonial administrative elite. However, from early on, the Jews of Curaçao adopted Papiamentu as their group- and family-internal language. (Some of the earliest extant documents in Papiamentu are family correspondence between Jews.) Indeed, there is significant scholarship on the possible role of Jews in the formation and shaping of the

Papiamentu language in general (see, e.g., Wood 1972; Martinus 2004; also Fouse 2002). The present paper considers issues related to the emergence, maintenance, and role of an identifiable Sephardic Jewish Papiamentu [SJP], and thus builds on Jacobs (2008). Discussion is based on research I conducted in Curaçao in 2005, which included: (1) interviews with Curaçao Sephardim; (2) discussions with Curaçao linguists specializing in Papiamentu; (3) published works with discussion of Jews, Papiamentu, and Jewish forms of Papiamentu. The structure of the present paper is as follows: (1) Historical background; (2) distinct lexical features of SJP vs. General Papiamentu [PK]; (3) distinct grammatical features of SJP (2 & 3 based on Henriquez 1988 & 1991); (4) the (changing) role of multilingualism and variation in the maintenance SJP, and related to this, (5) ethnolect attrition.

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The hidden linguistic repertoire of Jews in contemporary Germany

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This paper discusses the question whether Jews in today's Germany make use of a "distinctively Jewish linguistic repertoire" (Benor 2008) and if so whether we can find variation within such a repertoire and what is the variation's function.

Even if we have evidence from research of contemporary Jewish communities in different countries with various socio-religious situations (Benor 2011, Lebenswerd 2013) this question is not trivial as the situation in Germany is special concerning two factors: the history and the linguistic closeness of Yiddish and German.

The Holocaust still has an impact on Jewish life in Germany as we can see in the small number of Jews living in Germany today (estimated number of 200.000 in 2016), and in the different origins of Jewish families adding different languages to their multilingual community.

The linguistic closeness between Yiddish and German seems to have an impact, too. Although the *Haskala* in the 19th century provoked a language shift from Yiddish to German especially in the Jewish communities in the big cities (Aptroot & Gruschka 2010), Yiddish was the main Jewish language spoken in Germany before World War II. Taking into account the above-mentioned studies, the repertoires in Jewish groups are generally influenced by Hebrew-Aramaic and the former Jewish language(s) spoken in the area. However, Yiddish and German even if structurally distinct are very close concerning some morphological features and the lexicon. Therefore borrowings from Yiddish might not be recognized when integrated into German (e.g. *mensh*, *Mensch*).

Based on interviews with representatives of different Jewish groups in Berlin and on group recordings, I provide evidence that Jews in today's Germany do make use of a distinctive Jewish linguistic repertoire comparable to the ones in other countries. However, this repertoire is used only in very private settings within the community.

The intra- and interspeaker variation consists in the amount of borrowings from the different 'source' languages (e.g. Hebrew, Yiddish), the context they are used in and the preference of one 'source' language over another. Especially the latter reveals underlying language ideologies and is used to communicate social meaning and to show alignment to subgroups within the community.

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The Social Meanings of Yiddish and Modern Hebrew in the language of Swedish Jews

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Starting in the post-WWII era, Modern (Israeli) Hebrew—a language that had barely existed half a century earlier—began to make inroads into the ethnolinguistic repertoire (Benor 2010) of Swedish Jews. During this historical process, a Modern Hebrew-based register—along with a set of associated values, such as modern, formal, correct, Zionistic etc.—came to replace most of the functions—e.g. in Jewish education (schools etc.) and formal writing (e.g. prayer books, calendars, community magazines etc.)—that traditionally had been assigned to a Yiddish and Ashkenazi Hebrew-based register. In contrast to the Modern Hebrew-based register, the formerly used register came to be perceived as folksy, informal, 'old country', traditional, etc.; and later on, even nostalgic.

As a result of this sociolinguistic process, these different registers became linked with different social identities, thus creating socially meaningful variation. Playing on enregistered social meanings of linguistic resources (words, sounds, pronunciations, phrases etc.) associated with these registers, Swedish Jews have the ability to stylize their language to index various aspects of Jewish identity.

The present study uses notions of enregisterment (Agha 2006) and indexicality to capture the play on identities across variants. It builds on data from ethnographic fieldwork, analysis of historical documents and survey data.

Yiddish, Jewish Russian, Quasi-Yiddish

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Jewish Russian (JR) is a cluster of post-Yiddish ethnolects (Jacobs 2005) that is a result from shift from Yiddish to Russian starting from the beginning of the 20th c. Language shift accelerated during the Soviet era because many Jews left the former Pale and settled in larger urban centres of Ukraine, Belarus and Russia proper. JR is characterized by greater or smaller impact of Yiddish semantics, morphosyntax and discourse patterns; Yiddish lexical items are few. For some, a version of JR is the only variety by choice (Verschik 2007, 2015). Unlike varieties of Jewish English especially in US, where repertoires of Orthodox, Conservative, Reform and secular Jews may differ, nothing of the kind has emerged in JR. Variation is not based on religiosity but rather on features coming from different Yiddish dialects (mišpoxa – mišpuxa 'family') and/or the degree of presence of Yiddish structural features. Some JR features have diffused into mainstream use, and their connection with Yiddish has become obscure for mainstream speakers of Russian.

Quasi-Yiddish (QY) is an ad hoc label for a phenomenon that I would like to keep separate from JR, although both are (at least initially) Jewish repertoires (Benor 2011). The difference lies in linguistic mechanisms: JR is 'bilingual speech in monolingual disguise' (Yiddish lexical items are rare) while QY tries to imitate Yiddish. QY employs Yiddish lexical items, lexical chunks, idiomatic quotations or quotations from songs for stylistic purposes (humour, reference to Yiddish as a heritage language). The users as a rule do not have any command of Yiddish and produce Yiddish elements from memory, often incorrectly without being able to analyze them (накеше ун борвис < nakete un borves 'naked and barefoot', ахц цум цванцик < axt un tsvantsik 'twenty eight'). More advanced users try to Yiddishize Russian by using the existing mechanisms for integration of Slavicisms into Yiddish: in feminine and neuter nouns, final –a > -e (postrojke < постройка 'building', cf. Yiddish bulbe 'potato', bobe

'grandmother'); formation of verbs from Slavic stems: ključen ujs < выключить 'to switch off', cf. Yiddish staren zix < стараться 'to do one's best'. If users of QY eventually get to learn Yiddish, they are surprised that words like javen zix 'to appear' (cf. Russian явиться) are 'real' Yiddish words.

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Contemporary Jewish Linguistic Repertoires in Latin America

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In 2008, a young Syrian Jewish Mexican filmmaker created a short film entitled "Jewish Wars", which features scenes from the Hollywood blockbuster *Star Wars* (1977) dubbed over with stylized voices of personas from Jewish Mexican social universe, including ultra-Orthodox Argentine rabbis, rich kids or *fresas* and working class urbanites or *nacos*. In several instances, the characters use words or pronunciations characteristic of Syrian Jews in Mexico City. The filmmaker deftly employs such linguistic resources to create a scathing satire of the ultra-Orthodox in Mexico City, and thereby critique what he sees as a trend toward religious extremism in his community.

Such language practices of Jewish Latin Americans are generally overlooked in both Spanish and Portuguese sociolinguistics. Most of these communities date to the early 20th century and indeed experienced rapid language shift. However, closer attention reveals that Jews in Mexico City – and elsewhere in Latin America - draw on a rich and varied repertoire in enacting their ethno-religious identities, comprised of resources that traverse geographic and temporal scales or chronotopes (Bakhtin 1981). In this presentation, I present clips from the film "Jewish Wars" and audio recordings of spontaneous interaction that evidence lexical, phonological and other distinctive elements of the Jewish Mexican semiotic repertoire, adapting Benor's (2010) notion of "ethnolinguistic repertoire." This repertoire is particularly varied given the diversity of the Jewish communities in Mexico City, which includes Syrian, Sephardic and Ashkenazi sectors. I highlight how young *Shami* (Damascene) and *Halebi* (Aleppan) Jews use such resources – often with humor – as a way of grappling with religious, demographic and socioeconomic changes occurring in their communities. I draw comparisons with data from Argentina and propose areas for future research on language and identity among Jewish Latin Americans.

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C01-20: Linguistic diversity and social hierarchization

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.5
Session Chair: Lian Malai Madsen
Session Chair: Jürgen Jaspers
Session Discussant: Robert Moore

Classical conceptions of social stratification have become difficult to reconcile with contemporary societies that are now profoundly characterized by mobility and discourses of democratization. The increasingly complex effects of globalization only add to the fact that more and more people are harder to put into well-known socio-cultural categories (Vertovec 2010; Burton et al. 2008; Blommaert and Rampton 2011). Yet, as sociolinguists have been arguing, differences related to socio-economic circumstances are no less relevant to understanding language in society today just because we have stopped talking about them in the way that we used to (Rampton 2010, see also e.g. Block 2014; Collins 2015). Sociologists have in addition been suggesting that what on the surface appears as ethno-cultural classification on a wider scale also in fact functions as a mechanism of educational and socio-economic stratification (Halldén et al. 2008). Such categorizations are bound up with linguistic expectations, obligations and language ideological beliefs, and official and institutional responses to linguistic diversity play a significant part in establishing (and maintaining) close links between linguistic repertoires, social hierarchies, prestige and stigma. So while there is no reason to assume that the sociolinguistic landscapes of globalised societies are less unequal than before (Coupland 2003), it is clear that we need suitable ways of seeing and conceptualizing the, perhaps more complex, relationships between social hierarchization, identification, linguistic practices and metadiscursive regimes.

This panel seeks to develop such conceptualizations through a close investigation of the intersections of social stratification and cultural and linguistic categorization, with an emphasis on the (counter-)valorization of different types of linguistic hybridity and multilingualism. To be sure, while 'category-defying linguistic hybridity' (Slembrouck 2014) has been receiving widespread sociolinguistic attention, there are few signs that official, usually monolingual or multi-monolingual regimes will soon be changing course. Nation states that used to have a more open outlook on language diversity have even 'refocused away from linguistic diversity towards a narrower multilingualism' (Liddicoat et al. 2014). This panel thus sets out to open up discussions that help us understand how these (continuing) language regimes:

- impact on categorizations of elite and vernacular multilingualism and ascribe more or less prestige to those associated with them;
- lead to different opportunities for speakers' mobility and impact on (linguistic) obligations;
- produce challenges in official institutions faced with increasing linguistic diversity that require speakers to navigate between different sociolinguistic restrictions and possibilities;
- are themselves in conflict with other, competing metadiscursive regimes for language which confer prestige on speakers within certain social boundaries and activities.

These topics will be addressed through case studies from various sociolinguistic contexts, including schools with different status reputations in Hong Kong, Belgium, Denmark and South Africa and in European minority language contexts. Contributions will cover different types of data ranging from media and political discourse, to ethnographic observations and situated interactions. Together they will discuss intersections of race and class, networked trajectories, linguistic diversity, discourse registers, speaker status, hierarchization, cultural capital and social inequality.

Valuing multilingualism: Class, race and linguistic repertoires in Hong Kong

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This paper takes the case of Hong Kong South Asians to illustrate the way language is used to legitimate social stratification, and the intersectionality of class and race in this process. Hong Kong's policy of "biliteracy and trilingualism" constructs a narrow vision of appropriate multilingualism, according to which citizens should be fluent in English, Cantonese and Mandarin and literate in English and standard written Chinese. These languages do not occupy equivalent roles, with English in an elite

position in an institutionalized hierarchy of education and employment. And yet, although working class South Asians in Hong Kong are increasingly identified with English, they are still constructed as linguistically deficient. Their characterization as insufficiently good Cantonese speakers is instead used to present them as problematic, poverty-stricken and not integrated into Hong Kong life. This paper argues that both class and race are key to understanding this apparent paradox, and illustrates these arguments with ethnographic data from research in a Hong Kong secondary school and analysis of media and policy discourse. Like other work that has shown how language ideologies are used to construct particular ethnic and class groups as non-ideal citizens (Hill 2001, 2008, Stroud 2004, Urciuoli 1994), and how different class/racial identities allow speakers to profit from similar linguistic resources in very different ways (Lo and Kim 2011, 2012), this research argues that examining these categories together helps explain why South Asians in particular are targeted as problematic, especially in contrast to other class and racial groupings. Upper-class non-Chinese migrants, the "expatriates", are also seen as permanent outsiders in Hong Kong (although usually imagined as white) and as non-Cantonese speaking, yet there is no major discourse that this should change. Conversely, working-class ethnic Chinese Hong Kongers are also constructed as linguistically deficient - but lacking English. For Hong Kong South Asians, who are constructed as both non-elite and non-local, there is a presumption that they must accommodate "inwards," i.e. assimilate to Chinese cultural and linguistic norms, before they can possibly hope to move upwards, i.e. take advantage of the elite transnational potential of English. Yet because they do not possess the appropriate racial criteria, it is unclear whether South Asians can ever be accepted as assimilated (or if they would want to be). Thus although language is presented as the key to socioeconomic mobility, this paper argues that such language ideologies act as a smokescreen to hide the true difficulty of moving within entrenched racial and socioeconomic hierarchies, as only select actors can actually take advantage of possessing the key linguistic resources. Thus this paper argues that class is an integral part of analyzing debates on ethnic minority "integration," and that ideologies emphasizing the role of language acquisition to facilitate minority assimilation before they can achieve economic success allow for the continued marginalization of these groups and the maintenance of social stratification.

Networked trajectories of minority-based activism in Hong Kong: a metapragmatic approach
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Hong Kong is often described as a global competitive hub in which ethno-linguistic diversity is seen as crucial in the city's position as one of Asia's dominant economic powers. Drawing from a linguistic ethnography of the networked trajectories of a group of working-class South Asian youth in Hong Kong (Pérez-Milans & Soto 2014), this paper aims to engage with the panel's proposal to identify possible narrow understandings of diversity. In so doing, I borrow a key construct from the field of linguistic anthropology, that of cultural formation of discourse register (Agha 2007), with the aim of applying it to the analysis of the trajectory of Sita, a Hong Kong-born young female with Nepali background.

In the study of this trajectory, performative acts of ethnic minority-based activism emerged as key in the enactment of a given set of values, stances, types of persona and situated forms of alignment/disalignment. Far from being understood as reflexive forms of individual deliberation that actors deploy in the shaping of a life (Archer 2012), these types of performative actions are taken as instances of reflexive metapragmatic activity (Silverstein 1976, Lucy 1993) through which a set of meaning-making conventions socio-historically shaped are instantiated for specific communicative purposes. That is to say, the enactment of activism was constituted in the fieldwork as "a reflexive model of behavior that evaluates a semiotic repertoire (or set of repertoires) as appropriate to specific types of conduct (such as the conduct of a given social practice), to classifications or persons whose conduct it is, and, hence, to performable roles (personae identities) and relationships among them" (Agha 2007: 147).

Sita's actualization of the discourse register of 'talking/doing activism' is inter-textually linked to a speech chain network of a group of secondary school students, teachers, university professors and community-based minority activists engaged in interrelated projects for social empowerment. Analysis of interview transcripts, online chats and multimodal artifacts will show the extent to which the coordinated formation of this discourse register probed to be useful in providing Sita with relevant cultural capital (Bourdieu 1986) with which she shaped her own academic trajectory, from a low-prestige state

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secondary school to an elite international college in Hong Kong. Yet, this trajectory also points to the constitution of diversity as a "discursive space" (Heller 2007) in the educational field of Hong Kong whereby social mobility is still restricted to modernist and minority-based tropes on language, culture, identity and community.

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Social hierarchization, identification, and linguistic practices amongst "new speakers" in minority language contexts

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This paper looks at issues around legitimacy amongst "new speakers" in minority language contexts and the struggles they engage in to gain recognition as 'real' speakers or as 'legitimate speakers'. "New speakers" refer here to individuals who have had limited home or community exposure to a minority language but acquired it through immersion or bilingual educational programmes, revitalization projects or as adult language learners (O'Rourke, Pujolar and Ramallo 2015). The emergence of this profile of speaker has drawn our attention to the ways in which minority linguistic communities are changing because of globalization and the new profiles of speakers that this new social order has created. Within this new social order, "new speakers" are often required to cross social boundaries in which they would have previously found themselves, re-evaluate their own levels of linguistic competence and restructure their social practices as they enter new linguistic spaces. This process is in turn often subject to regimentation by individuals and authorities at different levels with the resultant legitimization of certain profiles of speakers and the delegitimization of others. The specific focus of the paper is thus on the circulation of power, the establishment of hierarchies and how power is used to grant or deny legitimacy to 'new speakers' in minority language contexts.

The spread of minority languages outside of what were their traditional strongholds, complicates the traditional ideology of sociolinguistic authenticity and ownership. This has led to questions being raised about who the "legitimate" speakers are, who is awarded most authority and tensions that these changes lead to. In this paper I look at these issues in the case of Galician, a minoritized language in north-western Spain. Here questions of linguistic authority and legitimacy have emerged in a post-revitalization context where socio-political changes have altered existing language markets and changed the conditions under which linguistic resources are being accessed and appropriated.

Drawing on in-depth interviews with Galician new speakers, in this paper I will take a closer look at the conditions under which they position themselves (or not) as authoritative speakers, (de) authorize others and the linguistic ideologies they mobilize to construct their place in different kinds of sociolinguistic hierarchies within the contemporary Galician language market.

Between the devil and multiple deep seas: implementing monolingual policy in a context of linguistic diversity

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Flemish teachers with depressing regularity report negative attitudes towards their pupils' nonstandard and non-Dutch language use. Such attitudes are generally taken to illustrate teachers' loyal support of, and ideological attachment to, a language education policy that promises equal opportunities and social mobility for all pupils in return for their disciplined acquisition and use of Standard Dutch. These teacher attitudes are in addition argued to impact negatively on pupils' well-being and sense of school belonging, and they are ultimately held responsible for persistently high school failure rates among ethnic minority pupils.

In this presentation I report on ethnographically collected data from three secondary schools in Flanders to illustrate that school staff were generally very much in tune with the language education policy in force. I will make clear however that in actual practice, there could often be more room for language variation and home language use than reported attitudes in general, and teachers' convictions in these particular schools, make out to believe. For some teachers strict policy imposition was not by definition orthogonal to the maintenance of convivial relations or the production of translingual behaviour in class. I will relate these conflicting findings to the fact that implementing language policies is cross-cut by pedagogical and interactional concerns, and that teachers consequently need to develop multiple, layered, and contradictory responses to the difficulties posed by monolingual language policies.

"A multicultural school - in a French-Danish context": The symbolic organization of linguistic diversity in a high prestige school

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While it has been argued that the impact of educational institutions on societal inequalities and opportunities is limited (Moore 2007; Jaspers & Madsen forthc.), institutional responses to linguistic diversity still play an important part in constructing links between linguistic repertoires, social hierarchies and prestige. Hence, scholars have shown how the symbolic organization of different language use in and around educational practices to a large extent reproduces wider patterns of social stratification (Collins 2015; Jaspers 2014). Thereby we can learn more about how social stratification is experienced and enacted by investigating such symbolic organization of language in different educational settings.

In Denmark, official approaches to linguistic diversity as well as language ideological beliefs among students in urban public schools are well described (e.g. Madsen et al. 2016). Whereas young people in everyday communication use a wide range of linguistic resources for different purposes, the hierarchical ideological order is clear across institutional and mundane settings; standard Danish dominates when it comes to achieving educational and professional success (e.g. Stæhr & Madsen 2015; Karrebæk 2013). However, we know little about the symbolic organization of linguistic diversity in international schools with prestigious reputations. Due to their international status and pupil population and the language of instruction different from Danish, these schools are certainly characterized by linguistic diversity, but likely also by sociolinguistic ordering different from that of the urban public schools.

In this presentation we look into linguistic and ethnographic data from a French prestigious private school in Copenhagen. We investigate explicit and implicit beliefs about language and linguistic diversity as they are expressed and enacted among teachers and students and discuss these in relation to dominating language regimes and patterns of social stratification in the wider Danish society.

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C01-21: Language, society and sexuality performativities in the margins I
Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.14
Session Chair: Luiz Paulo Moita-Lopes
Session Chair: Michael John Baynham
Session Discussant: Ana Deumert

In a world which can be increasingly understood as erasing the distinctions between centre and periphery, which have been the constitutive modernist explanations of social life over much of the 20th century and beyond(Ghosh-Shellhorn & Alexander, 2006; Appadurai, 2001; Bauman, 1998), it has become crucial to understand how the periphery is now to be found in the centre and vice-versa. This shift results from an intensely globalised world in which fluxes of people, texts, discourses and resources cut across the world in online and offline waves, locally hybridizing translocal TemporalSpatial scales. What used to be theorizable in a clear-cut way as local, can no longer be so. Mega cities all over the world are thus more and more similar with so-called marginal and excluded lives co-existing everywhere side by side with those in whom power is centred. In such a world what matters is the great bazaar in which we are all located: here everything and everyone is a commodity. Languages, education and identity projects, for example, have been theorized as products colonized by the neo-liberal ideology (Bauman, 1998; Chouliaraki & Fairclough, 1999) which is dominant virtually everywhere (from Xian, to Johannesburg, to Leeds, to Rio de Janeiro and to San Francisco), although increasingly challenged by anti-austerity discourses which disbelieve the accepted nature of hegemonic neo-liberalism. Needless to say these tensions are vividly played out in marginal and marginalized sexual performativities. In this panel we draw attention to sexuality performativities in the margins which extrapolate what is more easily 'sold' as a discursive product of identification both within the heterosexual matrix (Butler, 1990, 2004) and, indeed, within the homosexual matrix, as discursively and materially evidenced in the social media, cinematography, education, courts of justice, asylum centres, immigration contexts, health clinics etc. Such sexuality performativities are in the margins because they transgress accepted wisdom about normativities, being situated within a queer denormalizing "labyrinth" (Penedo, 2008; Somerville, 2000; Barnard, 2003; Sullivan, 2003; Halberstam, 2005, 2011). Contributors will address how, within such a labyrinth, language performatively constructs sexualities in different translocal practices (Penycook, 2010) and in different parts of the world by indexing varied discourses through different contextualization cues, orders of indexicality, scales, linguistic ideologies, metapragmatics, communicability models etc. (Blommaert, 2010; Blommaert and Rampton, 2011; Briggs, 2005; 2007). This analysis of sexuality performativities will deconstruct the border patrols which performatively ignore intersectionalities of race, ethnicity, gender, nationality, class etc. in specific times and places alternatively understood as queer (Halberstam, 2005).

The performativity of the margins: agency and intersectional nexus points in South Africa
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This presentation proposes that the notion of the "margins" may offer a powerful analytical tool through which to pursue an intersectional enterprise of unpacking the entanglement of privilege and oppression, not least by showing how social actors – irrespective of their socio-economic conditions – may strategically define themselves as "marginal" in order to gain more or less momentary advantages of social visibility. Moreover, being on the fringes of the ordinary, a marginal position entails powerfully ambivalent affective components that may simultaneously encompass the feelings of pride/shame, anger/love for not being mainstream. Needless to say, in arguing for margins as heuristics, I am not envisaging an all-encompassing explanatory apparatus with predictive potential. Rather, I see margins as a lens through which to interrogate some forms of political emancipation through *voice* and *visibility*.

In order to do so, the presentation concentrates on some instances of activism on issues of sexual politics in South Africa carried out by the feminist activist group *One in Nine* and the *Johannesburg People's Pride* collective. Through these examples, the presentation seeks to contribute to current theoretical discussions around Christopher Stroud's linguistic citizenship approach, itself grounded on Nancy Fraser's (1995) distinction between affirmationand transformationas tools of social justice. More specifically, I argue that the politics of voice and visibility of the margins takes shapes that cannot be theorized with too narrow conceptions of language or rationalist models of politics. Rather, it

is in the multi-semiotic and affective character of sexual activism in South Africa that lies the key to better understand how the margins operate politically.

When the periphery and the center get down to funky: chronotopic performances of sexuality, race and territory

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In moments of intense mobility and globalization, texts tend to circulate faster and faster. A privileged context to observe such hectic transit is viral phenomena on the web. Conceived as complex communicative events, virtual virality would consist of a range of signs which, pursuing multidirectional itineraries, proliferate contagiously, "at astonishing speed and scope" in a myriad of settings (Varis and Blommaert 2014:1). And each time they get inserted in a new cyberspace, they come around – interpellating and being interpellated by – unpredictable interlocutors and semiotic practices. YouTube music video clips are cases in point, as they often spread on the Internet, precipitating in different digital scenarios and engaging multiple audiences. In this paper I explore one of such videos: a 2010 production by a Brazilian funk group from the periphery of Rio de Janeiro. The video featured "Sou Foda" (I'm fire in the sack), a funk beat full of slang and foul language, whose vocalist, while performing a sensual dance, lifts his t-shirt, displays his six-pack ab, and strikes up "I'm wild in bed, in the alley or in a car, I'm awesome, overwhelming, a real pro." The multimodal text became a web hit, quickly scoring more than 9 million views and yielding several versions and mash-ups between 2010 and 2011. I focus on a specific mashup created by a Portuguese independent artist residing in Brazil who combined "Sou Foda" lyrics with Portuguese traditional folk dance and music – "malhão" and "vira" –, and another popular funk beat "É o pente" (Wanna fuck). This hybrid version drew my attention because of its displacement from the periphery to the center and instigated the investigation the incessant entextualization processes and the timespace scales invoked in the journey. Assuming the inseparability of temporal and spatial dimensions in social interaction and the multidimensionality of meaning-making, my purpose is to analyze the social voices, belief systems, values, positionalities and stratified categories indexed in the two musical performances. Methodologically I trek text trajectories and theoretically I draw on the Bakhtinian chronotope to reconstruct analytically the indexical nexus and dialogue between historical and momentary semiotic actions. The analysis detects how in the route from one digital environment to another, multimodal semiotic resources, framing activities and clashing epistemologies index colonial discourses related to sexuality, race and territory, which recycle the historical rivalry between colonizer and colonized. However, as repetition always entails transformation, amidst backlash, creative agency may always occur so that, when the periphery and the center go down to funky, transgression may funk back regression.

Cosmopolitanism from below: virality in the entextualization of Brazilian heterosexual funk into Filipino you-tube queer performativities

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Mobility is certainly a crucial social construct to account for contemporary life: people, languages, texts, cultural artifacts etc. increasingly move about the world through the social media or intense migration. Such processes have been widely referred to as a particular kind of globalization, which has made the world more cosmopolitan or reflexive (Giddens, Beck & Lash, 1995). Access to different kinds of discourses which cut across the world has therefore hybridized local meanings, which are more and more understood as translocal (Blommaert, 2010). Despite the fact that the direction of these discourses has traditionally been north-south (perhaps echoing the old westernized globalism), the intensity of globalization processes makes it hard to pin discourse trajectories down. Complementing this is a growing theoretical concern, in different fields of investigation (Mushakoji, 1999; Santos, 2000; Souza Santos, 2004), with possible futures designed by the south or by other kinds of cosmopolitanism or reflexivity. Souza Santos (2004) has actually claimed that the alternatives for our world are to be found in the voices of the south, i.e., of those who have in many different ways suffered the horrors of political, economic, gender, racial, sexual, religious, linguistic (and other types of) colonization. Cosmopolitanism

must be looked for in the south - cosmopolitanism from below -, which is not necessarily a geographical construct since, following Mushakoji (1999) and Souza Santos (2004), I understand the south is a metaphor for human suffering. In this paper, I focus on how a particular viral you-tube video starring a contemporary Brazilian mainstream heterosexual female funk singer shows up in an unexpected place (Heller, 2007; Pennycook, 2012): the Philippines. The woman's video performance is entextualized in a Filipino you-tube production by a group of socially-disadvantaged queer young men. The waves of globalization make this unexpectedness possible through the voices from the south: a phenomenon suggesting how the theoretical need of listening to such voices is actually surpassed by practice, i.e., practice is ahead of theory in a contingent and mobile world (Souza Santos, 2004). The analysis focuses on how the Brazilian visual text is translocally and multimodally entextualized in a new environment – the Filipino video – by foregrounding the kind of mimicry of "Brazilian Portuguese" singing the young men engage in and the multimodal indexicalities of queer performativities they enact. It shows, despite the very few resources on hand, how artful and well-crafted the voices of queer young men come to life, as they get articulated in creative performativities, which in themselves question crystallized discursive effects of what our bodies traditionally are.

Performances of marginalized masculinity: maimed heroes in Chinese martial arts films

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Mediated communication occurs when people interact using materialized signs and symbols (Krotz 2009: 23), and mediation is the communication process where such exchanges are performed (Agha 2011). The media provides a platform that enables such materialized exchanges to reach a larger audience across time and space. In this context, the discourse involves not only mediation but also mediatization. Meidatization illustrates an ongoing endeavor of people, at an individual, group and also institutional level, seeking meaningful understanding of perceived and portrayed realities around them. These conceptions are then represented and conveyed to others with various mediatized resources such as visual and linguistic representations of communicators.

Mainstream films often become hotspots for the manifestation of naturalized ideologies, such as gender and sexuality norms. For Asian films featuring martial arts practitioners, Asian specific gender and sexuality ideals are performed in addition to certain cross-cultural ideas about gender and sexual normativities. Particularly, masculinities in *wuxia* 'martial arts' genre capitalize on stereotypical and heteronormative understandings of male figures via performances of exciting action scenes in fast-paced film narratives. The world of *wuxia*s and their *jianghu* 'martial arts society/community' is patriarchal and male dominated given its strong Confucian influences. The *jianghu* members abide by a fundamental moral code which includes respect for their masters, fathers, seniors and the highly patriarchal order of their schools or disciplines.

One of the noticeable differences between *wuxia* characters' heroism and that of western heroism is that they are expected to be in control of their worldly desires. Thus, it is presupposed that *wuxia* heroes do not prioritize their romantic relationships or obligations towards their women and children over their *jianghu* community. As Confucianism is the assumed social code and order by which members of *jianghu* operate, in *wuxia* films, the code of *xia* 'heroes' becomes performatives for mainstream characters.

This paper discusses marginalized male heroic characters, namely maimed martial arts practitioners, in selected mainstream traditional *wuxia* films produced in Hong Kong. The physical state of disability symbolizes the characters' separation from a normative martial arts practitioners' path. However, the maimed characters still show strong performances of Confucian ideology both linguistically and physically. Simultaneously, there are some crucial differences in performances of normative as opposed to maimed heroes. One of them is the heroes' treatment of romantic relationships. On the contrary to the normative heroes, the maimed characters fight for their loved ones. Stated simply, the mediatization process of maimed heroes utilizes the existence of women who are dependent on them to highlight their masculinity while such performances are not required for normative characters.

For maimed *wuxia* characters in my data, there is a constant tension of being heroic and coping with their disabilities. Investigating this type of heroic characters will broaden our understandings of gender-normativity, namely, acceptability of unconventional manhood by general audience of martial arts films. As the maimed heroic characters are shown to negotiate their physical prowess and

weakness simultaneously, this paper discusses how Asian values of masculinity are constructed in processes of mediation and mediatization.

C01-01b: The covert prestige of immigrant languages in schools with an overt monolingual policy
Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Aula 2.3
Session Chair: Piet Van Avermaet
Session Discussant: Tim McNamara

Over the past two decades increased migration led to contradictory developments in terms of language diversity. On the one hand there is greater uniformity and standardization due to ideologies of pre-determined hierarchical relations, mainly in educational spaces where rigid disciplinary regimes impose strict policies against the use of 'other' languages and exclusive legitimacy of standard languages. On the other hand in many overt monolingual school policy contexts, languages of immigrant students have a clear covert prestige as they utilize language repertoires via covert practices. This can be interpreted as a marker of identity and solidarity as well as a case of grassroots initiative of multilingual schools creating language policies with local authorities and agents as principals, school teams and individual teachers interacting with students and parents. By doing so the school is being up-scaled to a space where prestige is given to students' multilingualism and hence contesting monolingual policies. The papers of this symposium address multiple dimensions of this phenomenon in diverse geographical spaces.

The first contribution focuses on translanguaging practices which appear to be internally divided in their normative orientations. The setting is a primary school in Brussels where most students are immigrants and classroom practices are caught between the use of Dutch (the only medium of instruction at the school) and French (the locally dominant language and an important lingua franca outside the school context). The use of other languages than Dutch is not allowed at the school; yet, it nevertheless occurs. Multilingual interactional dynamics for markers of (c)overt prestige is examined and the analysis concentrates on the code choices in relation to evolving activity frames and interactional patterns of speakers' alignments. This is achieved with particular reference to articulations of identity and expressions of solidarity.

In the second paper, focus-group-discussions with multilingual students from primary schools in Flanders reveal the covert prestige of their multilingual repertoires. The schools stipulate in their written policies that they expect a positive engagement towards the school language; yet this is not the case with the languages of the students. In addition, translanguaging (even at the students' free time) is perceived as a symptom of poor language proficiency as school agents interpret it as a sign that multilingual students do not adhere to the monolingual policy of the school. In the focus-group-discussions the students indicated they often switch between languages automatically and unwittingly. These translanguaging practices are part of their identity, but they express a concern that it will impede on their acquisition of the school language.

The third paper shares findings from research in eight New York City schools following English-only policies. These schools participated in a project seeking to develop the knowledge base of school leaders and staff in order to transform the school language policies and practices so that bilingualism is used explicitly as a resource and multilingualism is valued. Findings indicate that participants did not merely implement this new pedagogy, but also realized that translanguaging within these English-only contexts invoked an ideological stance, as educators began to see students and their languages more favorably. In so doing, they contested U.S. language education policy and the hegemony of English.

The final contribution focuses on school principals as key agents who mediate language policies of diverse schools by utilizing both covert and the overt language policies to initiate and carry out language policies. One research is a case study in which an in-depth interview with the school principal of a diverse school of immigrants, asylum seekers and refugees students takes place. The main finding shows how the principal maneuvers between covert and overt policies, geared to students' needs but also the reputation in the eyes of the central authorities. Another study will report on an evaluation of a University graduate course that exposes principals to methods of 'engaged language policies' focusing on the value of full language repertoires. The impact of the course highlights the need for principals to engage in multiple types of language policies strategies suited for the era of diversity.

Prestige in an internally-divided symbolic market. On French default use and Dutch-medium instruction in a primary school in Brussels

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In this paper, we research the dynamics of multilingual interaction for markers of (c)overt prestige. The setting is a primary school where most students have an immigrant background and classroom practices are caught between the use of Dutch (the official medium of instruction), French (the locally dominant language and an important lingua franca outside the school context) and other languages. Interaction was observed and video-recorded during one school year of ethnographic fieldwork.

Starting from Goffman's analysis of frame and dynamically-evolving participant alignments and Bourdieu's interpretation of the value of linguistic resources in a symbolic market, we analyze how pupils' reliance on their total linguistic repertoire can be understood as "structuration" (Giddens 1984). As the mobilization of forms of symbolic capital is inseparable from the speaker's position in the social structure (Bourdieu 1982), the micro dynamics of multilingual interaction is both affected by the position of its speakers and affects that position, in particular the value of the forms of symbolic capital drawn upon.

Our analysis concentrates on code-related choices in relation to evolving activity frames and interactional patterns of speaker alignment in a local market space which is characterized as superdiverse. In the school, a "Dutch-only" school policy prescribed pupils not to use their total linguistic repertoire. However, none of the pupils had Dutch as their only home language; most had French. The official ban did not stop the pupils from using their home language(s) in classroom interaction. As a result, practices were subject to a number of contradictory pressures, incl. the constraints/affordances of person-based linguistic repertoires, local institutional value for Dutch and surrounding market conditions in which French has more value than Dutch.

Observing micro interactional behavior, we raise the question how relative sociolinguistic value and prestige is reflected and established in/through real-time translanguaging practices, i.e. the use of multilingual resources to attend to learned content and social relations, e.g. articulations of relational identity, claims to knowledge, expressions of solidarity, etc. (Creese & Blackledge 2015, Garcia 2009). Value is not only a matter of outcomes of interaction, as the value of 'named languages' is susceptible to considerable contextual variation and this provides a partial explanation for why pupils translanguage the way they do in the school context. At the same time, in the dynamic flow of sequential interaction, translanguaging itself also emerges as a (re)source of value in its own right, although the question needs to be raised to what extent this remains limited to certain contexts of use (cf. Heller 1994 on the valuing of different forms of linguistic capital when transformed and/or shifted across contexts).

Language passports: Revealing the Contrast in Teacher Beliefs and Pupils' Practices

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The contrast between the rigid school policies and monolingual beliefs on the one hand and the linguistic reality of multilingual pupils became clear in a Flemish study in primary and secondary education. Focus-group-discussions with multilingual students from primary schools in Flanders reveal the covert prestige of their multilingual repertoires. The schools stipulate in their written policies that they expect a positive engagement towards the school language; yet this engagement is not mutual since it is not the case towards all the languages the students use. In addition, translanguaging (even at the students' free time) is perceived as a symptom of poor language proficiency and school agents interpret it as a sign that multilingual students do not adhere to the monolingual policy of the school. In the focus-group-discussions the students indicated they often switch between languages automatically and unwittingly. These translanguaging practices are part of their identity, but students express a concern that it will impede on their acquisition of the school language.

In this presentation we focus on one specific case of a primary school in a Flemish city with more than 40% of the pupils speaking another language than Dutch at home. In this particular case, it is illustrated that language policies and practices are given form by many actors: the school leader, the

team of teachers, and both their perceptions, the school composition of the pupils and the specific legal regulations. In this case the headmaster is a strong advocate of multilingualism, something that is rarely observed in the interviews we conducted with headmasters and teachers in Flanders. However partly covert, her beliefs seem to conflict with the more overt monolingual teacher practices. The conflict between the overt and covert policies in one specific case indicates how complex the processes needed for change really are. As the headmaster indicates during the interview, looking at the whole linguistic repertoire of pupils as an asset in their learning process seems to be a long way to go.

Translanguaging Pedagogy as Ideological Stance in Educational Contexts of Overt English-Only Policy

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New York City is the largest and most linguistically diverse school system in the United States, serving over one million students. Almost half of all city public school students report speaking a language other than English at home and 15% of the overall student population are officially classified 'English language learners,' whom we refer to as emergent bilinguals (New York City Department of Education, 2015).

New York City schools have witnessed a dramatic decline in bilingual education programs since the passage of federal education policy entitled *No Child Left Behind* in 2001 due to high-stakes testing in English (Menken & Solorza, 2014). Whereas half of all emergent bilinguals were enrolled in bilingual education in 2000, today only 19.9% are enrolled in bilingual education programs; the vast majority of emergent bilinguals (79.2%) are now enrolled in English as second language (ESL) programs instead, where instruction is officially only in English (New York City Department of Education, 2015).

In this paper, we share findings from qualitative research conducted in eight New York City schools with English-only policies, where ESL was the only option for emergent bilinguals at the time data collection began, thus failing to build upon or embrace the linguistic diversity of their students. To address this issue, all of these schools participated in a project called the City University of New York-New York State Initiative for Emergent Bilinguals (CUNY-NYSIEB), which required that they regard their students' bilingualism as a resource in instruction. School leaders and teachers received at least a year of professional development and technical assistance to foster the implementation of translanguaging pedagogical strategies in classrooms.

Findings show that educators in these schools indeed began to adopt translanguaging pedagogy in their classrooms, for instance by providing reading materials and accepting written work in students' home languages and using bilingual word walls. In engaging students' complex home language practices in the classroom in these seemingly small ways, educators not only began to acknowledge students' language practices, but in so doing also contested U.S. language policy and the hegemony of English.

In interviews, school leaders describe how their ideologies shifted from regarding emergent bilinguals as "lacking English" to instead recognizing their linguistic resources from which all could benefit. Teachers report similar shifts, and discuss how translanguaging pedagogy encouraged student participation and favorable feelings about school. In some schools these ideological shifts led to major programmatic changes and new language education policies, as several schools began bilingual education programs. Based on our findings, we argue that translanguaging pedagogy in these monolingual schools went beyond simply a teaching approach, and was actually emblematic of a larger ideological stance that has proven transformative to these schools.

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A focus on school principals in creating and negotiating language policies: two case studies

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The focus of this paper is on school principals as key agents in initiating, mediating and carrying out language policies in diverse schools. Two case studies are reported: one studied the role of the principal in a diverse school consisting of 1000 students who all come from families of migrants, asylum seekers and refugees. Based on observations, interviews and school documents, the pattern that emerged is the role that the principal played in maneuvering between diverse language policies to accommodate students' needs to that of promoting a homogenous policy of the national language in order to obtain approval of central authorities who are responsible for the continued existence of the school. The second study describes a unique academic in–service University course in language policy where the focus is on school engagement in multilingualism. The challenge is to create a new language policy ideology that moves from monolingualism to multilingualism. This is done via intensive performance experiences. Students are engaged in documentation and analyzing languages in public space (linguistic landscape) in order to become aware of multilingualism in the public spaces. The other experience is through interviews with close relatives and/or others who changed languages during their lives and addressing issues of costs, difficulties and challenges. Based on these experiences along with related readings a change of language ideologies occurs and this is manifested through the final task of creating an ideal language policy which is multilingual and reflects the multilingual reality of the ecology. Thus, the research demonstrates the powerful role of principals in facilitating language policy and creating significant changes in language policy and practice in diverse societies and schools.

Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Aula 1.12
Session Chair: David Britain

This colloquium brings together scholars working on language variation and change in the Pacific. Despite considerable linguistic diversity across Melanesia, Polynesia and Micronesia, and despite the area's complex colonial past and present, we know relatively little about either variation and change in the indigenous languages (of which there are hundreds) or about the emergence of local varieties of colonial languages (including English, but also Japanese, French and Spanish). The colloquium includes a number of presentations on previously unresearched 'new' varieties of English from Micronesia and Polynesia, investigations of language variation in Vanuatu in Melanesia, as well as on new dialect formation in a colonial Pacific variety of Japanese.

Tense and aspect marking in South Pacific Englishes
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Fiji English, Samoan English and Cook Islands English as emerging second-language varieties of English in the South Pacific show remarkable differences from native varieties of English on all structural levels. One prominent feature in which these so-called *South Pacific Englishes* (SPE) differ from Standard British English is the frequent lack of past tense marking on the verb, as in *Last year I learn at school* … Another intriguing feature is the extension of the progressive aspect to new contexts. In SPE the progressive can be used, among other things, to express habituality and as such acquires a meaning beyond the ENL rule system.

Why should Pacific L2 varieties of English in comparison to ENL tend to avoid tense marking in some contexts but introduce a less restricted use of aspect marking in others? This paper will try to answer this question by looking at various factors of influence: cognitive principles of speech recognition and speech production in combination with second-language acquisition effects, the typological distance between English and the respective substrate languages Fijian, Samoan and Cook Islands Maori, and socio-cultural motivations of language use when it comes to the tradition of story telling and the Pacific perception of time and the internal structure of events. For an empirical study on past tense marking and the progressive in South Pacific L2 varieties of English recordings of 72 speakers from the three countries in question were analysed. The goal of this paper is to demonstrate that the omission of verbal past tense marking and the insertion of progressive marking is not only systematic. What could easily be misjudged as a simple learner error, is in fact connected to cultural conventions in the local community. If we do not know the cultural implications of language use in a given community, we are likely to misinterpret our findings.

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When substrate and superstrate collide: the case of (d) in Palauan English.

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Despite the fact that little work has examined linguistic variation in Palauan – an Austronesian language spoken in Western Micronesia in the Pacific - a glance at descriptive phonologies of the language demonstrate that the realisation of /d/ is both variable and (socio)linguistically conditioned (Conant 1915, Flora 1974, Josephs 1997). Different authors highlight different sets of allophones, including [ð θ d t], and different contextual constraints. In sociolinguistic terms, some (Ash 2003, Josephs 1975) claim /d/ is more likely to be [d] in rapid informal speech, and [ð] in slower formal speech. (Almost) all agree that the dominant variant is [ð]. With respect to /d/, the superstrate language is also highly variable - most Englishes variably demonstrate the deletion of /d/ (and /t/) in coda clusters (Schreier 2005) – and is also subject to sociolinguistic conditioning with respect to formality and socio-economic status.

Amidst this variability in the substrate AND the superstrate we investigate (d) in Palauan English (PE), from a corpus of conversational data, considering both the strength of substrate effects in determining the choice of variants in PE and the linguistic constraints on their use, as well as the influence of superstrate variability.

The results show how structured variation from both superstrate (with respect to deletion) and substrate (the range of variants and their conditioning, especially in the onset) languages shape this contact variety, and how this 'collision' of two conditioning effects is socially stratified within the community. The effects of the substrate, for example, are, perhaps not surprisingly, most marked amongst those whose contact with English has been more limited.

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Language contact at the dateline: Investigating Marshallese English

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This paper is a first report from an ongoing ethnographic research project on post-WWII language contact in the Republic of the Marshall Islands (RMI). I present a sketch of the varieties that resulted from contact between English and Marshallese, the first language of the inhabitants of the Republic of the Marshall Islands. In particular, I will outline some attested characteristics of Marshallese English (ME), investigating their possible relationship to Marshallese as transfer phenomena. I will focus on the realisation of glottal fricative /h/ in the contact varieties spoken in the Marshall Islands. Marshallese lacks /h/ (Choi 1992), which has an underspecified place of articulation in many languages (Ladefoged and Maddieson 1996, Ladefoged 2012). The usual ME transfer strategy of keeping the ENL place of articulation and changing the manner is thus less reliable, since there is no clear place for /h/. Therefore ME displays complex patterns around /h/, which might be unrealised (1a), realised as [h], or as a glottal plosive [ʔ] (1b). In either case ME speakers may add a vowel length feature [+long] where ENL uses /h/. Speakers' awareness of this systemic difference between the two languages may also result in spelling pronunciations (1c).

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            ME
(1a)   have      ɛːp
(1b)   him       ʔiːm
(1c)   hours     ha.wɚs
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H-insertion, a typologically rare phenomenon, occurs in ME both in grammatical as well as in lexical morphemes (2a-b, see Schreier 2006). Indeed, many ME speakers irregularly produce glottal frication in the relatively long onset of vowel initial words, especially to avoid hiatus.

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                  ME
(2a)   my art class   ... haɹt ...
(2b)   apples         hɛ.bl̩s
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This talk investigates the distribution of /h/ amongst older speakers of Marshallese English, focusing in particular on the effect of education and of contact with native speakers.

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C02-01a: Multilingual Memorials: Memory, monuments and the linguistic landscape
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.10
Session Chair: Robert Blackwood
Session Discussant: Robert Blackwood

Although memory studies looms large in much scholarship now undertaken in the humanities and social sciences, the extent to which multilingualism – and in particular visible, public multilingualism – plays a part in these debates is, at best, marginal. Linguistic Landscape research has glanced off memory, memorialization, and multilingualism (cf Shohamy & Waksman 2009; Abousnnouga & Machin 2010) but the potential here is vast. This panel will draw together researchers to address issues including the remembering / forgetting dialectic (Blair, Dickinson & Ott, 2010: 18), 'official' histories, and competing memories in the public space from a sociolinguistic point of view. The contributors engage with the issue of 'national' memories and the narratives contained therein, especially those with a multilingual perspective. With language at the heart of this exploration, we ask to what extent does multilingualism legitimize memory and memorialization? That memory is affective and meaningful is uncontested, but how does language – and in particular multilingualism – contribute to the inevitable partiality of public memorials?

Taking examples from a city-centre square (Heldenplatz, Vienna), a memorial park (Wellington, New Zealand), street signs (Sardinia), a monument to victory (Casablanca, Morocco), and a new memorial to a massacre (Utøya, Norway), this panel will explore the scope for LL research to contribute to memorialization and multilingualism. In the LL, where the written mode is privileged, we consider absence and omission as the actualized reality of forgetting in the public space. These memorials have the potential to erase linguistic diversity as much as they can entextualize multilingualism.

Trauma and violence are often invoked in the communication of public memory (Radstone and Schwarz, 2010: 3) and it is the medium of this communication to others, both in terms of language as discrete codes and language as a system, which we seek to explore here. If we accept Connerton's assumption (1989: 3) that the shared memories found in memorials 'legitimate a present social order', this panel deploys its understanding of multilingualism to evaluate how the activation of memory through monuments reflects attitudes towards monolingualism, minority languages, or languages actively marginalized by communities, and over a period of time. We explore shared memories as articulated through public memorials as not merely a reflection of common identities, but also the embodiment of shared emotions. As Blair, Dickinson and Ott conclude, 'public memory embraces events, people, objects, and places that it deems worthy of preservation, based on some kind of emotional attachment' and panel discuss monuments as a nexus for affect, signification and language choice. Simultaneously, we investigate how the relationship between languages on monuments and memorials is in and of itself 'a means of social construction' (Abousnnouga and Machin 2013: 29).

With a number of different approaches, including multimodal discourse analysis, code preferences, interaction orders, and indexicality, we seek to identify, in the words of Abousnnouga and Machin (2013) '*what kinds* of discourses […] are disseminated, legitimized and naturalized in society and also *how* they are disseminated' (original emphasis) from an explicitly multilingual perspective.

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Appropriation and re-appropriation: the memorial as a palimpsest

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Historic places and memorials that are considered to be constitutive elements of collective memory can be perceived by different actors as places of commemoration, national identification or simply as a touristic attraction. Architecture, permanent inscriptions and plaques in such sites are artifacts of established historic discourses that are intended to remain points of reference for a long period of time. Although they might appear to codify a unitary discourse of commemoration, closer examination can reveal that the ensemble of the today visible artifacts rather has the character of a palimpsest, i.e. a document which has been overwritten and reused several times. Furthermore, the meanings of such sites are constantly (re-)interpreted and (re-)negotiated by individuals and groups with different interests. Such a reinterpretation can result in a (temporary) appropriation of the site thereby following and reinforcing hegemonic meanings, or contesting or ignoring them.

Temporary appropriations are linked to multimodal manifestations of language and other signs. Inscriptions do not simply add an additional layer of meaning but also transform previous ones in the very moment when they are enregistered – a process similar to what Freud described referring to perception and consciousness using the metaphor of the "mystic writing pad" (Freud [1925] 1940). Even if signs disappear they can remain as an invisible trace inscribed into the palimpsest. In addition, signs that are not part of the "intentional national memorial" (Donohoe 2006) like "protest messages" (Aboelezz 2014) and other temporary signs can thus be considered as items that constitute, suppress or "whitewash" (Shep 2015) memories of a place.

In our paper we will present the Viennese *Heldenplatz* (square of heroes) as a palimpsest of juxtaposed discourses which are indexical of particular timeframes. This city-center square plays a major role in the constitution of memories and identities in Austria. It hosted historically salient events such as Hitler's widely acclaimed proclamation of Austria's "annexation" in 1938, and both in 1993 and 2015 hundreds of thousands redefined the place by demonstrating against xenophobia. It has been used for multiple and even opposing purposes such as offering space for temporary marketplaces, demonstrations and military parades. Especially the *Outer Castle Gate*, a famous entrance to the city-center square, holds various war-related memorials that are appropriated by acts of state since its construction nearly 200 years ago. By analyzing temporary and long term (re)appropriations of the *Heldenplatz*, we will showmemory traces appear in a variety of signs and acts. For this aim we will draw on Lefebvre's conception of the threefold space (Lefebvre, [1974] 2004) the perception of architecture and signage (*l'espace perçu*), the (hegemonic) intention (*l'espace conçu*) and the inconsistent appropriations(*l'espace vécu*) can be discussed with respect to several periods.

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Memory Wound: Commemoration and contestation in multilingual and multicultural Norway

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The scenery of the linguistic landscape has extended considerably in current research. Yet little attention has been paid to historical monuments and commemorative spaces in the public sphere, an object of study traditionally dominated by the field of cultural memory. As for war monuments as semiotic landscapes, Abousnnouga & Machin (2010: 220) point out that these are erected "to legitimize particular discourses of war, to communicate particular values, identities, goals and motives, placing these in everyday public spaces". Linguistic landscape research can contribute to this study by investigating how

the LL is a nexus for various discourses in society. In our paper, we will illustrate such an approach by taking a point of departure in the discourses associated with the construction of memorials to commemorate the victims of the worst terrorist attack in Norway since the Second World War, perpetrated on July 22, 2011. This crime was committed by a native-born Norwegian, a self-avowed opponent of multiculturalism in Europe. After an extensive competition, the proposal from a Swedish artist won. The memorial suggested for Utøya, where innocent young people participating at a political youth camp were massacred, is called "Memory Wound". The idea is to create a wound in the landscape. The proposal has triggered strong protests, and the discussions online and off have been intense. The adolescents who were killed at Utøya came from many different ethnic backgrounds and were part of a political party that is supportive of multiculturalism and multilingualism in Norway. The extent to which multilingualism is reflected in the memorial or in the discussions surrounding the memorial is therefore of great interest. The paper will illustrate how the LL is a nexus for various discourses in Norway, including multilingualism, multiculturalism and national identity.

Forging a nation: Commemorating the Great War
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In April 2015, the New Zealand government opened Pukeahu National War Memorial Park in Wellington. The official opening was timed to coincide with the 100th anniversary of the Gallipoli campaign, a disastrous military operation during World War I that in contemporary commentary is often described as a key event in forging a sense of national identity.

National identity in modern NZ is typically framed in bilingual and bicultural terms, recognising the 1840 Treaty of Waitangi, which is generally viewed as the nation's founding document. Key elements of this framing of national identity are the relationship between Māori and government, and recognition of the Māori language which is one of two official languages, the other being NZ Sign Language. At the same time, census data suggests that NZ is becoming increasingly multilingual and multicultural, although this has not been reflected in local linguistic landscape studies to date.

Pukeahu can be read as an officially-sanctioned expression of national identity. This paper investigates the interplay between linguistic and non-linguistic elements in this landscape and the messages of inclusiveness it is designed to convey. Of particular focus are the way in which remembering the past is shaped by 21st century attitudes, and the way this contrasts with a similar memorial from an earlier era, the Wellington Cenotaph.

Instances of emplaced memory: the case of Alghero/L'Alguer
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Alghero/ L'Alguer is a multilingual town in north-western Sardinia (Italy). Local repertoires include Italian, Sardinian and Alguerese, a variety of Catalan which was introduced in the 14th century following the town's conquest by the Crown of Aragon and its subsequent repopulation with Catalan people. The presence of Alguerese characterises the town as a linguistic island within an island and contributes to the complex linguistic make-up of Sardinia.

Surveys have indicated that a shift to Italian is in progress and that intergenerational transmission has been compromised by a number of factors. Even though Alguerese Catalan enjoys protection under both regional and national legislation, widespread use of Italian (the national language) and Sardinian (also officially recognised and endowed with local prestige) competes with uses of Alguerese, which is therefore subjected to great pressure in spite of recent attempts at revitalisation. However, the vitality and visibility of Catalan culture is ensured by literary production, employment of the language in the public space (e.g. place names/ street signs) and in education, and promotional activities supported by local agents and by the wider Catalan cultural movement (Toso, 2008).

The paper is based on newly gathered data from the linguistic landscape of Alghero/L'Alguer and, in keeping with the theme of the panel, discusses issues of spatial and linguistic organisation of

memory. The analysis focuses on place-naming as an exemplification of emplaced and manipulated memory and as a site of tension between commemoration and rememoration (Todorov 2003).

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C02-12a: Small island effects – similarities and differences in varieties of English around the world 50 years after Martha's Vineyard I
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.11
Session Chair: Susanne Wagner
Session Discussant: Daniel Schreier
Session Discussant: Susanne Wagner

Every sociolinguist knows what a colleague refers to when they mention Labov's hallmark study: what happens to the variety/-ies of a traditional community that is (or used to be) quite isolated (by virtue of its geographical location in general and its island status in particular) when it is overrun by outsiders, be it as a newly discovered vacation spot, for economic reasons or simply because modes of accessing the island have become easier? Several tendencies have been identified by Labov already, and subsequent studies on comparable communities around the English-speaking world show that these and similar effects are indeed both ubiquitous and common. Two core findings re-occur time and again: a) there is generally a split in the community concerning "traditionalists" and "modernists". The former will be oriented towards the island, its values and ways of living and doing things. The latter often want to move off-island and do not identify with being from there. These difference are then b) reflected in the varieties of these speakers – the traditionalists, if they are old, will often be speakers of the old island variety, which is commonly threatened by extinction. The younger traditionalists will re-allocate, re-appropriate and re-interpret some features of this traditional dialect and will use them to signal their islander identity. These features stem from all levels of language – be it phonetic, morphosyntactic or discourse-pragmatic –, and markers often co-occur.

Similarities among varieties identified only anecdotally so far include a typical patterning among young males, possibly the most interesting group to study with regard to "small island effects": traditionalists commonly employ a comparatively high rate of certain "old-fashioned" features (e.g. vowel qualities in Jersey; verbal -s in Newfoundland) that leads to a U-shaped pattern across generations. These same speakers also tend to lag behind in modern sound changes (e.g. Canadian Shift in St. John's) in direct contrast to their "modernist" contemporaries, and are also likely to show extensive levelling more generally, resulting in a complex interplay of old and new, local and supralocal.

For the first time, this workshop brings together experts on island varieties: from Shetland to Scilly to Mersea, from Newfoundland to the American East Coast, from North Atlantic Bermuda to South Pacific Tristan da Cunha. Each expert (team) will present a paper structured around common questions that all presenters address – what is the sociolinguistic situation in their location, which features are being re-allocated and to what effect? What is the other's (modernists, off-islanders) perception of and reaction to those features being used? What are the similarities in these scenarios, what is different? Following this common structure should allow for a lively group discussion to conclude the workshop. A publication either in the form of an edited book or a special journal issue is planned.

Evaluating S(c)illy Voices: Listeners' real-time reactions to an insular dialect of British English.

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This paper will investigate the real-time reactions to vocal stimuli, assessing which linguistics features naïve listeners react to and their understanding of the social meaning of these features. The vocal stimuli are drawn from the *Scilly Voices* corpus, a collection created from oral history recordings of speakers from the Isles of Scilly (a group of islands approximately 28 miles off the south-west coast of England). Whilst there has been a reasonable amount of attention paid to the dialects of south-west England, at least historically (see, for instance, Altendorf & Watt 2008; Wagner 2008 for an overview), there is little empirical linguistic research on the Scillonian variety of English – the exception being Thomas (1979). Nonetheless, there exist a number of informal historical descriptions of the variety which describe it as "more pure" (Heath 1750:436) or "much better" (Troutbeck 1794:168) than neighbouring mainland dialects, and its speakers as lacking the language features typically found in the adjacent variety of Cornish English. Our research on the variety reveals that similarities with Cornish English do, in fact, exist, but that the trajectory of Cornish English forms on the islands reflects Scilly's distinct sociocultural history and identity. This raises questions about how the language forms produced by speakers are 'enregistered' (Agha 2003).

Using a new tool for capturing, visualising, and querying listeners' real-time reactions to voice samples, this paper will explore the relationship between actual language production and how language forms are perceived. It will show that different language features function to mark different kinds of social meanings and that some language features carry more weight when it comes to identifying a locale. In particular, we will demonstrate that the same linguistic features are perceived differently dependent upon the wider 'guise' in which they appear. The complex way in which topic, regard, and feature recognition interact support Clopper and Pisoni's (2004:44) assertion that "the process of speech perception involves not only the segmentation of the speech signal into meaningful linguistic units (e.g., words, sentences) and the recovery of the structure of the sound patterns, but also the processing and encoding of indexical information about the talker." These results are, of course, entirely in line with the findings of Campbell-Kibler (2009), Pharao et al. (2014), and Podesva et al. (2015), although we note that these studies focus on one linguistic feature, whereas our study shows how a number of linguistic features can work synergistically in this perceptual process.

In addition to providing more data on an understudied variety of English, this paper will confirm Schreier et al.'s (2010:3) claim that – far from being conservative and homogeneous varieties – "lesser-known varieties of English" – like those from smaller island communities – have much to contribute to our understanding of important issues in sociolinguistic theory.

I'm Newfoundlander first, Canadian second: Young urban Newfoundlanders and the linguistic manifestation of local pride

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The variety of middle-class speakers in St. John's, NL (townies), conforms to some degree to mainland Canadian-English pronunciation norms, but in complex and distinctive ways (Clarke, 2010; D'Arcy, 2005; Hollett, 2006). One recently resolved question (Hofmann, 2015) was whether speakers of this variety participate in the Canadian Shift (cf. Boberg 2010; Chambers, 2012; Clarke, 2012; Labov et al., 2006), a chain shift of the lax front vowels that has been confirmed for many different regions of Canada (e.g. Sadlier-Brown and Tamminga, 2008, for Halifax and Vancouver).

In Hofmann (2015), I demonstrated the presence of the Canadian Shift in St. John's, NL, conforming to Clarke et al.'s (1995) original proposal. In my stratified randomly-sampled data (approx. 10,000 vowels, 34 interviewees, stratified as to age, gender, socioeconomic status, and "local-ness"), results from Euclidean distance measures, correlation coefficients, and linear, as well as logistic, mixed-effects regression showed that (1) young St. John's middle-class speakers clearly participate in the shift; and that (2) age has the strongest and a linear effect.

The focus of this paper is a qualitative investigation of the individual vowel plots of six selected male and female case studies which represent the three age groups in my data set. Socioeconomic status and "localness" are controlled for as far as possible. Scatterplots of the vowels under investigation, including means, and formant contour plots (cf. Nycz and Hall-Lew 2014) form the basis of the qualitative investigation of my speakers' linguistic behavior, yielding results of innovation that go far beyond what is significant in the overall picture (e.g. the back position of the low-back merger).

As expected, females are far more "modernist" in their short vowel realizations than their young male counterparts, although both young genders are part of social networks that are comprised of at least partially non-locals. The more non-local a social network of a speaker is, the more advanced are their innovative vowel realizations, while the Canadian Shift in Newfoundland is generally less advanced than it is in urban centers on the Canadian mainland. Likewise, other modern/innovative features are realized quite extensively by young females in particular, e.g. GOOSE-fronting. This innovation seems, however, to have already been present in the speech community for some decades, as even middle-aged males – traditionalists with regard to the Canadian Shift – participate. This could possibly be the result of the first contact between formerly isolated Newfoundlanders and American, British, and Canadian military personnel during WWII. Unlike on Martha's Vineyard, the educated young males do not seem to re-allocate phonetic features associated with traditional Newfoundland speech. I consider this peculiar situation to be rooted in Newfoundland's 300-year-old rural-urban divide through which traditional features are attributed to rural and lower social status speakers, and in the necessity for the young townies to conform to the constraints of the linguistic marketplace (oil industry on the island since

the 1990s) in order to signal their social identity – Newfoundlander first, Canadian second – by not having to leave their island (permanently) for professional opportunities.

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Kiribati, Kosrae and Saipan: Effects of Mobility on Micronesian Englishes

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This study addresses the sociolinguistic situation of three islands in Micronesia located in the Pacific Ocean – an area of the world that has a complex colonial past, involving Spain, Germany, Japan, Britain, Australia and the US, but which now has English as a state or national language, alongside local languages. The three Micronesian Englishes that are examined here are those of the now independent Republic of Kiribati, Kosrae (in the Federated States of Micronesia), and Saipan (in the Commonwealth of the Northern Mariana Islands). These have been chosen because they have distinct colonial histories, they have different cultures, indigenous substrate languages and external influences that shape emergent new Englishes, and different experiences of post-colonial demographic change.

Most post-colonial studies of New Englishes to-date have focussed on British colonialism as the trigger. By discussing Kiribati, Kosrae and Saipan, however, we can analyse British as well as American influences. Moreover, Kiribati is one of the most remote places in the world, Kosrae maintains a strong connection with the US, and Saipan is highly multicultural and diverse. Drawing on these distinctions, we look at mobility as a theme and consider the role of immigration, tourism, linguistic landscape, education and institutional influences as well as orientation towards the home island, level of contact with outsiders, and time spent off island.

We present data based on a corpus of recordings of over 200 speakers of Micronesian English obtained through informal conversations of approximately 45 minutes each. With reference to these samples, we examine the effects of mobility on the language use in each community. We firstly describe how the relevant extralinguistic factors mentioned above have shaped the Englishes that are currently spoken on the islands in a qualitative manner. Secondly, we provide a quantitative analysis of salient linguistic features of each variety: alveolar plosive realisations in Kiribati, [h] deletion and insertion in Kosrae, and future tense marking in Saipan. Statistical analyses of these three variables nicely

exemplify how the different mobility effects at play shape linguistic behaviour and language variation on each island in different ways. Our findings emphasise the importance of mobility effects in shaping variability in these emerging Pacific Englishes.

The Raising and Lowering of High Tides: An investigation of /ai/ and /au/ diphthong variation in Mersea Island English

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There has been much speculation regarding the developmental path of the /au/ and /ai/ diphthongs in British English varieties, with more traditional views claiming /au/ and /ai/ diphthongal onsets were fully lowered before the more modern Diphthong Shift (Wells 1982) changes took place, causing a fronting of /au/ and a backing of /ai/. However, more recent analyses, such as Britain (2008), using data from the East Anglian Fens suggests that, in this dialect region, the fronting and backing of /au/ and /ai/ onsets, respectively, took place a lot earlier, and thus the lowered diphthongal onsets are the innovative forms in these dialects.

Building on Britain's analysis, this paper will present the patterns of both (au) and (ai) variables with respect to the quality of diphthongal onsets in Mersea Island English (MIE). Mersea is a small island situated off the North-East Essex coast (and thus within the East Anglian region of England), and has experienced considerable levels of population mobility and growth since the middle of the last century.

Therefore, the linguistic status of this variety has evolved from being one of relative isolation to one of relatively high contact at a regional and, during the summer tourist season, national and international level. In order to get a clearer picture of real time changes, the data to be discussed has been extracted from historical sources, such as the Survey of English Dialects (Orton and Tilling 1969) and Ellis (1889), as well as from local recordings of Islanders born pre-1900 through to more modern sociolinguistic data collected post-2005.

The patterns that have emerged from this data show a change from raised onsets in the oldest speakers, to lowered onsets in the youngest speakers. However, a feature of the variation pattern for both /au/ and /ai/ diphthongs is one which mirrors that of Canadian Raising contexts (e.g. Chambers 1989), with a greater amount of raised onsets found before voiceless consonants, and lowered onsets before voiced consonants and elsewhere. These patterns, while attested for (ai) in British English data, notably that of Britain (1991), have not been recorded to any extent for (au), with Trudgill (1986) stating that this pre-voiced/ voiceless allophonic pattern for /au/ has not been found in England. However, while these raised diphthongs seem to be a salient feature of MIE, with outsiders and younger Mersea speakers alike adopting their form in performance styles and performance phrases, the contextual rules for raising are not followed during these more 'unnatural' periods of speech. Therefore, this paper will suggest that these apparent raising patterns are not an entrenched allophonic alternation in this dialect but are, in fact, the residue of a historical lowering process post-Great Vowel shift which is now being lost in favour of lowered nuclei in all phonological contexts.

C02-21: Language, society and sexuality performativities in the margins II
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.14
Session Chair: Luiz Paulo Moita-Lopes
Session Chair: Michael John Baynham
Session Discussant: Ana Deumert

In a world which can be increasingly understood as erasing the distinctions between centre and periphery, which have been the constitutive modernist explanations of social life over much of the 20th century and beyond(Ghosh-Shellhorn & Alexander, 2006; Appadurai, 2001; Bauman, 1998), it has become crucial to understand how the periphery is now to be found in the centre and vice-versa. This shift results from an intensely globalised world in which fluxes of people, texts, discourses and resources cut across the world in online and offline waves, locally hybridizing translocal TemporalSpatial scales. What used to be theorizable in a clear-cut way as local, can no longer be so. Mega cities all over the world are thus more and more similar with so-called marginal and excluded lives co-existing everywhere side by side with those in whom power is centred. In such a world what matters is the great bazaar in which we are all located: here everything and everyone is a commodity. Languages, education and identity projects, for example, have been theorized as products colonized by the neo-liberal ideology (Bauman, 1998; Chouliaraki & Fairclough, 1999) which is dominant virtually everywhere (from Xian, to Johannesburg, to Leeds, to Rio de Janeiro and to San Francisco), although increasingly challenged by anti-austerity discourses which disbelieve the accepted nature of hegemonic neo-liberalism. Needless to say these tensions are vividly played out in marginal and marginalized sexual performativities. In this panel we draw attention to sexuality performativities in the margins which extrapolate what is more easily 'sold' as a discursive product of identification both within the heterosexual matrix (Butler, 1990, 2004) and, indeed, within the homosexual matrix, as discursively and materially evidenced in the social media, cinematography, education, courts of justice, asylum centres, immigration contexts, health clinics etc. Such sexuality performativities are in the margins because they transgress accepted wisdom about normativities, being situated within a queer denormalizing "labyrinth" (Penedo, 2008; Somerville, 2000; Barnard, 2003; Sullivan, 2003; Halberstam, 2005, 2011). Contributors will address how, within such a labyrinth, language performatively constructs sexualities in different translocal practices (Penycook, 2010) and in different parts of the world by indexing varied discourses through different contextualization cues, orders of indexicality, scales, linguistic ideologies, metapragmatics, communicability models etc. (Blommaert, 2010; Blommaert and Rampton, 2011; Briggs, 2005; 2007). This analysis of sexuality performativities will deconstruct the border patrols which performatively ignore intersectionalities of race, ethnicity, gender, nationality, class etc. in specific times and places alternatively understood as queer (Halberstam, 2005).

Queering Roomies: New Convivialities in Students' Migrations to Brazilian Midwest
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In this paper, I analyze a space of students' conviviality in a university in Brazilian Midwest and its queering interactions aftereffects. The university created a *Coordination for Inclusion and Permanence of Student Minorities*, which works to promote conditions for foreign, indigenous, *quilombolas*, black and transgender students who migrated to this part of Brazil. These students had quota assessments for university entrance and the Coordination offers a permanence policy. One of many actions of this Coordination is the availability of an exclusive hall for student minorities, with furniture, computers with Internet access, some books, and access to tips for grants and other academic opportunities, the help of a secretariat and a reserved room for small reunions and private counseling. This physical space of minorities' support is also a conviviality space, where many differences are negotiated in interactions, during its activities, events, own undergraduate courses, study groups, among other situations. By observing these interactions ethnographically, I saw the students being aware of each other's demands, challenges and discrimination issues (sexism, racism, homophobia, xenophobia, transphobia) and the strategies drawn throughout their career at the university. Various previous trajectories impact their interactions with professors and other students in Brazilian Portuguese standards, their writings in Portuguese academic standards and theirs reading practices of texts in various linguistic repertoires. Each of these themes is tied to body differences, colonial historic setting and the hegemonic linguistic

ideologies. In summary, metapragmatic resources - the evaluations, modeling, rationalization of structures and linguistic repertoires – proved to be central in the ordinary interaction of these students and particularly proved to be connected to various hierarchical systems at the university. In the conviviality space, in an unexpected way, they have been able to discuss their trajectories and discrimination issues in confronting bodily experiences, intersectionalities and language ideologies – in constructing a queering rooming coexistence.

Marginal sexualities in multilingual Singapore: queer translanguaging in the plays of Alfian Sa'at

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Queer space and spaces have been the subject of extensive work in cultural geography (e.g. Ingram et al and Gandy) and in history (e.g. Houlbrook). In our current study we focus on the queering and what we will call the re-queering of space through a consideration of the work of two Singaporeans: the poet and playwright Alfian Sa'at and the film-maker Boo Junfeng. We see the queering of space (both public and private) as constituted in an indefinite series of performative acts, achieved both through the body and through language as well as a kind of speaking silence which is language's other: the communicative queer silence of the bathhouse for example, which like any silence is capable of being broken, turned into something else, re-queered. To speak in the bath house as Alfian shows us is to be queerer than queer. So queer spaces can be understood as an intersection between the affordances of place (public and private), somewhere and somehow offering opportunities for sustained and repeated homosocial and homoerotic contact, and the performative agency of queer subjects who claim that space and make it their own, sedimented over time through an indefinite sequence of acts and presences. Just being there queers. As de Certeau puts it, space is practised place. In our presentation we focus on the poems of Alfian Sa'at collected as the *Invisible Manuscript*, his *Asian Boys* plays *Vol i: Dreamplay* and *Vol ii: Landmarks*, as well as Boo Junfeng's short films *Tanjong Rhu* and *Katong Fugue* which draw on Alfian's plays, looking at the way queer spaces are constituted and claimed, queered and re-queered, in both sustained and transitory fashion, through the body and in language. Specifically we will examine the potential of *translanguaging* to encompass the queering and re-queering of space through language and the body. Adapting Jakobson's classic framework of interlingual/intralingual and intersemiotic translation we establish distinctions between interlingual/intralingual and intersemiotic translanguaging, adding two further distinctions not envisaged by Jakobson: interdiscursive translanguaging and the intersection between language and the body. We conclude by discussing the implications of these distinctions for the queering of space through the body and though language.

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Pornography, Anonymity and Surveillance

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Much has been made of the internet's potential to increase the visibility of non-normative sexual practices and identities and to facilitate the formation of communities among people who participate in these practices or claim these identities. In part what has made this possible is the ability of digital media to provide anonymity and visibility at the same time (Jones, 2005). More recently, however, this affordance of digital media has been complicated by the increasing use of the internet as a tool for surveillance by private companies, governments, law enforcement agencies and individual users. This paper aims to explore the complex relationship between sexuality and surveillance in digital environments. It focus on three phenomena that exemplify this relationship: 1) the use of phonographic 'clickbait' as a means of seducing internet users into revealing information about themselves for advertising purposes; 2) the genre of 'revenge porn', in which previously private sexually explicit photos and videos are posted in order to take revenge on former lovers or shame people for non-conformance with normative sexual behaviors; and 3) the invocation of non-normative sexual practices (such as pedophilia) in discourses justifying increased surveillance of individuals' online behavior by governments and law enforcement agencies. Illustrative examples of these phenomena are analyzed using principles from interactional sociolinguistics and mediated discourse analysis, revealing how online pornography functions not just as a mode of representation, but also as an *interactional resource* that people use to accomplish certain social actions and claim social identities. This perspective sheds light on larger issues regarding the discursive mechanisms people use to negotiate anonymity and visibility online, as well as the role of online surveillance in enforcing normative sexual practices and reproducing gendered and heterosexist power relationships.

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C02-25a: Language ideologies, migration, and 'superdiversity' in Hispanophone urban spaces
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.16
Session Chair: Darren Paffey
Session Discussant: Clare Mar-Molinero

The world is experiencing unprecedented urbanization, with more than 50% of our global population now living in cities. For sociolinguists, urban spaces therefore provide compelling contexts in which to understand how such contemporary urban growth impacts upon (and is impacted by) language practices. Recent attempts to account for this have led to discussions of 'superdiversity' (Vertovec 2007, 2010; Blommaert&Rampton 2011), and while this paradigm is still emerging and is not without challenge, it does offer a valuable framework through which to critique current, intense, and complex patterns of migration, mobility, settlement and association in urban contexts.Equally, superdiversity provides an innovative framework to interrogate both linguistic and associative practices (be they temporary, fluid, etc.) in cities where languages of global spread such as Spanish (and English) are present and used in diverse and interesting ways.

This colloquium seeks to interrogate ideologies about both language and migration that influence –and arise from– current repertoires and practices in London as a global city. The panelists will seek to apply recent advances in understanding superdiversity to the various research fields they are studying, in which the Spanish language (one of the most spoken, globally widespread languages with almost half a billion speakers) and its speakers interact with other languages and communities in this major urban context where Spanish nevertheless has no official status.

The papers presented will consider a number of recent empirical case studies which exemplify the multi-layered ways in which people use language as a form of cultural capital. This capital allows migrants (first-, second-, or even third-generation) navigating personal, social, professional and other needs as they live out their lives in often deeply complex situations. Consideration will also be given to how Spanish-speakers go about constructing and maintaining the various formal/informal networks that theyengage in in these cities, and the extent to which language – and/or other factors and attitudes indexed by that language – play a part in uniting people from disparate backgrounds. And finally, the papers will also explores the role that the urban visual environment (or linguisticlandscape) plays in not only 'documenting' migrant presence and experience, but also in reflecting superdiversity among Spanish-speakers.

The objective of the colloquium will be to contribute to the many and important debates on the complex relationship between migratory and linguistic practices. It will also further contribute to the emerging knowledge of 'superdiversity' and assess the pertinence of this term and its key tenets.

"Ellos lo que quieren es todo barato": stories of identity and community fragmentation in changing economic times

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Latin Americans have achieved official recognition as an ethnic group in four of the London boroughs in which they are mainly concentrated (Southwark, Lambeth, Islington and Hackney Councils). In social discourses in the UK, "Latin American" is associated with a set of attributes and diverse social relationships (Block 2008, McIlwaine et al.2011). It primarily refers to a mixture of people from former Spanish or Portuguese colonies in Central or South America, identified as a group, based on shared ethnic, cultural and religious attributes (McIlwaine et al., 2011). The Spanish language has been central to the definition of this ethno-linguistic social group.

Research on Latin Americans in London has identified a certain lack of cohesion within the group (Block 2011, McIlwaine et al. 2011, Márquez Reiter and Martin Rojo 2015, Marquez Reiter and Patino 2015), which is widespread throughout the city. In spite of this, Latin Americans have cornered a few spaces in London, transforming them into cultural emblems. Elephant & Castle is one such place. It's a landmark of *latinidad* in London's superdiverse landscape with over 80 Latin American businesses and a vibrant community.

The planned demolition of the E&C shopping centre to make way for state-of-the art buildings and facilities poses an uncertain future for many Latin Americans who don't yet know where they'll go.

This was evident in the way the Latin American entrepreneurs we interviewed engage in stories where a lack of community spirit is evoked either by its very absence or by its negatively portrayed presence.

We analyse conversational narratives (Ochs and Capps, 2001) in the context of the E&C regeneration programme. We examine the way Latin American entrepreneurs construct and negotiate their identity in relation to other Latin Americans in the city. In so doing, they offer an understanding of their present situation and a hypothetical future, of who they are and where they'd like to be in relation to others in their community and in society at large.

In these stories, old narratives are revitalised to delineate symbolic national borders that allow the narrators to include and exclude members, as illustrated by the utilitarian discourse they employ to distinguish the winners from the losers in the community.

The paper examines the attributions that members assign to other members based on national groupings and the definition of what counts as 'legitimate' in this context. It pays attention to the interactional resources that narrators use to position themselves with respect to others, and justify their actions according to particular moral logics.

The regeneration of the area represents a potential threat to the established social cohesion of the group as it opens the channels of exclusion and risks the sustaining of achievements. This paper captures some of the anxieties felt by Latin Americans at such critical moment and questions whether the notion of community, as a first and second order notion, is suitable for explaining the practices observed.

Migrant Identity Construction. A Case Study of Latin American immigrants Living in London

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The present work seeks to contribute to current studies in sociolinguistics to examine social identity construction of immigrants. On the one hand the aim of this work is to shed light on the sociolinguistic practices of a population that has remained largely understudied and whose demographic and cultural presence is increasingly evident in London. On the other hand, the study of the social identity construction of Latin American immigrants in London is a contribution to sociolinguistic studies of narrative and identities (Georgakopolou, 2003).

Thus, the intent of this work is to analyse the discourse of Latin American people living in London where they have come to be referred to as one single Latin American community. The intended analysis aims to reveal the inner social layers that might articulate or disarticulate a cohesive social relation between people from different Latin American countries and who have been lumped together as one single ethnic group.

Consequently the superdiversity (Vertovec, 2007) of the population of Latin American origin in London forces us to think of the relational social processes that affect people's realities since their heterogeneous national origin is evocative of manifold decisions and needs to relocate their lives. The above is informed by the fact that migration may be experienced differently by different groups of people due to processes that point to global structural inequalities (Samers, 2010) and by the consequential effect that international migration exerts on national identity and social membership in receiving societies (Bartram et al, 2014).

In times of high mobility, it has become necessary to explore the changing social conditions in which individuals live as well as to question general assumptions about what is meant by the national, ethnic, regional or cultural characteristics of particular groups of people (Blommaert, 2010).

Spanish in London: the 'making of presence' in the linguistic landscape

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The city of London is widely accepted to be one of the most diverse, interconnected, and multicultural cities in the world: 37% of its population were born overseas, over 300 languages are spoken there (QMUL 2016), and people are attracted from around the globe by its social, cultural, commercial and educational opportunities.

It is increasingly common to walk down London's streets or travel by public transport and to hear Spanish – a global language with its origins elsewhere – being spoken by an estimated population of some 170,000 in the city. The presence of several generations of Spanish migrants has given this community some visibility, whereas contemporary migration from Latin America has until recently been less well noted or researched. As Márquez Reiter and Martín Rojo (2015) point out, Spanish-speakers in London are relatively concentrated in transnational spaces including Elephant & Castle and Seven Sisters, where retail outlets and commercial services reflect this linguistic and ethnic concentration of Spanish-speaking migrants.

This paper builds on previous work that has predominantly focused on the economic and migratory realities of Spanish-speakers (Block 2008, Márquez Reiter & Martín Rojo 2015, McIlwaine *et al.* 2010), and takes a closer look at the visibility of this global language that potentially both unites and divides Spanish-speakers in a highly localized way in the UK capital. Adopting both ethnographic and linguistic approaches to explore the visual environment in London's Hispanic transnational urban spaces, I investigate what the linguistic landscape there reveals about the local practices of global migrant communities. By taking the concept of 'making presence' (Sassen 2005) to understand what it is that language can achieve in such superdiverse migrant contexts as London, I will discuss the breadth of social realms in which Spanish is visible, and consider the extent to which this is 'transforming the social landscape' (Vertovec 2007:1028). How is Spanish used, both symbolically and instrumentally, to signal the presence of migrants? How do the many Spaniards, Latin Americans and other Spanish-speakers carry out a range of social practices in the language? And do linguistic attitudes and practices coalesce with other factors in constructing a so-called 'Hispanic community' in London?

C02-40a: New speakers, language and migration: Issues of inclusivity and authenticity
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.5
Session Chair: Cassie Ashling Smith-Christmas

Recently, the issue of migration has taken centre stage in Europe, both in terms of the political arena and the public discourse. This panel, which stems from research within the COST New Speakers network, aims to examine the concept of migration from a linguistic lens, exploring the role that language plays in integration and inclusion in society and the role that ideologies of authenticity play in this process. This panel will explore three key sociolinguistic contexts in relation to language and migration: migrants' maintenance of their heritage language; migrants' acquisition of the majority language of their host country; and finally, migrants' acquisition of an autochthonous minority language, such as Welsh or Galician, of their host country. As most research into language and migration has focused on the first two contexts, this panel will place a greater emphasis on the third context. With this broad perspective, the panel aims to shed light on core issues relating to mobility and language in social life, and in particular, the challenges that migrants face in being perceived as 'authentic' speakers of a particular language, both in their host countries as well as their home countries.

After a brief introduction by panel organisers Bettina Migge and Cassie Smith-Christmas, the first paper in the panel will focus on issues of authenticity in the context of heritage language maintenance. Titled 'Language Transmission and Loss in the Baltic Countries, Sweden and Cyprus: Linguistic Choices and their Justification' (authors: Natasha Ringblom; Sviatlana Karpava; Anastassia Zabrodskaja), this paper examines the struggles parents face as their children actively resist 'authentic' modes of language transmission, such as the use of Russian in the home, and the challenge this poses in terms of the child's ability to be perceived as authentic by non-migrant Russians. The panel will then shift to discussing migrants' acquisition of the majority language of their host country. Titled "I just want to have a normal English accent!' Standard language ideologies and discourses of authenticity among recently-arrived migrants in Ireland' (Chloe Diskin), this paper explores migrants' struggles in authenticating themselves as users of Irish-English and also draws on native Irish-English speakers' perceptions of 'standard' Irish-English in examining these authenticity issues.

The panel will then move on to exploring issues of authenticity and inclusion in the context of migrants acquiring autochthonous minority languages. Titled 'Ideologies of language learning, language maintenance and mobility in minority language contexts: the case of French Guiana', Bettina Migge's paper will discuss newcomers' discourses on minority language acquisition in French Guiana and its effect on local lingustic practices and ideologies as well as regional language politics. This will be followed by Nicola Bermingham's paper 'Immigrant 'new speakers' in minority language contexts: a case study of Cape Verdeans in Galicia,' which examines issues of authenticity and integration of what she terms 'double new speakers,' as Cape Verdean migrants to Galicia are both new speakers of Spanish as well as Galician. Similarly, in the next paper, 'Teaching Welsh to immigrant adults: re-imagining a comprehensive view of citizenship from 'within',' Gwennan Higham also looks at 'double new speakers' in the context of migrants to Wales and how learning Welsh (in addition to English) can play a valuable role in migrants' inclusion in their new society. Finally, the sixth paper, 'New speakers of Scottish Gaelic: the Irish connection' (Wilson McLeod and Bernadette O'Rourke), examines how learning the minority language Scottish Gaelic enhances Irish migrants' feeling not only of inclusion in Scottish society, but due to the linguistic similarity between Irish Gaelic and Scottish Gaelic, how this also strengthens migrants' feeling of cultural and linguistic continuity with their home country. This relates to heritage learning as discussed in the first paper and the panel will conclude with a discussion by Julia Sallabank (SOAS) that explores the thematic similarities emergent from the three different contexts (heritage language maintenance; majority language acquisition; minority language acquisition) and how this diversity of contexts provides a holistic view of issues relating to new speakers, migration, inclusion, and authenticity.

Russian Language Transmission and Loss in the Baltic Countries, Sweden and Cyprus: Linguistic Choices and their Justification

Anastassia Zabrodskaja[1], Natalia Ringblom[2], Sviatlana Karpava[3]

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Language attitudes of adult speakers towards their heritage language, its intergenerational transmission and maintenance are often considered to be the major contributors to the linguistic outcome of their children. The ethnolinguistic vitality model proposed by Giles, Bourhis & Taylor (1977) takes into account variables that may contribute to the influence on the maintenance or loss of the home language. Such factors as social networks have also been reported to be responsible for the high or low maintenance of a specific speech variety (Milroy & Wei, 2005). Clearly defined transmission strategies are associated with success, where the most effective one is the one parent – one language strategy, which has been confirmed by several studies. Parental language choice is definitely one of the main factors contributing to successful transmission.

However, *children's* language choices also influence the language choices of their parents, which in turn may change the language patterns among the parents. The parents often switch to the majority language to accommodate the language choices of their children. The question is *how this will influence parental attitudes towards bilingual upbringing* and language transmission to the second generation. Individuals change their minds and attitudes, which is reflected in the theory of cognitive dissonance (Festinger 1957). They try to reduce tension produced by any inconsistency. People do this by changing the inconsistent cognition and they look for additional evidence to prefer one choice over another, often laying the blame on the child who "refuses to speak" some particular language.

This paper discusses the attitudes towards the Russian language transmission of 25 Russian-speaking mothers living in Baltic countries, Sweden and Cyprus, and how these attitudes changed over time. Particular attention will be paid to similarities and differences in the three populations under investigation. What they have in common is their L1 Russian background and the minority status of their native language. In Cyprus and Sweden, they mainly come from immigrant and mixed-marriage communities, while in Estonia/Latvia/Lithuania they live in a bilingual society, where Estonian/Latvian/Lithuanian is a prestigious language and Russian has a low status.

Our data was collected with the help of narrative interviews and questionnaires. It represents different kinds of family types**:** exogamous couples, endogamous couples, blended families and single parents**.** Our results indicate thatsuccess in language transmission is not predicted by the family type. On the other hand, the attitudes towards bilingualism and Russian language transmission (including the change of these attitudes over the years) - depending on the parents' success in bringing up children bilingually - seemed to matter. A lot depends on whether there is a tendency for integration with the dominant language community, for staying isolated and only preserving the home language or for having a balanced bilingual/multilingual approach and positive attitude towards both majority and minority languages.

The socio-economic status, level of education and mother's employability may play crucial roles in language transmission and attitudes. The linguistic repertoire of the father (minority, majority or mixed) also has an effect.

'I just want to have a normal English accent!' Standard language ideologies and discourses of authenticity among recently-arrived migrants in Ireland

Chloé Diskin

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Migration has recently become a permanent feature of Ireland's social and demographic profile. Despite economic recession, the number of non-Irish nationals has continued to increase; with a notable increase of 143% between 2006 and 2011 (Central Statistics Office, 2012: 7).

English is by far the most studied language in the world (Noack and Gamio, 2015) and is also the majority language in Ireland. However, the variety of English spoken in Ireland, Irish English, is commonly viewed as unique in aspects such as lexis, phonology and morphosyntax (Hickey, 2007;

Kallen, 2013 *inter alia*). Many learners of English continue to regard the traditional 'Inner Circle' varieties of English (Kachru, 1985), particularly British and American English, as the preferred pedagogical target within instructed settings. This status quo results in a specific and complex site of acquisition for recently-arrived migrants in Ireland, who may experience a mismatch between their prior skills in English and the variety with which they are confronted.

This paper draws on a corpus of sociolinguistic interviews with 21 Polish and 20 Chinese migrants, and 7 native Irish participants. Adapting methods from discourse and conversation analysis, and focusing on language ideologies (Irvine, 1989; Silverstein, 1979), it discusses the participants' views of Irish English as 'standard' vis-à-vis other varieties of English, as well as the currency and value that it can bring on the linguistic marketplace (Bourdieu, 1991).

The majority of the migrants viewed Irish English as 'strange', 'unusual' and 'difficult to understand'. The degree to which they accepted or refuted its use was dependent on the length of their intended stay, the makeup of their social networks, and their motivations for migrating. Among the native speakers, Irish English was viewed as a strong indicator of national identity and as a marker of 'authentic' ingroup status. They tended to view the adoption of Irish English by migrants with certain trepidation, describing it as artificial or as being 'put on'. The analysis is incorporated into a broader discussion of the status of Irish English within the context of World Englishes and the potential resulting implications for migration and integration.

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The role of mobility and new language learners in language maintenance

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In the literature on language endangerment, social change is generally presented as a factor that contributes to language endangerment. The literature often highlights language contact, that is contact between speakers of the language in question and speakers of other languages, particularly those that have a greater speaker base or function as vehicular languages, as a factor that contributes to language endangerment and loss (Thomason 201?). It is assumed that the speakers of the lesser-used language will accommodate to those who speak the more widely used language. Eventually, people will also bring that language into their intra-community communication and therefore seriously undermine the viability of their original language. This scenario is so widely accepted and probably also rather common in reality that people working in language description, documentation and revitalization tend to be weary of language contact in general and perceive all signs of language change, and particularly contact-induced change as a sign of language decline per se – the beginning of the end, so to say.

In this presentation I want to question the inevitability of this scenario and try to assess negative perceptions towards language contact. I argue that mobility and language contact are not necessarily or immediately linked to language loss and that language change may also be seen as a way of adapting to the contingencies of social change and thus contribute to language maintenance. My discussion will draw on the case of Eastern Maroons living in the French overseas territory of French Guiana and Suriname in South America. The data for the study come from long-term observation in the community,

a school-based language survey in both locations and projects of focusing on language, identity and language change (e.g. Migge & Léglise 2013). The investigation shows that the community has undergone a fair amount of social change that has led to the emergence of an urban and a rural community. The latter part of the community is shrinking at the expense of the former community. Interestingly though, despite large-scale movement to the coastal urban centers, the language is still being practiced widely among community members. Recent research (Migge & Leglise 2015) shows that language maintenance is very strong particularly in French Guiana where many Maroons have migrated to. This is surprising because in French Guiana Eastern Maroons are in frequent close contact with speakers of other languages. While Maroons have had to learn locally important languages such as French, French Guianese Creole etc, there is no sign that they are giving up their language. In fact, their language is gaining new speakers from among the other people living in French Guiana who are using the language as a language of cross-cultural communication and for ludic communication. However, the language is undergoing change. In this paper I will explore the emergence and dynamics of this state of affairs.

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Teaching Welsh to immigrant adults: re-imagining a comprehensive view of citizenship from 'within'

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Official Citizenship regimes have been traditionally regulated by nation state ideologies of *one nation one language.* Such is the case in the UK. Despite allegedly being able to take a *Life in the UK Citizenship* test through the medium of Welsh or Scottish Gaelic (Home Office 2002), information and access to these alternate pathways to UK Citizenship are largely absent. With increasing migration and shifting political powers such as increased devolution in Wales, notions of citizenship are being challenged by migrants who may claim ownership of the language(s) of their new host communities. According to Ramanathan (2012), citizenship is the "right to participate fully" and thus learning both minority and majority host languages may widen immigrants' paths to participation (Higham 2014).

Despite current disparity between Welsh for Adults and ESOL provision in Wales, this paper will consider new initiatives to teach Welsh to immigrants in Wales. The paper will focus on a case study of Welsh language classes for students in Cardiff and Bangor, who by learning both official English and Welsh languages are challenging current conceptions of national citizenship in place of a more comprehensive and local citizenship 'from within' (Lamarre 2016). By means of ethnographical data from interviews, focus groups and participant observations, the paper will draw out findings on immigrant ideologies towards learning Welsh and responses to Welsh language teaching resources. These findings will thus be compared with ideologies amongst Welsh government officials and adult language tutors concerning the development of a more plurilingual pathway to integration.

The paper will conclude by considering barriers to immigrant integration in their attempt (or not) to claim ownership and gain legitimacy of language due to host community attitudes and limited access to linguistic resources. The paper will propose some policy recommendations in order to challenge current monolingual ideologies of language integration as well as educational initiatives to include immigrant needs in minority language teaching.

New speakers of Scottish Gaelic: the Irish connection

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Irish and Scottish Gaelic are closely related varieties, but are generally perceived today as distinct languages. Despite strong historical links between Gaelic Ireland and Gaelic Scotland, and proactive initiatives to reassert cultural connections, many in Ireland (including Irish speakers) actually have little awareness of Gaelic Scotland. Against this background, this paper will consider the experiences of two (partially overlapping) groups of Irish people now living in Scotland: 'new speakers' of Scottish Gaelic originally from Ireland who have managed to achieve significant competence in the language, and parents who have chosen to enrol their children in Gaelic-medium immersion education, and are typically undertaking Gaelic language learning themselves. In a few cases such parents can be considered 'new speakers', having learned Gaelic to a high level, but the great majority remain at beginner's or intermediate level, even as their children rapidly develop their language skills. Interviews with these two groups shed light on layers of cultural identity and on perceptions of the nature of both the Scottish Gaelic and Irish language communities. The two data sets also help inform us about the experience of new speakers of Gaelic more generally, and about the motivations and experiences of the wider group of parents who have chosen Gaelic-medium education.

Immigrant 'new speakers' in minority language contexts: a case study of Cape Verdeans in Galicia

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Galicia, one of Spain's bilingual autonomous regions, has traditionally been characterized by large rates of emigration. Due to the rural and agricultural nature of Galician society, opportunities for employment have been lower in Galicia than in other, more industrialised parts of Spain. However, industrialisation and globalization have begun to change migration flows. Galicia, in the 21st century, has seen a level of immigration unprecedented in contemporary history. Although the number of immigrants settling in Galicia is low when compared to other autonomous communities such as Madrid and Barcelona, the arrival of immigrants to Galicia in recent decades has provoked a rapid diversification of society that would have been inconceivable thirty years ago (Teasley et al., 2012). This unforeseen level of diversity has brought with it a range of challenges for Galicia's multilingual classrooms. Policy makers now face a dual task of adapting their minority language policies, which previously focused on managing Galician and Spanish, and at the same time designing cohesion strategies that cater for the increasingly diverse and multilingual population.

This paper will draw on an ethnographic study carried out in two secondary schools in a town in northern Galicia. It will look specifically at the opportunities and challenges faced by a group of Cape Verdean students who are 'native' speakers of Portuguese and Cape Verdean Creole (Kriolu), and who are in the process of becoming 'new speakers' of Galician and Spanish. Drawing on contrasting ideologies of authenticity and anonymity (Woolard, 2008), this paper will explore how said ideologies can impact speakers' claim to ownership of their new language as well as their position as 'legitimate' speakers (Bourdieu, 1991). It is against this backdrop that I explore how Cape Verdean students utilize their existing linguistic resources, and what their ideologies are regarding the value of learning new languages in Galicia.

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Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.1
Session Chair: Jos Swanenberg
Session Discussant: Anna De Fina

This colloquium explores forms of identity, culture and language that are closely tied to specific timespace configurations: they can only legitimately be deployed in specific spaces and/or within temporary frames, and they are in that sense "scaled" phenomena. "Youth language and culture", of course, would be a typical cultural formation of this sort, and whenever we refer to "peripheries" or "margins" we also locate cultural and linguistic phenomena in a certain space and time.

Furthermore various kinds of "microhegemonies" (the norms regulating "microgroups" such as rappers, Ferrari drivers, hipsters, football fans and so forth) can be explored in those terms, and online "light" communities such as Twitter followers and Facebook friends also operate within specific (online) timespace configurations. In cases like this identity work is bound to and compellingly (normatively) conditioned by immediate concrete contexts, defined by space and time, thus chronotopic. Bakhtin (1981: 84-258) coined the term "chronotope" to point towards the inseparability of time and space in human social action and the effects of this inseparability *on* social action. He, importantly, assumed that chronotopes involve specific forms of contextual agency when identity formation is at work: specific patterns of social behavior belong to particular timespace configurations; and when they "fit" they respond to existing frames of recognizable identity, while when they don't they are "out of place", "out of order" or transgressive (see Blommaert 2015 for a discussion). These existing frames of recognizable identities follow from collectively shared categorizations and generalizations, the origins of stereotyping. Sociolinguistic and discursive features invariably emerge as important ordering indexicals of such chronotopic phenomena. The theoretical assumption driving the panel is that most, if not *all* forms of identity and cultural formations are in fact chronotopic, and relate in often uncomfortable ways to "hegemonic" and institutionalized standards imposed by for instance the scale-level of the nation-state. The individual presentations therefore provide us with meticulous analyses of microscopic behavior, fractal domains with specific subtle scripts and rules (e.g. families at home, street youth groups, Facebook friends and classrooms) in a variety of societies in Mongolia, Indonesia, China, Denmark and the Netherlands.

The chronotopic angle may provide us with an empirical tool for revisiting static center-periphery models of social analysis and discussions of power, by enabling a view of dynamic and mobile forms of "subculture" engaging with equally dynamic (i.e. *changing*) hegemonic formations across scales. This enables us to make assumptions about the complexities and dynamics in society, about superdiversity and rapid social change, because it raises questions on how we organize actual situated meaningful behavior in relation to established identity categories such as ethnicity, religion, language and so on, as well as with newly emergent ones.

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Chronotopic identity work: Introduction

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This colloquium explores forms of identity, culture and language that are closely tied to specific timespace configurations: they can only legitimately be deployed in specific spaces and/or within temporary frames, and they are in that sense "scaled" phenomena.

Bakhtin (1981) coined the term "chronotope" to point to the ways in which timespace configurations can be connected to forms of agency and identity, and saw such chronotopes as the building blocks, both of the plots in novels, and of the heteroglossic nature of social communication in general. He assumed that chronotopes involve specific forms of contextual agency when identity formation is at work: specific patterns of social behavior belong to particular timespace configurations;

and when they "fit" they respond to existing frames of recognizable identity, while when they don't they are "out of place", "out of order" or transgressive (see Blommaert 2015 for a discussion). Reviewing a broad range of research on social media discourses, we noticed that a lot of what happens there in the way of identity construction could be seen as "chronotopic": people develop and inhabit identity frames in very close connections with specific timespace arrangements – as when a team of co-workers leaves the office and goes to a bar for the weekly "happy hour" drink. Such timespace configurations construct and impose a "frame" in which different forms of identity and social relationships can evolve, and this panel intends to explore aspects of this.

We argue that recognizing the chronotopic nature of identity work can offer two methodological advantages. One, it pushes us towards an even more precise conception of "context", now perceived not just as a "decor" against which social action is played out, but as an agentive factor in its own right, in need of extremely sharp and precise description and analysis. This is the more pressing since chronotopes can be fractal, i.e. they can be broken down into smaller chronotopic units, each with their own characteristics, leading to a layered and scaled ethnographic object. Two, it enables us to provide Goffman's concept of "footing" with a stronger empirical grounding. Footing changes, we can see, are in effect changes between (often fractally related) chronotopes, and such delicate and minute shifts in interaction behavior can now be described with a more fully developed conceptual instrument.

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Iconizing semiotically dense models of personhood

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This paper examines the formation of chronotopes of bureaucratic personhood in Indonesia. Taking inspiration from work in semiotics on imitation (Lempert, 2014; Urban, 2001), enregisterment (Agha, 2007; Irvine & Gal, 2000), scale (Blommaert, 2015), timeless truthes (Agha, 2007; Peirce, 1931-1958), and political economy (Blommaert, 2010; Heller, Bell, Daveluy, McLaughlin, & Noel, 2015) this paper examines the tensions between creating semiotically dense models of personhood (i.e. models that have more and more signs attached to them), and their subsequent reconfiguration and iconization through the use of deictics. My data is drawn from a database of over a thousand online newspaper stories from the local Indonesian newspaper, Suara Merdeka. Between August and December 2003 negative front page reportage about bureaucrats increased almost sevenfold. More specifically I examine these stories to show how multiple reported local practices that were formerly deictically anchored to specific people, places and times, are re-scaled and made to appear widespread through the use of universal select deictics (e.g. every, all, any) and through the erasure of particular selective deictics (e.g. particular people, places and times). In doing so I embed my analysis within larger scale processes that include external pressure from the IMF and World Bank to implement good governance in return for aid in the mid to late 1990s, a regime change and reform agenda that imitated some of the IMF and World bank agendas (1998-2002), an ongoing presidential election (2003-2004), and a loosening of media laws (1998 onwards) that allowed criticism of the bureaucracy for the first time in a decade (e.g. Lindsey & Dick, 2002; McLeod & MacIntyre, 2007; Rohdewohld, 2003; Tomsa, 2012).

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The multiple youth sociolinguistic authenticities on Facebook

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This paper seeks to contribute to the current discussion of the sociolinguistics of globalization by elaborating youth mixed language practices from the perspective of Facebook data authored by young adults in contemporary Mongolia. Firstly, the paper argues that the Facebook mixed youth language practices should be understood as 'translingual' not only due to their varied recombination of linguistic and cultural resources, genres, modes, styles and repertories, but also due to their direct subtextual connections with wider socio-cultural, historical and ideological meanings. Secondly, Facebook users metalinguistically claim authenticity in terms of their own translingual practices as opposed to other colliding language ideologies such as linguistic dystopia. How they relocalize the notion of authenticity, however, differs profoundly depending on their own oftendiverse criteria, identities, beliefs and ideas. This shows that, with mixing and recombining at its very core, the translingual practices of modern young speakers provide us with a significant insight into the co-existence of multiple authenticities and origins of authenticity in an increasingly interconnected world.

"We speak ghetto" – the ghetto, Wacquant and linguistic imaginaries

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The term 'ghetto' works across shifting flows of discourses within fields as different as academia, politics, and youth culture. Following a structural definition of the concept, as proposed by sociologist Loïc Wacquant (2008), a ghetto is a space economically, socially and culturally relegated from superseding societal economy and cultural authority. A more phenomenological approach emphasizes the ghetto as a specific urban position and experience of ethno-spatial segregation (Jaffe 2012). In media and in political debates the ghetto is mostly used as reference to adverse "no-go" spaces occupied with heavy ethnic and social problems, crime, drugs etc. One of the few places in Denmark (and arguably in Scandinavia) that corresponds the strict structural definition of a ghetto is the social housing estate Vollsmose in Odense (the third largest city of Denmark). Vollsmose is one of the biggest social housing estates in Denmark. It was build in 1968-1972 for "standard Danish families" (understood as a working farther, mother and two children). Today no "standard Danish families" live there. The majority of adult residents are without connection to the labor market outside Vollsmose. There are more than 80 different nationalities and approx. 80 % with minority ethnic background living there. Vollsmose is physically cutoff the rest of the city of Odense by a highway. Only few sociolinguistic studies are based in places like Vollsmose. Sociolinguistic studies in superdiverse urban areas are typically based (at least in the Scandinavian context) in traditional working class areas of the bigger cities (e.g. Nørrebro in Copenhagen, Quist 2010). Despite the lack of sociolinguistic studies in ghettos such as Vollsmose, there is widespread public awareness of *the language of the ghetto*. The term ghetto-dansk (ghetto-Danish), for instance, is used in media as well as everyday discourses. In specific time-space configurations, the term is both heavily loaded and contested. Among other things, young people employ ghetto to discursively claim ownership to their local neighborhood. Based on participant observations in

Vollsmose, sociolinguistic interviews and group recordings, this paper examines the ghetto as a discursive 'imaginary' (Jaffe 2012) which is chronotopically linked to the structural marginality of the housing estate and to the speakers' own perceived positions and constructions of identity and belonging.

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Policies, rules and principles in a multilingual classroom
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In this paper I will go back to ethnographic data that were collected in a combined fifth/sixth grade classroom (pupils age 8-9) of a small urban primary school in the Netherlands in the early 1990s. The classroom under study had the typical multiethnic, multicultural and multilingual composition of those days. Apart from seven mainly lower social class native Dutch students, it consisted of ten students of Turkish descent and one Moroccan, one Iraqi and one Surinamese student. They all, apart from Dutch as a second language, were proficient to a certain degree in the language(s) of their country of origin. When talking about these languages in the interviews that we conducted with the teachers, they almost exclusively referred to them as Turkish, thereby unconsciously reducing a complex multilingual situation to a more simple bilingual one. It were the early years of globalization and superdiversity.

Especially the multilingual character of the school and the fact that the students tended to use their languages in and outside the classroom during teaching hours gave rise to explicit policies regarding the use of ethnic minority languages, i.e. Turkish: it was simply not allowed to use these languages in class. Although we could not find this rule in a written school policy document, it was clearly known, supported and implemented by the teachers who upon request could also give their arguments for maintaining this policy.

In actual classroom practice we could observe the implementation of this policy, for example where a student using Turkish was strongly reprimanded by her teacher. In these classroom episodes and in the teacher interviews it however turned out that the practice of and reasons for forbidding Turkish in the classroom were only loosely connected with the existing school language policy. In this paper I will argue that in hindsight the teacher's practice could also be interpreted as chronotopically induced behavior, i.e. as fitting in the specific timespace configuration of an early 1990s multilingual classroom in which multilingualism was still a rather homogeneous phenomenon and in which teachers and students were engaging in languages based identity work.

"Please Abuse Me": Dramaturgical Participation and Online Visibility on Sina Weibo
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Due to the "demotic" turn of celebrity culture, social media in China increasingly becomes an experimental field of fame-seeking identity plays governed by an "attention economy". Consequently, a myriad of web celebrities, more specifically "microcelebrities" as referred by Senft[1], emerge and form their fan bases. However, there is a dearth if literatures dedicated to microcelebrity practices in China's social media, for which this paper comes onto stage. With an e-ethnography method, the author has conducted several case studies on @liujishou, a microcelebrity on Sina Weibo[2], who comments upon his volunteers' selfies in a defaming manner. Controversially, @liujishou's fans continuously make masochistic pleas for his abusive comments, which are often framed by in-group members as short acts

where those volunteers role-play and hence are to be exonerated from any literal defamation. As a result, @liujishou's volunteering fans get an enhanced online visibility with a pronounced fame despite an evanescent one. The paper concludes that both fame and defamation is sensitive to the specific time and place where identity works are situated. It rearticulates the Bakhtin's (1981) concept of "chronotope" as a useful analytical term[3], which places the time-space specificity of identity making at the core of the interpretation of dynamic microcelebrity practices.

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Out of order. Authenticity and normativity in informal discourse at school

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How do children of school age deal with different language varieties and repertoires in different chronotopic contexts? During the earlier years of the school years pupils and their teachers negotiate, either explicitly or implicitly, what language variety should be used in which situation. Standard Dutch obviously is the language for instruction, albeit regional accents and vocabulary may be part of that language in class. Local dialects can be used in specific situations, for comfort, corrective measures on undesired behavior and for specific clarification.

However, when they grow up and become adolescents, the diversity of their language use increases. Especially in conversations outside the class room, their vernacular contains dialect features, language innovations, and features from foreign languages. This paper presents examples of such conversations from several case studies at institutions for secondary education. Interlocutors use language in a way that may be declined in other contexts as inauthentic and incorrect. The strongest instances of such language use we find in hyperdialectisms, indicating dialect innovation. Furthermore, their language practices are reflected upon, mocked, ridiculed and used for teasing (cf. Jaspers 2005).

The speech samples show that language use in these cases is not a matter of shifting between languages or registers. It is constantly changing, unstable, and it draws upon a great variety of repertoires, some of which the students may not even be conscious of. On the other hand they will correct each other when speaking the 'wrong' language variety in a certain context. This indicates that authenticity and normativity are not abandoned all together, they are not of lesser importance. But authenticity and normativity are differently and flexibly applied, according to chronotopic concrete contexts. In some instances even personal identities will be questioned. Not only language behavior but even a person may be 'out of order'. Heterogeneity and flexibility are the norm and it seems that the roles, identities and linguistic performances of our participants are constantly subject to change.

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C02-03: Mediatizing the economy: Shifting registers, styles and contexts
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.2
Session Chair: Alexandra Georgakopoulou
Session Chair: Cedric Deschrijver

No longer the prerogative of elite actors and institutions, talk of economics and finance has become commonplace in ordinary, laypersons' conversation, with, for instance, concepts such as 'quantitative easing' and 'recapitalization' currently forming part of everyday life lexicon in crisis-stricken Europe. Our starting point in this colloquium is that this process of vernacularization of the economy is intimately linked with the shifting styles, frequency, contents, and medium of economic and financial news stories aimed at as broad an audience as possible. *The Guardian Online*, for example, now regularly covers trading hours through a feed of live blog reports. On the reception side, news consumers operate within social media-enabled contexts of 'prosumption' (Toffler & Toffler, 2006), e.g., they assume complex participation roles and promulgate their own amateur-expert views through multi-semiotic activities such as commenting, blogging, and generally sharing (which may range from retweeting to uploading YouTube videos; Georgakopoulou, 2014).

The aim of this colloquium is (i) to explore the crucial role which traditional and digital media environments and modes of engagement in them are playing in rendering the economic sphere more accessible to ordinary, non-specialized actors, and (ii) how such actors make economics part of their communicative repertoires and creative discursive workings. To this effect we employ, as a useful conceptual framing of the above shifts, the concept of 'mediatization', which can refer to "socio-cultural change that is specifically tied to the expansion and differentiation of communication media" (Androutsopoulos, 2014, p. 12). In this case, mediatisation is implicated in the increasingly symbiotic interrelation between economics as a reportable with wide audience reach, and in the digital media-afforded proliferation of new contexts of more or less creative and active consumption by ordinary actors of traditionally 'prestige' scientific and technical domains.

Sociolinguistic perspectives are well-placed to shed light on how mediatization may be shifting attitudes, practices, and registers of economics and finance language, talk/interaction and discourse. Key actors shaping communication and (inter)action around economics now include 'celebrity' Finance Ministers such as Yanis Varoufakis, whose expertise in theoretical and Marxist economics has reached out to lay audiences; ordinary social media users, whose online media output may destabilise the formerly dominant metaphors used to discursively construct the economy; and organisations aiming to influence the public's perception of their economics. Given its focus, the colloquium is also aimed at contributing to the emerging critical mass of discursive and sociolinguistic perspectives on the crisis (Deschrijver, 2015), within which there is still much scope for exploring and assessing the role and impact of mediatizations of the economy as an integral part of official and unofficial communication about and in relation to the crisis. As the contributions show, reporting on the July 2015 Greek referendum, and the social media movements it spawned, constitute a rich illustration of these processes. The colloquium also anticipates future research on wider vernacularization shifts, and the redesignation of expert-lay and specialised-everyday discourses.

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Framing economic discourse in journalism practices: humor and disruption as a strategy of mediatization

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This paper focuses on humor as a strategy of mediatization in infotainment. We detail how two Swiss well known humorists and media practitioners stage comedic characters in interaction faking journalism practices of reporting an economical crisis.

The framework is that of «mediated discourse analysis» in the broader domain of interactional sociolinguistics. It considers discourse and interaction as constituting and at the same time construed by «frames» referring to normative social practices. In our case, it becomes evident that an embedding frame of «parody» leads to reconsider the frames of a typical economical expertise discourse as well as a typical journalistic interviewer discourse.

We take a micro-analysis of the interaction involving journalists and interviewees and focus of the role of discourse markers in the framing of the site of engagement both as a parodic frame and a typical media interview frame.

The data under analysis is that of an infotainment series (broadcast from 2011 to 2015) by the Swiss public service radio.

A community of counting (down): Metalanguage and conceptual negotiations in live blog reporting on the 2015 Greek default

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The euro crisis and its devastating effect on Greece culminated in the short term at the end of June 2015. After arduous negotiations between Greece and the architects of its bailouts in the first half of the year, the Greek government announced an unanticipated referendum, days before two of Greece's bailout packages were set to expire on 30 June 2015. In every sense, this was a critical moment (De Rycker & Mohd Don, 2013). Indeed, despite the elusive nature of the events in question, the hours before the final deadline were marked by an enormous amount of media attention, including various forms of online live news reporting.

While a growing mass of sociolinguistic and discursive investigations has already elucidated how the economic and financial crises have been conceptualised in media discourse, the amount of attention paid to euro crisis discourse in these novel forms of news reporting has been more modest—surprisingly so, since the live blog genre is now regularly used to cover, e.g., market trading days. Using the concept of mediatization (Androutsopoulos, 2014) as a guiding heuristic, this paper will aim to make a contribution by investigating salient moments in *The Guardian Online*'s live blog reporting on 30 June 2015, along with a selection of user comments.

By exploring the live news blog report as a site of innovative linearity and variable tellership (Page, 2015), it will be demonstrated how both journalists and news users adapt not only their discourse but also their topics to the changing circumstances of news production and consumption. Concurrently, the audience actively employs the medium's potential to complicate the narrative created by the live blog reporters and elite voices, thus moving beyond its role as observers to critical commentators. In doing so, erstwhile intricate terms are opened up for challenge and debate, with news users assessing, and commenting on, the meaning and usage of financial concepts.

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The mediatization of Greek experience during capital controls: evidence from commentaries on the Greek referendum

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The aim of this paper is to explore how media language and mediatized experiences provide resources for social interaction and how discourses of financial crisis are shaped and reproduced through the process of mediatization. This study follows the line of research that views media not as an 'external' influence on social behaviour (Androutsopoulos, 2014; Agha, 2011) but as a platform that integrates with and actively shapes peoples' socio-cultural practices. Within this view, both traditional and digital media environments produce stories of financial crisis for consumption by broad and diverse audiences. The creative ways through which these stories are received and recycled in media platforms, contribute to the blurring of the boundaries between media and conversational language (Androutsopoulos, 2014).

The dataset consists of comments on articles from the Guardian/ Observer reporting on the Greek referendum in July 2015, where the voices and experiences of the relevant social actors, namely Greek politicians, EU elites and ordinary citizens are represented. Speech representation is seen as a dynamic process of recontextualisation in the sense that the changes that are involved in the transfer of said words, views and experiences, inevitably reflect the subjective contribution of the reporter (Lampropoulou, 2014). I focus on aspects of speech representations dealing with economic issues, predominantly capital controls, and the creative ways these are recycled and recontextualised in the comments section which take the form of 'conversations' below the original article. I argue that the different processes of vernacularization of the economy in laypersons' comments correspond to different types of speech representation, styles and registers, reflecting the varying degrees of engagement on the part of the authors with the event represented and the social actors involved in the original article. To this end, mediatized representations of everyday practices during the period of capital controls and the ways they were consumed by large audiences "provide massively parallel inputs to recontextualisation" (Agha, 2011: 167). This complex process of mediatization contributes to the shaping of pro- and anti-referendum discourses which actively emerge from the interplay between expert views on economy and amateur/ ordinary peoples' everyday practices, experiences and attitudes.

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Food and home economics: Shifting metaphors and registers in financial crisis 'explainers'

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The informalization of the public and media sphere, as documented in processes of sociolinguistic change like 'conversationalization' (Fairclough 1994, 1995) and 'vernacularization' (Coupland 2014), has opened the space for blurring any perceived boundaries between public and private spaces and between expert and lay discourses. In the last decade, this is particularly noticeable in talk about economics and financial issues, as financial news stories become the topic of everyday conversations and are no longer restricted to the specialized sections of daily papers.

In order to explore this process of vernacularization of the economy, this presentation focuses on the media genre of 'explainers' which 'help readers make sense of the people who would make sense of

the world for them', as jokingly put on the *Medium* blogging platform. In a 'mediatized' world (Androutsopoulos 2014) of fragmented and multimodal news streams, the aim of 'explainers' is to provide laypeople with a brief explanation of the key events and main actors featuring in a news story. In addition to dedicated 'explainer' websites (e.g. *Vox*), traditional news organisations, like the *BBC* and the *Economist*, host a series of explainer videos and blogs on their web sites.

For the purposes of this presentation, I will investigate explainer videos that offer explanations of events related to the financial crisis in Europe and Greece, in particular. By approaching 'explainers' as multimodal meta-commentaries, the study focuses on the prevailing metaphors used to explain the financial crisis. Unlike the dystopic metaphors of 'natural disaster' or 'sickness' in mainstream media reporting of financial crisis (e.g. Bickes et al 2014; Arrese & Vara-Miguel 2016), financial matters are talked about by drawing on metaphors related to 'food' and 'home economics', likening, for example, the Eurozone to a 'dinner party' and Greece to 'the only vegetarian at a barbeque'. The presentation discusses how multiple modes (text, sound, and image) work together in projecting such metaphors, and points to the role of the media in (re)registering financial crisis discourse in terms of everyday discourses about home management. The ideological implications from the practice of couching 'expert' economics discourse in the form of 'lay' discourses about food and home economics will also be discussed.

The recontextualization of 'sustainability' in public discourses of the economy: The case of organizational communication.

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This paper examines Integrated Report (IR) as a new hybrid genre of organizational communication aimed at a larger audience of potential investors in which, along with financial information, organisations may choose to report on the social and environmental impacts of their activities in one single document. Specifically, this paper analyses a selected sample of IRs produced by early adopters to explore how 'sustainability' is constructed and communicated by a number of multinational companies for 'consumption' by financial experts as well as non-experts. Our suggestion is that discourses of sustainability have been recontextualised into financial and economic macro discourses and resemioticised into a legitimacy tool for the companies. From a linguistic perspective, we will contend that, by and large, the term sustainability has been appropriated, mixed with other discourses and semantically 'bent' to construct the organization itself as being financially sustainable i.e. viable and profitable and for the primary benefit of shareholders. From this stance, we critique the institutionalisation of IR as a process of colonization of discourses of social and environmental sustainability driven by economic agendas and sustained by the mediatization of financial practices .

C02-04: Metalinguistic discourse on multi-lingual urban and youth speech styles and linguistic practices
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.6
Session Chair: Margreet Dorleijn
Session Discussant: Susan Dray

This colloquium addresses the way members of migrant communities talk about their own and others' multilingual speech practices/styles –varieties that often are labelled as: Youth Language, Youth Slang, Multi-ethnolect, Immigrant variety etc. i.e., varieties that are spoken by 2nd and 3rd generation immigrants.

Metalinguistics is a key concept in developmental studies, studies in SLA and literary and cultural studies. In Linguistic Anthropology, metalinguistic discourse is a central tool in the interpretation of linguistic practices and the uncovering of linguistic ideologies as well. (E.g. Irvine & Gal, 2000; Irvine, 2001; Silverstein, 1979.)

Less prominent is the metalinguistic comment used as data in 'traditional' sociolinguistic ('variationist') research, where the actual agenda is to find social factors for linguistic change. Traditional sociolinguists tend to analyse *linguistic* data, obtained through sociolinguistic interviews. This doesn't mean that metalinguistic comments are completely ignored, but their role in the analysis is marginal. However, as Johnstone (2004) observes: sociolinguists interested in the local meanings of linguistic patterning should start with ethnography to decide what the relevant variables might be in the first place. Woolard (2008) argues that linguistic anthropology and sociolinguistics should 'talk together'. She emphasizes that the central question in both Anthropological Linguistics and Sociolinguistics is: Why and how do specific linguistic variables emerge from the flow of speech and social life, become sociolinguistic icons or emblems and set off relatively rapid or intense changes? To find clues to an answer to this question it is unavoidable to pay attention to 'the total linguistic fact' (Silverstein, 1979), that is, to the interrelation and interaction of linguistic form, social use and human reflections (ideology) on these forms.

Lemon (2002), in her discussion of the metadiscourse on Romani in Soviet and Post-Soviet media distinguishes two types of metalinguistic discourse: metalinguistic discourse on *form* and metalinguistic discourse on *function.* Metalinguistic discourse on function focuses on the metalinguistic remarks on a language variety in its entirety, its status, its prestige and the contexts in which it should be used. Metadiscourse on *form* is to be understood as comments on linguistic material (be they individual sounds, lexical items, grammatical structures or 'accent') *within* a variety.

In this colloquium we want to put 'metalinguistic discourse' at the centre stage. We want to address both types of metadiscourse (form and function) and discuss whether they can serve as a diagnostic of the position and prestige of the varieties, as well as tell us something about the extent to which certain linguistic elements are considered central.

We explore whether and how metalinguistic data will provide information about 'the interaction of linguistic form, social use and human reflection', by trying to find answers about the perception and evaluation of multilingual urban (youth) speech practices/styles. In the individual papers, data from the Internet as well as oral data will be discussed.

Metalinguistic comments on linguistic form in a Dutch-Turkish digital corpus
Margreet Dorleijn
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In my talk I will focus on metalinguistic comments on *linguistic form,* that is: onthe insights metalinguistic comments may offer about the perception and evaluation of innovative constructions in bilingual Dutch Turkish and in monolingual Turkish spoken in the Netherlands. I will report on an exploration of a digital Turkish-Dutch bilingual data corpus. My assumption is that elements on which metalinguistic comment is provided are a) not yet conventionalized (at least not yet at the moment the comment was issued and at least not yet for the commentator), and b) are salient, and (therefore) susceptible to conscious manipulation of the language users. I will report on a qualitative exploration of a limited data set as well as a quantitative exploration of a larger data set.

Both *lexical items* as well as items usually associated with *structural interference* appear to receive 'metalinguistic attention', whereas other innovative structures apparently pass by unnoticed. I

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will discuss the properties of the linguistic items that are commented on. Do they share features that would make them susceptible to processes such as iconisation (Irvine, 2001; Irvine and Gal, 2000) and other processes that would make them likely candidates to become 'the linguistic variables [that] emerge from the flow of speech and social life, and become sociolinguistic icons or emblems (...) (Woolard, 2008)? And what can be said about the nature of these features? Are they linguistic? Social? Socio-psychological? Pragmatic? Do they resemble features such as proposed e.g. in Silverstein (1981)?

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Clarifying the meaning of metalinguistic perceptions as to the linguistic nature and the social status of an African mixed urban variety: an epistemological methodology

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As part of my PhD, I conducted a study of Iscamtho, a slang variety, and of the mixed urban speech supporting it, among children in the centre of Soweto, South Africa. Having done previous fieldwork in the same location during my masters, I had collected metalinguistic perceptions of male and female young adults who all claimed to have been speaking Iscamtho since childhood, and that gender differences existed in how the variety was used, but who disagreed as to the linguistic nature of this variety. Therefore I set out to study language use among children in the same location, as the use of mixed speech, and even more of slang, by children would constitute strong evidence of the nature and the social status of each.

I meant to clarify a number of aspects previously discussed in academic literature, using metalinguistic perceptions as a source of questioning: what was Iscamtho made of? Were slang and mixed language separate phenomena, or one and the same? What was the exact linguistic nature of each? Was speech mixed as part of a mixed urban language, or as codeswitching in a highly multilingual urban area? And finally, what was the exact social status of both mixed speech and slang, or in other words: who spoke each? With who? In what contexts? For what reasons?

In order to tackle the large focus of my research, I had to design a way to introduce in the same study different methodologies, from such sub-fields of language studies as linguistic anthropology, sociolinguistic variation studies, and mixed syntax analysis. Moreover, each methodological element had to be adapted to the specific case of studying children's speech in natural interactions. I will present my research methodology, in all its aspects: field exploration; data collection; sociolinguistic analysis through statistical description; linguistic analysis. I will particularly stress how I overcame common epistemological obstacles, such as the observer's paradox, or the definition by the "expert" linguist of the object of study, for instance through labelling a speech variety as 'slang' or 'language'. I will explain how this multi-focused and multi-disciplinary methodology allowed me to demonstrate both the linguistic nature of local mixed speech and slang, and their respective social statuses, in a more reliable manner than had been done before, leading to reconsidering the previous literature. I will also explain how I made important theoretical advances as to the syntactic structure of codeswitching, as well as why and how my epistemological methodology allowed me to disprove previous theories. I will particularly focus on how I used the metalinguistic perceptions of local speakers as the guideline to the study, even when those perceptions where in opposition with previous statements made in the literature, by considering speakers' experience of and awareness about their native multilingual setting as the fundamental research issues to be explored.

Russian-Estonian language contacts and metalinguistic awareness in blogs

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The paper focuses on the impact of Estonian in Russian-language blogs by ethnic Russians. All blogs are in the Live Journal environment, which combines features of stand-alone blogs and social networks (possibility to friend, to form online communities etc). The bloggers are reasonably proficient in Estonian and work or study in predominantly Estonian-language environment. Data from five blogs (three males, two females) comprises 262 entries and 80,046 tokens.

The bloggers exhibit a high degree of metalinguistic awareness which can be defined as "an ability to focus on linguistic form and to switch focus between form and meaning" (Jessner 2014: 117). I believe that metalinguistic comments are one of examples of metalinguistic awareness, i.e., the latter conditions the former but not vice versa. Therefore, I consider not only explicit examples metalinguistic comments, such as deliberations on differences between Russian of Russia and Russian in Estonia, proficiency in Estonian, sometimes including discussion of fine points of Estonian grammar etc., but also implicit and more subtle examples, such as visual separation of Estonian stem and Russian inflections, playful switch from Cyrillic to Latin characters and back within a sentence or even a word (Verschik 2014).

Explicit deliberations on language use, discussions of individual choices (in favour of more Estonian-like versions of internationalisms or Estonian-influenced grammatical structures) are manifestations of agency. The bloggers position themselves as autonomous language users and consider blogs as their private virtual space with individual language policy. This is in accordance with the views of some contact linguists (Thomason 2007), who consider change by deliberate decision as one of the mechanisms of contact-induced language change.

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When the Form of the Language Suggests its Function: Istanbul Kurdish Migrants' Discourses about Turkey's National Kurdish Television Station

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The opening ceremony of Turkey's state-run Kurdish television channel (TRT Kûrdi) in 2009, which featured the prime minister offering his best wishes for success in Kurdish, appeared to present a bold solution to the long history of restrictions placed on the Kurdish language since Turkey's founding. Media reports chronicled the event as a new era for Kurdish-language broadcasting and publishing rights. At the same time, popular discourse pronounced the end of the state's unequal treatment of the Kurdish and Turkish languages.

In spite of these pronouncements, many within Turkey's Kurdish communities do not share this optimism. The TRT Kûrdi audience falls far short of the 15-20 million estimated Kurds who live in Turkey (Erdim 2009). Through interviews with twenty Istanbul-resident, politically active Kurdish migrants [aged 25-45], the current study investigates the sample's perception of the television station's legitimacy as a media source and its positioning within the larger socio-political context. These data are contrasted with the perspectives of apolitical residents [N=15] from one Southeastern Turkish village who participated in focus-group interviews.

Results suggest divergence between the Istanbul migrant and village inhabitant samples that corresponds with Woolard's (2008) distinction between authenticity and anonymity. Moreover, metadiscourse on form represents the primary source of this divergence. Participants in the village sample value the channel's use of *authentic* language (a variety of Kurdish that is in common use in their village); however, it is this same language that renders the station illegitimate according to the Istanbul migrant sample, who largely considers an *anonymous*, prestigious variety of Kurdish as a more appropriate language for a Kurdish television station.

Participants' descriptions of the language used on TRT Kûrdi reference a Kurdish variety that is heavily influenced by Turkish. Some interviewees emphasize the gradual erosion of Kurdish in this context at the hands of the state. Similar to the channel's language, the content – which addresses the Kurdish issue in a politically sanitized manner and disseminates state propaganda – reflects a transition from Kurdish cultural values to those of the Turkish state. In this way, the metadiscourse on form (according to Lemon's 2002 definition) suggests its function: the influence of Turkish on the Kurdish language is considered to be symbolic of the Turkish state's attempts to influence Kurdish popular opinion. These findings are in line with Glastonbury (2015)'s vision of the Turkish state's Kurdish-language translation policy as a more subtle means of continuing its domination over its Kurdish minority.

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Salient Charateristics of Moroccan Dutch

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In recent times a new variety of Dutch has emerged, commonly referred to as 'street language' (Appel, 1999). Lexically it is mainly influenced by Sranan Tongo (Surinamese). Simultaneously, a specific accent has developed among youngsters characterised by a number of phonetic features which stem from Moroccan Dutch. It is widely used by youngsters, especially in the larger multiethnic cities in the Netherlands (e.g. Nortier en Dorleijn, 2008, Cornips, 2008, Hinskens et al. 2014). While it might be the case that certain (indigenous and non-indigenous) ethnic groups combine these features (referred to as multiethnolect or multiethnic style), research on 'street language' in the small city of Gouda shows other results.

Gouda is a middle-sized Dutch town with a large Moroccan population. There are very few other ethnic minorities. Moroccan youth in Gouda were raised at least bilingually speaking Dutch and Berber or Dutch and Moroccan Arabic. Dutch is their dominant language. As the Berber heritage speakers are a majority in the community it is used as the street language. Most speakers interviewed speak Dutch with a Moroccan accent.

In this talk I will discuss some of the salient features of Moroccan Dutch in Gouda. The metalinguistic comments of the speakers will be discussed with a focus on the linguistic form (Lemon, 2002). It will be shown that the heavy lexical influence from Sranan Tongo which is so conspicuous in youth language in big urban centres is, with a number of exceptions, not present in Gouda Moroccan Dutch youth language. Instead, lexical elements from Berber are mainly used in their Dutch. Different from the content words from Sranan mostly utterance modifiers are taken over. These lexical elements are considered to be part of Moroccan 'street language' which is also used by Moroccans who speak Arabic as a heritage language. The Sranan lexicon is associated with the big city (e.g. Rotterdam). Furthermore, metalinguistic comments on the conspicuous features of the specific Moroccan accent will be discussed.

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Online metalinguistic comments and gender roles in Multilingual Youth Speech Styles & Practices among Moroccan girls and women in the Netherlands

Jacomine Nortier
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In my presentation I will analyze online data that have been collected mainly by Maarten Kossmann, and by Khalid Mourigh, Margreet Dorleijn and myself. These data predominantly (but not exclusively) consist of online exchanges between girls and young women from Moroccan families with a migrant background living in the Netherlands. Most sources are Internet forums[1] and Twitter. Although these are clear cases of polylanguaging (Jørgensen, 2008), it is evident that Dutch is used as a base language in which elements from other languages are used more or less consciously and on purpose. The use of Moroccan Arabic and Berber is noticed by other participants who sometimes explicitly react to it.

The relation with straattaal (street language) is interesting. Literally it is the 'language of the street', as opposed to the language of school, home, etc. , and sometimes that is how it is used in our data. But in practice it often refers to a Dutch-based youth style used by members of various ethnic groups, and with linguistic material from English and various heritage languages spoken in the Netherlands with relatively many Surinamese based words. In the database the comments on Straattaal with its strong Surinamese ties are mostly negative. The majority of Moroccan girls and women don't want to be associated with straattaal users.

ewa123: jaja,Safe t zalwel pure haat ewa kheb skitta (…)
(yeah okay, right, pure hate well (ewa = Moroccan) I've shit (skitta = Surinamese)
HoneyGirl: Over 2 jaar zul je echt spijt krijgen van dit soort taalgebruik.
(in two years you will regret this kind of language use)

I will zoom in on metalinguistic comments by Moroccan girls and young women. The leading question is what image the participants want to associate themselves with and how language contributes to the construction of that image (Coates and Cameron, 1989). They have strong opinions about language use by the other which sets the norm for behavior of the self.

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1 Data were found on http://www.chaima.nl, www.maroc.nl, http://forums.zoubida.nl, among others.

C02-06: Exploring attitude and prestige in the 'heritage language' context: a crosslinguistic perspective
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.16bis
Session Chair: Jonathan Richard Kasstan
Session Chair: Anita Auer
Session Discussant: Joseph Salmons

A recent and expanding body of sociolinguistic research has focused on so-called 'heritage language' communities – that is to say, communities maintaining a language spoken by children of immigrants 'which is not a dominant language of the larger (national) society' (Rothman 2009: 159). In particular, this research area has called into question how heritage language speakers view their linguistic practices, as couched in the context of language maintenance and shift (*e.g.* Shin 2005), where attitudes and prestige remain an important predictor of change (*cf.* Lynch 2014). For example, in exploring the motivations for maintaining the endangered variety in a dominant language context, Haynes (2013) has identified that learners with positive attitudes towards Native American varieties did not tend to adopt the same perspective vis-à-vis English. Further, parental attitudes towards younger learners of heritage languages have been identified as a significant predictor of increased performance in structured elicitation tests (Polinsky & Kagan 2007). What remains underexplored to this date, however, is a cross-linguistic dimension to research on attitude and prestige in the heritage language context: '[...] a major shortcoming of traditional work on heritage languages is that work on a given community has been done all too often in isolation from related work on other languages [...]' (Johannessen and Salmons 2015: 3). The aim of this colloquium is to shed light on the complex factors that contribute to language maintenance and shift in the heritage language context. In particular, we adopt a cross-linguistic perspective, given the above observation. In this respect, a main objective of the colloquium will be to tie together strands of research that relate to attitudes and prestige, in a diverse range of languages, in the hopes of establishing common patterns, and developing established methods for future research.

We wish to address the following questions:

- What cross-linguistic parallels emerge from the attitudes and prestige theme?
- Does variation in methodology design contribute as an artefact in the variability of findings?
- Do different patterns emerge in endangered variety contexts by comparison with 'healthier' contexts?

To address the above questions, we have assembled a panel of researchers working in the area of heritage language linguistics, or with strong interests in bridging their current research with scholars already in this area.

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Introduction to the colloquium: 'Exploring attitude and prestige in the "heritage language" context: a cross-linguistic perspective'

Jonathan Richard Kasstan[1], Anita Auer[2]
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A recent and expanding body of sociolinguistic research has focused on so-called 'heritage language' communities – that is to say, communities maintaining a language spoken by children of immigrants 'which is not a dominant language of the larger (national) society' (Rothman 2009: 159). In particular, this research area has called into question how heritage language speakers view their linguistic practices, as couched in the context of language maintenance and shift (*e.g.* Shin 2005), where attitudes and prestige remain an important predictor of change (*cf.* Lynch 2014). For example, in exploring the motivations for maintaining the endangered variety in a dominant language context, Haynes (2013) has identified that learners with positive attitudes towards Native American varieties did not tend to adopt the same perspective vis-à-vis English. Further, parental attitudes towards younger learners of heritage languages have been identified as a significant predictor of increased performance in structured elicitation tests (Polinsky & Kagan 2007). 'A major shortcoming' (Johannessen & Salmons 2015: 3) of heritage language research, however, relates to the absence of a cross-linguistic dimension to research on attitude and prestige.

In adopting a cross-linguistic perspective, the aim of this colloquium is to shed light on the complex factors that contribute to language maintenance and shift in the heritage language context. The main objective of the colloquium will be to tie together strands of research that relate to attitudes and prestige, in a diverse range of languages, in the hopes of establishing common patterns, and building on methods for future research. In this introductory paper, we outline the state of the field, and we introduce the panel members, whose contributions will address the following research questions:

- What cross-linguistic parallels emerge from the attitudes and prestige theme?
- Does variation in methodology design contribute as an artefact in the variability of findings?
- Do different patterns emerge in endangered variety contexts by comparison with 'healthier' contexts?

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Family language attitudes, language use and the likelihood of convergence: a qualitative study of five Wenzhounese families in the Netherlands and five families in China

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This paper investigates the use a possible form of convergence to Dutch, namely the increase of adnominal modification, in Wenzhounese heritage speakers in the Netherlands and in their parents. It questions if the strength and the likelihood of convergence can be related to social factors such as language use and language attitude. The corpus used was gathered in the context of the ERC project

'Traces of Contact' and consists of transnational family data; a parent (age 45-60) and an adolescent child (16-24) of the same family performed a video-elicitation task and sociolinguistic interview. The interview included questions with regards to practical and emotional attachment to the language (both for the child and the parents), social value of the language and it asked parents to reflect on their language choices with regards to language when raising their children. Twelve families in the Netherlands were interviewed alongside twelve families in Wenzhou China. We report on a subset of the data based on five families in the Netherlands and five families in China.

We observe an increase in adnominal modification in heritage Wenzhounese in the Netherlands and interpret this increase as the possible effect of the incipient rise of contact-induced grammatalisation: the Dutch grammatical category definiteness becomes intergrated in the grammar of Wenzhounese through the process of convergence. We have reason to believe that the strength of convergence is sensitive to social factors. Moro (2016) finds in her study on heritage speakers of Ambon Malay in the Netherlands, that that the likelihood of grammatical convergence can be predicted by social factors. Speakers who use both the heritage language and the dominant language actively have the show the highest incidence of convergence. Moro's findings are in line with findings by Schmid (2011) who claims that speakers who use both languages actively alongside each other are most likely to be innovators.

Faber (2016) shows that in Wenzhounese like in Malay adnominal modification is an area sensitive to change. All the Wenzhounese heritage speakers show a higher incidence of adnominal modification than their parents in definite contexts. However, we also find an increase of adnominal modification in the second generation in China as opposed to the first generation in China. Some of the families living in the Netherlands perform almost like their generational peers in China. If the heritage speakers perform differently from their Chinese peers this change is initiated in the parents. So we are not just looking at innovative heritage speakers, but at innovative versus conservative families. The question is to what extent social factors including language attitude can explain the innovative behavior of these families.

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Language shifts, resistance patterns and translanguaging practices in three French speaking families in the US: multiple case-study'
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The objective of this case-study research (Duff, 2008) is to document specific instances of language shifts, resistance patterns and translanguaging practices (Garcia & Wei, 2015, Gebhard & Willett, 2015, Canagarajah, 2011) over time for elementary school-age French heritage learners in the way they oriented their own heritage language and literacy development practices and conceptual bilingual knowledge in specific directions (Cummins, Baker & Hornberger, 2001). The heritage learners come from three different Francophone families (from France, Ivory Coast and Switzerland), who immigrated to the North Eastern part of the United States at different points in time. The goal of this study is also to examine the complex sociocultural and contextual underlying factors that contributed to these language shifts, heritage language versus L2 resistance patterns and translanguaging practices. Data was collected over time using ethnographic tools and analyzed following a sociocultural, ecological and critical sociocultural perspectives (Van Lier, 2010, Hall, 2004). Findings include the identification of specific socio-political and sociocultural contextual factors such as dominant ideologies and power relations (Park, 2008), access (or not) to a larger Francophone community and extended family members, return (or not) to the country of origin, parents' and learners' attitudes, French as a language of 'prestige' versus language of use, language teaching/learning practices, school and policy context, peer pressure, and learner agency as it connects to issues of identity, power relations and perceived language of legitimacy.

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Contact effects and attitude in Toronto's heritage languages

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I highlight the trends observed in six years of study of two components of a research project that examines Toronto's heritage languages: (1) cross-generational differences that may point to contact-induced change and (2) reports by the speakers regarding their ethnic orientation and language use practices. Cross-generational differences are sought using variationist sociolinguistic methods: multivariate analysis of factors influencing the selection of competing variants in naturalistic speech. Case-marking, VOT and prodrop are considered. Ethnic orientation and language use practices are examined by quantifying responses to open-ended questions in a survey adapted from Keefe & Padilla's (1987) ethnicity questionnaire. I compare ethnic orientation scores and cross-generational linguistic differences among Cantonese, Korean, Italian, Polish, Russian and Ukrainian speakers, showing:

1) surprising discrepancies between reports of linguistic attitudes and language use, and
2) different correspondences between these reports and evidence of ongoing change in the different heritage varieties.

The most surprising trend is the lack of correlation between usage patterns and attitudes (Nagy et al. 2014, Nagy 2016).

Additionally, for the case of Faetar, a variety that is endangered both in its homeland (Apulia, Italy) and as a heritage variety in Toronto (in total, there are fewer than 1,000 speakers), differences in ethnolinguistic vitality (Brenzinger et al. 2003, Zulato *et al. in prep.)* are contrasted.

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Sources of variation in heritage languages

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Heritage languages vary along many dimensions, for example as a function of the their circumstances as a minority language in a given community. An indigenous people that struggle to keep their language in a colonial situation may have other issues than one that has immigrated into a society with a majority language.

In this paper I shall concentrate on the latter type; that of European languages that came with immigrants to America a hundred or more years ago, and which are the mother tongue of speakers who also speak the majority language. In this group, too, however, there are many types. Some of these languages actually gain speakers every year and are also spoken by the young generations, like the German language of the Amish, while others are dying. The second of these will be my focus, exemplified by heritage Scandinavian.

Speakers of heritage Scandinavian typically live in rural areas in the upper Midwest, and in rural areas in Canada. Several decades ago there were also heritage speakers in urban areas and in other parts of America, but these have disappeared now (www.norway.org, Haugen 1953). One might have thought that the remaining speakers speak a language that does not vary very much, but this is not the case. Recordings of these speakers reveal that they differ with respect to fluency, comprehension and grammaticality. Since the speakers are old, age could be one of the reasons for their lower proficiency compared with the baseline (the European variety), i.e. a general cognitive decline that hits many people at old age. But since they in some cases have not spoken the heritage language for a long time, this, too, could be a cause, i.e. linguistic attrition. Furthermore, for a language that lives as a minority language next to a majority language, one might expect some changes in the language. Children who learn a language that they have limited exposure to, may make other generalisations and thus develop a different grammar than their parent generation, this is often called incomplete acquisition. Finally, some changes will be caused by simple transfer from the majority language. This is most readily visible in the lexicon. In addition to all of the above causes of variation there are also geographical causes, such as the dialectal background from Scandinavia, and the place in which it is spoken today.

Investigating variation in heritage languages is a way of discovering what and how language change can happen and why. Questions about what kind of variation we find, and research on how to explain it, tying it to one or more of the variety of possible causes, can tell us something about the general human language capacity and whether all language modules can vary in all ways and due to all the different causes that can be found.

A challenge is therefore to find methods that can help us to nail one particular kind of change (or piece of variation) to one particular kind of cause. This is something I will discuss in my talk.

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Transplanting diglossia: attitudes towards Standard and Cypriot Greek among London's Greek Cypriot community

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The linguistic situation in Greek-speaking Cyprus has been traditionally described as a textbook case of diglossia *à la* Ferguson (1959) with Standard Modern Greek (SModGr) being labelled as the High variety and Cypriot Greek (CypGr), the regional ModGr variety of Cyprus, being labelled the Low variety (Arvaniti, 2011; Moschonas, 1996). More recently, however, it has been proposed that the linguistic repertoire available to speakers features an array of forms of CypGr, which is best described as a continuum ranging from basilectal to acrolectal varieties (Katsoyannou *et al.*, 2006; Tsiplakou *et al.*,

2006). The basilectal end encompasses low prestige varieties predominantly spoken in rural areas. The acrolectal end is occupied by the version of SModGr used in the public domain in Cyprus (Arvaniti, 2006/2010).

SModGr is known to carry high prestige in Cyprus. Speakers of CypGr describe speakers of the standard as more attractive, more intelligent, more interesting and more educated than speakers of the Cypriot dialect (Papapavlou, 1998). In this paper, I explore the relation between SModGr and CypGr in a diasporic setting, namely, the Greek Cypriot community of London.

The United Kingdom is home to a sizeable Greek Cypriot community, whose population is presently estimated to fall between 200,000 and 300,000 individuals (Christodoulou-Pipis, 1991; National Federation of Cypriots in the UK). Similarly to the Cyprus homeland, the members of the Greek Cypriot *parikia* ('community') share a rich linguistic repertoire, which, in addition to varieties of Greek, crucially includes English. As is often the case with diasporas, the *parikia* does not form a homogeneous speech community in that not all of its members have an equally good command of Greek or even English. Rather, different types of monolingual and bilingual speakers are found including a large number of heritage speakers in the sense of Benmamoun *et al.* (2013), Montrul (2008, 2015) and Polinsky & Kagan (2007).

Twenty British-born heritage speakers of CypGr were interviewed on their attitudes towards the different varieties of Greek. Results indicate that the prestige relation between SModGr and CypGr that holds in Cyprus has been transplanted to the *parikia*. SModGr is widely perceived as the prestigious variety and is described in positive terms ('correct', 'proper'). The use of CypGr, on the other hand, enjoys covert prestige: it is perceived as an index of solidarity and in-group membership but at the same time is also viewed by heritage speakers as reminiscent of the hardship and lack of education of the generation that brought CypGr to the UK. In certain cases, the use of CypGr by heritage speakers is actively discouraged by the first generation not only in the public domain but also in private domains such as the home. Active discouragement targets both lexical and grammatical variants that are traditionally associated with basilectal varieties of CypGr, and heritage language features, especially the adoption of morphologically adapted loanwords from English.

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C02-07: Negotiating access to multiple identities in transnational spaces
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.4
Session Chair: Corinne A. Seals
Session Discussant: Ruth Wodak

In an increasingly globalized world, recent research in applied sociolinguistics has looked to how language learners and minority language speakers negotiate their identities with interlocutors in international, multilingual, and multicultural contexts (e.g. Block 2010; Higgins 2011; Jackson 2011; Menard-Warwick, Soares Palmer, & Heredia-Herrera 2013; Norton 2013). A continuous critical concern in this area is the issue of minority language speakers and learners gaining access to majority language communities and resources. As such, this colloquium considers multiple transitional and transnational contexts and asks – how is access gained to majority communities and languages, and when and how are minority languages and identities acknowledged?

One such context under consideration in this colloquium involves research with refugee communities. Refugees frequently find that due to negative majority attitudes, the social and cultural capital that they had previously earned through education, experience, and social network membership is seen as lacking in prestige and thus goes unacknowledged or is invalidated in the new context. How then do refugees, and all migrants, navigate new ways of expressing and negotiating identity in new cultural settings?

Relatedly is the consideration of identity negotiation in superdiverse spaces. Globalization is increasingly bringing people together through the workplace and through education. How do individuals negotiate and renegotiate their identities in a globalized workplace? Additionally, how can educators increase minority speakers' metadiscursive awareness of diversity, enabling their increased agency as they negotiate cosmopolitan identities?

Additionally, immigrants in diaspora communities must negotiate what it means to have an identity tied to their birth country, while simultaneously investing in their new host country. Heritage communities within the diaspora provide support for the heritage culture and language, as well as a safe space for immigrants. However, dominant members of society frequently hold negative attitudes towards diaspora communities. How then do these attitudes impact upon the complex identity negotiations taking place within the diaspora, including those of heritage language speakers?

Study abroad provides a final context in this colloquium, and one that is often seen as carrying more privilege and prestige than other migratory contexts. However, how are study abroad participants navigating their own identity reconstructions within new sociocultural transitional spaces? Additionally, what linguistic and social processes are they investing in, and how do host societies' attitudes impact upon this investment, as well as on participants' imagined future selves?

Throughout all of these studies of 'coming', 'going', and investing, this colloquium highlights the intersections between language, identity, attitudes, and power, with the goal of further understanding how multiple identities are negotiated in transnational contexts.

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Kenyan Gujaratis in London: Language use in identity construction

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The majority of Gujaratis living in the UK speak a distinct variety of Gujarati in which Swahili loans occur to different extents. While the older generations grew up in a Swahili-speaking environment in East Africa, the younger generation was born in the UK and acquired Gujarati there. This study focuses on Gujaratis who migrated from Kenya to the UK in the 1960s and 1970s.

Swahili loanwords are identified in "London Gujarati" as spoken by different generations. The lexical items borrowed from Swahili are confined to certain semantic fields. They reveal the social, historical and linguistic contexts of the specific Gujarati-Swahili contact settings.

Swahili is the lingua franca of East Africa and as such is also widely used among Gujaratis living there. After the East African colonies gained independence, Gujaratis and other Indians left East Africa in large numbers, and most of them migrated to the UK. Till today, Gujarati is the dominant language in households and within the wider Gujarati communities in the UK. Swahili loanwords are mostly used unnoticed by the speakers, as they are fully integrated in London Gujarati. Their Standard Indian Gujarati equivalents, i.e. the "correct" Gujarati terms, are often unknown to most speakers, regardless of age.

The use of Swahili loans in the Gujarati of Londoners underlines an East African identity. Among the older generations, these loans are markers expressing their belonging to the East African Gujarati diaspora. Many London Gujaratis maintain far stronger family and deeper emotional ties to East Africa than they do to the "Indian motherland".

The younger generation, however, identifies predominantly as London Gujarati and less as East African Gujarati. They acquire their Gujarati partly through their "East African" parents and partly through formal language instruction in community-run schools. The latter teach Standard Indian Gujarati and flag Swahili lexemes as well as interference from English. The Swahili traces of the East African past in London Gujarati are thus fading among the younger generation.

Complexities of identity negotiation and investment for the Ukrainian diaspora during a time of war

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A subset of transnational linguistic research has focused on diaspora communities. Diaspora communities are vey complex, as there is often a mixture of reasons why the individuals in those communities relocated – some voluntarily, but some not. As such, diaspora communities already have the challenge of negotiating commonalities within their new community so that they can support each other. They also must negotiate the attitudes of both citizens of their new country and of others within their diaspora community, regarding their immigration to the new country and perceived identity.

An additional complication is that now with global communication easier to access for many, some diaspora community members find more commonalities connecting with those in other countries but of the same origin, especially regarding attitudes towards identity and belonging (e.g. a Ukrainian living in New Zealand may have more in common with a Ukrainian living in Canada than with other Ukrainians in New Zealand). This all must then be negotiated with communities still in the home country (e.g. Ukraine), making for a very complex network.

The present study looks at all of these negotiations for Ukrainian diaspora communities in New Zealand, the United States, and Canada, and further adds in the complicating factor of the ongoing Ukrainian war. The war creates a crucial focal point for members of the diaspora, as the question of 'loyalty to whom/where?' becomes even more highlighted for them.

Sociolinguistic interviews with 26 individuals, conducted between 2014 and 2016, make up the present corpora of over 150,000 words. The interviews focus on the individuals' reflections on the Ukrainian war, as well as their experiences integrating into their respective diaspora communities. All interviews were subjected to an interactional sociolinguistic discourse analysis with an applied critical perspective. The results of the analysis have led to the development of a new model of negotiation,

investment, and integration for members of the diaspora, reflecting the myriad of complications expressed in their discourses of identity, loyalty, and belonging.

Employability Challenges for Refugee-Background students

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Employment is used by host governments as an important measurable indicator of settlement success, and obstacles faced by adult refugees and other migrants to accessing and securing satisfactory, long term employment in their countries of resettlement are well-documented. Refugees often experience a great loss of social status upon migration, and frequently are unable to find jobs commensurate with their qualifications or experience. Underemployment and downward social mobility have far-reaching effects on successful resettlement, having the potential to affect other domains of life, such as "family life, the creation of social networks, the feeling of belonging and consequently, people's overall emotional well-being and life satisfaction" (Colic-Peisker, 2009, p. 178). For students, employment remains a key issue.

This study takes a social constructionist approach to a multiple case study of refugee-background students and former students in New Zealand. Analysis makes use of participants' discursive narratives produced in both interviews and naturally-occurring discourse (e.g. workplace interactions). The research examines participants' experiences in the tertiary environment and the labour market, exploring the development and negotiation of an "employable identity" (Fugate, Kinicki, & Ashforth, 2004). I consider refugees' perceived barriers, challenges, and successes in the labour market, and the ways in which they conceive of and perform 'career identities'.

Findings indicate that these refugee-background students face multiple challenges to their employable and personal identities in the transition to employment. In particular, they must navigate unfamiliar practices associated with the perceived appropriate use of social capital in order to align with institutional expectations and social norms. Refugees frequently find that their social and cultural capital, earned through education, experience and social network membership in their country of origin, is rendered worthless by their crossing of international borders (Ricento, 2015). Analysis thus focuses on the ways in which participants use the linguistic resources at their disposal to negotiate dynamic contexts, including situations where pragmatic understandings are crucial.

Support and acceptance from host communities are imperative to refugees' successful resettlement, but this acceptance "…may remain conditional on favourable local and global circumstances" (Grove, Zwi, & Allotey, 2007, p. 217). A linguistic approach to this important social issue can positively contribute to refugees' experiences of employment opportunities and success. Deeper understanding of young refugees' negotiations of employability will contribute to explorations of ways in which better, more successful long-term resettlement outcomes may be achieved, to the benefit of both the refugees themselves and to the host societies that welcome them.

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'I still hate it when people call me love' Negotiating identity in the globalised workplace.

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The challenges associated with accessing the modern workplace and negotiating the complex system of social relations and work tasks have attracted interest in a number of disciplines but not until recently for workplace discourse analysts. In this paper we draw on data from ongoing research in different workplaces in Europe, notably Denmark and the UK. We discuss formal workplace events, such as business meetings and job interviews, and we also draw on narratives collected through interviews and focus groups. The paper focuses on both group and individual aspects of membership and shows how social norms and language hierarchies influence the way employees negotiate identity and index team membership in interaction. The relationship between role and team membership is also explored.

We pay special attention to the negotiation of professional identities for newly recruited employees who operate in an L2 environment. We argue that although 'fitting in' suggests flexibility and mutual adjustment, in L2 gatekeeping contexts it is often related to issues of power and hegemony. Our analysis shows that, particularly, in blue collar entry positions 'the newcomers are the ones to fit in'. This underlying ideology projects expectations and pressure to adapt to local social, cultural and linguistic norms. Our paper draws on interactional approaches to identity and culture and discusses Goffman's conceptions of stigma and 'passing' (Goffman 1963) as well as Bourdieu's habitus (Bourdieu and Wacquant 1992). We understand habitus as contextual, situational, dynamic and emergent in interaction and we focus on the processes of negotiation and perceptions of power (im)balance reported by the participants. We close the paper by showing how employees negotiate different positions in the process of challenging the status quo-often with negative effects on their own working conditions or career progression.

In 1985 Kachru published his landmark paper on "Standards, codification, and sociolinguistic realism", in which he first outlined his theory of World Englishes and discussed at length "the English language in the Outer Circle". Five years later he elaborated on his conceptualization of the Three Circles, equating the Inner Circle with "L1 varieties" and the Outer Circle with "ESL varieties", which he later reformulated in non-numeric terms as "additional" varieties (Kachru 1990: 3). The Expanding Circle, or those regions of the world that were neither settled by L1 users nor subjected to (British) colonial rule, received only brief mention and was characterized as having "performance varieties" (1985:13) or "EFL varieties" (1990: 3) used largely for international communication.

In the three decades that have followed the English language has continued to spread, the result of increasing transnational contact and interaction both virtually through the Internet and physically via increased mobility. This recent increase in the range and depth of English use, also at higher levels of proficiency, has been most conspicuous in the third sphere of Kachru's (1990) Three Circle model. As a consequence, it is now necessary to reassess the static statement of 1990 equating the Expanding Circle with EFL varieties, given the sociolinguistic reality of plurality in language use (Hilgendorf 2015), the fact that languages are dynamic, that their users and their uses along with their forms and functions change over time and across communities.

Building on the foundation of a comparatively small number of studies focusing on English use within particular Expanding Circle contexts, e.g., France (Martin 2007, 2010, 2011); Germany (Hilgendorf 2005, 2007b, 2010, 2013); the Netherlands (Edwards 2014); and Europe (Deneire and Goethals 1997; Hilgendorf 2007a), this colloquium examines various aspects of contemporary English use within the third sphere of Kachru's Three Circles model, focusing on the growing uses of English as an additional language within speech communities in Expanding Circle contexts, as opposed to being a foreign code used only for communicating with individuals from other communities (cf. Seidlhofer 2011 and the ELF paradigm). The presentations range from theoretical discussions (the status of such varieties; the distinct dynamics of language change within them), to issues concerning the interface between the Inner, Outer, and Expanding Circles. The majority of papers focus on distinct contexts in the Expanding Circle, in Europe, North Africa, and Asia, dealing with issues of language attitudes and domain specific uses (e.g., media and education). The methodologies consequently include qualitative and quantitative approaches, on macro and micro-sociolinguistic levels, exploring formal and functional aspects of English use.

Collectively, the presentations highlight tensions between the historical categorization of EFL within the Expanding Circle, with the lingering attitudes and identities accompanying such a designation, and the present-day social reality of the greater number of users and increasing uses of English as an additional language within this sphere, as is evident on a broader societal level.

Towards an integrative approach to postcolonial and non-postcolonial Englishes: what Cyprus and Greece can tell us

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As has repeatedly been pointed out in recent years, the categories "ESL" and "EFL" and "Outer Circle" and "Expanding Circle", respectively, should not be considered as clear-cut as traditionally assumed but as being located on a continuum (e.g. Biewer 2011: 28; Buschfeld 2013: 74; Edwards 2014: 25; Gilquin & Granger 2011: 76). As a consequence, recent research has made first attempts at an integrative analysis of Englishes traditionally ascribed to one or the other of these categories (e.g. Buschfeld & Kautzsch fc.; Edwards 2014; Schneider 2014) and therefore at a joint treatment of postcolonial and non-postcolonial Englishes. With reference to earlier reflections by Edwards (2014) and Schneider (2014) and based on the framework of Schneider's Dynamic Model (2003, 2007), Buschfeld & Kautzsch (fc.) have developed the Extra- and Intra-territorial Forces Model (EIF Model) to meet the aim of a joint approach to those Englishes which have so far mostly been treated independently of each other.

The presentation introduces this new conceptual framework and presents its major assumptions by focusing on its core element, the influence of what Buschfeld & Kautzsch (fc.) have labelled "extra- and intra-territorial forces" on the development of Englishes. Subsequently, I show how the model works in practice by implementing it to the cases of Cyprus and Greece. These two countries are particularly interesting for an application of this framework since their linguistic ecologies, with Greek and English in contact, are essentially similar. However, in terms of their sociopolitical and sociolinguistic settings, they show important differences, since Cyprus, as a former colony, belongs to the group of postcolonial countries, whereas Greece has never experienced British colonization. To work out the similarities and differences in the (socio)linguistic development of English in the two territories, I focus on selected aspects of their historical and sociopolitical backgrounds, respectively, and on the roles which these have played as either extra- or intra-territorial forces. The ultimate goal is to discuss the advantages of the EIF model over older approaches to World Englishes and to highlight its value as an integrative approach to postcolonial and non-postcolonial speech communities.

Attitudes to English in the Netherlands and Germany

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Although English has been spreading apace in continental Europe, little comparative research has explored people's changing uses and perceptions of the language. What attitudinal research does exist is small in either scale or scope, restricted to a single country (e.g. Finland, Leppänen et al., 2011), population sector (e.g. high school students, Berns, De Bot, & Hasebrink, 2007; university students, Erling, 2004) or theme (e.g. the government-commissioned Taalpeil polls in the Netherlands). In this contribution, we present the results of a large-scale, online survey conducted in the Netherlands and Germany, two neighbouring countries with divergent characteristics in terms of population size, strength and historical status of the national language, degree of integration of English in the education system, domestic media and so forth.

The results show that in both countries, around 9 in 10 people consider the national language more important than English. However, the German respondents were more likely to report that without speaking German it would be hard to find a job in Germany than the Dutch respondents were to say of Dutch in the Netherlands. Further, the Dutch respondents reported more positive attitudes towards and higher confidence in English. Twice as many Dutch than Germans reported feeling the same in their mother tongue as in English. They more often viewed their own English as better than that of their compatriots. They also reported code-switching into English more than Germans, and did so more often for emotive reasons (e.g. 'it sounds better', 'to create an effect'), whereas Germans code-switched almost entirely for instrumental reasons (e.g. use of specialist terminology).

The German respondents were more likely than the Dutch to perceive English as a threat and less likely to see it as an enrichment. In addition, they were less likely to cite British English as either their target model or performance variety, and far more likely to report not knowing or caring what variety of English they were either aiming for or actually speaking. Perhaps as a result, they also held less normative attitudes than their Dutch counterparts: the prospect of their English giving away their nationality was more acceptable to the German than the Dutch respondents, and they were less likely to consider 'Gerlish' 'bad' English than were the Dutch with respect to 'Dunglish'. These results may be at least partly attributable to the larger size of the German-speaking population as well as the historical strength of the language; and, conversely, the long history of the Dutch in using and adapting to other languages.

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The Transnational Medium of Cinema and the Use of English as an Additional Language in Germany

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When Kachru introduced his World Englishes paradigm in the late 1980s, he characterized the Expanding Circle of English use as having "performance varieties" (1985:13) or "E[nglish as a] F[oreign] L[anguage] varieties" (1990: 3), with the language being used predominantly for international communication. In the three decades since then, however, the users and uses of English within the third sphere of his Three Circles model have increased significantly, with the language gaining added functions in more domains and learners acquiring higher levels of proficiency. This increase in the range and depth of English use is reflected, for example, in recent statistics for continental Europe, where as of 2009/10 73% of all primary school pupils and more than 90% of students in most secondary schools were learning the language (Eurydice 2012: 11). On a broader societal level, some 38% of Europeans now report they can hold a conversation in English, whereas only 12% and 11% are able to do so in French and German, the second and third most popular languages on the continent (Eurobarometer 2012: 21). One consequence of this growing number of users and uses of English in Europe, as well as other parts of the Expanding Circle, is a fundamental shift for the language, from being predominantly a foreign code used for international communication, to increasingly becoming an *additional* code used also within established speech communities, that is, intranationally, as part of a multilingual repertoire, at least in certain domains.

This presentation explores this shift of English from a foreign to an additional language of use within the Expanding Circle, illustrated by the example of the European country of Germany and considering language use within the domain of the transnational medium of cinema, which is dominated by Hollywood productions. Drawing on a databank of the most popular films released in Germany over a three-decade period (1985 – 2014), the presentation focuses specifically on language use in film titles, which occurs along a continuum with English and German at the two poles (Hilgendorf 2013). The presentation explores how English is not simply used as a foreign language by retaining the original English title of Hollywood productions or using a direct German translation. Instead, in preparing films for release in the German context marketers also demonstrate linguistic autonomy by frequently creating new titles, in English or German, or a combination of both languages in drawing linguistic elements from each code. This practice extends further to movies produced in Germany, which are filmed in the German language but given for example English titles for their domestic release. The presentation concludes with an assessment of these language practices and their significance for the historical categorization of English as a foreign language within the Expanding Circle, an evaluation that must be revisited in light of the fundamental plurality and dynamic, not static, nature of language/English use (Hilgendorf 2015).

From EFL to ESL? Germany and Namibia in the Model of Extra- and Intra-Territorial Forces

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The linguistic situation in Germany and Namibia with respect to the nature and the duration of contact with English could not be more different from each other. Germany, or rather its predecessor sates, has had personal, commercial, political and cultural contacts with speakers of English for a period of almost eleven centuries (Hilgendorf 2010), with English starting to be introduced as a compulsory school subject in the middle of the 19th century (Gehring 2010), having led to a fairly high degree of bilingualism in recent years (cf., e.g. Hilgendorf 2005, 2007; Kautzsch 2014). In Namibia, on the other hand, which was a German colony first and then came under South African rule, the availability of English for the indigenous population was quite limited up to the time of SWAPO resistance from 1960 onwards. With independence in 1990, English was made the sole official language by the new SWAPO government, which has led to a considerable spread of English throughout many domains of public and private life in a very short period of time (cf. Buschfeld and Kautzsch 2014). Assigning both countries to the Expanding Circle, i.e. treating them as similar cases, would not do justice to the respective linguistic realities. At the same time, trying to overcome this somewhat static categorization by applying

Schneider's Dynamic Model (2007) is not fully feasible, either, as neither Germany nor Namibia falls among the group of post-colonial Englishes towards which the model is geared. Nevertheless, in both countries signs of developing nativized linguistic structures have been identified, albeit to different extents.

To address these issues, Buschfeld and Kautzsch (Fc.) have devised the Extra- and Intra-territorial forces model (EIF model), which, building upon Schneider's Dynamic Model, establishes a higher level framework so as to facilitate an integrative approach to postcolonial and non-postcolonial Englishes. For the purpose of illustration, the paper at hand describes the status of English in Namibia and Germany and shows how a cautious stock-taking of language contact resulting from both extra- and intra-territorial forces can deliver a fine-grained picture of the complex interplay between social and political interactions and linguistic outcomes.

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C02-10: Language variation in the Pacific III
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.12
Session Chair: David Britain

This colloquium brings together scholars working on language variation and change in the Pacific. Despite considerable linguistic diversity across Melanesia, Polynesia and Micronesia, and despite the area's complex colonial past and present, we know relatively little about either variation and change in the indigenous languages (of which there are hundreds) or about the emergence of local varieties of colonial languages (including English, but also Japanese, French and Spanish). The colloquium includes a number of presentations on previously unresearched 'new' varieties of English from Micronesia and Polynesia, investigations of language variation in Vanuatu in Melanesia, as well as on new dialect formation in a colonial Pacific variety of Japanese.

Kiribati and English: Bridging linguistic and cultural obstacles with alveolar plosives

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Kiribati is a group of islands scattered across Micronesia whose contact with the outer world has only started in the late 18th Century. From 1892 until 1979, it was under British colonial rule, but until this day, Kiribati remains very isolated and is one of the least visited countries of the world (e.g. United Nations World Tourism Organization, 2015) where a foreign settler community never really existed. While English is the only language besides the local vernacular to be heard on these islands and even has the status of an official language, it is still very much a foreign language and virtually never spoken when I-Kiribati communicate among each other. It is unsurprising then that the substrate language exerts a big influence on Kiribati English, probably mostly on the level of phonetics and phonology.

In order to show these substrate influences, I briefly present the phonetic and phonological systems of both Kiribati and Kiribati English, a previously undescribed variety. In particular, I discuss the cases of English /t/ and /d/ which are often realised as (voiceless) affricates [ts]. I argue that this feature occurs as a result of different closure times and voice onset times of plosives in the two languages in question, and possibly also as a result of contact with Australian and New Zealand English that has been increasing ever since Kiribati became independent from Britain in 1979 – affricated /t/ is found in both of these varieties (Tollfree, 2001; Docherty et al., 2006). Alveolar plosives in Kiribati English therefore provide interesting insights into the interaction of two linguistic systems as well as into the interaction of two cultures as a whole.

The data for these discussions consist of sociolinguistic interviews conducted in 2015 (average duration: 1 hour) with 33 I-Kiribati who differ in age, sex, and experience with the English language. Half of the informants were born during Britain's administration, while the younger half only knows Kiribati as an independent republic – one that is fighting rising sea levels and one that, consequently, will very soon become uninhabitable.

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English in Nauru: An initial sketch

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Nauru is a small island republic in the western Pacific Ocean located just 60 km south of the equator. It belongs to the region of Micronesia and its nearest neighbour is Banaba (Ocean Island) in the Republic

of Kiribati, 330 km to the east. Nauru is bordered to the south-west by the Solomon Islands and to the north and north-west by the Marshall Islands and the Federated States of Micronesia.

Nauru has a complex colonial past and experienced a variety of different colonial rulers: first Germany (1888-1914) followed by Great Britain (1914-1921), thereafter Nauru became a League of Nations mandate jointly administered by Australia, New Zealand and Great Britain (1921-1942). During World War II Nauru was occupied by Japan (1942-1945) and after the war it became a UN trust territory administered by Australia (1945-1968). Eventually Nauru obtained independence in 1968. The discovery of highly valuable phosphate deposits in 1900 expanded the linguistic contact situation even further: mining workers were imported from China and Nauru's neighbouring islands (e.g. Kiribati, Tuvalu, Vanuatu), and consequently English served as the main lingua franca in Nauru. The population today is roughly 10'000 and is ethnically mixed.

This series of colonial powers and foreign workers entails an intricate political, social and linguistic history as well as present-day situation. To date there exists only one paper on Pidgin English in Nauru and further research on Nauruan English will shed some light on how a new English emerges in such a complex (post-) colonial environment. The case of Nauru is especially interesting because few communities where English emerged under Australian rather than British colonial rule have been studied so far.

Thus, this presentation has the following aims: firstly, to set the emergence of English in Nauru into the context of the country's complex colonial past. Nauru's colonial rulers have exercised control in different ways, with different degrees of settler migration, different local policies, and with the mining worker communities Nauru experienced a wide range of different linguistic influences over the course of the 19th and 20th centuries. Secondly, language attitudes towards both English and Nauruan are presented. The results stem from analyses based on a questionnaire study as well as recordings of semi-structured interviews with Nauruans. Finally, a brief portrait of the main linguistic characteristics of this emerging variety introduces its phonology, morpho-syntax, and lexical features. Are there any specific Australianisms, or local uses of recognised words? To what extent does the substrate language influence this emerging variety of English? The analysis to answer these questions is based on recordings of informal conversations with Nauruans. The aim is, therefore, to give a holistic sociohistorical, political as well as linguistic account of the process by which a new English emerges in a colonial environment.

English in American Samoa - Initial Observations

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Some contact scenarios involving English have been extensively researched (e.g. Bislama, Hawaiian Creole English), while others (Samoan English, Palauan English, Marshallese English) have only recently captured scientific attention. My PhD project examines a blank spot on the dialectological map: The varieties of English spoken in American Samoa, a US territory in the Southern Pacific. The objective of my PhD project is to chart the current sociolinguistic situation of the contact variety of English which has developed in American Samoa by exploring a socially stratified corpus of spoken data from speakers of different age groups, educational backgrounds and genders.

In this talk, I will present preliminary research on the verbal system with a particular focus on agreement and tense marking patterns. Samoan marks tense, aspect and mood by particles which are situated before the verb (Mosel & Hovdhaugen 1992: 337). We might thus hypothesise that American Samoan English marks these grammatical categories by preverbal particles as well, especially considering that the -ed suffix used in standard varieties of English often leads to consonant clusters which contravenes the phonotactic structure of many Polynesian languages (Lynch & Mugler 1999), including Samoan. While calques of this type have been reported for the Marshall Islands (Buchstaller 2015), such transfer effects appear to be absent in my data. Rather, the American Samoan system can be characterised by dearth of inflection and a high degree of paradigmatic regularisation (Britain & Matsumoto 2015). But while there are some clear generational trends, strategies for tense marking in my American Samoan corpus also seem to be contingent on a number of other social factors, including a complex interaction of gender and experience abroad. Overall, my talk aims to provide a first description of the sociolinguistic constraints on the verbal system of American Samoan English.

Studying lesser-known varieties can help addressing important issues in linguistic theory, including dialect typology, language spread and contact-induced change (Schreier et al. 2010: 3). Furthermore, the results of my PhD research can fruitfully feed into the establishment of realistic benchmarks in language planning and teaching (Deuber 2013).

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Cases of Epenthesis and Deletion in the Pacific: The intriguing realization of /h/ in Kosraean English

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This study discusses the status and use of an unresearched variety of English emerging on Kosrae, Federated States of Micronesia. English is spoken as the inter-island lingua franca throughout Micronesia and has been the official language of FSM since gaining its independence in 1986, whilst still retaining close ties with the US through an economic "compact" agreement.

I present here an analysis based on a corpus of 96 Kosraean English speakers, compiled during a three month fieldwork trip to the island in the North-Western Pacific. The 45 minute, sociolinguistically sensitive recordings are drawn from a corpus of old and young, with varying levels of education and occupations, and off-island experiences.

In the paper I analyse two variables and describe the social factors which appear to influence the production of these language features. The first variable is the realisation of /h/, often subject to deletion in both L1 and L2 varieties of English. Such occurrences are commonly associated with Cockney English, but also found in Caribbean English (Hackert, 2004) and the postcolonial English of Australia. As in: 1)
   • § Male, 31: yeah I build their house their local huts and they pay me

/h/ deletion is frequent in Kosraean English, but, perhaps expectedly, occurs slightly less among people with higher contact with American English, through having spent longer periods off island.

The second feature under scrutiny is the variable epenthesis of [h] to provide a consonantal onset to vowel-initial syllables.

As in: 2)
   • § Male, 31: that guy is really hold now

This practice is also found beyond Kosraean English. Previous studies find h-epenthesis arising in L1 varieties including Newfoundland (Clark, 2010) and Tristan de Cunha English (Schreier, 2003), while similar manifestations are identified in Francophone L2 learners of English and Italian L2 speakers.

In light of the findings of my analysis, I consider the relationship between h-deletion and h-epenthesis, the plausibility of hypercorrection as a motivation for the variation, and the potential influence of the substrate language, alongside sociolinguistic factors such as attitudes towards the US

based on mobility. The analysis sheds light on the extent to which different varieties share this characteristic and the comparability of them in terms of linguistic constraints and attributes.

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This colloquium offers an extensive exploration of the visual and material dimensions of education and learning. We bring together a cluster of emerging scholarly ventures, investigating how people create, negotiate, interact with and interpret learning environments. These studies share the view that buildings designed for education as well as other spaces can equally serve as sites of teaching and learning (see e.g. Sayer 2010; Rowland 2013; Malinowski 2015). The ecological approach to education (e.g. van Lier 2004) considers a multitude of perspectives in understanding the role of language in human–object interaction. From this point of departure we will ask what the environment offers and how images, multimodal texts and artifacts can be used to enhance (language) learning.

Ethnographical studies on educational spaces have turned "from the spoken, face-to-face discourses to the representations of that interaction order in images and signs" (Scollon & Wong Scollon 2003: 82). Early studies on school environments showed how the display of visual symbols influences learning (Cohen 1971) and, more specifically, how the material culture of classrooms contributes to the integration of local and national culture (Johnson 1980). Later Brown (2012), introducing the term schoolscape, has studied the chances of representing local minority ideologies through images and artifacts in the school foyers and classrooms. Following this strand, many of the presentations explore the hidden curriculum, its conceptions of language(s) and linguistic hierarchies or practices of diversity erasure and celebration.

Topics such as the design and interpretation of educational spaces (Titman 1994; Clark 2010) and visual communication (Kress & van Leeuwen 2006; Kress 2011) have been integrated into the growing body of linguistic landscape research (e.g. Cenoz & Gorter 2008; Dagenais et al. 2009). Studies exploring learning practices beyond the school walls have discovered how, among others, the exploration of multilingual environments by future teachers enhances the recognition of diversity (Hancock 2012). Further, visual methodologies for studying views on language and learning have been developed (e.g. Pietikäinen 2012). Research on the above mentioned practices and ideologies can raise educators', parents' and students' awareness and supports the recognition and creation of innovative and participatory environments of learning.

The invited contributions apply a wide range of qualitative methods and approaches. The participants present and analyze diverse forms of data from varying educational institutions and mundane settings covering geographical sites from Eastern Europe to North America.

Giving a foreign language class – as envisioned by student teachers
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Envisioning is a way of motivating students and teachers (Dörnyei & Kubanyiova 2014). The study to be reported here was an attempt to do so but this time with student teachers, and visual narratives were used in looking ahead in time to encourage bold visions of teaching foreign languages in the future (instead of looking back in time to recollect past events of teaching/learning the languages). The study sought to find out: 1) In what environments would the teaching of foreign languages take place and what artefacts would be available for them for this purpose?, and 2) How and what would be taught by them? To this end, student teachers (N=60) about to graduate as qualified teachers of foreign languages were asked to envision giving a class in a year's time after graduation by producing a drawing ("My class of Language x") and by providing a written commentary (a few sentences in length) on the reverse side of the task sheet ("Explain what is taking place in your class").

The visual narratives complemented with the commentaries, or pools of multimodal data, were subjected to qualitative content analysis (Tuomi & Sarajärvi 2009) to establish the possible variation in the environments where the teaching/learning of a foreign language was envisioned to take place in the future, and in the equipment/materials resorted to in the teaching/learning of the language there, and finally, what these would make possible to teach/learn in the class and how. In addition, a specific discourse could be identified that the student teachers resorted to in their commentaries, and it stands in

sharp contrast to the discourse of their past experiences of being taught foreign languages. The findings will be illustrated and implications discussed.

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Prohibitions and recommendations: Signs of de facto language policy in schools in Graz, Austria

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Language policy is a recurring topic in social and media discourses. In Austria, for instance, recent reports on language recommendations have circulated in the media leading to heated debates among politicians and practitioners. These discussions regard decisions on the assignment of so-called "languages of the school" and the use of other languages beside German during breaks. Mainly whether or not schools should recommend or encourage the use of German during breaks instead of other languages is the focus. However, debates and final decisions on the inclusion or exclusion of other (migrant) languages become manifested in discourses and this way enforce political/monolingual ideologies. Schools play a significant role in conveying dominant language ideologies through discursive practices. They are powerful institutions where the importance of a standard language and further prestigious languages is communicated and the use of other languages might be discouraged. Altogether, schools convey a de facto language policy.

This project follows Spolsky's (2004) definition of language policy as an entity comprising of the three components language practices, language ideology and language management. All components are intertwined, becoming more complex when diverse linguistic repertoires are involved. Even though de facto language policies are present everywhere, spaces like schools offer more opportunities for application (Shohamy 2006).

To receive insights into de facto language policies in schools, this project follows an interdisciplinary approach combining the fields of sociolinguistics, language policy and education. An ethnographic methodology is applied, consisting of observations in different school domains, interviews with teachers and pupils as well as a linguistic landscape analysis. An investigation of linguistic landscape is especially fruitful since it can expose dominant language ideologies. The visibility or invisibility of certain languages shows top-down or bottom-up initiatives reflecting explicit ideological discourses around languages.

The aim of this project is to uncover de facto language policies in linguistic heterogeneous schools regarding language choices and visibility of languages in spatial domains. To create a whole picture the three components of language policy – language ideology, language practices and language management are investigated. Due to current public debates surrounding the topic of language education policies and potential policies on so-called "languages of the school" a more in-depth investigation is of great interest for scholars as well as practitioners. Preliminary results show a tendency towards the use of English in classes but also outside of them among pupils. Also, there is a strong emphasis on standard German as opposed to other regional varieties. Furthermore, persons involved are frequently simply unaware of the existence of diverse linguistic repertoires among school children.

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Heteroglossia and (non)visibility in the linguistic landscape of a complementary school

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Schools, according to Maguire and Curdt-Christiansen (2007: 52), "are not only institutional physical arrangements of the material artefacts of schooling, but also key socialising spaces where children negotiate various discourses and degrees of authority". Complementary schools, or community language schools, are spaces where children may get to develop their multilingual repertoires and identities (Lytra and Martin 2010). Being situated on the margins of mainstream schooling, complementary schools represent a zone of contact between different schooling cultures and language and literacy ideologies. The co-existence of cultures and ideologies originates from the nature of complementary school as a community of learners (Rogoff 1994) where each language and literacy decision is embedded in the stratified ideological regimes, sedimented in history and reflected in the local language policies.

Using the case study of a complementary school for Russian-speaking migrant children in central Portugal, the paper will examine the multiple directions of discourses in action within the site. The data consists of literacy artefacts and ethnographic photographs (both taken by the researcher and the participants) collected in the course of a longitudinal linguistic ethnography (2007-2012).

The makeshift and temporary character of the complementary school results in the careful management of its linguistic landscape in time and space. Special attention will be paid to the intricate ways in which ideologies and practices of Russian as a heritage language are enacted locally on the interface between the discourses on Russian as a language of migrants, as a diaspora resource, and as a foreign language. As the school moves physically over the years of the ethnography from the city periphery to the centre, and up the symbolical scale, its schoolscapes (Brown 2005) evolve to reflect the change in its discursive trajectories, thus mediating the complementary school students' lived experiences of literacy learning and their development of multilingual repertoires.

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A mobile-enabled place-making project: Expansion of cultural diversity and learning space

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In this paper, we will provide an account of designing a new learning space that has the potential of bridging the sociocultural material-laden spaces and school spaces. This new learning space is mobile, agent-driven, literacy-focused, sociocultural and ecological. Mobile technology is an enabler of such a space. Mobile technology, such as a 3G and 4G iPad can take "schoolscape" to the social spaces by learners. However, the schoolscape has to be compatible, plastic, stretchable and inter-dependent with the social settings. Thus, a new design is an a priori for new learning to take place. In this paper, we will delineate how the design product of a mobile game: *Guardians of the Moʻo* mobile came to being. The work shapes up from a design-based research perspective, which calls for a participation of all members involved in design, development and actual deployment of gameplay in action. We will share multiple data sources: interviews of language learners, language learning institutions, administrative stuff; interview of designers, and gameplay video recordings.

The notion of creating a "third" space grew out of an emerging theoretical rethinking of how learning occurs and where learning expands and transcends.These approaches are collectively called EDD (Ecological, Dialgoical and Distributed) by Zheng and Newgarden (forthcoming). Data collection and analysis were carried out based on the EDD perspectives. Since our data source is varied based the stages of the projects, we will use tools from diverse epistemological and methodological traditions, such as, ethnography, discourse analysis and conversation analysis and multimodal analysis. We ask the following research questions:

1. What are Language learners' perceptions of learning and learning opportunities in classrooms?
2. What are the perceived role of mobile technology for language learning from language learners and administrators' perspectives?
3. How do we leverage our design by harnessing the affordances of mobile technology, meeting the goals of learner and administrators, and our own goals of promoting diversity of the university and community spaces and our values of EDD learning?
4. How do players develop awareness of multiple spaces and coordination skills (or skilled linguistic action) through gameplay?

C02-13: Perceptions and conceptualisations of politeness – us vs. them I
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.1bis
Session Chair: Eva Ogiermann

Ever since the first theoretical accounts of politeness have been proposed, there has been an interest in the diversity of politeness norms. Most politeness studies have been inspired by Brown and Levinson's politeness theory (1978/1987) and conducted in the area of cross-cultural and interlanguage pragmatics. However, with the focus of these studies being on quantifying and comparing linguistic structures, which – as has been since argued – are not inherently polite (Mills 2003, Watts 2003), they make only a limited contribution to elucidating the underlying concepts of politeness in the languages under study.

The first insights into the politeness norms of specific groups came from scholars directing criticism at the universal nature of the main concepts underlying politeness theory, such as face (Gu 1990, Mao 1994). This soon led to the recognition that in order to understand politeness, and how it may be conceptualised differently by different groups, we need to consult the language users themselves.

The growing interest in lay members' or emic perspectives on politeness has resulted in research into the metapragmatics of politeness. Previous studies have used interviews (Blum-Kulka 1992, Ogiermann & Suszczyńska 2011), focus groups (Garcés-Conejos Blitvich et al 2010) and questionnaires (Fukushima 2015) designed to elicit local understandings of politeness. Linguistic corpora (Culpeper 2009, Garcés-Conejos Blitvich et al 2010), on the other hand, have been used to establish a 'global' perspective based on the frequencies of different terms within the semantic field of im/politeness in a given language.

What is generally problematic about eliciting emic concepts of im/politensss is that although all lay members can verbalise explicit norms and rules, the politeness systems they have been socialised into are not only very complex, but they "function below the level of conscious awareness and are not generally available for analysis" (Hall 1989: 43). Hence, elicitations of local understandings of politeness can easily result in normative descriptions of politeness and positive self-representation (Blum-Kulka 1992).

However, speakers' perceptions of what constitutes im/polite behaviour often surface when their expectations are not met or violated, and are verbalised by evaluating the speakers' 'deviant' form of interpersonal behaviour. Such evaluations can pertain to individual encounters or entire national/ regional/ cultural/ linguistic/ social/ age etc. groups. These evaluations provide valuable insights not only into the pertinent features of the evaluated group's conceptualisations of politeness, but also into the speakers' expectations and *their* politeness norms.

This panel consists of eleven papers contributing to both local and global emic understandings of im/politeness and related concepts, such as face, consideration and attentiveness. While some provide an in-depth analysis of a politeness concept in one language from a range of perspectives, others discuss understandings of politeness that arise through evaluation of and comparison of 'us' with 'them'. The analyses are based on different types of data, such as naturally occurring conversations, interviews, focus groups, corpus analyses and online discussion forums. On the whole, the contributions to this panel illuminate the diversity of politeness norms by providing insights into the concepts of politeness in a wide range of languages and across a variety of contexts.

Consideration as emic concept and emic practice amongst Australian and New Zealand speakers of English

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While the definition of "politeness" in a broader technical sense as an object of study in pragmatics has been much contested, it has commonly been defined as a form of *consideration* for others (Holmes 1995[2013]: 194; Kasper 1994: 3206; Sifianou 1992; 83; Watts 2003: 14). This appeal to *consideration* in defining "politeness" reflects lay understandings of *politeness* in English (Haugh 2004: 89; Ide et al. 1992: 290; Obana and Tomoda 1994: 40; Pizziconi 2007: 219). However, the notion of "consideration", and related terms such as "attentiveness" and "solicitude", have also been raised in discussions of "politeness" in other languages, including Chinese, Japanese, Greek and Turkish (Fukushima 2004, 2009; Fukushima and Haugh 2014; Ruhi and Işık-Güler 2007; Sifianou 1992, 1993, 1997, Sifianou and Tzanne 2010). Given its central importance to discussing both lay understandings of "politeness" in

different languages, as well as for second order, technical conceptualisations of "politeness", it is perhaps surprising that the notion of *consideration* in English has received little analysis in its own right. The aim of this paper is thus to examine the conceptualisation of *consideration* in English, with a particular focus on Australian and New Zealand speakers of English, and how emic understandings of it as a concept are enacted and mediated through emic practices. Drawing from more than twenty interviews with informants about *consideration*, and qualitative analyses of recorded interactions where *consideration* is potentially being enacted, it is argued that since emic practices are invariably accomplished through locally situated interactions, the sets of emic practices employed by members are not necessarily limited to those that are explicitly conceptualised by them, and thus the study of emic concepts such as CONSIDERATION in English should inform, but should not unduly constrain our analyses of the pragmatics of "politeness" across different varieties of English.

(Im)politeness and the emic concepts of 'attentiveness' and 'empathy' amongst female speakers of Mandarin Chinese

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While a technical notion of face has been the focus in many accounts of (im)politeness research, there has been increasing attention in the theorising (im)politeness paid to emic understandings of "(im)politeness"-related notions (Fukushima 2015; Fukushima and Haugh 2014). In the theorization of (im)politeness as social practice, in particular, it has been proposed that analyzing (im)politeness necessarily involves examining how participants conceptualise its moral underpinnings (Haugh 2013, 2015; Kádár and Haugh 2013). Notably, while the enactment of gendered identities has been a key focus in the field of sociolinguistics, research specifically investigating female's emic understanding in relation to im/politeness hasn't been paid much attention. Building on prior work on "attentiveness" (Fukushima 2004; Fukushima and Haugh 2014), this paper aims to further examine the emic understandings and evaluations of "attentiveness" and "empathy" in relation to "(im)politeness" by female speakers of Mandarin Chinese.

Through an analysis of metapragmatic interviews on "attentiveness" and "empathy" with the native female speakers of Mandarin Chinese from two generations, younger speakers (aged 20-25) and older speakers (aged 45-54), it emerged that both positive and negative evaluations are associated with these notions. In addition, the native informants also invoked other folk notions, including *titie* ("consideration"), *jipo* (meddlesome), *zijiren/wairen* ("insider/outsider") as well as *huxiang* ("reciprocity"). The study noted only highlighted intracultural variability across two different generations in the ways in which they conceptualised and evaluated these notions, but also point to cultural-nuances in the ways in which evaluations of "(im)politeness" are grounded in a particular language or culture. It is thus concluded that (im)politeness research can benefit from tapping into these emic perspectives across different languages and cultures.

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"Just tell me how that isn't rude" - A British view on public behaviour in Poland

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In recent years, politeness research has moved away from theoretical accounts of politeness (Brown & Levinson 1987) towards participants' own understandings and evaluations of politeness, i.e. first-order politeness (Eelen 2001, Watts 2003). Studies tapping into emic perspectives on im/politeness conducted to date have provided valuable insights into culture-specific perceptions and conceptualisations of politeness in a wide range of languages (e.g. Blum-Kulka 1992, Garcés-Conejos Blitvich et al 2010, Ogiermann & Suszczyńska 2011, Fukushima 2015).

While these studies have mainly elicited data by means of interviews, focus groups and questionnaires, this paper examines lay members' understandings of politeness emerging from interactions found in an internet forum. Online discussion forums provide a fruitful source for the study of first-order politeness, since they are "written records on the negotiation of norms" (Locher 2010) between those involved in the discussions – as well as those discussed.

The data used in this study have been derived from discussion threads explicitly devoted to the topic of politeness; a total of 1275 posts dating between 2007 and 2012. The authors of these posts are predominantly British and American people living in Poland, as well as Polish citizens living in English-speaking countries.

The analysis focuses on English-speaking participants' evaluation of Polish politeness based on their experiences of living in Poland. Their posts comment on observations of everyday encounters in which the politeness norms expected by them are violated, leading them to evaluate the observed behaviour as 'deviant' or rude. Hence, the study provides some insights not only into the pertinent features of the evaluated group's concepts of politeness, but also into the participants' politeness norms. The findings suggest that for English speakers politeness norms are relatively stable, irrespective of contextual factors, whereas for Polish speakers they differ, in particular in relation to age and between public and private settings.

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What teasing sequences reveal about Russian interlocutors' understanding of polite and politic behavior

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Conversational humor as a socio-pragmatic phenomenon offers valuable clues about the various norms and normality assumptions governing interlocutors' production and perception of discourse, since interlocutors playfully depart from them when joking (Kotthoff 1998, Thielemann 2015). Teasing refers to

forms of joking in which speakers play with social norms in deliberately deviating from what counts as socially appropriate behavior. Politeness research provides frameworks which model such socially appropriate forms of behavior either in terms of polite or politic behavior and which associate them with Bourdieu's *habitus* (e.g. Watts 2003 cf. Sifianou 1992). Terkourafi in a similar vein adopts a cognitive perspective and develops a frame-based concept of politeness in which "frames may be thought of as psychologically real implementations of the habitus" (2005, 252f). Understood this way, teasing as mock impoliteness (Haugh 2010, Bousfield 2007) indirectly reveals what counts as habitualized behavior in a given group and thus gives access to interlocutors' emic understanding of polite or politic behavior. Using data from conversations of well-educated Russian city dwellers predominantly stemming from the ORD-corpus (Asinovsky et al 2009), we will illustrate how teasing sequences reflect the emic conceptualization of politeness within the given speech community. Of particular interest in this context are teasing turns which are reacted to po-faced (Drew 1987) since they show that interlocutors disagree on what norm can be playfully violated and thus point to differences in the individual conceptualization of polite or politic behavior.

Politeness in Finland in the eyes of the French

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In English-speaking countries, it is "Sir" or "Mam", in French, "Monsieur" or "Madame". But oh, this clumsy Finnish language! We lack of established terms for calling a waiter. What would be the right form to address them? (NYT-liite 40/2007, cited in Isosävi 2010: 185).

As the above quote shows, even Finns themselves are sometimes critical of Finnish politeness, at least compared to some other European languages. Finnish students of French consider French to be a "polite" language – in contrast to their mother tongue – and this perception also extends to French people, who are considered to be sophisticated and well-mannered (Buchart's 2010: 100).

According to Yli-Vakkuri (2005: 199), in Finnish, there are fewer politeness phrases than in many other European languages, which is due to fact that Finnish is based on the use of suffixes, and many of the mitigating strategies are grammatical (for instance conditional mood, see Peterson 2009). Finnish politeness phrases are generally loans from Swedish, and nowadays more and more from English. Yli-Vakkuri (2005: 199) claims that the Finns seem to be embarrassed to use politeness strategies they have adopted as loans.

In my study, I aim to examine perceptions of Finnish politeness by French people living in Finland. The participants in this study are university lecturers and teachers, and many of them have been living in Finland for a long time. All the informants speak Finnish, but their level of language proficiency varies. The data are collected through focus groups, which have the advantage of providing data on shared and contrasted conceptions (Dervin 2015). The study thus focuses on first-order politeness (Eelen 2001), that is on participants own understanding of im/politeness (see also Ogiermann & *Suszczyńska 2011)* of Finnish. The French participants provide a less studied outsider's view on Finnish politeness, as well as uncovering expectations and norms reflecting the French concept of politeness.

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C02-14: A decade after Fishman's Decalogue: Taking stock of the Sociology of Language and Religion I

Sociolinguistics has tended to neglect religion, reports of whose death have been greatly exaggerated. From state institutions to online rituals, scriptural fundamentalisms to indigenous spiritualities, religion in its multifarious social formations continues to morph and even thrive in an era of globalization and digitization (though, of course, with considerable variation worldwide). Although major figures in the field like David Crystal and Charles Ferguson made contributions early on, it was only in the early 2000's that a group of researchers focused attention in a concerted way on the topic. That effort resulted in the volume *Explorations in the Sociology of Language and Religion* (Omoniyi and Fishman 2006), which included Joshua Fishman's foundational "Decalogue of basic theoretical perspectives for a sociology of language and religion" (13-25). The past decade has seen further conference sessions (e.g., Berlin 2012, New York 2013, Jyväskylä 2014, Hong Kong 2015) and publications (e.g., Rosowsky 2008, Omoniyi 2010, Bennett 2011), as well as the development of a research network and website (sociologyoflanguageandreligion.com). Mention should also be made of a two-year project funded by the UK Arts & Humanities Research Council and spearheaded by Andrey Rosowsky and Tope Omoniyi entitled, "Heavenly Acts: aspects of performance through an interdisciplinary lens." Yet, much remains to be done. For one thing, potentially valuable resources in religious studies and the sociology of religion (e.g., Sharot 2001, Tweed 2006, Riesebrodt 2010, Yelle 2012) have yet to be tapped.

This colloquium returns to Fishman's 'Decalogue' in order to take stock of the current situation. Fishman himself acknowledged that his ten points "need to be fleshed out, modified, selectively abandoned or added to in order that a theoretically anchored and empirically supported sociology of language and religion can ultimately develop" (2006: 24). Presenters attempt to respond to this challenge. Traversing a range of languages, religions, and practices – from Yiddish to Tamil, Hinduism to Russian Orthodoxy, Islamic poetry to Maya prayer – the colloquium aims to consolidate progress made over the past decade and chart new pathways in the sociology of language and religion.

It should be noted that questions of linguistic prestige are absolutely central to the religious domain – as Fishman already made clear in a number of theoretical propositions. By revisiting his 'Decalogue' in light of new data, questions, methodologies, and theoretical resources, the colloquium makes an important and distinctive contribution to the general theme of the conference.

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Writing, Religion, and the Sociology of Language

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Slightly more than a century ago, at the eve of the Great War, Ludwig Zamenhof pointed out that two things divided humanity, language and religion. To the extent that this statement is true it entails the

opposite, too. For division means the formation of smaller units: If it isn't Muslims, it is Shiites and Sunnis; and if it isn't Dehlvi, it is Urdu and Hindi. Because of this divisive and unifying potential of language and religion, both are the subject matter of social analysis, the Sociology of Language in particular. At the interface of both, writing plays a major role as an agent of dispersal, spread and proselytism.

While Sociolinguistics is focussed, by and large, on speech, the Sociology of Language cannot ignore writing, for language as an instrument of law, religion, instruction, and diplomacy is primarily written language. This paper reviews the significance of writing for the Sociology of Language, paying special attention to religion.

Religions, Languages, Resources and Repertoires
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Fishman's "Decalogue" (2006) treats both languages and religions as basically coherent, nameable phenomena. In recent years, however, not only individual cases (e.g., French, Hinduism) but the categories of language and religion themselves have been critiqued as distorting reifications. Instead of imagining languages as delineable entities, some propose looser formulations such as "acts of speech" or "linguistic practices" (Calvet 2006: 7). Meanwhile, there are calls to replace the problematic category of religion with a more neutral and encompassing rubric like "cosmographic formation" (Dubuisson 2003).

In response to such concerns, some in sociolinguistics and religious studies have made a similar theoretical move, advancing a conceptual imagery of resources and repertoires. Thus, instead of countable individual languages, there are repertoires made up of linguistic bits and pieces (cf. Blommaert 2011). Similarly, 'lived' or 'everyday' religion is said to involve adherents drawing upon tool kits of canonical and cultural symbols, narratives, rituals, etc. This paper considers some examples of Ecclesiastical Latin in order to ask whether Fishman's Decalogue should be revised in light of the resource/repertoire paradigm.

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Stability and change in the Kaqchikel Maya language and spirituality
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Our empirical study of the Kaqchikel religious variety might suggest a revision of Fishman's third (III) proposition: "Religious languages/varieties are more stable than others and impact their secular counterparts more than the latter do the former"): Religious varieties are more stable in their stylistic/poetic structure than in the use of the vernacular lexicon. For the case of Kaqchikel Maya prayers the stylistic aspects of Mayan sacred texts with the use of parallelism are preserved, while a high number of Spanish words characterizes the mutual interaction between Catholicism and Kaqchikel Maya spirituality, both in form as well as in content.

Traditionalists who in Guatemala, called *costumbristas*, maintain and live indigenous spiritual practices. This kind of indigenous religiousness is present in all Guatemalan indigenous communities,

often revitalized and known as 'Maya Spirituality'. Kaqchikel spirituality manifests itself in ceremonial dances of prehispanic origin, religious feasts, the veneration of Mayan deities represented by the Christian saints, religious offerings and, above all, in Kaqchikel ritual language.

Kaqchikel prayers constitute a sacred dialogue, and as such they can be understood as an expression of Christian and Mayan faith intertwined with religious behavior. Based on anthropological and linguistic data of Kaqchikel prayers, we focus on those specific words that show a mutual interaction between Catholicism and Kaqchikel Maya spirituality, both in form as well as in content. In particular, we are interested in the intercultural semantics and the 'common' understanding achieved by the confraternity's sacredness.

C02-15: Tracing sociocultural and perceptual schemas of non-western interactional practices I

Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.3
Session Chair: Songthama Intachakra

A recurrent assumption in sociolinguistic/pragmatic literature has been that intentionality is a key factor for communication to take place (Brown and Levinson, 1987; Searle, 1969; Grice, 1975). Adopting this frame of thinking (i.e. a speaker communicates by directing his/her intention/thoughts to an addressee) to an analysis of languages other than Euro-American ones often gives rise to an unfortunate hypothesis that communication in non-western languages appears to be irrational or inscrutable (Ide, 1989; Matsumoto, 1988). For example, many Asian languages make use of: personal pronouns simultaneously referring to first and second persons; complex kinship terms that can be deployed for people who bear no blood relations to the speaker; honorific morphemes and particles that can be used even among speakers with no status difference; questions posed in a familiar conversational register whose response is normally another question. It is our shared conviction that these ways of interacting are by no means irrational or inscrutable when seen through the indigenous lens. Rather they are indeed commonsensical ways of communicating among Asians, given the influence of highly valued (endogenous) concepts such as immediacy, interdependent self, sense of place, discernment, self-organization processes and intertwined categories of people in social stratification (Ide, 1989, 2005, 2015; Ide and Ueno, 2012; Fujii, 2012; Kim, 2014).

Taking these observations as a starting point, in this colloquium, our efforts are in response to calls outlined by researchers of the Emancipatory Pragmatics tradition who have suggested analyzing cross-cultural communication "without necessarily passing through the filter of Euro-American theory" (Hanks et al., 2009: 2). To make a fuller sense of the idiosyncrasies of several Asian interactional practices such as those mentioned above, we need to explore the sociocultural and perceptual schemas of native speakers of those languages in terms provided by their own societies (see also Hanks, 2012, 2014; Sentf, 2014; Huang, 2015). To that end, our approach is neither to refute the relevance of such received models of analysis, nor to emphasize the West-East split in scholarship, but rather to ultimately establish "middle-range theories" (Merton,1949), which would bridge the gap between Western and Eastern traditions by integrating empirical research results from wide-ranging societies.

This colloquium brings together insights into sociolinguistic/pragmatic research on East Asian, Southeast Asian and Libyan Arabic languages. Each contributor will take a critical look at existing theories and find alternative frameworks to justify local practices of language in use. In paying tribute to the general theme of the symposium, we will bring the "covert prestige" of sociocultural and perceptual schemas of non-western languages to the forefront, while pointing to new directions in theorizing language in society which "would reveal overlooked features of Indo-European languages at the same time that it sheds light on other languages and cultures" (Hanks et al., 2009: 2).

A Comparative Study of Criticizing Strategies in English and Japanese Live Football Commentaries.

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The aims of this presentation are to examine the communicative strategies of English and Japanese speakers in live football commentaries specifically focusing on the linguistic behaviour used in criticizing players, and endeavour to elucidate how and why speakers of each of the languages show differences in forming the discourse of criticism. It is also pointed out that English and Japanese speakers use the same cognitive resources in different ways and also refer to different resources in the same events to construct live football commentaries.

Quotation of thought for mutual understanding of emotion: A comparative study of Japanese and English conversations

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This study attempts to clarify the differences on the usage of quotations of thought in conversations, deepening the understanding about how a linguistic feature influences interactions. The primary focus here is on the mutual understanding of emotional aspects of the speakers. Emotions can be felt only by that person, so it is impossible for others to understand it unless it is verbally (or nonverbally, e.g. with facial expression) explained. One of the linguistic features to express emotion includes quotation of words in mind (thought). The present study compares the quotations of thought used in Japanese and English conversations, and reveals how differently the Japanese speakers mutually understand their emotions from English speakers. Seeking the reasons why there are the differences, the study considers the assumptions that Japanese speakers might have when they interact in social context.

The data consists of ten English and ten Japanese conversations collected in an experimental setting in 2004. The participants in each conversation are two female native speakers of each language. They were asked to talk freely about what they were most surprised at in their lives for about five minutes. All the conversations were DVD-recorded and transcribed.

The target of the analysis is the quotations of thought that a speaker used to explain how and what she thought in a certain situation (= the utterance with direct quotation of thought,) and has one of the following features: 1) quotative verbs such as "think" and *omou* (think), 2) quotative markers such as "be like", *-tte* and *-to*, 3) prosodic effects in quoted part, and also for some cases I considered the contents of the quoted part.

The inquiries of the analysis are 1) how often each speaker quotes their thought, 2) how each listener reacts when the speaker express their thought with direct quotation, and 3) how the two participants complete mutual understanding about their emotions.

The results show that Japanese speakers use direct quotations of thought more frequently (approx.4.3 times) than English speakers. Because direct quotations express specifically what the speaker had in mind, the Japanese listeners tend to understand the speaker's emotion more directly with more details. For example, when a Japanese speaker explains her experience where she was not able to sit in a train, she repeated direct quotations to express what she felt in that situation. One of the quotations was "*a torare chatta toka omotte* ("Oh, I've got my seat stolen," I thought). Because the quoted part includes final particle *chatta*(expressing speaker's slightly disappointed but not serious feeling), it was easy for the listener to understand not only what happened but also the degree of seriousness. Higher frequency of this phenomenon indicates that Japanese participants value the specification of emotional aspects of themselves in interaction, which helps listeners share what and how speakers felt in a certain context.

The discussion considers what Japanese speakers value in interactions to understand the reasons why the usage of quotations of thought is different from that of English.

The concept of phradech-phrakhun 'power-benevolence' as an underlying logic of Thai teachers' interactional behaviors

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Thai society is classified as a high power distance society in which inequalities are generally accepted and a strict chain of social protocol observed. Subordinates are expected to show loyalty, respect and deference for their superiors (Hofstede, 1991, 2001). Nevertheless, power distance is not the only cornerstone of Thai culture. According to scholars working on Thai culture (Mulder 1996, Piker 1997), despite the hierarchical tendencies in Thai society, benevolence plays an important role in vertical relationships. Superiors in Thai culture are expected to be kind and generous, to grant favors, and to provide guidance and protection for their subordinates (Atmiyanandana and Lawler, 2003).

The interplay between power or *phradech* and benevolence or *phrakhun* has been discussed often with a focus on the impacts upon social relationships and management in Thai culture. Yet, the

correlation between the concept of power-benevolence and Thai linguistic behaviors has rarely been examined. This study aims at investigating Thai teacher-student interactions which can be considered a representative of superior-subordinate interactions in Thai culture. Specifically, the study focuses its analysis on Thai teachers' linguistic behaviors of proposing ideas and showing disagreement when interacting with their students. The data consist of 10 transcriptions of problem-solving tasks from the Thai data set of "Mister O Corpus." The informants are female undergraduate-level students and university lecturers. The results demonstrate that students prefer to propose ideas through declarative statements with and without mitigation while teachers tend to be more indirect and hearer-oriented. It is evident that teachers frequently use tag questions to seek confirmation in their interactions with students.

At first glance, teachers' linguistic behaviors seem to be in contradiction to their prestigious status in Thai society. However, the analysis here shows that in fact Thai teachers subtly adopt an indirect way of control which enables them to simultaneously coerce agreement and maintain a smooth interpersonal connection with their students. That is, by using question forms and mitigated forms, teachers achieve control of the interaction in a less imposing and more hearer-oriented manner. Seeking consent from students at each step during co-constructing a story helps them establish and maintain mutual agreement. It is argued in this study that teachers' interactional style is motivated by the crucial concept of power-benevolence which is deeply rooted in Thai culture. The finding in this study is in line with the claim in previous studies (Smith and Bond, 1993; Pye, 1985; Wetzel, 1993) that power distance can be part of a social structure in which collectivism and participation also occur. It also supports the proposal in previous research (Smith and Bond, 1993; Spencer-Oatey, 1997) that the generality of the western view of power distance should be carefully reconsidered.

Towards a characterisation of addressee and referent honorifics in Thai

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Since Comrie's (1976) pioneering work, there has been an abundance of research on honorifics cross-linguistically outlining such topics as: targets of honorification, functional categories and grammatical properties of honorifics, and factors that condition the usage of honorifics. Based on Comrie's classification, addressee and referent honorifics are the most recurrent topics of investigation. Scholars (e.g. Shibatani, 1998; Keating, 1998; Ide, 2005) have observed that Thai operationalises a complex honorific system. Aside from work describing usage conventions of politeness-inducing linguistic features in Thai (e.g. Khanittanan, 1988, 2005; Kummer, 1992), much remains unknown about how these language items work, correlate and coexist as a complete Thai honorific system. To that end this paper aims at filling that voice by sketching the unique characteristics of addressee and referent honorifics in Thai. Data are taken from two sets of semi-formal speech events: one, the Thai Mr O Corpus data involving teacher-student interactions, and the other, recordings of authentic speech from Thai TV and radio broadcasts. The first issue to consider revolves around the fuzzy point of demarcation between addressee and referent honorifics. For instance, given the data as a whole, polite final particles are the most prevalent type of honorific found. Shibatani (1998: 344) classifies gender-specific particles of this kind as a prime example of Thai addressee honorifics. However, I argue that these particles do more linguistic work than simply adding a heightened level of politeness/formality to the interaction at hand, since there are instances where such particles can be deployed as markers of respect/deference, a role typically served by referent honorifics. The second issue I will attend to is honorific mixing, a phenomenon that usually considers the alternation and interactional functions of plain and honorific forms. Regarding the Thai data, honorific mixing is further complicated by shifts (e.g. dropping, switching and adding) between not only plain, semi-honorific and full honorific forms of a certain addressee- or referent-honorific type, but also between these and variants of other speech styles along the plain-honorific continuum. This poses a considerable challenge to analysts wanting to discern neat distributional patterns of shifts and exactly what triggers them, especially in cases where more than one shift are found within the same turn of talk. While it might be over-simplistic to attribute this practice to one particular trigger alone (e.g. linguistic, discursive, socio-contextual, attitudinal, ideological, etc.), in this presentation, I provide a first step in addressing the fluid mechanisms of Thai honorifics and explore the negotiation of a dynamic network of social relations in the Thai speech community of the 21st century.

C02-16: Language, literacy and prestige in the international(ized) University: Contrasting approaches and contexts
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.6
Session Chair: Anna Kristina Hultgren
Session Chair: Theresa Lillis
Session Discussant: Hartmut Haberland
Session Discussant: Maria Kuteeva

Over the past few decades, universities across the world have experienced nothing short of an 'academic revolution' (Altbach et al. 2009: i-iii) characterised by a complex interplay of policies and ideologies foregrounding in particular 'internationalisation' and 'widening participation'.

The linguistic consequences of these changes are perhaps particularly noticeable in non-English dominant contexts where they have engendered Englishization, that is an increased use of English in teaching, research and administration (Dearden 2014; Lillis and Curry 2010; Haberland et al. 2013), effectively reconceptualising English as *the* 'lingua academica' (Vila and Bretxa 2014). In contexts where English has a colonial history and features more prominently in the educational system, e.g. South Africa and Hong Kong, it raises questions about Anglonormativity, and in the UK, where English is the dominant language, it has prompted scholars to think about the continued privileging of standard over vernacular practices.

Socio- and applied linguists have focused their attention on the reasons for and consequences of these changes including the following: What are the consequences of Englishization and Anglonormativity for learning, teaching and knowledge production in international(ized) universities and academia? What are the implications of the privileging of monolingual over multilingual and standard over vernacular policies and practices? How does it affect access, participation and equity? (Dimova et al. 2015; Hultgren et al. 2014; Kuteeva 2014; Kuteeva and Mauranen 2014; Jenkins 2014; Hüttner and Smit 2014; Flowerdew 2013; Haberland et al. 2013; Doiz et al. 2013; Mauranen 2012; Smit 2010; Lillis and Curry 2010).

An array of theoretical and methodological orientations have had a stake in seeking to understand, and offer solutions to, the sociolinguistics of these dramatic transformations, some well-established, others emerging. However, there has been surprisingly little dialogue and knowledge exchange between scholars working within different orientations.

The proposed colloquium aims at capitalising on the theoretical and methodological diversity currently characterizing the field in order to explore the 'problem' of language in higher education and academia more broadly. The colloquium brings together scholars representing four key approaches (English for Academic Purposes, Content and Language Integrated Learning, Academic Literacies and English as a Lingua Franca in Academia) to the study of language, literacy and prestige in a university context. Despite sharing the same focal point, they have important differences, notably in terms of ideological commitment, the object of study, disciplinary history, geopolitical context, methodological approach, the framing of the 'problem' and the 'solution' proposed.

The colloquium brings into dialogue scholars currently working separately in these orientations, making explicit similarities and differences, strengths and limitations of each orientation. Ultimately, the hope is to bring new insights and further questions that may enable a more holistic understanding of the theoretical and real-word sociolinguistic challenges faced by international(ized) universities across the world.

The colloquium comprises five individual papers, the first of which will set out the context, and the remaining four of which will focus on a particular theoretical and methodological orientation. The papers will explore the key themes of the symposium from the geopolitical positions of the UK, Continental Europe, South Africa and Hong Kong. In an endeavour to keep the contributions coherent and focused, speakers will address some key questions:

In the theoretical and methodological orientation you are representing:
- What do you see as the primary objective of your approach, theoretical as well as applied?
- What is the primary object of your gaze and why? (E.g. language, people, institutions, geopolitical context?)
- To what extent and how is English, language, learning, teaching and knowledge theorized in your orientation?
- What do you see as the strengths and limitations of your own and other orientations?

The Englishization of Non-English-Dominant Universities: An Unforeseen Consequence of University Rankings?

Anna Kristina Hultgren

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This presentation sets out the wider context against which the colloquium is set. It starts by describing the role of English in each of the geopolitical contexts explored before zooming in on the ongoing Englishization in non-English dominant contexts. Englishization is understood as an increase in the use of English in the three key university domains of research, teaching and administration (Lillis and Curry 2010; Dearden 2014; Haberland et al. 2013), effectively reconceptualising English as *the* "lingua academica" (Vila and Bretxa 2014). In particular, the presentation focuses on the reasons why Englishization happens. Drawing a distinction between *foreseen* and *unforeseen* factors in Englishization, I focus on the role of university rankings as an unforeseen driver of Englishization. I report on an empirical study of Europe, but the underlying principles are global in nature.

A key ambition in the formation of a European Higher Education Area (EHEA) and a European Research Area (ERA) has been to make Europe a more competitive player in the global knowledge economy (Amaral et al. 2009). The political rationale is neoliberalism, defined as "a resuscitation of nineteenth century laissez-faire (hence, neoliberal) capitalism based on Adam Smith's competitive equilibrium model, in which the unregulated (hence, free) market is assumed to work for the benefit of all if individual competition is given free reign" (Piller and Cho 2013: 24). Competition itself is premised on measurability and metrics (Styhre 2014). In other words, in order for competition to work, instruments must be in place that can measure how one entity compares vis-à-vis another, hence the centrality of "benchmarking" in contemporary society.

Synthesizing data from a variety of sources (Wächter and Maiworm 2014; Academic Ranking of World Universities 2012), I perform a statistical analysis of the correlation between university rankings and English as a medium of instruction in European higher education. I show that the aggregated rank of universities in any given European nation state correlates strongly and positively (Spearman, coefficient =-.551; P=.002, N=28) with the amount of English used. Mindful that this is a correlational and not a causal relationship, I examine in greater detail the nature of the criteria used in university rankings and consider the extent to which they indirectly engender Englishization.

I conclude by arguing that university rankings, and neoliberalism and metrics in general, are not yet sufficiently recognized factors in driving Englishization. Consequently, I argue that greater awareness among policy makers at all levels (global, national, institutional) would enable more informed decisions to be made and ensure that any switch to English is accompanied by adequate support mechanisms to ensure fairer outcomes for all. For the scholarly community of sociolinguists, and in particular those concerned with language policy, I argue, along with others, for the need to recognize political and economic factors as key drivers of language shift (see also Piller and Cho 2013; Ricento 2015; Grin and Vaillancourt 2015).

Tool, target or obstacle? Conceptualisations of English in CLIL (Content and Language Integrated Learning) at university level

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This presentation will consider the position given to English in Higher Education (HE), when it is used as a second or foreign language for (the majority of) teachers and students. I will address these issues from a language educational framework, focusing on the nexus of content and language learning. English-Taught Programmes have been classified in diverse forms, e.g. English as Medium of Instruction (EMI), Integrating Content and Language in Higher Education (ICLHE), or Content-and Language Integrated Learning (CLIL) in HE (Dafouz & Smit 2012). Overall, such programmes seem to form a continuum of conceptualising English as either a "tool" or a "target" The former conceptualisation is arguably the more frequent one and – implicitly or explicitly – views the "tool" English as the easiest way of dealing with the multilingual academia and a reflection of Englishization of academia in areas of research and publication as well as of the dominance of English as an academic lingua franca. Any challenges for students of

integrating the learning of new academic content with a foreign language are downplayed and the notion of any language learning taking place backgrounded. While language support might be offered, this is seen as a response to largely individual needs and typically not integrated into mainstream content curricula.

At the other end of the continuum, however, English is conceptualised as a valid additional, possibly even equal, educational target. Here, relatively low English proficiency is accepted at entry with (often obligatory) language classes forming part of the curriculum. To some degree, such programmes are similar to secondary level Content and Language Integrated Learning (CLIL) teaching, where content subjects (like History, Economics etc.) are taught through a foreign language, typically English, ideally maintaining a "dual focus" (Marsh 2002) on both language and content. The diversity found at school level with regard to the degree to which this dual focus is maintained, is mirrored at tertiary level, so that it can range from explicit language and content curricular aims, involvement of both language and content teachers in individual classes to only signifying the existence of English classes. The repercussions of these diverse conceptualisations and the frequent lack of clarity in conveying them to students and staff can be felt in the ways in which the use of English is considered as an obstacle to content learning. In this presentation, examples from both the CLIL and non-CLIL end of this continuum will be given to highlight the range of policies, the perceptions of students and staff and the classroom and assessment practices engaged in. A key area to be considered as a site of integrating content and language learning in HE is the use of disciplinary language, both in its spoken and written forms. This is conceptualised as primarily part of "content" learning by staff, but as primarily "English learning" by students.

Academic literacies as a transformative project: re-imagining English, language and knowledge

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Our presentation will outline the key features of what has come to be termed an 'Academic Literacies' approach to the study of literacy practices of academia – and more widely formal schooling – and the consequences of such practices for individuals, institutions and knowledge making more generally. Emerging at particular historical moments in South Africa and the UK – notably an increase in participation of students from social groups historically excluded - the field has focused in particular on writing, articulating an epistemological, methodological and ideological framing which continues to be developed and critiqued. Two defining characteristics of its social practice perspective on what it means to write in the academy are a 'critical ethnographic gaze' and a 'transformative ideological gaze' which seek to describe but also to question dominant conventions and to open up debate about these and other resources for writing and meaning making in the academy (e.g. Thesen 1997; Ivanic 1998; Lillis 1998; Lea and Street 1998; Lillis 2001; Lillis and Scott 2007; Thesen and van Pletzen 2006; Lillis, Harrington, Lea and Mitchell eds 2015).

In this presentation we will draw on studies with student writers and professional academic writers to illustrate what we see as our primary objective- to understand the ways in which writing (in English) mediates participation in the academy and to make visible obstacles to participation. We will illustrate the rationale for exploring writing as a social practice which situates writers as meaning makers within their specific cultural and historical contexts and trajectories and foregrounds the consequential nature of material, semiotic and ideological barriers to participation.

We will outline those aspects to academic writing that Academic Literacies has powerfully brought to the fore, such as the contested nature of academic writing conventions, the centrality of identity and identification in academic writing and academic writing as ideologically inscribed knowledge construction. We will focus in particular on the "knowledge question", exploring how the different contexts of our research bring to light the 'epistemic scaffolding' (Comaroff and Comaroff 2012) and hidden normativities/Anglonormativity (McKinney 2015) that shape what's at stake for participation in knowledge making practices in the academy. We will consider the contribution that Academic Literacies can make to current educational debates surrounding legitimate knowledge in the academy.

English as a lingua franca changing culture-bound conceptions of good academic writing

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English has come to dominate as the language of academic publishing conspicuously from the 1990s onwards. This raised much ideological alarm, and at the turn of the millennium many scholars contrasted the Anglo-American 'centre' to the 'periphery' of academic English. Attention was drawn to different conditions of writing seen as disadvantaging L2 speakers relative to L1 speakers of English, who had a mother-tongue advantage in research writing. However, this picture can be problematized, partly on account on rapid changes in academia and its languages. Changing global power relations, changing modes of publicising writing, and changing perceptions of English call earlier models into question. First of all, centres and peripheries have moved on in economic and political terms, with repercussions for science and writing. Countries like China, South Korea, or Brazil are hardly peripheral any longer. Investment in research grows with increasing wealth and with ambition for global significance and power. English-speaking countries still account for a large proportion of published research, but the rest of the world has caught up in English-language publications, in addition to which seemingly Anglo-American publications include notable numbers of L2 researchers and authors. Secondly, conceptualizing the native language as your strongest in all genres, including those acquired at the highest levels of education, rests on weak grounds in terms of multilingual cognition. Finally, English as the vehicular language in globalized academia is not the English of the 'core' countries i.e. a national language, but an L2 for most, which calls the alleged L1 advantage to question. This paper focuses on change around English as a lingua franca (ELF), looking at it from macro-and microsocial together with cognitive perspectives. The approach is theoretical and descriptive, seeking to capture the crossing of linguistic boundaries in the co-construction of knowledge in an international campus and academic writing. The empirical data comes from spoken and written academic corpus data, supported by interviews. Changes in usage, including digital communication, also alter perceptions of norms and standards, not only in lexicogrammar, but basic norm-providing notions of 'good writing' and 'good text'. Criteria for 'good,' effective texts are re-situated outside the Anglo-American community of English, in the ELF-speaking global academia.

EAP in contemporary international higher education: research concerns and institutional frictions.

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The primary objective of EAP research is the language needs of students from different lingua cultural backgrounds, undertaking academic study in English, often in Anglophone contexts. Known as 'needs analysis' this research is ideally linked with specific disciplinary discourses, but there are often institutional constraints. As its 'purposive' nomenclature suggests, EAP research is positivistic and draws on a range of applied linguistic methods, such as corpus, discourse and genre analysis (Swales, 1990; Hyland, 2011; Nesi & Gardner, 2012), to facilitate the development of suitable curricular materials. Pedagogically, it is aligned with second language skills development (Flowerdew & Peacock, 2001; Blaj-Ward (2014) and the aim is that students will do this through language that will be relevant to them in their studies. Writing skills development tends to be the primary focus, including attention to contrastive or intercultural rhetoric (Mauranen, 1993, Connor, 1996, 2012).

The gaze is primarily language not people, and the geopolitical context of English is as yet, seldom questioned or brought into play.

A major strength of EAP is the strong student-centred and interculturally aware approach of its research-informed pedagogy. However, it is constrained by the lack of institutional prestige accorded its knowledge base, and the concomitant lack of awareness of what its practitioners do, bringing it into friction with practices such as proofreading (Harwood et al., 2009,1010, Turner, 2011 & forthcoming). Arguably, the goals of EAP have been constrained from its outset in the sixties and seventies (Swales, 1985) and this will be further elaborated in the talk.

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During the 20th century, the Welsh language appeared on a steady trajectory of attrition and loss, with successive census reports showing declines in use of the language across social domains. That decline was remarkably arrested and reversed between the 1991 and 2001 censuses, as the Welsh language revival gained momentum. This was attributed especially to increases in Welsh-medium education, and an accompanying rise in prestige for the language. But those numerical gains were checked in the 2011 census, which saw a small but significant return to decreasing Welsh use.

With this complex sociolinguistic picture as a backdrop, our colloquium intends to explore how attitudes towards the Welsh language have changed, transforming the language from a widely disregarded vernacular to a prestigious symbol of national identity. Within this we hope to pick apart how, within the language, there have arisen competing varieties of positive and negative prestige, for example between standardised or koineised forms of Welsh and older traditional varieties, and between Welsh as a first language and a second language. We will also be exploring competing social pressures ascendent in recent times, for example attitudes that speaking Welsh is part of being a 'proper' Welsh person, whilst at the same time subjugating Welsh speaking as inward-looking, or reactionary.

In all this we hope to shed light on the enigma noted above, of rising prestige for the language but apparently mixed attitudes leading to net declines in its use.

Our talks represent a range of methodologies, enabling a fuller understanding of the complex issues at play. Content analysis of policy documents helps in understanding the way Welsh has been imbued with official prestige, and the emphases apparent in Welsh government language policy. Ethnographic approaches help to uncover the micro-level negotiations of identities in relation to the Welsh language and its different sociolinguistic varieties. Meanwhile survey data give a broader view of the opinions of young people and working age people - two groups highly prioritised in language policy, upon whom the language's fortunes rest.

The ordering of the presentations proceeds from broad macro-level topics to finer-grained micro-level investigation. The first presentation sets out at the level of language policy, looking at how these wider sociolinguistic processes are conceived and guided centrally. The second talk reviews survey data at the national level, and common themes emerging from these. Subsequent talks each take a more localised focus, including interviews and ethnographic data, picking up the topics noted above and exploring these in qualitative depth. We close with the discussant, Professor Bernadette O'Rourke, a leading figure in Celtic sociolinguistics and language policy, and chair of the European COST network 'New Speakers in a Multilingual Europe'.

The interdisciplinary nature of the colloquium is itself a key feature. We hope to show that this enigmatic question of changing Welsh usage can only be understood in such a multi-faceted manner. Together we hope to draw general lessons for how and why the Welsh language finds itself in its current position, and to offer some tentative ideas for the future.

This colloquium is being organised by members of the Language, Culture and Identity Research Network, part of the Wales Institute of Social Research, Data and Methods (WISERD). A corresponding rationale for coming to the Sociolinguistic Symposium is to open out research on Welsh to a wider audience, and to foster dialogue with researchers in other geographical contexts and disciplinary specialisms. We hope this will be productive and constructive for everyone present.

Prestige in policy, attrition in practice? Unintended consequences of Welsh language policy

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This paper has two broad elements. First is a textual analysis showing the creation of prestige in the Welsh language through Welsh language policy – covering four flagship policy texts published by the Welsh Government over a ten-year period. Second is an ethnographic analysis demonstrating polarised attitudes towards the language: tensions between, and among, self-identifying 'Welsh' and 'English' students at two contrasting schools in a small South Wales town (one predominantly Welsh-medium and

one predominantly English-medium). We draw preliminary links between these two previously separate research projects, hoping for constructive feedback.

The policy analysis outlines the way Welsh is foregrounded as a priority and thereby invested with a level of prestige. There is comparatively little emphasis on specifically how these policies might improve the quality of people's everyday lives. There is, then, an imbalance between policy-level prestige on the one hand, and precise attention to human wellbeing on the other.

The ethnographic findings examine the effects of this ascendant prestige of Welsh. Within schools and communities there is greater emphasis on learning and using Welsh, but also new forms of social friction and exclusion. This is contoured by prescriptive attitudes around correct forms of Welsh. One of the most interesting consequences of such tensions (and the reason for 'unintended consequences' in our title) is the galvanising of negative attitudes towards Welsh, counter-productively resulting in decreased usage.

It seems that these two broad research findings could have important connections. If Welsh language policy tends to focus on the sheer number of speakers, and elides questions of human wellbeing, then could this help explain the unintended social tensions and diverging incentives to use Welsh on the ground? Instead, could a policy that began from the opposite end of the telescope, and focused on young people's ownership of the language without such concern for overall numbers, have more success? Without straying into any normative policy proposals, we offer some final speculations here, based on our analyses.

Attitudes towards Welsh among Anglo-Welsh and bilingual Welsh informants in dialect interviews and the Urban Survey of Anglo-Welsh Dialects

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This paper approaches Welsh language attitudes through Welsh English dialect interviews carried out by Rob Penhallurick in 1985 (*The Urban Survey of Anglo-Welsh Dialects*) and Heli Paulasto in 1999-2000 and 2012 (see Paulasto 2006 & fc.). Although geared towards English dialect research, the interviews in these corpora involve informal discussions, where one of the central topics of conversation is the role of Welsh and English in the community and the speakers' conceptions of these languages and their regional dialects. Through the informants' experiences and opinions, the interviews offer a wealth of information on the speakers' language attitudes and the social position of the Welsh language, the focal point of this particular paper.

The informants come from localities in all corners of Wales, both urban and rural, bilingual and predominantly English communities. They also vary in terms of their first languages, ages and decades of data collection. The results suggest that all L1 Welsh-speakers affiliate closely to the language, while L1 English-speakers' attitudes vary from complete rejection to national acknowledgement and on to a full membership of the Welsh-speaking community. Views on Welsh regional variation and 'proper' or 'pure' Welsh confirm a certain inferiority complex felt by those whose Welsh involves freer use of English loanwords. The diachronic dimension, in turn, offers a window into changes in attitudes over the latter half of the twentieth century.

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Tafodiaith Rhosllannerchrugog: koine dialect of a Welsh mining village and experiences of negative prestige

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Rhosllannerchrugog (Rhos) is a large village in North East Wales which emerged as an industrial hub in the nineteenth century due to the richness of natural, geological resources in the area, including coal, clay and iron ore. The proximity of Rhos to several large mines and a brickworks in Rhiwabon brought incoming workers from across Wales and beyond. It is postulated that these incomers brought with them their diverse dialects, creating a melting pot from which emerged a koine Welsh-language dialect, highly distinctive and unique to the village. The dialect appears to have been further shaped by words and phrases relating to the mining industry and the impact of the Welsh religious revival, with its resultant proliferation of chapels and churches of divergent denominations.

Whilst the dialect has historically been a source of pride for Rhos residents and their descendants, it has conversely been the subject of snobbery and disparaging treatment from certain factions within the wider Welsh-speaking 'speech community'. A particular focus point for this negative prestige over time has reportedly occurred within the Welsh language secondary school in the nearby town of Wrecsam, where children from the village of Rhos are enrolled along with children from other villages surrounding the town of Wrecsam.

This 'negative prestige' may initially have resulted in constraining effects on speakers of the koine dialect, although there are also narratives of resistance and a defiant continuation and celebration of the dialect. However the decline of industry in the area, particularly the end of the coal industry in the 1980s, may have begun a process of dialect shift, as the characteristics of the local population change through time.

In this paper we draw on recently collected ethnographic data, and also autoethnographic reflections by one of the authors (SLW), to further highlight the previously noted sociolinguistic 'negative prestige' which is afforded to the dialect of this post-industrial, working-class village.

Do parents really know best? Parents' perceptions of attitudes, belonging, identity and prestige of new Welsh speakers in Cwm Rhymni, South Wales.

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Research relating to new speakers is carving out a noticeable international presence in the fields of language planning, sociology of language and sociolinguistics. Indeed, this field is gaining momentum in Wales, largely due to the sustained growth of Welsh-medium education that has produced a healthy population of new Welsh speakers. In 2014/2015, 65,460 pupils received Welsh-medium primary education and 36,485 pupils received Welsh-medium secondary education (Welsh Government 2015). Indeed, non-Welsh-speaking parents have demanded Welsh-medium education for their children for over half a century and the South Wales valleys have contributed significantly to this field (Wyn Williams 2003, Thomas and Williams 2013). Non-Welsh-speaking parents often make this educational choice for their children due to complex and multi-layered reasons (Hodges 2012). However, this paper discusses parents' perceptions of their children's attitudes towards the Welsh language and their language behaviour patterns. Using data from one South-Wales Valley location, Cwm Rhymni, 50 in-depth interviews were conducted with parents from the *meithrin* (nursery) primary and secondary schools in order to gauge their perceptions regarding their children's use of Welsh outside the classroom. This data was collected during doctoral research on parents' incentives to choose Welsh-medium education for their children (Hodges 2010, 2012).

This research primarily explores the complicated relationships that exist between language use, identity, ownership and linguistic hierarchy. Furthermore, key to these discussions is the perceived cultural value and prestige of the Welsh language within the educational sector and within the community at large. This research found that whilst new Welsh speakers made use of the Welsh language outside the classroom, their usage was largely context-dependent. Respondents discussed how their children would use Welsh out of the classroom when completing activities associated with

school such as completing homework. Interestingly, this small study revealed gender differences relating to attitudes and actual Welsh language use. A greater social use of Welsh existed amongst females in particular. Age and educational sector were also influential as Welsh language practices tended to be strongest within the primary sector and often decreased during the secondary sector. Despite this trend, some respondents noted a heightened awareness and an increased use of Welsh amongst their children during their final years of secondary school. This research data also highlights the often unexpected social use of the Welsh language beyond the classroom and the complexities involving taking ownership of a language not spoken at home or heard consistently within the community at large.

Welsh-language prestige in adolescents: Investigating Inverted Diglossia using the matched-guise

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This study provides a contemporary assessment of bilingual adolescents' language attitudes towards formal and informal registers of Welsh and English in Wales. The Welsh language has gained overt prestige through the high-status institutional domains (Welsh Language Strategy, 2012-2017) yet during a time of evident support in the public spheres, patterns of behavioural reluctance to use Welsh in low-status domains continue to emerge, particularly in school-aged speakers (Welsh Language Board, 2006, 2008-2009; Sebba, 2011; Thomas and Roberts, 2011).

In order to indirectly explore what attitudes exist towards Welsh and English in speakers' interpersonal communications, an adaptation of the matched-guise was designed to test the perceived suitability of high register language varieties within the formal domains, and low register language varieties within the informal domains. Adolescents from North West Wales were asked to rate naturalistic, conversational excerpts from Welsh-English speakers on traits that are relevant to the sociolinguistic habits of young people, such as 'coolness' and 'popularity'.

The results of this study show that L1 Welsh adolescents perceive informal and formal varieties of Welsh and English differently. For instance, certain stigmas are attached to domain-specific use of high register varieties, particularly towards female speakers. The results further provide evidence of gender-related trends in relation to language; specifically, Welsh speakers are rated more favourably by female participants, while male participants favour English-speaking guises. The principles of emergent functional separation in contexts of advanced revitalisation are discussed.

The prestige of Welsh in the workplace: Intersecting discourses, ideologies and policies

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In this talk, I draw on data from a critical language policy study on corporate bilingualism in Wales. Specifically, I trace the intersection of language ideologies, discourses and policies of different private sector companies regarding their experiences, attitudes and practices of a bilingual workplace and of bilingual service provision. Of particular concern will be two questions: a) in which ways is the current debate and attitudes about bilingualism as a prestigious phenomenon in the workplace and as voluntarism or obligation in business (provoked in parts by the introduction of the Welsh Language Measure) taken up by the companies, and b) what are the attitudes of employees are regarding Welsh language legislation. I will draw on questionnaire data, interview data and policy data to address these questions.

C02-17b: Intersections between social motivations for codeswitching and its grammatical structure
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.11
Session Chair: Carol Marie Myers-Scotton
Session Chair: Janice Jake
Session Discussant: Jim Hlavac

Colloquium participants and a discussant consider discourse patterns and lexical choices that speakers of a less dominant language (Embedded Language) insert into the grammatical frame from a more dominant language (Matrix Language). Examining data sets from diverse language pairs, presenters illustrate how these insertions serve as "reminders" of the speakers' identity and linguistic attitudes in various bilingual contexts.

The colloquium has an international focus, with participants from diverse academic homes and linguistic backgrounds. The main part of the colloquium consists of an overview with examples of CS conveying social messages, followed by three additional papers and then a discussant's comments (Jim Hlavac, Monash University, Australia).

Organizers Myers-Scotton and Jake provide an overview of the ways speakers unconsciously seem to recognize how certain elements or patterns in the grammatical structure of codeswitching (CS) can be employed in the course of their conversations involving CS as indicators of their ethnic or social identity.

Dr. Myers-Scotton discusses how the social forces affecting the performance of CS are distinguished from those factors controlling the basic structure of CS. However, speakers can exploit these basic structures in various ways to encode social identity messages. This presentation gives an overview of ways that speakers can maintain the underlying structure of CS, yet, do so to convey social messages. She presents one example of how speakers in Nairobi, Kenya, introduce into their Swahili-based conversations English verbs to signal their urban status. The verb stems come from English, but the inflections come from Swahili, as the Matrix Language Frame (MLF) model of CS would predict.

Dr. Jake discusses Xhosa-English CS, illustrating how tension between the prestige of English and the social identity of a home language leads to frequent shifts of the ML. In addition, English words often occur with a Xhosa pre-prefix (*i-*): *kukho i-**availability ye information*** ('There is the availability of information') or *but you feel i-**pain.*** The morpheme *i- signals* the speaker's identity while still employing words and phrases from a prestigious L2. Myers-Scotton and Jake illustrate assumptions regarding structural patterns and CS within the MLF model, focusing on ways such morphemes are integrated into a grammatical frame of the ML; such morphemes do not violate the requirements of the model regarding critical morphemes, yet their frequent occurrence flags the ethnic identity of the speaker.

After the overview, three other presenters discuss CS data involving a number of different languages. They include Romani-Turkish-Greek, indigenous Mexican languages with Spanish, varieties of German and Danish from the German-Danish border, and Ewe-English. The presenters illustrate ways speakers maintain the grammatical structure of an ML, but employ CS to satisfy their socially motivated goals, too.

Dr. Evangelia Adamou (Centre Nationale de la Researche Scientifique, France), analyzes bilingual data involving endangered languages such as Ixcatec from Mexico and Romani from Europe under the title, "What a corpus-driven study of endangered languages tells us." Dr. Adamou relates current innovations in contact phenomena (borrowing, codeswitching and pattern replication) to present-day and past continuing non-linguistic factors.

Dr. Elin Fredsted (University of Flensburg, Germany), examines two types of data from the same network of friends who speak German and Danish varieties along a national border. She compares data from a social network site (Facebook) with informal oral speech under the title, "Bi- and multilingual practices on a social network site." She shows how their linguistic practices index a specific stand toward the linguistic practices and norms of the relevant macro communities and the recent histories of the two national minorities.

Finally, Dr. Evershed Amuzu (University of Ghana, Ghana) shows how two analytic frameworks for CS, the Markedness Model and the Matrix Language Frame model, complement each other and how they can consequently be merged into one framework. He argues that valuable information about the nature of codeswitches is lost when the two models are used independently of each other in his analysis of Ewe-English CS data.

After the overview and three additional papers, discussant Dr. Jim Hlavac will offer comments on the papers (20 minutes) and then open the colloquium for discussion by the presenters and also to questions and discussion from the audience (10 minutes).

Bi- and multilingual practices on a social network site
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In the years 2004 to 2010 Ph.D.-students and I have collected oral and written data from more than 100 young bi- and multilingual persons in the Danish-German border region. These (generally well-educated) individuals belong to two autochthone national minorities: the German minority in Denmark and the Danish minority in Germany. An overall result of the data analysis is that the informal language of the young persons from the Danish minority is characterized by 'classic' codeswitching (every 120th second). But also more 'invisible' contact phenomena such as convergence and ad hoc loan translations occur rather frequent, but mainly when Danish is the matrix-language (every 162nd second on average). Members of the German minority, however, tend to use much more habitual codeswitching (between the local Danish dialect and German every 48th second on average), but less convergent constructions (only every 342nd second).

Both minorities and their educational systems have a language policy of 'double monolingualism' of the two standard languages German and Danish. Discourses on the 'right' use of Danish as language of identity play a rather prominent role in the media of the Danish minority; too much use of German in informal communication is criticized regularly. Language debates seldom occur in the media of the German minority, whose members are mostly trilingual with a traditional Danish dialect, South Jutish (orally), Standard German and Standard Danish.

This paper presents a qualitative analysis of data from a social network site compared to informal oral data from two groups of bi- and multilingual friends – one group from each of the two minorities. The core part of the paper presents a subset of written and oral data collected in 2009/10. It is a qualitative case study of two micro-groups of on- and off-line friends whose linguistic practices are quite typical, following the general tendencies mentioned above, but also index a specific stand towards the linguistic policies and norms of the macro community to which the speakers/writers belong:

Orally the group from the Danish minority demonstrates a clear preference for colloquial German as matrix language with occasional codeswitching to Danish (especially quotations and lexemes with a specific Danish reference), but on the Internet the members of the group practice a tropic, creative and complex use of linguistic resources: humorous multilingual language games and mocking performances of a learner interlanguage of Danish (group 1). The 'neighboring' group from the German minority demonstrates orally a re-valorizing use of their traditional local North Germanic (Danish-Jutish) dialect with frequent codeswitching to German. On the Internet the dialect is transformed from an oral register (used only in private interaction) to a written, semi-public register indexing regional (South Jutish) and national (German) membership. Remarkable is the very skilled phonological transcription of the oral dialect (group 2).

The discrepancies of the two groups, however, clearly reflect not only surprisingly divergent linguistic practices but also differences concerning the young people's attitudes towards the respective speech community and their language policy.

Contact phenomena and social settings: What a corpus-driven study of endangered languages tells us
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Researchers agree that the degree and type of contact phenomena (e.g., lexical borrowing vs. structural borrowing) largely depend on extra-linguistic factors such as the intensity and type of language contact, as well as on language attitudes (e.g., Thomason & Kaufman, 1988; Muysken, 2000; Winford, 2003; Matras, 2009; Haspelmath & Tadmor, 2009). But these correlations are often based on qualitative or questionnaire-based research, and not on quantitative analysis of naturally occurring speech.

This study is based on a quantitative analysis of corpora from seven endangered languages, i.e., four Slavic minority languages from Austria, Germany, Italy, and Greece (Adamou et al., in press), two Romani minority languages from Finland and Greece (Adamou & Granqvist, 2015), and an Otomanguean language spoken in Mexico, Ixcatec (Adamou, 2016).

I will first examine the overall rates of current-contact language contact word tokens in each corpus (adapted from Myers-Scotton, 1993: 68). This analysis reveals the existence of two types of corpora, those with less than 5% contact word tokens and those with more than 20% but less than 35% contact word tokens. I will then present the contact phenomena that characterize each corpus, i.e., borrowing, codeswitching, and replication of structure. This analysis reveals the existence of consistent patterns of language mixing in the bilingual communities under study.

Finally, I will relate the contact phenomena to non-linguistic factors in the present and in the past, i.e., community size (large vs. small), types of networks (dense vs. loose), time depth of language contact (short-term vs. long-term), degree of endangerment (endangerment scale in Krauss, 2006), type of bilingualism (extensive vs. restricted), and prescriptive attitudes stemming from institutional support or literary traditions. I will then discuss the results of this analysis with respect to several correlations that have been suggested in the literature (e.g., Thomason & Kaufman, 1998; Muysken, 2000: 9; Myers-Scotton, 2002: 253; Wohlgemuth, 2009; Winford, 2013). Contrary to some of these assumptions, it appears that significant language convergence between a minority and a majority language may occur with little borrowing (e.g., Slavic corpora from Germany and Greece), atypical contact outcomes may occur without convergence under some sociolinguistic circumstances (e.g., Romani in contact with Turkish as spoken in Greece), and more generally that there is no one-to-one relation between the degree of language endangerment and the extent and type of contact phenomena.

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Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.13
Session Chair: Jürgen Spitzmüller
Session Chair: Brigitta Busch
Session Discussant: Alexandra Jaffe

Language ideologies have attracted much interest in sociolinguistics and Linguistic Anthropology over the last decades. Many scholars have demonstrated that and how communicative actors display orientations towards, or explicitly articulate, values and beliefs about language, languages and forms of speech and writing. In a sense, language ideology research thus has put forward a strong counter-argument against the assumption widely held in conversation analysis that semiosis primarily takes place at the micro level, that actors somewhat "freely" construct meaning and social relations in interaction. Language ideology research, in other words, has helped to give the macro level back more prominence in interpretive sociolinguistics.

However, it is also apparent that language ideologies do not come out of nowhere. They manifest in (meta)linguistic practices, but they obviously also emerge from (meta)linguistic or discursive practices. That is to say, it is the actors and their actions that constitute, maintain and change language ideologies, even if processes of constitution, maintenance and change exceed individual interactions by far. This has never really been denied in language ideology research, but still it seems fair to diagnose that the influence of the micro (local practices) on the macro (ideologies) is far less clear than the reverse process, the impact of ideologies on practices. Even more unclear is the reciprocity of the two directions of relationship.

Over the last years, though, serious theoretical attempts have been made that help to connect the micro and macro levels bi-directionally. Seminal concepts developed in this context include *iconization*, *enregisterment*, *social positioning*, and *stance*. Others foreground the interplay of discourse, lived experience and subjectivation. All these concepts set out to show how ideologies emerge from social action, and how they conversely shape social action. However, the question how these concepts are to be integrated in language ideology theory still needs to be discussed, and the relationship of the micro and macro level is in many ways still unclear.

This colloquium is intended as a forum for this important topic. It gives room to theoretical proposals that address the micro-macro-question and its implications for theory and analysis of language ideologies, to contributions that pinpoint crucial theoretical and/or empirical problems and desiderata, as well as to empirical analyses that are located at the intersection of the social structures and the local practices of language ideologies.

Introduction to the Colloquium
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In our introduction, we will provide a brief survey of the state of the art of language ideology research, discuss some open issues particularly with regard to the micro-macro-problem and introduce some theoretical and methodological thoughts about the possible nexus of local stance-taking practices and trans-contextual discursive/ideological patterns.

Lingoing and languages: Interpreting the local construction of language ideologies
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There is a potential tension between the language ideologies of contemporary sociolinguistic researchers, with their focus on repertoires of semiotic resources and talk of metro- poly- or translanguaging, and the language ideologies of the language users themselves, which may accord much more with traditional linguistic labels and institutional language orientations, where languages are used, taught, tested and discussed along far more normative and static lines. This tension raises several important concerns for language research and language ideologies: If these language ideologies are so different, what is the relationship between sociolinguistic description and sociolinguistic reality? If part of

the linguistic ethnographic imperative is to engage with the terms used by the participants themselves, what sense can we make of such different language labels? In order to engage with these questions we look in this paper at both discussions of sociolinguistic reality (what do our sociolinguistic terms refer to?) and at metrolinguistic data (Pennycook and Otsuji, 2015) and ask what work our research participants' language labels do. While it is certainly the case that the tools for discussing language use and affiliation in everyday discourse are themselves linguistically constrained (using commonly accepted language labels), such descriptions nonetheless open up the possibility for alternative accounts of language: From construction workers rejecting Balkan language divisions ('It's all Yugoslav') to market workers describing how they 'use broken English and lingo in Lebanese', the terms people use to talk about their multilingual environments are not necessarily as normative as they first appear. We cannot simply read language ideologies from language labels. Delving deeper into the ways in which people talk, negotiate, and affiliate along multiple lines, we can see that these labels and affiliations are themselves often more complex and flexible than they first appear. These apparently stable referents are themselves part of a more flexible set of identifications that are always being reworked. What is at stake, therefore, is not so much a polarisation between the language ideologies of sociolinguistic description and use but rather the need to explore in greater depth the adaptable language ideologies beneath the labels.

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Resignifying social positions. Metapragmatics and the performativity of the subject

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This paper adresses the topic of social action and ideology through the concepts of subjectivation/performativity as well as metapragmatic positioning. Being situated at the nexus between discursive order and the individual social actions, the concept of the subject allows a perspective on the conjunction of the micro-level and macro-level realm of ideology.

A central concept I draw on is that of *resignification* (cf. Butler 1997) which argues that social action and the actor are bound to recontextualising repetition in iterative practices through which both gain their intelligibility. This way, actors reproduce ideologies as social norms. The space for 'individual' agency is constructed by the constraining and the enabling momentum of these acts of 'citation'. The normative/ideological is then established as the naturalized ground of the action, while being fundamentally dependent on its iteration.

But how does the normative/ideological enter the chain of semiosis and how does this recontextualisation work? An approach to deal with this question is *metapragmatic positioning* (sensu Spitzmüller 2013) – individual actors positioning themselves through individual actions vis-à-vis one another (*stance* in the sense of du Bois 2007) and also in relation to ideological entities as typified personae and practices (*register*, Agha 2007). As indexical effect, the context of social action is established as an ideologically informed metapragmatic construal by the actor (cf. Silverstein 2003).

Coming back to the subject, the question is how this positioning is involved in the production of socially intelligible actors endowed with agency. How to account for the ambivalence of fixity and fluidity in identification (cf. Harissi, Otsuji & Pennycook 2012)? I will elaborate on these problems on the basis of micro-analyses of (video-)recorded data of interactions in sheltered housing for persons with disabilities. This serves to develop a semiotic perspective on social action that does not presuppose a pre-existing, sovereign subject, but rather conceptualizes the actors' agency as emerging from the complex interplay of resignifying practices and ideological fixation of meaning.

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Performativity and the gendered subject: Social structures and local practices

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Poststructuralist approaches to subjectivity offer accounts of the way discourses crucially involve us as individuals in mutually recognizing and interpreting the significance of even fine details of behaviour, including both what we say and how we say it. For example Butler (1990) argues that shaping of subjectivity within gendered discourses involves reproduction of norms of gender at the micro level through ceaseless iteration of details of behaviour, including language behaviour, in a process she calls performativity. For Butler, iteration also allows for slippage, resulting in the potential for a certain instability in these endlessly re-inscribed gender norms. This attention to the micro-level of behaviour calls to mind the focus on the details of interaction in Goffman's 'interaction order', and raises the question of the degree to which the two are similar or different. Is the poststructuralist account of the operation of discourses of gender compatible with what is known of the operation of the interaction order, an in-principle entirely independent social order? And how easily destabilized are discourses of gender in the process of iteration, as seen from the point of view of the interaction order? This paper examines these issues through a micro-analysis of data from a discussion of the performativity of gender among male and female students in a first year university tutorial. The paper demonstrates the potential of Conversation Analysis to reveal the operation of larger social discourses of gender at the micro-interactional level. It shows that even where the students are involved in what is at one level a critical unmasking and detailed characterization of norms of gendered performance, they consciously or unconsciously perform their gendered identities in the very act of so doing, thus re-inscribing them. It seems that gendered discourses are harder to escape than they may at first appear.

Investigating language ideologies in the production of academic discourse

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Contemporary academic settings are characterised by increased mobility and multilingualism, on the one hand, and the rise of English as the dominant academic Lingua Franca, on the other. Scholars are therefore called to position themselves when it comes to processing, producing and disseminating scientific knowledge in terms of the linguistic strategies they adopt, taking into account the demands of their local faculty cultures as much as the economic and professional implications of communicating with a global academic audience.

This paper discusses the research design and first findings of a study on academic multilingualism at the University of Hamburg. The study explores the ways in which multilingual academics conceptualise and reflect upon their linguistic strategies in the production of academic discourse, and aims to carve out the underlying assumptions by which participants justify their linguistic choices and preferences. We address three methodological challenges with regard to elicitation instrument (qualitative semi-structured narrative interviews) and research topic.

The first challenge lies in the fact that academic groups, while still bound by common practices and standards, can no longer be comfortably constructed as stable „communities of practice" in the traditional sense of the term (Wenger 1998:127). Instead, researcher mobility and the short-lived interdisciplinary setup of research teams have created an academic landscape where the linguistic repertoires and genre assumptions of academic actors may widely diverge. Second, we assume that a substantial part of the ideological underpinnings of what actors in academia describe as their

professional linguistic practices and attitudes will not appear as overtly reflective and readily accessible knowledge but rather as non-theoretical, incorporated knowledge or „conjunctive experience" (Mannheim 1982:67). Third, investigating a topic that closely relates to one's own professional practices and is framed, moreover, by public discourses that are built around the normative evaluation of English monolingualism in science as either „good or bad" (cf. Coulmas 2008) requires additional methodological attention.

We discuss how the concepts of "lived experience of language" (Busch 2015) and "metapragmatic stance-taking" (Spitzmüller 2013) from current language ideology research as well as the focus on microdisplays of language and its performative dimension may contribute towards resolving these issues, revealing new patterns of ideological orientation in linguistically diverse settings and the subtle ideological positionings of both interviewees and interviewers.

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'We need a new language' – Challenging the coloniality of language

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Drawing broadly on Walter Mignolo's (2000) notion of 'coloniality' and Nelson Maldonado-Torres (2007) discussion of the 'coloniality of being', the paper looks at the ways in which macro-micro interact in the specific context of the postcolony.

The discussion takes as its starting point the *rhodesmustfall* (RMF) movement at the University of Cape Town in South Africa. The student activism started in early 2015 with demands to remove the statue of arch-colonialist Cecil John Rhodes from the campus of the university. And indeed, on 9 April 2015, the Rhodes statue was removed. It did, however, not end there, and the hashtag *#rhodesmustfall* soon became a metaphor and signal for broader issues of decolonization. The student movement initiated – and sustained – far-reaching discussions on the ways in which coloniality is inscribed in the institution's artwork and built environment, the demographic profile of its staff, as well as its curriculum and systems of knowledge production. Among the documents released by the students were several manifestos, which argued – *inter alia* – for 'a new language that challenges the pacifying logic of liberalism' (e.g. 9 April 2015). The students' call for a 'new language' echoes sentiments which have been articulated in the political arena in recent years where public figures, politicians and activists – from Desmond Tutu to the Minister of Police, Nathi Nheko – have similarly evoked the idea of a 'new language', a 'new idiom' to address the current malaise in South African civil society. The very idea that a change *in* language – and not a change *of* language (a notable caveat in a multilingual society) – can help to change the world in fundamental ways reflects a particular stance and ideology regarding the power of expression, and the very nature of the relationship between language and society.

That the way in which we express ourselves in micro-level interactions partakes in the construction of macro-level social phenomena – such as the experience of freedom or its absence, sociality and respect, racism and its opposite, a dehumanizing or, alternatively, humanizing world – is not a new idea/ideology. It finds theoretical expression in the archive of post-colonial thought (e.g. Fanon, Glissant) as well as in texts dealing with the history of the Holocaust (e.g. Klemperer, Sternberger et al.) and debates on political correctness (e.g. Dunant 1994). In this paper I discuss how historical moments of oppression and transformation, and the ways in which they are entangled, find expression in the minutiae of everyday engagement. I use these various theoretical lenses (as well as Bourdieu's discussion 'colonial interactionism'; see Go 2013) to unpack how this particular ideology, the

idea that we can change the world through language, emerges out of micro-level practices, experiences and interactions.

C03-07a: Community in Sociolinguistics today
Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.3
Session Chair: Brook Bolander
Session Chair: Véronique Lacoste
Session Discussant: Jan Blommaert

The concept of "community" has been central to sociolinguistics since its inception in the 1960s and in the course of the past half a century different understandings of community have been flagged. These include "speech community", "language community", "discourse community", "community of practice", "imagined community", "virtual community" and "transnational community". Both early (e.g. Gumperz 1968; Hymes 1972; Labov 1972) and particularly more recent work (e.g. Eckert and McConnell-Ginet 1992; Bucholtz 1999; Rampton 2000; Patrick 2002; Coupland 2010; McElhinny 2012; Silverstein 2014) highlight that different notions of community are symptomatic of broader debates on the meaning and ontology of language, and on the relationship between language and society, and coupled with different methods and approaches to the study of language in society. Tackling the meanings of community thus implies engaging with questions of structure and agency, conflict and consensus, system and performance. It also means questioning who decides who forms a community (the researcher? his/her interlocutors?) and on what epistemological and methodological grounds one can identify the communities one wishes to study. In the face of an emphasis on social and linguistic change in connection with globalisation, it also involves questioning the continued relevance of community (Rampton 1998, 2009), and critically reflecting upon the extent to which an apparent decrease in the concept's importance is linked with social and technological changes and/or with changes in social theory (notably a move towards post-modernism and late capitalism) (Rampton 1998).

Despite select scholarship which critically addresses the issue of the community, there is a paucity of work devoted to questions of the contemporary relevance of community in connection with the sociolinguistics of globalisation (Blommaert 2010). By drawing together scholars from various research backgrounds for whom "community" (or a related concept) is relevant as an analytic or descriptive category, or both, this colloquium aims to critically reflect upon the meanings and relevance of the concept of community in the face of contemporary and past globalisation processes. The colloquium thus engages with empirical data, while placing a strong focus on theorising various notions of community, how they have changed in sociolinguistics, and on the import of these changes for current theory and methodology in the sociolinguistics of globalisation.

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"Community" in Sociolinguistics Today: A Critical Account

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This paper presents a critical overview of various works in sociolinguistics which have addressed the concept of "community" since the inception of the field in the 1960s (e.g. Gumperz 1968; Hymes 1972; Labov 1972; Eckert and McConnell-Ginet 1992; Milroy and Milroy 1985, 1992; Bucholtz 1999; Rampton 2000; Patrick 2002; Milroy 2008; Coupland 2010; McElhinny 2012; Silverstein 2014). Over the last fifty years, the notion of "community" in sociolinguistics has received some attention, with scholars focusing mostly on "speech communities", "communities of practice" and "virtual/online communities". Much of this discussion has also centred on differences between "speech community" and "community of practice", and consisted of critical reflection on the notion of "speech community" in particular. While such dialogue is important, we argue that the concept of "community" in sociolinguistics should be more firmly connected to broader debates which have taken place in neighbouring fields, i.e. in anthropology, sociology, geography and political science. Indeed, the literature in these fields offers ample theoretical reflections on "community", and on its epistemological and definitional status (Schrecker 2006). Moreover, in recent years sociolinguistic reflection on community seems to have largely petered out, perhaps as a result of an increased emphasis on flows and mobility in connection with globalization.

Against this backdrop, the paper has two main aims: 1) to explore various notions of "community" and to delineate key developments, and points of agreement and contention; and 2) to address the legitimacy and relevance of the concept in contemporary sociolinguistics, especially for the sociolinguistics of globalization (Blommaert 2010). In doing so, our paper seeks to provide a framework for discussion in the ensuing papers which will address aspects of both 1) and 2).

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Community, diversity and mobility: a critical perspective

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This paper considers the aims and scope of a sociolinguistics of migration (Blommaert et al 2015) focused on superdiversity, from the perspective of a linguistics concerned centrally with language contact, variation and change, located within the speech community (Patrick 2002). The sociolinguistic study of superdiversity seems premised on discontinuity and disruption – it is the study of dramatic demographic and social changes and what, if any, effects they have on language. One might dichotomize the sociolinguistics of migration by limiting it to the language of those who move, rather than those who watch them arrive, but if Silverstein (2014) is right to argue that such study should aim to cure the myopia of "seeing like a state," this is unhelpful – and would ignore any effects on the great majority of speakers.

Migrants are received into a community (absent linguistic surveys of new refugee camps), and superdiversity enthusiasts appear to embrace the idea that the former have new kinds of impact upon the latter (among others). What are the patterns produced by this impact, and what best explains them (Vertovec 2007)? To what extent does superdiversity penetrate the mid-size cities, former market villages and cathedral towns, etc. of Europe, passing the suburbs of a few large cities in each nation-state to affect most people and local dialects?

A sociolinguistics of migration focused around narratives of displacement (Ndhlovu 2013), reimaginings of agency and examinations of linguistic hybridity (Blommaert 2010) identifies important topics – yet mobility, choice and contact are also central to the language practices of people who have lived their life largely in one place, and are not bilingual. Does superdiversity have measurable consequences for language choice, vitality, and internal change in relatively stable communities? How should a sociolinguistics of migration study them, while proposing radical changes to modes of analysis? Illustrations will be made with data from urban dialectology (Labov et al 2006) and a corpus of over 75 interviews with asylum seekers in the UK (Patrick 2016).

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Ties through technology: Affirming community and community languages in a diaspora

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Vanuatu, an independent island nation in the Southwest Pacific, like much of the world has seen increasing urbanisation over the last thirty years. Young people, in particular, are attracted to life in the main towns for a number of reasons. This creates a particular ontological problem in Vanuatu, where (as in much of Melanesia) a person's personal identity is very much bound to their place of origin, and their natal community. How do people removed from their community and therefore their 'place' remain secure in their understanding of self? In addition, how does the movement away from their natal place affect the vitality of the 100+ indigenous languages in Vanuatu?

I will report on these issues as they relate to the situation in Hog Harbour village, East Santo, Vanuatu. Since 2011, I have been working with the community on the documentation of the village's language, known locally as *Nkep* (literally, 'that which is taken'). While my principal language teachers and research assistants have been older speakers based in the community of Hog Harbour, I have also worked closely with some the many younger speakers who have migrated to the regional hub, Santo township (pop. approximately 13,000), where they or their partner have found work. This dispersal of the community creates challenges for the maintenance of their language, but also new, technology-assisted opportunities.

In this paper, I will discuss two cases of technology acting to update notions of community. First, mobile phones have become a means of transforming the traditional dense networks ties within the community into looser ties that, seem to strengthen the potential for language maintainance. This is apparently contrary to the received wisdom about the looser networks favouring language levelling and language shift. Second, I discuss how, the community enthusiastically embarked on a project to showcase their local history and language through a DVD production. As far as we can tell, this is the first such production to be directed by the community members themselves, and speaks to their willingness to use technology as a bridge between tradition and innovation, and as a way to keep history alive. I will discuss how this is, in some ways, a typically pragmatic Ni-Vanuatu move. Previous research in the islands has highlighted how Ni-Vanuatu communities and individuals have proven adept at blending and cross-pollinating tradition (or *kastom* 'custom') and modernity in as a way of maintaining a vital sense of distinctive local and regional community identities.

Beyond the Speech Community: The Primacy of Denotational Meaning

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The experience of linguistic globalization, and the sociolinguistic disorder it entails, requires a serious retooling of most basic units of sociolinguistic analysis—foremost among them the speech community. The chaos and indeterminacy of contemporary flows of people, knowledge, texts, and commodities across social and geographical space affects the sociolinguistic boundaries of inclusion and exclusion. In particular, we can no longer assume that shared knowledge, especially indexical knowledge, can still serves to bind people together, negotiate conflicts, and share/transmit discourses. Using data from a digital ethnography conducted in a multilingual, diasporic social network, this paper documents the renewed reliance on denotational references as a primary strategy to handle the fragmentation and ambivalence of contemporary transidiomatic practices (Jacquemet 2005). The claim of this paper is that it is time to go beyond a "linguistics of contact" (Rampton 1998, Pratt 1987, 1991) to examine the transidiomatic strategies (such as denotational-heavy interactional moves) which are the basic units of a sociolinguistics of xenoglossic becoming, transidiomatic mixing, and communicative recombinations.

Liquid Borders, Liquid Communities – Theorising on the Concept of Community with Data from Superdiverse Belize

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In this presentation, I argue that where migration, colonialism and globalisation have brought about the interaction of discourses from different realms, 'languages', understood as (more or less) enregistered kinds of speech norms, can simultaneously link to different kinds of community constructions, which, respectively, can relate to different kinds of social space, from local to national to transnational or deterritorialised. This can lead to highly fuzzy and paradoxical social and linguistic borders. I question the consequences of my observations with Bauman's thoughts on social relations in late capitalism.

To show that discursive constructions of language can simultaneously index different kinds of 'community', I analyse language ideologies in Belize. The ethnographic, discourse and language data I collected in a village in multilingual Belize demonstrates that "minority and majority language communities in the states of the politico-economic "north" or politico- economic metropole are now intersecting in ways that we have long observed as students of the peripheries of colonial expansion, of empire, and of globalization" (Silverstein 2015: 7). I understand the language ideologies that relate to different repertoires – I here focus on what speakers conceptualise as *English, Spanish* and *Kriol* (ignoring a large number of other 'languages') – as simultaneously relating to different kinds of concepts of 'community'. Both *English* and *Kriol* are linked to discourses that construct the national sphere where *English* additionally co-constitutes a postcolonial and globally powerful transnational social space and is often regarded as 'foreign'. Due to the exonormative prestige of what speakers call 'proper English', they dismiss as non-existent the emerging local standard of English, albeit being a dominant practice in the national public context (e.g. in education or broadcasting). In contrast, the non-standardised repertoire that is called *Kriol*, an English-lexified Creole, figures prominently in the national discourse as *language of Belizeans* and has reached a kind of overt prestige, if written language is ignored. In the village context I observed, Kriol is the ideologically dominant code, with which the originally Spanish-speaking population identifies, and which indexes national-local belonging in opposition to the local Spanish-speaking immigrant population on the one hand, and the (Anglo-) English-speaking expat population on the other. Nevertheless, in the local tourist economy, English is central. The diffuse and interacting community discourses lead to strong similarities and variability of language form, where the boundaries between *English* and *Kriol* are fuzzy and where desires of distinction and power, history and economic needs form the seeds of community constructions.

The observation of fluid, interacting social boundaries and unstable denotational language norms reminds of sociologist Bauman's notion of *Liquid Modernity* (Bauman 2000), in which he argues that there is a decrease of power of centralised institutional public communities – in language ideological terms indicated by the trouble that 'standard languages' recently face – which he critically analyses as leading to *liquid* structures of power. According to Bauman, these do not necessarily bring about the emancipation that an apparent increase of individual freedom and flexibility promises.

"When I saw the rockets announcing the caveirão, man, I died": violence, survival and hope as indexes of community building in the favelas of Rio de Janeiro

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Raphael Calazans – a 24-year old music composer and a native activist in the Complexo do Alemão, a group of favelas in Rio de Janeiro – uttered the semantically "false" yet pragmatic felicitous 'I died' in explaining to my research group and myself that the line between living and dying in the slums of Rio de Janeiro is a blurred one. The approaching of the *caveirão* or war-like police tank was a sign that a violent raid would leave many people dead behind. As life in the favelas is not a firm promise, Calazans and many other residents I've been in dialogue with have differently enregistered an ideology of community-building based on such ideas as 'survival' and 'hope'. A culture of survival, or the semio-linguistic ideological work by means of which people oppose violence and political destruction with some kind of collective construction of hope, is at the very core of the ways in which residents of favelas build

networks of cooperation and perform a sense of group attachment. From an empirical perspective, I intend to discuss modes of community building in the Complexo do Alemão predicated in a sociolinguistic-scale-work (Blommaert 2007, 2014) that brackets vertical indexes of racial, geographical or class hierarchy in favor of a horizontal accomplishment of semiotic resources that allow for social support and imaginative modes of 'survival' in places variously marked by both linguistic and empirical violence.

C03-12a: New speakers: Subjectivities, trajectories and spaces
Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.11
Session Chair: Maite Puigdevall-Serralvo
Session Chair: Pia Lane

This colloquium focuses on the experiences of multilingual individuals of migrant and indigenous backgrounds who engage with varieties other than their "native" or "national" language(s). In line with O'Rourke and Pujolar (2015: 1) we see new speakers as "individuals with little or no home or community exposure to a minority language but who instead acquire it through immersion or bilingual educational programs, revitalization projects or as adult language learners".

The papers will address three main aspects of experiences of new speakers:

1. Language trajectories

"Language trajectories" refer to language-based journeys taken by individuals or groups, both in the process of becoming new speakers, and also in moving beyond the new speaker category. Language trajectories may entail learning new languages (or varieties), with associated values and ideologies. Through communicative practices speakers are transposing selves across cultural zones of time and space. *Mudes* or linguistic shifts are specific biographical junctures where individuals enact significant changes in their linguistic repertoire (Pujolar and Gonzàlez 2012). This refers to the moments of transformation of linguistic practices of social actors involving new forms of self-presentation. *Mudes* occur at crucial moments in the life cycle of individuals and transform and reorganise linguistic repertoires. In this colloquium we will investigate such key life moments for new speakers and explore how new speakers experience and portray language trajectories and their experience of 'newspeakerness'.

2. Spaces of language socialisation

The nexus home-community-school is particularly important for language learning and language socialisation both for migrants learning a national or regional language and for speakers who reclaim an indigenous language. Spaces of language socialisation never are completely neutral because ideologies are produced and reproduced through socialisation and interaction.

3. Subjectivities

Recently there has been an increased amount of interest in the lived experiences of multilingual individuals and subjective, emotional and embodied dimensions of language learning have been brought to the forefront (Kramsch 2009, Busch 2012, Pavlenko 2014). We will explore how speakers get shaped by multilingualism and how people conceptualise and present themselves as multilinguals.

Subjectivities and identities are key aspects for the explorations of newspeakerness, and while drawing on recent research on subjective aspects of language acquisition, presentations will also bring new perspectives by focussing on the experiences, social practices and performance of new speakers.

The colloquium will provide an opportunity for researchers working in this field to present their findings and collaborate on existing and future projects. All contributors are affiliated with the research project *New Speakers in a Multilingual Europe: Opportunities and Challenges*, funded by a European COST Action IS1306 (2013-2017) and is part of the broader panel on "New speakers as multilingual citizens" (convened by Bernadette O'Rourke and Joan Pujolar) in which there are 4 inter-related themed colloquia.

The colloquium will be arranged around the three themes and will comprise 4 presentations, a theoretical introduction and a discussant. Rather than presenting a series of discrete papers on individual languages and themes, we identify cross-cutting themes of potential relevance to more than one case-study.

Emotions and new speakers of Irish, Basque and Catalan

Maite Puigdevall-Serralvo[1], John Walsh[2], Estibaliz Amorrortu[3]
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Considerable attention has been paid to the study of emotions in the social sciences in recent years and increasingly emotions are at the forefront of contemporary research (Greco and Stenner, 2008). This has not always been the case: although founders of the discipline such as Comte, Durkheim, Weber and Marx made frequent reference to emotions in their work, the concept was taken over by biosciences and chiefly psychology. Emotions became marginalised to the fringes of the discipline and were not studied systematically in sociology until the 1970s. Seminal publications by Hochschild (1975) and Collins (1975) called the field of enquiry into being. The rise of the study of emotions in sociology has confirmed the importance of the concept for gaining an understanding of social life. The 'emotional turn' has been developed in tandem with the 'textual turn' and accompanied by the rise of fields such as feminism, the study of social movements and analysis of collective and individual identities and has challenged the dominance of rationalism in the social sciences and the perception that emotion was the enemy of reason (Heaney, 2011). Recent work on 'emotional practices' has drawn on Bourdieu's concept of habitus and has argued that emotional arousal is 'socially situated, adaptive, trained, plastic, and thus historical' (Scheer, 2012: 193). Within linguistic anthropology and critical sociolinguistics, ethnographic methodologies have facilitated the study of emotion and language (Wilce, 2009).

This paper is based on fieldwork conducted with 'new speakers' of Irish, Basque and Catalan in recent years as part of the European network of researchers on the topic, under the auspices of COST. Semi-structured interviews and focus groups with 164 people in the three contexts have yielded a large amount of data which was coded as 'emotional'. Informants described a spectrum of emotions experienced during the process of becoming new speakers ranging from shame, fear, and frustration to excitement, pride and joy. The purpose of this paper is to situate the data in a broader theoretical framework around language and emotion and to consider the role of emotions in the experiences of new speakers of minoritised languages in the contexts of *mudes*, critical life junctures which lead to significant shifts towards the target language. The authors will consider to what extent emotions impede or accelerate *mudes* and how this may differ across the contexts (Ortega et al, 2015; Pujolar & Puigdevall, 2015; Walsh & O'Rourke, 2015).

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New speakers and life trajectories - an analysis of language experiences of Portuguese migrant speakers and Kven heritage speakers

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The aim of our presentation is to investigate language trajectories and experiences from a longitudinal perspective, drawing primarily on nexus analysis (Scollon and Scollon 2004) and activity theory (Engenstrom, 1999). We will focus on Portuguese women in London and Kven speakers in Northern Norway, investigating subjective and embodied experiences of language learning and becoming new speakers and writers.

For the investigation of language trajectories, a theoretical and methodological framework which allows for a historical perspective is essential. The framework used for the analysis of data is nexus analysis which emphasises that discourses and the individual social actors have a history and that these therefore cannot be analysed without reference to the past (Scollon and Scollon 2004). Thus, the historical perspective is crucial: people, objects, mediational means and discourses are seen as having a history and projecting a future (de Saint Georges 2005). Through socialisation discourses can become internalised as practice to the extent that they become embodied or part of our historical bodies: our bodies can be seen as lifetime accumulations of our actions, memories, and experiences Scollon and Scollon (2004:13).

A focus on historical bodies, and the ways they are seen as projecting a future, is very important to an understanding of the investments that people display in becoming new speakers of a language. Investments are situated in the historical bodies, as lifetime accumulations of our actions, memories and experiences, but also in the discursive regimes of identity and desire at people's hand as they get on with their daily lives – what draws their attention – sometimes happening in contingent ways – at the crossroads of generation, gender, class, nation or ethnicity (Busch, 2015; Norton, 2001).

A particularly interesting category of new speakers are those who grew up as passive bilinguals, but for various reasons decided to reclaim the minority languages. Sometimes such a decision is connected to important life events, described by Pujolar and Gonzàlez (2012) as specific biographical junctures where individuals enact significant changes in their linguistic repertoire. In order to explore how language trajectories intersect with other kinds of life trajectories, we will draw on data from an interview with a new speaker of Kven who explains what influenced him to reclaim Kven. This analysis will be supported with data from interviews with his mother.

We will then revisit some of the lived experiences of a new speaker/writer of English who migrated to London in the 1960s. Drawing on both in-depth interviews and ethnographic participation with her in her workplace as a cleaner in the London of the 1990s, we follow her contingent experience not only with language but also with literacy. The focus on literacy and literacy artefacts allowed us to identify the regimes of desire located in the intersection of other kinds of life trajectories, namely those related to aspirations of class, gender and national identity.

'They lie, swear and their weddings are completely different' - language socialisation and affect in Polish migrants to Ireland and Wales.

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The present paper discusses issues of language socialisation and affect through the subjective experiences of Poles living in Ireland and Wales. Poland's accession to the EU in 2004 resulted in thousands of Polish citizens migrating to the UK and the Republic of Ireland mainly in search for employment opportunities, which required them not only to learn a foreign language (English) but also socialize into new cultures. When entering a new language and a new culture, new socio-historical norms, cultural and linguistic patterns are being observed and socialised. This process is likely to affect individuals' emotional systems as across different communities, individuals are expected to recognize and display emotions in culturally defined ways and according to local norms and preferences (Baquedano-Lopez, 2002). Can one's own previously socialized norms/ ideologies/attitudes about

language, its speakers and culture turn out to be in conflict with the new language and new culture? Or is it rather that the new language with its inherent cultural norms turn out to be incompatible with one's emotional world?

The present paper will analyse the language socialization of Polish migrants in two different linguistic environments. The discussion on Poles in Ireland will concentrate on the socialization towards English, i.e. the dominant language. In Wales, however, we will address aspect of language socialisation relating to the Welsh language, i.e. the minority language, rather than English.

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New speaker parents' language revitalisation strategies in diasporic and autochthonous contexts: Cases from Galician and Basque medium immersion schools

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The aim of this paper is to explore the language revitalisation strategies of new speaker parents in diasporic and autochthonous contexts. The primary focus will be on the role assigned by parents to the immersion schools. Given that minority language-based education is often considered as a significant factor for minority language revitalisation at the grassroots (see Hornberger, 2008; Manterola et al., 2013; Reyna Muniain 2013; Nandi 2015), we will study how the new speaker parents integrate "the immersion school factor" in their FLP strategies in both autochthonous and diasporic contexts. We will contrast the roles assigned by parents from different sociolinguistic contexts to three cases of immersion educational models: the Santiago Apóstol Galician school, a Heritage School in Diaspora context of Buenos Aires (Argentina), Semente school in Santiago de Compostela (Galicia), and a Basque-medium immersion school in Pamplona (Navarre-the Basque Country) (Kasares, 2014). The first case of Galician in Argentina refers to language maintenance in a diaspora context, whereas the following two cases refer to autochthonous contexts where a minority language is being revitalised through immersion schools. By adopting the Ethnography of Language policy as a research method (Cassels-Johnson 2009, 2013; McCarty 2015; Hornberger 2015), our three-fold comparison will show that in both autochthonous and diaspora cases, new speaker parents show a clear awareness of their sociolinguistic contexts. These parents consider that minority language-medium schools are significant tools in order to foster the socialisation of their children in these languages, and consequently, immersion schools are integrated in new speaker parents' extended family language policy. Overall this strategic perspective on immersion schools could be a specific feature of new speaker parents perceived as 'active minorities' (O'Rourke & Ramallo, 2015) engaged in the bottom-up revitalization process of the languages in urban domains.

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C03-12b: Small island effects – similarities and differences in varieties of English around the world 50 years after Martha's Vineyard II

Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.5
Session Chair: Susanne Wagner
Session Discussant: Daniel Schreier
Session Discussant: Susanne Wagner

Every sociolinguist knows what a colleague refers to when they mention Labov's hallmark study: what happens to the variety/-ies of a traditional community that is (or used to be) quite isolated (by virtue of its geographical location in general and its island status in particular) when it is overrun by outsiders, be it as a newly discovered vacation spot, for economic reasons or simply because modes of accessing the island have become easier? Several tendencies have been identified by Labov already, and subsequent studies on comparable communities around the English-speaking world show that these and similar effects are indeed both ubiquitous and common. Two core findings re-occur time and again: a) there is generally a split in the community concerning "traditionalists" and "modernists". The former will be oriented towards the island, its values and ways of living and doing things. The latter often want to move off-island and do not identify with being from there. These difference are then b) reflected in the varieties of these speakers – the traditionalists, if they are old, will often be speakers of the old island variety, which is commonly threatened by extinction. The younger traditionalists will re-allocate, re-appropriate and re-interpret some features of this traditional dialect and will use them to signal their islander identity. These features stem from all levels of language – be it phonetic, morphosyntactic or discourse-pragmatic –, and markers often co-occur.

    Similarities among varieties identified only anecdotally so far include a typical patterning among young males, possibly the most interesting group to study with regard to "small island effects": traditionalists commonly employ a comparatively high rate of certain "old-fashioned" features (e.g. vowel qualities in Jersey; verbal -s in Newfoundland) that leads to a U-shaped pattern across generations. These same speakers also tend to lag behind in modern sound changes (e.g. Canadian Shift in St. John's) in direct contrast to their "modernist" contemporaries, and are also likely to show extensive levelling more generally, resulting in a complex interplay of old and new, local and supralocal.

    For the first time, this workshop brings together experts on island varieties: from Shetland to Scilly to Mersea, from Newfoundland to the American East Coast, from North Atlantic Bermuda to South Pacific Tristan da Cunha. Each expert (team) will present a paper structured around common questions that all presenters address – what is the sociolinguistic situation in their location, which features are being re-allocated and to what effect? What is the other's (modernists, off-islanders) perception of and reaction to those features being used? What are the similarities in these scenarios, what is different? Following this common structure should allow for a lively group discussion to conclude the workshop. A publication either in the form of an edited book or a special journal issue is planned.

Unraveling variation: The effect of incomers on the Shetland dialect
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It is widely understood that the linguistic distinctiveness found on many small islands is due in part to their isolation from other varieties. Increased contact with other varieties can sometimes lead to a strengthening of local features (as in Martha's Vineyard, Labov 1963), but more generally it leads to dialect leveling and the loss of many, if not all, local forms. In order to examine precisely how incomers may trigger obsolescence and the ways this is visible within the linguistic system, this talk will focus on the effect of increased contact in cases when the incomers move into the community and remain there long term.

    The Shetland Islands (and the Shetland dialect) are an ideal site to examine potential incomer-led shift. The discovery of oil in the North Sea in the 1970s and the subsequent construction of an oil terminal on the main island led to a substantial increase in newcomers to Shetland. Some of this contact was transitory, but research (Durham 2014) has revealed that there has been a substantial increase in the school population of children born on the islands to non-local parents. This underlines the extent to which Shetland dialect speakers are likely to be in close and regular contact with outsiders to the islands.

The effect of the incomers on the Shetland dialect and the future prospects of the dialect will be examined using both real-time and apparent-time methods. The real-time approach will compare the attitudes schoolchildren on the Islands (regardless of their parentage) have towards the dialect and its use in 1983 and 2010. The results of the real-time study demonstrate that as the percentage of non-local children increased the overall attitudes towards the dialect shifted and that Standard English became acceptable to all students in an increased number of domains. The shift in attitudes goes some way to explaining what was uncovered through the apparent-time part of the study. For this, a range of linguistic features used by Shetlanders with local ties were examined to establish how the dialect is concretely changing across generations. The apparent-time study results (Durham 2013, Smith and Durham 2011, 2012) confirm that the shift away from the local variety in at least some of the youngest generation of speakers is found not just in terms of attitudes, but also with respect to actual use. Taken together, the results will allow me to establish to what extent a shift in attitudes towards the dialect may be reflected in the use of the dialect itself and more generally the ways in which incomers can be genuinely said to influence dialect leveling.

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"I want my children to have what I could not have": the sociolinguistic motivation and impact of an innovator on Tristan da Cunha

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Previous research on Tristan da Cunha English (Schreier 2003) has indicated that the early 20th century was period of heavy regularisation and sociolinguistic homogeneity. Sociolinguistic variables such as present and past be were "super-leveled" (Schreier fc.), which was explained as a result of community isolation (and lack of contact with other speakers) and strong local networks and interaction patterns.

More recently, additional data sources have been uncovered, and there are now audio recordings for more than 50 members of the community, born between 1876 and 1940. A recent study (Schreier fc.) has shown that one individual speaker, Basil L., differs significantly from all his peers. Born in 1931, this particular speaker has less vernacular features and is so progressive that he can be regarded as a leader in the vanguard of change (Milroy & Milroy 1985, Chambers 2009). This is even more remarkable inasmuch as Basil was a member of the community and did not leave his native island until he was 30 years old (wholesale evacuation due to volcanic activities next to the settlement).

In this paper, which is based on personal memories of his family members and sociological analyses (Munch 1971), I will present some first evidence on individual variation and go some way toward explaining why this particular speaker differed from the speech of his generation. What was his motivation and his legacy? I will present quantitative and qualitative evidence and provide evidence that Basil was highly aware of context and speaker-related effects in his speech.

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The social motivation of a stylization: Change and linguistic performance in Bermudian English

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This paper compares approaches to social and linguistic change in an under-studied small island setting. Bermuda, a British Overseas Territory in the North Atlantic, represents a particularly unusual geographical, political and sociolinguistic context. As an offshore international business centre, Bermuda hosts a large number of non-native residents and as a result, questions of national identity, authenticity, ownership and citizenship are especially contentious.

A classic approach to language change in Bermuda indicates the same type of small island effects found in Martha's Vineyard (Labov 1972). The influence of outsiders is evident in the inter-generational behaviour of (r) and bath in BerE; results reveal a clear pattern of change across age groups, with young adult males favouring post-vocalic (r) and a low-front bath vowel. Unsurprisingly, the behaviour of these variables reflects a general pattern of 'Americanization' in the dialect. This coheres with speaker commentaries on the 'standard' language requirements of Bermuda's international workplace, and their possible effects on Bermudian speech over time.

However, I will also argue that this approach obscures other interesting linguistic patterns related to Bermuda's small island status. Specifically, an emphasis on unselfconscious speech fails to uncover the complex linguistic marketplace that Bermuda has become.

It is clear that the 'modernist' vs. 'traditionalist' dichotomy found in Martha's Vineyard does not apply straightforwardly in Bermuda. Since Bermuda hosts numerous American companies, the 'mainland' has in effect been *transplanted* permanently to the island. American employees tend to settle long-term (rather than visit for the summer), and unlike the modernists in Martha's Vineyard, Bermudians oriented towards business industries need not emigrate. Relatedly, BerE is valuable to outsiders in Bermuda. Since BerE is closely associated with authentic 'Bermudian-ness', 'ex-pats' wishing to claim cultural and/or legal citizenship are, at least in one small way, at a disadvantage. At the same time, BerE speakers using standard American features at work may be more motivated to emphasize their Bermudian identity in other contexts.

For these reasons, it appears that prolonged contact with American outsiders in Bermuda has not only led to change, but also to new stylistic practices. This is reflected both in stylized linguistic performances common among white non-BerE speakers, and an increasing number of metadiscursive performances by young male Bermudians on social media. As Coupland has stated, 'mediatization is creating ever more platforms for performance' (2014: 90), and while globalization may lead to leveling in small island territories, it also causes increased linguistic and cultural reflexivity.

This paper examines the differences between these in- and out-group performances in different contexts, asking which iconic BerE features are appropriated by out-groups, which are re-allocated by young Bermudians in mediatized performances, and whether there is any overlap. I argue that an approach acknowledging speakers' deployment of multiple stylistic repertoires may be most fruitful in complex sociolinguistic settings like Bermuda. Further, self-conscious performance speech is shown to be a valuable tool in investigating the perceptual salience and indexical meaning of variables.

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Investigating dialect dissipation and concentration in apparent and real time: Revisiting two Southeastern U.S. island communities

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Nearly 20 years ago, our apparent time study of two island communities, Ocracoke, North Carolina, and Smith Island, Maryland, yielded the surprising finding that dialect recession, and by implication language death, can proceed in quite different directions in seemingly similar communities. Both Ocracoke and Smith Island existed in relative isolation for centuries and developed distinctive dialects of American English over the generations. Isolation began to erode in the mid-20th century, as both communities faced the increasing difficulty of making a living via traditional maritime occupations. As Ocracoke Islanders came into increasing contact with outsiders, their dialectal distinctness quickly dissipated, as younger generations increasingly adopted more mainstream features. By contrast, the Smith Island dialect also began to recede, but only in the sense that it began to be spoken by fewer speakers, as the island experienced grave population loss. The dialect itself remained intact; in fact, its distinctiveness was heightened across generations, with younger islanders showing higher usage levels for an array of distinguishing features. There was a degree of dialect retention on Ocracoke; however, it was concentrated among certain communities of practice, in particular the middle-aged male traditionalist group called the Poker Game Network, and confined to certain features, for example the raised/back pronunciation of /ay/ that served as a salient symbol of the 'hoi toider' dialect.

We recently conducted a re-study of the Ocracoke dialect and are currently in the process of revisiting Smith Island, to investigate whether the different trajectories of dialect loss shown in apparent time have been sustained in real time. Our re-study of Ocracoke English reveals continuing recession of the distinctive dialect on a community level, and on the individual level for younger speakers. Selective retention is also continuing. However, it is no longer confined to traditionalist groups and seemingly has been transferred to *less* salient features, for example 'weren't' regularization (e.g. 'It weren't me'). Our ongoing re-study of Smith Island indicates continuing dialect intensification, with increasing usage levels for salient features like glide-fronted /aw/ (e.g. 'dine 'for 'down') and non-salient features like existential 'it' ('it was three men outside') and plural -s absence ('three mile').

Social reasons for the different trajectories of language change in apparent and real time include different patterns of contact with outsiders, and the different level of importance attached to dialectal distinctiveness in each community. On Ocracoke, members of longstanding island families are surrounded by outsiders, including tourists and new residents; for Smith Islanders, contact with outsiders typically occurs outside the island community, as islanders commute to the mainland for jobs and high school. The Ocracoke community is thriving as islanders capitalize on the economic opportunities afforded by thriving tourism and service industries. On Smith Island, real capital is in short supply, as the population continues to shrink and the economy remains uncertain. Hence, the symbolic capital afforded by the distinguishing dialect is of key importance in Smith Islanders' continuing assertion of their distinctive islander identity in the face of forces threatening the survival of the island community.

C03-26a: Place and mobility in sedentaristic Europe

Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.6
Session Chair: Pia Quist
Session Chair: Malene Monka
Discussant: Penelope Eckert

Although sociolinguists generally acknowledge that mobility is a fact of modern life there is still much to learn about the effect of mobility on speakers and sociolinguistic variation. Scholars have criticized the tendency to conceptualize speakers as inherently belonging to places and thus exclude mobile speakers from study. Peter Auer (2013) discusses the tendency to view spaces as "containers" of language and variation. Places become the starting and ending point of linguistic study as speakers are construed through an alleged attachment to specific places rather than the other way around – speakers defining the spaces in which they interact. In line with the criticism of the 'container view', Jan Blommaert argues for a 'sociolinguistics of mobility' focusing on 'language-in-motion' rather than 'language-in-place' (2010: 5). Referring to human geographer Tim Cresswell, David Britain uses the term 'sedentarism' to characterize the exclusion of mobility from the interest of not only linguistics but social sciences and the humanities in general (Britain, forthc.). Sedentarism is a Western hemisphere ideology seeing "… mobility through the lens of place, rootedness, spatial order and belonging … conceptualized through the lens of fixity as an ideal" (Cresswell 2006: 26, quoted by Britain forthc.). However, as Britain argues, merely replacing rootedness with mobility (or with nomadism in Creswell's terms) will not necessarily bring further insights into how mobility and place condition speaker identities and language variation. Mobility might just as well as place be 'an imaginary' used by speakers to construct and negotiate social positions (Skovse 2015). Speakers' enactment of places – in terms of their adherence to and investment in sedentary practices – are key moments of their sociolinguistic realities (e.g. Monka 2013 and Quist 2014). Exclusively foregrounding mobility, then, may be at the cost of understanding the meaning and importance of places to speakers. This colloquium takes the criticism of the 'language of place' as its starting point while at the same time acknowledging that practices and ideologies of places influence speakers and language. The papers in this colloquium will, from different perspectives, contribute to discussions of place and mobility in sociolinguistics. They explore effects of place and/or mobility on sociolinguistic variation, identities, and discourses, and they will lead to discussion of how to operationalize and theorize the seemingly opposites 'mobility' and 'place' in sociolinguistics.

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Place and mobility in sedentaristic Europe: Introduction

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Sedentism in anthropology refers to the practices of living in one place, the opposite being nomadism. *Sedentarism*, a term suggested by human geographer Tim Cresswell (2006), denotes the ideology of perceiving people's lives and practices "through the lens of place, rootedness, spatial order and belonging (2006: 26). We suggest that while taking a critical stance on sedentarism and its major

influence on the sociolinguistic study of variation and social meaning (Britain forthc.), it is necessary, at the same time, to study sedentary practices from the perspective of speakers. Speakers' enactment of places – in terms of their adherence to and investment in sedentary practices – are often key moments of their sociolinguistic realities (e.g. Monka 2013 and Quist 2014). This colloquium takes the criticism of 'language of place' (Blommaert 2010) as its starting point while at the same time acknowledging that sedentary practices and ideologies of places influence speakers and language. The papers will, from different perspectives, contribute to discussions of place and mobility in sociolinguistics. They explore effects of place and/or mobility on sociolinguistic variation, identities, and discourses, and they will lead to discussion of how to operationalize and theorize the seemingly opposites 'mobility' and 'place' in sociolinguistics.

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Still moving?: sedentarist tendencies in sociolinguistic research on the geographical diffusion of innovations.

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The past 15 years have seen the emergence of a 'new mobilities' paradigm across the social sciences, one of the fundamental claims of which is that society has predominantly been theorised from a *sedentarist* ideological perspective. Sedentarist approaches see *place* as the 'phenomenological starting point for geography', as a 'moral world, as an insurer of authentic existence and centre of meaning for people…mobility is often the assumed threat to the rooted, moral, authentic existence of place'… playing 'second fiddle to the overriding concern with place' (Cresswell 2006: 30-31), 'the often implicit underbelly of the place' (Cresswell 1997: 361). In this paper, I will suggest that some of the theoretical assumptions that underlie sociolinguistic approaches to the study of dialect diffusion and spread clearly also embed sedentarist ideologies.

I look specifically at (arguably the main) two theoretical considerations of dialect diffusion in the literature:

1. The urban hierarchy/cascade model of dialect diffusion, which suggests that innovations spread down an urban hierarchy from city to town to village. This model often relies on quantitative gravity models, which aim to predict the geographical route a change will take as it diffuses. This approach had (and still retains) a venerable tradition, not just in dialectology, but also in (certain forms of) geography.
2. More recently, and influentially, a theoretical distinction has been proposed between the community-internal 'transmission' of change and community-external 'diffusion'. Labov, for example, argues that 'the primary source of diversity is the transmission (and incrementation) of change *within* the speech community, and that *diffusion is a secondary process of a very different character*" (Labov 2010: 309, my emphasis).

In each case, I will argue that these models reveal an underlying sedentarist ideology through the ways in which they both see place as the filter through which to imagine diffusion, on the one hand, and, on the other, ignore mobility, see it as a threat, or present it as 'playing second fiddle' to place. Despite being centrally concerned with how linguistic structures move, dialectology then is shown to theorise diffusion from a fundamentally static position. Movement is theorised from an underlying ideology of stability.

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Packaged Place: Tour guides, tourists, and the commodified negotiation of nativeness

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When language becomes commodified in the heritage tourism economy, which we see happening in Edinburgh, Scotland, both the product (the linguistic form) and its value are subject to new forms of negotiation. The already-complex local indexical links between language and place expand further into a diverse new marketplace catering to non-local consumers. So while international tourism is a canonical example of human mobility, the heritage tourism industry exists because of the ideology of sedentarism. Heritage tourism operates on the commodification of authenticity, where the economic value of the 'authentic' would seem to derive directly from tourists' expectations of sedentarism. For example, an examination of Urry's (1990) 'tourist gaze', or in linguistic terms, tourists' language attitudes (e.g., Hall-Lew et al. 2015; Lew et al. 2013), reveals how a place becomes a 'destination', defined by those elements which are consumable commodities. The tourist is on a 'quest' (MacCannell 1999[1976]) for the sedentary. In contrast, however, in this paper we examine the negotiation of place by tour guides, rather than tourists, focusing on "speakers' investments and participation in ideologies of sedentarism" (see colloquium abstract). Tour guides are the embodied voices of the heritage tourism industry, and yet guides form a highly diverse population, locating themselves at different points along a continuum between mobile and sedentary. The 38 professional working tour guides in our participant sample are all employed in Edinburgh, Scotland, and while many were also born and raised in Edinburgh, others are from other parts of Scotland, other parts of the UK, other parts of Europe, and other parts of the world. Building on previous research that shows high levels of uniformity in tourists' linguistic preferences (in Edinburgh; Hall-Lew et al. 2015), we find a greater diversity of language attitudes and ideologies among tour guides, and show how much of this variability arises from a guide's ability to claim and commodify authenticity through speech, i.e., to produce a 'Scottish accent'. By analyzing the metalinguistic and metapragmatic awareness of these guides, we suggest that the commodification of Scottish- accented English (versus the commodification of Scots or Scottish Gaelic) is actively linked to other forms of verbal capital available to Edinburgh tour guides ('clarity', but also, e.g. storytelling ability; the ability to recite facts and dates; the ability to entertain). We further argue that the negotiation between these currencies is part of what positions an Edinburgh tour guide within the professional hierarchies of the industry, and since the industry is based on commercialising sedentarism, this results in competing representations of local identity.

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Mapping sense(s) of place
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A growing number of studies point to the importance of critically investigating people's sense(s) of place and their patterns of everyday mobility in relation to their linguistic practice (e.g., Johnstone 2010b, Britain 2013). Since sense of place is fundamentally a phenomenological entity, the question of how to tap into this constitutes a methodological challenge to researchers (Latham 2003, Hall 2009). This paper presents an experimental method aimed at eliciting data on sense of place and everyday mobility in a feasible and low-tech manner through the use of mental maps and mobility maps.

During fieldwork among adolescents in a rural and an urban Danish setting, in a comparative study on connections between place, mobility and linguistic practice, it became clear that traditional sociolinguistic and ethnographic methods such as interviews and participant observation missed out important aspects of the informants' place-making processes. Drawing on insights from humanistic geography and urban sociology, Skovse developed and applied a modified mapping method.

After the initial data collection, Skovse, Hovy, and Johannsen employed open-source, GIS-based software to digitalize and process the mapping data, pairing it with data from other sources such as questionnaires and participant observations to build a comprehensive and adaptable data set, applicable for a wide range of inquiries into the data. When combined with linguistic data, the method ultimately helps provide an empirical basis for answering questions about the relationship between places, speakers and linguistic practice.

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Standard English and the negotiation of localness in an 'isolated' community
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This paper explores how life trajectory and mobility interact to affect how individuals from the same small island community use language to index 'local'. Inhabitants of the Isles of Scilly (a group of islands off the south-west coast of England) experience varying opportunities according to the kind of education they receive. Before the islands built their own secondary school in 1966, wealthy and/or especially bright children were sent away to selective and fee-paying boarding schools between the ages of 11 and 16 (a practice that continued in wealthy families, even after the opening of the island school). Quantitative sociolinguistic analysis of two variables in particular – the vowels in the TRAP and BATH lexical sets – shows that, unsurprisingly, education correlates with the kind of linguistic variants used by islanders. More specifically, mainland-educated islanders use more 'standard-like' variants of the vowels in the TRAP and BATH lexical sets and island-educated islanders use more 'vernacular' variants.

Previous research has suggested that increased use of standard language forms reflects orientation away from the local and towards less traditional or more global language norms (e.g. Holmquist 1985; Gal 1978: 199). Other research has suggested that speakers use vernacular forms to index local identity (Labov 1963; Schilling-Estes 1998; Johnstone, Andrus & Danielson 2006; Wong & Hall-Lew 2014). It is tempting to apply these findings to the Scillonian context: we might assume that (i) the mainland-educated islanders are driving change towards the standard as a reflection of their orientation towards island-external prestige norms, whereas (ii) the Scilly-educated islanders are using vernacular forms to reflect and construct their stake in the local economy. While (ii) may be true, (i) requires further elaboration. Firstly, details of Scilly's unique sociocultural history (and, particularly, the

nature of island governance) suggests that it may be problematic to assume that the Standard English-like patterns found on the island reflect a straightforward orientation away from the islands. Secondly, closer qualitative analysis which considers how TRAP and BATH variation occurs in relation to topic and discourse positioning, suggests that speakers often use forms which are atypical of their education type to construct a wide range of social meanings linked to practices, stances and alignments.

This analysis exposes the limitations of superficially identifying vernacular variants as 'local' and more standard variants as 'non-local'. Social meanings rarely exist in the kind of uni-dimensional space that this implies and, as this paper shows, non-localisable forms can be used to embody particular social personae which do not necessarily conflict with a speaker's orientation to place. In this regard, this paper contributes to recent debates about the importance of properly contextualising place and space in variationist research (Eckert 2004; Johnstone 2004; Britain 2009; Beal 2010; Montgomery & Moore forthcoming).

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C03-43: Language practices and the (re)production of the "Other"
Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.3
Session Chair: Mi-Cha Flubacher
Session Chair: Beatriz Lorente

Language has always played a central role in the construction and exclusion of subaltern "Others" within and without Western society (Bauman & Briggs 2003). This has entailed, on the one hand, ascriptions to specific language varietie(s) as the legitimate one(s), and on the other, the imagination of the ideal – and thus, legitimate – speaker of this variety. Individuals perceived as "Others" are constantly positioned through explicit or implicit language expectations and language choices. While "Others" within society used to be predominantly women, children, and the lower classes, mobility has increasingly brought the exotic and foreign "Other" from without into the midst of the (post-) modern society. Such transformations have affected specific assumptions of legitimacy that, in turn, are deeply associated with certain behaviour and are also negotiated in and through the use of language, i.e. in interactions and in (competing) discourses (cf. e.g. Augoustinos & Every 2007; Bailey 2000; Schilling-Estes 2004). Language practices, language ideologies (Gal & Irvine 1995; Woolard & Schieffelin 1994), and language hierarchisations (Bourdieu 1977) are further related to an imaginary of a "norm" and of a specific subaltern behaviour. This imaginary, in turn, invokes broader sociopolitical dimensions, that is, it may be meshed together with categories of social class, ethnicity or race to situate speakers in a specific social structure. So while it has often been proposed by politicians and academics alike that we are living in a world marked by post-colonialism, post-racism and post-patriarchy, questions of belonging and legitimacy remain salient.

The panel aims to understand how imaginations of the "Other" find expression in interactions under current conditions of the global economy. In order to do so we wish to empirically unpack how language ideologies and practices are embedded in the processes of categorization by which imaginaries of "other" behavior are constructed. Through discourse analysis, ethnography and interactional analysis, this panel also traces the consequences of such imaginaries for speakers' access to socio-economic resources and their positions and legitimacy as a member of a community, society or nation. In the contributions to the panel, the following questions will be addressed: Under which conditions does the "Other" emerge as a relevant category in language practices or language ideologies? What "key figures" (e.g. Barker, Harms & Lindquist 2014) emerge or are being drawn on and why? What are the consequences and for whom? To which broader socio-political phenomena are the discourses, negotiations and practices related to? And, finally, what is at stake for whom? In order to answer these and similar questions, the contributions examine historical and contemporary contexts of mobility in Africa, Asia and Europe that comprise different domains and sites, such as schools, call centres and massage salons. These sites provide emblematic materialisations in the form of handbooks, lyrics and the like, that make visible the linguistic reproduction of the Other.

A sociolinguistic perspective on the "Other": An introduction
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This contribution opens the panel "Language practices and the (re)production of the 'Other'" and launches the discussion of why a sociolinguistic perspective on the construction of "Others" is of relevance. In this contribution, I will argue that even seemingly innocuous linguistic instances are indexical of orders of belonging and legitimacy, thus making it a specific task for sociolinguists to unpack and uncover the broader underlying ideologies. Even if there are larger social, cultural and political-economic processes drawing on ideas of religion, ethnicity, and race that account for the imaginary of "us" vs "Others", language has always been part and parcel of the legitimation apparatus on which practices and ideologies of differentiation were based (Bauman & Briggs 2003; Busch 2013). It is thus the aim of this contribution to trace how sociolinguistics has approached the question of how the "Other" is repeatedly and consistently constructed and reproduced through language use, practices, and ideologies. While the "Other" inhabits a specific mirroring function in the production of an illusion of internal coherence and of a common ground, the consequences of such socio-political projects are experienced also on the ground, most importantly by those considered as "Others". For example, in the Western "world", the "Other" is positioned in romanticist ideologies of nation states, which is why the

legitimacy of citizenship (and residence, even) is still ever so often negotiated through language, as seen in regulatory instruments such as language tests or language requirements for entry. These language tests, and language policies in general, can be understood as proxies for far more complex control mechanisms that govern a desirable nation body and restrict or grant access to resources (Flubacher 2014, Hogan-Brun et al. 2009, McNamara 2009, Piller 2001, Shohamy 2006, Slade 2010, Van Avermaet 2009). These deep seated ideas of legitimacy also have repercussions for personal interactions and for positionings of others as "foreign" or "exotic" (e.g. Augoustinos & Every 2007, Bailey 2000, Kobuta 2014, McElhinny 2001, Schilling-Estes 2004, Takahashi 2013), which are embedded in networks of representation (Said 1978), i.e. in imaginations that go beyond looks or language of the "Other" and include imaginations of the "us". In my contribution, I will focus exactly on such constructions of the exotic or foreign "Other" via discourse, language, and semiotic practices as analysed and problematised in sociolinguistic literature.

From sahib and servant to madam and maid: changes and continuities in scripts of servitude

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Scripts of servitude are templates of language practices that index being a domestic worker (Lorente 2010). As a form of "conduct of conduct" (Foucault 1982), these templates link particular personhoods, relationships between speakers and interlocutors, and social practices to moral questions of what constitutes good, virtuous, appropriate and responsible conduct (Dean 2010). This process produces consequential imaginaries of racialized and gendered Others estranged from a moral order and subject to containment, linguistic and otherwise. This paper examines and compares artifacts of such scripts of servitude, namely texts that prescribe the linguistic practices of domestic workers and their employers. The texts are drawn from different historical eras: (1) the era of European colonization in the 1800s when dictionaries for English '*sahibs*' leaving for posts in India and handbooks for servants in England were produced, and (2) the contemporary era of transnational migration where handbooks or booklets for transnational domestic workers (e.g. Arabic language and culture for transnational Filipino domestic workers), and for employers of domestic workers (e.g. 'Household Spanish' for English speakers who employ Spanish speakers in their households) circulate. By using discourse analysis to compare these texts and by examining the specific conditions of their production and circulation (Foucault 1971), this paper shows to what extent and how changing definitions of what it means to be a ("good") employer or a ("good") domestic worker are (re)articulated. At the same time, the paper looks at how durable ideologies of morality (cf. McElhinny 2010) differentiating '*sahibs*' from 'servants' and 'madams' from 'maids', and distinguishing between 'good' and 'bad' domestic workers and employers, can be tracked across time and space in the linguistic practices represented in the texts. By following the changes and continuities in scripts of servitude, this paper hopes to account for how new Others are born out of the old.

The Philippine Call Center Industry and its Workers: Making the Undesirable Other Desirable

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This paper investigates how 'undesirable' bodies and spaces are made 'desirable' within neoliberal capitalism as a means of expanding customer base and furthering profit. Specifically, it looks into the case of the offshore call centers in the Philippines as a site for such efforts. Through an analysis of an advertisement by Convergys, one of the biggest call centers in the Philippines, and extracts from the narratives of twenty (20) call center workers, the paper explores how the industry appropriates and celebrates certain subjectivities that can be considered 'other' in mainstream Philippine society. As identities that continue to invite disapproval and censure, they are then reclaimed by rendering them intelligible and respectable. The featured identities in the advertisement—a single mother, a handicapped man, a former seminarian, and a crossdressing gay man—talk about how they have found a place in the industry and been empowered by it. In the same vein, the commercial positions them as making significant contributions not only to the workplace, but also to their families and to the larger

Philippine society. These discursive constructions are affirmed in the narratives with most of the informants reporting that the industry is an open, accepting, and progressive space, especially when compared to traditional industries. Overall, the paper acknowledges that these constructions seem to move toward inclusion and participation. However, the advertisement and the informant narratives are silent about whose interests these reclaimed identities are made to serve and the linguistic practices that allow them to thrive, which ultimately limit and constrain their 'desirable' possibilities.

Foreignness, authenticity and legitimacy in internationalising educational programmes in Barcelona
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Several authors have recently challenged received notions of foreignness and cultural authenticity in relation to worldwide languages, in particular English. In a recent paper, LoBianco (2014) exposes the modernist views that sustain the notion of "foreign" languages, and the *extended nationing* agenda of FL teaching. Kramsch (2014), in turn, posits that although the native-speaker myth has been amply questioned in the applied linguistics literature, issues of purity, correctness and cultural authenticity still inflect most FL teaching practice. Both authors argue that under current conditions of globalization and worldwide communication, a radical shift in conceptualization and pedagogy is needed to understand English and other global languages not as the language of some (un)desirable Other, but in relation to processes of reflexivity, identity (re)configuration, lifestyle and the expression of a distinctive voice.

This paper aims to understand how notions of authenticity and legitimacy play out in relation to the ideologically-constructed status of English as a "global", "foreign", "official" or "local" language in various types of English-medium school programmes in Barcelona. To do this, I examine ethnographic and discursive data from two different socio-educational contexts: on the one hand, a Catalan-immersion programme in a state school located in a working class neighbourhood where English has just been introduced as a medium of instruction, and on the other, an elitist international school where Catalan, Spanish and English enjoy equal official status as institutional languages. The findings reveal that teachers display different forms of self-appropriation of English in relation to which they construct themselves as il(legitimate) or (in)authentic speakers, and express emotions such as embarrassment or confidence. Interestingly, it is in the international school context where English is most rigidly construed as the language of the Other, and where the desire for unattainable native speaker competence is most vividly expressed. This leads to fracture in the student body and among the teaching staff with consequences for the social cohesion of the school.

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Linguistic tools of the trade: Professional legitimacy and language practices of Thai massage therapists in Germany
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Self-employment remains for many immigrants an important access route into the labour market. When setting up and managing their businesses, these immigrant entrepreneurs are generally perceived as the 'other' (Baumann & Briggs, 2003), as operating differently from the norm in the host society by relying on a toolkit of resources that are rooted in their ethnic and cultural background (Light & Gold, 2000). As discourse is an important resource for doing, coordinating and managing actions at work (Filliettaz, 2014), their multilingual repertoires are part of that toolkit. Studies in applied linguistics suggest that various linguistic resources are relevant for immigrant entrepreneurs: their first language tends to be used to coordinate work with co-workers, while proficiency in the language of the economy is

vital for administrative purposes, enlarging their customer base and ensuring client satisfaction and loyalty (e.g. Collier, 2010, Hewitt, 2012). This presentation will focus on a particular type of immigrant entrepreneur, namely female Thai nationals who have set up traditional Thai massage salons in the lucrative wellness sector in Germany. As part of a larger ethnographic study of Thai-owned small businesses in the southwest of Germany, the links between discourse and the concrete professional practices were investigated by adopting the analytical lens of Mediated Discourse Analysis (Scollon, 2001). The analysis will show that the practitioners' partial competence (Blommaert & Backus, 2013) in German allows the massage therapists to perform particular actions during a Thai massage treatment, such as the frequently used actions of instructing and assessing. At the same time, these actions have to be seen in the light of larger, predominantly unfavourable and discriminatory, public discourses that define the key figure (Barker, Harms, Lindquist, 2014) of the Thai massage practitioner as an unskilled professional and which associate her vocation with the vice industry. I will try to show that the performance of the actions of instructing and assessing is not only possible with recourse to a restricted repertoire in German, but that it allows the practitioners to counteract undesirable discourses and enables them to project the professional figure of the Thai massage practitioner as a skilled, knowledgeable and trustworthy health care worker, a professional identity that these immigrant entrepreneurs wish to claim for themselves.

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Mobile others: Key figurations of migration in Bissau-Guinean hip-hop

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Mobility is a major concern for young West African men. They often find themselves in a state of social and geographic immobility, incapable of escaping their "social moratorium" (Vigh 2006), i.e. to realize their dreams and ambitions by developing themselves educationally or professionally and moving up the social ladder within their society. For many, the only way out of this is the literal way out: out of Africa. Yet, while communication and mobile technologies are able to bridge distances faster and cheaper than ever before in history, immigration laws and policies in the global North are stricter and more exclusive than ever. This presents a paradox of globalization: we find ourselves as much as in a postnational or cosmopolitan order (Heller 2011; Canagarajah 2013) in a world of alarming mobile inequalities and "involuntary immobility" (Carling 2002) in South-North relations.

Against this wider political-economic background, this paper sets out to analyze how the mobile other is imagined in Guinea-Bissau. It focuses on narrations of mobility in two popular hip-hop recordings from Guinea-Bissau that were collected as part of an ongoing multisited ethnographic project at the University of Luxembourg on language and migration between Lusophone West Africa (Guinea-Bissau and Cape Verde) and Europe. The two songs in focus here, both in Guinean Creole, are the rap battle *Si m bai pa terra branku* 'If I go to the white man's land' by young Bissau-based artists Niga O and

Rock Salim, and *Voz de imigrante* 'Imigrant voice' by the Brazil-based Bissau-Guinean artist Fil Kap. These two songs represent (gendered) "key figurations" (Lorente 2014, after Williams' *keywords*) of migration and its paradox of immobility before and after migration, that circulate in Bissau-Guinean society and West Africa more generally. The former song is *composed* from a pre-migration Southern perspective and presents the figure of the desperately desiring involuntary immobile longing for migration at all costs, as well as that of the selfish and criminal emigrant who forgets his family and morality in search for a better life outside. The latter song is *composed* from a post-migration Northern perspective and presents the figure of the poor struggling ethical (but useless) emigrant who, unable to return home without wealth and prestige, is immobilized in its state of migration and precarity in the white man's land (i.c. Spain). These opposite, prospective and retrospective figurations of migration, I argue, articulate ironies and tensions in how the mobile other is imagined and are illustrative of the contradictions surrounding West African mobilities.

The paper thus aims to understand how under conditions of widening mobile inequalities such imaginations of mobility and mobile others are articulated in popular music as a proxy for discourse in society. It concludes with arguing that an aspiration/capacity framework of migration as proposed by Carling (2002) is useful in understanding discourses of migration and migrant subjectivities, long before and long after the prospective/retrospective moment of migration itself, and that hip-hop lyrics provide useful emic discursive material to investigate migration and global inequalities from a Southern and migrant perspective.

From threatening to comically entertaining – changing constructions of the immigrant Others and their linguistic practices in Sweden.

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This study explores an ongoing change in stereotypical images of immigrant Others and their linguistic practices both in the Swedish media landscape as well as in mundane talk in multilingual classrooms. Urban youth styles, closely associated with Swedish multilingual urban settings, have been represented in the Swedish media over the last thirty years as a "bad" and "deviant" linguistic variety spoken by "problematic", "chauvinist", "non-Swedish" young men. Departing from these racist representations, we shall investigate how a new clownesque figure has emerged when portraying young immigrant men in public discourse during the last decade or so.

For this purpose, we will analyze a large set of data, which include Youtube skits, commercials, ethnographically collected data and naturally occurring talk in a multi-ethnic Swedish Upper Secondary School, as well as a media debate on racism and humour that took place in the Swedish leading newspapers Svenska Dagbladet, Dagens Nyheter and Expressen, October 2015. Through this apparently disparate assemblage of texts we illustrate which features the "comic immigrant Other" embodies – quite literally – in media discourses and class room interactions. More specifically, drawing upon critical work on humour (Billig, 2005 and Chun, 2009), we show the ambivalent life of comic stylized utterances. The humorous tone imbedded in the use of stylizations departs from the fact that the voices being imitated are recognizable. With help of stylization of the other's (or one's own) voice we can both make fun of, criticize or embrace the imitated position. This plethora of meanings allows the audience to laugh at the Other, at the same time as humour may disrupt and challenge established stereotypes. Put differently, such humour may produce both racist and anti-racist meanings at the same time (Billig 2005). We thereby demonstrate how a previously threatening persona who spoke an allegedly incomprehensible language is now also employed in entertaining contexts in ways that may challenge as well as reproduce stereotypes and language ideologies surrounding the young immigrant Other.

C03-05: Irish English and the construction of identity
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.16
Session Chair: Carolina P. Amador-Moreno
Session Chair: Raymond Hickey

This panel will explore some of the main issues to be considered when examining the relationship between language and society in the Irish context. By pulling together some of the central strands of what is a multi-facetted and multilayered relationship of language and society in Ireland, the panel will focus particularly on how identity is and has been signaled through the use of English in Ireland. While still considering the relationship between English, Irish, and other languages recently introduced to the country by immigration, the panel will discuss how the Irish have successfully transferred their linguistic identity from the Irish language of their forebears to forms of English which they now speak and which are sufficiently distinct from other varieties of the language to function as the bearers of an Irish linguistic identity (Hickey 2016).

Irish English has a number of features which make it distinct from other varieties (Amador-Moreno 2010; Corrigan 2010; Hickey 2007; Kallen 2013). Some of those features are the result of language contact, which gave rise to new forms, while others are simply variety preferential uses often reflecting the emergence of new senses. Such new senses and forms may carry social meaning and are often employed as identity markers (Barron and Schneider 2005; Schneider 2012).

Bearing in mind that the choices speakers make in the use of linguistic variables tend to reflect the construction of identity and identify speakers as members or non-members of different social groups (cf. Schneider 2003), the presentations in this panel will include discussions of macro-social factors such as age, gender, social status and socio-economic class, ethnic identity, etc. The panel is meant as a 'site of encounter' where various research perspectives can come together while discussing Irish English in context. Papers will explore new identities, the return of old ones, and the transformation of existing ones by using data from different contexts such as present-day spoken corpora (including informal conversation,

computer-mediated communication, etc.), historical sources (including emigrant letters, depositions, court proceedings, etc.), fiction (including literary representations, comics, TV and film, etc.), sociolinguistic questionnaires, etc.

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Exploring maternal gender identities in Irish English fictional media

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Through fictional media, we get a glimpse into the interchange between fiction and the social/cultural world, which are often seen as semiotic sites for the production and negotiation of representations, meanings and identities (Gledhill with Ball 2013: 351). They draw on events and discourses in the social world not only as a source of topical story material but also as a means of commanding the recognition of audiences through conformity to 'cultural verisimilitude', that is what the dominant culture believes to

be the case with regard to mores, norms and common sense about the social/cultural world (Gledhill with Ball 2013: 351). With this in mind, this paper explores the construction of 'the Irish Mammy', as an example of a cultural and gender identity stereotype. The paper investigates, in particular, three corpora of Irish English fictional media, which represent and span three points in Irish culture (1960/70s, 1980/90s and the 2000s). The paper takes a Corpus Assisted Discourse Analysis (CADA) approach which focuses on lexical markers (i.e. words and phrases) by deploying computer software, in this case, WordSmith Tools (Scott 2012) to generate frequency lists, n-grams, and concordance lines in order to learn more about the discourses of which they are a part (Baker 2010). Such an approach, according to Caldas-Coulthard and Moon (2010: 100), can help deconstruct hidden meanings and the asymmetrical ways people are represented in the media, as well as deconstruct the asymmetries in the linguistic representation of gender. Throughout the exploration, the paper asserts the significance of looking at linguistic choices when exploring gender representation in the media as well as focuses on the possible evolution of what is understood, implicitly or explicitly, by the term 'the Irish Mammy'.

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"Salience, Stereotypes and Enregisterment. The construction of Irish identity in Irish Jokes."

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The Irish have long been the butt of ethnic jokes, both in the UK and the USA, with the humor often coming at the expense of stock characters named Pat, Mick, Bridget, or Murphy. More often than not, the fact that these characters are Irish is indicated not only by their name or typical occupation as a laborer, domestic servant or priest, but by the fact that their speech displays linguistic features which, rightly or wrongly, are associated with the Irish. These range from expressions, such as *Faith and Begorrah* or *Top o' the morning*, to grammatical structures like the famous "after perfect", as well as the indication of an Irish accent through non-standard spelling, as in "Dat's a daycent Oirish filum". However, Irish jokes are not only told by outsiders, but are also embraced by the Irish themselves, who like to poke fun at their fellow countrymen, especially those from Kerry, Cavan, Cork and Dublin.

In light of this and in keeping with my work on the fictional representation of Irish speech in comics, films and television programmes, this paper will focus on the linguistic portrayal of Irishness in Irish jokes. The quantitative study will take a comparative approach, examining how Irish speech is portrayed in dozens of Irish joke books from the USA, the UK and Ireland. Employing concepts such as salience, stereotyping, indexicality and enregisterment, this paper will also examine whether the books' authors or editors rely predominantly on grammatical, lexical or discourse features to create the impression of Irishness or whether accent carries the greater functional load.

Constructing and Contesting Identity: Irish English in humorous texts

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This paper focuses on mediatised, performed identities in the context of Irish English and asks questions about how they might help us to describe the relationship between language and society in Ireland. In doing so, it contributes to the growing body of work which critically examines high performance genres (e.g. Coupland 2007), and the significant role mass media culture plays in shaping – and reflecting – the sociolinguistic realities of speech communities. We draw on humorous texts in order to explore the role of the media in reproducing normalised (Irish English) language ideologies, an issue of critical significance for sociolinguists, and the potential of these humorous texts to throw into relief the

construction and reception of linguistic identities. The theoretical foundations for the research lie in the sociolinguistics of performance (e.g. Bell & Gibson 2011), and its potential in enabling hidden discourses to be traced back to their origin via mediatised stylisations and representations. This, in turn, invokes and adds an extra dimension to Bell's (1984) postulation of audience design, in the potential for the audience to respond to the performed (linguistic) identities either to ratify or contest these performances via social media, for example.

In order to explore these dimensions of the construction of (Irish English) linguistic identities, we examine some examples of performed identities in the media – comedy sketches that send up disparities between performers and the identities they are performing (*The Mario Rosenstock Show*), and the performances of a Irish comedy duo, The Rubberbandits, for example. We present discourse-based analyses of the performances, and disassemble and reassemble the linguistic evidence of the performances/audience responses using the tools and data views associated with corpus analysis. We discuss how the performers use salient linguistic features to evoke a certain social image; how, in so doing, they implicitly reframe notions of class and place; and the role of playful voice in challenging dominant ideologies in Irish society.

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Language perception and identity construction among Dubliners

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Although the literature on English in Ireland often presents English as homogeneous or as, at best, regionally differentiated, more recent work on Irish English (e.g. Hickey 2005; 2007) provides evidence that English in Ireland is also socially stratified. While we would expect social stratification to be found in both rural and urban contexts, it has only been studied to some extent for the main urban area of the country, Dublin. Research has mostly investigated language practice data, especially the use of vowel variables (e.g. Lonergan 2013). This research has shown that the perception of linguistic differences in the city can be quite distinct from the features produced by Dubliners. But we still know relatively little about how the practice data correlates with people's language ideologies.

The aims of this presentation are therefore twofold: First, we investigate in depth people's social ideologies about language in Dublin. Second, we examine linguistic practice data and assess the degree of correlation between the two sets of data. The data for this investigation come from sociolinguistic interviews that were conducted in 2015. A map drawing tasks was conducted as part of the interviews and was used to start a conversation about different accents in Dublin.

Most informants distinguish between a number of different accents in Dublin, and everyone mentions the traditional north/south divide. Northside accents are generally associated with the working class, and southside accents are described as "posh". This split is described both by north- and by southsiders. In spite of the salience of the north/south divide, all of the informants reject the idea that this difference is a purely geographic one. They associate perceived differences with social class, claiming that a number of suburbs and parts of the southern city are quite rich, while most of the northern suburbs are less affluent.

Interestingly, some northsiders construct a working class identity for themselves independently of their educational or professional status. University-educated informants who work in middle class professions may strongly identify with the northside, its working class status, and the "rough" accent that is associated with it. Some reject a strong identification as a northsider, but they still perceive the southside as a posh area they would not want to live in. The southside can therefore not be classified as an overt ideal or a standard that all Dubliners aspire to, but may still be considered a covert one (cf. Hickey 2005).

We are also going to explore the realisations of selected vowels and consonants. The language practice data will be correlated with participants' opinions and comments in order to explore the connection between language perception and production in more detail.

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Intimacy and identity in Irish English: A corpus approach

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Intimate discourse, interaction between couples, families and close friends in private, non-professional settings, lies at the heart of our everyday linguistic experience, and as such deserves more of the research gaze than it currently commands. This paper presents a discussion and illustration of how intimate groups, couples, families and close friends construct their identity through language. To do this, a blend of the community of practice model (Lave & Wenger 1991; Eckert & McConnell-Ginet 1992; Wenger 1999) as an interpretative framework with a corpus linguistic methodology for examining interactional data is proposed. Specifically, the focus will be on two intimate communities of practice: the family and close friendship groups. Corpus linguistic methodological tools such as word frequency lists will be utilised to extrapolate linguistic patterns that characterise intimate identities. These linguistic insights will be facilitated by the use of the Limerick Corpus of Intimate Talk (LINT) a 500,000-word sub-corpus of the Limerick Corpus of Irish English (LCIE; see Clancy 2016). The paper's analytical focus will be on person and time deixis, taboo language and pragmatic markers. It will be shown that although the construction of identity is characterised by different linguistic patterns in the two different communities of practice, what emerges from both is a shared repertoire characterised by a high involvement style (after Tannen, [1984] 2005) fuelled by our instinctive desire to be involved in the lives of those closest to us, and balanced by a recognition of their need for privacy and non-imposition.

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"I have to disagree with you about our identity": arguing national identity on an online Irish discussion forum

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The paper explores discursive constructions of national identity on an Irish political discussion forum (Politics.ie), from which two recent threads from the sub-category 'culture and community' have been selected: 'land of a thousand welcomes' and 'what's wrong with those who hate the Irish language?'. These threads provide insights into a) how participants construct and contest identities, specifically in relation to perceived national attributes, such as friendliness, as well as linguistic characteristics, such as levels of ability in Irish; and b) how participants navigate the pragmatic waters of agreement and, most especially, disagreement, bearing in mind that the pragmatics of Irish English is considered to place emphasis on indirectness and finding commonalities (Amador-Moreno 2010). My focus will mainly be on identity construction and contestation, but I will also consider how characteristics of Irish English pragmatics are used as elements in identity construction; for instance, disputing the friendliness of the

Irish, one participant referred to a setback at work and reactions from colleagues of different nationalities, noting that "From the Irish came "You'll be grand, no worries, best of luck to you." But not a sausage of concrete help". As for identity itself, the primary concern is that of authenticity, which, following Bucholtz and Hall (2005: 601) is understood in relational and processual terms, involving authentication and denaturalization, "by which speakers make claims to realness and artifice, respectively". Both processes have dimensions of historicity, which in the Irish context often involves references to colonialism and imperialism, but also Celtic tigerism. The discourse analytic approach to be adopted, hence, understands discourse as situated instances of language in use and as wider cultural and social practices (Gee 2005).

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Migration experiences and identity construction in nineteenth-century Irish diaspora letters.

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This paper's main aim is twofold. Firstly, it explores themes of migration experiences and identity making in CORIECOR, the Corpus of Irish English Correspondence (McCafferty and Amador-Moreno, in preparation). CORIECOR contains personal letters from the late seventeenth to the early twentieth centuries, which have been extensively used to trace the emergence and development of linguistic features of Irish English (McCafferty and Amador-Moreno 2015). This study opens up a new avenue of research and proposes a pragmatic examination of the emotional load of key identity terms such as *home*, *country*, *Ireland*, *community* and *family* in order to elucidate the interpretation and construction of *Irishness* by the Irish diaspora in the nineteenth century.

Secondly, it compares and contrasts the experiences of Irish and Scottish emigrants, taking as a point of comparison the Corpus of Nineteenth-century Scottish Correspondence (Dossena and Dury, in preparation). In the second part of the analysis, the study examines the Irish diaspora's emotional responses to emigration as opportunity or exile in a century when mass migration became an intrisic part of the history of both Ireland and Scotland. Ultimately, it discusses the extent to which specific migration experiences influenced the construction of Irish emigrants' national identity.

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Language shift and language identity in Irish English

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The nineteenth century in Ireland saw a major shift from the Celtic language Irish to English. This shift meant that for the majority of Irish people their linguistic identity was changed from the heritage native language to that of the colonial power England. The advantages to be accrued from the shift to English were so great that there was never any serious attempt on the part of the general population to revert to

Irish. However, the Irish were left with a dilemma: what code was to function as a carrier of language identity after the shift. The answer to this question is clear: a specifically Irish variety of English.

Forms of English, which were unambiguously differentiated from those in England, had already arisen in Ireland in previous centuries so that there was no necessity to adopt any variety of British English. Subsequently, there arose in Ireland a continuum of varieties from the most basilectal form, used by speakers in close contact with Irish, to non-regional forms which showed some influence of Irish but was clearly much more standard than the contact varieties. This high-end of Irish English in the nineteenth century developed into a supraregional form of Irish English which became the de facto standard in the country and remained so after independence providing a non-local variety of Irish English with which a broad section of Irish society could identify with linguistically. Supraregional Irish English was initially quite close to British English in such features as non-rhoticity and a low, central STRUT vowel, but these features were gradually replaced by more Irish ones after independence in 1922 leading to a sharper profile for Irish English in the course of the twentieth century.

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C03-08: Goffman in the digital world

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.5
Session Chair: Piia Varis
Session Discussant: Jan Blommaert

As interactions on various online platforms have rapidly increased in frequency and depth, sociolinguists have begun to turn their attention to the everyday use of these digital technologies, seeing them as environments in which social identities can be displayed through the ("actual" as well as represented) use of language along with other semiotic modalities. Erving Goffman's highly influential work on social interaction has, to some extent, already been applied to the study of online environments and/or online/offline dynamics, within media studies and also by sociolinguists. This work is still limited in scope, at least partly due to the fact that Goffman's pre-digital analyses of face-to-face interaction took physical co-presence – "persons mutually [i.e., bodily] present to one another during one continuous period of time" (Goffman 1981) – as the presenting phenomenon for the study of interaction, while online interactions often are asynchronous and lack (physical) co-presence.

However, viewing social situations as environments of "mutual monitoring possibilities" (Goffman 1964), the analysis of online interactions can benefit from Goffmanian attention to the potentialities for micro-management of social interaction by participants that these technologies afford, and the 'situational (digital) properties' (Goffman 1963) of such mediated interactions. In terms of 'monitoring possibilities', sociolinguists still have a lot to account for in terms of participation frameworks, imagined and actual digital audiences, and the often unpredictable circulation and uptake for communications – ranging from lurkers to unforeseen (viral) circulation patterns and different surveillance regimes (cf. Rampton 2014). Similarly, our understanding of the ways in which digital affordances influence the 'interaction order' (Goffman 1981) is still not very sophisticated in terms of how we view digital expression, organisation and circulation, or online ratification devices and means of uptake such as 'like' buttons (see Varis & Blommaert 2015). Changes in both online-offline and public-private dynamics brought about by digitalisation also still remain to a great extent uncharted territory for sociolinguists.

The papers in this panel attempt to develop a fuller understanding of forms of interaction and self-presentation in the digital world by applying Goffman's work to the analysis of online and online/offline interactions. With a shared Goffmanian framework and through the application of different notions and concepts from his work, the individual papers present case studies of a range of different types of digital interactions on different online platforms.

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Staged Authenticity: Everyday Lives in YouTube Vlogs
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A large number of user-generated YouTube videos now focus on mundane and ordinary life. Daily video blogs (vlogs) document how YouTubers eat their breakfast, raise their children or quarrel with their partners. Beauty gurus teach audiences to 'get ready' in the morning and share their weekend night pampering bath routines. Those activities are usually carried out at what Goffman regards as 'back regions', a theatrical metaphor of social arrangements where performers are out of their characters, relax and prepare (Goffman, 1973). Now the conventional back region activities are staged in front of cameras and become spectacular if the YouTubers have large fun bases. This paper argues that the vlogging trend is in association with the 'demotic turn' of celebrity making (Turner, 2010), by which not

only ordinary people enjoy more visibility in media, but also performing ordinariness becomes one of the major functions of celebrity texts. Three functions of vlogs have been identified. Firstly, they are the most accessible contents that can be produced by users, which do not require too many skills or talents. For professional YouTubers, vlogs also help to fill in the scheduled updates hence generating views and revenue. Secondly, the back region activities forge staged authenticity (MacCannell, 1973), which help to establish intimacy and solidarity between vloggers and subscribers. Thirdly, the 'passway' guarding the back region does not diminish, as many vlogs, especially the lifestyle tutorials, function as the meta-discourse about the structured social spaces. A few YouTubers have been accused of scripting their vlog to attract publicity; nevertheless, the study does not intend to essentialize the authentic representations by sketching a cynical description of YouTube culture. What motivates the confessional openness to the back region, as well as the 'cosmetic work' before the camera was turned on, is indeed people's reflective use of interaction orders in daily life.

"Collapsed Fronts" and Community-crossing Practices on Chinese Social media

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Goffman's dramaturgical metaphor has been extensively applied to the studies of social media, partly because the various contents generated by individual users are obviously a form of impression management, an important aspect in one's self presentation. Goffman's frameworks have also been extended or developed as regards the particularities of social media. For one thing, many scholars have noted the difficulty in distinguishing backstage from frontstage, as social media display the personal, and usually private, aspects of the users. For example, Sina Weibo, one of the most popular social media sites in China, incorporates both private and public functionalities and largely complicates individual users' perception and management of their "fronts" (Goffman, 1959). Based on a longitudinal digital ethnography (Varis, 2014) of several individual Weibo accounts of sizeable follower bases that may share common interests, this paper focuses on those "collective" use and spread of various memetic items every now and then by the accounts and their followers without engaging in further interactions, which Blommaert and Varis (2015) have called "joint focusing". Accordingly, individual users generally put on a harmless, "convivial" (ibid.) and unproblematic front by means of such joint focusing, where their impression management is aimed at a large imagined co-focusing audience. However, such collective practice by some users, as well as their performed fronts, may indeed be found problematic when their behaviors are thought to be too personal, unduly provocative, trespassing, etc. by the account owners or other peer followers. By examining these conflicting or problematic encounters, it is found that the users' (lack of) relevance and felicity in a certain arena on Weibo is related with the "collapsed" (boyd, 2010) fronts where other arenas are also involved. New norms may emerge immediately when users engage in community-crossing practice, the (inadvertent) neglect of which may result in harming their own impression management.

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Goffman on a small island: "Context collapse" and the study of interactional trouble in the digital world

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Commentators and analysts in new media studies have taken inspiration from Goffman's 'dramaturgical' approach to interaction as performance, as well as his specific concepts of 'face' and 'impression management' (see, e.g., boyd 2002, boyd and Marwick 2011, Wesch 2009). Goffman is specifically invoked in discussions of a particular source of interactional trouble that is seen as generated in and by the structure of mediated communication in such digital spaces: so-called "context collapse." Context collapse represents "a crisis of self-presentation" (Wesch 2008) that is brought about by the ability of digital platforms like Twitter to "flatten multiple audiences into one" (boyd and Marwick 2011: 9)—and by the fact that the "images, actions, and words" of social media participants "can be transported to anywhere on the planet and preserved … for all time" (Wesch 2008). Returning to Goffman's rarely-cited PhD dissertation (Goffman 1953)—based on fieldwork (December 1949-May 1951) on the remote island of Uist in the Shetland Islands—presents an opportunity to draw more deeply on Goffman's conceptualization of communication as conduct than most previous work has done, and to understand more fully both the promise and the limitations of his work for research in digital environments. And this in spite of the fact that the setting of Goffman's dissertation fieldwork seems so far removed from today's networked world: a small community of farmers and sheepherders located on "a rectangular piece of rock nine miles long and four miles wide … covered by a thin skin of poor soil" (Goffman 1953: 13) with the North Sea on one side and the Atlantic on the other. Goffman produced not a 'community study' but "a study of conversational interaction" (ibid., p. 1). And yet what he found on Uist sounds in an uncanny way like Facebook: "the social order maintained by conversation seemed to consist of a number of things: the working in together of messages from different participants; the management by each participant of the information about himself conveyed in his messages; the show of agreement maintained by participants; and other things" (pp. 1-2). In fact, Goffman chose Uist as his fieldwork site because of "the informational conditions that prevail in a small isolated community," where "the observations made during a particular interaction could be placed into and checked against a context of information concerning the social reputation of each of the participants, and—since most islanders played out the full circle of their social relationships within the geographical confines of the island—the other kinds of interactions in which they participated" (p. 7). He gives special attention to crisis moments—gaffes, faux pas, and other "serious disruptions" (p. 303). These are moments when "a self [that a person] has openly accepted (before himself and others) as having, he proves not to have"; "an event which precipitously and involuntarily discredits a projected self" (p. 303). On Uist, anonymity is impossible, and "context collapse" is a constant threat. No wonder that the people living there are haunted by "fantasies of terrible gaffes occurring," and that actual gaffes "are retold for years" (p. 304).

(Not so) Desperate housewives: The middle-class framing of poverty on a Facebook sharing group

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A group of about two hundred Dutch women gather daily on a particular Facebook "street corner" in order to practice their favorite pastime, namely sharing almost expired goods with other "desperate housewives". Different timespace configurations, such as the actual storyline of the American TV series in its n-th season, the situated middle-class Bourdieuan "judgement of taste" and the unavoidable confrontation with the online component of sociolinguistic superdiversity creates a hub for aging and not so aging Benidorm Bastards to offer fellow travelers that almost expired box of Cornflakes or perhaps that light bulb which didn't fit. Most goods need to be physically collected from the owners, who most likely live only a couple of blocks or villages away, usually more interested in getting the social contact and the cup of exquisite mocha latte than the actual shared product they put themselves up for. Enter three Kurdish and Syrian refugee women in the picture. Suddenly the boxes of nearly expired crackers and the half empty crab salad acquires surplus and survival value. Each carefully constructed middle-

class timespace frame rapidly moves into a huge crescendo, highlighting the complex layers of identity work in superdiversity.

C03-09: English in the expanding circle: The shift from Foreign Language to Additional Language of use II
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.10
Session Chair: Suzanne K. Hilgendorf

In 1985 Kachru published his landmark paper on "Standards, codification, and sociolinguistic realism", in which he first outlined his theory of World Englishes and discussed at length "the English language in the Outer Circle". Five years later he elaborated on his conceptualization of the Three Circles, equating the Inner Circle with "L1 varieties" and the Outer Circle with "ESL varieties", which he later reformulated in non-numeric terms as "additional" varieties (Kachru 1990: 3). The Expanding Circle, or those regions of the world that were neither settled by L1 users nor subjected to (British) colonial rule, received only brief mention and was characterized as having "performance varieties" (1985:13) or "EFL varieties" (1990: 3) used largely for international communication.

In the three decades that have followed the English language has continued to spread, the result of increasing transnational contact and interaction both virtually through the Internet and physically via increased mobility. This recent increase in the range and depth of English use, also at higher levels of proficiency, has been most conspicuous in the third sphere of Kachru's (1990) Three Circle model. As a consequence, it is now necessary to reassess the static statement of 1990 equating the Expanding Circle with EFL varieties, given the sociolinguistic reality of plurality in language use (Hilgendorf 2015), the fact that languages are dynamic, that their users and their uses along with their forms and functions change over time and across communities.

Building on the foundation of a comparatively small number of studies focusing on English use within particular Expanding Circle contexts, e.g., France (Martin 2007, 2010, 2011); Germany (Hilgendorf 2005, 2007b, 2010, 2013); the Netherlands (Edwards 2014); and Europe (Deneire and Goethals 1997; Hilgendorf 2007a), this colloquium examines various aspects of contemporary English use within the third sphere of Kachru's Three Circles model, focusing on the growing uses of English as an additional language within speech communities in Expanding Circle contexts, as opposed to being a foreign code used only for communicating with individuals from other communities (cf. Seidlhofer 2011 and the ELF paradigm). The presentations range from theoretical discussions (the status of such varieties; the distinct dynamics of language change within them), to issues concerning the interface between the Inner, Outer, and Expanding Circles. The majority of papers focus on distinct contexts in the Expanding Circle, in Europe, North Africa, and Asia, dealing with issues of language attitudes and domain specific uses (e.g., media and education). The methodologies consequently include qualitative and quantitative approaches, on macro and micro-sociolinguistic levels, exploring formal and functional aspects of English use.

Collectively, the presentations highlight tensions between the historical categorization of EFL within the Expanding Circle, with the lingering attitudes and identities accompanying such a designation, and the present-day social reality of the greater number of users and increasing uses of English as an additional language within this sphere, as is evident on a broader societal level.

What happens to ongoing change in advanced non-native Englishes?
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This presentation focuses on how ongoing grammatical changes are adopted in advanced non-native Englishes in the expanding circle. The methodological objective is to test how the methods used in the historical study of recent English (Mair & Leech 2006; Leech et al. 2009; Leech 2013) could be used in understanding English use as an additional linguistic resource in today's globalized world. According to current knowledge, English in the expanding circle is often norm-dependent, but it is equally clear that the farther a language travels from its roots, the more likely it is affected by the multilingual settings in which it is used (Mair 2013). This research, informed by historical sociolinguistics, social network theory and contact linguistics, tests whether speakers in multilingual settings accelerate ongoing grammatical change (Laitinen in press; Laitinen & Levin in press). By doing so, it contributes to theories of language variability and the global spread of English.

The changes discussed concern the ongoing changes in the modal and semi-modal auxiliaries that have been documented in the inner and outer circle varieties. For instance, Leech's (2003, 2011,

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2013) results from a range of corpora show that the modal auxiliaries as a class have been declining in frequency since the early/mid-twentieth century. Collins (2009) investigates the modals in nine matching corpora (the ICE collection) in the inner and the outer circle varieties. His findings suggest the prominent role of AmE in leading the changes in the inner circle, and the South-East Asian varieties lead the way in the outer circle.

This presentation establishes the theoretical foundation for making use of the diachronic methods in the study of advanced non-native use of English. It then discusses the methodological considerations and material requirements. It is argued that the existing corpus materials representing English in the expanding circle need to be complemented with multi-genre resources whose sampling frames make diachronic and diatopic analyses possible and which offer access to materials that could be compared with the existing inner and outer circle corpora. The presentation then illustrates ongoing corpus collection work which creates a representative and systematically collected set of corpora for advanced non-native use of English in Sweden and Finland, two Nordic countries in which the importance of English has undergone changes. After that, the results of modal frequencies from previous studies are compared with spoken and written evidence from the expanding circle. They suggest that advanced non-native speakers tend to adopt the increasing modal forms, thus accelerating recent and ongoing changes in English.

English in advertising: A comparative analysis of language attitudes and practices in France and Quebec

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It is widely recognized that exposure to English via the media varies considerably across countries in the Expanding Circle due to a variety of factors (e.g., dubbing and subtitling practices). However, advertising is one area in which English is prevalently used to communicate across different markets, languages and cultures (Piller 2003, Kelly-Holmes 2005). Previous studies have also shown how advertising forges consumers' identities both locally and globally by combining English as a global language with locally adapted product names, slogans and imagery (Bhatia 2006).

To further illustrate the extent to which English has become an integral part of France's advertising landscape, as well as the global and local identities promoted in advertising across media, this paper reports findings from an ongoing study investigating both the use of English and localization strategies adopted by global brands when communicating with French-speaking consumers in different markets (Martin 2010, 2013, 2016). Recent magazine and web advertising aimed at audiences in France and Quebec, supplemented by interviews with advertising agency executives, reveal that despite Canada's official bilingualism and geographic proximity to the United States, comparatively speaking, audiences in France have a much greater exposure to English in the media. Furthermore, close examination of product names, slogans and logos in both contexts reveals distinct, culture-specific phonological, morphosyntactic and semantic processes in terms of the integration of English loanwords. Although both Quebec and France have a long-standing tradition of language planning in favor of French, their language attitudes and advertising practices also differ quite significantly due to their respective socio-historical and communicative contexts. Indeed, whereas Quebec advertising agencies scrupulously avoid English in accordance with regulations adopted under Quebec's Charter of the French Language, their French counterparts in Europe continue to surreptitiously circumvent local language legislation (Toubon law and subsequent revisions), making extensive use of English and *franglais* expressions in their mass media advertising. Highlighting current localization strategies for international advertising, this analysis shows English clearly operating as both an international and intra-national language within this context, providing further insights into the construction of hybrid identities among today's global consumers.

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Spoken Korean English – The Morpho-Syntactic Dimension

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English has a compelling status in South Korean society, where it is learned and used as a foreign language. English, therefore, fulfills predominantly a lingua franca function and is generally not used for intranational communication. It is, however, commonly regarded a glorified commodity and has been described as a status symbol (Shim&Baik 2004) or "key to upward social mobility" (J. Park 2009:37). In the Korean context, learning English has alternately been designated a national religion (J. Park 2009:1) or a sickness (cf. the notion of *English Fever*, J.-K. Park 2009 and Shim&J. Park 2008). The effect which this intense involvement with the language has on the English used by Koreans and which linguistic innovations follow has, however, as in many other Expanding Circle contexts only recently started to draw attention from linguists (e.g. Buschfeld 2013 on Cyprus, Edwards 2014 on the Netherlands).

Employing the newly compiled *Spoken Korean English* corpus (120 speakers, 60 hours, 300,000 words), this study provides an overview of potential morpho-syntactic innovations and explores some of them in more detail. As can be seen for example in the case of the reduction of plural redundancy, a number of these patterns pass or at least approximate a nativization threshold of 30-50% (see e.g. Mollin 2006:139 or Buschfeld 2013:93). Taking into consideration that "[i]ndigenous usage starts as preferences" (Schneider 2007:44), we can argue that some patterns are indeed becoming part of a shared spoken Korean English repertoire, while other innovations (with lower frequencies) are more of idiosyncratic nature (e.g. definite articles in combination with proper nouns). The *Spoken Korean English* corpus helps to distinguish between the two cases (i.e. emerging patterns vs. idiosyncrasies), while still allowing for a qualitative level of analysis.

This paper reasons that Expanding Circle Englishes are a special case in variational research and call for a more fluent approach to established frameworks of World Englishes (e.g. Kachru's Concentric Circles of World Englishes, ENL/ESL/EFL). As can be seen in the case of South Korea, the linguistic realities of language use (i.e. the emergence of nativized patterns) seem to contradict the dichotomous distinction between variety features (in the case of native and second language varieties) and learner errors (for Expanding Circle Englishes).

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Negotiating the Value of English at the Inner/Expanding Circle Interface: The English language teaching industry in Vancouver, Canada

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In 2012/13 almost 113,000 international students came to the western Canadian province of British Columbia to study (BCCIE 2015). Most of them were from what Kachru (1986) calls the Expanding Circle: countries where English is largely considered a foreign language and non-native, performance varieties are used. Through their interactions in this Inner Circle context, ideologies are formed, changed, or reinforced about what English is, what it can do, and whom it belongs to.

Even though English study overseas makes up the majority of study abroad activity, most research focuses on monolingual English speakers studying foreign languages overseas (Kobayashi 2006). Few studies look at English language teaching (ELT) in the Inner Circle, and almost none examine non-credit, short-term, often private programs which take the majority of international students. Researchers further assume language acquisition as the goal of ELT activities, and even critical analysis studies fail to situate their observations in a sociolinguistic context.

This study is a macro-sociolinguistic exploration of the stakeholders and their motivations within ELT in the Inner Circle, using Bourdieu's (1991; 1977) linguistic marketplace framework to navigate the multiplex relationship between English, status and power within the specific social contexts involved in ELT. Operating structures are described, major stakeholder groups are identified, and discourses are examined, all situated within the historical, politico-economic and sociocultural contexts.

Final analysis indicates that the main function of ELT is the exchange of cultural capital (knowledge, skills) and economic capital (material wealth) for symbolic capital (prestige) between the Inner and Expanding circles. Through the activities of stakeholders and the discourse surrounding the industry, English is positioned as symbolic currency, giving access to a prestigious imagined global community. Short-term language tourism positions English as one of many cultural artifacts to explore as recreation, while university preparatory programs offer access to status and opportunity at English-medium universities. Government and business interests situate ELT within the agenda for internationalizing education and global market competition. Throughout public discourse, there is a strong presence of tourism imagery and the mantra of Global Citizenship. The findings support a reorientation of research from language acquisition outcomes to the multiple goals of all actors. Framing ELT as simply an educational endeavor within the academic discourse misses the primary motivations and desired outcomes of key participants, and perpetuates a conflict of ideologies between stakeholders.

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Ever since the first theoretical accounts of politeness have been proposed, there has been an interest in the diversity of politeness norms. Most politeness studies have been inspired by Brown and Levinson's politeness theory (1978/1987) and conducted in the area of cross-cultural and interlanguage pragmatics. However, with the focus of these studies being on quantifying and comparing linguistic structures, which – as has been since argued – are not inherently polite (Mills 2003, Watts 2003), they make only a limited contribution to elucidating the underlying concepts of politeness in the languages under study.

The first insights into the politeness norms of specific groups came from scholars directing criticism at the universal nature of the main concepts underlying politeness theory, such as face (Gu 1990, Mao 1994). This soon led to the recognition that in order to understand politeness, and how it may be conceptualised differently by different groups, we need to consult the language users themselves. The growing interest in lay members' or emic perspectives on politeness has resulted in research into the metapragmatics of politeness. Previous studies have used interviews (Blum-Kulka 1992, Ogiermann & Suszczyńska 2011), focus groups (Garcés-Conejos Blitvich et al 2010) and questionnaires (Fukushima 2015) designed to elicit local understandings of politeness. Linguistic corpora (Culpeper 2009, Garcés-Conejos Blitvich et al 2010), on the other hand, have been used to establish a 'global' perspective based on the frequencies of different terms within the semantic field of im/politeness in a given language.

What is generally problematic about eliciting emic concepts of im/politensss is that although all lay members can verbalise explicit norms and rules, the politeness systems they have been socialised into are not only very complex, but they "function below the level of conscious awareness and are not generally available for analysis" (Hall 1989: 43). Hence, elicitations of local understandings of politeness can easily result in normative descriptions of politeness and positive self-representation (Blum-Kulka 1992).

However, speakers' perceptions of what constitutes im/polite behaviour often surface when their expectations are not met or violated, and are verbalised by evaluating the speakers' 'deviant' form of interpersonal behaviour. Such evaluations can pertain to individual encounters or entire national/ regional/ cultural/ linguistic/ social/ age etc. groups. These evaluations provide valuable insights not only into the pertinent features of the evaluated group's conceptualisations of politeness, but also into the speakers' expectations and *their* politeness norms.

This panel consists of eleven papers contributing to both local and global emic understandings of im/politeness and related concepts, such as face, consideration and attentiveness. While some provide an in-depth analysis of a politeness concept in one language from a range of perspectives, others discuss understandings of politeness that arise through evaluation of and comparison of 'us' with 'them'. The analyses are based on different types of data, such as naturally occurring conversations, interviews, focus groups, corpus analyses and online discussion forums. On the whole, the contributions to this panel illuminate the diversity of politeness norms by providing insights into the concepts of politeness in a wide range of languages and across a variety of contexts.

Emic perspectives on face1- A multidisciplinary approach

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Inspired by Sifianou's (2013) work on culture, face, and politeness in Greek, as well as by recent calls by politeness scholars to further explore face1 (see Haugh, 2012), the present paper sets out to investigate emic conceptualizations of face in Peninsular Spanish.

Our study applies a multi-layered methodology that involves several steps. First, we examine extant dictionary definitions of the Spanish term *imagen,* which is used by politeness scholars in Spanish pragmatics (Garcés-Conejos 1991, Bravo, 1999, Briz 2003; Hernandez Flores, 2004) to refer to *face,* with a view to teasing out lay definitions of the term.

Next, we resort to corpus linguistics as we carry out a concordance study of the metonymic and metaphoric uses of the term *imagen* in a sizeable corpus of all newspaper items from *El País* and *El*

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Mundo, published between 2005 and 2010, which include the phrase "gender violence" (GenText Corpus, over 6 million words). Given Sifianou's (2013, p. 3) contention that for any linguistic action individuals will draw from "the socio-historical knowledge they possess, and evaluate which aspects of their multifaceted face are relevant to the current situation" , our corpus-based study seeks to identify the discursive uses of the term *imagen* in newspaper reports by examining (i) how the term *imagen* is used in nominal and verbal constructions/phrases in the newspaper article genre, and (ii) the attributes which are made salient in the newspaper discursive construction of the social actors (identities) relevant to a particular situation, namely, gender violence in Spain.

The last methodological step involves focus-group discussions of personal experiences of the construct *imagen* triggered by examples extracted from the corpus on gender violence. As Haugh (2012) has accurately pointed out, an emic perspective on face1 should not be only limited to talk regarding folk terms, but should also encompass the experience of face1. Through the micro analysis of actual, occurring discourse we throw light on the experience of *imagen1* which inevitably leads to the discussion of the relationship between face and identity (Garcés-Conejos Blitvich 2013, p. 4).

A cursory look at the data reveals that, unlike in Greek (se Sifianou 2013: 7), there are numerous lexicalized constructions with *imagen* in Spanish, which point to the saliency of this construct. Our *imagen1* study empirically confirms recent claims (among others see Bargiela-Chiappini & Haugh, 2010; Haugh, 2012; Sifianou , 2013) that face is not necessarily related to im/politeness, and also supports the contention (see Garcés-Conejos Blitvich 2013) that face is, instead, crucially connected to identity.

Perceptions and conceptualisations of (im)politeness in the Turkish culture by native and non-native speakers of Turkish

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Due to the recent economic and political developments in the world, the number of foreign students in Turkey is rapidly increasing. To survive in the country and to achieve their goal of getting a diploma, those students have to learn/acquire not only the grammar and vocabulary of Turkish but also its pragmatic rules of interaction since misunderstandings in cross-cultural interactions can lead to very negative relational consequences. Research on the acquisition of pragmatic dimensions of foreign languages shows, however, that this process is neither straightforward nor regular. Learners, because of their training or/and cultural and linguistic backgrounds, perceive and conceptualise, the pragmatic rules of the new culture differently from the target language speakers. To avoid communication breakdowns and to prevent the creation of unhelpful and offensive national stereotypes, the sociopragmatic rules underlying native and non-native speakers' perceptions, beliefs and evaluations of various domains should be examined closely. This study aims to contribute to this particular strand of research.

The present study uses questionnaire, interview and ethnographic data and, first, shows how native speakers of Russian and Arabic learning Turkish in Turkey perceive and conceptualise (im)politeness in the Turkish and their own cultures. Then, it examines how those perceptions overlap or deviate from the perceptions and conceptualisation of (im)politeness of native speakers of Turkish and discusses how the similarities and disparities might affect learners' relationships with the members of the target culture.

The findings of the study could be used as pointers guiding us to better understanding of the rules and beliefs underlying the assessment and conceptualisation of politeness in the examined three cultures. It is believed that they would also help to raise the sociopragmatic awareness of both native and non-native speakers of Turkish and to contribute towards better and faster understanding and relation development between the interacting parties.

"A source of embarrassment": Evaluating (im)politeness behaviours of the previous generation in Greece

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In recent years, research on (im)politeness has brought to the fore the need for investigation of folk beliefs about different cultures' understandings of (im)politeness (see e.g. Eelen 2001; Watts 2003; Mills 2009). It is maintained that this "metapragmatic" aspect of (im)politeness (Eelen 2001: 35) which involves tapping into lay people's (i.e. emic) perceptions of (im)politeness, is indispensable for a holistic understanding and possible theorising of the relevant phenomena.

This study seeks to present and analyse emic understandings of (im)politeness in Greece. Taking as a starting point the assumption that cultures are not homogeneous, but multiple entities subject to diachronic change (see e.g. Culpeper 2009), the main goal of the study is to reveal possible cross-generational differences and/or ongoing changes in the conceptualisation of (im)politeness in the Greek society. Against this backdrop, the emic understanding of (im)politeness as it surfaces from the evaluations of Greek speakers of a specific age group (30-45) discussing (im)politeness behaviours of their compatriots belonging to the older generation is explored.

The data are drawn from semi-structured interviews with the participants and are supplemented by questionnaire data.

Similarly to previous research on the conceptualisation of politeness in the Greek context, the findings suggest that both politeness and impoliteness are understood in rather broad terms and involve both verbal and non-verbal behaviour (Sifianou & Tzanne 2010). Yet, the age group under examination is shown to place greater emphasis on the concepts of "discreetness" and "personal space". Their evaluations indicate that many of the "solidarity" behaviours notoriously attributed to the Greek society are under dispute as lacking consideration for privacy and "equity rights" (Spencer-Oatey 2007: 652). Therefore, the participants' understandings reveal a potential dynamic change in the perceptions of (im)politeness in Greek society, which is attributed, by the interviewees themselves, to globalisation, the influence of the media and this age group's extended experience of studying and living abroad.

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"Greeks are so direct!" Emic perceptions and construction of im/politeness among the returning Greek diaspora.

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Although the positive/negative politeness distinction has been shown to have limitations in non-Western contexts (Haugh, 2006), it has proven to be useful in describing, conceptualising and theorising the differences between the im/politeness systems of English and Greek, (Sifianou 1992) and the challenges facing learners of Greek as a foreign language (Bella 2012). The transition between negative and positive politeness societies also poses challenges to heritage speakers who are accustomed to the sociopragmatic norms of English, and may find some of the politeness conventions adopted by native speakers of Greek are inconsistent with their expectations or preferences. Decades of emigration from Greece have resulted in diaspora populations spread widely throughout the English speaking world, including the USA, Canada, Britain, South Africa and Australia. In Australia, of the approximately

380,000 people claiming Greek ancestry, only a quarter were born in Greece. The others are second, third, fourth and mixed generations, whose experience of the language has been acquired predominantly in diaspora and transnational contexts. Despite early pressures to assimilate, language and culture have been energetically maintained in Australia, enabling the growth of a distinct yet pluralistic hybrid Greek-Australian identity. The significance ascribed to the ability to communicate in Greek and attaining acceptance into the community of homeland speakers varies enormously among the diaspora population, many of whom find other non-linguistic ways of performing and reinforcing their identity. However, even Greek-Australians who have limited experience of interaction in the Greek language seem readily able to express their perceptions of the differences in politeness. They are also able to assess the impact of these differences on their own evaluation of in and outgroup boundaries: i.e. what is *us* and what is *them*. Through interviews and the elicitation of stories of experience, it becomes possible to build up a picture of how im/politeness is perceived to differ in Greek and English-speaking contexts and within the third space of transnational diasporic interaction. This paper explores emic perspectives on im/politeness of twenty Australian-born partial bilinguals of Greek descent, fourteen resident in Australia and six living permanently in Greece, as they relate their experiences of how im/politeness is enacted in both source and host country contexts. The stories are revealing in terms of how im/politeness itself is constructed and experienced, but also the underlying concepts through which it is conceptualised and evaluated. These include directness, openness, generosity and respect.

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C03-14: A decade after Fishman's Decalogue: Taking stock of the Sociology of Language and Religion II
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.2
Session Chair: Brian Bennett
Session Discussant: Tope Omoniyi

Sociolinguistics has tended to neglect religion, reports of whose death have been greatly exaggerated. From state institutions to online rituals, scriptural fundamentalisms to indigenous spiritualities, religion in its multifarious social formations continues to morph and even thrive in an era of globalization and digitization (though, of course, with considerable variation worldwide). Although major figures in the field like David Crystal and Charles Ferguson made contributions early on, it was only in the early 2000's that a group of researchers focused attention in a concerted way on the topic. That effort resulted in the volume*Explorations in the Sociology of Language and Religion* (Omoniyi and Fishman 2006), which included Joshua Fishman's foundational "Decalogue of basic theoretical perspectives for a sociology of language and religion" (13-25). The past decade has seen further conference sessions (e.g., Berlin 2012, New York 2013, Jyväskylä 2014, Hong Kong 2015) and publications (e.g., Rosowsky 2008, Omoniyi 2010, Bennett 2011), as well as the development of a research network and website (sociologyoflanguageandreligion.com). Mention should also be made of a two-year project funded by the UK Arts & Humanities Research Council and spearheaded by Andrey Rosowsky and Tope Omoniyi entitled, "Heavenly Acts: aspects of performance through an interdisciplinary lens." Yet, much remains to be done. For one thing, potentially valuable resources in religious studies and the sociology of religion (e.g., Sharot 2001, Tweed 2006, Riesebrodt 2010, Yelle 2012) have yet to be tapped.

This colloquium returns to Fishman's 'Decalogue' in order to take stock of the current situation. Fishman himself acknowledged that his ten points "need to be fleshed out, modified, selectively abandoned or added to in order that a theoretically anchored and empirically supported sociology of language and religion can ultimately develop" (2006: 24). Presenters attempt to respond to this challenge. Traversing a range of languages, religions, and practices – from Yiddish to Tamil, Hinduism to Russian Orthodoxy, Islamic poetry to Maya prayer – the colloquium aims to consolidate progress made over the past decade and chart new pathways in the sociology of language and religion.

It should be noted that questions of linguistic prestige are absolutely central to the religious domain – as Fishman already made clear in a number of theoretical propositions. By revisiting his 'Decalogue' in light of new data, questions, methodologies, and theoretical resources, the colloquium makes an important and distinctive contribution to the general theme of the conference.

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Language shift vs. language of religiosity in the Sephardic community in Turkey and the Kalmyk in Russia

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In recent decades, the topic of language loss has been in the center of various research projects (Aitchison 1991; Harrison 2007; Heinrich 2010; Evans 2010 etc.). However, there is a lack in contrastive studies on language awareness patterns regarding religious practices within unrelated linguistic, cultural and religious communities. The following paper, partly based on my current PhD research project, intends to compare and contrast two religiously, geographically and linguistically unrelated diaspora minorities, the Sephardic in Istanbul, Turkey, and the Kalmyk in Kalmykia, Russian Federation.

The focus of the paper is a contrastive analysis and interpretation of the relationship between patterns of language awareness and linguistic practice within religious rites of the named minority groups that look back on similar historical developments. The language of religiosity has, with several exceptions, which will be outlined in this paper, rarely been identical with the language of secularism. Linguistic change of these minorities living in the Turkish and Russian diaspora since the 16th (Sephardic) and 17th century (Kalmyk) respectively, imposed repeatedly changes regarding the choice and use of the sacred language. This choice, a result of sociocultural alterations, strongly influenced linguistic practices. As an example, the Sephardic community in the Ottoman Empire started to use *Ladino* as co-sanctified language when Hebrew was not understood anymore by the general public.

Of main concern is the observation of convergences and divergences between the two named groups in terms of language change dynamics, language awareness and prestige patterns with a stress on religious practices. Due to language attrition, the spoken vernacular has turned into a suitable language for the sacred functions. While the language is highly endangered, it seems that its acceptance within religious practices is increasing (especially in the Kalmyk society).

Particular consideration is paid, on the one hand, to the development of linguistic competence and performance within different generations of speakers in the endangered language and the majority language and, on the other hand, to the analysis of the impact of their linguistic awareness on their linguistic behavior. Special attention will be paid to the disagreement and conflict vis-à-vis acceptance and utilization of a certain variety (Tibetan or Kalmyk in Kalmykia, Hebrew, Judeo-Spanish or Turkish in Turkey) in religious practices. How are the language preferences related to the religious practices distributed between different generations of speakers? Field research has shown that language loss does by no way lead to religious loss. E.g., the young generation of Sephardic Jews that does not speak Ladino at all, are more prone to respect Jewish religious practices.

The paper will be empirically supported by qualitative research data that I collected between 2011 and 2015 and complemented by interview data (quantitative) collected in 2014 and 2015.

The maintenance of Tamil in a Saiva religious school in Australia

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In his seminal decalogue for the sociology of language and religion, Fishman (2006, p. 18) proposed that "all sources of sociocultural change are also sources of change in the sociolinguistic repertoire vis-à-vis religion, including religious change per se". My presentation investigates the applicability of this principle to a study of language change in a Tamil Hindu (Saiva) temple in Australia.

Looking at the experience of the Tamil Saiva temple, I present a case where some religious and sociolinguistic change is definitely occurring, but at a slower rate to that of sociocultural change within the temple. I propose that the pace of religious and sociolinguistic change can be mitigated by an ideology that strongly connects the language and the religion.

The impact of sociocultural changes such as globalisation and modernisation are evident in the temple. Factors such as the increasingly diverse ethnic and linguistic mix of temple devotees and the declining interest in Saivism observed in second generation Tamils are forces that push for religious and language change. We can see the applicability of Fishman's principle in changes like the implementation

of a religious school program for the second generation and the incorporation of some bilingual (with English) signage and notices in the temple space.

However, despite the growing number of non-Tamil speaking devotees, there are key parts of the temple where Tamil continues to be maintained as the first language. One reason for this is the ideology held by Tamil first generation members who see a strong connection between Tamil language and culture and Saivism. When we look at the way language is used by the second generation Tamils in the religious school, there is adequate evidence that language shift to English has not entirely occurred and that the religion, and perhaps the abovementioned ideology, play a part in encouraging the use of Tamil. I will present data from one classroom to demonstrate how the second generation incorporate Tamil into their sociolinguistic repertoire in this religious context.

My findings show that, as Fishman proposed, sociocultural change is impacting on the sociolinguistic repertoire of the temple. However I argue that the strong link between the language and religion aids in preserving the linguistic habits of temples in the homeland to a certain extent.

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Re-configuring the symbolic Universe: language of Hinduism in the era of Globalization
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Large scale migrations across the world and unprecedented use of technology in the globalizing world, have significantly impacted the communication and practice of religion. Migrant communities introduce new languages for the religious practices (for example, English for Hindu rituals in the US (Pandharipande 2010)). Moreover, digital images of the Hindu deities (Pandharipande (forthcoming) are worshipped in on-line worship, *puja.* While the current research has acknowledged/documented this change, and debated its authenticity, it has not addressed the questions: a) how are these changes accommodated in the religious tradition? In other words, what is the underlying mechanism which accommodates the new linguistic code as well as new medium (digital media) for communicating and experiencing the religion?, b) does the new linguistic code (English in this case) completely or partially replace the traditional linguistic codes (Sanskrit and other Indian languages)? Similarly does the digital media fully displace the traditional religious practices such as *puja*?

The paper discusses the case of Hinduism in the US where English is introduced in the US for Hindu discourses, and rituals other Indian languages continue to be used as well. Moreover, digital worship, *puja* continues along with traditional worship of actual representation deities

(statues). The discussion in the paper assumes that religion is a system of symbols (Geertz 1973:90) which concretizes order (the physical as well as moral) of a unified universe including all animate and inanimate existences. Language and religious practices/rituals are signifiers of the signified symbolic universe. The change is accommodated by adding a new set of signifiers to the already existing equation of signifiers and the signified. When the new language is introduced, the symbolic universe of Hinduism is signified by more than one set of linguistic signifiers / codes, i.e., (Sanskrit and other Indian languages) and English. Similarly, Hindu worship is signified by both, worship of concrete statues of the deities as well as their digital images. I call this process, "reconfiguring the symbolic universe," where more than one set of signifiers signify the symbolic universe of Hinduism. The paper will also discuss the question, namely, can two independent linguistic codes/signifiers convey exactly the same religious meaning? Or, does the change in the religious language or the medium necessarily indicate change in the religious system?

The relevance of the discussion for other religions in diaspora will be pointed out.

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Forging Pan-Latino Identities in religious contexts in New York City

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Social boundaries between Latinos and the mainstream society in big US cities like New York have a strong tendency to run along the line of using either English or Spanish. In Spanish-speaking neighborhoods, on the other hand, social boundaries are often defined by the use of different linguistic varieties of Spanish, often from all over Latin America. In multi-ethnic contexts, however, where Spanish speakers have to work together and socialize with each other, a variety of identity processes involving language occur as a way of bridging existing social boundaries.

In this study, Spanish-speaking members of a church in New York City construct heterogeneous uses of English as a binding element to create social cohesion within their group as being part of a larger English-speaking community. These may come in the form of elements of standard English, hybrid linguistic forms or even religious neologisms which allow for levelling social differences between Spanish speakers and therefore alllow for inclusion into a community.

With regard to Fishman's decalogue, these practices fall short of language uses traditionally associated with religious contexts, suggesting a fresh look at some of the established categories as well as the processes at work.

C03-15: Tracing sociocultural and perceptual schemas of non-western interactional practices II
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.3
Session Chair: Songthama Intachakra

A recurrent assumption in sociolinguistic/pragmatic literature has been that intentionality is a key factor for communication to take place (Brown and Levinson, 1987; Searle, 1969; Grice, 1975). Adopting this frame of thinking (i.e. a speaker communicates by directing his/her intention/thoughts to an addressee) to an analysis of languages other than Euro-American ones often gives rise to an unfortunate hypothesis that communication in non-western languages appears to be irrational or inscrutable (Ide, 1989; Matsumoto, 1988). For example, many Asian languages make use of: personal pronouns simultaneously referring to first and second persons; complex kinship terms that can be deployed for people who bear no blood relations to the speaker; honorific morphemes and particles that can be used even among speakers with no status difference; questions posed in a familiar conversational register whose response is normally another question. It is our shared conviction that these ways of interacting are by no means irrational or inscrutable when seen through the indigenous lens. Rather they are indeed commonsensical ways of communicating among Asians, given the influence of highly valued (endogenous) concepts such as immediacy, interdependent self, sense of place, discernment, self-organization processes and intertwined categories of people in social stratification (Ide, 1989, 2005, 2015; Ide and Ueno, 2012; Fujii, 2012; Kim, 2014).

Taking these observations as a starting point, in this colloquium, our efforts are in response to calls outlined by researchers of the Emancipatory Pragmatics tradition who have suggested analyzing cross-cultural communication "without necessarily passing through the filter of Euro-American theory" (Hanks et al., 2009: 2). To make a fuller sense of the idiosyncrasies of several Asian interactional practices such as those mentioned above, we need to explore the sociocultural and perceptual schemas of native speakers of those languages in terms provided by their own societies (see also Hanks, 2012, 2014; Sentf, 2014; Huang, 2015). To that end, our approach is neither to refute the relevance of such received models of analysis, nor to emphasize the West-East split in scholarship, but rather to ultimately establish "middle-range theories" (Merton,1949), which would bridge the gap between Western and Eastern traditions by integrating empirical research results from wide-ranging societies.

This colloquium brings together insights into sociolinguistic/pragmatic research on East Asian, Southeast Asian and Libyan Arabic languages. Each contributor will take a critical look at existing theories and find alternative frameworks to justify local practices of language in use. In paying tribute to the general theme of the symposium, we will bring the "covert prestige" of sociocultural and perceptual schemas of non-western languages to the forefront, while pointing to new directions in theorizing language in society which "would reveal overlooked features of Indo-European languages at the same time that it sheds light on other languages and cultures" (Hanks et al., 2009: 2).

Self and the other across languages: a comparison between Indo-European and East-Asian languages

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The aim of this contribution is the investigation of the way in which the notion of 'I' was (and is) expressed in two macro-linguistic and cultural domains: East-Asian and Indo-European languages.

Cross-linguistically, the most obvious indicators of the first person are personal pronouns and verbal agreement: personal pronouns are almost universal (with some exceptions: see Heath 2004:999); on the contrary, verbal agreement is not universal.

As Bhat (2004) pointed out in his monograph on pronouns in cross-linguistic perspective, a question has been raised as to whether some of the South-East Asian languages like Burmese, Thai and Japanese can be regarded as not possessing any personal pronouns at all; as it will be shown, these languages use different nouns in place of pronouns in order to indicate social status, politeness, etc.

According to Siewierska (2004), in the functional literature pronouns in the main continue to be viewed as a morpho-syntactic category but often the distinction between pronoun and noun is considered to be not discrete, but scalar, with some pronoun exhibiting less prototypically pronominal and more nominal characteristics than others.

Haspelmath (2010) assumes that universal or cross-linguistic categories do not exist and each language has its own categories; in order to describe a language, a linguist must create a set of descriptive categories for it. It was one of the major insights of structuralist linguistics of 20th century that languages are best described in their own terms rather than in terms of a set of pre-established categories that are assumed to be universal, although in fact they are merely taken from an influential grammatical tradition (e.g. Greek and Latin traditions): this happens also with pronouns.

According to Hinds (1986) personal pronouns in Japanese differ from the pronouns of other languages like English in several respects: i) in having nominal origins; ii) in being terms of occupation or status titles; iii) in being very large in number, with different forms being selected depending upon sex, age, perceived social status, and emotional correlation; iv) in showing most of the nominal characteristics like occurring after demonstratives, and being modified by adjectives or relative clauses. The fundamental difference between East-Asian and Indo-European personal pronouns is that while in Indo-European languages first person forms are generally autonomous, context-independent, East-Asian person forms are highly relational. Another interesting property that distinguishes Japanese personal pronouns from Indo-European personal pronouns is the characteristic described by Whitman (1999:358): "A striking fact about the history of Japanese is the frequency with which pronouns shift over time to designate different speech act participants".

This behaviour has been explained through the concept of *ba* (Fujii 2012), the semantic space where the speech event takes place. According to Otsuka (2011: 5) "underlying ba theory are the Buddhist thought and the Japanese philosophy".

The paper will analyze the expression of (inter)subjectivity in Japanese and in other East-Asian languages (Korean, Chinese) in comparison with European languages, in the framework of Emancipatory Pragmatics (Hanks/Ide/Katagiri 2009).

The analysis and interpretation of Libyan Arabic interaction and communication: revisiting of CA and DA theories

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This paper investigates the applicability of CA and DA conventions and practices, postulated by Western analysts, to interactional data from a different social and cultural background (e.g. Eastern). Naturally-occurring interactions in both social and institutional contexts in Libya are analyzed in this paper. The analysis shows that the long occupation of turns and the other-initiate/ other-repair strategies practiced by fathers when interacting with sons, which is seen as impoliteness from Western perspectives, are interpreted as high social status and respect of the father. Moreover, the analysis of Mr. O Corpus data (teacher/students conversations) reports exceeding silence by the students. According to Libya culture, such silence can be interpreted as a sign of agreement and respect. In contrast, other cultures may describe silence as a sign disagreement and uncollaborativeness. Other institutional data from Libya (elderly patient/younger physician) shows what can be interpreted by Western analysts as off-target verbosity and talkativeness associated with ageing. The elderly patients call their doctors as "sons" and ask them about their social and familial background. In fact, taking the Libyan social and cultural values into account, the more reasonable interpretation of such practice can be described as an interactional strategy by the elderly patient to change the context from institutional (physician has the power) into social where the elderly patient regains the power from his younger physician. This paper concludes that the analysis and interpretation processes of CA and DA claimed by Western analysts are not importantly appropriate for other interactions and communications from different social and cultural background.

Prestige and Language Status of Arabic, Berber and Tebu in Post-revolution Libya: An Examination of Posts in Social Media Networks

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This study explores the social and political status of three languages after the February 17th revolution in Libya, Arabic, Berber and Tebu. It traces the changes that accompanied the political uprising since

2011. In addition, it aims to examine the social and political images of these languages as expressed by their native speakers through the social media networks. The data were collected from public posts posted on the social media website, Facebook. These posts cover social, political and linguistic issues. The data were analyzed by comparing the posts of the speakers in terms of expressing self-image, social status, identity, power, ethnicity and pride. After examining the posts collected, it was clear that within the social media there exists a Libyan virtual community in which new ideologies, opinions and reflections of social identity and power are emerging. This mirrors the actual public image of the ongoing competition among the speakers of the above languages to promote their sociolinguistic identities.

Ba-Oriented Representations of the World: from Clause structures to Interaction

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Fujii (2012) investigated Japanese and American social interaction by using a problem-solving task discourse and found that Japanese interaction is more interrelational, as seen in language behavior that induces responses, such as question forms, mono-clausal constructions, repetitions, and overlapping repetitions. Response and feedback from an interactional partner is needed at every step to confirm that the partner is following and agreeing. In the interaction, the Japanese participants situated themselves as if they were entraining themselves, and they resonated with each other. The boundary of self disappeared and merged as if they had one mind. On the other hand, the American participants' interaction was based on the idea of presenting themselves in a direct and independent manner. They situated themselves separately from their partner in the interaction, and a self-vs.-other relationship was observed.

The difference in how self and other are situated in interaction can be understood as rooted in culturally determined principles concerning how the self is situated in the interaction. Japanese interaction is very dependent on the field/*ba* of interaction as well as social and cultural norms and values concerning an interdependent sense of self. This great dependency on the interactional *ba*/field, as well as the social and cultural context, is based on the Eastern and Japanese philosophy of self in the field/*ba*. On the basis of the way that self and other are situated in *ba*, the Japanese culture is characterized as *ba*-oriented culture that imbues the Japanese language with specific characteristics.

This presentation further demonstrates that Japanese has a strong basis for the *ba*-oriented representations of the world; thus, producing a predicate-oriented type of language. A *ba*-oriented culture like Japanese has characteristics in which humans and any other things involved tend to be suppressed and merged with the environment, resulting in the removal of the borders between people and the environment; humans become a part of the environment. Hence, in *ba*, actors make themselves behave consistently with *ba* and the boundary between the self and other is very blurred, non-existent, and indistinguishable. Consequently, *ba*-oriented culture assumes; 1) self-organization in *ba*, 2) situation-focus or holistic construal of the world, and 3) internal point of view. These assumptions are conveyed in Japanese which has abundant linguistic phenomena showing *ba*-predominant order of representations, no-agent/subject clause structures, holistic expressions, and no-self representation. Instead, the predicate subsumes agency and information with regard to person references in terms of honorific forms, "giving" and "receiving" forms, "become"-type of expressions rather than "do"-type, modal expressions including final particles and descriptions from an internal point of view. This presentation attempts to claim that these linguistic phenomena characterize *ba*-oriented representations of the world and are identified as a predicate-oriented language.

How and why East Asian languages have no pronouns equivalent to those of European languages: Explorations from ba-based thinking

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While the use of personal pronouns used according to power and solidarity in European languages is well known (Brown and Gilman 1961), there has been little discussion about the rich varieties of personal pronouns and their use in East Asian languages. The difference between the use of personal

pronouns in European languages and those of East Asian languages seems to be fundamental to the use of language. In this presentation, I would like to explore the mechanism of the complex use of multiple East Asian pronouns. The difference is so fundamental that a new frame of thinking called *ba*-based thinking has to be introduced to cope with this issue.

One of the assumptions of *ba*-based thinking is dual mode thinking, where the self is seen as consisting of two layers of domain: the domain of the self-centered ego and the domain of place. The domains of places merge like two egg whites merge in a bowl, while domains of self-centered egos remain separated. Speakers of languages with varieties of personal pronouns choose the pronoun appropriate to an interactional setting by negotiating with other participants who share the domain of place. It will be argued that the concept of self in modern scientific thinking that began with de Carte's cogito is not sufficient to explain the mechanism of the use of the rich personal pronouns in East Asian languages.

C03-18: The interaction between social factors and the occurrence of lexico-grammatical contact effects

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.15
Session Chair: Ad Backus
Session Discussant: Anna Verschik

Lexical and syntactic language contact phenomena are often discussed separately. From an empirical perspective, this is unfortunate for two reasons: lexical and syntactic phenomena often co-occur in the same sociolinguistic setting, and one contact phenomenon often has both lexical and syntactic aspects. The separation of traditions keeps us both from analyzing the interaction of lexical and syntactic phenomena and from investigating how their occurrence correlates with aspects of the sociolinguistic setting. The separation is also unfortunate from a theoretical vantage point, since there is a growing awareness in linguistics that a strict separation between lexicon and syntax does not adequately describe linguistic competence as it is organized in the human mind. Several models of the speech of bilinguals (Myers-Scotton, Muysken, Matras, Johanson, partially building on the early models of Weinreich and Haugen) attempt to deal with lexical and syntactic phenomena at the same time, and they have met with varying degrees of success regarding descriptive accuracy and theoretical explanation of the facts. In this panel, we aim for three things:

1. to introduce new empirical evidence at the interface of lexical and grammatical 'borrowing';
2. to draw this evidence from a variety of sociolinguistic settings; and
3. to explore new theoretical proposals about how to integrate the two types of contact-induced change and the degree to which they are determined by sociolinguistic characteristics of the contact setting.

The idea underlying the theme session is that contact effects are the linguistic results of both social and cognitive factors and that these simultaneously drive how people speak in bilingual settings. By and large, two aspects of this complex dynamic are examined. The first is that characteristics of the social setting determine what speakers bring to the conversational situation. This holds in two ways. First, there is the historical dimension (governing factors such as the indexical values of languages, speakers' attitudes towards them, their levels of proficiency in them, their degrees of exposure to both languages, the norms or conventions of language choice in the community, and historical changes in these patterns over time). Second, speakers bring to any conversation their more immediate concerns (governing current goals and their sensitivity to aspects of the current communicative context). Papers will explore to what extent these factors explain much of what is observed in speech.

The second aspect to be examined through case studies is that the characteristics of the contact effects are also sensitive to cognitive factors. While social factors determine general characteristics, such as the intensity of codeswitching, other things are determined by cognitive factors. This includes what lexemes are involved in codeswitching, how insertions are embedded into the base language, what multiword chunks from the two languages may appear as codeswitches, what loan translations may be produced, and how lexical and grammatical aspects of multiword chunks combine to produce bilingual speech. We observe that when codeswitching is not constrained by purist concerns or limited proficiency, intensive back-and-forth switching and patterns of congruent lexicalization and grammatical convergence characterize some of our data.

The effects of social and cognitive factors can most clearly be seen when contact settings are compared, or when there are differences between speech styles in one and the same community. The proposed theme session includes these kinds of variation, and they will be the focus of discussion in the final 30 minutes of the colloquium, moderated by Anna Verschik and Ad Backus. The papers collected in this colloquium deal with some or all of these phenomena in six different language pairs and in varying communicative settings. The language pairs vary in the degree to which the languages resemble one another and in the intensity of codeswitching they exhibit.

Groups of first-generation speakers: sociolinguistic profiles and features of Macedonian-English bilingual speech

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This paper will compare examine two groups of 50 first-generation Macedonian-speakers in Australia. The first group consists of 25 informants born in Aegean Macedonia (northern Greece) who speak a non-standard variety of Macedonian as their L1, who had no formal schooling in this language (or in Greek that only a small number speak as an L2), and who acquired English after emigration to Australia as young adults, 50-60 years ago. The second group of 25 first-generation Macedonian-speakers is from today's Republic of Macedonia, and these emigrants received formal instruction in their first language, Macedonian, and sometimes also in English as well. They emigrated to Australia 30-40 years ago as young adults.

Amongst the first group, there are examples in naturalistic speech that exhibit the mapping of English lexical forms into the structure of Macedonian speech, such that morpho-syntactic innovations are apparent. These innovations occur in speech containing code-switching, but also in speech that bears few imported English forms. This looks like calquing, but is calquing to a different degree as it extends beyond compound noun or noun+verb collocations that are well documented amongst the 'accepted borrowings' in diachronic linguistics studies, and includes clause-length utterances and hybrid discourse patterns. These speakers are naïve speakers and unconcerned by the forms prescribed in standard or prestige varieties (of any language) and the marketplace of Macedonian and Australian-English vernaculars that they live in shape their linguistic behaviour. The type of deep-level contact is extensive, on-going, and well-developed, and speakers' lack of active proficiency in English is a key part of this. In classic immigrant countries, such as Australia, this is now a less common phenomenon as young adult allophone immigrants to Australia may sooner shift to English before such deep-structure borrowing can take root and become conventionalised.

Amongst those from the second group of first-generation Macedonian speakers there are features in their speech that they share but which are different to the first group: English-origin lexemes are often pronounced and phonologically integrated according to the *orthographical* rather than the *phonetic* form of English words. This is because literacy in Macedonian (and later in English) enabled contact with the orthographical representation of the word which holds sway over the actual pronunciation of it. Further, deep-structure borrowing appears less frequent. The obstacle to this is not so much speakers' greater sense of metalinguistic knowledge, but their linguistic conceptualisation of English forms as imports which fill gaps which still, however, remain 'other language' forms. They are not as 'unaffiliated' as they may be for the first group of speakers.

The primacy of available vernaculars and linguistic modelling on the basis of these is a characteristic of the situation of the first group of speakers. It pertains less to the second group of speakers.

Cultural orientation and bilingual speech of intermediate-generation immigrants

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Studies of bilingual speech in immigrant settings have reported that lexico-grammatical patterns observed in immigrant speech are directly influenced by the factor 'immigrant generation'. The speech of the first, the second and the intermediate generations of immigrants has been shown to vary in the distribution of lexico-grammatical patterns and in the predominant types of code-mixing, insertion or alternation. In this presentation we will argue that not only an immigrant generation, but also cultural orientation and language affiliation may result in divergent patterns of language use. Specifically, we will investigate the speech of intermediate-generation of Russian German repatriates (russlanddeutsche Spätaussiedler) in Germany in order to show that the lexico-grammatical patterns observed in their speech vary as a result of different language affiliations and cultural orientations, namely towards either the German, the Russian or the specific Russian-German culture.

Multilingualism in the classroom and on the stage: Language attitudes and contact in early modern England

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The Early Modern English period is characterised by a change in the language dynamics of England (see e.g. Barber 1997 for an overview). In the field of religion, the arrival of the Reformation ushered in more wide-spread preaching in English, partly replacing Latin as the language of the church. Similarly, there were debates over the issue of producing scholarly and scientific texts in the vernacular, and even when English began to gain ground in this area, there were disagreements on whether its lexis should be expanded with the aid of native material or whether loanwords mainly from Latin and Greek should be preferred instead. In general, there was now a large audience for English texts, both literary and non-literary.

Although there have been many studies on code-switching and related phenomena in the Early Modern English period (e.g. Pahta 2011; Pahta & Nurmi 2009), few studies have examined the linguistic practices in the grammar schools from this perspective. Still in the 17th century, most of the curriculum consisted of reading Latin and Greek classics, and in some schools the students also had to use Latin when in school premises. In addition, a central part of studying consisted in producing essays and speeches in Latin, meaning that the boys who stayed in school long enough to go to one of the universities were able to become quite competent at least in Latin, and to an extent in Greek. Their early years were therefore characterised by constant and intensive language contact.

In the present paper, I examine the occurrence of code-switching and other contact phenomena in plays and drama performed and partly composed by the students of the King's School, Canterbury, in the second half of the 17th century. A record of these performances survives in the '*Orationes*' manuscript (CCA Lit Ms. E41, Canterbury Cathedral Library), containing some monolingual texts in Latin or English, and many texts with switching between English, Latin, Greek and sometimes other languages. The aim of the paper is to show how the occurrence of language contact phenomena in the texts can be accounted for by reference to the sociolinguistic setting and the schooling system, and how this relates to the broader question of language contact in early modern England.

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Sociohistorical, cognitive, and linguistic parameters influencing Guarani-Spanish (Jopara) code mixing

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On the basis of a linguistic analysis, Estigarribia (2015) argued that Jopara (Guarani-Spanish mixing) is best understood as a *mixed lect* (Backus 2003). We employ Muysken's (2000; 2013) typological framework to further support this conclusion by examining the interplay of sociohistorical, cognitive, and linguistic factors in Jopara.

Muysken identifies the mixing strategies of *insertion, alternation, congruent lexicalization* and *backflagging,*and proposes that each is favored by a different linguistic, sociohistorical, and cognitive scenario. Linguistically, Guarani and Spanish are rather divergent, since the former is mostly agglutinative and somewhat polysynthetic, and the latter is analytic/fusional. This typological distance favors the use of insertional strategies, which are further promoted by the fact that Paraguay is a postcolonial setting where Spanish is politically dominant. The use of alternations is also facilitated by

typological distance, and furthered as well by the fact that Paraguayan bilingualism has been stable for centuries. Typological distance precludes the application of congruent lexicalization, even though other sociohistorical factors would be consistent with it. Finally, a consideration of cognitive factors suggests that speakers with lower Guarani proficiency Guarani would be expected to produce mostly Spanish with some Guarani backflaggings, or, when the expected language is Guarani, to supplement it with Spanish insertions. Speakers with higher proficiency in both languages can use alternations as well.

As a result of this complex interplay, Jopara sentences can be Spanish-based or Guarani-based, or a more even mixture of both. Estigarribia (Under review) shows Spanish-based Jopara consists of backflaggings by Guarani agglutinative morphology (=*niko* in 1) and also of Guaraní lexical insertions (2). On the other hand, Guarani-based Jopara sentences feature mainly Spanish lexical insertions and established borrowings (3). Finally, other Jopara sentences display alternations (4).

The presence of these different conditioning factors and the fact that Paraguay does not clearly respond to a single given scenario in Muysken's typology are the reasons why Jopara has evolved as a mixed lect. Linguistically, mixed lects are unmarked ways of speaking in a community that present insertion of words from the dominant language, and frequent alternations. Although Backus defines these lects as registers of an immigrant language, the Paraguayan situation shows that they can arise also in non-recent migrant communities, especially in situations where different "sub-communities" and different speakers display a different social and cognitive make-up.

(1)
lo(s)
*rico(s)=**niko***
son
iguale(s)
nomá(s)
que
de
nosotro(s)
the
rich=emph
they.are
equal
just
that
of
us
'Rich people are really just like us' (Ayala de Michelagnoli 1989)
(2)
esos
dos
tekorei
fueron
a
molestar
those
two
slacker
they.went
to
bother
'Those two slackers went to bother (him)' Celeste Nuñez Ade, https://www.facebook.com/ParaguayOficial, September 24, 2014
(3)
Reñe'ẽ
rei,
ndaikotevẽi=niko
la
*nde-**ayuda**.*
2sg-talk
for.free
neg-1sg-need-neg-emph
the

2sg-help
'You just talk all you want, I don't need your help.' (Ayala de Michelagnoli 1989)
(4)
¡Ma(e)rã
piko
che-mombe'u
si
no
podemo(s)
remediá(r)!
Why
q
1sg-tell
if
no
we.can
remedy
'Why are you telling me if we can't fix it!' (Ayala de Michelagnoli 1989)
499 words

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Language Interaction in Emergent Grammars: Evidence from Children's Code-Switching

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This paper examines developmental code-switching data from bilingual children to explore answers to two questions: Do we see evidence for online construction of complex morphology in early acquisition; and do children adhere to the constraints posited for adult code-switching (e.g. Myers-Scotton & Jake 2000), which have more recently been questioned even for adult models (e.g. Demirçay & Backus 2014)?

Although much recent research has shown powerful evidence for the role of implicit, statistical learning in language acquisition (e.g. Perruchet & Pacton, 2006), children's speech production does not merely reflect structures in the input. Since the process underlying the output is often opaque, code-switching data can cast light on the way words and sentences are constructed. Children's mixed utterances are a rich source of data on the emerging linguistic system.

The data in this paper are drawn from two children, bilingual in Estonian and English (ages 2;10–4;7 and 6;6–8;3), and consist of over 600 diary entries. The languages differ typologically in illuminating ways, including the marking of syntactic relations and the regularity and complexity of their morphological systems. Estonian contains patterns of both stem changes and affixal morphology, contrasting with English to allow various combinations of marking (and double marking) to occur when the languages interact. Examples of CS in the data analysed involve morpheme boundaries and double

marking, in nominal (ex. 1) and verbal (2) morphology, also including contexts which defy easy identification of a matrix language.

1. the **sääse**'s (mosquito.gen.Est + gen.Eng) wings are one color (4;0.7)
'the **mosquito**'swings are one color'
2. I wasn't hitting you, I **was** **koputa-n** (knock-3sg.prs)(3;5.24)
'... I was knocking'

Example 1 includes the genitive marker for both Estonian (in which the form involves a stem change) and English. Example 2 blends the verbal morphology from both languages, to the point where it is difficult to say whether the *–n* marker on the verb is an Estonian first-person inflection or an English progressive marker.

   The ways in which young bilinguals blend structures in creative, online code-switching, building on emergent knowledge of both languages, affords a window onto the mutual influence of the languages (Backus & Verschik 2012, De Bot 2004, Verschik 2007), as well as the child's partial grasp of the systems. The data to be discussed speaks to work on morphological acquisition, constraints on code-switching, and the cognitive processes underlying speech production.

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Congruent lexicalization in a language pair that shouldn't have it: intense mixing of Turkish and Dutch

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Using code-switching data from second generation Turkish-Dutch bilinguals this paper aims to show that a strict division between insertion and alternation is problematic. The bilingual speech in the data is characterized by extremely intense codeswitching. Sometimes code-switching is done at clause boundaries. However, often the language use is better characterized as sequences of small chunks that can be in either language, many of those chunks together forming larger utterances. These utterances are clearly not in one particular language, but saying that they are just sequences of alternational CS also seems inaccurate. The reason for this is that the chunks actually overlap quite frequently. Consider the following example (Dutch in italics):

Ex (1): S: *Nee maar ik heb, ik heb het gevoel dat, dat Turkije me veel meer gaat bieden*
No but I have, I have the feeling that, that Turkey me much more go.3SG offer.INF
omdat ehm bana göre Türkiye-de-ki *technologie veel beter dan hier.*

because ehm me.DAT according Turkey-LOC-ADJ *technology lot better than here*
"*No but I have the feeling that Turkey will offer me much more because* according to me technology in Turkey *[is] much better than here*"

   One could argue, from a syntactic perspective, that the final clause is a Dutch one with two Turkish insertions, *bana göre* and *Türkiye'deki*. However, that analysis would miss a few points that are crucial to understanding the speaker's switching behavior. First, the two Turkish chunks follow each other, giving it the appearance of an actual alternation to Turkish, which is then aborted with the switch

back to Dutch *technologie*. Additional evidence for this analysis is that it is typical for Turkish syntax, but not Dutch, that the locative NP comes first, whereas Dutch would need to have the subject noun *technologie* come right after the adverbial 'according to me', here realized as Turkish *bana göre*. In addition, the derivational adjective-forming morpheme on 'in Turkey' makes use of a Turkish grammatical feature that does not have an equivalent in Dutch, and positions the adjective thus formed before the subject noun. Normally, Dutch adjectives are also pre-nominal, but not 'long' ones like this one, which in Dutch would be realized in the form of a relative clause ('the technology that they have in Turkey'). Finally, it is telling that there is no overt copula in the subordinate clause started with the Dutch conjunction *omdat*. In Dutch, the copula would be expected at the end of the clause, but in accordance with Turkish structure it is lacking. This means that this example would be analyzed as involving first an alternation to Turkish followed by an alternation to Dutch, but with the added complexity that the Dutch portion partially follows Turkish syntax. The data contain many such examples of non-prototypical alternation. This paper aims to develop a new descriptive model that accounts for such data in a better way.

C03-19: The Sociolinguistics of Call Centres: How can twenty years of call centre research shed light on current issues in sociolinguistics?
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.16bis
Session Chair: Johanna Woydack
Session Chair: Anna Kristina Hultgren
Session Discussant: Rosina Márquez-Reiter

Over the past decades, call centres have shot up exponentially across the world. Their particularities have attracted considerable interest from the public, the media as well as researchers across a wide range of disciplines, including sociologists, anthropologists, business scholars, organizational psychologists and linguists.

Socio- and applied linguists have taken a particular interest in aspects such as scripting, textualisation, commodification and metadiscursive regimes (Heller 2003, 2010; Cameron 2000, 2008; Hultgren and Cameron 2010a, 2010b; Woydack & Rampton 2015), multilingualism (Roy 2003; Duchêne 2009; Alarcón and Heyman 2013), gender (Cameron 2000b; Forey 2013; Heller 2007; Hultgren 2008), accent neutralization (Cowie 2008), cultural identity (Mirchandani 2004, 2012; Poster 2007; Sonntag 2009; Duchêne & Heller 2012), conversation analysis (Baker et al. 2005) and politeness (Archer and Jagodziński 2014; Hultgren 2011). Some have adopted an applied perspective, trying to provide suggestions as to how to improve call centre interactions (Lockwood 2012; Lockwood and Forey 2007; Friginal 2009).

Call centre agents are under pressure to process calls quickly as well as providing a personalized customer service, a tension which needs to be managed linguistically and which, in the case of off-shore call centres, may be exacerbated by the interaction transcending national, linguistic and cultural borders. While sociologists have studies call centres as a way to shed light on key sociological themes such as rationalisation, post-Fordism, standardisation, social class and gender, the potential for call centres to illuminate key themes in sociolinguistics is vast.

Bringing together researchers working on call centres of different types (inhouse, offshore, outbound and inbound) and on different continents (Asia, South America, and Europe), the aim of the proposed colloquium is to discuss and make visible the types of theoretical and practical insights linguistic research on call centres can bring to sociolinguistics and applied linguistics. As workplaces with low status and a poor societal reputation, they provide a potentially illuminating window into the conference theme of attitudes and prestige.

Some of the questions this panel seeks to address are:

- How can call centres shed light on key issues in sociolinguistics: attitudes, prestige, globalization, multilingualism, linguistic homogenization, migration, commodification, scripting, linguistic diversity and the role of technology?
- How similar/different are the linguistic and non-linguistic practices in contexts in different national and ethnolinguistic contexts and what does this suggest about key sociolinguistic issues?
- How do the linguistic and communicative practices differ according to the activities in the call centre, customer service, sales, etc. and to what extent has this been taken into account in research?
- How do economic and political changes affect language and communicative practices in these contexts, and what insights might be gained to develop sociolinguistic theory?

Power, prejudice, and dimensions of social distance in outsourced call centers
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This paper discusses the inherent role of power, prejudice, and social distance observable in outsourced call center transactions between Filipino call-takers (or "agents") and customers/callers based in the United States (U.S.). Unlike in other cross-cultural business and workplace settings such as teleconferencing in multi-national company meetings or negotiations in international commerce and trade, business communications in outsourced call centers have clearly-defined roles, power structures, and standards against which the satisfaction levels of callers and agents' performance during and after the transactions are often evaluated (Friginal, 2011; Friginal & Cullom, 2014; Lockwood, Forey, & Elias, 2009). Callers, with power in the interaction, typically demand to be given the quality of service they

expect and may ask to be transferred to another agent who could provide them the service they prefer. Offshore agents are, therefore, routinely assessed in language and explicit manifestations of pragmatic skills during these outsourced call center interactions.

As public opinion about the overall quality of outsourced call center communications continue to shift negatively in the U.S., as revealed by various national surveys and call-back interviews conducted by third-party researchers, it is relevant to examine call center discourse by looking beyond language or pragma-linguistic variables. An extensive examination of a large-scale annotated corpus (with audio interface) suggests that American callers' perceptions of service, as provided by foreign call center agents, may be influenced by social roles and entitlements in customer service as well as prejudicial notions of cross-cultural transactional encounters. The corpus analyzed in this paper was provided by a US-owned call center company with several offshore operations in the Philippines and other countries. Over 500 audio files with approximately 550,000 words comprise the dataset. The average duration of calls is 8 minutes and 45 seconds per transaction and the corpus has a combined length of over 80 hours of customer service interactions. Audio and text samples illustrating power structures, conflict, and miscommunication between callers and agents will be presented and discussed.

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Indexing gender and social hierarchy: stylization and standardization of call center speech in South Korea

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In South Korea, the post-Fordist market has made young women's communicative skill and "sweet, friendly manner" a valuable asset in the service industry. Intertwined with women's language ideology that is highly constrained by gender and other social hierarchies such as age and status, women's voice is subject to new evaluation and standardization. Based on conversational speech data collected from young, female employees in an inbound call center in Seoul, South Korea, this study investigates how these women, under the pressure of productivity and customer service (Hultgren 2011), use linguistic features to index their "quasi-feminine" (Cameron 2000) but professional stance in their workplace.

The data come from the self-recorded speeches of three female call center employees in Seoul, Korea. The recordings include various situational settings from the individuals' speech, such as hyper-polite talk with customers, intimate conversations with friends and family, mother's gentle talk to her unborn baby, and conversational interviews. While focusing mainly on the employees' speech in the professional setting where they present "compliant and professional" persona for their customers, the study contrasts it with their relatively casual and egalitarian speech in non-professional, private settings. This study particularly focuses on the female employees' use of *aegyo*, a pleasing and cute act that is generally esteemed to be a woman's virtue, but is often ridiculed when being visibly manipulative. While using *aegyo* in customer conversations—in taking care of customer inquiries and complaints—certainly shows commodification of femininity in professional contexts (Cameron 2000, Hall 1995), it also demonstrates a way of being subordinate and friendly with customers in this particular culture: in the service industry of South Korea, customers are treated with utmost respect and obedience. This extreme customer-oriented trait in the post-Fordist market, coupled with the strict gender and age hierarchy in South Korea, results in "compliant and professional" style of speech, with the abundant use of *aegyo* style.

To explore their speech style, this study particularly zooms in on two phonetic variables: /o/ raising in particles (*-ko, -lo, -to*) and LHL% (rising-falling tone in IP final) across the data. Both variables

occur in IP (Intonation Phrase) final position in Korean, the salient phonetic position in terms of rich social and pragmatic meaning, and have previously been linked to femininity and informality (Chae 1995, Park 2003), and *aegyo* (Moon 2013). In customer conversations, the use of standard, non-raised /o/ indexes a formal and professional stance, while the frequent use of LHL% indexes a kind and sweet stance that suggests the use of *aegyo*. These results, coupled with the standardized use of "formal" (-*ta/ka*) and "polite" (-*yo*) honorific particles, signal their attempt to balancing their curt formality and gentle compliance toward customers.

In this data, the commodification of femininity is achieved by creating a culturally appropriate, gendered persona in accomplishing the professional needs. This study thus contributes to developing sociolinguistic theory by informing us on how the local economy and cultural tradition affect language and communicative practices of the service industry.

Imitation and accommodation in international service encounters: IT workers and call centres in India

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It is widely accepted in the call centre industry and in the popular imagination that CSRs in World Englishes contexts change their accents on the telephone, but very little research has been conducted on *how* accents change. CSRs are typically given advice about specific features, but it is not clear whether this guidance is adopted, and if it is, whether it contributes to the success of the transaction. We don't know if agents are demonstrating unconscious imitation of their interlocutor, or whether they engaged in more socially motivated and sustained convergence or accommodation towards their interlocutor. Both of these processes have recently been described in a growing body of experimental studies in phonetics and psychology (for example Pardo 2006, Babel 2012).

Here I report on a study (Cowie and Pande forthcoming) in which speakers of Indian English complete a maptask (Anderson et al 1991, Brown 1995, Lindemann 2002) on the telephone with a speaker of American English, in order to determine whether they converge towards American English variants. The phonological variable tested in this study is the BATH vowel as there is a distinct American English variant and a distinct Indian English variant. The variable is built into the landmark names on the maps (e.g. *staff room, mine shaft*). Sixteen Indian participants from an IT company based in Pune described a route around a map to an American (based in the UK) and a fellow Indian in the control. Half of the Indian participants regularly deal with customers or colleagues in the US on the telephone (the "exposure" group), and the other half do not work with Americans at all. For each Indian-American call the American English speaker read out a list of the landmarks prior to the task to prime the Indian participant.

Most speakers showed some convergence in the BATH vowel, after taking phonetic environment and word frequency into account. For certain speakers fronting was consistent, but for most there was evidence of some "shadowing" or imitating without actual convergence. Level of fronting did not depend so much on time spent on calls as attitudes towards the American interlocutor, and interaction with Americans in and outside of India.

This experimental setting allows us to assess convergence in the absence of any explicit instructions to adopt American pronunciation, which are sometimes directly or indirectly present in Indian call centres (Cowie 2007, Cowie and Murty 2010, Poster 2007). There is also value in determining whether convergence is likely in an essentially co-operative encounter between these two groups of speakers. The implications for different call centre scenarios are discussed.

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Prestige, Power and Empowerment for Workers in the Call Centre Context

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The development of the Business Process Outsourcing (BPO) and in particular the call centre industry in the Philippines and India over the past twenty years has changed the lives of many workers both in and outside of the industry. The call centre industry is a direct outcome of globalisations and the commodification, of outsourced work related voice, customer service and back office support. This ability to communicate effectively in English has lead to a rapid expansion of the industry, and to the Philippines and India becoming the international leaders. However, sociolinguistic interest in these off shore outsourced destinations remains limited.

Drawing on research in call centres for over 15 years, I discuss the impact this industry has on the life of those involved. Recent reports in the media and sometime research, call centres have been referred to as the post modernist 'sweat shop', due to the economic incentive to develop an offshore workforce and at the same time reduce costs. The reality is a little different, working the graveyard shift servicing the US or UK from the Philippines and India raises concerns related to social, personal and health issues. However, employment in this industry also has a positive impact on the lives of the workers. Drawing from a wealth of data from interviews, questionnaires, ethnography and other sources, I discuss how those who work in the industry have been empowered through their employment in call centres. For example, employment in call centres has enabled greater financial independence and empowerment of women in India. We have findings that demonstrate how the industry has changed workers' family and social life both in a positive and negative manner. In addition, we discuss highlights from a recent questionnaire where responses from 340 call centre employees in the Philippines were collected. The findings from the questionnaire illustrate aspects of job satisfaction, labour intensity, labour utilisation, well–being and health.

The findings discussed only reveal the tip of the iceberg in relation to the impact call centres have on the lives of its workforce. More in depth studies are needed. Findings from research can be invaluable in supporting development, raising questions and providing evidence about the sociolinguistic consequences of this industry. The benefits of research may lead to improved opportunities, training, quality assurance and applied linguistic understanding of the beneficial empowerment created through this globalised industry.

"There is a stigma with call centres and this kind of work": Agents in an Asian and European call centre discussing their experiences and views of language work

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Call centres have emerged in the last twenty years as one of the major growth industries worldwide employing millions of people. Accompanying this rise has been a focus in the literature on the labour process of call centre work such as widespread standardisation practices and monitoring. While there has been extensive criticism and analysis of the latter, call centre agents themselves have not been the subject of much study often because of access problems, the transient nature of call centre work because of the high turnover, and a different methodological approach that is not focusing on the lived experiences of agents themselves. As a result, little is known about agents and their backgrounds,

motivation for working there or experience of call centres and language work. Based on ethnographic and interview data collected in two call centres, an inbound in Manila and an outbound multilingual in London, this paper aims to bring the call centre agents back into the picture in this account and close this gap by discussing i) their backgrounds ii) experiences and views of "language work" and iii) how the agents' views compare to previous studies focusing on the labour process.

In 2005, Heller wrote that little of the sociolinguistics' literature focuses "on the daily experiences of people working and living in the shifting conditions of the new economy" (2005:1). This is still true ten years later. Due to the negative press call centres have received, call centre researchers across disciplines have found it hard to access them and call centre managers reluctant to let them interview agents (Cameron 2000). One of the consequences of this has been that the majority of studies are not ethnographic and mostly rely on standardised questionnaires and on few interviews. In contrast, this paper draws on seventy interviews hour long that were conducted with call centre agents (past, current and former) and four years of participant observation in a London call centre and ii) twenty interviews with call centre agents in Manila.

The study finds that agents in both sites are highly educated despite the commonly held views about call centre work being low-skilled and low-status. Both groups though working in very different contexts state that they experienced the call centre as an open and tolerant (gay friendly) workplace providing opportunities for learning, which include improving one's language and communication skills. They critique not call centre or language work as such, but more how it is perceived by others and the stigma it has. In fact, they experience it as being so stigmatised by others that they feel they need to camouflage the fact that they work or worked on the phone and in a call centre. They describe using euphemisms on their CVs for call centre work, how they were put down on the phone, creating a phone persona, modifying their accents and voices to sounds more eloquent and educated and thus more importantly not call centre like.

"Rationalizing Politeness": Naming as a Shortcut to Customer Care in Call Centre Telephone Talk

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Fuelled by globalization – specifically advances in information technology, plummeting costs of data transmission, political and economic deregulation, and perennial attempts to control costs – call centres have grown exponentially since the early 1990s, effectively replacing face-to-face with call centre service provision (Holman et al. 2007; Income Data Services 2005). Despite this, most studies on politeness in service encounters have focused on face-to-face interactions. Perhaps even more than face-to-face service providers, call centre agents are faced with the inherently contradictory demands of processing calls efficiently while also providing excellent "customer care", here used synonymously with "politeness". This study considers how this tension is managed in call centre service interactions, the default type of service provision in contemporary society.

Drawing on data from an inbound, onshore call centre in Scotland, comprising a corpus of 79 authentic service interactions, interviews, on-site observations and institutional documents, the study combines quantitative and qualitative approaches with a view to explore how agents negotiate the tension between efficiency and customer care in actual customer service interactions. It is found that, while both efficiency and customer care are accorded importance in institutional policy, in practice, efficiency overwhelmingly overrides customer care. Furthermore, in the few cases where agents actually engage in customer care, naming – using the customer's first or last name (John, Lisa, Mr. Smith, Mrs. Smith) – appears to be used as a shortcut to customer care, sometimes up to eight times in a short interaction. Presumably, the reason for this is that naming is quicker than striking up a conversation with the customer, which, alongside naming is another institutional prescription. In other words, naming can be seen as a way of "rationalizing politeness" thereby ensuring that the call centre agent meets at one and the same time the contradictory demands of efficiency and customer care.

On the basis of these findings, it is argued that globalization – here exemplified though call centre talk – has the power to transforms linguistic practices and politeness conventions, certainly within a call centre context and possibly beyond too. Consequently, it is argued that sociolinguistic theory must be equipped to acknowledge the tremendous impact of globalization on linguistic policies, practices and conventions.

C03-20: Intergroup communication and linguistic accommodation
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.2
Session Chair: Hanna Ruch
Session Chair: Tamara Rakic
Session Discussant: Kathryn Campbell-Kibler

Research in psychology and linguistics over the last 40 years has shown that people tend to adjust their communicative behaviour to each other to become more (or less) similar to their interlocutors. This phenomenon is referred to as linguistic accommodation or alignment. Accommodation has been documented at all levels of the linguistic structure, e.g., from the phonetic detail of sounds (e.g., Babel 2012) to syntactic constructions (e.g., Balcetis & Dale, 2005) and word choice (e.g. Brennan & Clark, 1996). Accommodation has been shown to occur not only in face-to-face interactions (e.g., Pardo 2006), but also in socially impoverished contexts such as word repetition tasks in the laboratory (e.g., Goldinger, 1998).

Despite decades of research, however, many questions remain about the nature and the function of linguistic accommodation as well as the factors that mediate it. One view is that accommodation is the result of an automatic process, i.e., the automatic link between perception and action (Pickering & Garrod, 2004). Another view is that accommodation is primarily motivated by social factors and serves to establish trust or intimacy between the interlocutors (Giles et al., 1991). There is evidence that the degree and direction of accommodation is mediated by a range of social factors such as, for instance, one's attitudes against their interlocutor or their interlocutor's speech. Recent studies provide evidence that automatic and social factors are at a complex interplay (e.g., Babel, 2010, 2012; Weatherholtz et al., 2014; Walker & Campbell-Kibler, 2015). Another open question concerns the relationship between subjective and objective measures of accommodation: To what extent are the talkers aware of becoming more similar to their interaction partner? And to what extent do objective measures predict that other people will perceive those talkers as accommodating to each other? (cf. Pardo et al., 2013).

Language attitudes and social identity are of particular relevance for understanding linguistic accommodation. Research in sociolinguistics and social psychology has shown that speakers' regional or foreign accent affects how they are categorized and evaluated (Rakić et al., 2011; Fuertes et al., 2012), and that we are more likely to cooperate with a person that has the same regional accent (i.e., an in-group member; Helblich et al., 2015). Not only accents per se might influence person perception and behaviour, also labels have been shown to be powerful activators of categories and stereotypes (Allport, 1954), with the latter being able to affect behaviour. Further, language and regional variety may play an important role in constructing social identity. Indeed, ethnolinguistic identity theory (Giles & Johnson, 1981, 1987), argues that language performs a central psychological function of positive social identity, especially with regard to aspects concerning ethnicity.

The goal of this colloquium is two-fold: (i) to develop a deeper understanding of lingusitic accommodation and intergroup communication through sustained discussion with some of the current leading experts in this research domain, and (ii) to motivate future research in this domain, in part through synergies that emerge from the colloquium. This will be accomplished by providing the prospective from both sociolinguists and social psychologists. We will start by discussing promiment theoretical and methodological issues related to accommodation research, with a focus on the relationship between sociolingusitic and psycholinguistic theories of accommodation (Kodi Weatherholtz). Further, we will present findings on the relation between accommodation and personality trait evaluation (Natalie Lewandowski & Antje Schweitzer), and we will present findings on the relation between objective and subjective accommodation in relation to person perception (Tamara Rakić & Hanna Ruch). Additionally, we'll discuss the relation between social identity, dialect attitudes and dialect accommodation (Hanna Ruch & Tamara Rakić). Finally, we will address the impact that different linguistic labels have on automatic behaviour and attitude activation, where the latter is easier to control (Camille Sanrey, Benoît Testé, & Jessica Mange).

Why do talkers align? The joint influence of psychological and social factors on linguistic alignment

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When we talk, we dynamically adjust our linguistic behaviors to become more (and sometimes less) similar to our interlocutors. The nature of the systems underlying such linguistic accommodation/alignment are still under debate. Some psycholinguistic accounts attribute alignment to largely automatic processes—such as priming of linguistic representations (e.g., Pickering & Garrod, 2004) or implicit adaptation to the statistics of the environment (e.g., Bock & Griffin, 2000)—that function to facilitate communication. Research in social psychology and sociolinguistics, on the other hand, has tried to understand alignment as a resource for navigating social interactions and achieving social goals (e.g., Balcetis & Dale, 2005; Pardo, 2006).

In this talk, I present results from an on-going series of experiments that investigate the joint influence of cognitive and social factors on alignment. This work uses a novel web-based paradigm that is informed by psycholinguistic and sociolinguistic research to collect behavioral data from a large socially-heterogenous sample. One recent study (Weatherholtz et al., 2014) provides evidence that people align their syntactic preferences with the talkers they encounter, even when they dislike or ideologically disagree with these talkers. Specifically, participants were significantly more likely to use the prepositional object dative (PO: *give [the object] [to the recipient]*) than the double object dative (DO: *give [the recipient] [the object]*) after hearing a talker produce PO structures in the context of a political diatribe about government spending (e.g., "Congress is giving [too much money] [to conservative special interest groups]"). The finding of overall alignment independent of social factors suggests that alignment is the result of automatic processes involved in language production. The *strength* of this overall alignment effect, however, was mediated by a range of social factors, including participants' perceived similarity to the target talker (e.g., the extent to which they agreed with the talker's political ideology) and participants' individual tendency to compromise during conflict situations (e.g., when interacting with someone with different beliefs).

On-going work in our lab aims to understand the locus of these social effects. One hypothesis is that the linguistic processes involved in sequentializing preverbal thought (e.g., determining the relative ordering of constituents) are shaped by social cognition. Another possibility, however, is that the observed social effects on syntactic alignment reduce to attention differences across participants. For example, "compromisers" may attend more to information they disagree with than non-compromisers, and greater attention to a talker's speech could explain greater alignment.

In addition to presenting the results of these recent and on-going experiments, we discuss statistical challenges that come with the high-dimensional data and large individual differences that are common in work on social perception. Further, we highlight ways in which our experimental approach complements more naturalistic investigations of alignment. This includes the tradeoff between two goals: trying to understand linguistic alignment in the context of real-world human interactive behavior, which is rife with complexity, and on the other hand, developing and testing causal theories of the psychological and social factors that mediate alignment, which requires the ability to manipulate these factors.

Social and psychological aspects of phonetic convergence in the GECO database

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It is well established in the literature (e.g. Babel 2012, Abrego-Collier et al. 2011, Schweitzer & Lewandowski 2013) that social and personality factors influence the degree of adaptation towards a speaking partner. The German Conversations (GECO) database consists of 46 dialogs between German female participants. Half the dialogs were carried out in an auditory mode only (via headphones and microphones), for the remaining conversations the speakers had both auditory and visual contact. The database comprises additional personality test data, and interpersonal and dialog ratings (covering a.o. mutual liking, competence, dominance, nervousness and self-confidence). The analyses we have

performed indeed confirm a link between the verbal behavior of two interacting partners and these social and psychological variables.

Mutual liking of the partners positively influenced the amount of convergence in speaking rate (Schweitzer & Lewandowski, 2014), and also the adaptation of vowel formants (F1 and F2). High ratings of a partner's competence, on the other hand, decreased convergence for F1 and F2. Further phonetic adaptation analyses on the GECO database included the tracking of amplitude envelope changes over the course of a dialog (Krämer, 2015). Here a general divergence effect was found, which was, however, weakened by factors such as the speaker's self-confidence and self-rated dominance in the dialog. The degree of divergence was also dependent on the dialog modality (conversations with or without visual contact). Nervousness did not have an effect on phonetic adaptation, whereas general wellbeing during the interaction resulted in generally higher amplitude envelope similarity of two interacting partners.

The GECO database will soon be extended by another set of conversations, with mixed and same-gender dyads (Schweitzer et al. 2015). Apart from the aforementioned social and personality tests, additional data on cognitive abilities (e.g., attention and mental flexibility) of the speakers will be gathered.

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Person perception and discrepancy in objective and subjective accommodation

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Language is at the heart of our interactions and it is used for so much more than simple message exchange; we can infer the origin of the speaker as well as create an impression of their personality (Giles & Marlow, 2011; Rakić, Steffens, & Mummendey, 2011). Moreover, we can use language, more or less strategically, to show affiliation with our interlocutor by accommodating our speech to them, i.e., becoming more (or less) similar to them. Though, often there can be a discrepancy between what we think we (or others) are doing in terms of accommodation and what is actually happening (Giles, Coupland, & Coupland, 1991). And because different perception of accommodation can lead to a different evaluation of the interlocutor, having both objective and subjective measures of accommodation can help in acquiring a better understanding of their impact on person perception.

The aim of the present study was to test to what degree participants are able to correctly estimate their own and their interlocutor's accommodation, and whether there is a relationship between acoustically measured accommodation and evaluation of the interlocutor. For this purpose, inter-dialectal interactions between speakers of Grison and Zurich German were recorded. These two dialects differ in a number of linguistic features (e.g., vowel quality, prosody, word order, and morphology), and they are commonly used in all everyday interactions.

Participants were women from Zurich and Grison region, and the latter had only recently moved to Zurich. Before the actual interaction, participants individually produced a number of words based on a picture-naming task, which served as their pre-dialogue (i.e., baseline) productions. The two women were then introduced and asked to collaborate on different verbal tasks. Afterwards, they were again asked to independently take the picture-naming task to obtain the post-dialogue productions. Finally, participants were asked to indicate how much they and their interlocutor changed different aspects of

their speech (e.g., pitch, word choice etc.) during the interaction; additionally they gave an overall evaluation of the communication and their interlocutor. The degree and direction of accommodation in fundamental frequency (F0) was quantified by comparing pre- and post-dialogue productions of a speaker with their partner's pre-dialogue production of the same word (cf. Babel & Bulatov, 2012).

The results revealed that subjective evaluation of accommodation for speaker and interlocutor did not correspond to the objective accommodation. Additionally, an interesting pattern emerged in terms of evaluation of the partner's competence and warmth: The more participants accommodated in their F0 the less warm and competent they perceived the partner to be.

These findings show, on the one hand, how unreliable our own perception can be, and that accommodation takes place without the speaker being aware of it. On the other hand and contrary to some other studies (e.g., Gregory et al., 1997), accommodation of F0 was not related to increased likeability or competence of the interlocutor. Future analyses should reveal if the same pattern of results remains when accommodation from the interaction, rather then post-interaction, is taken into account.

On the relationship between place attachment, dialect attitudes, and phonetic accommodation in a dialect contact situation

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This study investigates the relationship between short-term phonetic accommodation in a dialect contact situation and measurements on the speakers' social identity, place attachment, and dialect attitudes. Research on linguistic imitation and accommodation suggests accommodation is to a certain degree an automatic process, but it's direction and magnitude is mediated by linguistic (e.g., Nielsen 2011) as well as social and attitudinal factors (e.g., Giles et al., 1991; Babel 2010).

For purposes of this study we recruited participants from the Zurich and Grison region (Switzerland) that have recently moved to Zurich. Grison and Zurich German differ in a number of segmental (e.g. vowel quality, consonant length) and suprasegmental features (e.g. intonation, speech rate). Within German-speaking Switzerland, dialect (and not standard German) is spoken in all everyday situations even between speakers of different dialect areas. Several weeks before the actual study, we gave our participants a pre-dialogue questionnaire where they were asked about their attitudes towards their own and other Swiss German dialects as well as about their place attachment and regional identity. On the day of the study the participants were recorded independently producing isolated words based on a picture-naming task, after that they had to interact with the partner from the other region on a series of verbal tasks. Finally, participants were again independently recorded taking the picture-naming task from the beginning in order to be able to measure any phonetic change in their pronunciation.

Our phonetic analyses of 16 inter-dialect dialogues revealed that speakers of Zurich German shifted their production of short stressed vowels towards their dialogue partners' vowels after having participated in a dialogue (Ruch, 2015). Phonetic accommodation was asymmetric in the sense that Zurich but not Grison speakers converged towards their dialogue partner's speech. Relatedly, measures of social identity and dialect preference revealed that, on the whole, Grison participants not only showed a stronger regional social identity than Zurich speakers, they also preferred their own dialect over Zurich German and reported to be less prone to imitate other dialects. These results are in line with the findings of Zurich but not Grison speakers converging towards their dialogue partner's dialect and support the view that accommodation is not entirely automatic, but mediated by social and attitudinal factors.

Taken together, these findings indicate that social identity and dialect preferences are relevant when it comes to phonetic accommodation.

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Are they "Muslims", "Islamists" or "Djihadists"? Group labels, intergroup attitudes and aggressive responses.

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To what extent Muslims are associated with Islamists or Djihadists in automatic and/or controlled responses? This research aims to explore the way a group label (e.g. Greenberg & Pyszczynski, 1985) associated with more or less perceived threat (e.g. Cottrell & Neuberg, 2005) can induce attitude and behavioral aggressive responses towards groups. A pre-test (N = 80) identified levels of explicit threat associated with "Muslims", "Islamists" and "Djihadists" labels. Results showed that "Djihadists" are associated with more threat than "Islamists", which are themselves associated with more threat than "Muslims". Afterwards, two studies explored i) attitudinal reactions towards these outgroups (N = 141 ; 34 men et 107 women; M_{age} = 19.36, SD_{age}= 4.50 ; $n_{muslims}$ = 38 *vs.* $n_{islamists}$ = 33 *vs.* $n_{djihadists}$ = 37 *vs.* n_{french} = 33) and ii) behavioral reactions after an independent priming of these groups or of the "French" ingroup (N = 120 ; 25 men et 92 women; M_{age} = 20.85, SD_{age}= 2.24 ; $n_{muslims}$ = 29 *vs.* $n_{islamists}$ = 29 *vs.* $n_{djihadists}$ = 28 *vs.* n_{french} = 29). Controlled attitudinal responses were measured through questionnaires dealing with different natures of threat (Johnston & Glasford, 2014) whereas automatic aggressive responses were measured through a shooter paradigm (Correl et al., 2002adapted to priming procedures (e.g. Mange et al., 2015). Results in automatic measures demonstrated that people react similarly after a "Muslims" or a "Djihadists" priming suggesting that they cognitively associate Muslims to Djihadists outgroups. Specifically a shooter bias was observed after a "Muslims", and "Djihadists" priming than after a priming dealing with the non-threatening in-group "French". "Islamists" priming led to intermediary responses neither differing from "French" priming responses nor the two other outgroup priming responses. Besides these unconscious associations, people also demonstrated the ability to regulate their controlled responses by expressing more positive attitudes towards "Muslims" than the two other outgroups. These results seem to indicate that even if people control their expression of prejudice when they have the opportunity to, prejudice manifested *via* aggressive automatic responses against "Muslims" is as important as reactions against a threatening group (i.e. "Djihadists"). These results are discussed in terms of group labels effects and regulation of prejudice expression.

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C03-21: Ecological pressures in situations of bilingualism
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.3
Session Chair: Dorotea Frank Kersch

In this colloquium we want to discuss actual sociolinguistic studies on minority languages in contact to dominant languages within the framework of Roland Terborgs „modelo de ecología de presiones"– ecological pressures - a model that allows quantitative and qualitative studies based on data that are directly revealed in the bilingual areas in Mexico, Venezuela and Brazil. Different groups of linguists at Universities in Mexico, Brazil, Spain Venezuela and Germany work in this framework and analyse the actual situation of minority languages in language contact. Most of the analysed languages are indigenous languages in Latin America in contact to Spanish and Brazilian Portuguese. These minority languages can be autoconous or result of migration. The studies analyse the sociolinguistic and political aspects as well as the linguistic processes going on. In this colloquium we want to present ongoing research concerning linguistic contact, bilingualism, politics regarding languages in Mexico, Venezuela and Brazil to recognise the cultural and linguistic diversity characterizing them.

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Ecology of Pressures: How to measure the advance of language shift?
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Language diversity is decreasing all over the world, especially languages of minority groups. This may be beneficial for some members of the ethnic community as it means social mobility. For others it may be undesirable because the process of language shift could affect their group identity. There are different causes for these perceptions, and they might depend on the advance or progress of language shift.

To take the most adequate actions in language planning we have to know how to evaluate the sociolinguistic situation in a bilingual community. Our purpose is to present a model (model of ecology of pressures. See Terborg & García Landa, 2011) to analyse and explain language shift in small communities of minority groups in a given area. We support our examples on several researches of language shift of indigenous languages in Mexico. The framework includes the concept "utmost common routine" that may be partly calculated by a quantitative corpus obtained by a questionnaire applied to a representative population. The data of the indigenous language will be compared with the data of Spanish, the official language spoken in Mexico, to determine which language is the strongest one among a given age group of the population.

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Angolans in Brazil: identity in globalization times
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The globalization of goods, economies, resources, ideas, cultures, people, services, technologies and knowledge, compressed the time and space, facilitated the physical or virtual movement, which greatly affects our lives. Internationalization, a parallel phenomenon, focuses on the relationship between nations, peoples, cultures, institutions and systems. It brings with it the internationalization of higher education, which is the background of this research, in particular, the Angolan undergrad students in Brazil. Since Lula's presidency, Brazil has turned his eyes to the Portuguese-speaking African countries, in particular Angola, with which it has a partnership since 1980. Nowadays, this relationship is known as a strategic alliance and foresees the scientific and technology development of both countries. Meanwhile, Angola has invested in training its young people to achieve the wanted development. Due to lack of training in higher education in their country, the youth has been sent to different parts of the world, returning only when finishing their studies. One of these destinations is Brazil. This presentation aims to analyze how six undergrad Angolan students (re) build discursively their (s) Identity (s) living in a country that shares some similar cultural and linguistic traits with home country and to which they have to adapt. These students, five men and one woman, are enrolled in technological courses at a private university in southern Brazil. They are part of a larger group of over 70 people that are enrolled in the same university. The survey participants all live in the same building downtown. To produce the data, after answering a questionnaire sent to them via google docs, they participated in a focal group in which they talked about subjects that were mentioned in the questionnaire. The data are analyzed and discussed in light of applied linguistics and cultural studies. Although they come from different parts of Angola, they have developed since boarding to Brazil, a community of practice (Wenger, 2001) that unifies them. Their group can be understood as a community of practice because they have joint enterprise, are engaged in mutual engagement and share a repertoire to perform social practices and to

acting in the world. Through the ecology pressure model (Terborg; Garcia Landa, 2011) it will be possible to identify the pressures that make them recognized themselves as Angolans or get closer to the Brazilian culture to live in Brazil for at least four years. Throughout their participation in the focal group, the participants (re) build their (s) Identity (s) discursively, discussing the meanings of their experience as member of that community of practice. The data also demonstrate the identity as a course of learning, showing from where they come from to where they go.

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Polish descendants in the south of Brazil: the construction of their multiple identities

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This work is part of my doctoral thesis, in which I aim at analyzing how ethnic, social and liguistic identities of a group of Polish descendants are constructed. These people live in a community situated in a rural zone of the State of Paraná, in Brazil. The reasons for investigating this ethnic group are due to two factors: Firstly, the State of Paraná is considered to be the cradle of Polish immigration (BUCHMAN, 1995). However, there are few scientific studies (especially in the area of Applied Linguistics) about this ethnic group. Secondly, the university where I work admits an expressive number of students who come from this rural zone. Most of them have Polish as their mother tongue, not Portuguese, since from an early age they learn to communicate in their parents' and grandparents' language. In this research, I intend to observe in which social contexts the community uses the Polish language, as well as to find out when the ethnic, social and linguistic identities are manifested in literacy events which occur in Polish, at school as well as elsewhere. In order to do that, the theoretical foundation about identity construction is based on Hall (2005; 2013) and Gee (2000; 2001), among others; the literacy studies on Street (1984; 1995; 2001; 2003), Barton (1994), Heath (1982; 1983); and studies on dialogism are based on Bakhtin (1988).

Bilinguismo en Venezuela: Estudio de la vitalidad de la lengua pemón en Venezuela: la comunidad de Waramasén en contacto con el español

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El presente trabajo se inscribe dentro de una serie que estudia la vitalidad de la lengua pemón en diferentes comunidades indígenas de Venezuela. El pemón es una lengua indígena de la familia caribe hablada en el sur de Venezuela, en el norte de Brasil y en Guyana. Para evaluar la vitalidad, se aplicó un cuestionario sobre la situación lingüística en general, siguiendo la metodología de Terborg y García Landa (2011). En él se preguntó sobre el nivel de conocimiento del español y de la lengua indígena, la transmisión de la lengua hacia las nuevas generaciones y sobre la lengua de uso según diferentes dominios. Los resultados muestran que un gran porcentaje de las personas encuestadas (89,4%) dijeron tener un buen nivel en la lengua indígena, se observa que esta competencia crece a medida que aumenta el grupo de edad. En cuanto a la competencia en español, el 67% dijo tener un buen nivel. La edad de la persona con quien se habla es un factor importante. Según la edad del interlocutor, la proporción del uso de la lengua indígena crece a medida que aumenta el grupo de edad. En un tercio de los casos se utilizan ambas lenguas cuando se habla con niños o adolescentes. En cuanto a los dominios de uso, la lengua indígena predomina en la familia (61,6%), en la iglesia (64,2%) y en la asamblea comunal (75,4%); el español predomina en la tienda (78,1%) y en las relaciones con el Estado (94,3%); en la escuela predominó el uso de ambas lenguas (48,5%). Se encontró una comunidad bilingüe con alto grado de uso de la lengua indígena. Sin embargo, este resultado está matizado por el factor generacional: se observa que los mayores tienen una mayor competencia en la

lengua indígena y, en general, esta lengua tiene un uso relativamente bajo cuando se habla con las nuevas generaciones.

C03-22: Heterogeneities in representation: mimicry and media
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.4
Session Chair: Jannis K. Androutsopoulos
Session Chair: Ana Deumert
Session Discussant: Tommaso M. Milani

The papers in this colloquium contribute to the on-going discussion on language practices and ideologies by examining mediatized representations of linguistic heterogeneity. Departing from heterogeneity as a default condition of linguistic practices and sociolinguistic contexts, we consider media representations as a context of discourse characterised by its strategic aims, semiotic (often multimodal) fabrications and fabulations, orientation to large, often scalable audiences and possibilities for uptake and engagement (cf Agha 2011, Ayaß and Gerhardt 2012).

As previous, mainly Euro-American, research suggests, the representation of linguistic heterogeneity in e.g. advertising, film, newspaper reports or fictional television may involve typical configurations of registers (e.g. standard vs. dialect, majority vs. minoritized languages) as well as typical, often genre-specific ways of register contrasting and allocation to speaker types (cf Androutsopoulos 2010, 2014). By liaising registers to regions, social groups or practices, representations do ideological work which can be structured as 'dual indexicality' in the sense of Hill (1995), i.e. up-valuing ways of speaking as desirable commodities while stigmatizing speech communities. But there are also examples of media discourse that represent heterogeneity in more normalizing and emancipatory ways, working against sociolinguistic stereotyping and Othering.

Drawing on case studies from a number of languages, social contexts and media environments, this colloquium aims to advance our theoretical understanding of how mediated representations contribute to the formation and reproduction of language practices and ideologies (cf Johnson and Milani 2010). In developing the notion of representation, we draw, among others, on discussions in cultural studies (e.g. Hall 1997) and postcolonial studies (e.g. Bhabha 1984, Taussig 1993, Mbembé 1995); in particular, the notion of mimesis/mimicry which links representation not only to artful behaviour, but also helps us to conceptualize its embedding in the matrix of power.

We expect the papers to address issues such as: (a) how existing sociolinguistic conditions shape mediatized representations of heterogeneity, ranging from the indexical order of a nation state to commercial or political objectives); (b) how media dispositives and affordances regulate as much as enable sociolinguistic representation (e.g. from cinematic narrative to the affordance of in-situ public uptake in social media; on the notion of dispositives, see Foucault 1980); (c) how linguistic features become linked to speaker types in the context of particular media genres; (d) the relation of these media representations to sociolinguistic practices and thus change.

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Heterogeneities in representation: Introduction to the colloquium

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This colloquium examines mediatized representations of linguistic heterogeneity in the context of the on-going discussion on language practices and ideologies. Departing from heterogeneity as a default condition of linguistic practices and sociolinguistic contexts in later modernity, we consider media representations as a context of discourse characterised by its strategic aims, multimodal fabrications and fabulations, orientation to large, often scalable audiences, and possibilities for uptake and engagement (cf Agha 2011, Ayaß and Gerhardt 2012). As previous, mainly Euro-American, research suggests, representations of sociolinguistic heterogeneity in media genres such as advertising, film or newspaper reports can involve register contrasts and genre-specific ways of allocating registers to speaker types (cf Androutsopoulos 2010, 2014). By liaising registers to regions, social groups or practices, mediatized representations do ideological work which can be structured as 'dual indexicality' in the sense of Hill (1995), i.e. up-valuing ways of speaking as desirable commodities while stigmatizing speech communities. But there are also examples that represent heterogeneity in more normalizing and emancipatory ways, working against sociolinguistic stereotyping and othering.

Drawing on case studies from a number of languages, social contexts and media spaces, this colloquium aims to advance our theoretical understanding of how mediated representations contribute to the formation and reproduction of language practices and ideologies (cf. Johnson and Milani 2010). We draw on cultural and postcolonial studies in developing the notion of representation (e.g. Bhabha 1984, Hall 1997, Taussig 1993) and deploy the notion of mimesis/mimicry to link representation to artful behaviour and conceptualize its embedding in the matrix of power. Against this backdrop, the colloquium will address issues such as: (a) how sociolinguistic conditions ranging from the indexical order of a nation state to commercial or political objectives shape mediatized representations of heterogeneity; (b) how media dispositives and affordances regulate as much as enable sociolinguistic representation (e.g. from cinematic narrative to in-situ public uptake in social media); (c) how linguistic features become linked to speaker types in the context of particular media genres; and (d) how these media representations relate to sociolinguistic practices and sociolinguistic change.

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Mimicry as nostalgia or aspiration? Swahili youth's heterographic styles on social media.

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This paper analyzes the digital writing styles of young Swahili, and particularly their incorporation of Arabic in Roman script and the 'return to' the use of Swahili Arabic script in online contexts. I suggest that the meaningfulness of these writing styles lies largely in the visual effect of these heterographic practices, signaling a familiarity with Arab youth's digital writing. I propose, however, that these writing styles are not mere mimicry inspired by a desire to be identified as "Arab." Rather, I suggest that young

Swahili's writing styles entail an important political stance that problematizes the region's relation with the Kenyan nation and meaningfully calls upon the Swahili coast¹s transoceanic past and, indeed, its connections with the Arab world.

How to say 'No!' in Egypt – evidence from a Facebook campaign

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In this paper, I revisit a moment in recent Egyptian history – the referendum on constitutional amendments that was held on March 19, 2011. Many opponents of the proposed changes took to Facebook to campaign for a no-vote by replacing their profile pictures with a large white-on-red *No*. Despite the apparent simplicity of the campaign, its graphic outcomes were anything but uniform. In fact, this minimalistic politically engaged logo was turned into a site of creative and semiotically complex engagements with various linguistic and graphic resources, language representations and ideologies that characterize the sociolinguistic situation in contemporary Egypt. In other words, those different Nos became representative of the complex heteroglossic repertoire of vernacular literacy practices. I draw on my ethnographic fieldwork in Cairo to present the Egyptian linguascape and describe linguistic and semiotic resources which emerge within the nexus of at least three varieties and two scripts, and which were variously mobilized by pro-No campaigners in their seemingly simple acts of political stance-taking on Facebook. I then turn to a particular lexical choice made by many campaigners – "no" in a regional variety that is often denigrated and even discriminated against – Sa'idi (Upper Egyptian Arabic). In order to offer an ethnographically informed interpretation of what "Sai'di" means and stands for in socio-cultural terms (its positive and negative connotations and associations), I discuss the iconization, mediatized representations, othering and internal orientalizing of Sai'di men (more so than women) and their dialect. Finally, I offer an interpretation of how, in this concrete case, Sa'idi dialect came to be deployed in a "strategically symbolic" manner (Johnstone 2004) as a "cultural mini-icon" (Coupland 1995) in a process through which its cultural ambivalence is disambiguated in the direction of its positive indexicality, thus allowing it, even if briefly, to rise to prominence as an effective tool for expressing political dissent.

Representation, reflexivity, and subtitles on Korean reality television

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While subtitles are often assumed to be neutral textualizations of the audio track of a video, this notion has been problematized by researchers (Nornes 1999, Egoyan and Balfour 2004, Park 2009, Sasamoto 2014, among others). Instead of being transparent representations of language on screen, subtitles narrow down the heterogeneous interpretive possibilities of a given discourse to selectively highlight or construct specific aspects of talk. Yet, the working of subtitles is often covert, as their selective nature is usually obscured and subtitles are seen as unmediated representations of the original discourse. For this reason, subtitles are a powerful means that enable media institutions to foreground the "official meaning" of discourse they want to impose on the audience (Park 2009). In this talk, I discuss this effect by exploring how subtitles intersect with a particular trend in Korean entertainment television—the increasing orientation to reflexivity and self-reference.

South Korea's growing consumer culture since the 1990s has led to metadiscourse about entertainers becoming an important mode of viewers' engagement with the media. This is reflected in the recent popularity of reality entertainment shows, which center on showing entertainers going through real, largely unscripted situations as set up by the production team, since such shows supposedly allow viewers to become privy to the 'real' character of the entertainers as well as the television production process. In this context, impact captioning, a mode of intralingual subtitling that interpret and comment on the discourse represented (Park 2009), plays an important role. While impact captioning is widely used in Korean entertainment shows in general, in reality programs they serve as a particularly powerful means of highlighting the 'reality' of the characters and the narrative shown on screen, as they often function to attribute inner thought or dialogue to the entertainers or encode the production team's own

interpretations of the situation without drawing attention to their constructedness. I suggest that this is one illustration of how subtitles may be understood in terms of media dispositives (Foucault 1980), orienting and conditioning our reading of and engagement with media texts within specific sociopolitical context.

Representations of speech styles in mass- and social media

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As shown by Androutsopoulos (2001, 2005) the uptake of linguistic styles by mass media can alter indexical typifications of speech forms and have an impact on sociolinguistic processes. In this way mass media are theorized as being significant sites of metalinguistic discourse (see Androutsopoulos 2014) and are important for accounts of enregisterment of speech styles (Hyttel-Sørensen 2015; Madsen 2015). This also increasingly applies to social media settings (Androutsopoulos 2014, Stæhr 2015). In mass media the uptake of linguistic registers has been described by Androutsopoulos (2001:1) as characterized by a circular movement of uptake "from the streets to the screens and back again". What I argue in my paper is that when we add social media to this equation, there are signs that suggest the street is becoming part of the screen.

In this presentation I investigate how linguistic features associated with different Danish speech styles are represented in both mass- and social media discourse. More specifically I study how linguistic features indexical of speech styles labeled 'integrated speech' and 'street language' are mediated both in a television sketch show and in young Facebook users' everyday interactions. I do this by asking the following questions: how are social stereotypes and indexical values (re)constructed and how are rights of language use (re)negotiated in both media settings? By asking such questions I engage in discussions of the role of mass- and social media in the (re)construction and negotiation of sociolinguistic norms.

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The discursive construction of "colouredness" in the South African media

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The history, current climate, and future of South African society is undeniably entangled with racialised discourses. Although all racial categories in South Africa are constantly debated and discussed, one of the most contested racial categorisations is that of "coloured" (Adhikari 2009). This apartheid racial classification served to distinguish those with mixed descent from black and white, and has been simultaneously rejected and embraced and redefined by those classified as such (Erasmus 2001).

Some individuals who would have been classified as coloured during the apartheid era have opted to self-identify as black, or mixed race while others have taken the term with relish and refashioned it for their own purposes. This paper investigates three media publications aimed primarily at the coloured community in South Africa. More specifically the paper investigates how multisemiotic resources on different media platforms of these publications are used to construct "colouredness". The three investigated publications include two daily tabloids, one published in primarily English, *Daily Voice*, and one in Afrikaans, *Die Son*, and one bi-weekly Afrikaans women's magazine, *Kuier*. These three publications primarily target "coloureds" and the printed versions of the publications have amongst the highest circulation figures in South Africa. Preliminary results of a critical multimodal discourse analysis (Kress & Van Leeuwen 2001) indicate that the way in which colouredness is constructed simultaneously reinforces old stereotypes while breaking them down. This heterogeneity in the representation is primarily achieved through creative use of linguistic varieties and visual images associated with the coloured community. In view of the findings, the discursive representation of race in South Africa are discussed while paying special attention to the way in which linguistic varieties can be used to reaffirm, create and contest old stereotypes and new, hybrid forms of representation.

C03-23: Revalorizing the Russian language and cultural space
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.1
Session Chair: Mika Lähteenmäki
Session Discussant: Thor Sawin

The collapse of the Soviet Union had profound consequences for the geopolitical status of Russia among superpowers, the structure of Russian society and the Russian language. The breakdown of the Soviet version of socialism as a politico-ideological system also affected the values and attitudes towards the state, society and language both in Russia and outside its borders. One significant consequence was that Russian, which had traditionally been considered as one of the 'world language' on the basis of the sheer number of its speakers, became a truly global language, as opposed to a language of one state. As a result of the change of national borders within the territory of the former Soviet Union and the significant outward migration, Russian, which belonged to the centre of the linguacultural space in the Soviet Union, acquired a peripheral status as a minority language in many countries.

During the last decade the attempts to promote the national unity of the Russian state and regain its status as one of the key players in world politics have shown that the concepts of language, society and state as well as the attitudes and values people attach to them are intimately connected to each other. The Russian language has become a significant tool for the construction of national unity within the borders of the Russian Federation but also between the centre and periphery represented by Russian-speaking diasporas around the globe. Apart from its role in the promotion of national unity, contemporary Russian language policy discourse also emphasizes the global significance and universal character of the Russian language and culture and thereby exhibits a somewhat peculiar fluctuation between the local and global perspectives.

The aim of the proposed colloquium is to shed light on the ongoing revalorizations of the Russian language and cultural space that take place in different contexts both in Russia and outside its borders, focusing on the ways in which the new values and attitudes are discursively constructed. The papers of the colloquium will address these potentially clashing discourses as symbolic resources that articulate, reflect and promote values, attitudes and agendas on different levels of agency. The contexts or sites of discursive production to be discussed in the colloquium include language policy, heritage language education, Russian as lingua franca and tourism.

United by a common language? Russian as a tool for the construction of unity between the centre and peripheries
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As a result of the collapse of the Soviet Union in 1991 approximately 25 million Russian-speaking people residing in the former non-Russian Soviet republics found themselves living abroad. When these territories gained independence, their Russian-speaking population became part of the Russian-speaking periphery as opposed to the centre represented by the Russian Federation. In addition to this 'stranded' diaspora, the periphery also includes growing diasporic Russian-speaking communities scattered across the globe. The creation of the shared experience of belonging between the centre and peripheries has become an important goal in recent attempts to foster national unity and patriotism in the Russian Federation.

The present paper discusses the construction of unity between the centre and peripheries and argues that the Russian language has become a key tool in this project. In contemporary language ideological and political discourses Russian has been seen as a necessary prerequisite for the creation and strengthening the unity between the centre and peripheries, on the one hand, and represented as a symbol or proof of the already existing unity, on the other. These discourses emphasize the universalistic significance of Russian as a semiotic resource shared by all nationalities within the Russian Federation, in addition to which its significance is assumed to transcend the geographical boundaries of Russia. The Russian language is represented as the key unifying feature of the centre and peripheries, that is, the 'Russian world', defined as a specific linguistic and cultural space consisting of Russian-speaking people and diasporas around the globe.

The unity of the 'Russian world' can be characterized as translocal, because it is not based on the physical or geographical borders but on complex interaction between different localities. At the same time, this interaction is asymmetric in nature, because the aim of the centre is to create a shared experience of belonging and ideological unity between different localities by defining the value of shared symbols. Despite the attempts to define the unity of the 'Russian world' in terms of translocality, contemporary language ideological discourses exhibit interesting fluctuation between the local (national) and global (universal) points of view.

The data consists of language ideological and political discourses including language legislation and the statements and initiatives to promote the role of Russian as a minority language outside the Russian Federation by the Russian Government and the Russkiy Mir Foundation as well as media texts.

The 'Globe-Trotting Russians': Discourses of Russian Tourism in Scotland
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Until the fall of the Soviet Union, only a very few Russians could lay claim to the identity of "globe-trotter." In the recent decade, however tourism has become one of the favourite pastimes of Russia's new middle and wealthy classes, emerging not only as a recreational and educational activity but also as a marker for social and cultural differentiation, a means to enhance one's cultural capital and a tool of identity construction.

Being a feature of globalisation, international tourism is not uniform but rather is a set of complex participatory intercultural interactions between the travelling culture and the host culture. In this process the individuals and groups re-imagine themselves and re-construct their identities.

The paper focuses on discourses of Russian tourism in Scotland and aims to map the meanings attached to Russian global mobility and Russian-Scottish interactions. It draws on the data from twenty oral narratives of Russian tourist experiences. The paper addresses the questions: How do Russian tourists linguistically represent their imagining and ordering of their touristic experiences of Scotland? How is the self of the Russian globe-trotter constructed and performed in the touristic discourse and what are the strategies of their identity articulations? Developing Salazar's (2012) notions of the types of interactions between the traveller and the local environment, the paper discusses the macro- and micro strategies used by Russian tourists to construct the provincial and the cosmopolitan frames of imagination. It concludes that Russian tourist narratives display constant frame shifting and conflicting imaginaries.

Narratives of Language, Identity and Integration among Russian-speakers in Finland
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One of the special characteristics of migration in Finland is the large number of speakers of Russian compared to other language groups. At the end of 2015, over 7,000 persons whose first language was Russian were living in Finland. Speakers of Russian form a fairly heterogeneous group as to their cultural and linguistic identity. They have immigrated at different times and for different reasons, and they construct their lives in Finland in fundamentally distinct ways (Rynkänen & Pöyhönen 2010; Rynkänen 2011).

The focus in the paper is on the following research questions: 1) How do the Russian-speaking migrants in the sample narrate their life histories and negotiation of identities in migrant contexts? 2) How do they verbalize the role of languages in negotiating identities? 3) What meanings do migrants attribute to languages and identity when talking about their life experiences in Finland? The data consist of thematic interviews (N=36) with Russian-speaking migrants living in Central Finland. The analysis of the data focuses on the informants' narratives of their life histories (Baynham & de Fina 2005; Bruner 2004).

The findings indicate that the experiences of integration and identity are constructed multiphasely and dynamically. Informants have various language backgrounds and their views on language, language learning and language skill needs differ from one another. The role of others is very important for the

informants not only in making sense of identities, but also in constructing and manifesting membership in a social group.

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Localising moves and globalising connects: Russian heritage language discourses and practices

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The collapse of the Soviet Union resulted in a movement from "non-national Soviet state to national non-states" that has swept across the post-Soviet space (Slezkine 1994: 451). Processes of Russian "language removal" (Pavlenko 2008) in the former Soviet republics ran parallel with the declaration of Russian as the official language, and the Cyrillic alphabet as the only writing system across the Russian Federation.

As a new post-Soviet state, Russia has become both a country of emigration and immigration. Diverse by their nature, the migration flows to and from Russia have gradually redesigned the sociolinguistic landscape of Russia along with local uses of linguistic resources so that new categories within teaching and promotion of the Russian language had to be created. Being oriented towards different speaker categories, discourses on Russian language have been diversified into Russian as a state language, as a non-native language (for adults and children separately), Russian for children of compatriots abroad, Russian as a foreign language, and a business Russian.

This paper will focus on the ways in which heritage discourses and practices of Russian language are shaped in the discourses of "Russian for children of compatriots abroad", and then taken on board in local language policies of a complementary school for Russian-speaking children in central Portugal. The data includes artefacts (texts and photos) and interviews with the school teachers, administrators and students.

Building on Latour's idea of inseparability of local from global and vice-versa (Latour 1996), the paper will consider "localising moves" and "globalising connects" (Brandt and Lincoln 2002) within the local configurations of Russian heritage discourses and practices. For example, by using discourses on linguistic rights, on the economic potential of certain languages, and on the Portuguese emigration, the complementary school administrators seek to connect the school practices and discourses to other symbolic contexts across space and time, thus constituting a globalising activity. As the complementary school students aim to maintain an affectionate and stable emotional relationship with their parents, they anchor language and literacy use in the immediate context and provide them with a local, "here-and-now" meaning. While tracing the directions of discourses in action, the paper will attempt to illuminate the dynamics and mechanisms that contribute to the local complexity of Russian heritage language discourses and identity practices.

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C03-24: Language as site of struggle: Local evaluations of multilingual repertoires in globalizing contexts
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.1bis
Session Chair: Kristine Horner
Session Discussant: Bernadette O'Rourke

In a highly interconnected yet diversified world, the parameters influencing research on language and migration have been challenged and interdisciplinary insights have been deemed all the more crucial to move the field forward. This colloquium is directly informed by two key paradigm shifts that respectively mark the sociolinguistics of globalization and contemporary migration studies. The first is the move away from the study of 'languages' as bounded objects to fine-grained approaches that focus on the socially and spatially situated nature of linguistic repertoires (Blommaert 2010). Secondly, it has become increasingly urgent to reconsider how 'migration' is theoretically conceptualized, because social actors are experiencing increased and more diverse forms of mobility, be it in relation to their own movement or the movement of other people (Castles and Miller 1998).

The dynamic relationship between language, identity and power is central to our understanding of migration discourses and experiences. Fine-grained, ethnographically grounded sociolinguistic studies are particularly well-suited to explore the ways that human agency and organizational structures are mutually constitutive, because language 'constructs the social organization of production and distribution of various forms of symbolic and material resources essential to our lives and to our ability to make sense of the world around us' (Heller 2011: 34). The exploration of what people do with language, how people evaluate language, and how specific linguistic forms and practices shape everyday social interactions are all issues that lie at the heart of sociolinguistics. In this light, there remains much potential for sociolinguistic research to formatively contribute to migration studies, especially due to the central role that language plays in constructing, (re)-negotiating and challenging social boundaries as well as senses of belonging.

The papers in this colloquium examine the indexicality of detailed aspects of linguistic repertoires, in particular including regional and standard varieties, as well as the diversity of migration experiences against the backdrop of extensive population movement and social change (cf. Busch 2014). Drawing on emergent findings arising from project fieldwork in linguistically diverse sites in Asia (Hong Kong and Korea) and Europe (Luxembourg and the United Kingdom), the papers provide qualitative analyses of metalinguistic discourse as a means of exploring identity and power relations. More specifically, they highlight issues around language as a site of struggle in relation to the notion of global ruptures. Comparative discussion in the final part of the colloquium will focus on the ways in which local evaluations of multilingual repertoires provide broader insights on the negotiation of social boundaries, as well as the ways that spaces of social inclusion and exclusion are discursively enacted.

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Translanguaging in the contact zone: Language use in superdiverse urban Leeds
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This paper is about how people communicate multilingually across diverse languages and cultures. It draws on data from urban Leeds, UK, generated as part of a current project, Translation and Translanguaging: Investigating Linguistic and Cultural Transformations in Four UK Cities. In this work we are conducting detailed linguistic ethnographic investigation in order to find out how communication occurs, fails or is contested when people bring different histories and languages into contact.

In this paper we consider the question through an examination of linguistic and ethnographic data collected during the production of a business plan for an emergent community interest company. The plan focuses on advocacy, support, and heritage-related activities for Eastern European communities in a superdiverse Leeds suburb. The plan is being developed by a young migrant woman, Monika, originally from Slovakia, supported by a number of agencies and their representatives. Through following the trajectory of this emergent text as it is constructed in meetings and in Monika's home, we observe how it becomes a contact zone (Pratt 1987, 1991) into which the actors involved bring their own experiences, their conflicting agendas, and their cultural and linguistic differences. We can see the business plan as being an attempt by Monika to preserve heritage – that which she values – as histories and experiences are interwoven and brought together. Our case study therefore problematizes the concept of heritage as it is made and remade in a new migration context.

Our data demonstrate the translingual repertoires at play in creating and negotiating the dynamic space of and around the business plan. We consider this space as an 'intricate web of relationships that is continuously produced and reproduced', following Lefebvre (Schmid 2008, p.41). We propose that translanguaging (Garcia, 2009) is a means to not simply communicate across languages, but also across discourses and bureaucratic borders (building on Jakobson, 1959). Through translanguaging the actors involved also communicate across their own objectives and needs. We suggest that the linguistic resources that are utilised in the development of the plan by Monika and those with whom she is collaborating demonstrate a flexible, fluid, and creative use of language. We consider this alongside how heritage itself is unfixed, fluid, and mobile.

The insights we gain from our research demonstrate the challenges and struggles encountered by new migrant communities as they negotiate their spaces and identities.

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Language Practices and Identity Construction in Multilingual Interactions in a Hong Kong University Setting

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In recent years, universities in Hong Kong have attracted a large number of applicants from the Chinese mainland; however, despite sharing a common ethnicity with the locally born Chinese population of Hong Kong, these migrant students still encounter both linguistic and cross-cultural obstacles to their socialization (Gu 2011). Hong Kong students affected a particular Hong Kong style of code-switching between Cantonese and English (using Cantonese as a sentence base) to present a Hong Kong identity, through which to establish a group boundary (Gu, 2014). Putonghua is seen as an irrelevant language; to these students, not using Putonghua terms in daily intra-group communication is a means of establishing a Hong Kong identity, as opposed to a more generic Chinese one. Mainland Chinese students were found to have set up a Putonghua-speaking community at university, to resist the marginalized status of Putonghua. Furthermore, maintaining that American- or British-accented English is superior to other versions of the language, they practiced speaking 'standard' English in order to establish an international identity, differentiating themselves from Hong Kong peers, who tended to speak Cantonese-accented English (Gu 2014). In addition to these two populations, there is a growing body of international students studying in Hong Kong, which makes the linguistic situation even more complex.

With multilingual speakers sharing Chinese ethnicity but having different cultural and linguistic backgrounds, tertiary campuses in Hong Kong are unique multilingual settings, sites full of struggle in relation and response to governmental ideology surrounding multilingualism, public discourse

emphasizing the use of English, and diverse language ideologies held by different language-based and cultural groups. As part of a larger project investigating the linguistic ecology of multilingual universities, this study, drawing on notion of symbolic competence (Kramsch and Whiteside 2008) and insights from complexity theory (Lasen-Freeman and Cameron 2008), investigates the multilingual practices of university students from different cultural and linguistic backgrounds in group discussions. Linking the analysis of situated conversation data to the participants' different historical perceptions and cultural memories, this study offers a holistic look at code-switching among multilingual individuals in group discussions, in terms of language use, history and ideology. This study will shed light on how the individual sees oneself through the lens of one's embodied history and subjectivity and that of others, and create new relationships.

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Negotiating Identities, Repertoires and Boundaries: The Lived Experience of Multilingualism in Globalising Luxembourg

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Historically entrenched forms of institutionalised trilingualism (Luxembourgish, French and German), together with diverse multilingual practices, comprise part of everyday life in contemporary Luxembourg. Luxembourgish is frequently regarded as the presupposed 'mother tongue' of the established population and, alongside French and German, constitutes one of the three officially recognised languages of the country. However, the fluidity of European borders and processes of globalisation have led to fluctuations in linguistic practices and fuelled uncertainties about the future of Luxembourgish. Although many languages are spoken by the diverse population that is made up of 46% resident foreigners, it is the increased ubiquity of spoken French in the public sphere, workplace settings and social circles that tends to be the target of debate. The use of spoken French has become more widespread in connection with the fact that over 130,000 commuters currently cross the borders daily from France and Belgium to work in Luxembourg. In this context, discourses on language, identity and belonging - framed by notions of language loss and endangerment (Duchêne and Heller 2007) - are highly visible in the public sphere and the increased use of spoken French is often cast in a win-lose relationship that corresponds to the loss of Luxembourgish (Horner 2011).

Framed by work on the sociolinguistics of globalisation (Blommaert 2010, Heller 2011), this paper takes the notion of the lived experience of multilingualism as a springboard for exploring the ways that people negotiate uncertainties in a shifting sociolinguistic space that is characterised by augmented and diversified forms of mobility (Busch 2014). The analysis is based on metalinguistic interactional discourse taken from focus group sessions, where residents in Luxembourg between the ages of 18-30 discuss their lived experience of multilingualism. The link between the Luxembourgish language and group boundaries as well as the portrayal of French as a threat to Luxembourgish are highly salient themes in this data. In addition, participants negotiate issues around the status of Luxembourgish due to its predominant function as an oral means of communication. On a broader level, the analysis underlines the need to engage with the concept of repertoire to understand the multiple dimensions of language conflict situations.

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Language ideologies and identities: Exploring migrant women's varying attitudes towards local varieties of Korean

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This study focuses on the marriage-migrant women's identity construction and language ideologies towards different varieties of Korean. Marriage-migrant women in Korea often live in rural regions and are exposed mostly to regional dialects of Korean rather than standard Korean, which is spoken in and around the capital city of Seoul, as well as by educated professionals throughout the country. Previous studies on marriage-migrant women in Korea show that despite the increasing cultural diversity of Korea, these women face various obstacles to integrating themselves into their L2 communities due to lack of L2 proficiency and cultural differences. The participants for this study are ten marriage-migrant women from Southeast Asia who live in a rural city of North Gyeongsang Province, also known as Gyeongbuk, which is located in the southeastern part of the Korean peninsula. The Gyeongsang dialect is the variety of Korean used in Gyeongbuk and spoken by the participants and their family members on a daily basis. The sources of data include field notes of observations and semi-structured interviews. I analyze the data qualitatively, drawing on the notions of language ideology (Silverstein, 1979) and linguistic capital (Bourdieu, 1986).

The findings of this study reveal that speaking a non-standard Korean dialect adds an additional layer of complexity to the marginalization faced by many of these migrants, because regional dialects are not socially privileged in mainstream Korean society. When interacting with native standard Korean speakers, marriage-migrant women whose L2 is a regional dialect often found themselves being evaluated based on certain linguistic features and the social status of the non-standard dialect's native speakers. As the marriage-migrant women became aware of the social meanings of the different varieties of Korean, they positioned themselves variously in relation to both their local, linguistic communities and their imagined communities. Some women developed strong resistance to the regional dialect and attempted to switch entirely to the standard variety whereas others came to value both the regional dialect and standard Korean. This study highlights the women's varying attitudes toward their regional dialect and standard Korean and their identities as speakers of Korean. It also looks at how their identities have structured their investment in learning the Korean language and their participation in L2 communities. The purpose of this study is to better understand the language-learning experiences of marriage-migrant women in Korea and the complex relationships between language ideology, language practices, and identity construction.

Invisible Repertoires: Slovakian Roma Children Negotiating Secondary School in Sheffield

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The immigration of relatively large numbers of Slovak Roma people to Sheffield since 2004 has highlighted social and political tensions around the settling of the new arrivals into the complex social, linguistic and cultural spaces of this diverse city. Schools have faced particular challenges welcoming the new children who manifest various issues in relation to their language competencies, particularly the non-standardized non-literate nature of Roma, their prior educational experiences and often lived experiences of social deprivation. Drawing on an ongoing ethnographic study of a school and concomitant community, this paper examines the experiences of Slovak Roma children in the first year

of secondary school as they negotiate prevailing English-only language ideologies and complex curriculum challenges and attempt to fit into an educational framework that is seeking to adapt to the forces of migration and super-diversity. Through the use of qualitative pupil-voice interviews (Rudduck & Flutter, 2003), classroom observations, discussions with teachers and parents and sustained ethnographic fieldwork in the case-study school, the pupils' *Spracherleben* - their lived experience of language (Busch, 2015) is explored to ascertain how pupils use their individual linguistic repertoires (Blommaert, 2008), more spatially-oriented repertoires (Pennycook & Otsuji, 2014) and other resources to mediate between formal and informal settings and to provide agency within often coercive educational structures.

Findings show that pupils utilize their individual linguistic repertoires, a mix usually of varieties of Roma, Slovak and English, uninhibited within home and close community settings but that these repertoires represent untapped potential in more formal school spaces that foreground 'English' and thus represent a site of language struggle. This raises further questions about the place and value of languages other than English educationally, the role of languages in learning and the adaptability of traditionally entrenched school structures in light of changes due to globalization, migration and super-diversity.

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Drawing on its research activity, the research network Circula[1] would like to propose a colloquium that examines the means by which authoritative discourse is constructed in language columns, a journalistic genre which has, to date, been the focus of very few detailed studies. This genre consists of texts which provide a linguistic commentary on language issues that cause, in varying degrees, difficulty to those speakers who want to conform to 'good usage' or to prescriptive norms, and which thereby act as conduits of linguistic ideologies. The studies are based on comparable corpora of language columns from different language communities in the Romance-speaking areas of Europe and America, leading to comparable research areas, which examine either the content of these language columns or the discourse, argumentation and rhetoric employed in the columns.

The frame concept of "authority" has been retained in order to allow us to examine in a coherent manner the two key themes of the symposium, namely attitudes and prestige. These themes will be explored in detail by analyzing a number of different areas: the models of authority referred to by the authors themselves; the language ideologies represented in the language columns; the different authoritative discourse styles employed and the genres within which they develop; the argumentative and rhetorical strategies employed; and the attitudes of those participating in the discourse (both authors and readers), as well as the construction of their interplay, depending on the media support (printed or electronic press).

Language columns (*chroniques de langage*, *cronache linguistiche*, *columnas sobre la lengua*) developed alongside the printed press as a mass medium which has always played an important role in the production and reproduction of language ideologies, in particular the ideology of the standard, thereby contributing to the maintenance of the notion of language purism. These texts are, moreover, also used to transmit other types of ideology or discourse.

The strategies used to diffuse language knowledge essentially centre around the background of the authors, journalists, proofreaders, and also often professional linguists. The question must therefore be asked whether the latter's role in language columns can be explained in the diffusion of a "more scientifically based" understanding of language, and indeed in the questioning of attitudes that distinguish the popularizing discourse from the strictly scientific one.

In order to interpret the attitudes of the authors' (journalists or linguists) towards both language and the authorities upon whom they base their arguments, we take as our point of departure the view that language norms and discourse practices evolve within a given speech community. This evolution can therefore be described as the creation of a "force field" between speakers (the population as a whole) and standard language authorities who impose the correction of deviances from the standard norm using model texts (produced by model speakers or model writers) and reference guides (cf. Pöll 2005)[2].

A summary at the conclusion of the colloquium will aim to show that studies emanating from various different contexts allow a distinction to be made at the macro- or microstructural level between transverse elements, which are valid in several different sociocultural spaces, and specific elements that belong to individual discourse traditions.

Disputing authority: language-ideological debates in the Latin American Press in the 1870s

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During the 1870s, still new South American states were coming out or going through long internal conflicts, on the eve of a modernization process that would eventually include them in the map of the world market. At the same time, their former colonial master, subsumed in a long lasting crisis, fostered new foreign policies for the management of Spanish as a political and economical device in times of expansion of literacy, daily press and book market. This new policy would be canalized through the appointment of distinguished Latin American scholars and writers as corresponding members of the Spanish Royal Academy (Real Academia Española, from now on RAE), and later through the establishment of American corresponding Academies, aiming at the recovery of a hegemonic role in the cultural market of the old Empire. The implications of such a foreign policy on language are disparate,

including not only the attempt to control a symbolical dimension of lettered and daily life with unavoidable political consequences, but also the eventual control over the flow of goods as valuable as influential (books, press, materials for the design of school teaching, etc.). The foundation of the academies, the public policies of the legitimate language and the integration of a pan-Hispanic lettered city thus constitute recurrent issues in the Latin American daily and scholarly press, resulting eventually in language ideological debates that would trace enduring guidelines in the way of approaching the problem of the unity of Spanish and the cultural market in Latin America. One of the key elements in these debates (especially in the case of prominent voices like those of Juan Maria Gutierrez in Argentina and Miguel Antonio Caro in Colombia) is the role played by the various forms of authority on language, as *forma publica* (the expression belongs to Quintilian) intertwined with the major lines of political dispute and debate. These tensions within what Rama called "lettered city" have neither exclusively nor predominantly to do with specific sound, grammar or even lexical items, but above all with what we should call the "authority question". This question concerns the dialectical wrestling between prescriptive traditional norm and modern scientific description (even mostly in a highly mediated way), norm and usage, lettered and popular forms, Peninsular and American Spanish. The language authority question comes hand in hand if not intertwined with central issues in politically intense and more often than not stormy times in the former Spanish Empire: monarchy and republicanism, liberalism and conservatism, religious hegemony and secular organization of the State and above all laws and schools come to the fore together with the above mentioned language ideological debates. In this paper, we shall try to give a brief sketch of this complex research field, giving account not only of the data in their interconnection, but also of the working hypotheses that should lead our further research on this topic.

Nuestros queridos lectores: enunciative polyphony and discursive construction of authority in the Columns on Language (CSL)

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The Columns on Language (CSL) are journalistic texts characterized by: appearing on a regular basis in some written media during a more or less long period of time; being signed by a person of recognized prestige; and expressing rigorous judgments about the language uses made by their contemporaries - politicians, colleagues from other media, television personalities, media personalities- (Grijelmo, 2007:2-3), which are often raised as questions from readers. These texts always assume an ideological position on the purity, language variation, good style, education, neologisms, linguistic conflict etc, that in many cases, it is proposed in terms of transgression of the standard language ¿and social correctness? that the author considers blameworthy. It is in this sense, the columns on language can be considered as manifestations of what are called linguistic ideologies, ie "cognitive frameworks that consistently link the language with a non-linguistic order, naturalizing and normalizing"(del Valle, 2007: 20). Such texts serve to receive and reject, to question, to assess, to justify or stigmatize forms of expression –language usages– which eventually always entail adopting some kind of stance in relation to the dominant linguistic and social norm (Castillo Lluch, 2001).

The columnist signing the text is an expert "who has at his disposal a certain space –the column– in the newspaper where he can express his views about facts or events of importance from a journalistic point of view" (Fell & Martín Vivaldi, 1967, 96-97, apud Mancera, 2009, 39) which, in this case, have to do with any aspect of language usage. These are consequently texts in which the utterer has a high argumentative relevance and where the weight of his discursive presence appears as one of their main features.

In a previous paper (Marimón, 2016) we studied the manifestations of discursive ethos of the speaker in the CSL through the analysis of linguistic indicators, such as speech acts or deixis and we saw how these pointed different levels of commitment to the utterance. This time the goal is to analyze the enunciative polyphony as a strategy that makes it possible the empirical subject to build a legitimated identity.

Now converted into a discursive person, the enunciating subject's voice –different from that of the real subject– becomes responsible for the creation of an image which can establish a binding as well as convincing link with the interlocutors, builds a discursive instance that supports the enunciation and, in turn, produces an alocutary, an intralocutor with whom a communication space can be established:

Il désigne la façon dont le garant du texte désigné par un nom propre construit son autorité et sa crédibilité aux yeux du lecteur potentiel. En esquissant une image de celui qui assume la responsabilité du dire, il montre comment elle permet au texte de nouer un certain type de rapport à l'allocutaire (Amossy, 2009: 22).

Argumentation through ethos thus relies upon social and verbal events; it is expressed through words backed by the echo of a real individual, but transmitted by a strictly discursive self. Directed to actual partners, but become a part of the enunciation. In this paper polyphony, crosstalk, ie, the inclusion of speaker in the speech, and exofonía, ie, the use of authoritative arguments, as persuasive strategies (Fuentes, 2007) are studied. Verbal resources will be analyzed as the use of evidentiality or enunciative statements, among others. The analysis is performed on a selection of texts from two of the most prominent columnists on the language in current Spanish: Fernando Lazaro Carreter, who published between 1975 and 1996 in the INFORMATION newspapers and *EL PAÍS*, the section titled *Dart in word* and Luis Calvo, author of the *Dialogue of language* column, published in *ABC* between 1980 and 1984. The choice is justified because both represent two antagonistic ways of dealing with the social and linguistic norm-and in that sense, we are convinced that their texts bring into evidence different forms of discursively build authority in the complex time they lived -the Spanish transition to democracy-.

Authoritative discourse in language columns and the emergence of the French Canadian petite bourgeoisie in the 19th century

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This talk will focus on the appearance of language columns in the French Canadian press during the 1850-1890s. During this period, in which opinion-based journalism (*presse d'opinion*) will progressively give way to information-based journalism (*presse d'information*), especially from the 1880s onwards (Bonville 1988), Québec newspapers regularly publish comments on the quality of the French language as spoken by its population, in particular its elite. The appearance of these metalinguistic discourses coincides with an era marked by political debates on Québec's participation in the Canadian Confederation. It is also an era known for the emergence of a French Canadian *petite bourgeoisie*, eager to establish and consolidate its position. In other words, as a means of the standardization process, this kind of language columns are a clear example of "ideological initiatives to embed new social hierarchies and social norms [and] to validate nationalist discourses" (Coupland 2014: 80) making these discourses an interesting source for the study of links between power, language and authority.

Drawing on the distinction made by Fairclough (2014[3]) between *power behind discourse* and *power in discourse*, I will look into the way the metalinguistic discourse that can be found in language columns are charged with authoritative connotations. On the one hand, the analysis will demonstrate how linguistic matters are linked, in some cases in a very explicit way, to larger social and political issues. On the other hand, I will give a closer look to different argumentative strategies used by language columnists to ascertain their opinions about linguistic norms (thus giving a more accurate idea of the prescriptive ideologies on language these texts have carried over the years). The analysis will be based on a corpus of around 500 articles published in two different newspapers that symbolize the two types of journalism mentioned above: *Le Pays*, founded in 1852 and closely related to progressive thinkers, is considered to be a *feuille de combat* and is also the first newspaper to publish a regular language column, although a very short one; *La Patrie*, founded in 1879, and one of the first popular and widespread newspapers in Québec, is the first to publish extensive columns written by some of Québecs most prominent intellectuals at the time (Louis Fréchette, e.g.). Our analysis shows that language columns originate out of comments that, although they concern language matters, are foremost politically loaded and that they tend, over time, to evolve in a specific genre that gradually concentrates on mere concerns about language correction.

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Authoritative discourse in Italian language columns: discursive evolution caused by attitude changes of knowledge givers and consumers since the 1950s

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This paper deals with the construction of authority in Italian newspaper language columns (Cronache linguistiche, further CL), a journalistic genre of metalinguistic (epistemic) discourse, which has been, in spite of its popularity, the focus of very few detailed studies (Demel 2007). The regular publication of such CL in Italy coincided with the expansion of Italian as a truly national language in the 1950s. At this time, the CL aimed to advise readers on the 'correct' and 'incorrect' use of the Italian language and to justify or rationalize particular language uses in order to promote the standardization of the written language by creating a "prosa media unitaria" (De Mauro 1976). The judgements about language made in the CL derive from particular discursive traditions (genres, topics, evaluation categories, rhetoric strategies, references etc., Wilhelm 2014) and ideological positions on language use, which characterize the metalinguistic discourse from the codification of the Italian language in the 16th century until the present day. The columnists signing the articles (in the Italian case mostly professional linguists, but also journalists and literary authors) are recognized by society as "language professionals" who are authorised to deal with questions of language in a normative, educational or informational context. The authoritative discourse in these columns consequently displays a primarily epistemic character (Bocheński 1974).

This paper aims to identify and analyse the linguistic, rhetoric and intertextual features used to construct language authority in the CL from the 1950s until the present day (for example, external references, argumentative strategies, use of particular discourse styles, syntax and semantics, metaphors and other rhetorical devises, etc.). Doing so will allow us to examine the substantial changes that have occurred in the reorganisation of the communication landscape, the presentation of knowledge, and the growing active involvement of the nonprofessional reader (speaker) in resolving problems of language use. This analysis will be based upon theories of linguistic discourse analysis (Spitzmüller/Warnke 2008) and cognitive authority theory (Rieh 2005, Wilson 1983). Source texts will be taken from the first systematically developed corpus of language columns from the Italian press (CILit) currently under development at Augsburg University, which to date contains 21 CL with around 915 articles published between 1953 and 2014.

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Rhetorical strategies of constructing the expert's ethos and authority in the Italian language columns

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The language columns authors operate within very challenging area of the linguistic change. What evolves is indeed both the language itself and the attitudes towards the language change. Therefore, the language columns authors are expected to persuade the readers why it is *their* sense of acceptability (in Beaugrande and Dressler's 1981 terms) that should be taken into account and respected as authoritative by the audience. The material object of analysis – the Italian language columns – constitute an underresearched area within the linguistic awareness studies. The theoretical research on the construction of ethos and authority, instead, is well developed (e.g. Garver 1994 and 2000, Amossy 2008; Woerther 2007), but the classical rhetorical approach has not been applied to the language advice-giving in the informal settings. What prevails, instead, is a discursive approach to the construction of expertise in the situations of information-and-advice giving (Limberg and Locher *eds.* 2012; Toma and D'Angelo 2014). The goal of the paper is a reconstruction of the rhetorical ways in which the Italian language columns authors, with different professional background and different language sensibility, persuade the audience that their information and advice concerning the language use is trustworthy. Starting from the Aristotelian idea that rhetorical *ethos* is a function of *logos*, the paper examines the negotiation of experts' credibility (*ethos*) through the quality of advice (*logos*) given by them to the audience. The rhetorical framework of *ethos* permits to capture the complex interplay between the practical reason (i.e. *phronesis*), essential in the advice-giving activity, the values (i.e. *arethe*) underlying the advice and the goodwill (i.e. *eunoia*) of the expert, eager to share his knowledge with the audience. The paper proposes a rhetorical typology of arguments, used by the Italian language columns authors to portray themselves as credible and knowledgeable experts. The analysis is also a contribution to a broader research on the advisory activity concerning uncertain, doubtful or taste-dependent issues.

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The authority of usage: from purist-oriented to "scientific" columns about language

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In the 20th century, newspapers in French-speaking Switzerland usually feature language columns (for a definition, see Remysen 2005). This paper will explore the writing of two columnists, in the 1950s and 1960s, exemplifying the two major types of language columns found in Swiss papers: purist-oriented for Eric Lugin's column «la chronique des gâtes-français» and «scientific» for Georges Redard's «Chronique de la langue vivante» (see also Cotelli 2014). Both writers could be considered authorities

on language. They are university teachers, professionals in language matters. Besides their status, both also use in their writing the authority of «usage» as a mean to convince their readership.

In this presentation, I consider «usage» as a language ideology. It has a long history within the ideologies surrounding the French language, going back to the 17th century. Even though they both draw from this history, the two writers use «usage» very differently. Establishing this language ideology within the Francophone context, this paper will examine the way "usage" is put forward by these two authors with opposing results: to condemn linguistic items considered as bad French and to legitimate language traditionally labelled as deviant. The versatility of language ideologies will thus be underlined as well as how authority can be hidden behind a nameless persona (Berrendonner 1982).

Corpus:
Eric Lugin, «La chronique des gâtes-français», in: *L'Impartial*, 1963-1969.
Georges Redard, «Chronique de la langue vivante», in: *Le Journal de Genève*, 1955-1963.
Scientific literature :
Berrendonner, Alain (1982), *L'éternel grammairien : étude du discours normatif*, Bern & Frankfurt: Peter Lang.
Cotelli Sara (2014), «Sur les traces de William Pierrehumbert ou de Philippe Godet ? Les chroniques de langage neuchâteloises des années 1950 à 1970», in : Diémoz Federica, Aquino-Weber Dorothée (éd.), *«Toujours langue varie…» Mélanges Andres Kristol*, Genève : Droz, 329-348
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The Construction of authority in 20th-century language columns in France — discourse based or referential?

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There exists in France a tradition of *chroniques de langage*, or language columns, articles discussing questions related to language which are produced by a single author and published regularly in the periodical press (Remysen 2005: 270-71). Authors of these columns are generally language professionals, such as journalists, literary authors or educators, and sometimes professional linguists. The content of the columns can be very varied, both across different authors and also within a single column. However, all deal with questions of language, and all reflect particular linguistic ideologies, that is, beliefs about language or about the relationship between language and society, which are used to justify or rationalize particular language uses (Silverstein 1979: 193). These language beliefs frequently include the notion that 'language homogeneity' is 'a natural state' (Kroskrity 2000: 26) and that one particular form of language, the 'standard' language, is superior to others. Most authors of language columns in France focus on advising readers on the 'correct' and 'incorrect' use of the French language, and all therefore display a particular attitude towards the linguistic standard. However, many authors go even further. Ideologies of language are not only about languages, but also enact links between language and identity, aesthetics and morality. In this way, authors may make ideological associations between the standard and qualities such as clarity, truthfulness or beauty (Woolard and Schieffelin 1994: 55-56).

From where do the authors of these language columns derive the authority to pronounce on language usage and to impose these language ideologies? Is this authority external, a result of references to grammatical works, dictionaries or language 'authorities' such as the *Académie française*? Is it internal, inferred by using prescriptive language or commentary, or usages such as 'dites ... ne dites pas', for example? A sample of language columns from France during the 20th century will be used to examine the content and discourse of texts produced by a number of different authors to determine how they construct their authority. The study will examine, firstly, the question of whether this authority is referential, obtained by invoking the expertise of external reference works, or discourse-based, obtained by the usage of particular discourse styles, arguments or rhetoric devices. Secondly, it will consider whether certain types of discourse, or reference to particular works or 'language authorities', correspond to particular language ideological views. Finally, it will compare language columns from different periods

of the 20th century to explore how authority may change over time, and determine whether this influences the language ideologies displayed. The study will use a sample of texts from a new corpus of language columns from the French press between 1865-2000, currently under development. This corpus will include the authors Aristide, Jacques Cellard, Marcel Cohen, Albert Dauzat, René Georgin, Lancelot, Étienne Le Gal, Victor Snell and André Thérive, amongst others, who produced columns in newspapers such as *La dépêche du Midi*, *Le Figaro*, *L'Humanité*, *Libération*, *Le Monde*, *L'œuvre* and *Le Temps*.

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C03-29: CLIL, CBI & immersion: Exploring the synergies and boundaries of multilingual education

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.1
Session Chair: Francisco Lorenzo
Session Chair: Ana Llinares

In the evergrowing trend of educational multilingualism, new approaches and terminologies have surfaced over the last thirty years, three of them being increasingly more prominent: CLIL (in Europe), Content based (in the United States) and immersion –an early Canadian label for multilingual education now used worldwide.

These three approaches have developed their own research agenda and provided relevant findings on different aspects of applied sociolinguistics: on topics like language competence and language planning, learning processes in formal settings, language contact in education and other sociocultural issues. Despite occasional academic discussion (see Cenoz, Gurter&Genessee, 2013 and Dalton-Puffer, Llinares, Lorenzo and Nikula, 2014), there have been few crossovers among these trends, hence preventing discussion which might have informed and fostered research on all sides. Many researchers originally ascribed to the different traditions and approaches have recently raised their voice that that split is artificial and proposes that a common research agenda be discussed, one which acknowledges the resemblances among the terminologies.

This colloquium brings together researchers from all three traditions and congregate them to explore the interfaces between CBI, CLIL and Immersion and to discuss the feasibility of carving a unique research agenda which may inspire the destiny of multilingual education over the next decades.

The topics that the colloquium will cover are:

-Epistemological issues: exploring the conceptual borders of CBI, CLIL and Immersion.
-Actual implementation of immersion, CBI and CLIL?
-How are integration and balance in content and language produced and understood in CBI, immersion and CLIL?
-Comparing ideal models: how CBI, CLIL and immersion performcompetencewise?
- CBI/ CLIL and immersion and language policies
-CBI/CLIL and immersion in wider society

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CBI, CLIL and Immersion in multilingual schools: developing synergies among programs and languages

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This presentation looks at the concepts of CBI, CLIL and Immersion and the way they are related to each other in the context of multilingual education. It also discusses the need to go beyond traditional CBI/CLIL programs based on the isolation of the target languages from other languages in the learner's linguistic repertoire and in the school curriculum. The limitations associated with monolingual ideologies are many because they do not take into account the way multilingual speakers communicate in natural conversations. In the last years a new perspective focusing on multilingualism is becoming an alternative (Cenoz & Gorter, 2015; May, 2014). This perspective is linked to translanguaging and integrated curricula and can build synergies among programs and languages. The potential contribution of this perspective for the development of multilingual competencies will be explained by showing examples from a trilingual program.

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Exploring Immersion Teacher Perceptions of Professional Development Experiences: Implications for CLIL/CBI and Immersion Teacher Education

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Language and content integration represents the core of CLIL and immersion teaching. The knowledge and pedagogies for CLIL/immersion classrooms are unique and complex (e.g., Lyster, 2007; Marsh, Mehisto, Wolff, Frigols Martín, 2011; Tedick & Fortune, 2013). Swain (1998, p. 68) noted:

> Good content teaching is not necessarily good language teaching […] content teaching needs to guide students' progressive use of the full functional range of language, and to support their understanding of how language form is related to meaning in subject area material. The integration of language, subject area knowledge, and thinking skills requires systematic monitoring and planning.

Scholars have argued that CLIL/immersion teachers need professional development (PD) focused on second language acquisition, integrated curriculum development, counterbalanced instruction (Lyster, 2007), biliteracy development, and academic genres (Llinares, 2015), to name a few competencies identified in the literature.

Although there is increasing research on immersion pedagogy (see Lyster & Tedick, 2014 for discussion), there is a dearth of research on PD experiences that positively impact CLIL/immersion teacher practices. This presentation will report on part of a larger study focused on exploring immersion teacher perceptions of high impact PD. The theoretical framework guiding the study is "communities of practice" (CoP) (Wenger, 1998). There has been a call for research informed by CoP for both CLIL (Coyle, 2007) and immersion teaching (Tedick & Wesely, 2015). Study participants had taken online courses designed to enhance their knowledge about and pedagogies related to content and language integration. Data sources included an extensive online survey, individual interviews, and focus groups. Findings point to specific features of high impact assignments and experiences. Teachers identified aspects such as authenticity and relevance, awareness-raising potential, and motivation and challenge. The presentation will conclude with implications for designing meaningful and effective CLIL/immersion PD experiences.

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Searching for common truths and contextual differences in content-based instruction: A focus on peer interaction in immersion

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Peer second language (L2) interaction is considered a key context for language practice and learning (Philp, Adams & Iwashita, 2014), and important for oral language development (Hernández, 2015). Peer collaboration activities are particularly suited for content-based L2 learning contexts, where learners can explore rich and complex material and exercise their critical thinking abilities, all while engaging in authentic and extended communication and practice in their second language (Sato & Ballinger, 2016). However, peer interaction in these contexts can be challenging and even daunting for content-based teachers. The heightened complexity of the material increases students' difficulties in processing and discussing it in their L2, and teachers may be concerned about the quality of L2 practice that takes place in this learning context. For example, they may worry that students' inaccurate language use during peer interaction may lead to error fossilization rather than L2 development. Moreover, it is difficult to insure that students maintain the use of their L2 without monitoring from the teacher. Indeed, research in North American one- and two-way immersion has repeatedly found that students prefer to speak English (and not the target language) with their peers regardless of their L1 (Ballinger & Lyster, 2011; Tarone & Swain, 1995; Potowski, 2007).

Of course, none of the above issues mean that content-based teachers should avoid using peer collaboration in their classrooms. In this presentation, I will first examine some of the root causes of problematic language production that can occur during peer interaction in collaborative activities (i.e., knowledge gaps in relation to functional structures and vocabulary necessary for collaborative task completion, a lack of basic communication skills, the distance between content complexity and students' L2 proficiency, and the power of language status in influencing student language choice). I will then explore scaffolding that teachers can engage in to support more extensive and accurate L2 use. Although a great amount of the research to be presented will be immersion-based, throughout this talk, I will examine how the causes and possible solutions for inadequate peer interaction may play out in other content-based instruction contexts. In so doing, I will take into account issues such as the societal and global status of the L1 and target languages, the complexity of content material, and program goals to determine whether findings in North American immersion contexts can be generalized to other content-based contexts.

Identifying joint concerns in content and language pedagogies

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Alongside the ongoing conceptual discussion around the proper place of CLIL/CBI/Immersion along the content-driven or language-driven continuum, the challenge remains of finding equally strong conceptualisations that can underpin actual instructional decisions in classrooms. The challenge of conceptualising an integrated pedagogy is all the greater since content subject pedagogies and language pedagogy form their own largely independent universes of discourse, both in the daily life of educational institutions and in the world of academic research. Language-aware content pedagogy as well as content-aware language pedagogy are thus called upon to identify contact-points and overlaps with regard to curricular goals, pedagogical design or instructional strategies. Such joint conceptualisations can then serve as research heuristics as well as pedagogical models.

In this contribution I suggest that a possible avenue for this pursuit is to look at the subject competences formulated in curricula of school subjects like science or history and to view them in terms of the verbalizations these competences require for their actual demonstration in classroom interaction,

test situations, or work on assignments. Such an approach is akin to functional approaches in linguistics which understand language use as emerging from speaker/writer responses to demands for verbal action in concrete interactive situations (e.g. Ehlich & Rehbein 1986, Gumperz 1982, Halliday & Matthiesen 1999). Based on this functional-pragmatic theoretical foundation I have suggested a construct of Cognitive Discourse Functions (CDFs; Dalton-Puffer 2013) designed to serve as a research heuristic as well as a development tool. My presentation will introduce the CDF construct with its seven core functions *Classify, Define, Describe, Evaluate, Explain, Explore, Report*. Examples from a first round of empirical research applying the construct to CLIL classroom interaction will illustrate its potential as an analytical tool.

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Integration as a matter of interaction

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Whether approached from the perspective of immersion, CBI or CLIL, a shared concern for forms of b- and multilingual education is the simultaneity and inherent connectedness – i.e. integration – of content and language. In recent CLIL research, conceptualising the relationship between language and content has started to attract more attention (e.g. Llinares, Morton & Whittaker, 2012; Nikula et al, in press). It has become evident that integration is a complex phenomenon that needs to be considered at different levels, ranging from curriculum and pedagogical planning and policy concerns to stakeholder perceptions and classroom practice. This presentation will focus on classroom practice level as it is fundamental for teaching and learning content and language in an integrated way. More specifically, attention will be paid to the notion of subject-specific language. It will be argued that although subject-specific laguage epitomises content and language integration, its role in classroom talk is still poorly understood.

Drawing on data from Finnish lower secondary physics and chemistry CLIL classrooms conducted in English, the presentation will, firstly, address the challenges in operationalising subject-specificity in classroom talk. An important consideration in this is that apart from special terminology and concepts, also subject-specific ways of constructing knowledge need to be taken into account. As regards content and language integration and subject-specific language in the data under scrutiny, the role of language is not explicitly discussed during the lessons. Yet its role is crucial because matters of content learning are also matters of learning subject-specific language. How this plays out in classroom interaction will be discussed, as well as the implications that the findings have for raising CLIL teachers' awareness of their specific role in steering learners towards subject-appropriate language. Apart from CLIL, the findings also have relevance for other contexts where content teachers engage in teaching their subjects through L2.

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Multilingual education as mixed pedagogic practice: Using Bernstein's theory of pedagogic discourse to characterise different approaches.

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In this paper I argue that Bernstein's theory of pedagogic discourse (e.g. Bernstein 1990) can be used as a lens for the description and analysis of multilingual educational practices which attempt to integrate the learning of academic disciplines with second/foreign language learning. Rather than seeing 'content' and 'language' as abstract entities, or one ('language') as a means of transmission of the other ('content'), it will be argued that they are best seen from a sociolinguistic perspective as pedagogical discourses and practices, which mediate wider social structures and the possibilities for the development of learners' consciousness and identities. Bernstein developed a language for the description and analysis of pedagogic discourse, of which key terms are 'classification' and 'framing'. Classification refers to the separation or maintenance of boundaries between aspects of knowledge, people and spaces, while framing refers to the degree of control teachers and pupil possess over the selection, organization, and pacing of what is to be learned. Different values of classification and framing result in the privileging of certain types of meaning and social organisation of pedagogic activity, and can be used as a powerful descriptive language for pedagogy, both at the 'meso' level of curriculum organisation (i.e. spaces between subjects) and the 'micro' level of classroom interaction and organisation. In the paper, I will use the notions of classification and framing and 'mixed pedagogic practice' (Morais & Neves 2011) to characterise different options for content and language integration from a Bernsteinian sociolinguistic perspective. I will also use empirical evidence from a case study of secondary science teaching in a bilingual school, to show participants' orientation to values of classification and framing in classroom discourse and interviews.

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Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.10
Session Chair: Emanuel da Silva
Session Chair: Alfonso Del Percio

Within the field of sociolinguistics, the study of sport remains underdeveloped even though sport intersects with areas of research where language and society matter, such as national identity politics, colonial legacies, gender relations, class dynamics, globalization, and commercialization, among others (see Besnier 2012, Del Percio & Duchêne 2012, Meân & Halone 2010, and Ringbom 2012 for some encouraging sociolinguistic exceptions). By contrast, the study of these intersections has grown considerably in the fields of sociology, anthropology, and economics over the last 20 to 30 years. This panel strives to advance critical sociolinguistic reflection on language and discourse in professional sport, within the complex conditions of the globalizing economy and labour mobility in local and transnational settings.

Starting from the assumption that circulating communicative resources (e.g. dialects, registers, styles, multilingualisms), mobile discourses (of the nation, the body, tokens of authenticity, etc.), as well as moving bodies (of sports workers, agents, and fans) are key resources of globalizing sport industries, this panel raises the following questions:

a) What is the status of mobile languages, discourses and bodies within the framework of a transnational sports industry? (i.e., How does the professional sports economy invest in these resources? For whom? Why?)
b) What are considered prestigious languages, discourses and bodies within local and globalizing sport economies? (i.e., Who gets to produce, circulate and consume these resources in which commercial sports markets? Under what conditions?)
c) What tokens of expertise are mobilized to legitimize and authorize the forms of difference and inequality (re)produced by the sports industries' investment in language, discourse and mobility?

By exploring professional sport as a nexus where attitudes and ideologies of language, localism, (trans)nationalism, migration, gender, the body, labor, and profit intersect, this panel gathers sociolinguists and ethnographers working on different sectors of the sports economy to investigate how athletes, their commodifiers, and their consumers negotiate relations of prestige and power.

More specifically, the papers in this panel examine the complicated role of language from a critical, political, and economic perspective in sites that highlight global mobility. First, in the transnational professional rugby industry, linguistic and cultural capital get taken up in discourses of professionalism that can limit the career opportunities for players and coaches from the Global South working in the Global North, which can also fuel tensions of national, local, and class identities. Secondly, in the trans-Atlantic ice-hockey industry, more specifically in Finland and Canada, where professionalization and growing global labour markets facilitate the circulation of foreign players whose different linguistic and cultural resources are discursively and materially managed in spaces that symbolically and economically produce and consume the nation, the region, and the local. Thirdly, in the football industry of Switzerland where ideologies of language and identity affect the ways that transnational sports actors of a local football team are constructed as (il)legitimate members based in part on their performances as "new speakers" of local and standard varieties of German.

Since this panel adopts a somewhat unique focus in sociolinguistics, the colloquium organizers will facilitate an interdisciplinary round-table discussion between the panelists to reflect on the different approaches involved, rather than include a presentation by a single discussant. This will be followed by a general public discussion on discourse, language, sport, mobility and the economy.

Language, Authenticity and the Football Economy

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Football is a traditional site of pride. Features of late capitalism, however, have transformed formerly site-specific football industries into global and profit-oriented businesses with transnational fan communities. Consequently, local pride in a football team is no longer only the property of a given

municipality or of its legitimate inhabitants. Fandom is increasingly enacted by new groups who speak different languages and live in other places and who thus cross borders to consume local fan practices and the forms of authenticity these practices represent. In a similar vein, football clubs are increasingly owned by multinational investors who employ international and multilingual football workers, i.e. players, trainers and managers. Nostalgic adherents of so-called traditional football generally interpret the emergence of these transnational actors (owners, football workers and fans) as a corruption of the values football is supposed to represent. For a scholarship investigating language and inequality under late capitalism the emergence of such transnational actors raises questions regarding the challenges encountered by these individuals when they produce and consume cultural resources that are generally held to be not only the commodities sold by the football industry but also tokens of local identity and authenticity. Drawing on an ethnography conducted in the stadium of the FC Basel in Switzerland, I discuss the case of two transnational actors who are identified as new speakers of Basel's local dialect and of standard German, both codes being specifically associated with being a legitimate fan or coach of FC Basel. In discussing the challenges faced by these individuals during their encounters with FC Basel as a commercial product, I examine how these individuals have constructed their legitimacy as members of FC Basel's imagined community and analyze how, why, and by whom this legitimacy is given or contested.

Mobilizing, managing, and marketing language and identity in the trans-Atlantic hockey industry

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This paper explores how language and identity get taken up by discourses of business and belonging in local/regional and national markets of the trans-Atlantic ice-hockey industry. Like other professional sports played on a global scale, ice hockey is a space where (non-)local languages and identities intersect with economic profit and mobility. Our focus here is on the circulation of hockey athletes in Canada and Finland, where hockey plays an important role both economically as well as symbolically in producing and consuming the nation, the region, and the local through international competition, national leagues, and local teams. The internationalization of hockey in Canada and Finland, in terms of player's mobility, is emblematic of the globalizing economy which profits from mobile, transnational, multilingual labour and bodies to seek short-term but high-stakes profit. Most of the early career players in the Finnish hockey league strive for success in North America's prestigious hockey markets (or in Russia), while many foreign players (including Canadians) in their senior careers move to Finland to profit as much as possible from their final years of elite productivity while playing in a smaller hockey market.

In either context, a team that invests in foreign players may see it as advantageous, but this potential advantage needs to be managed discursively and materially. Under certain conditions, foreign players' languages and identities can complicate the cohesion and communication within the team, as well as the interactions and allegiances with fans and local investors. In order to fully capitalize on this investment, the foreign players' language and identity need to be discursively transformed into productive resources that fit within the team's strategy to profit from both local belonging and specialized foreign talent. This paper sets out to examine this process through media discourse analysis and a rhizomatic ethnography of two international hockey players with mirror opposite professional trajectories: a Finnish elite player working in Canada, and a Canadian elite player working in Finland. In each case, we ask how the foreigner was made local and how the potential tensions were managed. The analysis centres around three transitional moments in their careers when discourses of global and the local collided: their arrival, their appointment as captains, their departure. Of particular interest is the extent to which performances and discourses of linguistic and identity difference clashed or not with market-specific discourses of business and belonging, and with what consequences for whom.

Sociolinguistic Dynamics of Global Rugby Union: Authority of Professionalism, Authenticity of Local Identities, and Performance to Multiple Audiences

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Global labour markets produce complex systems of power, authority and authenticity, as mobile workers must demonstrate the value of their expertise in a variety of sites, each with its own localised cultural dynamics. The complexity is particularly dramatic in industries that are subject to great media interest. One such industry is elite professional rugby union, where various forms of authority and authenticity interact at different clubs and teams. People, material resources and information today move rapidly between the various nations which play rugby union, but particularly towards and between the clubs of the Global North (United Kingdom, France, Italy, Australia, Japan and New Zealand). At a transnational level, mobile coaches and players demonstrate their authority by their reputations and their performance of professionalism, which presupposes expertise using specialised technical terms and context-dependent modes of communication. Professionalism implies expertise as a player or coach. Clubs and agents want to contract those people who display the appropriate linguistic and cultural forms, viewing them as valuable and dependable athletes, and more successful and knowledgeable coaches. Professionalism is far from culturally neutral. In rugby union, particular nationalities (e.g. New Zealander, Australian, French), and educational backgrounds (elite private schools of the global north) are the creative centres of expertise in rugby union, and people from these backgrounds disproportionately shape professionalism, while players of other backgrounds are viewed as potentially unreliable or as athletic bodies incapable of strategic contributions. However, professional clubs rely upon local identities and linguistic forms in their internal culture and their interaction with the public. Foreign players, regardless of their backgrounds, are regularly expected to learn local languages and behaviours, which can compete with the authority of professionalism even within team room discussions and selection decisions. Furthermore, language is one marker of personal identities, performed for local and global audiences, and is a crucial factor in the everyday lives of migratory athletes. Ethnography of rugby clubs, and the politics of language selection and communication in various locations within the transnational industry, indicates multiple sites and audiences that operate for these athletes, juggling professional expectations, local engagement, and a performance of authenticity.

C03-32: Multilingual, multisensory, and multimodal repertoires in corner shops, streets and markets

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.12
Session Chair: Hua Zhu
Session Discussant: Adam Jaworski

This panel expands our understanding of sociolinguistics by developing new ways of thinking about language as part of integrated social multisensory and multimodal repertoires, and relating linguistic and cultural resources in a new empirical and theoretical framework. By exploring semiotic resources in multilingual markets, streets and corner shops in different parts of the world, it shows how semiotic resources, products, and space are interlinked in the process of everyday exchange and examines ways in which these exchanges invite diverse multilingual, multisensory, and multimodal engagements and experiences as part of everyday semiotic landscape: different space, gestures, smells, tastes, goods, touch and ways of speaking. The new sociolinguistics, with a renewed focus on repertoires of various semiotic resources rather than multiple languages, construes meaning-making processes not merely through a formal linguistic repertoire but rather through the expanded notion of repertoires encompassing multiple semiotic resources. The linguistic repertoire is one of a whole range of multisensory, multimodal semiotic systems that are mobilised to make and communicate meaning and 'get things done'. Recently proposed notions such as translanguaging (Garcia & Li Wei, 2014) and metrolingualism (Pennycook & Otsuji, 2015) foreground dynamic ways in which different kinds of linguistic and non-linguistic repertoires and semiotic signs are deployed, produced and refashioned in everyday communicative events. More theoretical and empirical work is required, however, to show the significance of the ways in which linguistic and semiotic resources are part of much wider flows of semiotic circulation.

The papers in this panel deal with the transactions in multilingual markets, streets and corner shops. Despite markets and corner shops being sites where linguistic and non linguistic practices are constantly under negotiation as speakers with new repertoires as well as other semiotic resources including objects come into contact due to increased mobility, little research beyond the generic structure of interactions has been undertaken into language use in these venues. By exploring sites including a Polish-owned shop in London, a busy market place in Cape Town, Bangladeshi shops in Tokyo and Sydney, a diverse mini-mart in Cardiff, and a complex shopping street in Isfahan, Iran, this panel explores how semiotic resources, products, and space are interlinked in the process of interactional and cultural exchange. More specifically, papers on this panel will explore: 1) how people interacting in markets, streets and corner shops make use of the linguistic and non-linguistic repertoires at their disposal; 2) how these interactions relate to the multimodal and multi-sensual surroundings;and 3) what semiotic resources beyond conventional definitions of linguistic repertories (see Busch, 2014) are embodied and mobilized in communications in these sites that serve many social and cultural functions in addition to their core commercial business.. Providing a rich account of multilingual, multisensory and multimodal shopping exchanges will increase our understanding of everyday multilingualism, globalization from below, and the ways in which every day transactional encounters are at the core of wider transcultural engagements and flow.

Polish Shop(ping) as Translanguaging Space

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Using data from a linguistic ethnography project in a Polish shop in East London, this paper aims to investigate how spatial layout, the display of goods and artefacts, and communication zones work alongside conventional linguistic codes in creating a Translanguaging space. We argue that while positioning itself as a Polish shop, the shop is a Translanguaging Space – a space created by Translanguaging practices and for Translanguaging practices - and Translanguaging involves deployment and sense-making of various repertories beyond linguistics ones. We emphasize the participants' capacity to transcend conventional language boundaries and to assemble and employ multilingual and multimodal communicative resources including positioning and zoning in meaning making. We are particularly interested in showing how physical boundaries are played out and

emphasized, together with linguistic boundaries, within the shop space, and how different kinds of communicative events take place in different zones. At the same time, we recognise the fluidity of the boundaries and how the communication zones overlap, expand, and change with the dynamics of human relationship and interaction. On the basis of the empirical evidence, we discuss the traditional concepts of the back and front stages of social life, the dichotomy of the public and the private, and what it means by national, international and transnational contexts. We demonstrate the connectivities of the key participants and the shop that go way beyond the physical space. We ask what makes the shop and the shopping experience in this particular space Polish. A fundamental point we wish to make is that the physical spatial positioning and the visual configuration are just as important and meaningful as the use of conventional language codes and other symbolic communicative resources; therefore need more attention in future linguistic ethnography research.

"The smells, the tastes, I felt my body a lot": Taste and flavour in a city-centre shop
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Food is "more than a nutrient" being experienced through all five senses and appearing fundamental to identity, culture and language use (Szatrowski 2014:5). The sense of taste and the perception of flavour, in particular, can cement or trouble social relations (Wilczek-Watson 2015), indicating cultural membership but also demarcation (Bassene and Szatrowski 2014:103). Talk of food, too, can allow speakers to display and reinforce social bonds (Karatsu 2014:185).

The activity of tasting and experiencing flavours can be highly communicative. Experiences of tastes and flavours can elicit talk and, in this respect, taste and flavour themselves become viable and productive semiotic resources. Yet as well as taste and the experience of flavours themselves, talk about taste and flavour can also function similarly, eliciting rich descriptions of places, people and foods from the past. This paper argues that in this way, tastes and flavours, as well as talk about taste and flavour, occupy a rather special place in speakers' communicative arsenal (Gumperz 1964:138; Busch 2012:504; Li and Juffermans 2015:34). The paper further suggests that this can become particularly potent in contexts of superdiversity.

This paper draws on data which were collected in a mini-market in Cardiff, UK. The shop sells products from, or with connections to, many global regions. The shop attracts customers who can trace their immediate personal histories to a correspondingly wide geographical area. The customers bring wildly varying linguistic and wider semiotic practices and diverse food practices into the shop. This paper explores how flavours and taste are mobilised in the shop in this context of superdiversity of both products and customers. The paper illustrates how meaning-making about tastes and flavours, even accompanied with performances of tasting, serve to scaffold wide-ranging social activities. These activities include reminiscence and reflection about home, collaborative identity work, shop sales and relational work. The paper shows how taste and flavour come to combine with resources from other semiotic systems by taking seriously the theoretical impetus of translanguaging. Taste- and flavour-related activities will be illustrated through excerpts from fieldnotes, naturally occurring data, photographs and recordings.

The paper will close by considering the value of the notions of taste and flavour as analytic tools in contemporary sociolinguistics.

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"Bark, Smoke and Pray: Multilingual Rastafarian-Herb Sellers in a busy marketplace"

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For many Rastafarian-Herb sellers trading in the Northern Suburbs of Cape Town, on the edge of a busy marketplace, language and body movement are semiotic resources to put on performances as multilingual traders in a multilingual marketplace. On a daily basis, those sellers set out to frame linguistic and non-linguistic interaction by drawing in would-be customers to the multilingual and multisensory sale of herbs by mimicking ritual and persona: by barking about their herbal products, by selling and smoking marijuana, and by touching, packing and praying for and on their herbal products.

In this paper, on the one hand, I report on how one Rastafarian-Herb seller draw on multiple resources (such as Kaaps (local variety of Afrikaans), a local variant of Jamaican Patois mixed with isiXhosa/isiZulu, body positioning and smells) to perform the persona of a herbal doctor (a pseudo-specialist dispensing medicinal herbs). I report on how the explanation of herbs by the pseudo-herb doctor involves a complicated meshing of co-constructed linguistic constructions and meaning making in a marketplace filled with noise, liminality, transgression. On the other hand, I will also illustrate how the sale of marijuana – ´higher grade´ - involves a Goffmanian manipulation of space, time and bodily rhythms to undermine the over-regimentation of Rastafarians as a marginal group trading in marketplaces across the Cape Peninsula.

This paper forms part of a larger multi-sited ethnographic fieldwork project on language and diversity and it involved participant-observation of Rastafarian-Herb sellers trading herbal goods in a busy marketplace. Drawing on a *linguistics of mobility* framework, I analyze the linguistic and non-linguistic entanglements that bring about a multilingual seller-customer interaction. I also aim to demonstrate how performance of multilingual and personae inform us about the spatial trajectory of language use in Cape marketplaces by Rastafarian-Herb sellers and, in conclusion, what implications this potentially have for expanding their linguistic repertoires.

Semiotic resources and mediational tools in Merrylands, Sydney, Australia

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This study draws on ethnographic data from a street, replete with multiple cultural-semiotic, and linguistic resources, in Merrylands in Sydney. The paper investigates three shops (Persian, Afghan, and Arab) in that street in Merrylands which have the same scripts but which signify three different linguistic and cultural identities which can be overlooked by outsiders. The study aims to explore local language practices in relation to the activities carried out (Pennycook, 2010) within these shops, arguing that our interpretation of social practices in a face-to-face interaction should incorporate semiotic resources other than language. In other words, we would understand very little about the instances and the structure of such interactions were we to explore just the worded discourse. Hence, one needs to capture the dynamism of the urban (linguistic) landscape by exploring the intersection of "social action", "social practices" and "discourses" produced and reproduced by social actors. In fact, in this paper I argue that to those contexts of communication, one must include mediational means – any and all material objects in the world appropriated for the purposes of taking a social action, including the materiality of the social actors – their bodies, their movements, ways of saying and ways of doing. For reasons which will become clear throughout my examples, the mediational means available in the shops of this particular street in Merrylands, for instance, encompasses both semiotic and material tools whereby a lack of particular knowledge and lack of familiarity will lead to a critical moment. In short, providing an account of what can be captured when attention is directed to actions, resources, repertoires, space and

practices sheds light on how multilingualism in a complex field such as Merrylands is actually part of much wider flows of semiotic circulation.

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Dried fish trajectories: space, smell & Bombay Duck

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By examining the practices related to buying, selling, ordering, evaluating, negotiating and interacting in two Bangladeshi corner shops in Tokyo and Sydney, this paper explores the relation between linguistic, cultural and material exchange around Bangladeshi dried fish in the context of contemporary global mobility. In doing so, we look at the intersection of practices on various levels, i.e., locations (Tokyo and Sydney), people, objects, language, semiotic and sensory resources and practices, as well as history, economy and politics.

Our earlier work on metrolingual markets (Pennycook and Otsuji, 2014) shed light not only on how people choose and negotiate codes but also how their linguistic interactions are intertwined with a range of other tasks, activities and spaces. Rather than focusing on the generic structure of shop interactions or the identification of stages in the genre of bargaining, or on code-mixing as a practice in itself, our wider analysis of metrolingual events, trajectories, products and shop spaces suggested the need to focus on the intersections between multimodal, multilingual and multisensory practices as people go about their everyday lives. Thus, we are interested in a more integrated relationship between language and its surrounds (*spatial repertoires*; Pennycook and Otsuji, 2015).

Two Bangladeshi shops in *Hyakunin cho* in Tokyo and *Lakemba* in Sydney will be the focus of this paper. *Hyakunin cho* and *Lakemba* are both known as diverse precicnts with a variety of shops and institutions, including mosques and Bangladeshi shops selling halal food. On a local level, our research shows that although both shops carry similar products, and have similar smells and spatial organisations (shelving style and placement of fridge), both also demonstrate different ways in which linguistic resources, activities, customer backgrounds, artefacts and senses intersect, which in part is due to the difference in mobility and historicity between the shops and the cities. Our wider analysis examining the spatial webs of allegiances and assemblages, however, reveals that the seemingly different transactions in two distinct Bangladeshi shops in two different cities are intersected, connected and even mediated by dried fish and other multimodal and multisensory resources. This focus on intersectional relations has important implications for sociolinguistics, metrolingualism, patterns of migration, and globalization from below, as well as social and cultural analyses of space within the shops and beyond.

C03-33: Toward a raciolinguistic perspective on the study of Language and Society
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.5
Session Chair: Nelson Flores

While language and race are often discussed as separate objects of inquiry this panel begins from the premise that it is, in fact, impossible to understand one without the other. With this in mind, this panel seeks to critically interrogate the possibilities of developing raciolinguistics as an interdisciplinary approach to examining the complex role that language ideologies play in the production of racial difference and the role of racialization in the production of linguistic difference. This focus on the joint production of language and race can point to new directions in theory and practice concerning the nature of linguistic and racial phenomena, as well as the societal hierarchies constituted by these phenomena.

The panel begins from the premise that the linguistic deficiencies attributed to racialized populations in mainstream discourses and institutional settings are not directly correlated with empirical linguistic practices but are, instead, raciolinguistic ideologies. That is, racialized populations are often "heard" to be speaking in deficient ways even when engaged in language practices that would be "heard" to be quite normative were they uttered by racially unmarked populations (Flores & Rosa, 2015). Therefore, interventions focused on modifying the language practices of racialized populations and teaching them to code-switch when appropriate (Delpit, 2006), are insufficient in addressing the root cause of their marginalization. Rather than seeking to identify linguistic fixes or "magic bullets" that will purportedly allow racialized populations to escape stigmatization, a raciolinguistic perspective redirects attention to the ideological perceptions of listeners and the inequalities with which they are associated (Zentella 2015).

This panel draws on varying theoretical viewpoints in order to identify the limits in current approaches to studying the intersection of language and race and to identify new approaches that seek to shift the focus away from modifying the linguistic practices of racialized populations toward the systems of oppression that these populations confront on a daily basis. The first two papers provide theoretical framings of raciolinguistic ideologies and conceptualize historical and ethnographic methods for analyzing these ideologies. The remaining three papers extend these theoretical framings in order to analyze ethnographic studies in different community contexts in the United States and Europe. This range of topics will provide for a robust, comparative scholarly conversation that considers raciolinguistic ideologies and formations across a range of contexts.

The two and a half hour session will consist of five minutes of introductory remarks from the chair, five paper presentations of fifteen minutes with five minutes for questions after each presentation, fifteen minutes of remarks from the discussant (a senior scholar who has written extensively on the intersection of language and race), and thirty minutes for a general audience-driven question and answer period at the end of the session. Specifically, the papers on this panel: (1) offer a genealogical study of raciolinguistic ideologies produced by educational linguists studying racialized communities, (2) reconceptualize racial and linguistic profiling through an analysis of situations where language and race are mutually constituted and targeted across different institutional contexts, (3) examine the historical and contemporary ways that black language practices have been rendered unintelligible, (4) analyze the language stylization practices in which youth engage as they produce racial identities, and (5) provide an alternative approach to analyzing the writing practices of racialized students that resists raciolinguistic ideologies.

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A raciolinguistic perspective on 'semilingualism'

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There has been a long tradition of academic research that has described the language practices of racialized communities from a deficit perspective. While once discussed in overtly racist ways, more contemporary representations take on seemingly more objective discourses such as an alleged "word gap" or difference in "linguistic richness" between White middle class and low-income racialized families (Hart & Risley, 2003).This paper argues that these seemingly objective description are, in fact, raciolinguistic ideologies that obscure racial inequality through a focus on the supposed deficiencies and need to fix racialized communities.

In order to prove this assertion, paper describes the findings of a Foucauldian genealogy (Foucault, 1984) of semilingualism, an idea that emerged in the 1970s as a way of explaining the academic challenges confronted by Latinos in US schools (Cummins, 1976). In contrast to Latino Civil Rights activists who pointed to institutional racism as the primary factor in explaining the academic challenges faced by Latino students (DelValle, 1998), semilingualism posited that the primary factor was their lack of fluency in any language. The paper then traces the ways that the specter of the semilingual continues to be modified throughout the following decades in ways that obscure racial inequality through the perpetuation of a meritocratic myth that increased language proficiency will lead to upward mobility for Latino children. This genealogical work ends with a critical reading of the so-called "Long-Term English Learner" who can be seen as the latest manifestation of the specter of the semilingual (Flores, Kleyn & Menken, 2015).

The paper ends with a call for a new approach to educational linguistics that moves away from attempts to study and modify the language practices of racialized students toward a raciolinguistic perspective that systematically examines the ways that language and race have historically and continue to be co-constructed in US society. This raciolinguistic perspective illuminates the ways that the specter of the semilingual masks racial inequalities by placing the burden on racialized communities to undo centuries of racial oppression without offer a fundamental challenge to white supremacy.

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A Semiotics of Racial and Linguistic Profiling

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Analyses of linguistic racism have focused both on language as an object and medium of discrimination. Scholarship geared toward challenging language as an object of discrimination has sought to debunk pernicious beliefs about the inferiority of language use associated with racialized populations with important research on "the logic of nonstandard English" (Labov 1969), the systematic nature of codeswitching (Zentella 1997), the rejection of verbal deprivation hypotheses (Bernstein 1971), and the legitimacy of pidgins and creoles. Meanwhile, the analysis of language as a medium of discrimination has emphasized the ways that public talk about "language" and "culture" can legitimate racializing

discourses about immigration, violence, criminality, terrorism, morality, and modernity, among other topics (Urciuoli 1996).

This presentation contributes to scholarly analyses of linguistic racism by drawing on semiotic insights to explore the co-naturalization of language and race. While it has been demonstrated that language can transform perceptions of race (Fanon 1967), how might racial ideologies transform language? What are the specific semiotic capacities of race and processes of racialization vis-à-vis language? Just what kind of difference is race and how is this difference uniquely situated in relation to language? Is there something unique about a semiotics of language and race as compared to class, gender, sexuality, age, or ability? If, as Anzaldúa puts it, "ethnic identity is twin skin to linguistic identity - I am my language" (Anzaldúa 1999: 81), then what is the nature of the ontological relationship between race and language?

In efforts to engage these questions, I show how the relationship between racial and linguistic profiling demonstrates the remapping of race from biology onto language and culture. This remapping is a constitutive feature of "raciolinguistic" ideologies through which particular bodies and communicative practices are construed as signs of deviant otherness regardless of a given person's citizenship status, national origin, phenotype, moral attachments, or linguistic repertoire. I suggest that the joint construction of linguistic and racial forms results in the profound social fact that populations come to look like a language and sound like a race across cultural contexts.

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Discourses of Black Unintelligibility
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This paper examines everyday and mass mediated discourses about black untelligibilty that range from metalinguistic commentary about various racialized languaging practices to historical discoures about essential anatomical difference in black bodies that made/make them unintelligible as bona fide Humans. The interdiscursive chains of meaning that travel through these discourses are mapped out by tracing epistemes about black unintelligibility.

Race and language stylisation in the construction of Latino identity among Barcelona youth
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Latin American immigration in Spain, especially in Catalonia, went from being almost imperceptible to one of the most important. Thousands from countries such as Ecuador, Bolivia, Peru, Argentina, Chile, Colombia and Dominican Republic came to work in Spain, especially in construction and services. These immigrants were mostly women and men who had left their children with relatives, waiting to have a more stable situation in which to bring their children to live with them. In this presentation I will explore, based on an ethnographical and longitudinal study, interview and group discussion data (collected from 2005 until 2014), where young people of Barcelona, sons and daughters of these Latin American immigrants, construct linguistic and race stereotypes about what it means to be a "real Latino" in

Barcelona. In this urban context, where people who identify as Catalan and Spanish often share Spanish as a first language, Castilian Spanish is positioned as an unmarked norm.

In comparison, language stylisation is used to contrast categories such as "blanquito", "mulato", "negro", and "indio." These categories and modes of stylisation emerged in youth discourses as central ways of understanding who is (and who is not) Latino. The results show that in the construction of this Latino category not only is the geographical origin important, but also ethnic, linguistic and socio-economic issues.

Challenging raciolinguistic ideologies through writing research: The case of a long-term English learner

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Flores and Rosa (2015, p. 150) argue that raciolinguistic ideologies "conflate certain racialized bodies with linguistic deficiency unrelated to any objective linguistic practices." This conceptualization is exemplified in the writing research on high school students who remain classified as ELs for seven or more years, or long-term English learners (LTELs). Although publications (e.g., Olsen, 2010) freely describe this group of students as having as having exceedingly "limited" English writing abilities, there have been no systematic attempt to examine their English writing practices in detail. This paper illustrates what an analysis of the English writing practices of an LTEL that resists raciolinguistic ideologies can reveal.

This paper focuses on two texts written by a student for her sophomore English course. The focal student is a simultaneous English-Spanish bilingual who spends most of her day speaking English. In recognizing the significance of English in multiple contexts of her life, I did not envision her linguistic background as a "long-term" EL. Instead, I situated this analysis in a conception of holistic bilingualism (Grosjean, 2008). Then, I embarked on a multi-level analysis that examined her ideas, organization, and form.

As a result of this analysis, I found that in both texts the focal student presented an argument in which she marshals evidence to address the prompt. She does this through a conversational writing style, which provides the forum to articulate her argument. Moreover, she draws on the organizational structures outlined by her English language arts teacher. However, on the level of form, her writing frequently diverges from the standard monolingual norm. These findings are important because they speak to the significance of the lens with which the writing of minoritized students is interpreted. Through a raciolinguistic lens, her writing style would be interpreted as evidence of "learner English." In contrast, this study illustrates how resisting a raciolinguistic lens illustrates the depth of her linguistic knowledge. These findings illuminate the predominant role of raciolinguistic ideologies in LTEL research.

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C03-35: The discursive art of "bonding through context": Rethinking interactional alignment
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.12
Session Chair: Kaori Hata

The purpose of this colloquium is to discuss how participants in situated discourse are "bonded" in and through moments of interaction and how this process results in the creation and enhancement of the sense of contextual co-presence. The term "bonding" is used here as a metaphoric framework, as we examine how interactional processes themselves pull participants into the act and art of creating and recreating discursive alignments, using multimodal resources from phonetic resonance to social affiliation. Here, the notion "to bond" is not an idealized term of solidarity-making or affiliation/identity category, but an original framework to highlight how discursive alignments enact the sense of co-presence. Rather than focusing on how speaker utterances display subject positionality and stancetaking, we demonstrate how interactional alignments are achieved on multiple levels including phonetic resonance, shared-silence, participant frameworks, and body positions, all of which play a central role in creating shared contextual meanings. With a range of analyzes using ethnographic interviews, fieldwork, and naturally occurring talk as data, this colloquium rigorously describes discursive context as a locus wherein alignment is shared and achieved through interaction.

Through our individual papers, we aim to contribute to a better understanding of "context," which has been both a central notion and a theoretically contested issue in sociolinguistics, especially within the realm of ethnographically oriented studies of language usages. Originally, Duranti and Goodwin (1992) called attention to the need to see language and interaction itself as an essential part of context, and to how participants also become environments for each other in creating context. In other words, they warned of the dangers of giving language or message a special status as a "focal" event and not paying enough attention to what has been considered a "background" track. Hanks (1996) furthered the argument on context, discussing how communication and meaning-making is "saturated" with context and how context saturates linguistic forms. It is these critical arguments on context that the colloquium intends to pursue further, to demonstrate how the "focal and the background" comes into play as an interactional whole and to regard "interactional processes"—rather than the "speaker(s)"—as the center of meaning-making.

All papers in this colloquium analyze face-to-face interactions based on ethnographic fieldwork, naturally occurring conversations, and interview narratives. The Hata & Kataoka paper addresses how knowledge or interactional imbalance is redressed through the change of participant frameworks in an interview narrative context. Using the notion of "relationship imperative actions" (Pomerantz and Mandelbaum 2005), the Yamaguchi paper discusses how paralinguistic cues are used to create alignment in the discourse of intercultural encounters. Analyzing doctor-patient interactional data as well as metalinguistic commentaries from interviews towards the doctors, the Ueda paper demonstrates how "silence" possesses metapragmatic functions in constructing diagnosis contexts. The Sunakawa paper studies how webcam encounters among family members create a sense of an extended virtual communication space and a renewed sense of sharing space, achieved only through the webcam interaction. The Ide & Takanashi paper suggests how affective stancetaking in conversation creates resonances that open up an interactional space beyond the speaker and listener. Finally, the Takekuro paper introduces the notion of "attunement" (Takekuro 2006) to investigate how linguistic play using honorifics in Japanese language functions on a metapragmatic level, creating alignments. As a colloquium, we address how bonding is embodied through the multi-layered social and spatial frameworks of context, including those of the researchers themselves, which all serve as indexical grounds.

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Managing imbalanced positioning in narrative: How "involvement" can betray normal assumptions

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The aim of this paper is to reveal how the three participants in an interview setting co-construct and/or redress imbalances of their "participation status" (Goffman 1981) by manipulating animated characters in narratives. This presentation offers two analyses of this process: 1) with the understanding of the interview as conversational interaction, the participants show multiple identities at each moment. Therefore, the participants' relationships in the interview framework are extremely complex, and discursive imbalances at multiple levels occur; however, 2) although participants in our interviews normally try to redress the imbalances with such strategies as communication style, dichotomous categorization created with small stories, etc., it is often the case that the redress is just superficial.

In an interview framework, the roles of the participants are fundamentally fixed as "interviewer" or "interviewee." However, the participants of an actual interview can be categorised into people who have a variety of participation statuses (speaker, addressee, side-participant, overhearer) at any particular moment. For instance, the performances of an interviewer (who is normally an addressee of other speakers) not only exhibit nodding, overlapping, repetition, and eye gazing, but also include her own small stories that are intended to prod the addressee to tell her own story. In this case, she takes on both the status of speaker and that of addressee in a single moment. As this study takes the position that participation status dynamically changes even in an institutional framework, the communication channels (verbal/non-verbal language) that participants use and the environmental issues surrounding the interview (the presence of a camera etc.) are the targets of our analysis in order to reveal the more subtle aspects of what actually happens during the interaction.

In this presentation, a conversation among three participants has been analysed. In the interview, three participants (all Japanese women; one living in Japan and the others in England) talk about the cultural/pedagogical issues. At first, they obviously have different opinions about whether they should force their children to study Japanese or not. However, gradually shifting to the "high-involvement style" (Tannen 1984), these three participants seemed to converge on the single opinion that learning English and British culture in the local school should be given a much higher priority than learning Japanese. This also seems to fit with a typical women's talk style, often dubbed as "rapport talk" (Tannen 1990), aimed to build a good relationship in the here-and-now situation. Strangely enough, however, the more the speaker's idea differed from that of the addressee, the higher the degree of the addressees' involvement that was observed in the data. In this case, it certainly illustrated that the rapport talk could build a good relationship among participants, but this fact does not always indicate that it invariably works for solving any disagreement faced. Instead, our examples indicate that the negotiation to redress imbalance may not be designed for achieving agreement of the current topic, but for simply finding an emotional attunement among participants. At the presentation, the actual data will be shown and discussed in detail.

Social consequences of common ground reconsidered: A perspective from the analysis of intercultural encounters

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My aim is to reconsider what Enfield (2006) calls 'social consequences of common ground' by showing successful and not-so-successful cases of alignment-building as 'bonding' in interaction. For this purpose I analyze discourse taken from intercultural encounters, which I collected in the United States and New Zealand. The notion of 'common ground' is defined as (generally implicit) shared background knowledge, which amplifies pragmatic inference in interaction (Clark 1996; Enfield 2006; Levinson 2006). Through analysis, I argue that if participants share more common ground, a successful exchange of referential information simultaneously produces 'bonding' or the creation of social affiliation among the interlocutors. However, if they share less common ground, interactional alignment may not be created, although an exchange of information can become reasonably successful with conversation repair and other recipient design mechanisms.

In order to discern the phenomenon of 'bonding' in interaction, I use two pairs of 'relationship implicative actions' (Pomerantz and Mandelbaum 2005) as heuristics: (1) 'inquiring about tracked events + providing more details on one's own activities' (2005: 161); (2) 'making oblique references to shared experiences + forwarding the talk about shared experiences' (2005: 164). Specifically, in the US context, among three interlocutors (two Americans and this Japanese author), the Americans exchange information on the updated news in Iraq in 2003, by which they create alignment, evidenced by paralinguistic cues (such as laughter and rapid pace of talk) and 'poetic' patterns of talk (Silverstein 1992). However, this author as a participant could not build alignment with them, although he could reasonably follow the referential information from a conversation analytic perspective (Schegloff 1992).

As an example of 'oblique references to shared experiences' and the interlocutor's follow-up of the references, I use data taken from my interviews with Japanese-heritage youth in New Zealand. In the interviews, the participants refer to Japanese place names while assuming geographical background knowledge, and the interviewer reacts to the references with shared knowledge. These cases show that culturally shared knowledge contributes to the successful management of social affiliation, although these experiences are only discursively referred to.

In theoretical terms, I situate the notion of common ground within a sociocognitive theory of discourse (van Dijk 2008), within which we can explain not only the successful cases of 'bonding' but also the fact that not all participants can equally participate in the conversation game due to the lack of particular components of common ground. The implications of the analysis are discussed, and I particulalrly suggest that various kinds of common ground should be conceptually distinguished by taking into account our multiple commitments to particular communities and ideologies. In conclusion, I argue that more attention should be paid to the analysis of intercultural encounters in order to refine the notion of common ground in discourse analysis.

"The Art of 'Silence' in a Diagnosis Context: Rethinking Doctor-Patient Interaction in Japan"

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Japan has the fastest rate of population aging and the highest life expectancy at birth (Ozawa and Nakayama 2005) among all industrialized countries. Recently in Japan, there have been discussions about the significance of "patient-centered medicine" (Stewart et al. 2014) and "narrative based medicine" (Greenhalgh 2011), but few linguistic studies have been conducted. Although medical communication studies using quantitative methods have grown markedly even in Japan over the past decade, there have been few qualitative studies of doctor-patient communication.

The purpose of this study is as follows: (1) to reconsider the surface evidence related to the linguistic concepts of "cohesion" (Halliday & Hasan 1976), "frame" (Goffman1974, 1981; Tannen 1993), and "contextualization cues" (Gumperz 1982), and (2) to clarify the underlying concepts of "silence" through interview narratives with medical doctors.

Data: Doctor-patient visits were audiotaped (N=78) in one hospital and two clinics in Tokyo and Osaka. The average age of the patients was 83.4 (SD=11.8), and 31 patients (40.0%) were male. Of 78 interviews, we chose one 13-minute interaction between a female patient in her seventies with a paralyzed hand due to cerebral strokes and her male doctor of internal medicine in a hospital in Osaka. The time of this conversation is relatively long compared to the overall mean length of the consultations in our data.

Analysis & Results: Although the doctor explains a lot about the need for rehabilitation and seems to answer the patient's questions, we observe severe "cohesion" breaks which may trigger "breaking bonding" between this doctor and patient. Furthermore, the doctor interrupts the patient's repeated expressions of anxiety and questions on two occasions by conducting medical exams preceded by lengthy "silence". These examinations compel the patient to keep quiet based on the implicit shared knowledge of "frame" between adult patients and doctors (Goffman 1974, 1981; Tannen 1993).

The long "silence" interruption in the communication signals a "contextualization cue" (Gumperz 1981, 1992) which stops the patient's statement and changes her topic. According to textual and interactional discourse analysis, "breaking cohesion" potentially represents the breaking of bonds between doctor and patient. A doctor should pay attention to the potential risk for breaking the relationship that physical examinations, such as checking a patient's blood pressure and heart sound, pose.

Discussion & Conclusion: In order to analyze how "silence" possesses metapragmatic functions in diagnostic contexts, three medical doctors were asked for their interpretations of the same audiotaped interview data based on the research interviewing method (Mishler 1991). Differences in interpretation of "silence" and its "non-verbal communication" were conspicuous even among the medical doctors in terms of (1) the doctor's way of communication and (2) the significance of the doctor's medical examinations.

Our investigation raises the possibility that silence does not necessarily signify the breaking of bonding. There may be cases where empathic bonding with the patient is increased metapragmatically when silence is accompanied by the doctor's direct physical touching. In order to understand the multiple significance of silence, especially in situations where the surface linguistic evidence is not clear, we must carefully consider contextualization cues.

Dwelling in a virtual domestic space: Webcam mediated interactions between Japanese families

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The goal of this paper is to discuss how families across geographic boundaries create and recreate the sense of bonding in using communication technologies. Through detailed analyses of Skype video talk between Japanese families in the United States and Japan, I demonstrate how the use of Skype provides an opportunity for long-distant families to create and maintain their relationships. How do family members negotiate difficulties in talking through a webcam? How do they find resources in local and virtual spaces in order to accomplish their interactional goals? What consequences do such negotiations have for family relationships? Addressing these issues, I demonstrate how participants are aligned in interaction, how the sense of a domestic space is created and shared in the course of interaction, and how family members dwell in the emerging space. My analyses involve multimodal turn-by-turn analyses of naturally occurring family Skype conversations. I also combine ethnography using interview narratives as important resources to contextualize how participants make sense of virtual communication practices. With these methodologies, I attempt to discuss how cultural and discursive practices are transformed in innovative ways and what implications these negotiations have for creating family relationships.

The development of communication technologies has a huge impact on various aspects of social lives. One of the issues in the emerging phenomenon is that the use of digital communication devices may challenge what we take for granted in social, institutional, and cultural contexts (e.g. May 2009). The notion of "office" no longer requires a physical space because of the teleconference system that connects one office to another. The long distance does not seem that "long" thanks to the Skype video with which long-distant family members can frequently talk and see each other (e.g. Sunakawa 2014). In global work settings, the social norm in the immediate local environment becomes problematic in order to achieve efficient work activities (Heath & Luff, 2000). While a growing body of literature about the use of communication technology recognizes the significance of ethnographic perspectives in order to understand how new technologies are accepted in the given community, how using communication technologies challenges how family communicates has not been given sufficient attention. In this paper, I specifically analyze how family members negotiate difficulties by paying attention to how they recognize possible changes in the assumptions about interaction and how they adapt to such challenges. I investigate instances where participants challenge and negotiate conventionalized ways of organizing social activities. The detailed analyses of Skype family conversations allow me to discuss how digital communication devices become resources for achieving communicative goals and how participants socialize themselves to different ways of understanding and approaching family relationships.

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Affective stancetaking in humorous meaning-making: The emergence of funniness through context

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The purpose of this study is to demonstrate how speech participants get "bonded through context" through the metacommunication of playing with frames. We build our analyses on the notion of "affective stancetaking" (Du Bois 2007), a type of "stancetaking" that particularly has to do with the emotional sphere of stancetaking. Stancetaking is a dialogic social act that encompasses three co-acts simultaneously: "evaluating objects, positioning subjects, and aligning with other subjects." Therefore affective stancetaking can be construed as the act that subjects publicly and dialogically align their emotions toward the stance object with each other. This notion of "affective stancetaking" is applied to another type of act, namely, "play framing" (Bateson 1972, Goffman 1974, 1981, Tannen 1993). We aim to elucidate the way affective stancetaking works in framing the ongoing speech activity as play. Although any play normally involves pleasant emotions about the framing activity, we go one step further to include emotions about the play stance object, which will shed light on the emergent and dialogic nature of emotions that is negotiated and co-created in the course of conversation.

We will be using two different sets of Japanese conversational data to demonstrate the above points. First, Ide will use interview narratives on the March 11th, 2011 earthquake experiences as told among friends. In this data, the main frame of the earthquake narrative is that of a serious one. Yet, as the narrative approaches the climax of the telling, we see how the discursive space opens up beyond the speaker's telling space wherein the listener takes an active role of co-constructing the highlight of the telling. The rhythmic and resonating moments of the co-telling are achieved through the usage of laughter, overlaps, constructed-dialogues and utterances, which co-construct "affective" stancetaking towards the object of play. Ide discusses how the pre-set speaker and listeners roles get inevitably blurred within the emerging context of the climax scene and where the speaker's story world becomes the listener's, through mutual affective stancetaking.

In the second set of data, Takanashi will use naturally-occurring conversations among friends to illustrate the play framing process whereby affective stancetaking accumulates to the culmination, when a new word is created. This process is made visible by closely analyzing the resonating linguistic elements across utterances and subjects. It is typically observed that the emotions that mock the stance object emerge in a serious context, and then they develop through playful mocking exchanges of the stance object to the point that conversationalists eventually give it an incongruent/deprecating/funny name. It should be stressed that conversationalists enjoy not only mocking the stance object but the process of dialogic play framing itself.

With the activity of play made visible through linguistic and paralinguistic resonance, we argue that metacommunicative affective stancetaking dynamically serves to create discursive alignments and the sense of co-presence during the moment of shared laughter.

Bonded but un-bonded: What meta-communicative comments reveal about interaction

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Through interaction with the social world, we figure out where to locate ourselves in relation to others and the surrounding environment, and how to respond to them. Bonding helps create a sense of security, belonging, and satisfaction. However much we wish and try, we may still fail to establish bonds or may not feel like bonded or associated with a certain entity or group. Just as bonding is indispensable for us, the opposites of bonding such as disconnecting, separating, or excluding are also necessary. In this study, I consider these aspects as intertwined in social life and explore the resulting ambiguity by examining naturally-occurring conversations and participants' meta-communicative comments. The purposes of the study are: 1) to reveal processes by which bonding becomes problematic or impossible; and 2) to discuss aspects of a "bonded but un-bonded" experience from a linguistic point of view as well as in its sociocultural context.

This study analyzes several cases in Japanese interaction in which at least one party complains about another party behind their backs, even though their prior interaction seemed to be smooth with no

explicit conflict. One of the examples is taken from an accidental encounter between two acquaintances. In their interaction, both participants used plain speech forms, even though one of them expected complementary uses of polite and plain forms between them. This participant explicitly remarked afterward that the interaction was an unpleasant experience to him. Their metalinguistic comments demonstrate that in the rapidly changing footing of interaction (cf. Goffman 1981), both of them failed to adapt to a speech style that the other one expected. Another example involves a conversation at a drinking party among native islanders, a couple of new settlers, and a longtime settler on Ishigaki Island in Japan's Okinawa Prefecture. They filled over three hours with stories of their life on the island, dirty jokes, and gossip. Immediately after the leave-taking, the longtime settler criticized the couple for becoming too close to the natives so soon after their arrival. The islander who hosted the party also made negative comments about the couple and invoked stereotypes about settlers in general. Thus, the way in which they interacted with each other does not necessarily provide accurate and sufficient grounds for judging the participants' perceptions. Moreover, they all struggled with power relations (natives vs. settlers, longtime settlers vs. new settlers, rich and poor) and emotions such as jealousy, envy, and admiration, even as they avoided explicit conflict.

The findings of this study suggest that: 1) an awareness of a lack of bonding often leads to metapragmatic discourse by underlining the gap between the parties; 2) even if participants do not express a discrepancy during interaction, there may still exist a kind of "disorder concealed in the form of order" that may create and reinforce stereotypes and lead to further struggles within the group.

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.14
Session Chair: Elisabeth Barakos
Session Chair: Charlotte Selleck
Session Discussant: Peter De Costa

The proposed colloquium approaches the conference theme of *attitudes and prestige* by taking multilingualism as an entry point. There is a particular focus on the notion of 'elite', i.e. the conceptualisation and evaluation of multilingualism as something that adds social (or material) capital, prestige, privilege and access to resources, within the complexities of a globalised economy. Given the current celebratory discourses about linguistic diversity (emanating, for example from organisations such as the EU) and the multilingual turn in education and applied linguistics (McLaughlin forthcoming, May 2013), it is timely and necessary to critically engage with what multilingualism has come to mean in different social settings and for different social actors.

Traditionally, research has dealt with often minoritised, underprivileged multilingual speakers vs. the dominant, monolingual speaker, ideologies of native speakerness and standardness, the role of global English as well as monolingualism as a language ideology. There is, however, only scarce engagement with multilingualism as an ideology of and for the elite, and its link to the creation of hierarchies and social inequities (De Mejia 2002).

We therefore aim to introduce the concept of 'elite multilingualism' to disentangle the paradoxical situation of valuing some types of languages more than others. In a European context, Jaspers (2009: 19), for example, speaks of the 'prestige' or 'pure' multilingual – referring to the upwardly mobile, highly educated, higher socioeconomic status learners of two or more internationally useful languages. On the other hand, there is 'plebeian' or 'impure' multilingual – a term referring to the use of various (regional or minority) language varieties by a mostly urban, largely multi-ethnic, very often poorly educated working class across Europe. As Sonntag (2003: 8) argues, elite is not something monolithic or static; rather, she claims that "different elites draw on different capitals to acquire and retain their elite status".

From a critical sociolinguistic perspective, we thus aim to de-naturalise mundane understandings of 'elite' multilingualism, both from a theoretical and empirical standpoint, through the following set of questions:

- What counts as 'elite multilingualism'? How is multilingualism as a kind of power regime taken up in these different spaces? Which type of multilingualism counts?
- Are certain languages favoured by 'elite' learners? How are other, less frequently learnt languages and their speakers positioned?
- Does multilingualism bring about new forms of inequalities, hierarchies and stratification? Who benefits from multilingualism and who is marginalised by it?

Such questions should help understand the mobilisation of multilingualism as sources of investment, means of instrumentalisation for specific social actors and social groups and as an ideology that brings about issues of inequality. The questions also pay attention to multilingualism as some kind of existing language order or language regime that is based on processes of selection, hierarchisation, inclusion and exclusion.

When bilingualism isn't enough: perspectives on multilingualism of new speakers of French in Montreal
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With a population of over 3 million people, Montreal is the largest city in the province of Québec, Canada, and it is where 70% of newcomers to that province choose to settle down (MRCI, 2003; Palardy, 2015). Even if about 60% of these immigrants claim a prior knowledge of French, one of the two Canadian official languages, a large proportion of them will still need to continue learning French as a second language (Palardy, 2015). To do so, many will attend the "francization" courses offered by the Government of Québec (Leroux & Moisan, 2011) during the months and years following their arrival. In fact, as the official language of Québec, French is considered the main way to gain access to public life

and to the job work market, as well as a way to share cultural values and citizenship (Allen, 2006; Bélanger, Sabourin, & Lachapelle, 2011; Johnson, 2009; Pagé, 2012; Palardy, 2015). However, while Montreal is considered a much more "French city" than it was thirty-five years ago, thanks to the enactment of the language legislation Bill 101, it is by no means a unilingual city. On the contrary, research suggests there is a clear trend toward bilingualism and multilingualism in Montreal that needs to be addressed from both a political and scientific standpoint (Lamarre et al., 2015; Sarkar, 2008; Sarkar & Low, 2015. Statistiques Canada, 2011).

In the context in which public discourse promotes unilingual or bilingual repertoires based on official languages, the multilingual repertoire (Billiez, 2007; Cenoz, 2013) of new speakers of French (O'Rourke, 2011) is not always valued or recognized. As shown by Heller (2007) and Lamarre et al. (2015), multilingualism is still perceived as a challenge in Quebec due in part to the influence of nationalist discourses that consider States as uniform cultural entities where only one language can unite the people (Anderson, 2006; Heller, 2011; Pennycook, 2010). However, adult migrants in Québec, as in similar cases observed in other contexts, value their multilingual repertoire beyond French and English. For them, bilingualism is merely considered necessary to access work markets, education, and both social and transnational mobility (Da Silva, Mclaughlin, & Richards, 2007; Fibbi & D'Amato, 2008; Guo, 2013; Heller, 2011; Sarkar & Low, 2015; Wilson-Forsberg, 2014).

This paper draws from an ethnographic study based in Montreal (2015-2016) that investigates the experience of recent migrants who are attending the "francization" programs and are going through the process to integrate into a new speech community, as New Speakers of French. This paper aims more specifically to shed light on their perspectives about multilingualism and its value in their daily life. Our data suggest that an ideology shift might be occurring in Québec, from a monolingual ideology (Auer, 2007; Heller, 2002, 2007, 2011) towards a multilingual one, with a greater acknowledgment of the multilingual repertoire of newcomers.

Positions and stances in the hierarchisation of Breton speakerhood

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Topic: Discourses which seek to position different speakers/users of Breton through the use of labels such as 'traditional', 'new', 'learner', 'néo-bretonnant', 'brittophone', etc. draw on persistent post-colonial ideologies of language and create, in the process, contested elites and counter-elites in Breton-speaking networks. These discourses can be counter-productive toward projects which aim at producing multilingual citizens in Brittany at the present time.

Theoretical Background: The paper will draw on the theorisation of language ideology particularly in the role it plays in social positioning and as a strategic resource (Woolard, 1998) and for the normative effect (Wolfram and Schilling Estes, 2006) it can have upon discourses about minority languages. Furthermore, the positioning of speakers through stance, particularly drawing upon Jaffe's (2009) notions of epistemic and affective stances to analyse the various positions that Breton speakers/users display will be addressed.

Methodology: Whereas de Bres (2015: 14) found that 'all representatives of minority language communities advanced conceptions of language that were in the interests of their own community', I argue that this is not always the case in Breton-speaking networks, and this contestation over power relations will be examined through the lens of critical ethnography, taking into account inherent political, ethical and social considerations in data which were obtained during fieldwork (July 2015) and in documentary accounts supplied by, inter alios, Daniellou (1998, 2008, 2015).

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'We speak mixed, innit?' The case of non-elite multilingual students in higher education

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In recent years internationalisation and widening participation policies have contributed to an increasing number of bi/multilingual students in universities in the English-dominant world. While internationalisation has promoted increasing numbers of international students, some of whom are bilingual 'students of the new global elite' (Vandrick 2011), widening participation has prompted a rise in 'non elite' university students from linguistic minority communities. In this paper I will examine how non-elite multilingual students suffer a double disadvantage within the monolingualised space of higher education. Firstly, the dominant narrative on linguistic diversity in English-dominant settings is that it is a problem to be resolved rather than an asset to be welcomed. This narrative frames the perceptions of bi/multilingual students' linguistic practices, particularly those from non elite linguistic minority communities, as first and foremost in need of remediation (Preece and Martin 2010). Secondly, the dominance of the discourse of 'separate bilingualism' (Creese and Blackledge 2011), which views language as a discrete and bounded entity, privileges those who are able to keep languages apart. While elite bilinguals may well be able to conform to the norms of separate bilingualism and accrue status within the sector by virtue of the status of their multilingual capital, non-elite multilingual students are in a much less advantageous position. Drawing on data from my *Posh Talk* case study (Preece 2009, 2010), I will illustrate how working-class linguistic minority students struggle to cope with the norms of separate bilingualism and how their linguistic practices are characterised by 'flexible bilingualism' (Creese and Blackledge 2011), in which heritage languages, vernacular and standard English are mixed. I argue that this situation serves to show the intersection of class with bi/multilingualism in the university sector and may come to contribute to inequalities among bi/multilingual students in the sector.

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Nativist Language Ideologies in Bilingual Schools in La Mancha: Socializing 'elitist English' in the classroom and beyond

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This presentation focuses on the emerging language ideologies of nativism and elitism in Spanish-English bilingual programs in La Mancha City (pseudonym) (Spain), where the number of schools (public, semi-private) and types of bilingual programs (e.g. 'MEC/British'; 'Linguistic Programs' regulated by the regional 'Plan of Plurilingualism', amended in 2014) have proliferated in the last decade. In particular, this presentation discusses, on the one hand, how schools in La Mancha City have adapted competitively to local language-in-education policies by relying on native speakers of English, mostly from the U.K., as guarantors of linguistic prestige in the highly commodified "global market of English" (Park and Wee, 2012). We explore the existing tensions and dilemmas the inclusion of native teachers in the different bilingual programs we have observed bring to the fore. In addition, we analyze the

resulting hierarchical grouping and categorization of Spanish students of English as bilingual/non-bilingual, competent/non-competent members of an "imagined" community of English speakers to which only a few are socialized to (Duff & Talmy, 2011). Data comes from the ongoing team linguistic ethnography conducted at three public and semi-private schools in La Mancha City and includes long-term participant observation, audiotaping of classroom interactions in the CLIL subjects, semi-structured interviews, and institutional documents of the language-in-education policies implemented in this region of Spain. The analysis will shed light on the language socialization practices (Duranti et al., 2011) currently taking place at these schools in La Mancha in relation to Spanish-English bilingualism as a power regime that regulates elitism and prestige (De Mejia, 2002).

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The construction of Mandarin Chinese as an elite language in international schools in Barcelona

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Mandarin Chinese is a latecomer among the group of foreign languages (FL) traditionally learnt and taught in Spain. The region of Catalonia, and its capital city, Barcelona, is no exception. Over the last 35 years, English has quickly replaced French as the main FL in primary, secondary and tertiary education. Despite initial mass abandonment, French has gradually retained its status as second foreign language, together with German and, occasionally, Italian. In this scenario, Mandarin Chinese has emerged as an "exotic" addition to the list of FL with particular connotations of elitism and academic excellence. This is particularly the case in the ever-growing number of international(ising) schools in the Barcelona area. In some of these educational institutions, Chinese is the language that sets their offer apart from that of other private or semi-private establishments in the local educational market, and thus, makes it particularly attractive for distinction-seeking families.

This study reports on an educational ethnography conducted in an international school in Barcelona where Mandarin Chinese is currently taught from 1st to 4th grade of primary education (2 weekly hours) as part of the school's multilingual curriculum. A preliminary investigation of linguistic and educational ideologies among educators and school administrations shows how Mandarin Chinese is commodified as an emblem of both internationality and elitism; it is grounded on discourses of the economic ascendance of China as a global actor, and thus of social and individual language-based profit (Heller and Duchêne, 2012), and of the cognitive advantage of early Chinese language learning, a well-rooted nationalist myth, both in China and abroad (Hua and Wei, 2014). The paper intends to also incorporate the voices of other stakeholders, namely parents and the students themselves, to understand their positioning vis-à-vis marketised institutional discourses on the value of Chinese, with a focus on the construction of distinction and elitism. The study contributes to the scarce literature on the growing presence of Mandarin Chinese in Western FL primary and secondary school curricula (see Hua and Wei, 2014, and Pérez-Milans, 2015, for the UK), and to research on the language-based construction of elitism (De Mejía, 2002).

C03-37: Language attitudes and immigration in Catalonia and the Principality of Andorra
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.15
Session Chair: Cecilio Lapresta

In the language field, the migration dynamics of the recent years have affected uniquely Catalonia and Andorra. Both contexts, despite sharing an interest in consolidating the Catalan language, manage their role differently at educational and institutional level. While in Catalonia, Catalan shares official status with Spanish, the Principality of Andorra is the only country where it is the sole official language. In any case, the geographical proximity to Spain and France, along with the ongoing migration have led to a situation of coexistence of Catalan with Spanish, French, Portuguese and other languages brought by the migrants.

Specifically, official data provided by the Government of Andorra indicate that more than half of the population (54.9%) is of foreign origin, highlighting the citizens of Spanish (26.5%) and Portuguese origin (4.72%). These figures are translated in the educational system in which 20% of students are foreigners (7.9% of Spanish origin and 6.9% of Portuguese origin, among others).

Although, in the Andorran case, the proportion of immigrants is higher than in Catalonia, this Autonomous Community is known for hosting the largest number of immigrants in Spain (1,089,214). And again this reality is reflected in the educational system, in which a 12.4% of students are of immigrant origin (31.6% Moroccans, 7.3% Romanians, 6.9% Ecuadorians and 4.2% Chinese, among many other origins).

Evidently, coexistence in these settings poses challenges at different levels, one of the most significant is the socio-educational integration. This is usually determined by the newcomers' attitudes toward the host society and its languages, as well as the development of a degree of identification with the host society. And if these aspects are relevant in officially monolingual contexts, they become especially relevant in multilingual settings, such as Catalonia and Andorra.

Within this framework, the present symposium brings together various researches focused on the analysis of language attitudes on the part of autochthonous and immigrant students in Catalonia and Andorra. Furthermore, for a more in-depth investigation, the incidence of language competences and self-identifications in the development of the aforementioned attitudes is also examined.Immigration, multilingualism, language attitudes, language competences, self-identifications.

The sociolinguistic context of Catalonia and the Principality of Andorra

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The Autonomous Community of Catalonia and the Principality of Andorra share not only a border, but also a regional language, Catalan. Both territories have actively worked toward the revitalization and maintenance of Catalan, but through the implementation of different language and education policies. Thus, Catalonia has two official languages, Catalan and Spanish, while in Andorra, Catalan is the sole official language. However, Spanish, French, and Portuguese also have a considerable presence in the sociolinguistic context of Andorra, due to both the geographical proximity with Spain and France and the migratory movements.

Furthermore, both contexts have been affected by recent immigration. Namely, during the last two decades, Catalonia has become the Spanish Autonomous Community with the largest immigrant population, which accounts for 14% of the total population (Idescat, 2015). On the other hand, Andorra has a longer tradition of migration, beginning around the mid-twentieth century, which led to more than half of the population being of foreign origin.

Consequently, the aim of this paper is to offer a comparative view of the sociolinguistic contexts of Catalonia and Andorra, focusing on the changes brought on by the migratory influx with respect to language use and educational models implemented in the two territories.

Thus, we also explain the bilingual Catalan educational system, which, based on the principles of immersion, uses Catalan as the main language of instruction, and the measures implemented in response to the increase of the number of immigrant students enrolled in compulsory education. Furthermore, we provide an explanation of the three different educational systems that coexist in

Andorra: French, Spanish, and Andorran, each having as the main language of instruction the corresponding official language of the respective country. Additionally, it is relevant to highlight the diversity of nationalities in each of these education systems.

Finally, we review the outcomes of the aforementioned linguistic and educational policies and actions, inquiring what exchanges and improvements would be beneficial for each context, considering their sociolinguistic particularities.

The language attitudes of secondary education students in the Principality of Andorra

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The sociolinguistic panorama of the Principality of Andorra is determined by two distinct factors: first, the total number of inhabitants of the country, 76,089 (Govern d'Andorra, 2013), and secondly the diversity of backgrounds and proportions of that population. Specifically, the majority of inhabitants of the Principality is not of Andorran origin and, thus, is using other languages than Catalan, the sole official language. These characteristics foreshadow specific practices and language attitudes.

Furthermore, the Andorran context is also characterized by the coexistence of three different educational systems. This fact clearly sets the dynamics of school language, to the extent that each educational system determines the attitudes and language use of its students. A detailed knowledge of the linguistic profile of the school is therefore essential, as today we find the first generations who have grown up and been educated in a fully multilingual context.

Therefore, the main objective of this paper is to analyze the language attitudes toward the four languages of the school (Catalan, Spanish, English, and French) by students enrolled in the Escola Andorrana. In addition, given the notable presence of the Portuguese in the country, also we contemplate the attitudes toward this language.

The sample of this study consists of 208 students (aged between 15 and 16 years) enrolled in the 4th year of secondary education in the Escola Andorrana, Andorra's public education system. The participants were asked to answer a questionnaire of language use and language attitudes.

The findings indicated favorable attitudes toward Catalan and English, results that could be explained by the official status of the first one and the international importance of the second one. Moreover, the students showed neutral attitudes toward French, which was unexpected considering that it is the language of instruction throughout the Primary and Secondary Education of Escola Andorrana. Finally, it must be stated that Portuguese, along with other languages present in the country received the least favorable evaluations.

The language attitudes of secondary education students in Catalonia

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The migrations of the last two decades have considerably changed the demographic composition of Catalonia. This is reflected at educational level, as 12.4% of all non-university students are of immigrant origin (Ministry of Education, Culture and Sport, 2014). In this context, the Catalan educational institutions, under the premise of developing a project of common coexistence, have as central aim the integration of all students in conditions of equality. In this sense, the language attitudes of the persons involved are among the main factors to be considered for the successful implementation of this project. Moreover, there is a widespread acknowledgement of the crucial role of attitudes in language acquisition (Gardner, 1985) and in language use (Baker, 1992; Moriarty, 2010), the definition and expression of social identities (Hogg & Smith, 2007; Wood, 2000), the socio-cultural integration of newcomers (Lasagabaster, 2003; Huguet, Janes, & Chireac, 2008) and the design and implementation of linguistic and educational policies (Lewis, 1981).

Consequently, the present study arises from the need to encourage positive attitudes toward the languages spoken in Catalonia among immigrant students, in order to promote their integration and language acquisition. Thus, the objective of the study is to describe and analyze comparatively the

language attitudes toward Catalan, Spanish, and English held by autochthonous and immigrant students enrolled in Secondary Education in Catalonia.

The sample includes 1,173 students from 2nd and 4th of Secondary Education, of which 673 are autochthonous and 500 are of immigrant origin, schooled in 10 high schools in Catalonia, with ages between 12 and 19 years old. Their attitudes towards Catalan, Spanish, and English were measured through an attitudinal questionnaire, composed of three scales of ten dichotomous items each.

The quantitative analysis revealed significantly different attitudinal patterns determined by the participants' origin. These patterns might reflect the various meanings and representations granted to the official languages of the territory by the autochthonous and immigrant students. The autochthonous group showed the most favorable attitudes toward Catalan, while immigrant students showed a clear preference for Spanish. Meanwhile, the attitudes toward English were similarly positive for both groups, a possible consequence of the role of English as international lingua franca.

The influence of self-identifications on the language attitudes of students in Catalonia

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The twenty-first century globalization has created new political, demographic, economic, educational, and linguistic realities. Specifically, in Catalonia the number of immigrants has significantly increased, which has raised the need to implement educational strategies that help in building a cohesive society (Generalitat de Catalunya, 2009). Consequently, and taking into account the complex process of integration of newcomers in multilingual and multicultural societies, identity (Gualda, 2011) and attitudinal factors (Huguet & Janes, 2005; Lapresta, Huguet, & Janes, 2010) are particularly important. Here, the relationship between language attitudes and social identity has been strongly supported theoretically (Tajfel, 1972; Turner, 1982; Wood, 2000; Hogg & Smith, 2007). However, there is an urgent need for more empirical data on the topic. Therefore, this study aims to analyze the influence of self-identifications with Catalonia, Spain and the area of origin on language attitudes. Additionally, we intend to investigate if the aforementioned relationships are moderated by origin.

The participants were 1,173 secondary education students enrolled in ten centers in Catalonia. To measure their attitudes toward Catalan, Spanish, and English, a questionnaire of language attitudes was applied. Furthermore, the self-identifications were measured with Likert items with four answer choices each (Completely/Some/Little/None).

The data collected was analyzed using simple and multiple regressions. To investigate the moderator effect of origin on the relationship between self-identifications and language attitudes we used PROCESS (Hayes, 2012), a statistical tool for SPSS that allowed us to carry out moderation analyses.

The results demonstrate the positive association of language attitudes and self-identifications. However, the relationships between these variables are stronger in the case of the autochthonous than for the immigrant group. Furthermore, self-identification with Catalonia seems to affect attitudes toward Catalan in all participants. On the other hand, the effect of self-identification with Spain on attitudes toward Spanish appears only in the autochthonous students. Overall, the findings of this study could have important implications in the development of an inclusive model of society.

The influence of language competences on the language attitudes of students in Catalonia

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The Catalan society is characterized by a high cultural and linguistic diversity. Among the essential aspects of promoting the socio-educational integration of newcomers, the acquisition of the languages of the host society and the fostering of favorable attitudes toward these languages are some of the most important. Furthermore, these two factors are strongly interrelated, being in a relationship of reciprocal causality (Baker, 1992; Huguet, 2006).

Within this framework, the analysis of language attitudes has a critical role with respect to educational initiatives that take into account the acquisition of language competences, especially in the case of those who some from an immigrant background.

Therefore, the objective of the present study is to analyze the influence of Catalan and Spanish language competences on attitudes toward Catalan, Spanish and English and see if these relationships are conditioned by the variable origin (autochthonous or immigrant).

The sample consisted of 673 autochthonous and 500 immigrant students enrolled in 10 center of Compulsory Secondary Education in Catalonia.

To analyze the students' language competences, two parallel tests were applied, one for Catalan and one for Spanish. Each test contains five written and five oral subtests. Additionally, we resorted to a questionnaire containing items about socio-demographics aspects and items that measures the variables analyzed in our research: language attitudes towards Catalan, Spanish, and English.

Generally, the results reveal a positive relationship between language competences and language attitudes. Nonetheless, in the case of autochthonous students a negative relationship between Catalan competences and attitudes toward Spanish was noticed. This seems to reflect the competitive relationship that exists between Catalan and Spanish, also indicated by a negative correlation between the attitudes toward Catalan and those toward Spanish.

Subsequently, these findings suggest the need to integrate language attitudes in the development of educational policies due to the effect they have on the construction of linguistic knowledge and vice versa.

C03-38: Regimes of academic writing – Towards a sociolinguistics of writing practices in academia

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.16bis
Session Chair: Niina Hynninen
Session Chair: Anna Solin
Session Discussant: Theresa Lillis
Session Chair: Janus Mortensen

The papers in this colloquium look at practices of academic writing from the point of view of how writing becomes an object of regulation, management and language ideological valuation. We situate our approach within an emerging sociolinguistics of writing (see e.g. Lillis 2013, Lillis & McKinney 2013, Blommaert 2013). This implies for example an effort to contextualise writing in terms of complex cycles of production, involving a variety of sites and participants, instead of single moments of production. It also involves a problematisation of notions such as "standard" and "error" (Lillis & McKinney 2013: 425–429).

The contributions examine academic writing from an ethnographic perspective, in terms of the everyday practices of individual writers. Writing is contextualised within particular disciplines and organisations, situated in particular moments along career or learning trajectories and in specific material environments. We look at writers in terms of the resources they have at hand and the tools they are able to use. We also assume that writing is often negotiated in interaction with others. Two papers focus primarily on research writing, two on student writing.

The papers explore, in particular, how writers orient to institutional value systems which privilege particular types of writing (e.g. particular genres, channels of dissemination, forms of rhetoric) and how these valuations relate to disciplinary expectations and norms as well as emerging local negotiations of prestige. We assume that what counts as valuable, functional and acceptable in academic writing (both research and student writing) is often regimented top-down, for example in the form of external evaluation schemes, but may also become an object of monitoring and language ideological work which is situated and emergent (e.g. language policing in interaction around a joint writing task). Thus, evaluations of what counts as and in academic writing are relative.

The institutional management of writing can take various forms, involving for example standardisation, monitoring and the establishment of sanctions. The papers in the colloquium explore how writers orient to such management and how they negotiate sometimes contradicting value systems operating in their settings.

In addition, two papers in the colloquium also zoom in on questions relevant for scholars and students who use English as an additional language. This theme is particularly interesting from a language ideological point of view since normative interventions by "language specialists" are a regularised and expected feature of academic text production when the writer is positioned as a non-native user (see e.g. Lillis & Curry 2006; Mur-Dueñas 2013). What regimes are at play when evaluations are made about what constitutes "good" English? How do writers orient to the quality of their English as a writing concern? How are language issues negotiated as part of collaborative student writing in settings where participants utilise English as a lingua franca?

The papers draw on a variety of different types of data: interviews with scholars about their writing practices and detailed observations of such practices, interactions between staff and students around writing tasks, as well as student group work which focuses on writing. Data have been collected at universities in the UK, Denmark and Finland.

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What counts as high prestige writing: implicit and contradictory value systems in academics' talk about their writing practices

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This paper explores how academics navigate different kinds of prestige and different value systems around what 'counts' in academic writing. It draws on data from an ESRC-funded project working with academics across different disciplines and different institutions in England. We have interviewed people about their writing practices several times, exploring their practices, life histories, institutional contexts, and the tools and resources they draw on as they write. The project is framed within a literacy studies perspective and draws on sociomaterial theory, addressing the multiple material and cultural resources which are brought together in the assemblages of writing practice in the academic world.

The paper investigates the values systems people invoke in these interviews, identifying the broader discourses around academic work from which these are drawn. In particular, we demonstrate the conflicts which arise between the values systems associated with disciplinary practices and expectations, and those which emerge from accountability demands and external evaluations such as the research excellence framework. We identify the challenges of these contradictions, and the different ways people navigate these.

These academics are working in a setting in which regular national research evaluations rate the research output of departments. The scores achieved on this exercise are used to distribute national research funding. And these ratings, along with other metrics, are used to rank institutions in league tables which are important for student recruitment. This is another key source of revenue, in a context in which a shift to funding much of higher education by undergraduate fees has happened relatively recently.

Given the significance of these exercises for the income of universities, academics' work is now framed within explicit institutional and departmental strategies around the numbers and publication venues of research outputs, such as for instance identifying criteria for target (prestigious, high impact factor) journals and rewarding publication of articles in these.

These institutional strategies do not always map well onto the values systems of the disciplines in which academics have been trained and within which they locate themselves. There are also tensions between the multiple kinds of writing academics are expected to engage in: writing for teaching, administrative, 'impact' and publicity purposes, in addition to the traditional research genres of monograph and journal article. The paper analyses the interviews we have carried out and draws out the complex ways in which academics negotiate these tensions in the day to day choices they make about their writing practices.

This work has implications for understanding and critiquing the effects of such national systems of assessment on academics' writing and thereby on the production of knowledge, as well as for supporting the development of doctoral students and early career academics learning to work within these systems.

The regulation of English-medium research writing: the dynamic between top-down mechanisms and situated practices

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This presentation concerns the regulation of research writing, particularly from the point of view of how English-medium writing is managed and intervened in. We explore the experiences of writers who work in a sciences faculty at a large university in Finland and who regularly use English as a language of publication and other research-related writing. In this setting, language regulation is not mainly concerned with language choice – English is the main language of writing for research – but with language quality, that is, what kind of English is ratified as appropriate, acceptable and functional.

Our paper explores how and when the quality of English becomes a concern (for the institution and for the individual), how and by whom evaluations of "good English" are made and what kinds of interventions in language use are typical in different contexts. A key aim is to describe the dynamic between top-down mechanisms of regulation (e.g. the representation of "high-quality English" as linked

to the quality of the university) and situated practices which individuals engage in when writing within their disciplines.

We are interested in the following questions:

- When does English-medium writing become an object of language regulation (e.g. which genres are perceived as requiring intervention and at what stage of the writing process)?
- What kind of intervention is construed as relevant and important (e.g. what aspects of English are seen to require regulation)?
- Who or what are construed as legitimate language authorities / language brokers by writers?
- What kinds of permanent institutional practices are in place which produce interventions in writing (e.g. requirements regarding language revision)?

We draw on data collected as part of our ongoing research project entitled "Language Regulation in Academia" (http://www.helsinki.fi/project/lara). The data include interviews with writers (all of whom are L2 users of English), samples of their research writing and discussions around the samples, journal writing guidelines and editorial correspondence, interviews with administrative staff, internal guidelines and observations of collaborative writing processes.

Writing is contextualised both within particularly disciplinary frames and in terms of organisational constraints. For example, all writers whom we interviewed orient to specific disciplines (such as geology or computer science), but their work is also organised through being located in a particular departmental setting, which creates affordances but also constraints in terms of English-medium writing (e.g. access to collegial support for writing, access to language support services).

"Accepted with revisions": regulating writing in teacher-student interaction
Anne Mäntynen
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This presentation looks at language regulation in the context of student writing at university. The particular focus is on how writing is regulated in in face-to-face conversations, in which the students get feedback on their texts and the teachers explain revisions made in the texts.

The presentation deals with a particular institutional genre in the Finnish academia, the maturity test. Maturity test is a compulsory part of Bachelor's degrees in which students demonstrate their familiarity with the topic of their BA thesis, as well as their language skills. The institutional requirement to demonstrate language skills is based on the act of language skills (424/2003) and the statute of language (481/2003) in Finnish Law. By writing a maturity test in their mother tongue, students demonstrate the language skills required to work in public administration in Finland.

This paper explores a specific setting of writing and accepting maturity tests in a Finnish university. In this case, maturity tests are written, revised and assessed in a multiphase process in which students get both written and spoken feedback on their texts before submitting the final versions for acceptance.

During the process, students' texts are evaluated according to a three-level scale: i) accepted, ii) accepted with revisions, and iii) rewrite and resubmit. The evaluation and quality of each text is discussed in a face-to-face conversation between a student and the teacher who has revised the text. While maturity test as an institutional genre is based on institutional regulations, the feedback conversations are a form of situated regulation, evaluation and negotiation in which both students and teachers draw on various normative and value systems.

The data has been collected in the University of Helsinki, and consists of maturity tests written by students, including revisions by teachers who are native Finnish speakers and face-to-face conversations, in which the students get feedback on their texts and the revisions are explained by the revisers. The data also includes institutional and administrative documents, student guidelines, teaching material and ethnographic data I have gathered while working with maturity tests and student writing myself.

I will focus especially on three aspects of regulating writing in the interaction between teachers and students:

- What aspects of texts and their acceptablity are brought up in the conversations and by whom?

- What aspects of texts and writing are construed crucial in writing an acceptable text?
- To what kind of normative and value systems do the participants orient?

Preliminary findings suggest that there is variation in how and according to what criteria writing and acceptability of a text are evaluated and what aspects of texts or normative systems are considered central in maturity tests both by teachers and students. Norms of academic writing seem to be in many ways relative and affected not only by disciplinary or genre-related normative systems but also by individual and situational aspects of regulating writing.

Language policing in collaborative student writing
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In the last decade, there has been an increase in research devoted to the cultural, linguistic and educational consequences of university internationalization in Europe, particularly in relation to the introduction of English as a medium of instruction (EMI). However, one aspect that to some extent remains underexplored in the literature is how the introduction of EMI relates to the sociolinguistics of academic writing (cf. Lillis 2013), particularly from a student perspective.

The present paper addresses this issue by providing a micro-analytical perspective, using methods from Interactional Sociolinguistics, on processes of collaborative writing in English among university students at a Danish University. Based on video recordings of undergraduate student project groups from an international study programme, the paper presents an analysis of a collection of cases where co-production of written language is in evidence. The analysis draws on data from multiple groups, and adopts a comparative perspective by including groups where Danish is used as shared L1 in addition to groups where English is used as a lingua franca.

The analysis particularly explores the extent to which language policing (Blommaert et al. 2009) or language regulation (Hynninen 2013) takes place in the groups as part of their joint writing activities, and discusses the language ideological assumptions these practices seem to be based on. The paper concludes by linking the analysis and discussion to wider debates at the language ideology/ policy interface in the context of university internationalization.

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C03-39: Mixed methods research on language attitudes: The Whys and Hows

Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.13
Session Chair: Barbara Soukup
Session Chair: Rebekka Studler

In contemporary social sciences, mixed-methods research (MMR), or the integration of both qualitative and quantitative methods in one research scheme, is gaining importance and ground (e.g. Tashakkori & Teddlie 2010; Kuckartz 2014). This is because MMR seems able to account better, because more fully, for the kinds of complex, dynamic, and multidimensional phenomena typically under study in social science, than either quan or qual approaches alone. Thus, MMR seems set to become the gold standard in the study of the complex, dynamic, and multidimensional phenomenon of language attitudes as well.

Yet, truly integrated MMR on language attitudes has hitherto undergone rather little explicit theorizing and systematic application. Our colloquium addresses this gap by uniting practitioners in a discussion of the Whys and Hows of the approach. Such discussion is all the more important within SS21's focus on 'Attitudes and prestige', as MMR on language attitudes has been hampered in its progress by a set of fundamental theoretical and empirical issues that cannot, however, be eschewed. One of these is the fact that quan and qual methods typically cater to different kinds of research questions, study foci, and types of analysis, which need to be synched somehow to render an integrated design plausible and productive. More problematic still is the recurrent supposition that methods and epistemological paradigms are intrinsically linked, and that quan methods are connected to a positivist and qual methods to a constructivist epistemology. By this token, quan and qual would be inherently incompatible, jeopardizing the very rationale of MMR.

Our colloquium addresses these issues, focusing on the following points:

(1) In MMR on language attitudes, what epistemological arguments against and alternatives to the quan-qual incompatibility assumption exist, particularly regarding the conceptualization of the object of study, 'language attitudes'?
(2) Presuming compatibility, what are good ways of ordering and logically structuring MMR protocols to maximally benefit from the integration of quan or qual methods in the study of language attitudes? In short, how and where can MMR on language attitudes truly shine?

Each presentation within this colloquium addresses either or both of these issues, backing up claims with case studies that have successfully implemented an MMR approach.The first paper (Soukup) goes straight to the theoretical foundations of MMR on language attitudes, showing how the conceptualization of language attitudes as "human epistemological constructs" (Scollon 2003) can provide a common epistemological basis for the application of both quan and qual approaches to an overarching empirical agenda. Studler's presentation then focuses on the assets (and drawbacks) of MMR on language attitudes, discussing its theoretical implications in the general, and in the particular case of conceptualizing 'blended attitudes'. Cuonz explores MMR in relation to the categorization of language attitude studies into direct and indirect approaches, with a particular focus on the perspective of discourse analysis, and in data on attitudes towards varieties of Swiss German. Drawing on the LANCHART corpus of sociolinguistic interviews, Pharao and Kristiansen show how combining quan and qual methods in the analysis of linguistic self-evaluations and talk about languages in Denmark yields a maximally rich account of the processes through which people position themselves vis-à-vis their own and other speaker communities, which, ultimately, bears implications for language change. Finally, Lenz presents ongoing work on the large-scale project "Standard varieties from the perspective of perceptual variationist linguistics" in the context of Austrian German, where an MMR strategy is applied to capture the complexities and multiple dimensions of the kinds of folk language usages and ideologies that have hitherto rendered standard language in Austria a challenge to consistent description. The colloquium's general purpose is thus to put up for academic scrutiny what we consider good practices in the area of MMR on language attitudes, and to further promote such research by outlining and critically assessing its theoretical underpinnings, as well as its empirical affordances and contingencies.

An integrated theory of language attitudes for mixed methods research

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Setting the stage for our colloquium on "Mixed methods research on language attitudes: The Whys and Hows", this presentation lays out and elaborates on the argument that, if mixed-methods research protocols that study language attitudes by integrating qualitative and quantitative methodologies are to be logically coherent, they must also be predicated on an integrated epistemology that represents a single, unified conceptualization of the phenomenon under investigation (language attitudes). In other words, the foundation of MMR must be a common definition of language attitudes that applies in the same fashion within and across quan and qual rationales of and approaches to data collection. Otherwise, any quan and qual modules of an MMR design literally fail to investigate the same thing, and thus to be convincingly informative for each other.

I propose that a conceptualization of language attitudes as 'human epistemological constructs' (HECs), following Scollon (2003), is able to provide just such a common epistemological basis needed for the application of both quan and qual approaches to an overarching, shared empirical agenda. HECs are conceived as social-interactional discourse constructs ("Big-D Discourses" - Gee 1999), or communication-based ways of making sense of the world; as language attitudes, they take the form of interactionally constructed and negotiated social (including evaluative) meanings relating to a particular language variety in use.

As social-interactional meaning constructs, HECs (and thus: language attitudes) are subject to context-specificity (see in particular the work on meaning-making in context by Gumperz, e.g. 1982, as well as Hymes' 1972 model of speech situations), which goes a long way towards explaining why, in the past, quan and qual approaches to attitude elicitation, which were typically set in different kinds of interactional contexts and situations (e.g. experiment vs. interview) have just as typically yielded different outcomes. I argue that taking this into account allows us to design mixed-methods protocols that optimally factor context as a parameter into the equation (e.g. by establishing a similar interactional frame of reference for a quan and a qual research module), which facilitates better integration of quan and qual language attitude elicitation results in MMR studies overall. I illustrate my argument with language attitude research conducted in the U.S., Oman, and Austria.

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The conceptualization of 'blended attitudes' via MMR on language attitudes

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To capture the very essence of language attitudes sociolinguistic studies use either quantitative or qualitative methods following their respective research question. QUAN is usually connected to a positivist-confirmatory approach, QUAL to a constructivist-exploratory one. This divide also characterizes the research on language attitudes towards Swiss German and High German. In the long tradition of investigating the language attitudes in German-speaking Switzerland, one can hardly find studies bringing this 'paradigm war' (Gage 1989, Howe 1988) to an end. I like to show why and how mixed methods research (MMR) can illuminate the complex language situation with all its attitudes.

In my project, I applied a mixed methods design including questionnaires and interviews to investigate the emergence of language attitudes towards High German. The questionnaires with 750 participants provide not only quantitative data through closed questions (Likert scales, semantic differentials, etc.) but also an enormous amount of qualitative data through open questions (comments, reasonings, etc.). The semi-structured interviews were designed to elicit detailed answers, narratives

ideally, permitting an even deeper reflection and a more holistic view of the entangled language situation.

One of the previous findings was confirmed thereby: the attitudes towards High German are often negative. They are conditioned by the fact that High German is not the colloquial language for most Swiss German speakers but is experienced as the language of achievement in school. Furthermore, the language attitudes are often closely related to the attitudes towards its speakers unfolding the conflictual relationship between Swiss and Germans. Nevertheless, there are also positive attitudes due to a high norm awareness vis-à-vis the standardized German as spoken in Germany. Interestingly, the data also show that the positive attitudes have increased in the last decades, and moreover, that the coexistence of conflicting and ambivalent attitudes is the very general case.

In my talk, I will focus on the potential of MMR in conceptualizing these 'blended attitudes'. At first, attitudes are manifested in various strategies of verbalization linked to the respective mental concepts (see for example Geeraerts 2003, Irvine/Gal 2000, Christen et al. 2010). 'Blended attitudes' need to be understood as effects of the coexistence of these concepts. It is precisely the merits of MMR that blended attitudes become articulated since this method activates and stimulates diverse mental models. In addition, MMR allows combining the positivist-confirmatory and the constructivist-exploratory view. It takes into account that attitudes are a conglomerate of sedimented habits and interactional negotiations and thus captures the very essence of language attitudes. 'Blended attitudes' are not the exceptional but the normal case, and they reflect the fact that attitudes may emerge in language socialization as part of the brought along identity and in interaction as part of the brought about identity (Baynham 2015).

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A Conversion Mixed Method Approach to Discursive Language Attitudes

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Mixed-Methods Research (MMR) in language attitude research is often associated with the combination of a set of quantitative data that is analysed quantitatively (e.g. data resulting from experimental approaches, i.e. indirect approaches) with a set of qualitative data that is analysed qualitatively (e.g. content analytic approaches to interview data, i.e. direct approaches). Taking into account that in MMR, mixing can take place at all stages, this paper suggests applying a conversion mixed method approach (Tashakkori/Teddlie, 2006) to a set of qualitative data, hence, mixing within the direct approach.

How is this done? In a study on aesthetic and affective language judgements by lay people in Switzerland, 280 narrative interviews were conducted. In a multiphase analysis, the data was first quantified and analysed statistically (conversion of qualitative data into quantitative data). After this, a subset of 60 interviews was analysed by means of a structuring content analysis (Mayring, 2008).

Taking the results of these two steps into account, a consolidation analysis of the qualitative corpus was conducted (Mayring 2001).

Why is this done? The paper argues that, in language attitude research, mixing between indirect and direct approaches (where the results from the direct approach are often perceived as complementary and explanatory) can be problematic in terms of construct validity. We suggest that the direct approach to language attitudes should gain ground as autonomous approach with its own research agenda, terminology and epistemology (cf. Cuonz/Studler, 2014; Hyrkstedt/Kalaja, 1998; Tophinke/Ziegler, 2006).

What's in discursive language attitudes? By discursive language attitudes we understand either elicited or spontaneous evaluative metalinguistic expressions that are surrounded by (non-evaluative) linguistic material. The conversion mixed method design gives credit to the dynamic, complex and multidimensional character of discursive language attitudes. While the statistical analysis of the quantified content gives insight into the quantitative dimension of evaluative metalinguistic expressions (general attitudinal tendencies, significant effects in relation to age, gender or status), the structuring content analysis (e.g. analysis of metaphors) helps understand the cognitive dimension, that is to say, the underlying cognitive models and beliefs. Discussing the role of different varieties of German as well as English in lay people's evaluative metalanguage in Switzerland, the study shows that the chosen approach is especially fruitful in the context of language ideologies and prestige.

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Looking for a Standard - Austrian Perspectives

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The presentation focuses on standard varieties from the perspective of perceptual variationist linguistics in the context of Austrian German. Despite a range of primarily lexical and phonetic studies on the German standard language in Austria, the question of the/an Austrian standard variety and its horizontal-national and vertical-social positioning has by no means been answered. To do so, further comprehensive empirical research is required, in particular on the attitudinal-perceptual level. This research is embedded in the framework of an ungoing research project that will provide the empirical basis of our talk.

Within our research project a mixed-methods approach is used to capture the complexities and multiple dimensions of the kinds of folk language usages and ideologies that have hitherto rendered standard language in Austria a challenge to consistent description. Therefore, language attitudes and language perceptions are surveyed by means of different methodological approaches. The core research questions that the presentation will discuss can be summarised as follows:

- Who perceives which standard or near-standard varieties/sections of the spectrum of German how, and which attitudinal-affective values are ascribed to them or to the speakers of these varieties?
- Which social functions are attributed to standard and near-standard varieties in Austria?

- Which social functions are attributed in particular to the Viennese linguistic variety area with relation to the Austrian standard? In the minds of listeners, where does 'standard German' end and 'non-standard' begin, or rather where does the Austrian standard end and another standard – particularly a/the 'German German standard' – begin in the minds of listeners?
- To what extent is the pluricentricity of (standard) German postulated by linguists entrenched in the speakers' consciousness (cf. Clyne 1989; Pfrehm 2007)?

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How people think they sound: Qualifying quantitative analyses

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The LANCHART corpus contains hundreds of sociolinguistic interviews which include a combination of linguistic self-evaluation and talk about language. The self-evaluation material lends itself to quantitative analyses and yields a picture of how the many informants think they phonetically sound (in terms of accent difference) with reference to a either three-pole or four-pole 'normative field', represented on a sheet of paper in the shape of a triangle and a quadrangle, respectively.

The three-pole design was used in local (read: non-Copenhagen) communities across Denmark. The intention was to contrast the local variety with the overt and covert norms for spoken Danish by presenting informants with short clips of examples from their own variety and examples of conservative and modern Copenhagen speech. Initial quantitative analyses of these self-categorizations indicate that people across the country identify most closely with the conservative Copenhagen speech sample. This is surprising because speakers do retain a small number of local features according to the language production data, and when they do change, they appear to change in the direction of modern Copenhagen, and not it's conservative counterpart.

The Copenhagen clips used outside of Copenhagen represented a 'young' version of the modern/conservative distinction. The four-pole design used within Copenhagen was intended to contrast this 'young' version with an 'older' – presumably more social class related – version of the modern/conservative distinction.

By analyzing how our informants, non-Copenhageners and Copenhageners alike, 'talk about language' – including comments on their own speech and that presented in the samples, as well as comments on 'language issues' in general – we find that the language-ideological picture behind the self-evaluation picture is complex: People's reasons for answering the same about how they sound may be very different; and people's reasons for answering differently about how they sound may be the same. Through such qualitative analyses we hope to understand more about the processes through which people position themselves within their own community of speakers as well as in relation to other communities and the Danish speech community as a whole – and thereby contribute to shed light on the language-ideological aspect of sociolinguistic change.

C03-42: Swearing and prestige

"*Do we catch the flu or do we steal a ripe apple from the neighbour's garden?* " (Andersson & Trudgill, 1990 : 47). To someone who is not familiar with this topic, swearing and all its derivatives (bad/strong language, profanity, blasphemy, expletives, invectives, curse words...) may seem to be an area of research that is not widely studied. However, the increasing amount of papers and conferences dealing with this relatively recently (Beers Fägersten, 2012; Hammons, 2012; McEnery, 2006; Murray, 2012; Thelwall, 2008 ; Wenbo et al, 2014…) proves that research on swearing is a popular topic of investigation. Though the earliest studies about swearing were trying to define an anatomy of swearwords, the last 30 years have shown a new turn in this domain, which has improved through the development of sociolinguistics and which is encapsulated in Andersson & Trudgill's question : are swearwords just bad language that, like a cold, we catch as if they were imposed on us, or are they words and phrases we decide to pick up ? Both images symbolize the fact that our attitudes towards swearwords are not the same depending on our culture, education, language, etc.

The idea of this colloquium is to continue to promote swearing research activities through the Sociolinguistics Symposia. Thus, we propose a colloquium dedicated to research on swearing for SS21, the theme of which, Language and Prestige, is particularly well-suited to research on this topic. Indeed, the use of swear words is often perceived as something decidedly not prestigious, a linguistic behaviour generally viewed negatively and explicitly avoided by many who do not wish to be judged as lazy and uneducated speakers (Hirsch, 1985). To swear is to deviate from a prestigious "norm". This means that there is a form of "otherness" which is established by the use of those swearwords: they are used to describe groups rejected on the edges of a given society, and secondly, they can be re-appropriated in order to signal or acknowledge in-group membership. This double perspective founds an echo in the works of two of our speakers – Ann Storch and Nico Nassenstein - "*The other's other: mimesis and reflexivity in swearing*": swearing, in the case of Congolese speakers, is a means of identifying to a particular group in a depreciative way; however, later on, those same words have been taken over through arts or music in order to revive a social pride in the existence of that group.

Swearing also often awards speakers covert prestige: Minna Hjort - "*Prestigious perkele – Connotations of the most loaded Finnish-language swearword*" - revisits this concept by retracing the history of a specific Finnish swearword; "perkele". In certain communities, swearing is even understood as a way to express authority, (Wilson, 2011; Stapleton, 2010); it is then considered a positive and beneficial aspect of language. Swearing can thus actively establish or index one's position in a social hierarchy, which can be reflected through different features of society: gender or generations. As an illustration, younger speakers tend to use more swearwords and find it more acceptable than older generations, as Marianne Rathje's "*Attitudes towards swearwords of two generations of Danes*" will show.

This is just one of many sociolinguistic indexes or pragmatic functions associated with swearing, and as such, swearing can be analysed with different tools and from different perspectives. From the first three speakers already quoted, three different languages are studied: Congolese, Danish, Finnish; and two more will be added through this colloquia: English and French. Through the talk of Michaël Gauthier - "*American and British women and men swearing on Twitter: a bee line to the C word*", three different aspects will be introduced: a new tool to extract and analyse data from Twitter (CATS), a relatively new trans-disciplinary field (the combination of computer science, and sociolinguistics), and a new approach of gender studies (the analysis of social phenomena through computational sociolinguistics).

Last, but not least, it needs to be reminded that swearing also has to do with social codes such as politeness, but also offensiveness: children are not supposed to know some words, to hear them, or learn them through certain media as language is one criterion used to classify films. Through the study of a specific group, film classification examiners, Julie Villessèche's "*Swearing in films: are the BBFC and the CNC policemen, magistrates or national parents?*" will show how dialogues in films, in France and in the UK, have been taken into account to rate films according to age groups.
Discussant: Suzie TELEP.

The Other's Other: Mimesis and Reflexivity in Swearing

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The research to date in swearing practices falls into categories such as sociolinguistics and pragmatics (Jay 2000, Jay & Janschewitz 2008, Ljung 2010, Vingerhoets 2013), impoliteness research (Culpeper 2011) and the typology of language taboos (Allan & Burridge 2006). However, in addition to common approaches to swearing practices (focusing on structure and meaning, as in the analysis of body part metaphors, animal names and gendered language), also mimetic forms of swearing in postcolonial contexts, as a strategy of Othering, have to be taken into consideration.

The ascription of negative attitudes, derogatory names and subaltern identities to marginalized, oppressed or liminal groups are frequent phenomena in settings of inequality, imperialistic and/or colonial power constellations, which, however, often result in the adoption of the pejorative forms of Othering by the Other. Pejorative labels and abusive terminology can be filled with new meaning, agency and identity, removing them from epistemic dependencies in terms of a 'relocation of the thinking' (Mignolo 2002); prominent examples of socio-political terminology are ambiguous terms such as *Berber,* or the German word *Kanaken*, derogatory for 'migrants'.

Our talk aims at taking a closer look at 'the Other's Other': Communities and individuals who adopt, as an act of postcolonial mimesis and reflexivity, ascribed negative labels, derogatory identities and abusive terminology and use them in fresh contexts as forms of self-ironic emblems, or as subversive expressions of covert prestige, often associated with humour and linked to new contextualizations, according to Taussig's (1993: 52) mimetic paradox that "the copy […] is not a copy" or mere image of the former. Even though the creation of in-group identities in settings of unequal power relations often translates into ironic self-reflective discursive strategies, the mimetic interpretation of the Other, as swearing practice is different and needs to be seen as embedded in coloniality (Chow 2014). We intend to demonstrate how a critical analysis of mimesis in settings of marginalisation and postcolonialism contributes to a fuller understanding of swearing as a reflexive genre: Congolese street children who are confronted with witchcraft accusations and, being described as cannibals, *baphaseur* 'sleepers' and *bandoki* 'witches', turn these 'negative signifiers to a social group' (Heinonen 2011) into prestigious labels. Also young Rwandans in the streets of Kigali name themselves *abaníga* ('niggers'), transforming a strategy of Othering adopted from US-American Hip Hop discourse into a new in-group terminology with a covert prestige, to the outrage of more traditional elders. Women living in polygynous units in communities of the Nigerian Middle Belt perform Otherness by turning colonial tribalistic terminologies and discourse into ambiguous and ironic epithets (Storch 2011), such as 'man-eater' and 'heathen'. The imitation of performances of gendered Otherness and mimicking practices of witchcraft and magic results in mimetic excess (Taussig 1993): the mimesis of Southerness and alterity, for instance in contributions such as *District 9* (Blomkamp 2009), Hip Hop lyrics, or in poetic texts (Boullosa 1991), is an oscillating, violent play with words and metaphors, where swearing is both mimesis of the Other, and mimesis of the Other's Other.

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Prestigious perkele – Connotations of the most loaded Finnish-language swearword

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The word *perkele* is a popular Finnish swearword with strong emotional force and specific cultural connotations and usages (see e.g. Hjort 2014). According to the most widely accepted theory, the diabolic (see e.g. Ljung 2011: 56–58) swearword *perkele* is of a Baltic origin and referred originally to 'thunder' or 'thunder god' (Kulonen 1990: 4, Häkkinen 2004: 'perkele'). Kulonen (1990: 4) suggests that the word was first borrowed into the Finnish language as a swearword and was only later adopted into Finnish Christian parlance and given the current literary meaning of 'the devil'. Today, such denotative usage is rare and swearword usage dominates.

A previous study (Hjort 2014) suggests on the basis of evidence from a variety of cultural texts that the word *perkele* is considered to be a national symbol of sorts, connotating stereotypical Finnish traits such as stubbornness, perseverance, simplicity, straightforwardness, and masculinity. Moreover, the study (ibid.) proposes a link between the Finnish-specificity and the pronounced rarity of the word in Finnish-language texts set in a non-Finnish milieu, more specifically Finnish translations of international works of fiction. The study found that while the lexeme *perkele* was relatively popular in a corpus of non-translated fiction and commonly used to index positive emotions (for example positive surprise), it was very rare in a corpus of translated fiction and the occurrences found were mostly negative. The result was attributed to several factors, including translators' general tendency to avoid highly culture-specific items. In addition, in the non-translations, the word perkele was part of the idiolects of masculine and adult characters in particular (Hjort, upcoming).

In the study I wish to present here, I want to dig deeper into the perceptions of language users concerning *perkele*; the perceptions that also lie behind the choices of professional writers such as the above fiction writers and translators, the perceptions which they capitalize on as well as challenge. By means of a questionnaire study (inspired by, e.g., Vanhatalo 2005) and language user interviews, I test Finnish speakers' ideas of what they find to be the most natural usages and whom they find to be the most common users of *perkele.* In the questionnaire, I present my informants with sets of sentences that include the word *perkele* and ask them to indicate, for example, whether they interpret the sentence to be most likely positive or negative, used by a male or female speaker or a by person from a particular age group or with a particular trait.

In another set of examples, informants rate a group of sentences containing the word on the basis of how natural they sound. These include sentences where a non-Finnish milieu is referenced to and sentences that vary on the negativity-positivity scale and the scale of gravity of the event the swearword is a reaction to. Further, an interview is conducted where informants are asked to respond to a very general opening question (what kind of a swearword is *perkele* in your opinion), followed up by questions arising from the results of the questionnaire.

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Attitudes toward swearwords of two generations of Danes

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This paper presents results from a study of attitudes toward swearwords of two generations of Danes. The data consist of 844 questionnaires completed by young (13–14 years old) and elderly Danes (between 65–93 years of age) from 19 different cities throughout Denmark. The study of Danish conscious attitudes toward swearwords provides evidence to suggest that celestial swearwords (Stroh-Wollin 2008) such as *gud* "God", the disease-related expression *for pokker* "damn it", and the paraphrased expression *for søren* "forPete's sake" are no longer considered swearwords by young and elderly Danes alike. On the other hand, the content of diabolical expressions is still taboo in words like *for fanden* "oh hell", in the disease-related expression *kraftedeme* "cancer eat me"and the swearwords related to the body's lower functions such as *fuck* and *pis* "shit". The well-known development of swearword usage in Scandinavia from religious expressions with an often celestial content to swearwords with a sexual or excretory content (e.g. Rathje 2014, Hasund 2005) is reflected in the difference between young and elderly Danes' attitudes toward swearwords in this study. Another result from the study is the differences in how the two generations of Danes perceive swearword usage: most elderly people disapprove of swearwords, claiming they "destroy" the language, while half of the participating young Danes do not regard swearwords as problematic, asserting that they are part of the language. The study is thus confirming a shift in attitudes toward swearwords also found in Swedish studies (Andersson 1979, Stroh-Wollin 2010).

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American and British women and men swearing on Twitter: a beeline to the C-word

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Swear words, despite what may frequently be believed, have received quite a bit of attention from the academic world (Thelwall, 2008; McEnery, 2003; Mercury, 1995; Jay, 1992; Beers Fägersten, 2012 etc...). These words have been shown to have various pragmatic functions, and are thus used in a wide variety of contexts. *Fuck* is probably the word which has been analyzed the most extensively, and it is possible to know how often and in which contexts the word is used in the BNC (McEnery, 2003, 2006), on MySpace (Thelwall, 2008), on Twitter (Wenbo et al, 2014), in English (McEnery, 2006), in Dutch (Rassin, Muris, 2005), in college (Monagan, Goodman, Meta Robinson, 2012) etc… This seems normal, as *fuck* is sometimes considered to be one of the most common and versatile English swear word (Wenbo et al., 2014; McEnery, 2003; Jay, 1992). However, although less frequent, the word *cunt* seems to be as sociolinguistically interesting in that it is often considered to be the most taboo English swear word (Allan and Burridge, 2006). Also, it is the only word to have been rated as more offensive in 2009 than in 2005 according to a report from the Broadcasting Standards Authority (2010), and thus, it seems that this word may be becoming more taboo with time contrary to many others. Consequently, this word may have a specific pragmatic function that other swear words do not possess. This offensiveness may be one reason why *cunt* has received less direct attention than *fuck*, and this study aims at trying to bridge that gap, by comparing the way it is used on Twitter by women and men from the United Kingdom and the United States in order to observe how the word is used in these two countries. Gender has been shown to influence the way swear words are used, and some studies suggest that men may use *cunt* in

a way which differs from women (Thelwall, 2008; McEnery, 2006; Wenbo et al., 2014), hence the need to take this factor into account.

This study will then present the preliminary results introducing quantitative data from a corpus of several million tweets, by comparing frequencies of use of the variable. It will also be qualitative through the analysis of the collocates of *cunt*, in order to understand the contexts in which the word is used by women and men from both regions.

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7. General Paper Sessions

GS01-01: Sociology of Language
Time: Wednesday, 15/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula A. Soler
Session Chair: Dave Sayers

Colloquial Singapore English as Language of Resistance

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This paper investigates a previously unexamined social function of Colloquial Singapore English (CSE)–as a language of resistance. Situating CSE within the Bourdieuian concept of linguistic markets, it illustrates how the covert prestige originally ascribed to this vernacular language in what Park and Wee (2012) call the "mainstream" market is reframed as overt prestige in the "autonomous" market of the blogosphere. Central to this reframing is the discursive construction of grassroots identities from which counter-hegemonic views are projected. To analyze this process, I adopt Agha's (2007) "emblematic figures of identity" as a key concept for the following research questions: How is CSE used as a semiotic resource to index and (re)construe figures of identity? How do these discursive figures represent and produce resistant practices online?

Against the backdrop of Singapore's restrictive media policies, the declining popularity of the People's Action Party (the state's government) in the last decade has seen a rise in voices of dissent online, specifically in weblogs, or blogs–the only outliers beyond direct governmental control. Digital technologies have also rendered online media the alternative mode for self-expression that is free from the dominance of the hegemonic standard, Standard Singapore English (SSE), not least amongst an emerging group of educated speakers who consciously perform SSE-CSE alternations online, contributing to the construction of an alternative linguistic norm online (Brown and Teo,2013; Wee, 2014). Paralleling uses of Pittsburghese that Johnstone(2014) observed, such uses of CSE constitute grassroots forms of agency, i.e. non-institutional sources of expertise that symbolically destabilize the prestige notions of SSE–the central ideology in modern cosmopolitan Singapore.

Data for this study come from the blog of *Mr Brown*, best known for his socio-political commentaries and podcasts featuring parodies and political satires performed in SSE-CSE alternations. Data were coded for linguistic and behavioural features pertaining to the construction of emblematic figures (eg:'Ah Beng': a type of hustler who is uneducated/uncultured and 'kopitiam uncles': middle-aged men engaged in collective idling at local coffee shops).

The findings show that emblematic figures and the indexical features that constitute them (like class position, language use, demeanour and ethnicity) are re-invoked through ironic performances and manipulation of metapragmatic features associated with them, thereby reinterpreting traditional readings of these social types to construct an authorial stance that negotiates a new, counter-hegemonic social position. This suggests that state discourse that contrasts prestigious SSE against the denigrated CSE has ironically opened up public space online for CSE, such that it gains symbolic value as a resource for communicating dissent. Once confined to the private sphere of vernacular communication, CSE is now being recast as a language of resistance in the public sphere through reinterpretations of emblematic figures that are not only imbued with authenticity and credibility, and but serve to index humour to deflect state scrutiny. More importantly, this practice signals shifting attitudes towards CSE within the local community, at least amongst this group of highly educated speakers, who contribute to the growing prestige of this vernacular language in the autonomous market and ideological space of the internet.

The Pathologisation of Non-Standard Language

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In previous work we have pointed out and discussed a recent resurgence of language deficit discourse in political, educational and media discourse (Grainger and Jones 2013). In addition, the profession of speech and language pathology has become involved in the debates both as a source of evidence for deficit and as a remedial way forward for schools and families in socially disadvantaged areas. The assumption is that the alleged lack of communicative skill in poor children is attributable to poor

parenting, which then results in pathology. There are echoes here of the educational psychology initiatives that took advantage of Bernstein's work on the 1970s (Bernstein 1971; Labov 1972) but in the 21st century iteration of the issue, the problem is taken up by the profession of speech and language pathology which, in our view, is extending its professional remit into the education of normal children and their parents.

In this paper we critically examine the involvement of speech and language pathology, as a discipline, in addressing the issue of educational failure among poor children. We argue that this medicalisation of linguistic variation reflects and strengthens the neo-liberal ideology that lays the cause and the solution to social problems at the door of the individual, without any reference to or regard for social structures, processes and social attitudes. We support the case made by Block, Gray and Holborrow (2012) and others that the concept of social class remains relevant to discussions of linguistic diversity and linguistic inequality and that this can, and should, be applied to debates about educational failure and its links with language in the classroom. Furthermore, we question the absence of sociolinguistic research and opinion in linguistic deficit discourse and make the case that sociolinguistics needs to find ways to become involved in debates and practices centred on the communicative competence of young children. Labov (1972) and Trudgill (1975) succeeded in this, to a degree, in the 1970s but there is a renewed need for recent advances in sociolinguistic theory and methods to be applied to the resurgence of the deficit discourse.

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Mutlilingualism accross the Lifespan? A Corpus Assisted Discourse Analysis of the Presentation of Aging Immigrants with Dementia in Norwegian Health Care – Whose Responsibility?

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Aim The migrant population arriving in Norway from 1970ies has mainly received scholarly interest in relation to educational system and labor market, where the dominant language regime has been based on the principles of adaption and integration. Present analysis will focus on how ageing immigrant populations and elderly immigrants with dementia have raised the need for management of multilingualism in health care institutions. Through analysis of media and policy texts we will outline how the term "elderly immigrants" in health care is presented as compared to the terms "oldness" and "dementia" and how these presentations have changed.

Methods The project applies tools from CADS (corpus assisted discourse studies) for analysis of media texts published in Norway 1995-2015 and retrieved from *Atekst Retriever* that comprises 18,7 million articles from approx. 250 media types. Three specialized corpora were created, one consisting of articles containing the search word 'dementia´, the second containing the search word ´oldness´ and the third containing the phrase ´elderly immigrants'. CADS combines quantitative and qualitative tools, and is tailored for analysis of large bodies of texts, facilitating a focus on central parts of texts, which can then be analyzed by applying qualitative methods. The new branch in CADS that we have applied, diachronic corpus-assisted studies of discourse, underlines the comparative nature of discourse analysis: where the primary objective is to describe the changes in behavior of language users in attested, recorded circumstances, making it possible to avoid biased research. What the tools of diachronic CADS uncover are the changes in patterns of meaning making or how 'categories', 'concepts' and 'truths' are constructed, to define other groups. Analysis of media texts are supplied with critical reading of central policy texts that regulate agency and allocation of resources in geriatric care and immigration caused multilingualism issues. Comparing the results of media and policy texts will make it possible to see how the public vs. policymakers perceive the challenges related to diagnosing and care of elderly immigrants with dementia.

Findings Our analysis reveals how the discourse on "oldness" in Norwegian media texts in general has moved towards a more individualistic approach. Subsequently, old people are both expected and invited to take agency and actively shape elderly health and care services. The same tendencies can be detected in presentation of "dementia" with a shift of focus from disease to the individual's life quality. "Aging immigrants" are on the other hand – similar to immigrants in general – presented as a homogenous group that constitutes a challenge to the existing national institutions, since they do not master the language and the social competences needed to navigate in health care institutions. We claim that the case of elderly immigrants with dementia has led to a dilemma in the existing language regime of integration, where immigrants are expected to adapt to the existing institutional frames and organizational behavior. Dementia causes decline in cognitive capacity, which is why diagnosing and care of multilingual migrants with dementia demands socially, linguistically and culturally sensitive solutions.

Self-deprecation in initial interactions between Australians and Americans

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Self-deprecation involves either directing negative assessments or mockery at self, or alternatively playfully understating one's achievements or abilities in the course of self-disclosing. Self-deprecation amongst speakers of different varieties of English has generally been studied when it arises in non-serious, jocular or playful frames (Ervin-Tripp & Lampert, 2009; Lampert & Ervin-Tripp, 2006; Glenn, 1991; Haugh, 2011, 2014; Holmes, 2000; Schnurr & Chan, 2011). In this paper, we focus on analysing

jocular and non-jocular forms of self-deprecation and how it is managed by participants in initial interactions between American and Australian speakers of English. Drawing from approaches in interactional sociolinguistics (Gumperz, 1982) and cultural discourse analysis (Carbaugh, 2005, 2007), we analyse instances of self-deprecation identified from a corpus of more than 50 video recorded interactions involving Australians and Americans getting acquainted in both same and different nationality pairings, along with comments on such instances identified in follow-up interviews with those participants. Our analysis reveals that the sequential environments in which self-deprecation arises, and responses by others to it, reflects the multiple preference structures at play when self-disclosing in initial interactions (Haugh & Carbaugh, 2015), namely, the value placed on positive self-presentation in getting acquainted (Carbaugh, 2005; Scollon & Wong-Scollon, 1981), the way in which self-praise is evidently dis-preferred (Pillet-Shore, 2012, 2015) and the overall preference for agreement with other (Sacks, 1987; Schneider, 1988). Further analysis suggests that there are also evidently differences in the way in which such self-deprecatory practices may be evaluated by participants. These evaluative convergences and divergences are reflective of not only the cultural meanings immanent to self-deprecatory practices amongst American and Australian speakers of English, but also the locally situated sequential environment in which the instances of self-deprecation in question arise. This larger frame of analyses demonstrates how self-deprecating humour activates cultural discourses in which taken-for-granted knowledge varies especially concerning models of being, acting, feeling, and dwelling (Carbaugh, 2007; Carbaugh & Berry, in press). We conclude that while self-deprecatory practices are an important means of inviting relational intimacy in the course of getting acquainted, they are also a locus of potential misunderstanding or misconstrual in initial interactions amongst American and Australian speakers of English.

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GS01-04: Conversation Analysis

Time: Wednesday, 15/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 1.4
Session Chair: Rebecca Clift

Collaborative interpretation in the discourse of reading groups: integrating sociolinguistic and cognitive linguistic perspectives

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Reading groups (or book clubs) are an increasingly popular form of leisure activity, in which people gather to discuss literary texts. Long (2003:19) notes that in the USA there has been an 'explosive growth' in reading group membership, and Hartley (2002:xi) comments similarly on the ubiquity of such groups in Britain. It is useful to regard reading group discourse as one in a series of acts of reading in which people engage, over time, with a literary text (Swann&Allington 2009). Typically, group members will read a text individually before attending a meeting which is dedicated (at least in part) to the production of shared readings: collaboratively generated interpretations which are contingent upon the context and interaction of the group. This paper proposes that reading group talk, as a discursive interpretative activity, provides an opportunity to explore the workings of both social and cognitive processes. It illustrates and develops an interdisciplinary perspective on reading group interaction, considering how reading becomes a social practice in the groups and how collaborative thought can be evidenced in their talk.

This paper innovatively combines interactional sociolinguistic and cognitive linguistic approaches to reading group discourse. Our aim is to model an integrated discourse analytic framework in which cognitive and social aspects of reading group discourse can be discussed together, with each perspective offering complementary insights and enriching the analysis of reading group talk. Cognitive and interactional sociolinguistic approaches are often characterised as being fundamentally incompatible, with the former emphasising the private mental processes of individual minds and the latter interactional social dynamics associated with multi-party talk; yet we argue that cognitive and sociolinguistic perspectives capture different but related aspects of the discursive processes of reading groups. Our integrated perspective demonstrates the mutual dependency of conceptual and interpersonal activity in reading group discussion. While our focus will be on reading group discussion of literary texts, such integration between cognitive and sociolinguistic perspectives has wider implications for the study of discourse of other kinds, in particular discourse in which 'joint action' (Clark 1996) or 'interthinking' (Littleton&Mercer 2013) is foregrounded.

Our analysis centres on a group discussion of *Flight Behaviour* by Barbara Kingsolver (2012), considering how utterances incrementally build common knowledge between speakers and reflect the interrelated conceptualisations which are developed through their interaction. Specifically, we examine how participants' contributions work to resolve differences in the assessments of individual readers and produce new and jointly developed interpretations of aspects of the novel which are in part conditioned by the need to attend to their own face needs and the face of others.

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Acts of Belonging in Everyday Life. Investigating Practices of Claiming and Displaying Knowledge in Metacommunicative Small Stories

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When people talk about talk they keep on negotiating knowledge about the "cultural models of social life" (Agha 2007) they refer to. People claim or disclaim what they know, they display and demonstrate it (cf. Sacks 1992; Enfield 2013: 59). Such practices of reflecting knowledge provide a rich resource for studying cultural models as well as the involved intersubjective orientations and identities. "Online-investigations" of social interaction have become a major suite of data collection and analysis of attitudes and identities in sociolinguistics. Recent research shows that the interpretive analysis of talk provides further insight into their dialogic formation in social interaction (Bucholtz 1999; Bucholtz & Hall 2004, 2005, 2008; Liebscher & Dailey-O'Cain 2009; Deppermann 2013; König 2014). Central for this studies are varieties of the stance concept (Englebretson 2007; Jaffe 2009; Bamberg 1997; Sacks 1992; *inter alia*).

This paper contributes to this strand of research by investigating stance-taking through practices of negotiating knowledge in small stories (Bamberg 2004; Georgakopoulou 2007; Spreckels 2008; Günthner 2012) about German varieties and accents. Data from real life social interactions reveal that participants use the cultural practices of (i) claiming knowledge, (ii) disclaiming knowledge, and (iii) displaying knowledge to take certain stances towards the cultural models in question. Through evaluating, positioning, aligning and affiliating both in the narrator's world as well in the story world, the narrators intersubjectively portray cultural models in question, the social categories and groups involved, as well as themselves, and their discourse participants.

Centrally, it is shown that the negotiation of knowledge in talk is tied to signs of belonging: Knowing about varieties and accents is an act of belonging. Such epistemic reflections are resources that people employ to assert or exclude membership to certain social categories and groups. Thus, people employ them to (re)construct identities, whereby identities are both shaped by what the participants know and reflexively presuppose what they should know. Knowing or not-knowing permits or forces them to be endowed or stigmatized with social values which are associated with the cultural model as it is invented in the social encounter in question. Moreover, by the dialogical negotiation of knowledge, participants contribute to further enregisterment and perpetuate the involved associative ties.

The interpretive investigation of practices of epistemic assertion and display in metacommunication contributes to a better understanding of the relevance of linguistic heterogeneity and linguistic choices in communicative practice (Hanks 1996; Günthner 2000, 2007) and provides further insight into the fleeting, emergent character of both the socially embedded nature of language and the linguistically mediated nature of social life.

GS01-05: Ethnography of Communication

A web of care: Linguistic resources and the management of labor in the Swiss healthcare industry

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Using the healthcare industry in Switzerland as our terrain, we aim to uncover the conditions in which particular configurations of language proficiency and speakers become desired commodities, as the demands of globally mobile patients are managed, the needs of migrant patients are accommodated and the linguistic, symbolic and cultural capitals of healthcare workers are regulated and exchanged. This is based on the assumption that the transnational movement of patients and workers fundamentally changes the role and value of languages in healthcare, raising new questions about the management of language in the current political economy. Our research examines the conditions in which language skills are used to characterize the desirable personal qualities, job scopes and specific tasks of healthcare workers, making linguistic resources serve as gatekeepers of labor as well as instrumental tools necessary in the care for diverse patients. By tracing the trajectories of healthcare workers who rely and capitalize on their linguistic resources, our research intends to highlight the role of language in the reproduction of social inequalities in 1) *international offices* that serve medical tourists, 2) *hospitals for equity units* that cater to immigrant patients and 3) *human resources departments* responsible for sourcing multilingual workers. In doing so, we aim to contribute to our understanding of fine-grain processes that define the organization of linguistic resources, regulate the demand and supply of workers, and determine that value of certain languages and forms of language practice. In turn, this also has implications for the co-constitution of language and healthcare ideologies.

The long hello: Greeting routines in Datooga

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As a fundamental component of human interaction, greetings provide useful insights into how different linguistic communities mediate social relations. Greetings can signal the beginning of an interaction, indicate recognition and acceptance of other co-present human beings (Duranti 1997), and position two interlocutors relative to one another in a social order (Irvine 1974). This paper investigates the form and function of greeting routines in Datooga, a little-studied Southern Nilotic language spoken in Tanzania. This preliminary study of Datooga greetings is based on analysis of fourteen greeting exchanges taken from recordings of spontaneous interaction.

In terms of structure, Datooga greeting routines involve as many as ten adjacency pairs composed from around seven conventionalized greeting phrases. In the following example, the first turn constitutes a summons (Schegloff 1968), which is responded to with greeting phrase *séayú*, and the subsequent nine adjacency pairs consist of greeting phrases and acknowledgement tokens (Sidnell 2011):

Example 1: Brother-in-law (A) and sister-in-law (B)
(The greeting phrases are difficult to translate; most have simply been glossed as 'greetings' with superscript numbers to distinguish them.)
1 A Dàamùng'áan / [name]
2 B séayú / greetings[1]
3 A nùmúchú? / good morning
4 B nùmúchú bàabà / good morning father
5 A èa qwéajá / greetings[2]
6 B éedígà hà / greetings[3] EMPH
7 A èa síi / greetings[4]
8 B èa qwéaja / greetings[2]
9 A éedìgà / greetings[3]

10 B séayú / greetings[1]
11 A qwéajà / greetings[2]
12 B mm-hm / [acknowledgement token]
13 A èa síi / greetings[4]
14 B séayú / greetings[1]
15 A qwéajá (gíl) / greetings[2]
16 B éedìga / greetings[3]
17 A ah-ha / [acknowledgement token]
18 B séayú gíl hà / how are things?
19 A gábá séayù / things are good
20 B °qwéajà° / greetings[2]

In contrast to other African languages (e.g., Irvine 1974, Omar 1992, Schottman 1995), greeting exchanges in Datooga are largely egalitarian in terms of who initiates the greeting and in the phrases that are exchanged. As in Example 1, greeting routines are typically initiated by addressing the recipient by name or, more commonly, with a kinship term, thus emphasising participants' relatedness. Speakers make use of a few formulaic adjacency pairs in greetings, but otherwise the choice of phrases exchanged from turn to turn is flexible.

One unusual characteristic of Datooga greetings is their occasional recurrence early on in an interaction. These subsequent greeting routines do not begin with a summons but involve a short exchange of greeting phrases preceded and followed by ordinary conversation. This practice supports an analysis of greeting routines as only one component of, and not equal to, the opening phase of an interaction (Ameka 2009). The repetition of greeting routines also points to the important "other-recognition" function of greetings for Datooga speakers: subsequent greeting exchanges do not signal the immediate onset of an interaction, but serve to acknowledge and ratify another's presence. Based on these observations, the paper shows that Duranti's (1997) universal criteria for identifying greetings must be interpreted somewhat loosely in order to accommodate Datooga.

Family language policy in transnational mixed marriages: Spanish-Estonian households in Tallinn

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The interest on "family language policy" has emerged as a theoretically and applied intriguing phenomenon within a background of an increased presence of transnational mixed marriages in today's contemporary world. As Li Wei (2012: 1) indicates, referring to an OECD report (2010), in large urban concentrations in the world today (including London, New York, Delhi and Hong Kong), one in three families is transnational and multilingual. Such type of families provides interesting settings in order to investigate how languages are managed, learned and negotiated (King et al. 2008). The focus of our analysis is on Spanish-Estonian couples with young children living in Tallinn, the capital of Estonia. Importantly enough, Tallinn features a linguistically heterogeneous context in a *de jure* monolingual country (Zabrodskaja 2014).

In this paper, we report on fieldwork conducted in spring 2014 in the form of in-depth interviews with members of three families with children of different ages where the father is from Latin-American origin (Spanish speaker), and the mother from Estonia (Estonian speaker). In an attempt to identify and describe the communicative patterns in the family setting, the basic goal of the paper is to find out more about the language ideologies of the Spanish-speaking fathers living in the environment where Spanish does not have the strong position in the society, where the number of Spanish-speakers in extremely low.

In the interviews, all parents stated two recurring and seemingly contradictory themes: on the one hand, the use of the "one parent – one language" (OPOL) strategy with their children (e.g. Barron-Hauwaert 2004, Döpke 1992), and on the other hand, the acceptance of mixing languages, especially with their partners, but also with the children. We believe this is indicative of interesting sociolinguistic tensions on the language-ideological sphere, with clear connections at a very micro level of more macro level dynamics and debates about language and multilingualism.

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Constructing themselves as 'real' Italians: Self-representation of Italian migrants in Australia

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This paper deals with therelationships and dynamics between different migration waves within the same diasporic context, a topic that is still largely underresearched in sociolinguistic studies. The investigation is conducted with a group of Italians (12 women, 12 men) who migrated to Australia throughout the Nineties, at a time when mass migration from Italy to Australia had come to an end, and well before the new wave of young Italian migrants of the last eight to ten years had started to take place (Baldassar et al, 2012). Within the broader context of the Italian diaspora in Australia, the cohort under study here represents a particular case as migrants in the Nineties left Italy not as part of a larger movement but for

individual reasons, either personal (e.g. to pursue sentimental relationships) or economic; in addition, such migration occurred on a much smaller scale compared with previous waves. Due to the timing of their arrival in Australia, this is also the first cohort who could take advantage of new technology (e.g. mobile phone, Skype, Internet) to overcome the tyranny of distance from their homeland. All these factors play a relevant role in the self-representation of these migrants.

The data is gathered through in-depth interviews conducted by a young woman/researcher, who at the time had recently arrived from Italy herself. The paper focuses on the interviews with a married couple from Southern Italy who migrated for economic reasons. The analysis centres on the woman's and the man's construction of identity both as 'Italian' and as 'migrants'. Adopting a constructivist framework, identity is viewed as a discursive and interactional construction (Bucholtz & Hall 2005), and is considered not simply at the level of the 'local' and 'situated' interaction but also in a broader contextual perspective which takes into account the macro-social processes (Baynham 2006). Similarly the interview is seen as a co-construction by both participants (Schiffrin 1994), hence the interviewer's interventions are viewed as integral to the analysis.

The analysis shows that these interviewees (co-)construct their identity as 'real' Italians by positioning themselves in relation to – and especially in opposition to – the migrants who preceded them, particularly post-war migrants. Such opposition is constructed in particular through the categorisation of previous migrants as 'Italo-Australian' (rather than 'Italian'), as well as through the interviewees' linguistic choices vis-à-vis the linguistic practices of previous migrants, characterised by mixing between Italian, Dialect, and English. Furthermore, the interviewees enhance such opposition by reframing their own self-representation from migrants forced to relocate by economic circumstances, to transnational and mobile individuals within the context of incoming globalization. The analysis also highlights the tension in the identity performance(s) of the interviewees, who shift between such negative construction of previous migrants, to their positive representation as hard working Italians who have contributed substantially to Australian society.

Print Publicity in Pre-1959 Cuba: A Source of Anglicisms in Cuban Spanish

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Historically, Cuba has been regarded as a natural linguistic recipient of loanwords, whose unstable political and social features have exerted a great deal of influence over the coinage of English-induced words and their semantic traits. The American intervention in Cuba in 1898, and the subsequent establishment of a new Republic Era (1902-1959), the oft-quoted Neocolonial period, denoted a sociolinguistic milestone. The geographical proximity, the continuity of economic empowering, and the urge of most Cubans to embrace *fresher* American standards of living resulted in the acquisition of English-induced loanwords and calques. Print publicity, especially in periodicals, was responsible for making anglicisms accessible to all, regardless of social stratification. Such publicity represented a significant step forward to an ever-increasing anglicization of Cuban Spanish, through mechanisms of linguistic borrowing, genericized trademarks, calquing, and cultural *intrusiveness*.

This research is aimed to: 1) provide a brief sociolinguistic account of the American influence on Neocolonial Cuban Spanish; 2) elaborate a specific corpus based on the revision of Cuban periodicals (*Diario de la Marina*, *El Mundo, El País*) so as to cull English or English-induced units (and their corresponding contexts) that may well have been used in a time span of thirty years (1930-1959); 3) analyze the data collected qualitatively and quantitatively with regard to frequency, typology, productivity, semantic field, sociolinguistic prestige, etc. One of the most significant results shows that publicity has played an important role in the anglicization process both culturally and linguistically. A number of these productive loanwords remain registered in present dictionaries and corpora (cf. Haensch: 2003; González Mafud: 2010; Sánchez-Boudy: 1999), especially those related to clothing (*pulóver*), food (*cake*) and electrical appliances (*frigidaire*). Likewise, the study confirms the direct connection between anglicisms and the upper social stratum sociolect (the periodicals selected were mostly addressed to a higher-class readership), conveying positive prestige and a deep-rooted cultural assimilation. (Pérez: 2008)

A corpus-driven analysis of this sort is indispensable to have a better understanding of the degree of impact publicity must have had on the assimilation of English-induced loanwords, the etymology of contemporary Cuban Spanish anglicisms, and more importantly, their sociolinguistic connotation. In sum, this study constitutes a reflection on the effect of American English on the host or recipient language, i.e. Cuban Spanish, through the revision of print advertising and the way the annotated contact-induced lexical items have entered the Cuban variant, entailing semantic, spelling and/or pronunciation shifts.

The Language of English Indie Music

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In the mid-20th century many British artists tended to sing in an 'American accent' (Trudgill 1983; Simpson 1999), yet with the emergence of the music genre 'indie' a range of artists started singing in their local accents, indexing authenticity, locality and/or independence from big record labels (O'Hanlon 2006). Former studies which focus on the language behaviour of indie artists lack a diachronic approach and neglect the complexity of the indexicalities of singing styles. Therefore, this paper adopts a multi-faceted approach including a phonetic/phonological, lexical and content-oriented analysis of the language behaviour of the English indie pop singer Kate Nash, combining qualitative and quantitative research methods. This approach aims at finding out whether her singing style changes over the years, if she addresses a specific target group, and what values are being indexed.

Results show that Nash continually diverges from the "mid-Atlantic pronunciation of popular music" (Beal 2009) by singing in a mixed accent consisting of Cockney and RP features. Furthermore, by deploying numerous instances of youth language she addresses adolescents and indexes authenticity and resistance to the standardisation of popular music. These findings suggest that a

change of attitudes towards 'non-standard' varieties of English is occurring and that the sociolinguistic indexicality of class might become less significant, leading to a geographic and social spread of former working-class features.

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Time: Wednesday, 15/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 1.5
Session Chair: Christina Higgins

Semiotic dialects of value: community currency in the UK

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In this paper, I consider the semiotics of community currency paper money from the UK. These notes are designed to serve as a local complement to 'real' money, that is, to 'prestige' legal tender. Backed by sterling, they operate locally just like 'real' money. The notes create and circulate a semiotic dialect that nevertheless relies on 'standard' templates and traditions thus exploiting different semiotic/symbolic currencies.

In semiotic terms, money can have any number of meanings attached to it depending on who holds it, to whom it is given, where it comes from and what it is used to do. Money is a floating signifier. The design process for community currency is therefore two fold. First, the currency system (which the notes index) needs to be designed so that it is legible for stakeholders, including businesses and individuals. Second, the notes also need to be both visually and haptically legible and trustworthy. In North's terms, they need to have the 'intangible quality' of 'moneyness' (2010). Community currency thus relies on attitudes about standard money while simultaneously re-orienting these away from prestige legal tender.

Using van Leeuwen's work on the semiotics of colour, images and typography, I analyse notes from Lewes, Stroud, Brixton, Bristol and Totnes in order to describe the semiotics of moneyness in the UK that these notes both depend on and develop. The notes show a concern for an imagined community defined by the natural and built environment, contemporary and historical individuals of note, and objects and inventions originating from the local area. The currencies exploit the conventions of real currencies while playing with and developing established semiotics. Various aspects of the the design of the notes are examined such as the texts cited, the objects and people depicted, the language used, the orientation of text, the use of colour and the development of new symbols for the pound sign ('£'). This examination shows that these 'community currencies' are returning money to their sender (Lacan, 1972) in its true form; a means of exchange between and for people.

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Stance in discourse as reflective work: transmitted memory of apartheid.

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It has been argued that the age of late modernity calls for new approaches to theorizing language and society. As society in late modernity is better characterized as plural, contingent and contradictory, theoretical concepts that take social coherence and continuity as their starting point have been criticised as inadequate for describing the contemporary world (Rampton 2006, Archer 2014). In the field of social memory studies, the way the past is interpreted and transmitted is often explained with theoretical frameworks of tradition and a static notion of identity. In this paper, I argue that the way people construct the past and align with discourses about the past can better be explained by a reflexive approach which takes their past socially networked interactions, desired identities and images of the future into account. I develop this point by a study based on qualitative interviews with South African students of different backgrounds. This generation, often referred to as the 'born-free' generation, did not experience apartheid or the democratic transition themselves but knows about this era from transmitted memory, i.e. from older generations, such as relatives and teachers, and media representations. Moreover, the legal, economic and social shifts in the democratic South Africa have led to an increased movement of

the 'born-free' generation into social spaces and networks from which their parents were previously excluded. These movements across social spaces engender a contact with alternative sources of knowledge about and interpretations of history that the young people weave into their accounts of the past. My focus lies on how representatives of the born-free generation draw on sources of knowledge from different networks and archives (Foucault 2001/1968) to make sense of the past and to challenge discourse positions held in their families. I show that the sources of transmitted memory which the interview partners refer to and their attitudes towards these sources are taken from a variety of networked interactions. Notably, they cannot be ascribed to a single aspect such as race, ethnicity or the historical experience of their parents. For the analysis of the students' accounts the concept of the chronotope by Mikhail Bakhtin is combined with the concept of stance in discourse. This allows me to pursue two objectives: firstly, to illustrate how the young people position the experience of their families in relation to apartheid. Secondly, to interpret the stances they take in relation to sources of knowledge and discourse positions about the past as active social identifications and reflective work. I will particularly draw on the stance triangle by Du Bois (2007) and Spitzmueller (2013) to explain how interview partners evaluate stances about history, register social types and position themselves in relation to these. Furthermore, by referring to certain sources of knowledge rather than to others, interview partners authorise and legitimate knowledge about the past and thus render it valuable and true.

A Corpus-based Analysis of the Shift in Licensing Condition of NPI in Japanese

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Background: The adverb *zenzen* 'at all' in Japanese is now categorized as a negative polarity item (henceforth NPI) licensed only by negative expressions including syntactic negations such as *nai* 'not' (Yoshimura 1999; Horn 2010; Kato 2010). Before the 1900s, however, *zenzen* was not under this licensing condition; namely, it was able to co-occur with both positive and negative expressions (Suzuki 1993). In recent years, *zenzen* is undergoing the second linguistic change where *zenzen* is again becoming free from the licensing condition, and losing its status as an NPI similar to the case of "positive any more" in English (Labov 1991), apparently returning to what it once was. This change is manifested as an increasing positive use of *zenzen*.

Although sociolinguistic surveys have thus far been conducted on the change of *zenzen* (Suzuki 1993; Noda 2000), these surveys mainly focus on the semantic aspects of *zenzen* and its licencers, also the data was based on the written records or the native speakers' intuition, instead of the spontaneous utterances. With this background, in this study I present a quantitative analysis on the latter change of *zenzen* in terms of linguistic and extra-linguistic factors, using a large-scale corpus of Japanese, and demonstrate that the change of *zenzen* is an instance of the "change from below" (Labov 1966, 1990).

Method: The corpus employed is the *Corpus of Spontaneous Japanese* (National Institute for Japanese Language and Linguistics 2008, henceforth CSJ), which has rich annotations concerning language-external factors such as speaker attributes and speech style. I classified *zenzen* into three categories according to the types of licensers with which *zenzen* co-occurs; 1) syntactic negation (Neg), 2) negative, 3) positive. Types 1 and 2 are regarded as traditional variants, while Type 3 is regarded as an innovative variant. I retrieved any instance of *zenzen* in every component of CSJ. An exhaustive examination of CSJ brought forth a total of 1,534 *zenzen*'s paired with their licencers, including 1,112 Negs (72.49%), 263 negatives (17.14%), and 159 positives (10.37%). The data was then subjected to the factor-by-factor analysis. With reference to the annotation in CSJ, I focused on seven factors: embeddedness (linguistic factor); age, gender, formality, education, speech experience, manner of speech (extra-linguistic factors).

Results & Conclusion: The rates of traditional variants (Neg and negative) are gradually decreasing, while the one of innovative variants is gradually increasing along the time line (apparent time), and the rates of Neg and negative describe the same trajectory. The results of the examinations in terms of each factor especially show that the innovative variants are more likely to: 1) occur in informal style; 2) be preferred by speakers with lower education, less speech experience, and less articulate manner of speech, in support of the conclusion that the change of *zenzen* from negative to positive is an instance of the "change from below." Furthermore, male speakers are more sensitive to the stylistic difference while female speakers are not, suggesting the relationship between the non-standard status of innovative variants and covert prestige (Trudgill 1972).

A real time study on linguistic variation and change in Southern Norwegian dialects

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The focus of the current paper is on the linguistic variation and change of second person singular prounouns in the dialect of young people in Southern Norway. Unlike language users in the rest of the country speakers here tend to articulate this pronoun *du* both in subject and object form as in English *you–you*. In 2000 I syntactically and geographically investigated this (stigmatized) variable as used by young people in ten small towns in Southern Norway. I then considered this variable as a linguistic innovation and tried to solve the actuation problem (Milroy) by linguistically analyzing the data. In the

light of this investigation I found theoretically interesting reasons for doing a re-survey of the same subject which I now (2013-2015) have done.

My presentation will give insight in the fact that an innovation that by now normally should have become a linguistic change seems to be *reversed*. The young speakers today only to a small extent use the expected innovation. What mechanisms are involved in such a development? The preliminary results show some interesting tendencies which I will emphasize in this paper. One of these tendencies is the case of regionalization or standardization which is much discussed in Norwegian linguistics. One also has to take both cultural and cognitive factors into consideration when trying to explain this language use. I would like to show how well my data fit into what Labov examines in his third Volume on *Principles of Linguistic Change*, namely the effect of *cognitive and cultural factors* on linguistic change.

Time: Wednesday, 15/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 1.1bis
Session Chair: Patricia Bou-Franch

"I know how Naples rolls" - why people think they need to use dialect in Naples

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In Italian dialectology research, Naples is known as an urban space in which the local dialect is very vivid. Even though it is no longer the mother tongue of all Neapolitans, it continues to be acquired as a second language in a variety of settings. Indeed, Naples is characterised by a dialectality that is more typical of rural areas than of urban spaces. The uninterrupted presence of the dialect, combined with a progressive or even concluded *italianization,* have created complex communicative dynamics that are hard to describe – especially because they do not (entirely) match traditional sociolinguistic models. The ethnographic participant-observation I conducted for more than six months in the centre of Naples has shown that the city's inhabitants however, use the dialect in a seemingly *ordered* way, even though this organisation and order do not fit into classical sociolinguistic categories. Dialect use in Naples – that is how, by whom, and when dialect is used in the metropolitan area – is therefore the subject of a controversial discussion in linguistic research. An initial approach to understanding communicative dynamics in Naples is to examine *why* the dialect is used or, rather, why people *think* they need to use it. This question is examined through an analysis of metalinguistic and metapragmatic discourses. The analysed data consist of 35 semi-structured sociolinguistic interviews with Neapolitans who were born and raised in the centre of Naples and asked what they thought of their city, their dialect, and the link between the two of them. The participants differed in age, gender, class, and education level. In my presentation, I will present samples emblematic of the common patterns and recurrent topics and/or ideas identified throughout the entire data set that show how the Neapolitan dialect is considered a necessary skill – even for non-native dialect speakers – which, in turn, has led to a *new form of dialectality* in Naples. In my presentation, I will argue that, in this context, the dialect and its use are presumed to fulfil specific functions which are fundamental conditions for 'successful' social interaction. Consequently, I claim to describe the *social meaning*(*s*) the inhabitants of Naples attribute to the *Neapolitan dialect* (or, what they consider the Neapolitan dialect). 'Successful' social interaction in the city of Naples seems, in fact, to imply two aspects: first, knowing how to handle linguistic variation (dialect use or not) and second, knowing how to interpret this variation when it is employed by an interactant.

The linguistic situation of the Siberian Germans: on a Material of "objective" and "subjective" Data.

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Active migration of the Germans from Germany to Russia began with the invitation of the Russian Empress of German parentage Catherine the Great, in the XVII century. The first large German colonies were formed in the western part of Russia, but due to the following (violent and nonviolent) migration process compact settlements of the Germans appeared on the territory of modern Siberian Federal District. Now about 200,000 Germans reside this district (population census data, 2010). Russian Germans are under the strong assimilative influence of the Russian-speaking population at the moment, are involved in the process of re-emigration to their historical homeland, however continue to use origin German language differs from modern German (language), and save religion (Lutheranism, Catholicism, Protestantism), and other elements of traditional culture. German dialects common in Siberian Federal District are studied uneven: in only 3 out of its 12 regions a system scientific description of the language of Russian Germans is realized.

The introduction of the report briefly informs about the appearance of the Germans in Siberia and about the current state of the subethnos' language research.

In the first part of the report the current language situation of the Siberian Germans is described. The following parameters for description were used: sociolinguistic characteristics of the German

dialects speakers, linguageographical identification of the oral forms of the German language they use, evaluation of the dialects survival rate, the influence of the majority Russian language.The linguistic situation is based on modern Russian dialectology literature review and on research of the article authors carried out in one of the Siberian regions - in the Tomsk region.

The second part of the article is made in idea of perceptual dialectology. The linguistic situation is considered through the perspective view of language dialect speakers: "naive" assessment of the dialects preservation and the degree of influence of the Russian language are given. In this part, the results of language experiments aimed at bringing to light the language identity and language loyalty of Germans of Siberia are presented. The linguistic data collected through field expeditions in Tomsk region are used for this part of the research.

The result of this work is a model that combines "objective" and "subjective" view perspectives of the linguistic situation of the Siberian Germans.

Orthographic Variation in the 19th Century Lithuanian: Change in Progress. A Case of Simonas Daukantas (1793–1864)

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Simonas Daukantas (1793–1864) was one of the most famous figures in Lithuanian national movement of the nineteenth century. Until the recent switch to Euro his portrait decorated 100 Litas bill of Lithuanian currency. The main square in Vilnius in front of the Lithuanian Presidential Palace is named after him today.

Daukantas worked in various intellectual fields: history (was the first to write a Lithuanian history in Lithuanian), lexicography, grammar, folklore, and agriculture. Daukantas lived before the modern Standard Lithuanian emerged ca. in the 1880s. Initially he wrote in more or less traditional orthography used by many Lowlanders. Since 1827–1828, however, he began modifying it. Orthographic variation in his writings is surprisingly sticking out. For instance, Daukantas used at least 6 different graphemes (<i>, <y>, <e>, <ę>, <î>, <î̃>) for a short vowel [ę] of his own North Lowland dialect.

I will present insights into the orthographic variation in one of Daukantas' most voluminous manuscripts: *History of Lithuania* of over 1100 pages in folio in tiny handwriting (ca. 1828–1834). In a sense this is a laboratory of Daukantas' orthographic thought and skills. I will argue that we can employ sociolinguistic theory of *language change in progress* in interpreting Daukantas' orthography in *History of Lithuania*, i.e. in transforming the notion of language change to the orthographic change.

During the years Daukantas composed this workhe positioned himself in a certain "orthographic vacuum": in his mind he had already rejected his former orthography (since 1827–1828), but couldn't produce any coherent new system of spelling. The orthography he found more attractive at the time (Lithuanian orthography of East Prussia, based on the West Highland Lithuanian dialect) was not fitting his own very different North Lowland Lithuanian dialect. He managed to include certain elements of East Prussian orthography, but did this in especially inconsistent way, adding various novelties.

Thus, Daukantas rejected one system before he created another, and specifically in that period of indecisiveness he was compiling his humongous manuscript: writing tens and hundreds of pages during long months and years. The result was an extremely lengthy document ample of intense orthographic variation, reflecting *orthography change in progress*.

Such historical sociolinguistic perspective allows us to discuss phenomena of skill versus innovation, inertia or conscious choice, markedness and unmarkedness, and parallel reinvention of the abandoned features.

The prestige as sociolinguistic variable: evidence from the Mediterrean area in the Modern Age

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Writing is a complex process resulting from three main forces, namely, the writer/reader relation according to the selected code and specific variety of language and of writing system, the writer's attitude toward a reference model in terms of prestige within a community of practices, and the symbolic and cultural values linked to specific styles and varieties in a given historical period (the latter are identity oriented choice). It is also known that the prestige of a model can be gradually assumed when social and cultural circumstances contribute to modifying a writers' opinion, as it did in the XVI Century in Italy when the Tuscan variety gradually became relevant in terms of its prestige. Renaissance Tuscany was a model to pursue also y many of the courts both in Europe and in the Mediterranean area.

To this topic the present paper deals with. It aims to study the distribution of Tuscan/non Tuscan traits in a corpus of about 200 diplomatic documents (such as official letters, capitulations and treaties), as well as in private letters. They were written by different kinds of writers (*Dragomans* at the court of the *Bailo* in Constantinople, merchants and ambassadors as well) and dating back to 15th-18th century.

The frequency of occurrence of Venetian /Northern dialectal varieties vs Tuscan traits allows us to hypothesize the prestige of Tuscan variety in the Modern Mediterrean.

Time: Wednesday, 15/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 1.11
Session Chair: Javier Valenzuela

Salience in Welsh English grammar: On usage frequencies and social factors

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English in Wales features some grammatical constructions that show clear influences from the Welsh substrate and thus differ from other varieties of English in the British Isles. But to what extent are people inside and outside of Wales aware of those differences? Are some grammatical features more readily associated with Welsh English than others? If so, to what extent can the features' salience be attributed to their frequencies in language use?

Salience in this paper refers to "aspects of linguistic structure which speakers/hearers [...] consider 'typical' or 'characteristic' of [a][...] language system" (Deumert 2003: 592). As to why some dialectal features stand out more than others, the literature points to structural-linguistic, social-attitudinal and frequency-related factors (cf. e.g. Auer 2014). However, so far, systematic analyses of frequency as a potential determinant of salience are rare and focus on phonetic-phonological variation (cf. Rácz 2013). This paper explores to what extent the conspicuousness of dialectal grammatical features can be predicted by their usage frequencies. I hypothesise that salient features are frequent in relation to (1) other features in the target variety (Welsh English), and (2) uses of the same feature in (an)other variety/ies (e.g. London English) (cf. Rácz 2013). While frequency might account for *average* tendencies in dialect perceptions, such perceptions still differ between *individual* speakers. Potential social-attitudinal explanatory factors, as age and attitudes to linguistic diversity, are thus also scrutinised in this talk.

The paper comprises three parts. First, it is determined which features of Welsh English are salient – to insiders (Welsh people) and outsiders (Londoners). The data come from a questionnaire-based survey in Wales and London (2013-2014, 300 subjects). Second, I investigate to what degree salience can be attributed to frequency. Frequency is approached via corpus analyses, using corpora of Welsh English (Radio Wales Corpus, 1999-2005, 270,000 words) and London English (Linguistic Innovators Corpus, 2004-2005, 1.1 million words). Third, social and attitudinal factors are analysed. The data also come from the 2013 to 2014 questionnaire-based survey.

According to the questionnaires, a particularly salient feature consciously associated with Welsh English by both insiders and outsiders is focus fronting (*A student he was*; cf. Paulasto 2006). The corpus analyses point to positive correlations between salience and (1) absolute frequencies in Welsh English as well as (2) relative frequency differences between Welsh English and London English. For example, the correlation for the London subjects in case (2) amounts to r = 0.72. Nevertheless, the salience values exhibit between-subject variation. Ratings of characteristic Welsh English features differ significantly, for example, between younger and older Welsh subjects and between (Welsh and London) informants with positive and with negative attitudes towards linguistic diversity.

By interrelating corpus-based, perceptual and attitudinal studies, this paper provides a novel approach to (dialectal) linguistic salience. The approach aims to forge a bridge between perceptual dialectology, sociolinguistics and usage-based linguistics by showing that salience is conditioned by the statistics of language use as well as by social and attitudinal characteristics of individuals.

Affection vs. animacy in the case of leísta Spanish of Madrid

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This presentation deals with the topic of *leísmo*, but not focusing on its form, since a wide variety of research on *leísmo*, mainly made by nativist scholars, sometimes seems to take meaning for granted. Those studies do not take into account that the variation of Spanish clitics *le(s)*, *la(s)*, *lo(s)* imply different perceptual or communicative aspects, that is to say, different sociolinguistic values (Aijón Oliva, 2005). Therefore, this paper does not aim to introduce a formalist account of *leísmo* but rather what *leísmo* signals.

There are two main reasons underlying the use of *leísmo*: animacy (Yamamoto 1999, Dahl 2008) and affection (Aijón Oliva 2005). On the one hand, animacy has to do with a more purely cognitive distinction of the different living creatures populating the world: *le(s)* refers to humans or anthropomorphized animals as opposed to *la(s)* and *lo(s)* that signal non-human and non-anthropomorphized animate beings or non-animate beings. On the other hand, affection has to do with a more pragmatic approach: one variant of the clitics, *le(s)*, is ascribed a more dignifying value than the others, *lo(s)* and *la(s)*. The question that this research posits is whether *leísmo* can be accounted on one of the two hypotheses or the two are actually needed to explain this linguistic variation.

In order to provide an answer to the research question of this paper, a questionnaire has been designed: thirty sentences with empty spaces to fill in with a Spanish clitic pronoun.

e.g.:
- *Yo he visto a un hombre*
I have seen a man
- *Yo _____ (le/lo/la) he visto también*
I him/it/her have seen as well

The aim through this questionnaire is to see when Spanish speakers of Madrid produce more cases of *le*, *lo* and *la* depending on whether the referent is human, an animal more prone to be anthropomorphized, and animal less prone to be anthropomorphized, and object, a person prototypically ascribed a positive value and a person prototypically ascribed a negative value. Ninety-two subjects participated in the study here presented; they were classified into two groups: one was composed of 46 young people (25 of them have taken university studies and 17 of them had parents with university studies) with ages ranging from 15 to 25, and the other was composed of 46 people (only 16 of them had university studies and only 4 subjects had parents with university studies) with ages ranging from 45 to 55. All of the participants were born in Madrid.

Finally, although the influence of positive affection cannot be denied, there is also a high rate of use of *le* for referents that are normally ascribed a negative affection. Regarding the animacy hypothesis, this seems to be validated since the use of *le* decreases as the degree of animacy decreases: Human Animates (73.91%) > Non-Human Animates (30.43%)> Objects (14.13%). These results do not vary when considering age and education factors in isolation but the rate of use of *leísmo* actually changes if both factor are combined.

Time: Wednesday, 15/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 2.2
Session Chair: Ana Rojo

Tricky words? — A Diachronic Study of Word Knowledge in the Swedish Scholastic Aptitude Test (SweSAT)

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In this paper we will discuss how the understanding of words and concepts has changed over time in Sweden. During the 1970s, vocabulary knowledge was a central topic within the field of Swedish sociolinguistic, often discussed from a democratic point of view focusing on inclusion and accessibility in the society (see among others Frick & Malmström 1976). Although the results of the studies had a major impact on the official language, they may be criticized in terms of methodology (Josephson 1982). In order to make comparisons over time, we will therefore not repeat the previous studies, but instead use data from the *Swedish Scholastic Aptitude Test* (SweSAT). Ever since 1977 SweSAT has functioned as an instrument of selection to higher education, and the last decade the test has been taken by 65,000–145,000/year. SweSAT consists of two main parts, a quantitative part and a verbal part, with 8 subtests in total (for a brief introduction to SweSAT, see Stage & Öhrgren 2004). The verbal part consists—among others—of a *word knowledge test*, that is intended to assess understanding of words and concepts. The SweSAT-data offers a unique collection of large dataset, that also allows for comparisons over time. In this paper we will use test data from SweSAT to address two main questions: i) how has the understanding of *individual* words and concepts changed over time, and ii) how has the understanding of words and concepts changed over time when different *groups* are compared. As for the first question, we use words that have been tested several times (every word is tried out at least once on about 2,000 regular test participants before it is included in a final test version). As for the second question, we compare groups defined by gender, age, and education. In our paper, we will explain our method and discuss our results and how they might relate to changes in society, in the educational system as well as in media- and reading habits.

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Using IAT to Understand the Relationship between Variant Usage Patterns and Social Meaning

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This study employs the Implicit Association Task (IAT) to understand the relationship between the changing social meaning of a linguistic variant, and the usage patterns of the variant within a speech community. The IAT is used to measure the strength of association between a binary social construct, here 'masculine' and 'feminine', and two variants of a sociolinguistic variable, here [r] and [ɹ] to understand whether the association between females and a language change in progress weakens as the change in question reaches near-completion.

One of the most striking changes in progress in Dutch in recent decades has been the innovation and spread of variant [ɹ], the approximant bunched realisation of coda /r/, popularly referred to as a 'Gooise r'. In a large-scale study Sebregts (2014) concludes that factors age, region as well as gender predict the use of the variant, with female speakers using the highest proportion of the [ɹ]. This finding supports those of previous studies who also show that the sound change is led by young female speakers (Stroop 1998, van Bezooijen 2005).

Whilst [ɹ] has diffused to many peripheral areas of the Netherlands, Koppers & van Bezooijen, 2008 indicate that the sound change in coda environment is yet in its initial stages in areas where speakers are proficient in a regional language such as Limburgish and Frisian alongside Dutch. In our study we hypothesise, from an exemplar theory perspective, that the strength of association with a female gender is stronger in communities in which the variant is still on the rise, than in communities in which the language change is completed and the variant is used categorically by both genders.

Our study compares results from a production study with 30 informants born and raised in Friesland to results by 20 informants from urban areas in which the sound change to [ɹ] ought to be completed, such as 'het Gooi' and urban areas in the North and West of the country. As predicted, results show the sound change is not complete in the Dutch of young Frisian speakers, but is especially used by young female speakers. In the 20 urban informants the variant is used near-categorically by all younger speakers, without a significant gender difference in usage.

Whilst the analyses of the IAT data are currently ongoing, preliminary results indicate there could be a relationship between 1) the strength of association between variant [ɹ] and the social construct gender, and 2) the usage patterns of [ɹ] in the speech community the informants hail from. This study furthers sociolinguistic theory by informing us of the process of indexical ordering of linguistic variants, or the relationship between language use, on the one hand, and the development of social meaning, on the other.

Do Alzheimer's Patients have Emptier Speech than Healthy Aging Adults? A Cross-sectional Analysis Across the Diagnostic Spectrum

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Late life linguistic changes offer insights regarding language storage and cognition. Recent interest in language as an indicator or diagnostic of late life dementia pivots attention to possible clinical applications. The Nun Study (e.g. Snowdon et al., 1996) has demonstrated that 'contentfullness' if early life written language correlates strongly with Alzheimer's Dementia (AD) pathology. Additional support for linguistic correlates to dementia extended the Nun Study findings to document diachronic changes in three prolific novelists' writing wherein lexical and syntactic measures separate healthy aging from demential progression (Le et al.2011). While the above studies have focused on written language, Berisha et al. (2015)'s complimentary case studies of US Presidents' Reagan and G.H. Bush suggest that language measures (empty words and unique words) derived from late life spoken language may be indicative of subsequent cognitive decline and Alzheimer's-based diagnoses. However, as a recent Language Log posting argued, the field lacks cross-sectional and cohort-based substantiation for these findings, and would benefit from corpora of naturalistic late life spoken vernacular language—given that early life language samples are rarely available and written language is unavailable across the diagnostic spectrum—, and from data collected in conjunction with clinical diagnostic measures.

This paper responds with a cross-sectional analysis of 18 speakers across the AD spectrum (healthy, mild cognitive impairment, probable AD), matched for region, education and gender, who are followed longitudinally within one of the 29 federally funded US Alzheimer's Disease Research Centers. Speakers were interviewed informally to briefly elicit life stories on the same topics, which were digitally recorded and transcribed following sociolinguistically cognizant conventions. From these informal narratives, in conjunction with clinical diagnoses, we use the Stanford Part-of-speech tagger and corpus linguistic methods to explore the relative proportions of pronouns, nouns, verbs, modifiers, empty words and repetitions.

Descriptively, the production of pronouns, repetitions, and empty words showed linear continuums: relative frequency increased with increasing dementia, while common nouns decrease with dementia. Verbs and modifiers do not show a linear relationship with cognition. Testing whether these distinguish diagnostic groups, only pronoun (p<0.01), noun (p<0.01), verb (p<0.05), and repetition (p<0.01) rates demonstrate significantly differences. Considering the possibility of a cognitive cliff, after which language practices alter (versus a continuum of decline), MCI and AD behavior is significantly different from Normals, but the two cognitively compromised groups cannot be distinguished based on these part of speech measures. These findings—drawing on a clinical cross-sectional sample and focused on late life informal oral communication—suggest that multiple noun--but not verbal nor modifier-- lexico-syntactic measures separate healthy aging speech from Alzheimer's-based impaired cognition.

Sociolinguistics, broadly attentive to social correlates and explanations for language variation, needs to also consider *decline* processes and products: e.g. these findings suggest that apparent time variationist analyses at lexico-syntactic levels, when including later life data, may be misleading and instead capturing changes in late life cognition for some speakers. This research also sheds light on language decline: while Alzheimer's speech is socially understood as progressively more 'empty', our analyses highlight specific ways this emptiness manifests within spoken narratives.

Assessment of intercultural understanding in language teaching: The case of Spanish ab initio.

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The nature and place of culture is a central issue in language education and the relationship between language and culture in the assessment of intercultural understanding is an area that deserves further research. (Liddicoat & Scarino, 2013).

Learning a language implies not only learning the forms of the language because it is the cultural context what shapes meaning, therefore, interpreting and creating meaning in social interactions requires moving between languages and cultures and understanding all languages and cultures involved (Scarino, 2014).

The language programs in the International Baccalaureate Diploma have incorporated in their assessment system a task to assess intercultural understanding. It requires students to conduct an investigation and write an essay on a comparison of a 'cultural aspect' between the target culture(s) and the students' own culture(s). This paper draws upon a research study that investigates the assessment of intercultural understanding of Spanish *ab initio* (beginners) students through this writing task. The purpose of the study is to investigate the students' understanding of culture as elicited in the essays, the way they compare the 'cultural aspects' chosen, and the evidence of intercultural understanding.

The research sample consists of 395 essays from students learning Spanish in schools located in 95 countries around the world. A qualitative content analysis of the essays explores students' conceptualisation of culture through their interpretation of the task and the choice of topic for their investigations reflecting their understanding of a 'cultural aspect', the representation of cultural and linguistic diversity, the ways in which cultural differences and similarities are presented, the students' positioning and their reflections.

The students' view of culture reflected in most essays corresponds to a static and generalised concept of culture as typical (and sometimes stereotypical) manifestations of native-speakers of Spanish, their way of life, traditions, customs, food and celebrations linked to a nation-state as the container for this homogeneous and solid culture (Dervin, 2010; Kramsch, 2013; Liddicoat, 2002). This approach to culture implies a disassociation between language and culture and reflects a traditional perspective of culture in language teaching and learning very often found in language teaching textbooks.

This paper discusses the findings of this research and the implications for language teaching programs.

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Manifestaciones de la identidad asturiana: el cambio de código en Facebook

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A pesar de que la expansión de la lengua autóctona es uno de los aspectos más críticos de la identidad asturiana, Internet ha llegado a ser un espacio idóneo para su revitalización, donde los usuarios bilingües utilizan estrategias como el cambio de código con fines identitarios y discursivos. En esta línea, el propósito del estudio reside en verificar si las páginas públicas de *Facebook* vinculadas a Asturias son espacios que favorecen el uso de la lengua vernácula como reafirmación de la identidad. Para ello, se recopiló un total de 970 comentarios procedentes de cuatro páginas públicas de *Facebook* y se realizaron dos análisis paralelos. El primero tuvo como finalidad ofrecer una descripción general de los datos. En él se examinó cualitativamente el grado de asturiano presente en el corpus así como el tipo de rasgo lingüístico -morfosintáctico, léxico, ortográfico- que predomina en el cambio de código. Cuantitativamente, se analizó en qué medida la variable dependiente (*cambio de código* vs. *no cambio de código*) se ve afectada por factores sociolingüísticos: *tipo de usuario* -administrador vs. resto de usuarios-; *tipo de página*, -APV, Pelayo, Corchu, Pucheros- y *género* -femenino vs. masculino-. En segundo lugar, se realizó el análisis de identidad. Para ello, se comprobó el peso que las variables *enfoque* –asturiano vs. no asturiano- y *tema* -cultura, deporte, política, gastronomía, otros- tienen sobre la variable dependiente: *cambio de código* vs. *no cambio de código*. Asimismo, se examinó si la lengua autóctona es usada para reafirmar la identidad del usuario a través de la expresión de pertenencia a un grupo específico, de la transmisión de actitudes o comportamientos lingüísticos o mediante la correlación con roles y estereotipos asturianos (Hinrich 2006, Alba Niño 2015).

Los resultados demuestran que las páginas públicas de *Facebook* son espacios óptimos para el uso de lenguas minoritarias, pues permiten que el usuario exteriorice sus pensamientos con una mayor carga expresiva a la vez que manifiesta su pertenencia a un grupo específico, en este caso, el que comparte rasgos identitarios asturianos. De eso modo se explica el uso significativo de asturiano entre aquellos temas vinculados con la tradición y cultura asturianas. Asimismo, son los administradores de las páginas analizadas y no el resto de usuarios los que más escriben en la lengua autóctona. Ello se debe a que quieren proyectar entre la audiencia su vínculo con la comunidad asturiana, forjándose así su identidad. También se constata que el cambio de código emerge a la hora de crear roles o estereotipos asturianos.

Para recapitular, este trabajo demuestra que el cambio de código no ocurre de manera baladí, sino que existen factores sociolingüísticos, como el tipo de usuario o el enfoque, que motivan el uso de esta estrategia discursiva. Por tanto, partiendo de la situación de diglosia que caracteriza a esta comunidad bilingüe, el asturiano no sólo se definiría como lengua, sino también como un componente más de la identidad asturiana.

Variedades del español en contacto: estudio de integración sociolingüística de una comunidad de inmigrantes argentinos en la ciudad de Málaga

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Este artículo presenta el estudio sobre el grado de integración sociolingüística de una comunidad de habla de inmigrantes argentinos en la ciudad de Málaga. Para medirla, abordaremos el análisis de esta comunidad desde diferentes planos: el acústico-perceptivo, el sociorreticular y el plano léxico.

Llevamos a cabo el análisis acústico-perceptivo a través de la descripción de las características acústicas de los diferentes segmentos fricativos obtenidos en un estudio empírico (entrevistas semidirigidas) de unas 7500 realizaciones fonéticas de la consonante fricativa /ʝ/ (que ostenta una pronunciación distintiva en Argentina), a través del programa *Praat*. Hemos analizado y descrito los índices acústicos de fricción, palatalización y sonoridad de la variante. Finalmente hemos comparado los resultados de estos índices en las tres comunidades de habla (argentinos en Argentina, inmigrantes argentinos en Málaga y hablantes malagueños).

Además, consideramos que existe una relación entre la estructura reticular del inmigrante y la variación en la intensidad con que realiza los alófonos de /ʝ/. Para comprobarlo, llevamos a cabo un estudio sociorreticular en el que diseñamos una Escala compleja de red (EcoRed) que mide la nacionalidad, frecuencia y la utilidad de los contactos de su red personal, su grado de lealtad local, así como sus planes de vuelta a Argentina. La EcoRed mide, pues, la integración laboral, de contactos de amistad y emocional de los inmigrantes en la sociedad malagueña. Además, hemos llevado a cabo otros estudios de actitudes lingüísticas como el cuestionario de pares ocultos con interesantes resultados.

Lo novedoso de este estudio radica, además, en que los entrevistadores han sido de ambas nacionalidades (argentinos y españoles) e *insiders*, lo que nos ha permitido superar las barreras de lealtad local mediante la técnica de observación participante.

Por último, abordamos el estudio de esta comunidad desde un plano léxico, mediante un estudio semasiológico sobre el léxico típico de esta ciudad (localismos de Málaga).

A modo de conclusión, hemos observado que los inmigrantes argentinos en Málaga presentan cambios en su grado de integración sociolingüística que se reflejan en la variación de la pronunciación de la consonante fricativa /ʝ/ según el origen de su interlocutor (español o argentino), el tiempo de residencia en España, el grado de lealtad local, la cantidad y el tipo de contactos en su red social, su sexo, su posición en el mercado lingüístico, su edad o las actitudes lingüísticas hacia la variedad y comunidad de habla de llegada.

El léxico pasivo de los inmigrantes argentinos presenta la misma tendencia: a mayor integración sociolingüística y mayor cambio en la pronunciación (convergencia hacia la pronunciación malagueña) y a mejor actitud hacia la variedad y comunidad de llegada, mayor conocimiento del léxico típico de esta ciudad.

Linguistic altruism and resistance to neoliberalism in development work

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Missions and development (M&D) workers from the global North, occupying globalization's front lines, "target" long-term residents of their new host communities via their language practices. Such interactions seemingly embody inequalities in prestige - both social and financial capital - between the global North and the South. A three-year longitudinal ethnographic study of the language learning policies and behaviors of these M&D workers unearthed both their own and host residents' attempts to mitigate or resist apparent prestige differentials through appeals to altruism. Altruism, as analyzed here, can be seen as a form of discursive agency against the neoliberal metadiscourse of globalization (Phillipson 2009). Namely, the view that English, indexically linked to global media and capitalism (Fairclough 2007), is both a colonizing monster (Rapatahana & Bunce 2012) through which Western practices are imposed, and a gravitational centre (Blommaert 2010, DeSwaan 2001), pulling code-choices and language practices into its orbit. Linguistic altruism involves choices which run counter to expected prestige and power inequalities; individuals derive a different form of social capital by being linguistically hospitable (Smith, D.I. 2000), an abdication of power to which one "has a right".

In narrative interviews, policy documents, and observations of code choices, such altruism is performed in two ways. First, I document *discourses of linguistic altruism* among M&D workers, which overtly position their activities counter globalized capitalism. In training materials and in conversations between workers, novice workers mitigate a sense of guilt related to colonialism, ethnocentricity and global inequality. Such discourses of altruism depend on an ideology of "heart languages", used to motivate and guide both M&D workers' language acquisition projects and their code choices in interaction. Discourses of altruism even allow them to reframe their choices of English, which potentially reinforce power inequalities, as gifts or as service.

In conversations between M&D workers and members of their host communities, I also document attempts from both sides to enact this discourse of linguistic altruism interactionally, by means of what I call *altruistic discourse.* Members of their host community position their code choices of English not as being related to the desire to appropriate English's linguistic capital, but rather as an offer of hospitality to community guests in need of the host community's protection. M&D workers also make much of their attempts to "serve" the host community by speaking in the "heart language" of the other. While negotiating the dominant code (English or the host language) for an interaction, individuals even attempt to push the code toward the language of the other, potentially a demonstration of linguistic prowess and power, but framed as an altruistic service.

Discourses of altruism and *altruistic discourse* allow both M&D workers and members of their host community to assert agency over their linguistic choices, and accrue a kind of moral capital. Speakers of both groups attempt to emerge from the shadow of the colonizer-colonized dynamic and to reframe interactions as personal acts of hospitality, not instantiations of global inequality.

Language as a Site of Empowerment and Solidarity: Migrant Cultural Associations in Bologna and the Teaching of the 'Mother Language'

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While research in relation to language and migration in Italy has focused primarily on the formal learning of Italian or on statistical data in relation to migrant languages (Chini 2011), the language attitudes and ideologies associated with migrant languages remain largely unexplored. In the city of Bologna, the intergenerational transmission of such languages plays a central role in the aims and activities of migrant cultural associations, with languages taught including Arabic, Tigrinya, Amharic and Spanish, reflecting the superdiverse makeup of the migrant populations of the city. Run primarily on a voluntary basis, the investment of time and resources in these courses, often at personal cost to the individuals

involved, demonstrates the need to consider in more detail the motivations and attitudes of the parents, teachers and pupils concerned.

Drawing on fieldwork at an Intercultural Centre where many of these courses are based, this paper addresses how terms such as 'mother language' are used and produce meaning in this specific context, while paying attention to how these situated discourses interact with higher and translocal scales of social structure (Blommaert 2007; 2010). Appealing to critical ethnography and discourse analysis, the research is based on observations, interviews, and materials produced in and around these courses by community leaders, teachers and pupils. While partly influenced by research on the complex negotiation of identities in complementary schools in the UK (Blackledge and Creese 2008), the paper focuses instead on the broader positioning of such courses in dialogue with hegemonic media and political discourses.

Many of these courses, for example, are also affiliated to a city-wide Network which attempts to coordinate the efforts of these schools and position these languages in relation to a wider local and national context in which they lack both visibility and prestige. Equally, the paper addresses how such courses are positioned within a broader social and political context of marginalization, and in particular the absence of citizenship rights, for migrants and those born in Italy to parents of migrant origin. The paper thus demonstrates how language acts as a site of empowerment and solidarity (Pavlenko and Blackledge 2004) both within and across migrant communities in the city of Bologna.

The role of social evolution in the transformation of Japanese honorifics
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This study focuses on research for Japanese university students concerning the use of honorifics in Japanese in 2015. The results suggest that Japanese honorifics have had a tendency to diminish Japanese humble expressions and regularize the irregular verb *iku* ' to go' from *irassharu* to *ikareru*. This phenomenon is observed to be attributed to the evolution of capitalism in Japan in the late twentieth century.

Japanese honorifics chiefly comprise three forms: the respective, the humble, and the polite. However, Kawakami (1996) indicates that the Japanese humble expression *go riyo itadaku* tends to be used incorrectly, inadvertently being confused with the respective expression *go riyo shite itadaku*

Correct form: *go riyo- itadaku.*
honorific marker use humble form 'suru(do)'
Incorrect form: *go riyo - shi-te itadaku.*
honorific marker (te-form of riyo-suru: 'use') the humble form of 'do'

The incorrect form is a result of the confusion of the respective form:

go + Verb + suru (go+riyo+ suru: ' the respective form of 'to use') with 'Verb (te- form)+ *itadaku* (humble form of *suru* 'do')

According to Mizutani's survey (2005), the frequency of use of *irassharu* as the respective form of *iku* 'to go' has been decreasing, while the regular form *ikareru* has come to be adopted more frequently. *Irassharu* are used as the respective forms of three Japanese verbs: *iku* 'to go', *iru* 'to be', and *kuru* 'to come'. Japanese people can understand which is the respective form of each verb depending on the context; however, judging the correct usage in a short time is very hard. It is much easier to understand if it follows the rule of regularization of the respective form 'V-(a) reru, -rareru', making use of the honorific auxiliary '(ra)reru'.

According to research conducted in 2015, such incorrect usage seems to have become increasingly widespread. This can be the result of the change in the socio-economic system in Japan. With the decrease in the adoption of lifelong employment and seniority—the bases of Japanese economic systems—in 1995, Japan's once rigid society has become more fluid. Honorific language is generally effective in a relatively solid society where there is a clear distinction between upper and lower classes. With the spread of modern capitalism based on Western individualism, it becomes difficult to identify when and to whom honorifics are applicable.

Arai (1997) states that something like the lifelong employment system dates back to the Edo period in the seventeenth century. He believes that the economic producing system can be accepted as a part of the culture.The disintegration of the traditional employment system ought to lead to a change in the concept of society and values. The simplification of Japanese honorifics reflect structural changes in the Japanese socio-economic system.

What is 'contested'? Alsatian and Bavarian in competition with national languages and political realities.

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A large number of minority languages, in Europe and elsewhere, often fall into two categories – those that are officially recognised and those whose status is contested, often on several levels. Those minority languages in Europe which are recognised under the auspices of the *European Charter for Regional or Minority Languages* (ECRML) are afforded varying levels of protection and support, while others struggle to be regarded as languages altogether despite fulfilling Ausbau or mutual intelligibility criteria as established by Kloss (1978) and Tamburelli (2014), respectively.

We aim to illustrate and classify several levels of an emerging continuum of recognition, ranging from 'contested and unsupported' to 'recognised and fully supported' by drawing on the linguistic environments of Bavaria and Alsace as case studies. Political realities and attitudes on a regional, national and international level, and the linguistic environment in which Bavarian and Alsatian co-exist and compete with the respective prestige standards inform our analysis. Our framework aims at exploring the social and linguistic variables which can be held responsible for contesting language status but will also take into account political ideologies and frameworks which ultimately affect linguistic situations, such as the European Union's regional classification of NUTS (*nomenclature des unités territoriales statistiques*).

By opening up the discussion towards other countries and embedding our case studies into a wider assessment of minority languages in Europe we demonstrate that a list of characteristic features can be found in the languages and regions in question.

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Language in the domestic sphere: Linguistic proximity and social distance in "Household Spanish" handbooks

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Over the past 20 years, a small number of scholars have examined the relationship between foreign-born, female domestic workers and their employers, both in the United States and around the world (Ehrenreich & Hochschild, 2004; Hondagneu-Sotelo, 2007; Oishi, 2005; Romero, 1992; Zimmerman et al., 2006). Although they have drawn compellingly on sociological theory to understand this relationship within the context of a global economy, few of them have considered its linguistic dimensions and the tangled ideologies about language, race, and class that inform it. Addressing this oversight, I analyze a sequence of publications aimed to teach "Household Spanish," a register of the language meant to facilitate communication between English-speaking employers and their Spanish-speaking employees. I perform discourse analysis on three such handbooks published in the United States between 1959 and 2012, arguing that "Household Spanish" constrains the indexical field (Eckert, 2008) that may be

activated by domestic employees in their native tongue, thereby ensuring their subordination. Separated by the span of a generation, these handbooks instantiate popular ideologies regarding the Spanish language and its speakers at the time of their publication—ideologies that have remained largely unchanged over the course of 53 years. By structuring my analysis chronologically, however, I aim to reveal the increasingly covert discursive tactics through which the asymmetry of domestic relationships has been maintained. Focusing on a register of Spanish that ultimately maintains the social distinctions it is meant to efface, this study also sheds light on the complexities of popular conceptions of language learning.

Imagining, imitating, improvising: Strategies adopted by young people to express their attitudes towards local spoken varieties

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As presented in existing research (for example, Kiesling (2013), Ada Anders et al. (2010) and Johnstone (2007)), participants in interviews and discussions about language and language usage draw on a variety of resources to describe their perceptions of spoken varieties. Their notions of what constitutes local speech is informed by a broad range of linguistic and non-linguistic influences and sources which the interviewees refer to as they seek to substantiate their evaluations and descriptions of perceived linguistic features.

As part of a study into attitudes towards the local spoken variety in the post-industrial Ruhr region of Germany, groups of young people (under 25 years of age) took part in discussions organised during the first six months of 2014. The conglomeration known as the Ruhr region (Ruhrgebiet) is one of the most populated urban areas in Europe, with a distinct industrial heritage and with a history of migration to the region over time. These conditions have combined to create a unique linguistic situation in an area where some spoken varieties have been especially subject to stigmatisation (Elspaß and Maitz 2011). For the study presented in this paper, young people living in the region participated in focus groups where they described and discussed local spoken varieties.

The focus of this paper is an appraisal of the strategies and resources young people make use of in order to formulate what they perceive to be a local spoken variety, for example in their depictions of the local *Ruhrdeutsch*, and then also to make comments on that variety. The imagined local forms of speech they introduce to the discussion and occasionally engage in a stylised performance of are constructed from a wide selection of sources and influences, including their own experience from living in the region, expressions they know from family and relatives, the commercial commodification of popular conceptions of local speech features, catchphrases devised for tourism, stylisations in the media and music (particularly rap). The wide range of strategies and examples the young participants employ in this study to describe and discuss perceived local language ensues in part from the diverse set of environments (at home, with/without family members, at school, at a youth club) where the focus groups took place. This paper will analyse the strategies that have emerged in these focus groups, whilst discussing the reasoning behind using specific resources and what this potentially informs us about the formation and expression of language attitudes amongst young people.

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Accent Perception: Prestige and Prejudice in three UK varieties

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This paper is based on a study carried out in Nottingham (in the East Midlands in the UK). It explores and compares the perception of three accents: Received Pronunciation (RP), the traditional prestige of the British Isles; Estuary English, the emerging influential accent of the South East; and the Nottingham

accent, which to date has been the subject of relatively little linguistic research and is reported (by the author) to lack a discernible stereotype due to a lack of presence within the popular culture and media.

Utilising a verbal guise technique, the study revealed the judgements of one hundred subjects within the British Isles on both the perceived status and perceived social traits of these three varieties. Through analysis the results revealed RP was consistently perceived as the highest status variety and thus revealed little change in its status since the work of Giles in the 1970s, while Estuary English was perceived as the lowest status with evaluations closely similar to those of Cockney. The Nottingham accent received neutral evaluations in regards to perceived status, though was highly ranked for social traits. Additionally, this study included qualitative analysis of comments made by the subjects about the speakers of these linguistic varieties to examine what the stereotypes are associated with these varieties.

This study offers news dimensions to language attitude studies by investigating linguistic varieties not previously examined while also examining perception towards RP to see whether this has changed since the 1970s when the earliest matched guise studies were carried out.

Attitudes v. Usage of Linguistic Innovations in a Paris banlieue: a survey among schoolchildren

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This paper reports on a survey on language attitudes carried out as part of a sociolinguistic project comparing youth language in Paris and London (*'Multicultural London English – Multicultural Paris French', 2010-14*).

The subjects were pupils aged 15-18 in two secondary schools in a working-class northern suburb of Paris. The questionnaire used audio extracts and written examples of linguistic features which are undergoing change in contemporary French. It investigated pupils' knowledge and use of these items, as well as their perceptions and attitudes to the types of speakers likely to use them. It included questions on:

- Grammar: word-order changes, e.g. embedded questions (*je sais c'est quoi*)
- Discourse: Quotatives (*être la, genre*) and extenders (*et tout*)
- Phonology (palatalization / affrication of various consonants)

As in similar studies carried out in London (Cheshire et al. 2008), Berlin (Wiese 2009) and other cities (Boyd et al. 2015), such features are widely considered typical of 'contemporary urban vernaculars' (Rampton 2015). The quantitative results of the overall project showed that some of these features are in fact more widespread than others. This questionnaire adds a qualitative dimension to the findings, showing that the features have different degrees of perceptual salience and acceptability among the speakers themselves. This allows us to see linguistic innovations in a more nuanced way. It shows that youth varieties do not involve changes entering the language in the form of a 'package', and that such changes interact in a complex manner with attitudinal factors.

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Heritage Language Maintenance and Loss in Second Generation Adolescents

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Heritage language (HL) maintenance has received much attention in recent multilingualism research challenging the notion of the native speaker and shifting the focus from the balanced bilingual to receptive bilinguals or mere overhearers (cf. Au et al. 2002). Also, this research field sheds light on factors influencing the degree of language competence as an outcome of the language acquisition process (cf. Benmamoun et al. 2010; Polinsky & Kagan 2007). Mostly, the HL is a language with low prestige and without an official status in the country of residence. Hence, its acquisition and maintenance especially in the second generation immigrants needs to defy the pressure of the majority language at the latest when children are entering school (cf. Montrul 2008). The possibility to use HL not only with members of the core family but with a variety of different speakers (cf. Grosjean 2001) and to acquire its standard variety through HL education has been found to be of crucial importance for HL retention. Furthermore, several studies have shown that a strong identification with the HL culture and positive language attitudes can foster HL maintenance (cf. Ben-Rafael & Schmid 2007; Baker 1992; Tse 1998).

The goal of the present study is to determine to which extent the following factors affect language maintenance in adolescent HL speakers: onset of majority language acquisition, the amount of HL use with family and friends, attendance of HL classes, travels to home country, ethnic identity and attitude to multilingualism. Using a multivariate regression analysis, the study addresses the following question: Which of these factors has the greatest impact on HL maintenance in the speakers? A questionnaire was filled out by 202 students (age 15-17) of public schools in an urban area in Germany, all of them being second generation HL speakers of different languages.

After presenting demographic information on heritage languages spoken in public schools in the explored area, I discuss the major findings of this study: Only the use of HL in a monolingual context (i.e. frequency of travels to home country) and a positive attitude to multilingualism did show a significant influence on the self-assessed HL proficiency of the speakers in the sample. In addition, the results suggest that socio-affective factors make the major contribution to HL maintenance.

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Attitudes towards English in a Rural North Indian Town

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The contents of this presentation are part of a broader study into the effects of sociolinguistic factors on the use of English words in colloquial Hindi.

The status of English as a prestige language in plurilingual North India has been well documented. High-ranking jobs in the government and armed forces are unavailable to applicants who don't have a good level of English. Chaise LaDousa (2014) documents the hierarchy of prestige in the education system in Varanasi, North India, in which English-medium (EM) schools rank above Hindi-medium schools. For most parents, sending your children to EM schools is seen as the key to success

in their future. It is not surprising, then, that Hindi speakers in North India show an increasing tendency to mix English and Hindi in colloquial speech, sometimes referred to as *Hinglish*. This mixed language has been the subject of attention from the syntactic point of view for several years (Kachru, 1978; Singh, 1995). However, despite a growing focus on *Hinglish* in films, literature and the media (Borowiak, 2012; Si, 2010), there has been no specific research on the role of attitudes in the adoption of English words by a rural population. This study focuses on the residents of a remote Himalayan town in North India and seeks to address the following questions:

- How do attitudes towards English differ across different sociolinguistic groups?
- To what extent do positive attitudes towards English influence the use of English words by participants in their everyday Hindi?

Data on participants' attitudes towards English were gathered from a sociolinguistic questionnaire which also examined linguistic history and language use. Participants were asked to state to what extent they agreed with twelve sentences which were designed to gauge the value they place on English personally and the value placed on English as a prestige language within (rural) Indian society. Examples of the sentences are: 'English is essential for my future', 'English is ok in its place, but it shouldn't be given more importance than Hindi', 'People who know more English get more respect'. Participants were also recorded providing a commentary on their responses, with detailed explanations of their personal language attitudes towards English.

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Wa/And- prefaced questions: a habit or a strategy in prosecution speech?

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The use of *wa/and* in Arabic has been explored by few researchers (e.g. Yagi and Ali, 2008). Of this research, nothing has been written to investigate the pragmatic and interactional functions of the use of *wa/and* with questions or in any legal context. It is worth noting that the study of *wa/and* is challenging because it is the most common Arabic conjunction used when building narrative sequences and when signalling topic continuity (Badawi et al, 2004; Taha et al., 2014). However, Fareh (1998) argues that it is used as a sign of redundancy with no actual function in the sentence. The present research investigates prefacing using *wa/and* in investigative questioning. Interrogations, as a form of institutional discourse, are governed by interactional rules with goals that prosecutors try to fulfil using their questions. This presentation is an exploration of how prosecutors use *wa/and* in their questions with suspects and investigates the pragmatic discursive functions of the Arabic conjunction *wa/and* that precedes prosecution questions. In addition, it also investigates whether they link sequential turns, moves across turns, or follow a certain questioning agenda of a prosecutor that contributes to the overall structure of the interrogation.

To do this, 12 Egyptian interrogations are analysed. The data, originally in Arabic, but glossed in idiomatic English, using the Leipzig glossing method, are selected from a larger collection of Egyptian prosecution interrogations, to focus on the questions posed by the prosecutor. Data include interrogations with ex-president Hosni Mubarak and his two sons, Gamal, and Alaa, which took place in 2011 post the 25th January revolution as well as ordinary workers, traders and company managers.

Close examination of the data reveals that *wa/and*-prefaced questions are used when the questioner invites the suspect to create a narrative or evaluates such a narrative. Moreover, prosecutors use *wa/and* to signal a shift in the topic of questioning or as a link between ideas. Most of the challenging *and*-prefaced questions also come as a reaction to or are followed by 'I do not know' or 'This did not happen' responses which are due to the confrontational nature of the questions.

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Adapting the Basque written prose to meet new communicative demands: evolution in the syntactic canon?

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Logical-discursive written prose in Basque has been historically much less used than in the powerful surrounding languages (Spanish/French and, nowadays, English) (Euskaltzaindia, 1977). However, over the last four decades, as a result of language policies supportive with Basque, this language is having a chance to develop in formal domains of use. This requires the development of a functional and efficient written prose to fulfil the needs posed by the new usages of the language in areas like educational field, civil services or mass-media.

In other words, there is a need to adapt the language to new demands, and that is happening in a multilingual society in which, in addition to the majority language (Spanish or French) Basque is the minority one and English is gaining importance in the globalized word we are living in (Gorter, Zenotz, Etxague, Cenoz, 2014).

One of the key issues for Basque formal prose developing is the model pattern for the order of the elements in sentences. In fact, the feature called "rear burden" (i.e., the effect produced when some key elements for message processing are pushed towards the end of the sentence) has been deemed as one of the main problems to be solved for developing an efficient communicative model pattern (Esnal & Zubimendi, 1993).

In this context various contributions showing different views and proposals have been put forward to make Basque formal logical-discursive prose as efficient as possible (Zubimendi & Esnal, 1993; Hidalgo, 1995, 2002; Garzia, 1996, 2014; Alberdi & Sarasola, 2001; IVAP, 2005; Berria, 2006; Kaltzakorta, 2007, 2012; Aristegieta, 2009, 2012; Esnal, 2009; Euskaltzaindia-Esnal, 2011; Amuriza, 2012, 2014; Agirre, 2013;…).

These proposals have been classified into three general approaches (Maia & Larrea, 2012; Maia, 2014): i) the idealistic-idiosyncratic model; ii) the in-laboratory hasty homologation model; iii) the balanced and progressive adaptation model.

Although until the last decade of the twentieth century the idealistic-idiosyncratic model (Altube, 1929) was the most prestigious pattern to develop Basque prose, over the last decades there is discussion on the issue and even a shift can be observed towards other ways to organize the order of the elements. At the theoretical level the overall trend is towards reducing the rear burden, using different strategies put forward by specialists and organizations.

In this presentation, firstly, based on a literature review we will show an overview about the different general approaches as to how to organize the order of the elements in Basque logical-discursive prose; secondly, we will present some initial outcomes of an empirical research carried out on the position held by a sample of more than one hundred university students and eight highly skilled practitioners of the educational arena about different sequences of the elements of the sentence in Basque.

The outcomes of the empirical research are compatible with he idea of an evolution of the canon in the order of the elements in Basque logical-discursive prose.

Vague language in spoken interaction: A case study of Lithuanian general extenders 'and things like that'

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Vague language (VL) has been long stigmatized as an unwanted feature of "proper" style. However, since the publication of the seminal book *Vague Language* by Joanna Channell (1994), the attitude towards VL has changed considerably, and linguists' interest in VL has extensively increased. VL items have little semantic load, but they perform multiple pragmatic functions, express attitudes, and can be used as markers of group and social identity. VL is important is cross-cultural studies since different languages apply different socio-pragmatic norms and conventions for the use of vagueness.

The main body of VL research focuses on English; however, in only a paucity of studies, the use of VL has been studied in other languages, e.g. Dubois (1992), Winter & Norby (2000), Overstreet (2005), Parvaresh & Tayebi (2014), and Fernández (2015). This paper presents findings from the initial stages of an ongoing corpus-based study into the forms and functions of VL in face-to-face conversations in Lithuanian. The analysis is concerned with vague multiword expressions encoding shared knowledge and most commonly referred to as general extenders (GEs), e.g. *ir panašiai* (='and similar') and *ir viską* (='and everything').

This study takes into account different types of GEs with regard to their structure and function, i.e. adjunctive and disjunctive GEs. The repertoire and usage of GEs in Lithuanian are analysed by focusing on the following research questions:

(a) What is the frequency of different GEs in Lithuanian, and what is their distribution in different texts?
(b) What is their structural variation?
(c) How are GEs used textually?
(d) What are their social functions?

To answer these questions, the study relies on a corpus of 557,822 words of naturally occurring conversations among speakers of Lithuanian. Where relevant, the data from the spoken corpus is

contrasted with comparable samples of written language taken from the *The Corpus of the Contemporary Lithuanian Language*.

The findings indicate, firstly, that general extenders are more typical of speech than writing. Their structure, length, and syntactic patterns allow for a great degree of variation. Similarly to some other languages, in Lithuanian adjunctive GEs are more frequent than disjunctive GEs. The analysis of co-text has revealed that in spoken interaction GEs tend to cluster with non-standard language use, colloquialisms, different hedging devices, and hesitation markers. With regard to social functions, GEs are predominantly used to soften (or emphasize) utterances and to mark approximation, to save face, to build intersubjectivity, to indicate the extent of commitment, and to mark in-group membership.

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Crossing (Linguistic) Borders Through and In Interreligious Dialogues

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The ever-increasing globalized mobility of people and linguistic resources has resulted in a variety of hybridity theories which posit a paradigm shift in sociolinguistic research. Multilingual diversity is now taken as the starting, rather than the end, point for research into the discursive practices of people who interact in a multi-layered heterogeneous society with speed and volume once unimaginable.

These discursive practices both constitute and shape the communicative strategies which people employ to negotiate global cultural flows that include their religious identities. My research focuses on this interaction between linguistic resources and religion in the context of interreligious dialogues and shows promise on two fronts. On the one hand, focusing Pennycook and Otsuji's (2010, 2015) concept of *metrolingualism* on a very unique communicative context and, on the other, broadening the theories to show how hybrid communicative strategies go beyond multilingual resources to heterogeneous (para)linguistic resources.

This paper will present various case studies from my research that demonstrate a scalar relationship between sensitive or controversial topics within the dialogues and an increased use of (para)linguistic resources by participants in an effort to achieve communicative effectiveness.

I will show that participants employ not only more multilingual resources, in keeping with Pennycook and Otsuji, but that they also employ more (para)linguistic resources to achieve communicative effectiveness. My data is drawn primarily from recordings made during participatory research amongst three different interreligious dialogue groups. Preliminary transcription/annotation of the dialogues show that as dialogues move toward topics that are more sensitive or controversial – sex abuse within the Catholic church, terrorism in relation to Islam, what humanists believe about spirituality in relation to Christianity – the use of (para)linguistic resources by participants increases. That is, gestures, non-filled pauses, various discourse markers become more frequent and marked as participants look for ways to achieve communicative effectiveness.

Variable Subject Position Is Constrained by (In)Direct Object Acessibility in Conversational Spanish

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Subject position in Spanish is variable, although subjects are usually preverbal (e.g. Silva-Corvalán, 1982). This trend is favored when subjects are topical (e.g. Bentivoglio & Weber, 1986), but also by postverbal constituents, such as adverbials (Mayoral-Hernández, 2011) or lexical Direct Objects in transitive sentences (Ocampo, 2009). However, it has been suggested that the position of the subject is also affected by the degree of activation of verb arguments, e.g. Direct Objects may become topical and result in OVS order (Ocampo, 2009). Thus, accessibility may be an adequate predictor of the ordering of constituents when other arguments are present in the clause.

This paper explores how the syntax of transitive sentences can be shaped by the relative accessibility of the Subject vs. Direct Objects (DOs) and Indirect Objects (IOs). It is predicted that in data from conversational Spanish, Direct Object referents will have various degrees of activation, whereas Indirect Objects will be overwhelmingly anchored in speech participants and will therefore be identifiable. It is hypothesized that DOs will occasionally result in OVS (head-final) sentences; and that IOs will show a more consistent pattern of postverbal subjects.

The data analyzed consisted of positive declarative clauses with 3rd person subjects (N=1345), extracted from 93 informal conversations recorded between 1991 and 1992 in Madrid (CORLEC, Marcos-Marín, 1992). The overall rate of VS in the dataset was 46%. 425 tokens were transitive sentences containing DOs and 164 sentences contained IOs. Tokens were coded for DO presence and position; IO presence; Referential Distance (RD) (Givón 1983, Myhill 2005) of the Subject and DO referent; and animacy of the Subject and DO.

The results of logistic regression analysis revealed DO and IO presence as well as Referential Distance of Subject and DO as significant constraints on subject position. DOs that had been mentioned in the previous clause, though constituting only a small percentage of all transitive sentences (24%), favored OVS (56%). A crosstabulation of Referential Distance of S and DO showed the effect of relative Referential Distance on DO position: DOs mentioned in the previous clause are more often preverbal with less accessible S (69%) than with S mentioned in the previous clause (37%). This supports the hypothesis that highly accessible objects result in OVS. IOs were mostly identifiable, referring mostly to the speaker or an interlocutor (73%). Clauses with IOs favored postverbal subjects (59%), while clauses without IOs disfavored them (43%), showing a regular influence of IOs regardless of RD.

The data indicate that when the relative accessibility of verbal objects is higher than that of the subject, VS order is favored. DOs in conversational Spanish are anchored in discourse and have various degrees of accessibility. IOs in conversation are mostly identifiable and therefore do not need discourse activation, consistently favoring VS in the data. While most prior quantitative studies of Spanish word order have drawn on written texts, the speech data used here bring to the fore information flow effects on syntax.

Adversarial moves in political discourse: a case study of the 2012 U.S presidential election debate series.

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Being an adversary in politics seldom occurs the way it does in electoral debates, when two leaders are called for a highly mediatised face to face, in front of wide audiences, which often constitutes, for the aspiring leaders, the climax of years of campaigning.

In this paper, I attempt to characterise the adversarial moves that are carried out by political leaders during the 2012 United States (U.S) Presidential election debate series between the Democratic party candidates: Barack Obama and Joe Biden, and the Republican party candidates: Mitt Romney and Paul Ryan.

Drawing on Brown and Levinson's theory of politeness (1987) and its application to political discourse (see Bull & Wells, 2012), I focus on face work, face management and Face Threatening Acts (FTAs) (Goffman, 1967), as accomplished by the participants, (whether candidates, moderators or audience members).

This paper uses data from my purpose-built corpus of 2.7 million words from political discourse in the UK, U.S and France. A multimodal discourse analysis (via the analysis of video extracts from the debate series) is carried out, in order to gain insights into how adversarial discourse is conveyed via both verbal and non-verbal means in this confrontational context. Using Wordsmith tools, (Scott, 2005) I have extracted the relevant data, and transcribed it using methods derived from Clayman and Heritage (2002) in order to provide indications on conversation analysis.

I specifically analyse how rhetorical questions, as a means to answer questions by the candidates (Archer, 2005), participate in the creation of adversarial relations. I review how the varying uses of vague language can stimulate adversarial relations, (cf. Channell, 1994, Clayman & Heritage, 2002, Clayman, 2010) and consider the strategies of self-promotion versus intimidation in the candidates' verbal communication.

Conclusions define the types of adversarial moves used by political leaders, in relation to the political outcomes of each debate for the candidates, that is, how their respective performances were perceived by the public.

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Preference Organization and Dispreferred Second Parts in American vs. British Request/Response Pairs

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The present paper attempts to combine two different research traditions with sociolinguistics: firstly, it investigates variational differences between request responses in two national varieties of naturally occurring spoken English (British and American); secondly, it employs conversation-analytic methodology to classify the second parts of the request-response adjacency pair. Surprisingly, despite the vast literature on requests within sociopragmatics, little attention has thus far been devoted to either variational aspects of requesting, or on the local sequential organization of request-response pairs (but see Stivers and Rossano 2010; Rauniomaa and Keisanen 2012).

Our investigation attempts to fill this research gap, by comparing conversational data from the *Santa Barbara Corpus of Spoken American English* (SBCSAE) and the British section of the *International Corpus of English* (ICE-GB). A total of 520 request-response pairs was analyzed. Preliminary results indicate that, as one would expect, preferred responses (i.e. compliance to the request) overall outweigh dispreferred ones (i.e. non-compliance) by a significant margin (71.6% compliance). When one looks at the different compliance strategies with a request, explicit agreement is

very frequent, which is to be expected, since compliance can be deemed to be a non-face-threatening response type. American English responses appear to slightly favor implicit agreement strategies.

Non-compliance, on the other hand, is highly face-threatening, as it does not only signal the responder's unwillingness to cooperate, but may also indicate him/her calling into question the requester's right to perform the request in the first place (cf. Brown and Levinson 1987). Here, then, one would expect implicit strategies to take precedence over explicit ones. Our results confirm this (overall 88.5% implicit strategies), but also reveal that British responders show a slightly higher tendency towards implicitness, in particular with regard to the use of a strategy where they give the reasons for non-compliance in their actual response, as in:

[1] A: what you oughta do though -Mar,...
[cook] all the fish.
B: [Hm]
A: .. Cause ..well, we won't use it,
..if you don't cook it. ... [Now].
B: **[Well I was gonna]**
make ceviche with the leftovers (SBCSAE: 007)

Explicit non-compliance, as in a flat-out refusal to carry out the request, is fairly rare. However, the higher rate of implicit non-compliance in the British data ties in with a stronger preference for indirect request strategies in British English, and may thus contribute to the overall perception that British speakers are more indirect than American ones when engaging in requesting interactions.

Altough these results indicate that (a) variation does indeed exist on an interactional level, and (b) non-compliance is indeed dispreferred and requires more facework on the part of the of the responder, several questions still remain unanswered:

1. which interactional cues (voiced pauses, hesitation markers, lexical hedges) do responders employ to signal the dispreferredness of their response in the actual response turn?
2. which consequences does non-compliance have for the further sequential organization of the talk exchange BEYOND the request-response pair?
3. to what extent is (non-)compliance to a request dependent on the realization of the actual request?

Facework in peer interaction in tertiary CLIL classrooms: A multimodal conversation analysis perspective

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Over the last two decades there has been a notably growing body of research on the interactive understanding of politeness and facework (Goffman 1967) from a conversation analytical (CA) perspective both in L1 contexts (informal and workplace interaction) and L2 settings (classroom interaction) (e.g., Dippold 2007, 2009; Georgakopoulou 2001; Geyer 2008, 2010; Haugh 2011; Hayashi 1996; Sifianou 2012; Norrick & Spitz 2008; Waring 2012). It furthered our understanding of how (im)politeness and (in)directness are jointly managed by interlocutors through activities such as turn-taking, sequential organization and preference organization. However, up to date little research has been done on interlanguage pragmatics in Content and Language Integrated Learning (CLIL) contexts. Existent studies have mainly focused on the use of speech acts (e.g., apologies, refusals, requests or directives) by teachers and students in teacher-fronted interaction in CLIL primary and secondary classrooms (e.g. Dalton-Puffer 2005; Dalton-Puffer & Nikula 2006; Llinares & Pastrana 2013; Nashaat-Sobhy 2014; Nikula 2008). The present case study[1] aims therefore to contribute to this area of research in three ways: (a) by exploring *peer interactions* in *tertiary CLIL classroom settings*, (b) by focusing on the way *group members accomplish facework* in order to establish, negotiate and maintain their interpersonal relationships, and (c) by identifying *interactional and multimodal resources* students employ to accomplish these actions.

Multimodal CA was employed to examine video-recoded data from a 1st year tertiary CLIL classroom in bilingual Barcelona (Spain) in which low level L2 university learners study Science in

English. A detailed analysis of two peer interactions (Group 1 and Group 2) shows that, despite limited repertoire of linguistic means in the L2, each group was efficient in accomplishing facework, displaying joint orientation towards the progress and the successful fulfilment of the pedagogical activity. Yet, different patterns of turn-taking and dissimilar use of multimodal resources (L1 and L2, gaze, gesture, body position, classroom material objects, etc.) were observed between the two groups, both in managing the task and the group work and in co-constructing relevant subject-specific meanings. The study hence brings to the foreground the importance of sequential and multimodal aspects of classroom interaction for enlarging our understanding of students' management of facework in CLIL classrooms. Moreover, it shows how CLIL can offer opportunities for learning those L2 aspects which are commonly reserved for the FL classroom.

Living on the borders – covert vs. overt prestige in a superdiverse speech community of Eastern France

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This ethnographic research focuses on the French heteroglossic language practices of young people, in an urban immigration context in the wealthy French city of Strasbourg, located next to the German border. This study reflects on the symbolic dimension of a 'contemporary urban vernacular (CUV)' (Rampton, 2011), considering its covert prestige within the neighbourhood of Neuhof and the implications for its speakers within mainstream French society.

Given the complexity and variety of recent immigration patterns in the area, Neuhof is a powerful illustration of 'superdiversity' (Vertovec, 2007). From the 50's, a vast program of social housing was implemented in the area to initially rehouse the working class city centre residents, who mainly spoke the long-established Alsatian regional language. From the 60's, the area saw the renewal of its population through labour immigration, particularly from North Africa and Turkey. Finally, in the 70's, nomadic populations (of Roma, Manush and Yenish origins) also permanently settled in the neighbourhood.

The intricate linguistic and cultural layers, together with the relative isolation of the area as a result of the national urbanisation policy, promoted, over the years, a sense of common identity. Consequently, a local CUV developed, characterised by covert local prestige.

Yet within mainstream French society, the Neuhofois' vernacular benefits from limited prestige, owing to the intense stigmatisation of the area through the regional and national media, which inexorably highlights the social issues linked to drug and urban violence. As a result, the Neuhofois' language variety constitutes an obstacle for the local youths to integrate socially and economically within French society.

The local population appears to have internalised their status on the margin of French society, and have in turn created their own hierarchy within the locality, as if the national categories of prestige had been applied at the micro level, mirroring the national order.

The symbolic dimension of the Neuhofois CUV will be explored through the following questions:

- In such linguistically and culturally diverse context, what are the characteristics of the CUV? Does it index the local divisions and hierarchical order?
- How does the language attitude of the national dominant group impact the local youth, given the overt prestige of standard French?

This study provides insight into the complexity of language attitudes at play within French society and the repercussions for speakers of non-standard varieties.

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Empowerment through language practices in a nursing home

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For older people who make the transition to a nursing home creating a place and experiencing feelings of being "at home" is not taken for granted (Boelsma et al. 2014:48). Many encounter difficulties that are related to power relations; residents live in a place that should be their home but where they are simultaneously depending on the care and assistance of the nursing staff. This leads to feelings of inferiority and being out of total control (Duner & Nordstrom 2010:343), which are feelings that they did

not experience in their previous home. Correspondingly, residents encounter ageist assumptions (Minichiello et al. 2000:253), blurred lines between the private and public domain (Kumar & Makarova 2008:327-328) and the social structure in their nursing home (Boelsma et al.2014: 49, Moyer & Rojo 2007:140), which make it complicated to experience senses of belonging. In addition, difficulties in their experience of belonging in a nursing home are related to language practices in the nursing home such as elderspeak, babytalk (De Bot & Makoni 2005:58) and the language structure of the nursing home.

According to Jørgensen (1998:237), in relations between people, "power is derived from the access to resources, which enables an individual to change the world, events or attitudes to his/her own desires". The knowledge of two languages and the possibility to choose between their languages can for bilinguals be seen as a power resource (Esdahl 2010: 80). This paper explores how older people use their bilingual, or rather, their bidialectical capacity strategically for empowerment within the nursing home and how this contributes to the experience of belonging in a nursing home. Belonging in this paper is approached as an analytical concept which contains both a intimate feeling of being 'at home' in a place (place-belongingness) and a discursive resource to construct, claim or resists forms of inclusion and exclusion (politics of belonging) (Antonsich 2010: 646).

The data for this paper are in the process of being collected in a nursing home in Maastricht through ethnographic fieldwork complimented with methods such as participant observation, informal interviews and audio recording. Maastricht is the capital of the province of Limburg in The Netherlands and is known for the high vitality and prestige of its local dialect (cf. Cornips 2013). Many residents of the nursing home in Maastricht will therefore be dialectical speaking what they perceive as standard Dutch as a language learned when entering school and Maastricht dialect as their home and native language. This paper presents the first results of my ongoing research and aims to answer the questions: How do language practices of people in a nursing home result in the processes of in- and exclusion? And, how language practices negotiate power relations and corresponding aspects such as ageist assumptions, private and public domain and the social structure of the nursing home?

Language and the mutations of neoliberal space
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Language practices always happen in specific socio-spatial contexts (Blommaert, Collins and Slembrouck 2005a: 203), and thus represents one important semiotic perspective to explore the power of space. One question concerns how as 'context (including space) *does something* to people' (Blommaert et al. 2005a: 203, italics original), it may also nevertheless be subject to re-contextualization. This complicates the interrogation of the power of space by recognizing the dynamic processes of contextualization and re-contextualization. In this paper, I further develop this argument to suggest that the multifunctionality of space might not just be one essential aspect of grassroots globalization (Blommaert et al. 2005b: 206), but also one integral part of the macro processes of neoliberalizing space (Peck and Tickell 2002). On the one hand, there is the dynamic process of spatial transformation, which involves the social practices and processes of contextualizing, re-contextualizing and re-defining space (Harvey 1993: 21). On the other, the redefinition of space may also mean that existing spatial orders are to be disturbed and subject to unexpected use, and meanwhile the emerging spatial order must exist in tension with former ones, which may further affect not only what people can or cannot do in space, but also who can have access to it in the first place. Examining this dual process thus would allow us to better account for the tensions and conflicts inherent in spatial *ordering* (Hannam, Sheller and Urry 2006: 4, italics original).

In this paper, I examine the spatiality of the neoliberal transformation in Yangshuo, a tourism village in southern China, and explore how the functionality of space is subject to socio-economic restructuration, materialized partly via commodifying language and culture. Based on ethnographic data, I first present what I recognize as three phases of socio-economic structural change of Yangshuo, and show how this process of capitalist expansion represents a process of neoliberalizing space. I then elaborate on the ways spatial relations are re-organized and spatial functionalities redefined by looking at what has now become a street of 'Western bars' and a street of 'Chinese bars'. The effects of this socio-spatial change are then explored by examining people living in tensions with the new spatial regimes. I conclude by arguing that as language moves and relocates, it may acquire not only new symbolic/emblematic meanings, but also new symbolic power specific to that particular space such that

it becomes one contributing factor in producing new, and sometimes covert, forms of socio-spatial differentiation by re-organizing the spatial structure and changing the way people control, relate to, and access space.

Popular culture in transglossic language practices of Young adults

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Based on virtual conversations drawn from two separate intensive ethnographic studies in Bangladesh and Mongolia, we show that popular cultural texts play a significant role in young adults' heteroglossic language practices. On the one hand, they borrow voices from cultural texts and cross the boundaries of language, i.e., codes, modes, and genres and engage in translocalisation and transculturation. On the other hand, they subtly manipulate various ideologies hidden underneath the voices, transtextualise the cultural texts, and maintain desired affiliation and distances from certain identity attributes. A transglossic analysis of data show that heteroglossia needs to be understood no so much so through linguistic or genre specific features as it is usually done in applied linguistics research, but with reference to transgression afforded in the borrowed voices. The significance of popular culture in language and identity research can only be unraveled, when language is considered as transglossic, rather than heteroglossic.

Health discourse, the body and the historical body

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Becoming a parent in contemporary welfare states comes with an abundance of discourse regarding how parenthood is to be carried out. Originating from official authorities such as health care institutions, from commercial actors and from personal connections, the discourse exhibits a diversity of modalities, genres and scope. This paper suggests a linguistic anthropological grasp of parental discourse. More specifically, it investigates how this discourse unfolds as significant resources in the practices of an individual. I present a case study of Veronica, a first-time mother who experienced severe problems with breastfeeding for four weeks early in her motherhood. In her pursuit to solve this, she encountered recommendations, tips, instructions, support and rebukes in a range of forms and settings. The notion of *historical body* is here drawn on as a way of reaching a phenomenological understanding of how this discourse becomes meaningful. Rooted in mediated discourse analysis, this notion provides a way of theorizing how the individual in these encounters is not only a carnal body, but a historical body of past experiences, who brings along expectations, fears, needs and competences that affect what discourse is encountered, how the encounter is carried out and how it is evaluated. Deeper insights into such an intersection of discourse and the historical body is a rewarding way of advancing research in medical discourse from linear models of communication as a transfer of messages between exclusively material and rational bodies (Briggs 2005), to a more perceptive understanding of the active engagement with language.

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.14
Session Chair: Jerónimo Bernal-López

Attitudes to the Murcian accent in perspective and retrospective: Traditional patterns of sexism in a vernacular speech community

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Variationist research carried out in the industrialized Western world correlating socio-demographic and contextual parameters with linguistic variables has allowed the development of speakers' patterns of sociolinguistic behaviour within speech communities as somehow predictive sociolinguistic universals. Specifically, in relation to gender factor, it has been shown that women's speech tends to be more standard than that of men. However, the unexpected patterns of nonstandard sociolinguistic behaviour found in a female former President of the Government of Murcia (Spain) during the mid 1990s (Hernández-Campoy & Cutillas-Espinosa 2010, 2013) provided us with a case of Speaker Design (see Coupland 2001). Hence, with the use and hyper-use of Murcian dialect features the President was not shifting her speech in reaction to formality, or even as a process of accommodation to the many Murcians in her audience, but to purposely construct and project an image upon her local constituency intending to stress her Murcian identity and her socialist ideals.

Yet in solely focussing on the social psychology of this speaker, that of the Murcian speech community and their reactions were disregarded. Therefore, the aim of the present paper is to complementarily show results on the exploration of the sociolinguistic attitudes and value judgements of this local speech community towards this speaker. Taking into account the sociolinguistic situation of the Murcian variety and its context of covert prestige, these extralinguistic reactive factors have been studied through a field study based on a survey conducted to Murcian informants who witnessed this situation at that time (emic approach). In this way, it has been possible to detect, quantify and contrast the attitudes of the local community towards the speech of their President and other current politicians retrospectively. Even though the President might have designed her political speech to appeal to her voters, evidence suggests that her dialectal speech caused quite a bit of controversy and debate. She clearly violated expectations not only for occupation and social class but also for gender (see Trudgill 1972): while working class (non-standard) speech seems to have connotations of masculinity because of its association with the roughness and toughness of the vernacular world and culture stereotypically, and often considered to be desirable masculine attributes, it is, contrarily, not considered to be desirable feminine characteristics, where refinement and sophistication are much conventionally preferred. The sexism still pervading a local speech community in the 1990s and the connotations of masculinity associated with working-class speech contributed to generate a hostile atmosphere against a female non-standard-speaking citizen standing as President of Government.

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Gratitude expression in academic acknowledgement: A cross-gender comparison

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While a wealth of prior studies has reported considerable differences between men and women's pragmalinguistic approaches to a wide range of language behaviors, the speech act of expressing gratitude has remained relatively under-investigated. However, a bulk of psychological studies has documented that the gender role of the acknowledger is a factor that cast marked impacts on their

gratitude expressivity. To bridge the knowledge gap in the existing linguistic literature, this article aims to examine whether the gender role of the acknowledger is significant to their communication of grateful emotion. For the objective to be achieved, a corpus with 100 written gratitude communications is established. The collected gratitude communications are academic acknowledgements elicited from 50 male and 50 female postgraduates' M.A. theses obtained from the online National Digital Library of Theses and Dissertations in Taiwan. The gratitude expressions addressed to academics, friends, and classmates are focused. The discrepancies between male and female students' selections of pragmatic thanking strategies and objects of gratitude are compared. Results indicate that the thanking strategies utilized in males' and females' gratitude communications are heterogeneous. In addition, males often thank for tangible supports in their theses, while females appreciate others' intangible contributions more frequently. This investigation fills the knowledge gap of gender differences in linguistic thanking behaviors, contributes to a better understanding of the pragmatics of gratitude communication especially in the academic written discourse and empirically reinforces the relationship between men and women's psychological orientation and their emotion expressivity, which has been extensively discussed in previous psychological research.

Gay-Related Humor on LGBT-Friendly Television Variety Shows in Taiwan and in Poland

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Humor has recently attracted much academic interest in the field of linguistics. There have been numerous studies on Taiwanese and Polish humor in recent decades. Liao (2001), for example, proposed the psychological distance theory to understand the humor of Lín Yǔ-Táng and Confucius, and the social theory of *yùjiàoyúlè* "wrapping instructions in entertainment/amusement" to understand Mandarin verbal humor. Dynel's (2012a, 2012b) studies focused on Polish comedies and political humor in contemporary Polish society. She has observed that Polish comedies shape and respond to the audience's requirements and that, Poles still express their dissatisfaction with both current and past political situations. The above studies on humor have revealed the diversified attitudes of the Taiwanese and Poles towards their societies.

Among the many past studies, none of them investigated how humor reflects people's attitudes towards the male homosexuals in Taiwan and in Poland, who, nevertheless, are frequently used as a source for humor on television. Based on empirical data from two LGBT-friendly television variety shows in Taiwan (*Kāng Xī Láile*) and in Poland (*Kuba Wojewódzki*), this study intends to illustrate and discuss how gay-related humor is constructed and how it further reflects the diversified attitudes towards the LGBT community in both cultures. The research methodology in the study is informed by conversation analysis, multimodality and interactional linguistics. Major findings are: First, the hosts on both television variety shows use different discourse strategies to construct gay-related humor, which only appears in certain humor types. For example, the two Taiwanese hosts use a series of rhetorical questions as a discourse strategy to construct their male guests as gay, regardless of their sexual orientation. The funniness comes from the prejudice of the public and the victims' embarrassment, expressed in their rejection to such humor or in their inability to reject it. On the other hand, the Polish host uses theatrical performance (e.g., pretended anger) as a discourse strategy to deprecate his male homosexual guest, thereby building rapport with the LGBT community in Poland. Second, many of the teased/mocked male guests on both television variety shows either cooperate with the hosts to make the gayness construction more plausible or show appreciation of the humor. In other words, those who are constructed as gay or are attacked for being gay do not feel offended at all. Third, while gay-related humor is frequently used in many interactions, no lesbian-, bisexual- or transgender-related humor is found.

In a nutshell, although *Kāng Xī Láile* and *Kuba Wojewódzki* are LGBT-friendly television variety shows, the hosts' frequent use of gay-related humor on them shows that there still exists prejudice towards male homosexuals in Taiwan and in Poland.

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Women into Engineering: A Case Study of Kuwaiti Women Identities in College of Engineering and Petroleum

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Despite women's increasing number in Science, Technology, Engineering and Math (STEM) field, and although many efforts are channeled towards getting women into this field, research show that 40% of women with engineering degrees quit their jobs or never enter the field. Gender and professional identity are interwoven in careers that stereotypically display women as insignificant, weak, or simply 'not suitable for this job'. This study builds on the literature on language and gender by examining the language practices of a single sex community of practice (Eckert and McConnell-Ginet, 1992; Lave and Wenger, 1991) in the College of Engineering and Petroleum at Kuwait University. Unlike other studies that present the rarity of women into STEM, this research investigates the high number of women in engineering. Women who are studying engineering at Kuwait University outnumber men. I argue that the growing number of women in what used to be a male-dominated college is strongly dependent on women's success in their ambitions, adapting themselves and their lifestyles to an institutional structure that orients towards the accommodation of men and masculine lifestyles. Discourse has become to be one of the most studied areas in linguistics. In particular, spoken discourse has emerged as a fast-growing area of interest among discourse analysts (Crystal, 1992; Cook, 1989; Nunan, 1993). In this research, I examine how students construct their identities through, in particular, their linguistic resources in a single sex community. The study is based on ethnographic participant observation of Kuwaiti female students in Kuwait University. I adopt an ethnographic case study research design, to obtain detailed and rich description of the setting and stakeholders being studied. Data are drawn from natural recordings of spoken interactions as well as informal personal interviews with the participants. I propose the following research questions: (1) How do the Kuwaiti female engineering students construct and articulate gender in single gendered social gatherings? (2) What are the challenges that face engineering women in Kuwait? Initial analysis is drawn from two one-to-one piloting interviews with two female engineering students at the College. One main factor for choosing engineering major is the high GPA to join the College of Engineering. The main purpose of this study is to document female Kuwaiti engineering students' linguistic choices in segregated gendered social gatherings in a male-dominated environment (The Kuwaiti Society). I explore what functions these choices play in the construction of gender and professional identity.

Challenges to the linguistic construction of gender: is having a vagina a fundamental part of being a woman?

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Transgender awareness and acceptance have been steadily increasing. However, with this comes challenges to the definitions of 'woman/female' and 'man/male' and what it is to identify as one of these (for those who do identify as one or the other). The way in which these definitions, and identities, are presented, questioned, accepted or amended is inherently connected to language use. As Baker (2008) states 'while language can be used to communicate sexual and gender identities, it also provides the means through which our understandings about sexuality and gender are formed' (p. 15); consequently, the linguistic construction of identity, and in particular gender, is an important element of the process of identifying who we are, who we are not and who we believe others are.

This paper will present and analyse recent public conflicts in the linguistic construction of *woman*. Examples will be taken from the criticisms of the event 'A Night of a Thousand Vaginas' in the USA, which attracted comments from transgender advocates who argued that the use of the term *vagina* excluded transwomen and presented them as not being *women*; therefore challenging a widely held view that a fundamental part of being a woman is to have a vagina and uterus. In comparison, there are

public arguments that transwomen, having not been born a woman, do not have access to the shared social experiences and perceptions of womanhood as understood by those who are born female. This research will draw comparisons between these contemporary debates and arguments about what it is to be a *woman* with older considerations of womanhood/femininity and show that these challenges to the definition are not new, but are more public. There are women (born women) who do not have a vagina and uterus, while feminists from different cultures, races and religions have highlighted that experiences of being female can differ drastically.

As a result of these challenges to the definition of *woman*, it is important that what it is to be a woman, and the linguistic construction of this group and identity, is considered critically while it is going through this stage of critique and potential transformation.

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Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.3
Session Chair: David Atkinson

Adult migrant language education in an "age of austerity": Restricting newcomers' trajectories through integration policy

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Politicians and media commentators across Europe constantly call for adult migrants to learn the dominant language(s) of their new country for active participation in society. Opportunities for them to do so, however, tend not to be in line with such calls: across Europe demand for language education for migrants far outstrips supply, with state-funded language lessons for adult migrants almost non-existent in some countries. This paper asks why adult migrant language education is a low priority in education policy, even in relation to other areas of adult and tertiary education. Against a background of global neo-liberal economic policy and the current humanitarian crisis in Europe, our focus is on two contrasting national contexts: the UK and Finland. These are countries with very different demographic profiles, migration histories, and political systems, yet they share striking commonalities regarding the status of adult migrant language education (Pöyhönen and Tarnanen 2015; Simpson 2015).

We begin with a report of a corpus-based examination of discourses of media and political debates around migration and integration in the UK and Finland since the turn of the century, and the language education and migration policy decisions that have emerged from these. Data include newspaper articles and editorials, political speeches, and policy documents and announcements.

We continue by asking how adult migrants' learning trajectories are shaped through successive policies. With reference to survey, interview and ethnographic data, we describe and compare the socio-political contexts of adult migrant language education in both countries in terms of economic resources, the use of volunteers, teacher training, the content of classes and the spaces and places of learning.

Finally we draw upon examples of practice taking place in adult migrant language education classes in the UK and Finland where the focus of tuition is on recognition and equality for the students.

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Thematic Diversity and Distance in Newspaper Lifestyle Articles

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Of all newspaper domains, the category of "lifestyle" is by far the most diverse. Under this label, newspapers subsume items concerning health and beauty advice, restaurant tips, human interest stories and travel reports, to name just a few. One result of this diversity is a variation in style that goes beyond that of news from other domains, as many of these topics focus on an interpersonal rather than an informative dimension and therefore relate to the audience much more directly than texts from the domains of for instance economy or politics (Granato 2002).

The different topics that can be part of this newspaper section do by no means have to be evenly represented. Where the focus lies depends strongly on features such as the newspaper in question and the target group it tries to reach, but also on the importance of the respective topic in the society in general (Bednarek and Caple 2014). Not only is there a quantitative distribution of potential topics, but the way in which they are presented to the readers, too allows insights into the values and emphases held by the audience. Depending on the topic, a journalist can vary the distance between themselves and the reader, or the reader and the people involved in the story (Bell 1984). Not all topics present

themselves equally to a strong interpersonal perspective however; where this is the case and to what degree can depend heavily on the culture.

Using this background on lifestyle-reporting, the study aims at analysing the thematic diversity in this news section in newspapers from five different English-speaking regions, namely Australia, Hong Kong, Kenya, the UK and the USA, each represented by 160 articles from four different newspapers. The focus of this part of the analysis is on word frequencies and key word analyses to compare the regional domains of lifestyle with each other as well as to a reference corpus of news from various sections. The topics identified in the lifestyle articles are then examined further regarding the distance created by the journalist by analysing direct addresses, lexical density and the use of personal pronouns (Neumann 2013).

Despite the broad range of topics displayed in the lifestyle-section, the study reveals a number of recurring thematic foci shared throughout all regions, thus allowing a rough categorisation of the news items. The distribution across the categories is found to be highly uneven however, as well as the degree of social distance reflected in them. The differences between the varieties are thus clearly pronounced and allow conclusions regarding their audiences and media landscapes.

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FUN AND POLITICS on Eastern European Facebook: Indexicality of mixed speech with English and Russian elements

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Among the distinctive features of digital communication, media researchers single out a practice of mixing of linguistic resources. In addition to combined variants from one language, such linguistic heteroglossia draws on multilingual possibilities, in particularly on the global English (cf. Androutsopoulos 2011, Leppänen 2012). Mixed digital styles, creatively embedding English elements in a text in a local language are interpreted as motivated by speakers' need for social and stylistic identification, primarily for construction of a playful and anti-standard style and performance of fun, creative and smart persona (among others, Zhang 2012, Deumert 2014).

The focus of my paper is on an understudied Eastern European online interactions, which beside the national language and English (still) make use of Russian for social meaning-making. The research is based on a Lithuanian data set, randomly sampled during 3 years' (2013-2015) observation of a Lithuanian speaking Facebook network, mainly consisting of 30-40+ years old, up-and-coming as well as socially well-established participants, in total about 300 online friends of mine and their friends. Given the fact that in the Lithuanian speech community access to English and Russian has become age- and socially stratified, the profile of the participants was particularly suitable for the contrastive study of the indexical field (Eckert 2008) of these resources on the chosen site.

My findings suggest that mixed speech style as such (in my data – composed of various original or morphologically domesticated lexical and phrasal insertions from English and Russian into a Lithuanian text as well as multilingual plays with grammar and orthography) might have a universal value for the construction of a 'ludic self' (de Mul 2005 in Deumert 2014: 23). Several other social meanings can be derived from this stance. However, the local Eastern European identity work on Facebook offers an additional perspective to the study of ideologically related indexical meanings of mixed digital style and its English and Russian constituents in particular. Multilingual heteroglossia and especially manipulations of orthographies as symbolic cultural representations distinguishes Lithuanian Facebook discourse as activating sociopolitical association of English and Russian with resp. „progressive Westerness" and „regressive and aggressive Sovietness". No doubt, these local

attributions of social meaning are related to larger ideological processes and geopolitical identifications of the Lithuanians.

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English loanword use and linguistic prestige on Greek television

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A plethora of English loanwords is used nowadays around the world. The increased influx of English lexical items into recipient languages has been associated with the prestige of the English language due to the technological, economic and scientific achievements that have taken place in the Anglophone world. Individuals from different linguistic communities borrow lexical items from the English language, not only to refer to the aforementioned achievements but also to associate their lexical choices with the positive connotations they carry (Myers-Scotton, 2006). Such loanword use is evident in the Greek society with English becoming the language of the elite after the end of World War II and gaining increased popularity since then due to its global status. However, English loanword use in a primary monolingual country as Greece, where English has no official status, is at times problematic. According to Oikonomidis (2003), who investigated English borrowings in the Greek media, loanword use occurs mainly for the self-promotion of the author, who erroneously assumes the reader's or viewer's knowledge of English and does not provide the translated equivalent in Greek which can result in miscommunication or even unintelligibility. Babiniotis (2001) on the other hand, claims that word borrowing can be diminishing and fatal if it occurs for reasons of self-promotion, xenomania or linguistic prestige. This paper will examine the use of English loanwords for reasons of prestige as exhibited on some of the most popular programmes of Greek television. A number of examples will be presented and analyzed from a sociolinguistic perspective taking into consideration the speaker's perceived intention as well as the needs of the audience. The results of the study show that English loanword use for reasons of prestige usually occurs only to promote the speaker's linguistic abilities, rather than to reinforce the message of the uttered word or phrase. According to the findings, which concur with Oikonomidis' view, quite often the speaker's need to appear linguistically educated leads to intelligibility issues as the use of English loanwords is not always followed by a translation.

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You've got a cheeky attitude: Regional and age related judgments on a new semantic form

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Lexical change is often neglected in sociolinguistic research compared to phonological and morphosyntactic change (Robinson 2012). This is due to the fact that, on the one hand, it can be difficult to obtain sufficient instances of the variants under study, and on the other, in cases where it is the semantics of a word undergoing shift, there are potential issues with trying to guess at speakers' intended meanings. Our paper presents a method of tapping into the sociolinguistic factors that affect lexical change by using crowdsourcing to gauge the grammaticality of a set of sentences containing different uses of the word *cheeky.* As we will demonstrate, such attitudinal data can be used as a way of seeing how far the newer meanings of the word have spread across speakers of different ages and from different parts of the English speaking world and whether these new meanings are as acceptable as the older ones.

Cheeky is an ideal word to examine for this, as it is thought to be used at different rates in different countries (GloWbE shows that it is used over five times more frequently in British English than in American English) and because semantically it is now possible to use it not only to refer to people (and animals) who are disobedient or fresh (1) but also to things which one (perhaps) should not be doing (2).

1) Traditional meaning: He's a cheeky boy
2) New meaning: Let's have a cheeky drink

We asked online participants to judge a range of sentences containing these two meanings, as well as two further categories: sentences with a potentially even further extended meaning for things which should not in fact be *cheeky* (3) and a category of ungrammatical sentences (4). This last category was used in part to verify that the respondents were truly judging the naturalness of the questions and not answering randomly.

3) Extended meaning: Let's go for a cheeky swim
4) Ungrammatical sentences: He's cheeky a boy

Participants (N = 363) were asked to rate each sentence on a score between 1 and 6, with one being least natural and 6 being most natural. They were grouped according to age, sex (if given) and native dialect (UK vs North America vs Rest of World primarily). The results reveal that although the UK participants have slightly higher ratings throughout the sentences than the North American ones, the overall pattern of use is identical: traditional meanings are more acceptable than the new meanings and the extended and ungrammatical sentences are scored lower. This underlines that although many North Americans do not use the new variant, they nevertheless group it separately from extended and ungrammatical meanings. With respect to age, it is possible to pinpoint which age group accepts the new meaning most readily and thus hypothesize how old the new meaning might be. Additionally, we found that for the youngest generation, the difference between the new and the traditional forms was less marked.

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.5
Session Chair: Alexandra Georgakopoulou

Attitudes towards English Pop and Rock Performances

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Singers and audience alike are used to an "American-influenced accent" in music. Studies focused on the production side of performances and discussed motivations of artists to change or stick to their accent (cf. Trudgill 1982, Simpson 1999, Beal 2009). However, the audiences' perception and reception has been widely neglected. Therefore, British students' attitudes towards accents in singing were elicited. Guided interviews based on music samples show that determining an artist's origin based on a performed accent is a highly challenging task for native speakers. Apart from phonetic features, genre and content prove especially crucial for the evaluative process. Attitudes show that an Americanized singing style is often associated with "slang" but thought more marketable and universally popular whereas local British accents are a welcome change that promote authenticity and support British pop-culture.

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Obscene language as a stylistic tool

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This paper examines the use of taboo words amongst three different subcultural groups in Athens, Greece; one trendy and mainstream and two representing subversive subcultures. All three groups consist of young people of mixed ages and backgrounds. The data consists of approximately ten hours of recordings of natural speech between the group members during their gatherings.

While formal and standard features carry prestige in written and formalised contexts (e.g. work place, court room, news media), in informal settings processes of "covert prestige" are in play. More specifically, in cases of subcultural groupings, informal and unconventional features can bring with them connotations of authenticity and coolness. This translates into a specific form of cultural capital (Bourdieu 1984) for their users, which Thompson (1996) termed "subcultural capital".

In this paper, a distinction is made between taboo words which are "conventional" (widely used in an almost formulaic way) and those which are "unconventional" (creative innovations which appear less frequently, even as Hapax Legomena).

The findings suggest two main patterns of usage: 1) the mainstream group use predominantly "conventional" taboo words, while the non-mainstream ones use a combination of innovations and conventional features. 2) The most conventional taboo words are not exclusively used as insults but they serve an almost "grammaticalised" function as discourse markers and/or vocative particles. The exact meaning (insult vs vocative form) each time is context-bound . Existing research in other languages has found similar patterns; for instance, the examples of "racialized affiliative terms" for American-English (Bucholtz, 2011) and "*güey*" for Mexican-Spanish (Bucholtz 2009). Interestingly, though, in the case of Modern Greek, the function appears to be influenced, too, by the grammatical case it occurs in (e.g. nominative vs vocative).

The group members employ these nuanced distinctions in their construction of individual and group styles alongside choices of conventional vs innovative morphological features, clothing styles, leisure activities and music preferences. The varying degrees each group use the two types of taboo words are linked to the different prestige, they assign each to instances of deviation from the mainstream and/or the conventional. Furthermore, the influence of grammatical case on the meaning of

conventional taboo words does not appear to be group-specific but shared by all groups, and in that sense, could indicate a wider trend amongst young speakers of Modern Greek.

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The Sociolinguistics of Basa Walikan Malangan, a Javanese Youth Language

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This paper aims to discuss the phenomenon of language reversal taking place in Malang, East Java, Indonesia. Referred to as *Basa Walikan Malangan* (/bɔsɔ waliʔan malaŋan/, BWM), it practices one of the most common strategy to instantly distort messages and create a new and distinct type of sociolect: word reversal (cf. Blust, 2009). Speakers of BWM are multilingual (in Javanese and Indonesian), thus the lexicons include words originating from Javanese (kɛtam < matɛʔ 'to die') as well as Indonesian (tamaləs < səlamat 'congratulations'). In addition, some words can be traced to some foreign languages spoken by ethnic minorities in the city, among which Tamil (taŋgəm 'gold'—not reversed), Dutch (ramalək < makəlar 'middlemen'), and Arabic (nɛs < zɛn 'good'). More recently, due to globalization and the growing popularity of English, some English words have made their ways into BWM (woləs < səlow 'slow' and mblɛʔan < blæk 'coffee'). Due to its substantial repertoire of these inverted and modified words, outsiders often claim that they have a hard time understanding BWM. In such a way, this allows speakers to use it as an in-group code (Hoogervorst, 2013).

Despite its similarities to several Urban Youth Languages in Africa (Barasa & Mous, 2009; Kieβling & Mous, 2004, 2006), BWM has a unique history and characteristics. BWM speakers believe that it was first created as a secret language to be used among the Malangese soldiers during the war of independence in the 1940s. While fitting the description of anti-languages as described in Kieβling and Mous (2006), BWM is no longer used among the marginalized only. It has gained popularity and is now used in more contexts than mere street conversations; it also appears in newspaper columns, local TV news, comic strips, etc. The paper will then describe how this language can be an evidence of how a once anti-language can evolve into becoming a language of solidarity and a significant symbol of the people of Malang's identity.

The data in this study was collected during a four-month fieldwork in Malang from May to August 2015 through recordings of natural conversations, monologues, as well as in-depth interviews with BWM speakers from different social background, gender, and age. It will also include newspaper columns written in BWM, local TV news delivered in BWM, and different types of CMC (Facebook comments, WhatsApp conversations) in BWM. Incorporating semantic and socio-pragmatic analysis of the data, the paper emphasizes the connection between the linguistic phenomenon to the social identity of the people of Malang. The result in general will contribute to the description of urban youth language, a phenomenon taking place mostly in multilingual cities where speakers feel the need to express themselves in a language that is different from the standard/available languages (Kieβling & Mous, 2006).

How Colloquial Belgian Dutch attracts new features: the case of the noemen/heten alternation

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Colloquial Belgian Dutch (CBD), also called 'tussentaal', recently emerged as a new variety of informal Belgian Dutch taking up a position 'in between' dialects/regiolects and standard Dutch. CBD is a mostly covert prestige variety the ongoing evolution of which has both been described as substandardisation and as 'emergent standardisation' in the literature (Vandekerckhove, R. 2007; Grondelaers & Speelman, 2013). Most of its typical characteristics are borrowed from dialects in the center of Flanders (Brabantic dialects).

In this paper, however, we zoom in on one of the exceptions to the rule. We discuss the position in CBD of the variation exemplified in (1) and (2):

(1) Hij **heet** Tom. (*He's called* Tom.)
(2) Hij **noemt** Tom. (*He's called* Tom.)

In CBD, the verb *noemen*, which in standard Dutch means to call, can also have the meaning TO BE CALLED (2) so that it becomes a competitor for the (standard Dutch) verb *heten* (1). This additional meaning of *noemen* originates from more western dialects.

In the present study, three research questions are asked. First, to which extent has the new variant (2) merged with CBD, in the sense that its distribution across regions, registers and speaker groups has become comparable to that of other CBD features? Second, within CBD, can we discern the emergence of a lexical/syntactic/pragmatic division of labour between the competing variants (1) and (2)? In other words, which constraints govern the *noemen/heten* alternation within CBD? Third, to which extent does this new division of labour between (1) and (2) also apply to CBD as spoken in the area from which the *noemen* variant originates as a dialect feature?

For this study, we have collected all instances of *heten* as in (1) and *noemen* as in (2) from the Spoken Dutch Corpus. The data were tagged for speaker characteristics (sex, age, region of birth and occupation level), situation (conversation type, etc.), and linguistic properties (sentence type, lexical items, morphophonological context). Diachronic change was modeled using the apparent time construct. The choice between *noemen* and *heten* was analysed with a mixed-effect logistic regression model as well as with conditional inference trees. The new variant was found to indeed have acquired a typical CBD distribution across contexts, but at the same time, within these contexts, to exhibit a specific lexical/syntactic/pragmatic usage profile which is surprisingly consistent across all areas where CBD is spoken.

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Sparkling or still? Signing styles and attitudes in the Flemish Deaf community

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A number of sign language linguists discern two different manifestations of sign language structure and/or use, i.e., a form which makes maximal use of the possibilities offered by the visual-gestural modality and a form more resembling oral language non-iconic sequential organisation. Examples are Cuxac (1996, 2000)'s "*dire en montrant*" versus *"dire sans montrer"*; Cogill-Koez (2000a and 2000b)'s

"systems of schematic visual representation" versus *"the linguistic mode"* and Vermeerbergen (2006)'s *"de l'eau pétillante"* versus *"de l'eau plate"*.

Concomitant with these two manifestations is the idea that "*de l'eau plate*" makes more use of the established lexicon, whereas "*de l'eau pétillante*" prefers the productive lexicon. In a previous study Van Herreweghe & Vermeerbergen (2013a, 2013b) investigated two hypotheses:

1. Older generations of deaf VGT signers use relatively more resources from the productive lexicon and younger generations rely more on the established lexicon.
2. Native signers use relatively more resources from the productive lexicon and non-native signers rely more on the established lexicon.

The analysis of short narratives of twelve signers verified the first hypothesis, but partially falsified the second hypothesis. It was concluded that a larger corpus needed to be analysed.

Goals
In this paper we would like to report on two studies:

Study 1: To either corroborate or falsify the hypotheses mentioned above in a larger corpus.
Study 2: To find explanations for these (intergenerational) differences by probing Flemish signers' attitudes towards the different styles.

Methodology
Study 1: Picture story retellingsof *The Horse Story* (Hickmann 2003) were used as data. In each of the stories the ratio of productive versus established lexicon was calculated. The relative occurrence of role-taking was also computed.
Study 2: Four stories with the following variation were selected to be shown to participants:
Ratio of productive/established lexicon Ratio of productive/established lexicon
Occurrence of role-taking High/high Low/high
Occurrence of role-taking High/low Low/low

Inspired by Lambert et al. 1960's study we asked participants to say whether the following adjectives apply (on a 5-point scale) to the way in which each of the four stories had been told: intelligent, ridiculous, boring, self-assured, humorous, old-fashioned, conscientious, nice, cool, and theatrical.

Participants
Study 1: A large Flemish Sign Language corpus project has been running from mid 2012 to end 2015 (www.corpusvgt.ugent.be) including short picture story retellings. Story retellings by 27 participants (of whom 12 native signers and 15 non-native signers) in three age groups (18-30: 9; 30-50: 9; 50-75: 9) were selected and analysed.
Study 2 (on-going): The aim is to query 30 Flemish signers from different age groups by means of an online questionnaire.

Results
Study 1: The hypotheses seem to be corroborated but may need to be refined. Even though there are many interpersonal differences, there are indications that both age and nativeness are indeed of importance but that their effect differs.
Study 2: Study 2 is still on-going but will be finished by the end of April 2016, so it will be possible to report on the results during the presentation.

Near Mergers in Postcolonial Varieties of English – The /v/-/w/ Contrast in Educated Indian English

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This paper investigates sociolinguistic variation in the realisation of the speech sounds (v) and (w) in Educated Indian English (IndE), a postcolonial variety of English used by English-medium educated speakers in India (see e.g. Fuchs 2016). An in-depth acoustic investigation shows that (v) and (w) have not undergone a complete merger, in contrast to what previous research reported. With these results, the present study addresses a lack of acoustically informed sociophonetic work on the phonetics and phonology of consonants (Thomas 2010: 90), and contributes both to the sociolinguistic literature on complex multilingual societies such as India as well as to the growing literature on unity and diversity in postcolonial varieties of English (see e.g. Schneider 2007).

Previous research mostly argues that (v) and (w) have undergone a merger in IndE (e.g. Gargesh 2004, among many others), but Sailaja (2009) suggests that Educated IndE has maintained this contrast. The present study sets out to resolve this debate by applying acoustic phonetic methods to recordings of 20 speakers of IndE and (for comparison) 10 speakers of British English. The speakers produced a total of 1,779 (v) and 2,002 (w) tokens. Various phonological contexts, two speaking styles and four different IndE L1 backgrounds are distinguished. The analysis is based on acoustic measures of fricative noise (Zero Crossing Rate), energy distribution in the spectrum (spectral centroid) as well as lip-rounding and the presence of a velar constriction (F2 and F3). In British English, these measures clearly distinguish between /v/ and /w/, with /w/ having less fricative noise and energy concentrated at lower frequencies than /v/, as well as the presence of lip-rounding and a velar constriction.

Results suggest that IndE has neither a complete /v/-/w/ merger, nor completely separate /v/ and /w/ phonemes, but instead a near-merger between the two sounds. In particular, IndE /v/ has slightly more fricative noise and a higher spectral centroid than /w/, but only in particular contexts. IndE /v/ also has slightly less lip-rounding and a somewhat less pronounced velar constriction than IndE /w/. Overall, these speech sounds are realised in such a way that they both appear to be intermediate between BrE /v/ and /w/, but closer to the latter, with slight variations due to L1 background. A classification simulation suggests that these differences are likely insufficient for listeners to reliably distinguish between the two speech sounds. The paper concludes that detailed acoustic investigations of other assumed mergers in postcolonial varieties of English might reveal similar cases of near-merger.

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Leading the charge: adolescent peaks in a male-led change, TH-fronting in southeast England

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Research into the incrementation of language change provides evidence in apparent time for what Labov (2001:454) labels the *adolescent peak.* Adolescents use higher rates of incoming innovations than young adults, and higher rates than children who start out by modelling their caregivers (Kerswill, 1996; Smith et al, 2007). Adolescent peaks have been observed across a range of different types of change (Labov, 2001; Tagliamonte & D'Arcy, 2009), supporting the claim that an adolescent peak is a 'general requirement of change in progress' (Labov, 2001:455). Further, for phonological changes,

gender is implicated - peaks are present only in the gender leading the change. Only females show peaks in female-led changes and males in male-led changes (Labov,2001:456-61). However, Tagliamonte & D'Arcy 2009 find no such gender asymmetry in morphosyntactic and discourse-pragmatic changes.

In this paper I contribute to the question of gender and adolescent peaks through the analysis of a rapidly expanding innovation in the UK:TH-fronting as in (1). Crucially, this is a male-led change, thus presents an ideal opportunity to test whether gender asymmetries hold in this type of change.

1. *Well their dad was one of **thirteen [fɜtin]** I **think [fɪŋk]** her mum was one of nine, yeah, like as I say she's **Catholic [kaflɪk]*** (Matt, 46)

The data for the present study come from an age and gender stratified sample of speakers from Hastings, a town on the southeast coast of England. Importantly, the sample contains four age-cohorts: children (8-10 years), adolescents (15-18), middle (40-55); and older (65+). This is in line with Labov's (1994:49) assertion that apparent time studies should encompass the youngest members of the speech community, and therefore enables direct investigation of adolescent peaks in this variety.

Following Kerswill (2002), I extracted all possible contexts of the voiceless dental fricative [θ] resulting in 3,000 tokens. Results from lmer analysis revealed that along with the majority of studies, TH-fronting showed rapid expansion in apparent time – 8% in older speakers to 76% in the adolescents (p<.001). The results also showed an adolescent peak– the children showed an average rate of 66%,so as predicted by Labov, they lagged behind the leading adolescents. Significantly, a peak was present for *both* males and females. However, despite both genders exhibiting peaks, their exact quality differed: the female peak was steeper and more pronounced than the male peak.

In line with previous work (Labov, 2001; Tagliamonte & D'Arcy, 2009), I interpret this result as relating to the interaction between gender and the stage/rate of the change. Specifically, while the leading males' rate of change had slowed as the change reached completion, the change was still progressing at a comparatively quick rate for the females, hence their steeper peak. These results offer further support for the presence of an adolescent peak. However, they do not support the suggestion thatpeaks are asolely a property of the gender leading the change. I discuss these results within the context of the dynamic impact of gender on incrementation and on language change more broadly.

Regular vs. Irregular: past tense and past participle forms in British and American English

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Recent studies in corpus linguistics (e.g. Levin 2009, De Clerck & Vanopstal 2015) examine verb regularisation processes in different varieties of English. In fact, forms such as *learned/learnt* or *burned/burnt* are one of the most frequently cited grammatical differences between (Standard) American English and British English, with *–ed* being regarded as more American and *–t* as typically British. In his detailed study, Levin (2009) shows that certain syntactic and semantic factors have contributed to the maintenance of the variation in British English, for example the transitive or intransitive use of the verbs or a difference in aspect (durative vs. punctual). As the variation between *learned/learnt* or *burned/burnt* is based on a phonological difference in the spoken language (voiced vs. voiceless ending) it is rather important to ascertain whether the forms to be found in the different corpora reliably represent the pronunciation of the verb-forms. Just to give one example, the pronunciation of *<leaped>* in Standard British English is not necessarily /liːpt/ as the spelling may suggest, but the form is more commonly pronounced as /lept/ (cf. Jones 2011). Therefore, it will be a major aim of this paper to explore the relationship between the written verb-forms and their actual pronunciation in the spoken language. Surprisingly, there is rather little information in the literature on phonological factors that may affect the variation. Indeed, it can be hypothesized that the phonetic environment exerts an important influence on the different verb-forms in the spoken language. For this purpose, I carried out a study with 30 British and American speakers (undergraduate students) and the results clearly reveal such an influence. Forms of the following verbs in different phonetic contexts were examined in more detail: *burn, learn, kneel, dream, leap, lean, spell, spoil*.

Apart from presenting the findings of this study, the paper will generally consider the complex relationship between spelling and pronunciation that may cause problems in the analysis. Finally, I will

take a closer look at other varieties of English (both standard and nonstandard, traditional and modern) to demonstrate the relevance of a phonetic analysis of the verb-forms involved.

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Subject pronoun variation over time in Cuban Spanish

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Caribbean varieties have long been at the center of research on subject pronoun variation in Spanish. In comparison to the extensive study of the variable in Puerto Rican and Dominican Spanish (i.e. Cameron 1992, 1993; Hochberg 1986; Morales 1986), there is a paucity of work on it in Cuban Spanish. In this paper, we present findings from a study of subject pronoun variation in the Cuban variety. First, we discuss a logistic regression analysis that identified significant linguistic and social predictors and their influence on the variation. Then, we discuss a comparative analysis that examined similarities and differences in the variation over time.

The study included 8,305 tokens of null subjects and subject pronouns from the conversations of 57 Cubans born between 1885 and 1970. The social predictors examined were gender, social status, and year of birth, organized into three groups: 1885-1911, 1929-1936, and 1959-1970. Tokens of inflected verbs were coded for the linguistic predictors person and number, TMA, syntactic verb type, polarity, coreference, and specificity. A logistic regression analysis was run on the full data set, with year of birth as a fixed predictor. For the comparative analysis, separate logistic regression analyses were run on year-of-birth groups (Poplack and Tagliamonte 2001; Tagliamonte 2011, 2013).

The analysis of the full data set showed that the significant predictors, ordered according to influence, were person and number, coreference, TMA, verb type, polarity, and year of birth. The results for the linguistic predictors were similar to those reported in previous studies of Caribbean, and non-Caribbean, varieties (i.e. Bayley et al. 2013; Bayley & Pease-Álvarez 1997; Cameron 1992, 1993; Martínez-Sanz 2011; Otheguy et al. 2007). Year of birth showed a small preference for overt pronouns at the earliest time. The frequency of overt forms was slightly higher in 1885-1911 (37%) than 1929-1936 (34%) and 1959-1970 (35%). The overall rate for the sample was 35%, similar to the rate of 33% reported in Otheguy et al. (2007) for Cuban newcomers in New York City.

The comparative analysis showed that the predictors at the top of the hierarchy were stable, and remained strong, over time: person and number had the strongest influence and coreference the second strongest at the three times. The analysis also highlighted changes and weakening of the predictors with a lesser effect, particularly at the later time (1959-1970). Thus, although change was not evident in the proportion of overt subject pronouns, differences in the constraint hierarchies indicated changes in the conditioning of the variation over time.

This research is among the first to discuss the factors that influence subject variation in the Cuban variety. Although studies do not often find that age is significant for this variable, this research showed that changes over time may be observed with a comparative analysis of year of birth. The findings discussed here contribute to the larger understanding of an important variable, and they situate the variation of subjects in Cuban Spanish within findings from other regional varieties.

On the path towards reliable results in forensic text comparison reports

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This study deals with the major challenge to classify an anonymous text with sufficient assurance to enable the expert report to be accepted in a judicial process. In this way, the expert witness will have to prove its objectivity basing its results on the statistical signification of the differences or similitudes found in the comparison.

In order to obtain statistical signification, in this study a Base Rate Knowledge for linguistic variables in Spanish has been created and Frequentist and Bayesian methods to classify the anonymous text have been implemented.

The methodology proposed in this study has achieved a correct classification over 75% with a probability of more than 50% in 60% of the cases.

This study aims to be a first approach to a code of good practices in forensic text comparison since control factors to compile the corpus are taken into account, there are sampling procedures, and quantitative techniques are implemented and tested for reliability and validity.

GS02-11: Dialectology

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.1bis
Session Chair: Manuel Galeote

Some notes on the linguistic image offered by traditional atlases: The case of the Atlas Lingüístico de la Península Ibérica

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Most traditional linguistic atlases are based on the data provided by a single informant, usually an older male, native of a rural town where he has resided virtually all of his life (NORMs, Chambers and Trudgill 1998[2]: 29-30).

This methodological choice necessarily raises some doubts about the representativeness of the data collected during the surveys: What would have happened if the field researcher had chosen another informant? Can we trust field researcher's capacity to obtain, interpret and transcribe the data correctly? Can we be sure that all field researchers follow the same criteria?

Sociolinguistic research shed new light on the observer's paradox and human factor in the collection and transcription of data: Labov 1966, 1972; Rickford & Mcnair-Knox 1994, Bailey & Tillery 1999, Cukor-Avila & Bailey 2001, Bailey et al. 2005, etc. However, there is little reflection on these methodological flaws in traditional linguistic atlases (Pato 2006).

This paper examines this issue in the unpublished surveys of the *Atlas Lingüístico de la Península Ibérica* (ALPI) in Portugal. The choice is primarily motivated by the mutual exchange of accusations of malpractice between the field researchers of the ALPI (Cortés Carreres & García Perales 2009: 257-308), a reproach that included sociolinguistic issues, such as the selection of informants.

In each point, two field researchers worked independently, so it is possible to compare their transcriptions. This paper examine the vitality of five phonological traits in 28.000 tokens from the unpublished materials of ALPI. The preliminary results demonstrate the existence of major disagreements regarding the linguistic image depicted in those subsets of data. Besides differences between two generations of informants or between socio-cultural classes, there are also examples of discrepancies between people with the same sociolinguistic profile and age groups. These findings warn of the need to handle the data provided by traditional linguistic atlases with extreme care.

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Detecting change in Swiss German morphosyntax

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In research on dialect change the prestige of a variety is often – amongst others – regarded as one of the most important driving factors, with the standard language mostly being regarded as the "best" and therefore most prestigious way of speaking (cf. Schmidlin 2011: 23ff.). However, the situation in Switzerland is somewhat more complicated. While the standard language is generally considered the most "correct" variety and its mastering is regarded as an important educational goal by many people, it is practically absent in everyday communication among autochthonous speakers. At the same time, dialect change can be observed (cf. Christen 1998), which raises the question about the direction of this change (horizontal, i.e. between dialects vs. vertical, between dialect(s) and standard).

While most studies on dialectal change focus on the phonological level, I will concentrate on (morpho-)syntactic phenomena of Swiss German. The data are taken from the project "Syntactic Atlas of German Speaking Switzerland" (Syntaktischer Atlas der deutschen Schweiz, SADS; cf. Bucheli & Glaser 2002) which is located at the University of Zurich. In contrast to other (more traditional) dialect atlas projects, the object of investigation was not only the language of the so-called NORMs (cf. Chambers & Trudgill 1980); instead the goal was to cover a wider spectrum of socio-demographic variation. To this end, a total of 3187 informants – both men and women of different age groups and with varying social backgrounds – in 383 survey sites (i.e. an average of eight informants per location) were included into the survey. This allows us to perform apparent-time analyses (cf. Labov 1963) which may provide indications about on-going dialect change. In addition, recently transliterated questionnaires from the Wenker survey (which took place around 1930 in Switzerland) can be used for a real-time comparison.

The goal of the paper is, on the one hand, to detect phenomena which are subject to change, and to determine the direction of this change. In fact, as some preliminary analyses have shown, there are indications that both dialectal and standard features are used more frequently by the younger speakers (for different phenomena), thus pointing to different types of change. On the other hand, those regions shall be identified where change becomes apparent. A comparison of these two aspects shall help to shed light on the question whether certain types of change occur predominantly in certain geographic regions such as transition zones between dialect areas or regions close to (political) borders.

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A different story? Reexamination of two diphthongs (ay) and (aw) in Yami

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The linguistic ecology surrounding language variation in moribund island varieties raises important questions about language ideology and linguistic description. For instance, in many island Englishes (Labov 1963, 1972; Wolfram & Schilling-Estes 1995; Schilling-Estes & Wolfram 1997; Eckert 2004, 2012) and in speech islands like the isolated Midwestern Deitsch communities (Keiser 2001, 2009), nucleus raising in (ay) and/or (aw) diphthongs carries symbolic meaning and serves as a positive identity marker.

Yami, an endangered Austronesian language spoken on Orchid Island in Taiwan, exhibits similar sound changes. There are six villages on Orchid island: Imowrod and Iratay on the southwest coast, and

Yayo, Iraralay, Iranmilek, and Ivalino on the northeast coast. The literature generally views nucleus raising in (ay) and (aw) diphthongs as an innovative form, by which Yami is classified into *southwest* (SW)and *northeast* (NE) dialects (Tsuchida, Yamada & Moriguchi 1987; Li & Ho 1988; Rau & Chang 2006; Rau, Chang & Dong 2009). Specifically, SW speakers are said to prefer the older, unraised variants in words such as *vahay* [vaʁaɪ] 'house' and *araw* [aɻaʊ] 'sun, day', whereas NE speakers favor the innovative, raised forms as in *vahay* [vaʁəɪ] 'house' and *araw* [aɻəʊ] 'sun, day'.

However, recent results from picture-naming and map tasks (Lai 2009, 2014) have questioned the validity of this southwest-northeast grouping. In fact, Ivalino (NE) speakers showed the southwest pattern, strongly preferring the conservative, unraised variants in map tasks (conversation style) over picture-naming tasks (word-list style) for both diphthongs. Since speakers paid less attention to speech in the (semi-) spontaneous map tasks, the data more closely reflect their daily use of the raised/unraised variants. This suggests the need to reclassify the dialect grouping as **south-north** instead. Additionally, this work examines whether age and gender affect speakers' choice of the raised/unraised variants. The results of the VARBRUL analysis show that younger speakers favor raised (ay) and (aw) at .66 and .79 respectively. When age is cross-tabulated with gender, younger female speakers lead the sound change for both (ay) (χ^2 (3, n = 127) = 49.22, $p < .001$) and (aw) (χ^2 (3, n = 65) = 24.54, $p < .001$).

To be clear, this phonological innovation is only extensively used on the North coast, where Yami is preserved best on the island. As such we must be cautious about treating nucleus raising as purely a contact-induced sound change under heavy influence from Mandarin. We argue instead that nucleus raising in Yami is a marker of sociodemographic identity (Johnstone & Kiesling 2008), which still remains largely below speakers' conscious awareness. Whether this sound change has become an overt marker signifying increasing power or visibility for Yami females in public domains (Rau, Chang & Dong 2009) awaits future investigation.

Puerto Rican Spanish and Prestige: Why Such a Difficult Relationship?

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"Why do you want to learn that language? Why don't you learn a different Spanish? The Spanish they speak in Puerto Rico is inferior." These questions and statement were directed at a woman who was on an airplane and moving from Brazil to Puerto Rico and who enthusiastically mentioned to a stranger that she hoped to learn Spanish while residing on the island (personal communication, Saideh Mahdavi Emamy, 2009). This type of attitude and discrimination that is frequently encountered by Puerto Ricans when interacting with speakers of other varieties of Spanish (especially from the Americas), implies a loss of prestige for Puerto Rican Spanish (PRS) off the island (Escobar & Potowski, 2015). On the island itself however, it suffers no such loss of prestige because it is the vernacular and the language traditionally linked to Puerto Rican identity. In fact, many islanders are unaware of this lack of prestige although many of those Puerto Ricans in the diaspora (5 million in the U.S.) are frequently victims of stereotyping and prejudice because of the language they speak (Zentella, 1997). This leads to questions about the reason(s) for this lack of prestige off the island. Is its origin seen as deficient? Is the addition of loan words from English and their subsequent Hispanization seen as a corruption? Is it ignorance about the concept of varieties in language? Puerto Rican Spanish (PRS) is a language created from the varieties of Spanish brought to Puerto Rico (a U.S. territory located in the Caribbean region) by the Spanish colonizers in the 15th and 16th centuries (mainly from Andalucía and the Canary Islands), and words from the following: the indigenous language of the mostly exterminated Taíno (Arawak Indians), varieties of African languages of the slaves imported from and between the 16th and 19th centuries and more recently, varieties of American English (AE) brought by the U.S. authorities in the 19th and 20th centuries (Morales, 2000; Vaquero, 2001). The purpose of this paper will be to analyze and discuss why a language such as PRS can be in such juxtaposition: prestigious in certain circumstances but not in others, something which makes it difficult to categorize. There is also an interest in examining the implications that this has for Puerto Ricans who live on the island and for those who are part of the diaspora.

Verbal morphology meets dialect levelling and migration pattern in Madelinot French

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Madelinot is a variety of Acadian French found in the eastern part of Canada. It has been shaped by dialectal contact and a unique pattern of settlement. At least three waves of Acadian deportees settled on Iles-de-la-Madeleine over the course of the period following the Expulsion of the Acadians from their homeland (1755-1870). The location and the duration of the migratory movements increased the degree and type of linguistic contact each group went through. Following the initial settlement, the community had to rely on natural growth rate due to its extreme geographic isolation (1870-1940); only a small number of non-Acadian sailors, fishers and merchants joined the local population. This situation resulted in dialect levelling (Kerswill & Williams, 2002). The last phase in the sociolinguistic history of the community (1940 onward) is characterized by contact with Québec and Standard French. In this presentation, we will demonstrate how variation entered the verbal system and spelled the end of the traditional and salient features. We will also examine the role of language internal factors in order to better understand the trajectory of the variants. Our data come from archival recordings, anthropological and sociolinguistic interviews of 15 speakers born at the turn of the past century (1870-1930). This generation acquired the language directly from the descendants of the settlers, after *Madelinot* had emerged as a distinct variety.

In the verbal paradigm, the three singular and second plural verb forms are identical to the Standard. The first plural pronoun *on* has replaced *nous* and is used with third singular forms, as in most varieties of colloquial French. However, for the third person plural, we find the inflectional morpheme -*ont* [ɔ̃] inherited from the 17th and 18th century settlers from the Centre-West region of France.

(1) Ah, ils **travaill-ont** comme des bons dans ce moulin-là. (3-86)
'Ah they work-[ɔ̃] really hard in the that mill,'
(2) Ils sont cinq, six, qui **travaill-ent** là-dedans. (13-2411)
'They're five, six, who work-[ ] in there.'

In our corpus, the variation between the traditional [ɔ̃] in (1)and the phonetically null standard form [ ] in (2) is still found in most sectors of the verbal paradigm and for all speakers: Imperfect (38%), Present Conditional (48%), Past Perfect (9%), Pluperfect (52%), Past Conditional (38%). However, the overall distribution of the variable shows that [ɔ̃] has virtually disappeared from the present tense of the indicative and the subjunctive (3%). Our numbers differ from what is found in other varieties of Acadian French, with the exception of one, where the traditional forms account for over 80% of the data. On the other hand, closer analysis of the linguistic factors reveals that three of the constraints in operation are the same: the type of subject, the type of clause and the certain frequent verbs. The constraint related to the alternation between verbal allomorphs was not significant. The results indicate that as the change was progressing in the language, the constraints were weakening; the Acadian traditional forms are rare in the speech of today's youth.

Language Change in Lima, Peru as a Result of Migration and Dialect Contact: Sociolinguistic Variation in the Pronunciation of Coda /s/

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Migration from rural areas to urban centers often results in dialect leveling or loss within two or three generations (e.g. Bortoni-Ricardo 1985, Hinkens et al 2005, Martín Butragueño 2004, Serrano 2000, among others). Lima, Peru is an ideal location to test whether a phonetic feature of the migrants' original dialect is retained by subsequent generations when (1) migrants and their descendants vastly outnumber original residents of the capital city and (2) in their original dialect they use a variant that is also produced by speakers in the capital, albeit with a higher frequency. As a result of migration, Lima's current population of 9.7 million is constituted primarily by first-generation migrants (36%) and their second-generation (43%) and third-generation (8%) descendants. Only 13% of the residents of Lima are "Classic *Limeños*" with parents and grandparents born in Lima (Arrellano & Burgos 2004). The majority of migrants in Lima are from rural provinces where a regional dialect influenced by indigenous languages, known as Andean Spanish, is spoken.

One of the features of classic *Limeño* Spanish that contrasts with Andean Spanish is the pronunciation of coda /s/. Weakening of coda /s/ occurs in Lima about 20% of the time overall, much less than in other coastal varieties of Spanish. Previous studies (Caravedo 1983, 1990) have shown that middle class speakers, tend to pronounce word final /-s/ primarily as a sibilant (93%), but aspirate word internal /-s/over 44% of the time. In contrast, working class speakers aspirate /-s/ in word internal position only 14% of the time and elide /-s/ 23-24% of the time in both word internal and word final positions. Thus, while /-s/ is generally maintained in the Spanish of classic *Limeños,* there are social class differences in the frequency of aspiration and elision. In contrast, in Andean Spanish coda /s/ tends to be retained in all positions, and aspiration and elision rarely occur.

To determine whether first, second and third generation migrants retain sibilant pronunciation in coda /s/ or adapt to traditional Limeño norms by using aspiration and elision in similar quantitative patterns to either middle class or working class Limeños, a sociolinguistic study of 100 participants was carried out, taking into account the social variables of migrant generation, origin, gender, education, and neighborhood. The data were analyzed using a proportional odds ordinal random effects model, which assumes that the variation of /-s/ occurs on a continuum from [s] to [h] to [Ø]. The results indicate that the first generation retains the sibilant to a greater degree than subsequent migrant generations and working class Limeños. In spite of the demographic predominance of migrants in Lima and the lack of stigmatization of the sibilant, the children and grandchildren of Andean migrants have adopted coastal phonetic variants of coda /s/, in some cases with higher frequency than classic *Limeños* themselves. The results will be explained taking into account the social networks of the migrant population in which perception and attitudes towards Andean and Limeño varieties of Spanish play an important role (Caravedo 2014).

Linguistic attitudes towards velar r in Puerto Rican Spanish

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One of the Spanish sounds consists of the alveolar trill, which appears in words, such as *rosa*, *arroz* and *Israel*. In certain areas of Puerto Rico this sound is produced with a velar articulation, and is commonly referred to as *"la r arrastrá"* ('the dragged r'). Velar r has been associated with rural origin, lack of education, and speech impairment. Numerous studies have investigated the linguistic and social factors that influence the use of this sound (Graml, 2009; Medina-Rivera, 1999). This study, however, is aimed at extending research on the linguistic attitudes associated with the use of velar r in Puerto Rico. Twenty younger participants took part in this study. Half of them were residents of San Juan, the capital, and the other half were residents of Naranjito and Comerío, two towns towards the central area of the Island, where velar r is more frequently used (Navarro Tomás, 1948; Vaquero, 1972). They completed a

matched-guise test, in which they listened to a series of guises with and without velar r, and provided their judgments regarding aspects, such as the speakers' origin, social class, level of education, and personality. The topic of the recordings was also controlled so that half of them fell into a more formal language context category and the other half comprised an informal language context. Results showed that guises with velar r received more negative judgments regarding level of education, social class, professionalism, and speaking ability, than those with alveolar r. Moreover, participants from the capital tended to exhibit less negative attitudes towards velar r than those from the central region. Finally, velar r pronunciation was more negatively viewed in the formal context guises than in the informal ones. These results confirm variations in participants' opinions based on place of residence and the formality of the communicative context; and they are discussed in light of previous studies on this topic (Delforge, 2013; López Morales, 1979).

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Intonational variation in WH questions in Basque

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It is known that the Basque language is having a great variation in the last 40-50 years: this fact has been caused by different factors (Hualde 2015). Those changes concern every linguistic field and, therefore, also the intonation.

The aim of this contribution is to get to know what is happening in the boundary tone of the intonation curve of the wh questions. In previous works about the wh questions, in where data from adult and older generations has been used, the boundary tone has been analysed as L% (Gaminde 2007 and 2010; Gaminde et al. 2014, Gandarias 2006, Legarra 2011 and Uriarte 1995). Nevertheless, in some researches that were carried out more recently the data that were taken from youth (Gaminde 2010, Gaminde et al. 2012, 2013; Aurrekoetxea et al. 2014) in where H% and LH% boundary tones have been detected, instead of the traditional L%.

In this current work, in which data from 321 young people is being used after making surveys in all Basque territory, we propose to analyze the vigor of the change. The data have been analyzed according to three main social variables: on the one hand, the geographical origin (mainly Basque speaking area vs. mainly non Basque speaking area); on the other hand, the gender; and finally, the mother tongue, which could be Basque, Spanish or French.

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Return migration of Bedford Italians within a sociolinguistic perspective: what comes next?

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This paper investigates the return migration of Bedford Italians to their original homeland. The area under investigation is situated in the South of Italy and is composed by several villages, namely Montefalcione, Manocalzati, Sorbo Serpico, all in the area ofAvellino, inCampania. This area was strongly affected by emigration to theUKafter World War II, specifically between 1950 and 1960, mostly settling in the Bedforshire. Despite the presence of many recent studies focusing on the socio-linguistic situation of Italian immigrants in theUKand their related communities, not much attention has been paid to return migration which remains still unknown, both from socio-historical perspectives and from a socio-linguistic one. What happens to the Italian migrants once they get back to their home villages in southernItaly? This paper is the first attempt to go beyond the situation of Anglo-Italians in theUKand aims at exploring the contemporary social and linguistic positioning of return migrants. Specifically, the present investigation concentrates on the linguistic behavior of first and second generation speakers, paying particular attention to the following linguistic variables:

- Use of English, Italian and dialect;
- Language contact (code-switching, code-mixing, and loanwords);
- Interference among these varieties for all levels of analysis.

The data will then correlate with the generation, be analyzed according to the speaker's social network (is it composed by Anglo-Italians, Italians or mixed race community members?), and to gender.

Lastly, data gathered in the Avellino area and their results will be compared and contrasted with previous investigations in Bedford and Peterborough, where the largest concentrations of Italian migrants established their communities (see Guzzo 2014, Di Salvo 2012), in order to verify if the same social variables have impacted on their linguistic behaviors respectively and how much the two groups of Italians in the UK and retuned migrants may differ.

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'Mississippi is just like…a boring state to me': Evaluating place and bilingualism in narratives of internal migration

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Migration narratives have been found to be a rich site of identity construction that afford tellers the opportunity to negotiate the social context of migration as well as cultural differences in new places (De Fina, 2003a; Lanza & Golden, 2013). Orientation in migration narratives in particular provides a site for the negotiation of place and time that connects migrants and the events of migration on multiple scales (De Fina, 2003b; Kaiser & Nikiforova, 2007). This paper expands on such work to examine the construction of place in narratives of internal migration during interviews about growing up bilingual in the U.S. South. In these interviews, talk about moving to and from a specific region in the U.S. (i.e. the South) led to the construction of both place and individual identities that served to explain participants' bilingual development and family language policies. Orientation episodes in narratives of internal migration further included evaluations of place that connected with the participants' negotiation of racialization, linguistic discrimination, and xenophobia in the interviews. The study contributes to an understanding of the role of place in constructing bilingual competencies and identities and the ways in which evaluation in orientation episodes function to position tellers in relation to their migration experiences.

Thirteen participants (ages 18 to 26) who self-identified as both bilingual and from the South took part in semi-structured interviews about bilingual development and family language policies in childhood. All interviews were transcribed, and narratives of migration were identified following De Fina (2003). Six participants talked about moving from one region of the U.S. to the South in the interview. This talk was examined more closely for the interactional construction of place and evaluative language about the South (e.g., "So then I came to another Southern town that was Black/White," or "Mississippi is a boring state to me,") in relation to the participants' construction of themselves as bilingual.

Talk about the U.S. South as a destination for internal migration served as a site for explaining and contextualizing young adults' bilingual development and competencies. A variety of "Souths" emerged in these interviews as a place that both constrained and afforded opportunities for racial, linguistic, and ethnic diversity. These data show that place, and participants' discursive construction of places, are deeply connected to the expression and development of bi- and multilingual identities. Further, the study demonstrates how the evaluations of place during orientation episodes serve to position the teller in relation to the context of migration and construct belonging in different communities.

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GS02-13: Historical Sociolinguistics

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.5
Session Chair: Teresa Fanego

Language policies vs language use in 19th century court proceedings in Croatia

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Following the periods of absolutism and neo-absolutism, characterised by tensions and conflicts between the deeply conservative, centralized, multi-ethnic Habsburg state and emerging nationalist movements, the dual monarchy was established in 1867, as a constitutional union between the Austrian Empire and the Kingdom of Hungary. At the time, Croatia was divided between two parts of the Monarchy, Civil Croatia and Slavonia belonging to Hungary, and Istria and Dalmatia to Austria.

The paper will outline multilingual policies on the highest state level granting equality to all nationalities and their languages on the one hand, and nationalist movements with their strong homogenizing tendencies focusing on a single standard language, on the other. Conflicting language policies on the national and supranational levels will be set against the actual language use in Croatia, primarily based on court proceedings. Our research will focus on the extent to which the legislative provisions on the right to court interpreting for defendants who were not proficient in the language of the court, as enshrined in the Civil Code of 1852 and Criminal Code of 1853, were actually implemented. In addition, we will analyze instances where the actual language use of lay persons involved in court proceedings, such as defendants and witnesses, „shines through" the official language of court records. Thus, through analyses of the languages used in court records, historical language use will be reconstructed and examples from the emirical data will be examined.

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Variation and change in the possessive system in Medieval Galician-Portuguese

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In the history of Galician and Portuguese, besides the simple possessive pronouns derived from Vulgar Latin (*meu, teu, seu, nosso, vosso*), new periphrastic constructions were inserted in the possessive system: genitive prepositional phrases, also called *de-possessives*. In modern languages, it is possible to find de-possessive related to the new grammaticalized pronouns: *del(es), dela(s), de vostede(s)* (Galician); and *dele(s), dela(s), de vocês, da gente* (Portuguese). According to Mattos e Silva (2006), 3P

de-possessives were the first ones to be part of the medieval system. Those forms were implemented to solve the ambiguity caused by the use of *seu*, which can refer to different possessors. It is also argued that the genesis of the de-possessives could be correlated with other changes in the possessive system, such as the elimination of clitic forms (*ma, ta, sa*) and the increased use of definite articles before prenominal possessives (Cunha, 2007). However, texts of medieval Galician-Portuguese show that the de-possessive system was more complex than one might think, since we can find de-possessive with all grammatical persons: *de mim, de ti, de nós, de vós, dele(s), dela(s)* (Marcotulio and Santos, 2015). In this sense, the aim of this paper is to investigate, within the Sociolinguistics theoretical framework (WLH 1968; Labov 1972; 1994), the language changes that underlie the rearrangements in the possessive system, more specifically in the medieval Galician-Portuguese, in order: (i) to verify the variation constraints between the simple and periphrastic forms; (ii) to understand the relationship between the use of de-possessive and the grammatical ambiguity; (iii) to investigate whether the implementation and spreading of the de-possessives can be embedded in a larger array of changes; and finally, (iv) to examine how the restructuring process of the elimination of 1P and 2P possessives was. Our corpora are composed by texts from the 13th to the 16th centuries written in Portugal and Galicia (Maia 1986; Martins 2001; Agrelo and Monteagudo 2009). Our results point to a diatopic and diachronic variation in medieval Iberian Peninsula: the 1P and 2P de-possessives are registered in Galician and Portuguese texts in the 13th and 14th centuries, but only in Galician texts in the next two centuries. 3P de-possessive are found in Galicia throughout the studied period, but only begin to take place in Portugal from the 14th century on. These results allow us to observe a medieval Galician-Portuguese linguistic unity in the 13th and 14th centuries, with a consequent differentiation in the following centuries. In terms of internal factors, there seems not to be a clear relationship between de-possessives, on the one hand, and simple possessives (ambiguity contexts and embedding in other grammatical changes) on the other. These results point to the need of incorporating new data into the research: we argue that the changes within the de-possessive system can be embedded in other structural matrix. The genesis, implementation and spreading of new possessive constructions in Galician-Portuguese may be found in the process of reanalysis of non-genitive possessive strategies (de + OBL), i.e., PPs used in syntactic ambiguous contexts.

Language variation and change, speakers' attitudes and prescriptivism: the case of 'literally'

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Language advice literature published in the twentieth century abounds in negative commentary about the use of *literally* in a non-literal sense. Despite the strong condemnation of this feature, sentences such as *I felt like I had literally, in the space of one day, gone to another planet and come back*, where *literally* is used to add emphasis, continue to be used by native speakers of English. This kind of tension between ideas about what should be done versus what is actually happening in language use raises a number of questions about prescriptivism and its effects on language attitudes and change. If people continue to use a word in a particular way, why is there still such a strong backlash against it? Will this backlash prevail in the end and eradicate such usage? Is prescriptivism influential even when it fails to stop language from changing? Using *literally* as a case study, these are the issues I will explore in the present paper.

Although the need for studying the importance of prescriptivism as a sociolinguistic phenomenon has been addressed in recent literature (Curzan 2014), empirically based accounts of prescriptivism have largely been limited to historical sociolinguistic studies. Furthermore, the focus has largely been on grammatical features, such as the use of the subjunctive (Auer 2006) or preposition stranding (Yáñez-Bouza 2015).

In my paper I will attempt to investigate present-day prescriptivism by focusing on a semantic feature. By looking systematically at various types of data I hope to supply further empirical evidence of the interplay between prescriptivism and language attitudes and change. My analysis is based on three types of data. First, I will analyse the treatment of the non-literal use of *literally* in American usage guides from 1847 to 2014. Second, I will look at the patterns of variation and change of this usage across time and genre in contemporary and historical corpora such as the *Corpus of Contemporary American English* and the *Corpus of Historical American English*. Finally, I will provide some evidence of

the attitudes of native speakers of American English towards this feature based on interviews conducted in 2014 and discuss the extent to which these are in line with patterns of variation.

Preliminary results suggest that prescriptive attitudes are fairly stable during the twentieth century and that this usage feature still remains condemned by usage guide writers. This is in line with similarly conservative and negative attitudes expressed by native speakers. This may suggest that a major influencing factor on the relationship between prescriptivism and language change could be the contemporary social value of the usage feature in question.

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Palaeographical Innovation and the Late Middle English Dialect Map

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This paper suggests that four predictors suffice to explain the allographic variation present in the population of texts written in England and in typologically localisable English in the late Middle Ages. It applies a quantitative analytical methodology on quantitative data collected from 449 texts comprising the Middle English Grammar Corpus, version 2011.1, and associated texts. In particular, the paper grows, separately for each of 17 allographs, a tree-structured model of the regression relationship among the four predictors. Different configurations of the predictors result in different proportions of observations of the given allographs. Several of these configurations single out East Anglia and the Far North understood as regions in typological space, which suggests that both regions were centres of palaeographical innovation. The findings may, further, add definitional precision to discussions of the gradient between the scripts known as Anglicana and Secretary.

General extenders in traditional dialects of English

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Variation in the use of general extenders (GEs) in the speech of young adults has been studied extensively in recent decades, both in British English (see e.g. Aijmer 2002, Cheshire 2007, Macauley 1991, Pichler & Levey 2011) and in other varieties of English (e.g. Overstreet 1999, Tagliamonte & Denis 2010), but very few studies have used data that would make it possible to discuss diachronic changes in the use of GEs. In this paper, I present the results of an analysis of GEs in the Survey of English Dialects (SED) tape-recordings, representing traditional dialect speech collected in the 1950s. Comparing this data with the results of the more recent studies makes it possible to assess to what extent the use of GEs has changed during the late 20th century.

The study is based on the Survey of English Dialects (SED) tape-recordings, made in the 1950s with dialect speakers born between the late 19th century and the early years of the 20th century. The corpus consists of ca 600 000 words of transcribed tape-recordings from 286 localities in rural England. All GEs occurring in the data are coded for a number of linguistic and contextual variables, following, as far as possible, the principles used in previous studies such as Pichler & Levey 2011 and Tagliamonte & Denis 2010. This coding makes it possible to compare the results of the analysis in this study with the results of studies based on present-day data.

A significant finding in the present study is that traditional dialects of English English make extensive use of a type of GEs not discussed in earlier research on the topic, viz. GEs introduced by the connector *nor*, exemplified in (1) and (2):

1. What we call uh +...
   They used to call 'driving plough',
   you know.
   course there was no tractors *nor nothing like that*.
   (SED O3: Islip, Oxfordshire)
2. Well,
   he's doing a different way altogether.
   He's beef cattle on,
   and he isn't bothered with milking *nor naught of that sort*.
   (SED Y21: Heptonstall, Yorkshire)

In this paper, I will use the evidence offered by the use of GEs in traditional dialect data from the 1950s to assess the recent claims about the role of grammaticalization in patterns of variation and change in GEs.

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Social distance and language attitudes in urban South Africa

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Recent studies have addressed the major social challenges that post-Apartheid South Africa has been undergoing since 1994 (Gibson 2006; Casale and Posel 2011, among many others). Most of the research argues that despite the initial hope that the new Rainbow Nation embodied, the insufficient economic and social progress of South Africa in the past two decades has not overcome the profound ethnic divisions of its population. In addition, the difficult co-existence of the 11 official languages has been recurrently acting as a tangible indicator of South Africa's current social frictions in crucial domains such as education, equality and political power (Beukes 2009; Greenfield 2010).

Departing from different social psychology studies that confirmed patterns of segregation and self-segregation at the microscale of many South Africans' everyday life (Tredoux et al 2005; Ribbens, 2007; Fichilescu and Tredoux 2010), we explore the effects of social distance on perceiving language use in urban South Africa as well analyze the effects of language in the process of intergroup categorization. We combine preliminary results from two ongoing research studies:

1) A survey-based experiment on the influence of the L-1 and ethnicity in categorizing a potential job candidate. With more than 280 participants (174 Whites, 43 Blacks and 72 Coloureds), this study was conducted in three South African universities in 2014.

2) A pilot study consisting of 13 participants (4 Whites, 3 Blacks, 4 Coloureds, 2 Indian) who took an adapted version of the Implicit-Association Test (IAT), a tool used within social psychology to reveal the strength of a person's automatic association between mental representations of *concepts* in memory and evaluations. This version of the AIT allowed us to measure reaction time (RT) when participants were exposed to audio stimuli representing, a standard South African English accent and an Afrikaans South African English accent (2015).

Our preliminary results trigger a discussing about the relevant role of social distance in leading to extreme categorical perception of out-group speakers as well as to reconsider the function of language in social categorization.

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Towards a comprehensive insight on Contemporary Urban Vernaculars: Cité Dutch in Flanders

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Contemporary research on the social meaning of variation has shown that in situation of language variation, the choice between alternating variants is a form of social behaviour relating to the attitudes towards the language varieties at play (Garrett 2010, Grondelaers & Kristiansen 2013). In this paper, we will reveal language regards (Preston 2013) towards non-standard varieties in Flanders (in particular regional varieties and ethnic varieties, as Cité Dutch) by scrutinizing youngsters' alternation between vernacular and standard features in interaction. In particular we present a mixed methods approach to understanding how youngsters in Flanders perform style shifts in interaction by alternating between (urban) vernacular features, regional features and standard features.

Attitudinal research has shown that attitudes towards urban vernaculars in Flanders are inextricably linked to prevailing standard language ideologies in Flanders and form a polarized indexical field fluctuating between positive poles (associated with humorous ways of speaking) and negative poles (associated with non-correct language). An important new perspective on the current language regards towards ethnic varieties of Dutch can be gained by studying the alternation between Cité Dutch features, regional features and Standard Dutch features.

We draw on a corpus of naturally-occurring interactions of 20 youngsters in several contexts (school, home, leisure) in Limburg (collected between 2011-2014). These interactions are coded for a series of social and interactional factors (e.g. speaker, hearer, priming) and for two linguistic variables. We scrutinize the alternation between Cité Dutch, the regional Limburg Dutch variety and Standard Dutch. We look at one Cité Dutch features (viz. the palatalization of [s] and [z] in [ʃ] and [ʒ] in first syllable position - e.g. *stijl* 'style', pronounced as [ʃtɛil] instead of [stɛil]) and one regional Limburg Dutch features (viz. the deletion of final –*t* in postconsonantic positions).

These alternations between Cité Dutch, regional Limburg Dutch and Standard Dutch are analyzed with a mixed method analysis whereby a quantitative analysis of the distribution of the variants across speakers (relying on mixed effect regression modeling) is complemented by an in-depth qualitative discursive analysis (focusing on how speakers construct and negotiate identities). This allows us to integrate *in situ* patterns of intra-speaker variation with aggregative patterns of inter-speaker variation.

This study offers new insights on standard and non-standard language use among youngsters in Flanders and contributes on the current debate on (de)standardization dynamics in Flanders. More broadly, it offers new perspectives on the role of multiethnolectal varieties on the (de)standardization dynamics in Europe (Kristiansen & Grondelaers 2013).

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Difficulties occurring in translation of court decisions concerning economic offences from Estonian into Russian

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A presentation is based on a part of a doctoral thesis in work, a cognitive empirical research of a translation process with the aim of finding out what kind of difficulties court translators face when translating court decisions concerning economic offences from Estonian into Russian. The research is

based on comparing quantitative data obtained by using key logging (Translog-II) and qualitative data obtained by questioning court translators.

In addition to interpreting during court hearings, court translators in Estonia also constantly translate legal documents that contain terminology specific to each court case from Estonian into Russian and *vice versa*. For translating they first need to understand the functioning principles of a particular area and then they have to create a new text in another language based on this understanding and bearing the same legal meaning. Pursuant to the law, an interpretation or translation of any aspect of a procedural act rendered by an interpreter or translator shall be precise and complete and if the translator is not sufficiently proficient in language for specific purposes, he or she is required to refuse to participate in the criminal proceedings. Understanding the contents of a court decision is important, because legal text has legal value, regardless of the fact if the rights provided by it are exercised or the responsibilities provided by it are fulfilled. Language direction from Estonian into Russian has been chosen for this research because this is the translation direction most often used in Estonian courts and it is used so often that courts have to keep an adequate number of translators among their staff, while for translation in other language directions, translation service is ordered from outside court houses, for example from translation bureaus.

The hypotheses of the presentation are: 1)Translation of court decisions made in economic offence cases is more difficult than translation of decisions made, for example, in drug trafficking cases; 2) More specific terminology of economics in court decisions causes more difficulties to court translators.

To answer research questions, the data obtained from the translation experiment is used. The participants in the experiment were 10 court translators of the Harju County Court, who had to translate extracts from three court decisions, two of which were made in economic offence cases. The data was collected by key logging, a retrospective interview and a multiple-choice questionnaire.

The author concludes that that most of the difficulties were caused by economics terms in the court decisions made in economic offence cases. More specific economics terms caused more difficulties. It must be taken into account that court translators are experts, who are able to translate complex legal discussions in the courtroom, and at the judge's office and judicial texts quickly, precisely and completely, being aware of their legal responsibility for knowingly false translation. The results of the research showed that the decisions made in economic offence cases are difficult to translate regardless of the work experience of a court translator, but understanding them by court translators is increasingly important.

Sociolinguistic and cognitive processes in structural nativization

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The present paper explores features of structural nativization in three varieties of English in South East Asia (India, Hong Kong and Singapore Englishes). These varieties show a parallel history in that they all emerged as a consequence of British colonization, developed as varieties through the educational systems, and are now consolidating as independent varieties of prestige, but ones which differ linguistically from native varieties. Hong Kong English and Singapore English show similar contact ecologies with a dominant Chinese substrate; in this, they differ notably from Indian English, with typologically different substrates in which Hindi and Dravidian languages predominate. The differences between Hong Kong English and Singapore English on the one hand, and Indian English on the other, and indeed their different substrates, make comparison with native varieties an appealing object of research.

For this study we focused on relative clauses, one of the most extensively explored topics in linguistics both phylogenetically and ontogenetically, since such clauses entail the development of complex and intricate syntactic structures.

Two complementary analyses are conducted. First, a quantitative analysis of comparable samples from the spoken component of the *International Corpus of English* (ICE), which shows that certain nativized structures and features predominate in specific varieties, for example *The problem that you work on <,> you have to present that also* <ICE-IND S1A-013> as an instance of correlative structures in Indian English, mirroring the 'non-reduction relativization strategy' of Hindi; differences here can be explained in terms of the direct influence of the substrate language(s) and are justified by the new sociolinguistic contexts in which the varieties have emerged. Second, a qualitative scrutiny draws

additionally on data from the *Corpus of Global Web-Based English* (GloWbE, Davies 2013)and the *Electronic World Atlas of Varieties of English* (eWAVE, Kortmann & Lunkenheimer 2013). It reveals that in many cases nativized relative clauses represent cross-linguistic tendencies in these Englishes, for example *Uh the one that I am very interested Ø is the one at do you pronounce as Bifort* <ICE-SIN S1A-043>, illustrating 'preposition chopping'. Such tendencies necessarily go beyond the influence of the local language(s); these more universal phenomena are analyzed in the light of cognitive determinants of learning, both productive and perceptive, which aim at maximizing transparency, increasing explicitness, and favoring isomorphism.

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The relationship between self-reported language proficiency and language use

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Self-reporting language proficiency is not an easy task. Especially for a minority language, which is often not fully standardized, despite having an official standard. There's a high probability that a native speaker will not adhere to the official dictionaries and grammar. In our research, we're focusing on the relationship between self-reported language proficiency in the minority language and language use, based on preference for specific utterances, instead of performance on (standardized) language tests. The results show a complex picture with many factors involved.

In 2015, the fourth sociological language survey was conducted in Fryslân - a bilingual province in the Netherlands, with Dutch (national language) and Frisian (minority language) as the two official languages. Besides the traditional sociological questionnaire, the survey included, for the first time, a linguistic questionnaire. Both parts of the research were to be completed online. The linguistic component covered various aspects of the Frisian language such as variation in words and grammatical constructions, language changes, dialect variation and influence of Dutch. The questions addressed not only the participant's personal language use, but also his/her preference for and acceptance of specific language utterances.

One of the traditional elements of the Frisian sociological language surveys are the self-reported language skills by judging how well one can understand, speak, read and write Frisian ("very easily", "well", "with difficulty", "not at all"). While most inhabitants of Fryslân claim to understand Frisian quite easily, acquiring the other skills seems to be less obvious. Most Frisians report to read and write Dutch (much) better than Frisian. About 2/3 of them say they can speak Frisian, but its "quality" varies strongly, with less than half of Frisians speaking it fluently.

Given the fact that spoken Frisian is not a standard language, it is difficult to evaluate its quality and one's proficiency. Language skills, usually in a foreign language, are commonly assessed by a standardized language test. However, as most Frisians are unfamiliar with standard Frisian and speak one of the dialects, such a test wouldn't provide valid information. Instead, an extended questionnaire devoted to the variation in spoken Frisian was administered.

We compared the results of the linguistic questionnaire with the self-reported language proficiency of the participants with a general question in mind: Can the relationship between one's (self-reported) proficiency and the answers given in the questionnaire help us in figuring out which features of spoken Frisian, diverging from the standard language, reflect language change in progress and which are the result of imperfect learning?

The first results show a strong correlation between one's self-estimated language proficiency and the answers given in the linguistic questionnaire. However, in many cases there is large variation within the same skill group, reflecting the rich variation in spoken Frisian and suggesting ongoing language

change. In other cases, answers may suggest that a participant didn't estimate his/her language skills quite correctly.

Using Free Association Test to obtain language attitudes: a study of an LVC case from Russian

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This research project engages with the application of W. Labov's LVC model to a study of a Russian large-scale nominal accentual paradigm shift in progress. The perceptual approach to language change belongs to its subjective aspect, focused on investigating language attitudes (LA) to competing forms of the variable. Registering LA is a factor of prognostic value for evolving language change (Labov 2010)

The methods of obtaining data in LA studies, including a well-established MGT (Matched Guise Technique) have been criticized as unreliable, indeed, contradictory to objective data on speaking. The problem is that respondents tend to show "proper", i.e. publicly approved attitudes instead of their "sincere" ones [Kristiansen 2003]. Some researchers explain the "public face" effect by respondents' "acquiescent" speech behaviour, others by formality of experimental conditions. Whichever the explanation, there certainly is a need to rethink the methods in terms of the correspondence of the design of the task to speaker response with the focus on linguocognitive control [Prikhodkine, Preston 2013].

'Free Association Test' (FAT), a well-tested psycholingustic method, sometimes employed for peripheral sociolinguistic issues (Frumkina 2001) seems to fit the task of eliciting speakers' spontaneous response, thanks to its procedure of obtaining respondents' instant verbal associations as reactions to sound stimuli. The distinction between implicit and explicit nature of response has been our basic motivation for resorting to FAT, whose procedure seems to address the implicit response type. Converging and diverging properties of FAT compared to IAT (Implicit Attitude Test) are discussed in the paper.

The paper deals with analyzing the data on attitudes to competing accentual patterns of the Russian variable, following two lines of research: 1. that of specifying the advantage/s, if any, of employing FAT, a novel experimental arrangement in LA area and 2. that of obtaining information on a shift in the ratio of negative to positive evaluations of innovative patterns of the variable, which testify to ongoing changes in the socio-cognitive reality of the LVC process.

The study is drawn on a series of 42 stimuli presented to 199 respondents of three age groups. The corpus of socially marked reactions amounts to 3600 out of total 10 000 associations. Interviewing is added to testing as an alternative (qualitative) method for probing style and identity potential of competing variability.

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Old-school "style" in a variationist study of an Arabic-speaking speech community

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The concept of style in variationist sociolinguistics has evolved from a rigid, formal classification, as in the early works of Labov in New York (1966, 1972) and Trudgill in Norwich (1972) to a much more fluid, fine-grained category, as exemplified in the works collected by Eckert and Rickford (eds., 2001). In the

study of Arabic, attention has been traditionally paid to the gross distinction between "Standard Arabic" and a wide range of spoken dialects.

With very few exceptions (the most prominent being Haeri's study on Cairo, see Haeri 1994), the traditional categories of style (e.g., Narrative, non-narrative, response, reading passage, word list) have not been applied to variationist studies on Arabic. Presumably, this is because it is often assumed that more naturally occurring speech will be in "the dialect," often equated with Labov's "vernacular," whereas more formal utterances, such as word lists and reading passages, would be in a distinctly different variety of the language, which is definitely not the vernacular, therefore uninteresting to a sociolinguist.

However, it is equally arguable that even in formal situations, even such that involve reading a scripted text meant to represent Standard Arabic, at least some speakers might apply some of the variable rules that they apply in the vernacular. This is particularly sensible to assume for phonological variables, and even more so for variables that represent changes from below. Since these deviations from the formal norm in the vernacular are below speakers' level of consciousness, one may hypothesize that when the variables in which they occur show up in a carefully crafted text uttered by the same speakers, some of the non-standard—or innovative—variants may also surface.

To test this hypothesis, I expand on previous research I have conducted in a Palestinian speech community, where pharyngeality is decreasing. This decrease in pharyngeality, or lenition of pharyngeal and pharyngealized obstruents to non-pharyngeal variants, has been shown in previous work to be correlated with contact speakers have with Hebrew, particularly during the course of their educational trajectory. This conclusion was based on multivariate analyses of naturally occurring speech. I have recently begun analyzing two additional portions of the interviews I had conducted with these speakers. These portions include reading passages in both Arabic and Hebrew. The current paper further analyzes the lenition of pharyngeal(ized) obstruents in this dialect, adding what I refer to here as "old-school 'style,'" as an independent factor group.

The theoretical gain from such a study is in treating the entire repertoire of possible utterances in this Arabic-speaking speech community, in a manner similar to the treatment of English or other languages. In doing so, I hope to shed further light on the precise role of so-called diglossia in the microanalysis of linguistic variables. This is premised on a broader theoretical hypothesis, namely that what has been referred to for decades as a special case, of Arabic being a "diglossic language," can better be explained through standard sociolinguistic analysis.

Communication and Success in the Global Science: the Perspective of Scientists' Daily Practices

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The effects on science of globalisation and higher education institutions' "internationalisation policies" have long been documented: the consolidation of an international labour market for scientists, the predominance of English as the "language of science", the formation of multinational research teams and of joint cross-national projects, and the cross-border communication through international conferences and international publications, among others. These have as a result new scenarios with inevitable implications for scientific communication.

With this paper, I seek to contribute to the literature on 'academic literacies' by (i) focusing on an under-researched population in the context of university: scientific researchers, either junior or senior; and (ii) gathering a range of different types of texts, such as oral presentations, group discussions, print written and graphic texts, as well as informal interviews, in order to offer a holistic picture of the communicative phenomena that scientists engage in during their daily professional practice. With this purpose, I will examine ethnographic data of two multinational research teams in a Catalan university, collected throughout eleven months of direct observation, with the final aim of analysing how internationalisation of higher education and of research influences scientists' daily communicative practices.

I will depart from Lea and Street's (1998) critical ethnographic perspective of 'academic literacies' for the purpose of, on the one hand, transcending the traditional focus on students' written outcomes, and on the other hand, linking their daily practices to their larger socio-cultural context. Furthermore, I will adopt the multimodality perspective (Kress & Van Leeuwen, 2001) to broaden my focus from

logocentric 'academic literacies' to the wide range of resources and practices comprised in the notion of 'multimodal communication'. Other theoretical standpoints will be collected from the 'ethnography of communication' (Hymes, 1974) and from 'multimodal social semiotics' (Kress, 2009), while regarding the research team as a 'community of practice' (Lave & Wenger, 1991).

With the objective to explore the characteristics of daily communication of scientists in the process of expertise acquisition and success achievement in the global scientific community, I will answer the following questions: What is the communication policy of the research group, in terms of the choice and combination of representational resources? How do participants relate the design of multimodal texts for professional communication to success in their career as scientists? What is their role as agents in this process and how does structure constrain their behaviour?

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Vienna and Graz – Cities and their influential force. Towards a new methodological and empirical approach in urban sociolinguistic research

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International urban language studies have already demonstrated the importance of complementing structural with speaker-based approaches of study, particularly with respect to a context-sensitive interpretation of quantitative results regarding the usage of specific regional and/or ethnolectal variants (e.g. Mesthrie/Hurst 2013; Cheshire et al. 2011). However, most of these studies either choose a more variationst or a more interactional sociolinguistic perspective; in the terms of Eckert (2012), they follow rather so-called 'first wave' sociolinguistic concepts (e.g. Moosmüller/Scheutz 2013) or rather so-called 'third Wave' concepts (e.g. Bucholtz/Hall 2005) and the theoretical and methodological issues that come along with them.

Within our project, which is a subproject of the special research program *German in Austria* funded by the Austrian Science Fund we will go a step further as we use an integrative model where variationist linguistic and interactional conversational methods will be systematically combined. Thus, we follow three analytical paths: 1) Analyses of discourse data of current language use in the agglomeration areas of Vienna and Graz (of speakers with and without migration background); 2) Analyses of preferred variants/groups of variants with respect to the interaction of various speaking styles and varieties; 3) Investigation of connections between spatial and social mobility and language behaviour. This means that in addition to the study of linguistic variants on a structural level, i.e. an examination of potentially significant, co-occurring linguistic features which could support the assumption of an urban register or variety, conversation-analytical sequential methods will be applied. Based on the assumption that variation and change on the 'macro-level' (varieties, register, styles) can be traced back to the 'micro-level' of individual language behaviour in interaction, our talk will – among others – tackle the question, whether such a methodological and methodical approach is suitable for revealing the dynamics of urban colloquialism and to evaluate assumptions that point in the direction of a linguistic continuum in urban areas. We will argue that an integration of these approaches can offer a more holistic view on language variation in interaction in urban areas.

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Perceptions and prejudices on the results of surveys carried out in the early 20th century on Catalan dialects

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Antoni M. Alcover, the founder of Catalan dialectology, travelled widely throughout the Catalan linguistic domain between 1900 and 1928 in order to collect data to develop different projects, among which were a dialectal dictionary and a study on Catalan conjugation. In some cases, the scope of these journeys went beyond the Catalan area, because in order to further his studies Alcover travelled to various Spanish cities and visited many European countries to contact prestigious Romance scholars.

Several descriptions of these travels were collected in the form of a diary which in general systematically detailed the different activities, the anecdotes that emerged, the localities he visited, the informants interviewed and, in some cases, the most important characteristics of the language of various localities. In addition to these data, the diaries also collected a number of statements related to speech perception by both the interviewer and the informants. As a result of one of Alcover's views, published in his diary of 1907, which describes his first study trip abroad, his controversy with the writer Miguel de Unamuno became known, because the Majorcan dialectologist stated that the Spanish language was "rough, dry, too metallic" as opposed to the Catalan language, which was more "harmonious".

In this work, all Alcover's diaries will be analysed and the different appraisal elements (positive and negative) that appear concerning language and dialects, both from the point of view of the researcher and of the informants, will be classified. Some informants, as stated in several diaries, felt ashamed of using some morphological forms and they concealed or hid certain words or forms during the survey. Some of the prejudices and attitudes detected in the diaries will be linked to the prejudices that are the result of the cultural tradition, which started already in the past centuries, but can still be found today, in the opinion of some speakers.

Time: Wednesday, 15/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 3.16
Session Chair: Sonia Madrid-Cánovas

La dislexia en China y en España: un estudio comparativo

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Learning disabilities, particularly reading and writing disabilities during children"s development, are one of the major public educational problems in our world. Because of these problems, millions of children live an unhappy childhood. Among these learning difficulties, the dyslexia is one of the greatest impacts in the educational ambit. However, even today many children still do not have a clear diagnosis of dyslexia, and most of them are categorized as "lazy" or "dumb", both at the school and in their family level. The causes of this misunderstanding originate in limited circumstances in the field of health and the economy, especially in less developed countries such as China. Therefore, we can say that this problem has not yet received sufficient attention from part of the institutions in our society. The term "dyslexia" did not appear until 1887 in the hands of Dr. Rudolf Berlin in Stuttgart, who used to describe the loss of the ability to read in an adult due to brain injury. Although dyslexia is a common problem in the world, there are differences between countries and the situation varies according to the language we speak. Therefore, in this presentation we will develop a comparative study of dyslexia in China and in Spain, where they speak two totally different languages with very different cultural traits. With this study, I hope to contribute to the increased attention that the dyslexia may end up getting from society both developed and less developed countries.

Spot the shibboleth(s): sociolinguistics applied to online undercover policing

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The anonymity afforded to individuals by the internet and online communications poses significant challenges for the policing of a wide range of criminal activities. One area of undercover online police work in which sociolinguists have been able to offer their expertise is in assisting police officers in the assumption of alternative online identities in order to apprehend offenders. Perhaps unsurprisingly, there has been a tendency for undercover operatives to rely heavily on linguistic stereotypes, both about users of Instant Messaging and about the medium of Instant Messaging itself (see Androutsopoulos, 2006), when they undertake impersonation tasks as part of investigations. Through prolonged involvement in the training of these operatives, we as sociolinguists have taken some steps to address these challenges.

This paper reports on one aspect of a wider research project concerned with language and identities in the context of the policing of online grooming. Sociolinguistic experiments were designed to investigate identity assumption online and the detection of the process of impersonation. Using data collected from these experiments this paper aims to unpick exactly which areas of language use are most salient for users of Instant Messaging who are either attempting to impersonate another individual, or who are tasked with spotting the substitution of one interlocutor with another. With reference to Herring's (2004) levels of computer-mediated discourse analysis – structure, meaning, interaction and social behaviour - this paper explores how analysis at each level can prove to be a fruitful process for operatives preparing for impersonation tasks.

Analysis with QSR NVivo – a suite of tools designed for the qualitative analysis of unstructured data - has allowed for a deeper understanding of the processes at work when impersonation is both performed and detected. The analyses have demonstrated that while there are some linguistic variables that are relatively easy to observe in the language patterns of others, and thus to emulate, equally there are certain variables within one's own language patterns that are prove difficult to shake. One outcome of the project is a semi-automated system for modelling linguistic personae in real time. A recommendation to arise from the analyses is that operatives model their own linguistic behaviour, as well as that of the target they plan to impersonate, before engaging in undercover work.

Thus, the relevance for the training and operational contexts, and the means by which these findings will be fed back to the end user, will also be discussed.

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Attitudes to English Varieties in Europe: Some Preliminary Findings

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The presentation has its basis in research in World Englishes (WE) and English as a Lingua Franca (ELF). Due to the globalization of English, multiple varieties have emerged in different cultural contexts. Work in WE in particular has focused very much on former British colonies where English was brought in or imposed as a high prestige language for government and education, among other domains. However, English is used far more widely as a tool for communication in discourse communities, especially on the Internet. The choice of what norms to follow can be clearly linked to the issue of what variety of English to use, with norms external or internal to the community and culture being the fundamental choice (exo- or endo-normative varieties in the Kachruvian sense).

Regarding the specific situation of English in Europe, while a move from a native speaker-focus towards a non-native speaker one may be desirable, it is more controversial whether the focus should be on non-native speakers wholly, as the ELF-proponents would have it. Groom (2012) surveyed users of English, and found that there was strong resistance to the idea of learning European English. However, they did not want to speak a pure native variety, preferring to mix native and non-native features to ensure intelligibility. Berns (2009) argues that English in Europe is functional, and it is up to the participants in interactions to negotiate the formal norms. Despite what is argued in ELF research (e.g. Breiteneder, 2009), Mollin (2006, 2007) studied her own corpus of Euro-English and concluded that there were few specifically non-native features that united speakers, rather mostly standard native features and some individual variations.

We report a pilot study of an analysis of attitudes to English varieties of students of European background at a Swedish university. European students are the focus as there are not the same issues of colonialism for them as for African or Asian students. What we find are a variety of attitudes, with a majority following the more mixed perspective discovered by Groom (2012). However, a minority still follow the "native speaker first" view. This demonstrates that, despite advances in the field, there is still much work that needs to be carried out to change attitudes to non-native varieties of English.

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"English is for tal-pepé [snobs], Maltese is for Maltese people." An investigation of the role of social class in parents' and children's language attitudes towards Maltese and English.

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The main aim of this study is to investigate parents' and their children's language attitudes and ideologies towards Maltese and English and how social class might play a role in shaping them. Malta's rich history of foreign conquerors, its post-colonial past, together with its small landmass has fostered an

enduring history of bilingualism on a societal level. Among the Maltese population, attitudes towards the use of Maltese and English and the people who use them are formed early on, especially within the family. In studies on language attitudes in the family, very often the children's attitudes are not elicited. This study seeks to address this issue, by comparing language attitudes of parents and their children. The study will also exploreparticipants' attitudes towards language practices in schools. Most studies on language socialisation explore home and school linguistic practices separately. When the findings from these studies are brought together, they reveal important links that exist between the home and school domains.

In this study thirteen semi-structured interviews were carried out with parents and their children (aged 8-15), at the participants' homes. All in all, 17 adults and 25 children participated in the interviews. The interviews explore:

- language attitudes towards Maltese and English,
- how identity is mediated through language use,
- parents' and children's opinions about the use of language in schools,
- how these are shaped by ideologies of social class.

Similarities and differences between parents' and their children's meta-discursive comments were analysed. Content analysis was adopted and codes were developed from two sources: either data driven, or gleaned from the relevant literature.

The data reveal that in general, both Maltese and English are viewed positively, with English being mostly valued for linguistic capital and Maltese associated with national pride and identity. However, what appear to be attitudes to language are often stories about social conflict and ideologies. Such ideologies do not relate solely to how useful a language is, but how it maps onto social groups. oHHHhParticipants specifically link language use to social class, as the use of English is at times associated with families belonging to high socio-economic strata. Interviewees show a sense of awareness of English as social and cultural capital (Bourdieu 1991).The interview data provide an insight into how age, social class, locality, profession might influence language attitudes. They also highlight ways in which attitudes are not homogenous, and may be actually contradictory in nature. The study also illustrates how children's attitudes do not necessarily mirror their parents' beliefs. Children actively construct their own views on linguistic capital, ideologies and identity, particularly in cases where language used at school does not match the language used at home.

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„With salt and pepper": Indexing authenticity in German Sign Language.

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Approximately 90 per cent of deaf children in the Western world are born into hearing families and therefore do not acquire sign language through intergenerational transmission (Mitchell & Karchmer 2004). Consequently, the vast majority of the German sign language community can be regarded as "new speakers" (O'Rourke & Pujolar 2015) in the sense that they have acquired signing skills through educational and/or informal settings outside the family home. Whilst a number of researchers have investigated what constitutes genuine membership in the Deaf community, the research to be presented paves new ground by examining the interplay between social and linguistic factors indexing the perception and production of 'norms of authenticity' in German Sign Language (Deutsche Gebärdensprache, DGS).

Drawing on Agha's (2005) concept of *enregisterment* and Silverstein's (2003) *order of indexicality*, our research examines how 'authentic DGS' is enregistered and linguistically indexed by Deaf participants who describe themselves as "full" sign language users.

The analysis is built on empirical data derived from sign language corpora, as well as linguistic and meta-linguistic data generated in language perception experiments, and group discussions across different research sites in Germany. The different data sets were analysed individually and synoptically. E.g. focusing on qualitative aspects, data generated in discussion groups were compared and

contrasted with participants' responses to DGS stimulus material in the language perception experiment; focusing on quantifiable linguistic features, data generated in the language perception experiment and discussion groups were quantitatively compared and contrasted with corpus data.

Our study sheds light on linguistic features that are specifically perceived as indexing linguistic authenticity, as well as linguistic strategies, which are employed by Deaf sign language users in order to index authenticity. It further highlights how language ideologies in relation to (perceived) social attributes of other sign language users play a significant part in Deaf participants' construction of what constitutes "authentic DGS".

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Divergencias generacionales en los procesos de sustitución léxica en el habla dialectal del Bajo Segura

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En el presente estudio pretendemos analizar de forma cuantitativa y cualitativa las divergencias en los tres grupos generacionales relativas a la sustitución léxica del español estándar sobre el español no-estándar o dialectal hablado en la comarca alicantina del Bajo Segura. Para ello, la metodología empleada recurre a la encuesta dialectal en una red de puntos comprendida por un total de nueve municipios de la comarca seleccionados en función de su densidad demográfica y sus influencias de contacto. La encuesta es anónima, de carácter onomasiológico, con formato de tipo test y constituida por un listado de cuarenta voces seleccionadas del Vocabulario del dialecto murciano (1932) de García Soriano.

Esta encuesta será realizada a un total de quince informantes por cada uno de los municipios. De cada grupo de informantes, cinco corresponderán al ámbito generacional de edades comprendidas entre 18 y 30 años (generación 1 o joven); otros cinco a una segunda generación de adultos entre 31 y 60 años (generación 2 o mediana edad); y los cinco restantes a la tercera edad, de 66 años en adelante (generación 3 o anciana). Se atenderá, pues, a la variable social de edad para delimitar y analizar de forma comparativa los estratos generacionales de los hablantes de la comarca y así describir de forma cualitativa y cuantitativa el proceso de sustitución léxica del dialectalismo por su equivalente estándar.
La finalidad de esta investigación de encuesta será corroborar la hipótesis de que en los municipios colindantes con Orihuela el proceso de divergencia léxica es mayoritario en la generación más joven y minoritario en las dos generaciones mayores, motivado por el desarrollo en el contexto socioeconómico actual y las influencias de los medios de comunicación de masas.

Estudio descriptivo y contrastivo del uso de la lengua en comunidades de habla francesa, inglesa, griega e hispana.

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En un mundo globalizado como el actual, es prácticamente imposible vivir sin relacionarnos con personas de culturas diferentes. Ya sea en el ámbito profesional, en el educativo o en el personal, la necesidad de comunicarnos con extranjeros está cada vez más presente. Sin embargo, para poder comunicarnos de forma eficiente en una lengua extranjera no es suficiente con el dominio de su léxico y su gramática. Para que el hecho comunicativo sea completo, también es necesario tener un conocimiento adecuado del uso de la lengua. Para poder explicar esa experiencia de comunicación intercultural con comunidades de habla nativas, los etnógrafos occidentales han llevado a cabo estudios descriptivos de su uso de la lengua; sin embargo, se ha dejado de lado la exploración de ese uso en las en las propias comunidades occidentales, que son las más próximas y que conservan cada una su uso propio pese a la mundialización de las últimas décadas. ¿Cuáles son las diferencias y las similitudes entre estas comunidades en lo que respecta uso de la lengua? ¿Qué consecuencias tienen tales diferencias en la comunicación intercultural? En este estudio me interesaré por las comunidades de habla griega, francesa, inglesa y española. Intentaré no limitarlo al análisis de las comunidades de habla que se corresponden con los países de origen de cada idioma, sino abrirlo, por el contrario, a comunidades tales como la de habla española en Colombia y Perú, o la de habla inglesa en Estados Unidos. Estas lenguas están presentes en distintas comunidades de habla, cada una con un uso de la lengua propio, por lo que no sería aconsejable tenerlas todas en cuenta en un estudio de estas dimensiones. Por ejemplo, se tomará en cuenta el uso del Francés de Francia, aunque existan muchos tipos de "franceses" en el mundo. Además, me limitaré a abordar las comunidades en cuyos países he tenido alguna experiencia propia en el uso de la lengua. Para introducir este estudio, nos interesaremos en primer lugar por la etnografía dentro del ámbito de la sociolingüística, y exploraremos, entre otros temas, la función social del lenguaje y la idea de relativismo lingüístico. En segundo lugar, definiremos

el alcance y el significado de conceptos como etnografía comunicativa, cultura, comunidad de habla o competencia comunicativa, y abordaremos también el problema de sus aplicaciones. Terminaremos la introducción en el campo de la lingüística antropológica, comentando sus conexiones con la sociolingüística y la etnografía comunicativa. A esta introducción le sucederá una presentación con los objetivos, que están relacionados con la comunicación intercultural, con los orígenes de ese campo de estudio y con su dimensión lingüística. Posteriormente, nos extenderemos sobre la metodología y su relación con los conceptos de evento comunicativo y acto de habla, además de abordar el tema del discurso como forma ritual. A continuación, procederemos al análisis contrastivo del uso de la lengua en comunidades de habla francesa, inglesa, griega e hispana. Este análisis atiende al uso de las fórmulas y del volumen, entre otros.

Language attitudes among the Chilean community in Auckland, New Zealand

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Language is often considered essential to a migrant's sense of cultural identity, meaning that language maintenance and shift is a key issue affecting the identity of migrant communities. Central to the successful maintenance of a heritage language is the attitude of both the migrant community and wider society.

This paper will present the findings of a study into Spanish language maintenance and shift within the Chilean community in Auckland. It will focus on changing language attitudes since the arrival of Chilean refugees to New Zealand in the 1970s and whether this has impacted on language maintenance within the community.

While existing language maintenance research in New Zealand includes migrant communities from Europe, Asia and the Pacific, this is the first study to focus on a Spanish speaking community. This research is particularly timely given the increasing numbers of Spanish speaking migrants arriving in New Zealand and the establishment of working holiday visa agreements with Latin American countries. As the most established Latin American community in New Zealand, the Chilean community provides a multi-generational perspective to the research, with an ethnographic approach enabling the community to share its own views about the status of their language and whether there is a trend towards language maintenance or language shift.

The Chilean community value their language and in general place great importance on passing it onto their New Zealand born children and grandchildren. While Spanish was an unfamiliar language for New Zealand society in the 1970s and 1980s, in recent years there has been a marked shift in attitudes towards the language. This has been driven by increased exposure to Spanish and Latin American cultures through the availability of Mexican and Spanish cuisines, and the popularity of music and dance such as salsa and tango.

This paper will not only give a voice to the Auckland Chilean community but will also provide an analysis of the state of the Spanish language in the community. Changing societal attitudes towards Latin American culture will be examined, and in particular the impact of the cartoon Dora the Explorer on the status of the Spanish language among young New Zealanders.

Verbs in contact: Acceptability and use of imperfect subjunctive forms in Galician Spanish

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The verb forms ending in –ra and –se in modern Spanish both correspond to the imperfect subjunctive, though the –ra form, historically developed from Latin's simple pluperfect indicative, predominates throughout the Spanish-speaking world. Indeed, Rojo (1996) documents that the –se form is nearly obsolete in the majority of American nations. However, Kempas (2011) records rates of use in Spain ranging from 11% to 44%. The highest rate is found in Galicia, where contact with the regional language may provide a conservative influence, as Galician has retained the simple pluperfect indicative usage of the –ra form and thus maintains –se as the only normative imperfect subjunctive form.

In addition to regional differences, several studies have reported social factors such as gender, age, and education as significantly conditioning form choice (i.e. Lavandera, 1975; Navarro, 1990).

However some recent studies, notably Rojo & Vázquez Rozas (2014) and Kempas (2011), have indicated that individual idiosyncrasies may outweigh social factors in conditioning form choice. While not denying a role for social factors, both studies indicated that each social group contained individuals who categorically employed the form disfavored by their cohort, thus indicating a need for both group and individual analyses of these forms.

The need for a study comparing acceptability and production of the forms in question is suggested by the individual idiosyncrasies just mentioned: although individuals tend to prefer use of one form over the other, it is not clear if or how this may affect their attitudes toward the other form, and how any relationship between production and acceptability may correlate with social and linguistic factors. The present study begins to fill this gap by considering the effects of age, gender and primary language, as well as linguistic factors, on both the acceptability and choice of –se or –ra in the protasis of conditional statements in Galician Spanish. To accomplish this, 29 speakers completed an acceptability rating task of 24 conditional statements with varying combinations of verb forms in the protasis and apodosis. They were asked to correct those statements that they rejected as incorrect and unused in their own speech, and their produced corrections are compared to their acceptance or rejection of forms in the models.

Preliminary results indicate that acceptance of the two forms appears to be relatively equal, with both –ra and –se favoring acceptance of a protasis (factor weights of 0.748 and 0.717, respectively). However, social factors and in particular primary language may play a role in the production of the forms in question: speakers who use primarily Galician tend to favor the production of imperfect subjunctive forms in –ra, while primarily Castilian speakers tend to favor production of forms in –se. Finally, individual idiosyncrasies do appear to affect the production (but not the acceptance) of these verb forms, in line with results from Kempas (2011) and Rojo & Vázquez Rozas (2014). Thus future studies should continue to examine individual effects, as well as possible discrepancies between participants' acceptance of forms versus their production of the same.

Ensordecimiento de la dental -/d/ en Madrid: ¿prestigio abierto o encubierto?

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En el castellano peninsular, la consonante dental /d/ en coda y final de palabra se ha visto sujeta a un proceso de lenición en las hablas meridionales que llegó a Madrid a través de las capas sociales populares. Actualmente comienza a detectarse entre algunos sectores de la comunidad madrileña la penetración de una variante ensordecida que corrige la tendencia al debilitamiento y sustituye las variantes relajadas por un refuerzo consonántico. En esta comunicación pretendemos determinar qué sectores de la sociedad madrileña dirigen esta nueva tendencia y cuáles son las perspectivas de consolidación del cambio en función del prestigio que le atribuyen los hablantes desde sus diferentes posiciones sociales.

Attitudes toward vernacular and the construction of its prestige in hip-hop singers from South Italy.

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This papers inscribes itself in the field of inquire defined as Sociolinguistics of globalization (Blommaert 2003); and as many other previous studies (Androutsopoulos & Scholtz 2002; 2003; Alim 2006; Alim & Pennycook 2007; Alim, Ibrahim & Pennycook 2009; Potter 1995, among others) aims at providing a deeper understanding of the hip-hop culture, in particular of the role played by language in this particular cultural and communicative practice within the contemporary late-capitalistic society.

I will analyze the way Fido Guido, the most successful of contemporary hip-hop singers from Taranto (Apulia, Southeastern corner of Italy), considers and uses Tarantinian, the language of his musical production. Tarantinian is a minoritarian language not recognized by Italian laws.

I will first describe the history and the socio-cultural and economic local situation within which vernacular hip-hop singers carry on their communicative practices, paying special attention to their political background and their connection with the grass-roots political movements installed in Taranto. Literature has widely recognized the connection between radical Left squats and hip-hop singer. Singers contribute to spread radical ideas and critical consciousness within citizens, especially youngsters, as well as to establish counter-hegemonic political discourse and practices.

Through a discursive analytical approach to the songs, through the analysis of ethnographic data collected during concerts and the analysis of some interviews, as well as through the analysis of other data used for triangulating the observations, it is possible to understand the singer's attitudes toward Tarantinian as characterized by: a) a quest for authenticity; b) a move of appropriation and inversion; c) a radically critical political-ideological stance. Singers attach to Tarantinian positive values or invert negative values attached to it by *others*. Tarantinian is considered popular, hence as a pure, innocent, uncorrupted, unconstructed language, the language of *community* opposed to Italian, the language of *society*; moreover it is the local feature allowing the localization of a global music par excellence like hip-hop; it is a non-prestigious language working as a *we*-code opposed to Italian, which is perceived as the language of institutions; moreover it is a *low*-code, i.e. it is a proletarian language. Under this perspective, Tarantinian is used as the language of dissent, where Italian is the language of acquiescence and status quo. This usage is somehow related to the way African American singers use(d) Ebonics in rap or the way Bob Marley used Jamaican Creole in his songs.

Nevertheless this recognition of the (covert) prestige of Tarantinian should not veil its commercial value. The circulation of musical products in Tarantinian proves an effort for performing Tarantinity and guaranteeing a particular local market –those of grass-roots movements– where Tarantinian is counter-hegemonic and (covertly) prestigious. Moreover it is framed as a language of alternative artistic performance: actually the tradition of using vernaculars for singing hip-hop songs can be backdated in Italy at least since the early '90s. So tensions seem to exist between the quest for authenticity and the commercial value of this supposedly pure and authentic language typical of a particular linguistic and musical market.

Towards a Theoretical Model of Language and Power in Contemporary Egyptian Society

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Bourdieu's (1977, 1991) theory of symbolic power and his model of the linguistic marketplace have been highly influential in sociolinguistics. The theory posits that the state 'legitimises' the standard language (*la langue légitime*): by conferring it with official status it is endowed with symbolic capital, and by policing its use through educational institutions all other varieties are deemed illegitimate. Since these institutions control access to the job market, the official language becomes a valuable commodity in the linguistic marketplace. However, Bourdieu's ideas are based on a centralised conceptualisation of governance where the state authorities are the dominant locus of power in society, and state-owned

institutions control access to the job market. This hinders the applicability of these ideas to modern globalised and non-centralised societies.

Haeri (1996, 1997) has argued that Bourdieu's model of the linguistic marketplace is not applicable to Egypt where knowledge of foreign languages such as English earns higher financial rewards than knowledge of Standard Arabic. Power and prestige relations in Egypt are further complicated by the fact that it is a diglossic society. While Standard Arabic is the official language, Egyptian Arabic still enjoys local and supra-local prestige as a spoken variety.

In this paper, I attempt to offer a theoretical conceptualisation of the complex relationship between language and power in Egypt. Relying on recent sociolinguistic evidence from Egypt, I argue that there are multiple loci of power within Egyptian society and make a distinction between political, economic and moral powers. I appropriate the sociological concept of elite pluralism, positing that there are multiple elites in Egypt with different types of symbolic power. While Standard Arabic enjoys political and moral symbolic powers, English enjoys economic symbolic power. I also borrow the concept of the *counter-elite*, arguing that there are political and moral counter-elites in Egypt who challenge the authority of the political and moral elites respectively through the use of Egyptian Arabic: because these counter-elites do now recognise the symbolic power of the elites, they cannot be dominated by it. While I agree with Haeri that Bourdieu's model of the linguistic marketplace cannot be reconciled with Egypt's sociolinguistic reality, I believe that his overarching theory of symbolic power is still very valuable in explaining the intricate relationship between language and power in Egypt.

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Conflict and controversy in the development of the Oromo language

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This paper examines the conflict that arose over the use of the Oromo language in the context of the Ethiopian Evangelical Church Mekane Yesus (EECMY). It begins by unearthing the roots of the controversy through a brief historical examination of the church's earlier attempts to develop the language. It then focuses on the conflict that arose after the change to a democratic government in 1991 when the situation in Ethiopia became more favourable towards use of vernacular languages. The paper identifies the causes of the conflict, the way in which it was resolved and the effects which it had on the development of the language. The main sources of the data were interviews and focus group discussions conducted with church leaders and others, as well as documents from the church archives.

The earlier history of Ethiopia is essentially about the expansion of the ancient Abyssinian kingdom which gradually extended its influence over the southern part of the country. Other ethno-linguistic groups were subjugated and the religion and language of the ruling class (Amharic) were imposed on them, while the other vernacular languages were proscribed. Under the hegemony of the Amara, the Amharic language and the Ethiopian Orthodox Church were closely linked with government in the power structure. When evangelical Christianity was first introduced into Ethiopia in the 19th century, conflict arose between the Orthodox Church and the Evangelicals, who used Oromo instead of Amharic in their mission work.

When the vestiges of the old feudal system finally collapsed in 1974, the Derg attempted to address the issue of language rights. A comprehensive language policy was not introduced, however, until after the Derg was replaced in 1991 by a democratic government, which for the first time allowed real freedom for the development of all the vernaculars, guaranteeing their equality and the right to use them under the Constitution.

The catalyst for the controversy, which arose after 1991, was the congregational leaders refusing permission for Oromo-speaking members to use their language for certain church services. The Oromos appealed to the leadership of the EECMY, who then formalised a language policy which permitted the

use of vernacular languages. The congregational leaders refused to accept this policy decision on the grounds that it would disturb the unity of the church, which should be maintained through the use of one common language (Amharic). The conflict escalated to the point of creating a schism in the church. After 15 years of acrimonious conflict and numerous failed attempts at reconciliation, the Mother Church took the matter to court, winning their case. Before this court decision was implemented, however, reconciliation was achieved and the two groups were reunited.

The effects of the conflict have a number of positive implications for the development of Oromo, to be discussed in detail. In conclusion, several questions are raised about what can be learned from this conflict and how the theoretical insights gained from an analysis of this case can inform practice.

The role of Israeli higher-education institution in promoting the prestige of the Arabic language and the attitudes towards it

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The role and place of Arabic in Israel is deceptive. Arabic is the second official language in Israel (Hebrew being the first), the language of the Arab community which comprise 20% of the population and the language of all the surrounding countries. It is also considered a heritage language of a large number of Israeli Jews who immigrated to Israel from Arabic speaking countries. The above facts could falsely suggest that Arabic plays a prominent role in the Israeli context; yes, this is not so. The language is almost not visible in the public sphere including the mass media and the linguistic landscape and there are constant trials to annul its official status (Amara, 2014; Shohamy, 2012; Suleiman, 2013). The teaching of Arabic to Hebrew speakers is also considered to be extremely problematic and suffers from numerous problems including negative attitudes towards it, low levels of proficiency and a high dropout rate (Mendel, 2014).

Since Arabic is also absent in Israeli higher academic intuitions (Sikkuy & Dirasat, 2014) and in light of studies, particularly in the United States, which found that campuses have the ability to bring about social change, the purpose of the current study was to focus on the ability of Israeli higher-education institutions to promote a change in the presence and status of Arabic. More specifically, the study investigated the attitudes of lecturers and students towards the place and role of Israeli campuses in changing the current situation of the Arabic language is Israel.

The participants are both lectures (N=166) and students (N=374) who are teaching/studying in various higher-education institutions in Israel – both Jews (N=364) and Arabs (N=204). They all filled-in a similar self-report questionnaire regarding the status, presence and prospects of Arabic in Israeli higher-education institutions and the degree to which the academia is able to make a change in the current situation.

Results portray a complex picture especially among the Jews. Results show that although Arabic is considered an important language which is highly appreciated among the Jews, it is not considered as a language which has enough instrumental value. Both Jews and Arabs agree that Arabic is not present enough in the Israeli social sphere and a desire exists to promote its visibility; yet, the Jews are willing to do so only in domains that do not jeopardize the place and status of Hebrew. In addition, although there is a general consent that Arabic should be an official language many Jews do not wish to award it the same status as Hebrew. The reason for learning Arabic is school is both for the sake of peace but also for military reasons. Finally, although there is an agreement that one of the roles of the academia should be to help change the status of Arabic, there is also a shared feeling that its ability to do so is limited. The presentation will provide more results including group differences, and will further discuss the role of universities and colleges in social activism.

Frisian accents in Dutch: Exploring perceptual salience and attitudes towards prosodic traits

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This study explores the perception and indexicality of prosodic features in spoken Dutch. Specifically, it investigates whether intonational, timing and voice quality features that occur in the regional variety spoken in the province of Fryslân index regional belonging to listeners from the area.

Linguistic attitudinal research assumes that existing attitudes towards a specific social group can be evoked through language. Irvine (1996) argues that linguistic features can hold *iconicity*, i.e. that attitudes towards a group can be transferred to features themselves, subsequently allowing these features to evoke attitudes without group identification. Similarly, features that have previously held no social meaning may become meaningful through a change in indexical order (Silverstein, 2003).

This study investigates whether prosodic features identified by language professionals as 'Frisian' sounding are sufficiently perceptually salient to invoke a local social meaning. This is accomplished through an investigation of folk perception towards Dutch spoken by a Frisian native speaker. Frisian is a minority language in the Netherlands spoken by approximately 450.000 (bilingual Dutch) speakers in the province of Fryslân. Whilst a salient Frisian accent in the Dutch variety spoken in the area is often commented upon, it is a previously unexplored topic of variationist sociolinguistic research.

The prosodic features nasalisation, stress placement (reciprocal pronouns and genitive compounds), and sentence intonation (in declarative, interrogative and imperative constructions) are included in this study, which contains two experimental tasks. The first task consists of recorded Dutch sentences containing these Frisian features, presented to participants in a pair-wise forced choice experiment answering the question "which sentence sounds more Frisian?". The outcome of the 45 forced choices is a hierarchy of perceptual salience.

The second task is an adaption of the matched-guise task and provides validation of the features' perceptual salience alongside attitudinal information. In this task, three recordings of each feature are manipulated to match the Standard Dutch pronunciation, resulting in two stimuli sets: one with Frisian features and one without. The resulting 36 stimuli are presented individually to the participants. For each stimulus, the participants answers the question "was this sentence spoken by a native speaker of Frisian?" on a 6-point Likert-scale. Additionally, participants provide judgments of the speaker's intelligence, friendliness, attractiveness, strangeness, wealth and modernity for each stimulus. A stronger difference between attitudes than between 'Frisianness' in both stimuli sets is indicative of iconicity of the prosodic features. Although the study is currently ongoing, preliminary results suggest that participant background strongly impacts both perceptual salience and attitudes towards Frisian and its speakers.

By taking into account the social background of listeners, the results of this study contribute to sociolinguistic theory on the development of indexicality of linguistic features. It also yields interesting insights into the differences in salience between voice quality features, intonational features and timing features within one variety of speech.

"Sounds familiar, but I'm not sure I know the language": Attitudes and prestige in familiar and unfamiliar-sounding languages

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This paper presents a study which investigates attitudes towards a number of languages and the perceived prestige assigned to them. Connections between language and attitudes are well established. However, only very few studies included different languages (rather than dialects and accents), let alone languages from different language families (with the exception of bilingual regions, such as Welsh in the UK or Basque in Spain) and to the author's knowledge no study investigated how entirely unknown languages would be perceived and evaluated. Given that increased global mobility also increases the

likelihood of exposure to unknown languages, especially in migration contexts and in the media, it is crucial to explore how such languages are perceived. After all, these languages are bound to contribute to the 'ascribed' identity (i.e. the identity imposed by others, cf. Blommaert 2006), even if they are unknown. Misidentification of these languages may contribute to an ascribed identity which is different from the 'inhabited' identity (i.e. the one that people claim for themselves, ibid.) and could lead to misunderstandings and even conflict. Thus, the main aims of this study were to find out:

1) how unknown languages are evaluated as compared to familiar languages,
2) if and how the level of perceived familiarity influences evaluations,
3) if and how the evaluators' language backgrounds/knowledge effect evaluations.

In a perception experiment, participants listened to short recordings of 24 languages. They rated each language on a Likert scale on six traits (familiar, pleasant, educated, friendly, peaceful and natural) and guessed the language name or region. Alongside natural languages such as Arabic, Sherpa and Xhosa, nine constructed languages (i.e. artificial languages, such as Klingon or Esperanto) were used. The aim of using constructed languages (or conlangs) was to introduce entirely unknown languages (some were recorded specifically for this study), while others - like Klingon - were designed to evoke specific attitudes. In this way, languages were on a continuum from very familiar (e.g. English, French) on one end, to unfamiliar languages (e.g. specific conlangs) on the other.

To reach a diverse and international population sample, data were collected in a widely advertised session at the World Science Fiction Convention in London in 2014. This had the added advantage that some participants would be familiar with conlangs such as Klingon (from Star Trek) or Dothraki (from Game of Thrones).

Results suggest that the level of perceived familiarity influences how languages are evaluated where a low level of perceived familiarity coincides with low prestige. In addition, the participants' language background is significant, where multilingual participants tend to rate more favourably than monolingual ones (with exceptions). One interesting case was the conlang Dothraki which was evaluated rather negatively across many traits and which many participants misidentified as Arabic. A post-hoc analysis revealed no significant differences in the ratings of those who correctly identified Dothraki and Arabic and those who did not. This paper will explore the implications of these findings and also consider whether conlangs can be useful in sociolinguistic research.

Awareness, attitudes, and conflicting discourses about digraphia and alphabet presence in Serbia's linguascape: An analysis of online survey data

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Digraphia - the use of more than one script by the same speech community for the same language - is perhaps the most intriguing feature related to the modern Serbian usage. The crux of the phenomenon lies in a repertoire of ways modalities of alphabet use are embedded in almost every pore of quotidian life of the Serbian speaker, where the choice of one or the other alphabet is not arbitrary but rather motivated, depending on the function of language use. With consequences that stretch beyond a mere alphabet preference, the functional split affects perceptions, attitudes and ultimately influences orthographic behavior, depending on the context of use (Author 2013, 2015). The purpose of the study is to explore awareness and attitudes of the speakers of Serbian about the presence of the Cyrillic and Latin alphabets in Serbia's linguascape, the descriptor *linguascape* being used as a cover term for language/alphabet presence in the public sphere, including traditional and new media. An online survey, with versions in both scripts, was conducted from November 2014 to January 2015. In total, 377 respondents, from different parts of Serbia, answered 32 multiple-choice questions examining associations between alphabet choice and a particular domain of language use -- context, situation, agency or discourse - with the option to write a comment expressing their thoughts on digraphia. The participants responded to survey calls distributed across various social media, including several webpages and forums of "Cyrillic activists," that is, groups of citizens who advocate Cyrillic as the only script in official use in Serbia. This group, constituting approximately one third of the respondents, comprise the *Activist sub-corpus*. The rest of the respondents comprise the *Latin* and *Cyrillic sub-corpora*, named after the alphabet they used to complete the survey, respectively. The results of the

study indicate that there is awareness about the dominance of one or the other alphabet across different domains of use, with the Cyrillic alphabet primarily being associated with the context of use of the Serbian Orthodox Church, tradition, national identity, and rural Serbia, whilst the Latin alphabet is associated primarily with consumerism, pro-Western groups and policies, entertainment, urban contexts, and the Yugoslav era, as illustrated in the graphs showing the continua of digraphia and alphabet choice across domains. The respondents' comments confirm this bipolarization, illustrating awareness and attitudes about digraphia and language presence and choice in Serbia's linguascape. Four types of comments are identified, including those: 1) describing cognitive processes and circumstances underlying associations (meta-awareness), 2) describing associations with concrete domains of alphabet use, 3) expressing attitudes about alphabet use and presence in the public sphere, and 4) expressing attitudes and suggestions regarding language/alphabet policy and planning in Serbia.

The evaluation of different English accent varieties by language learners from a Hungarian secondary school

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The present study aims to display how language learners in a Southern Hungarian, Szeged-based secondary school evaluate English accent varieties.

First, a secondary school respondent population was selected in order to measure their attitudes towards different English accent varieties. 402 secondary school students aged 14-19 participated in the study, all of whom were learning English as a foreign language at school at the time of the data collection.

After two pilot studies, a questionnaire was completed which asked respondents to listen to five English accent varieties and evaluate the speaker along different character traits, i.e. along nine opposite character trait adjective pairs. Participants were given additional tasks as well, asking them to attempt to identify where the speaker comes from and to provide any further remarks or comments concerning the speaker. Nevertheless, this paper focuses only on the results of the evaluation part of the research.

The evaluation results show that the language learners from this Hungarian secondary school evaluate the five English accent varieties and their speaker differently along three dimensions, and rank order the different varieties in various ways according to the different dimensions. Also, the results clearly demonstrate that while the age of the participants does not seem to play a role as a variable in the evaluations, the gender of the respondents does so. Namely, female respondents evaluate the individual English varieties more favorably in general than the male respondents, which is in line with previous research (see, for example, Dörnyei et al. 2006).

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"I'm still going to flip you" – Identity navigation in the Graham Norton show's Red Chair stories

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For the evaluation of a story, story recipients depend heavily on a narrator's identity work. Following Bamberg (2011), there are three main dimensions along which a narrator can navigate their identity, namely sameness/difference, agency, and constancy/change. Uniquely, we see this process of identity navigation and evaluation unfold extremely explicitly in the Red Chair segment of The Graham Norton Show. This popular talk show includes a segment comprised of audience members who want to share a narrative of personal experience (Labov and Waletzky 1966). The narrative segment is special in that it is conceptualized as a platform for rewarding 'good stories' and punishing 'bad stories'. More specifically, 'bad stories' are rejected by flipping the narrator out of a red chair, whereas narrators of 'good stories' are given permission to walk away from the chair freely. The laboratory-like context of the Red Chair stories' evaluation offers us the possibility of discerning why stories are deemed either good or bad – within the amplified environment of an entertainment show of course.

For this purpose, we collected every red chair story that was broadcast in 2013. Using discourse analytic methods, we looked for tendencies regarding the reasons for choosing to either flip a narrator (i.e. why a story was deemed 'bad') or to let a narrator walk away (i.e. why a story was deemed 'good'). We found that most reasons were closely tied to Bamberg's three dimensions of identity navigation. For example, for stories that included '(above) upper boundary' content in terms of tellability (Norrick 2005), the decision to accept or reject a narrator depended mostly on the degree of agency ascribed to the protagonist. Narrators who were the agentive party in the events related in the story were allowed to walk away, but narrators who were victimized by a third person were flipped. Another key factor in the evaluation of most stories was the dimension of constancy/change. Narrators who narrated events in which they were the (accidental) perpetrator tended to redeem themselves and receive permission to walk away if they showed they had reflected on their past transgression.

Importantly, we argue that these diverging tendencies regarding identity navigation can be brought together by drawing on the concept of identification (e.g. Cohen 2001). Identification is the story recipient's experience of feeling alignment with the perspectivizing character of the story and/or the narrator (who are one and the same in this case). We propose that a story recipient's evaluation depends on the extent to which a narrator is able to elicit identification with the recipient and that this is not only based on the dimension of sameness/difference, as often proposed, but rather as a result of the narrator's unique identity navigation along all three dimensions, thus also including agency and constancy/change.

The Political Discourse of Discitizenship in the Multilingual United States

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The discourse of the on-going political debate in the United States demonstrates the intersection of ideologies and educational language policies and their relationship with other forms of discrimination based on "race, color, religion, sex, or national origin," that were first addressed a half century ago in the landmark Civil Rights Act (CRA) of 1964 (Pub.L. 88–352, 78 Stat. 241). This paper assesses the lingering importance of the CRA, a half century after its passage, as well as that of two landmark U.S. Supreme Court decisions, *Lau* v. *Nichols* (1974), and *Plyler*,v. *Doe* (2001) against events, particularly the ongoing presidential debates with implications for political struggles regarding persistent differential treatment based on race and non-English language background. These are receiving renewed attention in the U.S. presidential election with a focus on various forms of "discitizenship" (Ramanathran, 2013).

The paper demonstrates that as the debate over federal immigration policy has become more polarized, some of those who had previously supported bi-partisan immigration reform and bilingual education. This trend started with the 2008 election (Wiley & Moore, November, 2008) when some politicians substantially changed their positions. As the paper focuses on this continuing trend in the

current presidential debate, with presidential candidates, Senator Lindsey Graham (R-S.C.), for example, who had previously supported a bi-patrician Immigration Reform Bill among other candidates dramatically switching their positions, and now attacking "birth-right" citizenship and arguing for a fundamental change in the U.S. Constitution. Children have been a particular target in the newly heated political discourse (Arias & Wiley, in press; Wiley, 2013).

Focusing on racist and anti-immigrant discourse, Van Dyke (1987; 2014), the paper utilizes interpretive policy analysis (Moore & Wiley, 2015) to assesses political discourse from a large array of data sources including published news reports, political websites, commentaries in social media, and political campaign platforms in which language background and immigration are central topics. The paper underscores how the current discourses of discitizenship are not merely discursive spins, but are distortions of official state policy, practice, and fact with serious potential consequences for language minorities in the United States.

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Nonverbal communication in persuasive discourse: A contrastive view

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Human communication is a complex process, which implies a lot more than knowing and using a linguistic system; for communication to be effective and appropriate, humans must be communicatively competent, which involves not only using a given language but also sharing pragmatic, social, situational and geographical information, as well as those signs that belong to nonverbal communication (Cestero, 2006 and 2009). In this sense, we firmly believe that nonverbal signs are a determining factor for effective communication, particularly in pragma-discursive phenomena such as persuasion, since nonverbal signs are implied in their production, recognition and interpretation, even used strategically and determining the whole meaning of the communicative act.

The main focus of this paper is to approach nonverbal communication in English and Spanish. The research questions that lead this study are:

1. Which nonverbal signs have a persuasive function?
2. Do English and Spanish speakers use the same or different nonverbal signs when trying to persuade their audience?
3. Are there any gender differences between men and women in the use of these non-verbal signs?
4. Which variable, gender or L1, is more prevalent when determining the type and frequency of non-verbal signs used?

In this paper, we present a first approximation to the nonverbal strategies used, in a meaningful way, in persuasive oral discourse samples. These strategies have been identified in two equivalent corpora in English and Spanish. Two pitches delivered by two women and two pitches by two men have been taken from the TV program *Dragon's Den* (UK) and will be contrasted with an equivalent corpus

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extracted from the Spanish program *Tu Oportunidad*, with the final aim of discovering similarities and/or differences according to gender and cultural variables. Preliminary results point out to the existence of repeated nonverbal patterns regarding the persuasive function of nonverbal signs. Speakers from both L1s and cultures make an equally appropriate use of timing and use pauses to highlight ideas; on the other hand, some kinesic behaviors are dissimilar across cultures. Gender also seems a determinant variable in intra-cultural comparisons. The analytical methodology carried out to identify nonverbal strategies has been developed by Ana M. Cestero within a long-term research project directed by Mercedes Díez. This methodology is a development of previous work on the field (Cestero Mancera, 2006, 2009, and 2014; and Poyatos, 2000 and 2002).

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The Globalization of Discourses and Styles in the Hardcore Punk Subculture. Sociolinguistic Analysis of a Global Subculture

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Hardcore punk is a subculture born at the beginning of the 1980s in different urban centers of the United States (California, Washington D.C., later New York City) as an evolution of the 1970s punk rock movement. A distinctive feature of hardcore punk is the predominant role of the lyrics, usually discussing real-life problems, topics referred to the hardcore scene (first of all unity [of the scene] and friendship) but also politics (especially regarding corruption, abuse of power and general political misdemeanors) and critical stances towards society in general like exclusion and discrimination. Since the early 1980s hardcore punk has spread first in North America and subsequently to Europe, Asia and South America. Today local hardcore punk scenes are to be found in almost every urban center across the world and show similar characteristics despite very different geo-social conditions. Notwithstanding the global orientation – besides rare exceptions – the hardcore punk scene is composed by male, predominantly white, urban youths (Schulze 2015).

The present research focuses on three aspects of the worldwide hardcore punk scene. The first aspect of analysis is aimed at the dissemination and adaptation of political and societal discourses rooted in the 1980s United States and now observable – often modified to match regional or local problems – across the whole planet. An important sub-aspect in this regard is the direct citation of lyrics and the frequent, often explicit, reference to central topics of hardcore punk. The second aspect of analysis considers the production of a 'folk' historiography concerning the scene through self-referential and scene-reflecting lyrics as well as behavioral guidelines to deal with personal and scene-related issues. The last aspect to be analyzed is the construction of an underdog identity combined with a pledge for social activism at a grassroots level.

Being this study a work in progress, the basis for this presentation is represented by a provisional and still expanding corpus of song lyrics of U.S.-based as well as international bands published from the 1980s to this date, by a corpus of internet publications – mainly on youtube.com and bandcamp.com – and by ethnographic material gathered in person at hardcore punk shows across Europe. The collected material will be analyzed with the methods of critical discourse analysis and thereafter compared to the ethnographic data collected at concerts and on websites.

The main goal of the present study is to shed light on a subculture which is completely neglected by sociolinguistic research and to show how subcultural discourses travel time and space creating a

global cohesion in a similar way as described for hip-hop (e.g. Pennycook 2007). The present paper will show a youth subculture open to social and political activism which emphasizes the community on the local and the translocal level.

Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Aula 1.4
Session Chair: Heini Lehtonen

Functions of taboo words: Finnish vittu in interaction

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In this paper we will analyse different possible functions of taboo words in spontaneous talk-in-interaction. We make a deliberate terminological distinction between *taboo words* in general and *swearwords,* since swearing is only one of the functions of taboo words that for one reason or another may be considered offensive. We will focus on the interactional functions of the lexeme *vittu* lit. 'cunt', often translated into English as *fuck* or *fuckin(g)* (Hjort 2015)*.*

     Vittu offers especially interesting viewpoints to taboo words and their use: it is considerably frequent in some data, and it has various interactional functions. The use of *vittu* also often arises metapragmatic comments: especially young people are accused for „using *vittu* as a comma". These metapragmatic comments come both from young people themselves as well as from concerned older people. Thus, *vittu* can also be observed from the point of views of social indexicality, stylistic practices and enregisterment of styles. In this context, it is interesting to compare the use of *vittu* to other kinds of swearing or taboo words.

     Our analysis is based on two different sets of data. Firstly, we observe *vittu* in spontaneus interaction of adolescents between the ages 13 and 16. These data were recorded during the breaks in two junior high schools as a part of an ethnographic field work. Apart from spontaneous audio and video recordings, the data also contain recorded interviews and retrospective interviews that offer metapragmatic comments on swearing and taboo words. Secondly, we analyze interactions of young adults (18-25 years). This data set comes from the archive of conversations from the department of Finnish, Finno-Ugrian and Scandinavian Studies (University of Helsinki). In our analysis, we employ the methods of conversation analysis and interactional sociolinguistics.

     In spite of the attention *vittu* has received in the public discourse, there is hardly any sociolinguistic research on its use or on attitudes towards its use. In this paper, we will analyze different interactional functions of *vittu.* We will show, that it is not always used as a 'swear word', but i.e. for framing, stylising or social positioning (cf. Beers Fägersten 2012). Our two datasets allow us to compare the use of *vittu* in interaction among adolescents to that among adults. The comparison between the two date sets shows both qualitative and quantative differences in the use of *vittu.* We will also shortly discuss the social indexicality of *vittu:* how is it used as a resource for stylistic practices and how can we describe their reflexive relationship with the metapragmatic comments that *vittu* raises in our data or in public discourse in general?

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Requests in American and British English multi-party conversations: A corpus-based study in Variational Pragmatics

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While phonological, lexical and grammatical differences between American and British English (AmE, BrE) have been well-documented (for an overview see e.g. Finegan 2004), comparisons between the two national varieties of English on the level of speech act realisation are still comparatively rare.

Despite attempts in Cross-Cultural Pragmatics and Variational Pragmatics (cf. Schneider and Barron 2008) to fill this research gap, there is only one other study which investigates requests in the two national varieties of English (Breuer and Geluykens 2007). Like many speech act-based studies, this study relies on Discourse Completion Task (DCT) data which have been found to differ significantly from naturally occurring conversational speech acts (cf. Golato 2003; Félix-Brasdefer 2007; Flöck and Geluykens 2015).

The present paper is an attempt to fill the research gap in the variationist study of speech acts across national varieties of English by investigating the structures of requests in AmE and BrE multi-party conversations. The conversational data were retrieved manually from two corpora of English, the *Santa Barbara Corpus of Spoken American English* (SBC) and the British component to the *International Corpus of English* (ICE). Overall, 520 requests were retrieved (260 for each variety) and analysed for head act realisation strategies and the modification devices employed (mitigating and aggravating).

The contrastive analysis reveals that both varieties favour the use of the most direct request strategy. Imperatives account for more than 50% of all requests in both data sets. This is surprising as the all DCT-based studies on requests almost unanimously report on conventionally indirect strategies of the *Can you/ could you…?*-type accounting for more than 80% of all head acts. The different distributional pattern observed in the present study is very likely due to the choice of naturally occurring conversational rather than questionnaire data. From a variationist perspective, the request patterns in the two national varieties are overall very similar but display subtle differences in directness preferences. While both varieties show a strong preference for the most direct request strategies, this tendency is not as pronounced in the BrE requests as it is in the AmE ones. A similar pattern can be observed in the use of modification strategies. The BrE requests in the corpus include overall more mitigators than the AmE ones, leaving fewer requests in the BrE data unmitigated. The only exception to the stronger preference for indirectness and mitigation in the BrE sample is the proportionately higher use of positive face aggravating modifiers (e.g. the use of religious references or taboo language). Whereas the majority of differences observed between the AmE and BrE requests are not statistically significant, they are systematic in that they indicate a stronger preference for linguistic indirectness in the BrE sample. As this preference is manifest for almost every analytical category, the differences observed should be regarded as cumulative in nature rather than occurring at statistical significance levels.

On the beat: coordinating walking, talking and bodily conduct in the classroom

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Previous studies of classroom interaction have tended to investigate how talk and its sequential organization construct activities of instruction and learning. Although multimodal approaches to interaction have recently begun to direct scholarly attention on the ways in which the human body and objects in the environment are used together with talk to construct social action, most of these studies explore embodiment by focusing on how gaze and hands are used in educational encounters and other interactional settings, for example to gesture or handle textual artifacts. In contrast, the interactional uses and functions of the lower body – such as when participants talk while walking – represents a largely uncharted territory (but see e.g. Mondada 2014; Mortensen & Hazel 2014). This presentation contributes to prior research on both classroom interaction and mobility in interaction (e.g. Haddington et al. 2013; McIlvenny et al. 2014) by exploring how teachers do instructional work and open up opportunities for participation for their students through coordinating movement and talk in the classroom space.

For the empirical analysis, the paper will draw on video-recorded lessons in a bilingual, secondary-level, content and language integrated (CLIL) classroom in Finland. Employing a multimodal conversation analytic approach (e.g. Deppermann 2013), the paper focuses on interactional sequences that take place while the teacher circulates in the classroom during task work, typically in order to be available for her students who might need assistance. The analysis will illustrate how trajectories of teacher movement during this very common practice – one that is not entirely different from how waiters serve customers in restaurants – are coordinated with the organization of talk, and how students monitor and orient to the teacher's movement and position in the room. The analysis will help to understand in new ways the embodied dimensions of classroom participation and interactional competence (Walsh

2006), both that of teachers and students. To conclude, the paper will also discuss some methodological challenges that are involved in the representation of walking, movement and distance between participants in multimodal transcripts of interaction and attempts to sketch some solutions to these problems.

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Contact-induced change in the verbal forms of Galician Spanish: A socio-pragmatic analysis of informal conversation

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The present study analyzes contact-induced change in the past tenses of the Spanish of Galicia, a dialect spoken in northwestern Spain, which has been in contact with Galician for centuries. The preference for simple, rather than compound verb forms in Galician Spanish has been attributed to interference from Galician, as Galician lacks compound verb forms (Cotarelo Valledor, 1927; García González, 1976; Álvarez Caccamo, 1983; García González & Blanco, 1998; Pollán, 2001, 2003). This study focuses on four verb tenses—simple past, present perfect, imperfect subjunctive, and pluperfect—as they occur in the informal speech of participants from a semi-urban town where there is intense contact of Spanish and Galician and where over 55% of the town's residents speak more Galician than Spanish (Instituto Galego de Estatística, 2013). Based on a model developed by Pollán (2001, 2003), the past verbal tenses used in conversations in Galician Spanish are analyzed, as are the social factors that may account for variation. The data come from two informal group conversations of eight Spanish and Galician bilingual speakers from the town of Noia, Spain. All participants use Galician as their habitual language, even though they employ both languages for different purposes in their daily lives.

The results of the study indicate that these Galician speakers primarily use simple forms in comparison with compound forms, confirming the results of previous studies. Regarding the simple forms, the imperfect subjunctive ending in –ra, which was traditionally pluperfect in Latin and still preserves that value in Galician, is used in place of the simple past and the pluperfect. Moreover, two new uses of the imperfect subjunctive were discovered, corresponding to the past progressive and pluperfect subjunctive. The use of these verb forms generally supports Pollán's hypothesis that low focalization favors both the imperfect subjunctive and the pluperfect with the value of simple past, and high focalization favors the simple past. However, some verb forms could not be explained by focalization, and I suggest that evidentiality plays a role in those cases. Thus, speakers favor the imperfect subjunctive with the value of simple past when they are unsure of the information they are presenting. Finally, social factors, such as education, language dominance, and age, are analyzed to understand the differences observed across speakers. Implications for contact-induced language change in Galicia are examined in light of variation in the use of Galician across generations.

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Becoming Jamal: the materials of 'prestige' amongst boys in a Pupil Referral Unit
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Combining ethnographic observations with discourse and socio-phonetic analyses, this paper explores the way in which status is achieved (with more *and* less success) in the interactions between four teenage boys (aged 15-16 years), over the course of their final school year in a Learning Centre for pupils who have been permanently excluded from mainstream Secondary Education in Manchester, England[1].

Treating interactions as *relational* and *material* (e.g. Law 2010) we will show how the boys' language practices worked together with their embodied practices to continually perform higher and lower status positions within the group: For example, someone could become a muppet (low prestige), a ninja (high prestige) or a yardie (low or high prestige).

We will do this by drawing on a range of data collected in the forms of audio recordings, observational field notes and interviews to explore how meanings were generated in the boys' practices through configurations of:

a) sounds (e.g. th-stopping, vowel variation) and forms of language (e.g. words and phrases);
b) meta-language (e.g. kissing teeth, "raa!");
c) gestures (e.g. dancing, glaring);
d) appearances (e.g. hair, skin, body-shape);
e) clothing and accessories (e.g. tracksuits, aftershave, shoes, 'man-bags');

We then focus on two of the boys: Jamal, who tended to sustain a 'top dog', high status identity and Abdou, who tended to perform 'Jamal'. This had varying success for Abdou, who on the whole tended to struggle for status among the four boys, with his contributions often being treated as unconvincing (e.g. dismissed, ignored, ridiculed, questioned). We compare the practices of these two boys and end with some remarks about how this kind of analysis can help us to explore the relationship between language and prestige.

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Constructing Social Meanings through Talk at Work: Linguistic choices made by Lithuanian city dwellers employed in the private sector
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The paper is based on an ongoing sociolinguistic investigation of Lithuanian urban workplace discourse. Linguistic ethnographic studies of communication at work in contemporary Lithuania (25 years post-soviet) are extremely rare in spite of the fact that the everyday adult speech is undergoing evident changes. This is particularly true in urban surroundings flooded with multiple language resources. Language users manipulate language resources in their increasingly multimodal linguistic repertoires to achieve their communicative aims (Otsuji & Pennycook, 2009), often they employ language features that are at their disposal and combine several different languages regardless of how well they know the involved languages (Jørgensen et al., 2011, Blommaert & Backus, 2011). Such practices have been termed *code-switching*, *polylingualism* (Jørgensen et al., 2011, Blommaert & Backus, 2011), *metrolingualism* (Otsuji &Pennycook). Thus, the objective of the paper is to see how Lithuanian adult

speakers adopt features of other languages in certain social situations at work and how such usage becomes recognisable as accountable patterns of meaning.

The paper draws on audio recordings of naturally occurring spontaneous conversations between white-collar workers collected in several private sector companies in Vilnius. Following the Hymesian and Gumperzian tradition, the recordings have been transcribed and analysed using Interactional Sociolinguistics (IS) discourse strategy. IS is an in-depth qualitative approach that combines the application of the interpretive methods of discourse analysis with insights into social/cultural issues (Gumperz & Gumperz, 2007). Elements of talk help members of these communities of practice (Wenger et al., 2002) to negotiate meanings of their interaction, and some elements become symbolic signs of speaker stances taken. What matters is how language is used and what indexical values are produced by choosing one linguistic form over another. Particular attention has been paid to the function of elements of languages other than Lithuanian, mostly English and Russian.

The analysis of the data shows that embedded English and Russian vocabulary elements in Lithuanian workplace discourse are used as group or individual stylistic choices to construct certain social images. English and Russian elements are patterns of verbal behaviour that are employed in different workplace situations and serve rather dissimilar purposes. Also there are differences in the usage of such mixed speech styles between companies that depend on the character of work performed. The most prominent cases will be illustrated with examples of workplace conversations.

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Negotiating expertise and enacting space: the case of neighbourhood policing

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Police Community Support Officers (PCSOs) occupy a special place within British policing. Their task is to bridge the gap between the police and the public, and this job is mostly carried out on the beat. In the age of superdiversity communication takes place in contact zones. In the case of interactional encounters between PCSOs and members of the public this term can be extended to translation zones: places where meanings are constantly reshaped and renegotiated, and where intralingual translation (Jakobson 1959) takes place. The boundary between expert and lay participants shifts continually. The fluid nature of boundaries is especially pronounced in the case of PCSOs, whose work forms part of neighbourhood policing, focused on serving local communities. Locality then, specifically with reference to neighbourhood, is inscribed into the work of PCSOs and forms a basis of their work and construction of space.

Drawing on data gathered in the course of ethnographic fieldwork this paper will demonstrate how negotiations of space also constitute an important aspect of professional encounters and are realised interactionally. I would argue that not only is the space negotiated but also enacted. The often convivial character of interactions between PCSOs and members of the public, although fulfilling important functions for providing community support, is underpinned by the institutional constraints and regulations as well as individual goals and aims of the citizens who come into contact with the police. The tension between these two orientations will be explored with reference to the concept of translation zones, where different levels of expertise meet and mesh together. In order to explore the communicative practices emergent in translation zones created by the encounters between PCSOs and

members of the public, I will engage with Goffman's notion of interaction ritual. The usefulness of this concept in the case of a recently established profession will be assessed.

Scales and Communicability of Linguistic Performances in the Philippine Tourism Industry

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Scale, a well-established concept in human geography and sociology, is one of the most useful yet 'underdeveloped' concepts in the sociolinguistics of globalization (Blommaert et al. 2015). While recent works on sociolinguistic scales (e.g. Blommaert et al. 2015; Blommaert 2010; Kell 2013; Collins et al. 2009) have problematized the role of time and space in semiotization, these studies tend to focus more on scales as a presupposed, abstract analytical category or as a tool for semiotization, without concretely establishing their relationship to the processes, systems, and phenomena which it is being used to qualify. By using an ethnographic approach, I examine the 'communicability' (i.e. the 'productive capacity' of the 'power of ideologies of communication in producing subjectivities, organizing them hierarchically, and recruiting people to occupy them', Briggs 2005: 275) of the scale-driven linguistic performances of Filipino tour guides. I explore how scales are socially constructed during these linguistic performances, which allows the tour guides to present themselves as able to flexibly cross linguistic and cultural boundaries by their communicative skills that they have developed as tour guides in the Philippine tourism industry. This allows tour guides to perform an 'ideal tour guide' identity that reflects the guides' underlying language ideologies.

In analyzing the role of scales in establishing the communicability of linguistic performances, I argue three things: first, that sociolinguistic scales are not pre-determined analytical categories, but are socially constructed and continuously negotiated along with the process of semiotization. I demonstrate various ways in which the scales of the tourism industry are socially constructed—e.g. through market-driven social categorization of tourists; agentive and idealized conceptualizations of scales of tour guides, and uptake of tourists (e.g. circulating post-tour pictures that reach maximal communicability on the Internet, which consequently affect the tour guides' succeeding tours). Second, the assignment of sociolinguistic resources to scales, and their corresponding mobility across scales, cannot be simply presupposed; rather, these relationships are locally assigned and reconfigured during the sociolinguistic activity. By examining the multimodal resources that tour guides use in their speeches, I explain how the tour guides make claims about their intercultural communicability by negotiating received notions of which linguistic resources belong to which scale (e.g. global and local). Finally, while the scale-based establishment of communicability allow tour guides to create identities for tourists by putting them into hierarchical social groups, tourist uptake may also affect the imagination, construction, and negotiation of scales. In other words, this paper argues for the social constructedness of scales, and shows how scaling processes reflect the malleability and dynamism of scales in relation to semiotization.

Language practices and attitudes in a cité: The case of Belgian Eisden
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In this talk, I aim to explore the language practices of speakers of the former coalminer's community of Eisden (the *cité*), as well as the attitudes towards them. Initial findings based on ethnographic fieldwork suggest that mixed language practices involving two or more language varieties within a single discourse constitute the 'norm' within the district. There are, however, striking differences among second-generation male and female speakers.

The *cité* in Eisden displays a particular example of a cultural-linguistically heterogeneous neighborhood in an isolated area of Belgium Limburg, where more than fourteen nationalities and speakers of numerous languages came to live together in the 1920s. The locally born children developed a Dutch-German-Limburgian way of speaking which they themselves label *Cité Duits* (cf. Auer & Cornips 2014; Cornips & Auer 2014). Until the present, it carries a high prestige within the district. Nonetheless, since women were excluded from mining work, its use has been confined to male speakers:[1]

(01)
(01) Li: norMAL hed vitouch porion **kenne geworden zijn**.
(02) und DA,
(03) und de::r conducteur NEElis der fragt gegen mich –
(04) LInus,
(05) ZEGT er;
(06) wilt ge OPzichter worden?
(01) Li: Vitouch could have a become controller.
(02) And then
(03) the superintendent Neelis asks me:
(04) Linus,
(05) he says,
(06) would you like to become a controller?

Whereas certain features in the speech of the men can be traced back neither to German nor Dutch (01), the women switch (mostly) between stretches of speech clearly associated with one of the two languages, as in (02):

(02)
(01) L: ik heb een AFspraak gemaakt voor (ge).
(02) !JAO, NE:!, (imitating)
(03) ik GA er niet (naar)-
(04) maar PApa,
(05) ik heb een AFspraak gemaakt.
(06) ik moet die **A:Nläu(d)en**.
(07) E: JA_ja_ja -
(08) L: hat sie hem **mitgenommen** naar M.;
(09) **und jetz hat er ein HÖRapparat**- ((…))
(10) **jetz HÖRT er wieder gut**,
(11) E: **ah: GOTT sei dank**.
(12) L: de_de **norMAle**,
(13) **eh_eh LUIDstärke** op de televisie,
(14) <<acc> ja ge wordt er soms GEK, ha?>
(01) L: I have made an appointment [with the doctor] for (you).
(02) No! (imitating)
(03) I am not going(to)-
(04) But dad,
(05) I have made an appointment.
(06) I have to (**call**).
(07) E: yeah -
(08) L: She took him to M.;
(09) **And now he has a hearing aid**- ((…))
(10) **Now he is able to hear again**,

(11) E: **Thank Goodness**.
(12) L: The normal
(13) **volume on the television.**
(14) <<acc> It drives you sometimes crazy, doesn't it?>

I propose that the role of gender identities can only be regarded as one aspect of numerous, often overlapping components that are constitutive in linguistic interaction (cf. Bucholtz & Hall 2005). The analysis draws on audio recordings of a) (semi-structured) sociolinguistic interviews from 2013 (approx. 240 minutes) (cf. Auer & Cornips 2014) and 2015 (approx. 350 minutes), b) initial findings from ethnographic fieldwork conducted in 2015, as well as c) archival records and d) periodical publications.

1 Transcription follows the GAT2 conventions by Selting et al. (2009).

'Twin set and pearls': Narrative constructions of gender-segregated professional identities

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Building on a recent investigation of the role of gendered discourses in constructing speech and language therapy (SLT) as 'women's work' (Litosseliti & Leadbeater, 2012, 2013) and recent research on identity and stance (McEntee-Atalianis, 2013), this paper adopts a narrative ('small story') approach (Bamberg & Georgakopoulou, 2008; Georgakopoulou, 2007, 2013) to the analysis of SLT identity. It focusses on an investigation of the dilemmatic tension expressed by SLT practitioners and SLT teachers in the discursive negotiation of their professional identities. The paper demonstrates how identity construction in conversational narratives is achieved via the appropriation and negotiation of self and other/'distal' stances which act as positioning strategies at different narrative levels. These are woven into subject accounts for the purposes of tactically invoking and performing relationality (subjectivity and intersubjectivity) (Bucholtz & Hall, 2005). It is argued that subjective and intersubjective positioning acts as a rhetorical warrant for career choices and trajectories and that the repetitive and recurrent realisation of positionings in informant accounts indexes and contributes to the construction and reification of dominant discourses/'master narratives' about gender and career.

The paper argues for the theoretical development of approaches to identity research which combine an application of stance to narrative inquiry, in particular the application of stance to 'small story' research. It also argues for a more rigorous handling of data with respect to how researchers define 'dominant discourses' or 'master narratives' (Bamberg's 'Positioning Level 3'). From a practical perspective, this study draws attention to the struggle of 'dilemmatic agency' (Bamberg, 2011) and its impact on career decisions – including which profession to enter and which specialisation to pursue. This paper therefore calls for further research on narrative identity in (and about) other gender-segregated professions.

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The linked identification of two students across mainstream classes and Arabic heritage language classes in a Danish secondary school

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This presentation aims to explore a hitherto underexplored angel on social identification. Previous studies describe individual students' trajectories of identification, and how these trajectories in various ways influence academic learning (Bucholtz et al 2012, Wortham 2006). My presentation builds on these studies by exploring trajectories of identification. My presentation differs from these studies by exploring the linked trajectories of two individuals across classroom settings.

During ethnographic fieldwork in a lower secondary school in Copenhagen, Denmark, I noticed how two minority students, Iman, a girl of Iraqi heritage, and Mohsen, a boy of Lebanese heritage, were voiced (Bakhtin 1981) relatively to one another across events and over time. At the beginning of 4th form Mohsen and Iman enjoyed a shared reputation of being "smart". But as Mohsen's smart student identification solidified into a qualitatively more privileged position by the end of 5th form (Lundqvist 2015), the teachers began to treat Iman as disruptive. This social phenomenon unfolded in comparable, although not entirely similar, ways across mainstream classes and Arabic heritage language classes. This presentation explores what brought about these two students' cross-contextually linked identification, and how this linking became socially consequential for Iman.

We know that the socio-cultural production of some students as particularly smart leads to other students' failure (Hatt 2011, McDermott 2006, Varenne and McDermott 1998, Moore 1996). We also know that in times of dramatic demographic change, linguistic minority children in Europe increasingly travel along contingent academic trajectories that involve mainstream education and heritage language education. Yet, hitherto we have not known anything about how students' school pertinent identification may link, and even across those educational contexts. Falling under the umbrella of linguistic ethnography (Snell, Shaw and Copland 2015, Rampton 2008), this presentation asks why and how Mohsen and Iman's trajectories of identification link across classroom contexts, how this linking changes Iman's school pertinent identity and subsequent access to learning. These questions are informed by a two-fold conceptual approach of social identification (Wortham 2008, 2006, 2004) and interactional sociolinguistics (Jaspers et al. 2011, Rampton 2006, Goffman 1986, 1981).

I argue that Iman struggles to maintain her role relatively to the solidification of Mohsen's smart student role. The teachers become less responsive to her efforts and achievements, because they already have assigned Mohsen a favoured position and special rights. When such processes of linked identification unfold across classroom contexts social and pedagogical implications reinforce. I discuss my findings in the light of the paradoxical societal constraints (Lefstein et al. 2013, Ball 1997) the teachers of my study are compelled to navigate.

A fabulous life? Language and privilege in LGBTQ advocacy discourse

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A 2010 video from the global LGBTQ advocacy organization AllOut presents an ostensibly diverse, international cross-section of people, "friends in five continents", holding up placards declaring support for a world in which everyone can live freely, and be "embraced for who they are". Two placards read, "My son might be gay, and he deserves a fabulous life". It is both the word *fabulous* and the claim being made here – by the represented participants and by AllOut itself – that are the stimulus for my paper. Specifically, I am concerned to understand how this single lexical item functions as a globalizing signifier of/for "gayness" (cf. Barrett, 2003) in much the same way that pink (or pinkness) often functions to index post-feminist "girl-power" (Koller, 2008; Lazar, 2015). In the context of transnational LGBTQ advocacy, *fabulous* also points to how agents/agencies working toward sociopolitical change around the world misrepresent and peripheralize the very communities they mean to support. My paper presents a critical multimodal discourse analysis (Machin & Mayr, 2012) of textual data drawn from the websites/social media of 12 international LGBTQ rights organisations (including AllOut). In addition to *fabulous*, I identify key rhetorical tactics – both linguistic and visual – by which a "global queer" discourse is produced. My analysis is grounded in interdisciplinary critiques of "homonormativity" and "homonationalism" (Duggan,

2003; Puar, 2002) as well as the sociolinguistic/discourse-analytical concepts of "banal globalization" and "global semioscape" (Thurlow & Jaworski, 2011; Thurlow & Aiello, 2007). It is within this framework that I demonstrate how LGBTQ advocacy discourse privileges certain ideas about sexuality/identity while failing to acknowledge or contest others; it indexes attitudes of sameness, flamboyance, and frivolity in ways that mirror discriminatory practices and stereotypes. Indeed, the seemingly fabulous idea/l of *fabulous* obfuscates important structural injustices and the diversity of global LGBTQ experience –both in Western spaces and peripheral spaces. It is precisely in these other, often less privileged spaces where LGBTQ advocacy is needed most, but where the Queer South risks being lost beneath banal, apoliticised appeals to fabulousness.

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Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Aula 1.3
Session Chair: Sharon Millar

"Isn't working on the weekend the worst? #humblebrag": the impact of context incongruity and hashtag use on attitudes towards ironic and literal self-praise in Instagram posts

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Social networking sites (SNSs) such as Facebook and Instagram are environments in which users engage in positive presentation of the self. Although a number of studies have examined the perception of users who engage in positive self-presentation on SNSs (e.g. Chou & Edge, 2012; Geurin-Eagleman & Burch, in press), as yet there has been little research into how attitudes towards microposters are influenced by the strategic use of discourse content in combination with the stance-taking affordances of new media such as hashtagging and text-image interaction.

The current study addresses this deficit by means of a small-scale experimental study of attitudes to both boastful and ironic-boastful self-presentation on Instagram by posters who use the hashtags #brag and #humblebrag. Self-praise and "humblebragging" are seen as interactionally risky activities that have an impact on perceived likeability and sincerity (cf. Dayter, 2014; Sezer, Gino, & Norton, 2015). By controlling for hashtag use, ironic or literal formulation of the micropost, and presence or absence of images with self-praising discourse, the study offers an insight into how attitudes towards and perceptions of online "bragging" can be micro-managed both through text-image interaction – particularly text-image incongruity – and through the strategic use of hashtags that act as illocutionary force indicating devices (IFIDs) such as #brag and #humblebrag.

The research suggests that context incongruity (cf. Ivanko & Pexman, 2003) has a positive effect on attitudes to bragging discourse, and that positive or negative perception of self-praise is also influenced by the use of hashtags, which do the pragmatic work of putting self-praise (ironic or literal) on record. The results contribute to research on the pragmatic and meta-referential functions of hashtags, and their role – in addition to that of text-image interaction – in the processing of irony. The study also sheds light on the highly strategic nature of impression management online and has relevance for an understanding of the new media literacies that successful positive self-presentation requires in computer-mediated communication.

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A Corpus Linguistic and Critical Discourse Analysis of the discursive presentation of Syrian refugees and asylum seekers (RAS) in British tabloid headlines

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On September 2nd a pivotal event in the ongoing Syrian Refugee Crisis occurred when a powerful non-verbal semiotic message made global headlines and the now infamous images of Alan Kurdi, a three-year-old drowned Syrian boy were released. Following the view that any discursive event shapes and is

shaped by the social practice surrounding it, an analysis was carried out of headlines in the period before, during and after this critical event. The coverage and discursive presentation of Syrian refugees and asylum seekers (RAS) was analysed and the differences and similarities in the qualities of representations of these groups highlighted. UK tabloids were the focus of the study and the headlines were selected from the online editions of the Daily Mail and the Daily Express. The research combined a dual Corpus Linguistic (CL) and Critical Discourse Analysis (CDA) approach, allowing for both quantitative and qualitative analysis. The CL analysis began with the examination of relative frequencies and emerging lexical patterns that were statistically significant involving commonly used RAS terms along with semantically/functionally related words. The preliminary collocation and concordance analysis were able to reveal linguistic traces of discourses and common categories of representation which directed the CDA analysis to representative texts in order to provide further context, taking into account social variables and intertextual and interdiscursive relationships. Of particular interest were strategies used for positive self-presentation and negative other-presentation and the framing of these within humanitarian and economic societal considerations. The research showed that although the two UK tabloids may have displayed different strategies in their representations, both contributed to a similar construction of refugees and asylum seekers. While the micro-linguistic categories used in representations of these groups in the selected periods, for example, the metaphors, were found to be alike, the overall communicated messages differed according to the macro-structural contexts the discourses occurred in. Certain 'meanings' were seen to be transferred according to the periods of 'reaching out' by the tabloids in attempting to gain a central role in providing frames of reference or perspective. Prior the publication of the pictures, it was found that RAS were frequently metonymised within the wider immigrants and migrants (RASIM) category. Although blaming strategies were identified in the period prior and following the death of Aylan, a shift in the object of these was observed. Before the event negative other representation of RASIM dominated headlines and the economic fallout of movement to the UK was stressed. During the images' publication period, a significant 'childification' alongside a more favourable representation of Syrian RAS was found to be conveyed through an emphasis on their innocence and vulnerability. Following the event the treatment of these exposed and newly humanised people by other countries became the focus, enabling a moral othering standpoint. The framing of media and political asylum discourse in the tabloid headlines was consequently concluded to be affected and directed by national, international and supranational concerns relating to asylum.

The informalization of address practice in Swedish "housewife's films" from 1953 to 1975
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In the late 1960s, Swedish address forms underwent a change from an intricate system of honorifics, titles and names, to a nearly universal use of the informal 2nd person singular *du*. The Swedish so called "*du*-reform" was more forceful than the corresponding processes of informalization that took place in other languages around the same time period, e.g. in English, French and German (Clyne et al. 2009:7). Most studies on this subject have, however, been based on reported usage. There are very few attempts at analyzing address forms in context, as they were used when the change took place. (For some examples and discussion, see Fremer 2015.).

This study compares address forms in Swedish *Husmors filmer* ('housewife's films') across time. The films were shown on workday afternoons in cinemas, starting in the early 1950s, and ending in the mid 1970s. The films were produced during an era of economic growth, with the social democratic Folkhemmet 'the people's home' as the dominant political ideology. Modern housing became available to an increasing number of people, corner shops were replaced by supermarkets, and ordinary families could suddenly afford modern household appliances that the previous generation could only dream of. The films mirror this era, as they consist of commercials, entertainment and information, the general purpose being educational: how to run a modern, efficient household.

From a sociolinguistic point of view, the films coincide with the era of the *du*-reform and a profound change of the public language that took place in 1945–1985, with the late 1960s as a nexus point. The change is often described as a general informalization process (Svensson 1993). The presentation focuses on formal and informal address forms, but will also consider the vocative use of an accented *du* at the beginning of utterances – a phenomenon that seems to originate in the 1960s.

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The emergence of an overnight success of the "Kongish" identity: how the basilectal Hong Kong English becomes prominently preferred as a discernible trend on Facebook

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This paper explores how a new identity of a type of basilectal Hong Kong English becomes prominently preferred and accepted on a two-month-old Hong Kong-based Facebook page, Kongish Daily. It has been the centre of attention in the Chinese-English bilingual communities within and beyond Hong Kong, having expanded to regions such as Singapore, Malaysia and Canada. The page is a parody of mainstream news media, rewriting articles from a sarcastic perspective in basilectal Hong Kong English (Kongish), an English variety considerably influenced by Hong Kong Cantonese. The first post of the page has reached more than 1.6 million people, approximately 1 million people within the first day, engaging more than ten thousands comments. The overnight popularity of Kongish Daily continues and the page averages an inclusive of a thousand likes, comments, and shares per post, with Kongish being the medium of communication. This implication of success leads to the research question: In what ways readers of Kongish Daily perceive the use of Kongish on Facebook?

With the application of the model of diglossia, the status of Kongish was first compared and contrasted with other major varieties in Hong Kong. A specialised corpus of Kongish Daily was also established for keyness analysis with reference of the International Corpus of English. The corpus techniques, along with content analysis, were applied to study the posts and replies on Kongish Daily. Semi-structured interviews were further conducted in a bid to study readers' attitudes and patterns of perceptions. The aforementioned outcomes were then triangulated.

It was perceived that the interpersonal functions of Hong Kong English had been remaining weak and this variety could survive mainly as an acrolect without serving an integrationist function in Hong Kong. Therefore, it implies that, within the spectrum of Hong Kong English, the studies of HKE skews towards and focuses on HKE being an acrolect, until the recent occurrence of Kongish Daily which may have affected the widespread perception. The findings in this study provide supporting evidence for the emergence of a new Kongish identity, and further suggest that the page is an important research site for examining the basilectal Hong Kong English.

Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Hemiciclo
Session Chair: Raymond Hickey

"To 'r' is also royal": A Longitudinal Study of /r/-liaison in the Speech of Queen Elizabeth II
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There is substantial sociolinguistic evidence that sound change and its relationship to synchronic variability is evident in the same community of speakers (Foulkes 1997; Labov 2001; Trudgill, 1974). However, the question of how an adult's accent shifts through time as compared with specific linguistic features of speech community has been less extensively studied, partly because of the difficulty in obtaining speech data from the same individual over a number of years. Since longitudinal studies of this nature are quite limited (but see Harrington 2006, for a remarkable exception), we have a very incomplete model of the relative stability in the pronunciation of a given speaker across time.

This paper presents a diachronic analysis of /r/-liaison, a phenomenon that exhibits considerable variation in non-rhotic English. Following Harrington (2006), the study looks at the annual Christmas broadcasts produced by Queen Elizabeth II over a 60-year period to investigate the evolution of linking /r/ and intrusive /r/ in the speech of a conservative RP speaker. Potential contexts of /r/-liaison are identified in a corpus of over 3 hours of audio material amounting to ca. 24,000 words. The findings are then checked against a diachronic corpus of mainstream RP consisting of BBC newscasts from 1999 to 2014, in which /r/-liaison is a highly common hiatus resolution strategy.

The results of this study show that /r/-liaison is widely used by the Queen throughout her Christmas speeches, and her use of linking /r/ is similar to the percentages obtained in other large-scale corpus-based studies of scripted speech produced by mainstream RP speakers (see Mompeán & Mompeán 2009). In contrast, the Queen's use of intrusive /r/, traditionally stigmatised, is very restricted. This investigation will help us to better understand the phenomenon of /r/-liaison and its use at an intra-speaker level longitudinally as well as its implications for sociolinguistic and linguistic theory in general.

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The Social Perception of Change in Progress in York, Northern England
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This study examines the social perception of three ongoing changes in the York vowel system – the diphthongization of the vowels in the FACE and GOAT lexical sets, and the fronting of the vowels in the GOAT and GOOSE lexical sets. Changes in these vowels are widely reported in studies of northern varieties of British English (Watt, 2002; Jansen, 2010). Haddican et al. (2013) offer an account of these changes in York speech. Based on the patterns they observe in production, the authors suggest that the changing forms differ in the extent to which they are embedded in the local social-semiotic system. It is claimed that goose fronting is not associated with any salient social meaning, while FACE and GOAT diphthongization are strongly related to social class and regional identity. Additionally, the fronting of monophthongal GOAT is said to be associated with stigmatized working-class stereotypes. This paper reports on an experiment which aimed to test these claims.

Participants matched words containing resynthesized speech samples to a set of characters representing local stereotypes. Characters were portrayed using a set of faces and images of locally-

meaningful places and practices, derived from ethnographic interviews. The characters varied systematically in terms of three social dimensions: their age, social class, and urban/rural identity. Participants saw two characters at a time, heard a speech token, and were asked to identify the character most likely to speak in that way.

The results show that listeners' responses were systematically affected by the variation in all three vowels. Contrary to the claim that GOOSE fronting is less socially salient than the other changes, strong effects for were found on social class selections, with back GOOSE realizations cueing a working-class selection, and centralized and fronted realizations cueing middle-class selections. FACE and GOAT appear to be strongly related to the social class and urban/rural dimensions, with much stronger effects for the monophthongal variants. The effect of fronting on monophthongal GOAT variants was the opposite to that predicted – fronting appears to weaken the effect of monophthongs in cueing the selection of a working-class character. Additionally, there is evidence that listeners were able to use GOOSE and GOAT fronting as a cue to speaker age.

These results highlight the value of experimental data in understanding the social-perceptual consequences of language variation and change, and imply that researchers should take great care when making claims regarding the social indexicality of forms from production data alone.

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Temporal and regional variation of spatial expressions in Japanese route instruction discourse

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The major purpose of this presentation is two-fold. Firstly, this research proposes that some 'frames of reference' (FOR) expressions (e.g., *North/South/East/West* and *Right/Left/Front/Back*) and deictics (e.g. *here/there*, *this/that*), if they are subjected to longitudinal investigation, reflect 'retrograde' lifespan change (Wagner and Sankoff 2011, Kataoka and Asahi 2015) such that an integrated movement of 'age-grading' and 'generational/lifespan change' may simultaneously be at work, but in opposite directions. Secondly, when we look into spatial guidance for public use (on commercial signboards), uneven and regionally distinctive distributions of spatial FORs emerged for major Japanese cities, showing diverse facets of spatial FOR use (Kataoka in preparation). By focusing on everyday use of FOR expressions and deictics in route instruction, I will offer some possible explanations for these seemingly contradictory trends observed for spatial guidance practice in Japan.

I examined the data obtained in a series of longitudinal interviews conducted over 50 years (1953, 1972, and 2008) by the National Institute for Japanese Language and Linguistics using the GoldVarb program. Specifically, I confirmed that, (1) the use of *Internal* FOR (based on *ego-centric* terms *RLFB*) reflects a 'retrograde' age-grading movement toward conservative variants (*NSEW*), due to pressure from inside the community, which may be paraphrased as a meta-maxim, 'use more NSEW as you grow older,' and (2) the results indicate relatively overt adaptation (via 'hypercorrection') to socioeconomic pressure, geared for 'symbolic capital' in the linguistic market in terms of a meta-maxim, 'Use more RLFB to make yourself more marketable,' and finally, (3) the generational change toward *Internal* FOR observed in (2) is exactly mirrored by a diachronic decline of the Japanese spatial deictics, such that you should 'use less deictic (or 'context-dependent') expressions in an industrialized society.' The last observation suggests that the current population's spatial reference is becoming less socio-centric and less dependent on the shared assumptions of community members.

Secondly, I will present some intriguing but perplexing results observed for FOR expressions on Japanese commercial signboards. Based on the data from route instruction given on those signboards, I will show that major Japanese cities (Sapporo, Iruma (near Tokyo), and Fukuoka) mostly relied upon the

'relative' FOR expressions (Levinson 2003) for spatial guidance. However, Nagoya (a city in Central Japan) was found to be unexpectedly and excessively dependent upon the 'absolute' FOR expressions despite the fact that Japanese is predominantly a 'relative' FOR language. This result suggests that the use of FOR types forms one criterion to identify unnoticeable dialects.

Given a recent finding that the major FOR lexicon represents locally customized cognitive styles (Levinson 2003), there should be different degrees of application of a regionally preferred spatial template. The fact that even such cognitively stubborn lexicon as FOR terms could be susceptible to systematic changes suggests to us the need to reconsider and fine-tune the monolithic spatial typology based on FOR types. Some lexical changes simply involve lexical borrowing or coinage; others can derive from deeper cognitive shifts, which in turn can derive from macro-socioeconomic milieus and/or regional conventions.

Testing contact-induced change in a language contact situation. Insights from a historical perspective

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A widespread assumption in the linguistic literature is that language change is an expected, and even unavoidable, result of language contact (Thomason 2001: 66). The association between contact and change, however, has been challenged in a number of recent studies. As Poplack and Levey (2010: 391) point out "much of the evidence brought to bear on contact-induced change – diachronic as well as synchronic – either fails to demonstrate that change has occurred, and/or if it has, that it is the product of contact and not internal evolution." First, there is the problem of mistaking the inherent variability typical of spoken language for change as alternations between variant forms can be constant for several centuries (Poplack and Levey 2010: 394). Second, while it is widely considered that language contact leads to change, much less attention has been paid to the fact that contact can just as well lead to the reversal of a change in progress (Blas Arroyo 2007). And third, in many cases in which a change is reported to result from contact there is no sound scientific demonstration that a change has actually occurred (Poplack and Levey 2010: 394-8).

Variationist sociolinguistics has investigated contact-induced changes through the synchronic observation of different generational groups. Even if we accept the empirical value of this approach, there is no question that, in establishing contact-induced change, we need to look at the history of the languages involved and examine whether the proposed interference features were not present in the pre-contact variety (Thomason 2001: 93-94).

This paper aims to demonstrate how a multidimensional approach to the study of linguistic change, taking into account both synchronic and diachronic analytical techniques, allows us to crucially determine whether a change has actually occurred. The paper uses as case studies the analysis of three features characteristic of the variety of Spanish in contact with Catalan in Mallorca that at first sight may seem to be the result of contact-induced changes. The synchronic data comes from sociolinguistic interviews conducted in the city of Palma while the historical data is drawn from a corpus of 18th and 19th century letters written in Spanish by Catalan-speaking bilinguals. The three phenomena studied are: the use of the preposition *en* to express direction of movement, the preponderance of synthetic *cantaré* over periphrastic future *voy a cantar*, and the verb *pedir* 'ask for something' with the semantic and syntactic structure of *preguntar* 'ask a question'.

The historical analysis reveals that the aforementioned phenomena, which are candidates for contact-induced changes, are better analyzed with alternative explanations: the directional uses of *en* would represent residual variation after a process of convergence with the non-contact variety; the distribution of the futures is a case of inhibition or slowing down of a change, and the uses of *pedir* would be retention of a pre-contact feature.

How to Explain Idiolectal Variation in Border Karelian Dialect

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The paper examines how the Karelian-speaking immigrants from Border Karelia have adapted themselves linguistically to the area of Eastern Finnish dialects after World War II. Border Karelia was mainly Karelian-speaking, while its neighbouring areas in the west were Finnish-speaking. Karelian and Finnish are closely related, which made it easy for the two groups to have contact for centuries already before WW II. In the paper it is sought to find out the factors behind the idiolectal variation: what are the effects of the home municipality in Border Karelia and the new one in Finnish-speaking area on one hand, and individual differences such as spouse's home region, age, sex, diverse places of residence during immigration, and contacts with younger people on the other. The paper benefits from the theory of sociolinguistics as well as that of contact linguistics. (See eg. Eckert 1997; Milroy & Gordon 2002; Kerswill 2006; Matras 2009; Tagliamonte 2011.) Border Karelian dialect and its contact with Finnish have not been previously researched systemically; hence the paper sheds light onto a little-known field. The focus is on the adoption of the Eastern Finnish gemination phenomena, namely primary gemination (*En oss*oo *sann*oo. cf. Standard Finnish: *En osaa sanoa.* 'I cannot say.'), and secondary gemination (*Tyttö läh**tt**öö juokse**mm**aa*. cf. *Tyttö lähtee juoksemaan*. 'The girl starts to run.'), which are not characteristic to Karelian (see Paunonen 1973 and Spahr 2011 for gemination in the Finnish dialects). The data consists of interviews made with 48 elderly Border Karelians in the 1960's and 70's, until which they had lived in the Finnish-speaking area for 20–30 years. The informants present six Karelian-speaking Border Karelian municipalities.

The data has been analysed both qualitatively and quantitatively, and the methods also include cross-linguistic comparison and phonetic measuring. There are great areal differences in the adoption of the gemination phenomena. Both phenomena are most common in the idiolects of immigrants from the westernmost parts of Border Karelia, while they are almost non-existing in the idiolects of those from the east. Variation between idiolects within a municipality is significant as well.

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Linguistic self-hatred and distance from standard Hungarian

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The aim of this paper is to shed light on the possible relations between dialects' proximity to the standard and "linguistic self-hatred" (Labov 2006). The following hypothesis can be formulated: in a country where non-standard forms are frequently stigmatized in school, speakers can have negative attitudes towards their own language variety if it is distant from the standard. To test this hypothesis, 1) a

dedicated dialectometric analysis was performed, and 2) the answers given in a sociolinguistic survey were re-analyzed in the light of dialects' proximity to the standard.

In the last fifteen years ten Hungarian dialect atlases have been appropriately digitized in interrelated research projects. The data from different atlases can be searched and mapped in a unique database integrating them all. For the present dialectometric study, the two main datasets, *The Atlas of Hungarian Dialects* and *The Atlas of Hungarian Dialects in Romania* have been investigated with the integration of 482 maps. To calculate linguistic similarities between locations, data instances have been automatically compared with the Levenshtein algorithm (cf. Nebonne et al. 1996, Heeringa 2004). A pseudo-location representing standard Hungarian has been added to the investigation points, following the practice of earlier studies (Goebl 2002). According to the dialectometric analysis, the dialects in Moldavia (North-East Romania) are the most distant from standard Hungarian. The second most distant dialect region is situated in the Western part of present-day Hungary, near the Austrian border. The closest dialects to the standard, not surprisingly, can be found in the North-Eastern part and in central Hungary. North-Eastern dialects contributed the most to the formation of the standard because of the great influence of the highly prestigious college of Sárospatak and a group of influential authors of the late 18th century; the central area is characterized by a dialect mixture that might explain the relative proximity of these varieties to the standard.

In a sociolinguistic survey made in the late '80s (Kontra 2003), respondents were asked where the most beautiful and where the ugliest Hungarian was spoken. For the present research the respondents have been grouped into two categories: those who named their own county, town or dialect region, and those who named a different area while answering the questions. According to the results, in areas that are linguistically more distant from the standard (according to the dialectometric analysis), respondents tend to name more often the local variety as the ugliest, and tend to deem their own dialect beautiful less frequently than speakers of other Hungarian regions.

The results suggest that linguistic distance from the standard is associated with speakers' negative judgements towards their own dialects, even in a socio-economically advanced region, in a society where "prescriptive correctness and prestige-based correctness go hand in hand" (Kontra 2006).

Preaspiration following /æ/ in Southern Standard British English

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This paper reports a significant amount of preaspiration in the speech of twenty-one young speakers of Southern Standard British English (SSBE) (aged 18–24) enrolled at the University of Cambridge, and follows up on this unexpected observation with a preliminary description of preaspiration in the speech of HM Queen Elizabeth II. While preaspiration has been found in the English accents of the Newcastle area (Foulkes, Docherty, & Watt 2001; Foulkes & Docherty 1999; Docherty & Foulkes 2000), Middlesbrough (Jones & Llamas 2003), Liverpool (Watson 2007), Manchester (Hejná & Scanlon 2015), Scotland (Gordeeva & Scobbie 2007, 2010, 2013), and Wales (Morris 2010, Hejná 2015), it does not seem to have been previously reported in the varieties of southern England. Reaching back into the archival record for evidence in the Queen's idiolect of the Received Pronunciation (RP) demonstrates that though preaspiration has not previously been reported in SSBE, it is not a newly emergent phenomenon.

In the course of investigating the duration the /æ/ (trap) vowel in SSBE, breathy voice and/or preaspiration was observed in monosyllables with a coda /θ/, /s/, /ʃ/, and /f/ (*maths, mass, cash, gaffe*) and in disyllables where /æ/ preceded /p/, /t/, /k/, /s/, and /ʃ/ (*gapping, cattle, snacking, tassel, passion*); it was nearly absent in other environments tested. Unfortunately, the set of words did not include instances of disyllables before /f/ or /θ/, though by extension preaspiration would be expected in *traffic* or *Kathy*. These post-tonic consonantal environments are identical to the ones reported by Hejná (2014) to condition preaspiration in other British dialects of English. The fact that preaspiration has never before been reported in southern England makes it especially surprising that it exists in every speaker in this sample of SSBE speakers. Investigations specifically targeting preaspiration, such as those carried out by Hejná (2014, 2015) in Wales, are therefore necessary going forward to establish whether this is a sociolinguistically conditioned feature, and indeed to probe whether breathy voice/preaspiration only occurs after /æ/ or also exists following other stressed vowels.

If preaspiration is a new phenomenon in SSBE, it might raise the possibility that Britain's traditionally acrolectal accent has adopted a feature from less prestigious varieties. However, it would first have to be established whether data previously collected from speakers of SSBE — whether in linguistic experiments or public domain archival recordings — exhibits preaspiration. An especially rich dataset exists in the form of the Christmas broadcasts of HM Queen Elizabeth II, born in 1926 and the consummate speaker of RP from which contemporary SSBE has emerged (cf. Harrington, Palethorpe & Watson 2000). A preliminary analysis of these broadcasts shows that since at least the 1950s, she has exhibited preaspiration after low short vowels in disyllables preceding /t/, such as *battle* and *subtle*. Further analysis will focus on defining the vowel and consonant environments in which the Queen preaspirates, as well as possible changes in her use of this feature over the course of her life.

Brazilian Perceptions of Varieties of English

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Research on perception and attitudes toward varieties of English from a global perspective is important in order to understand how English as a world language is developing. Within this globalization, there are many thoughts about which variety of English is considered the prestige 'model' for global English. The survey of preference toward varieties of English is often categorized according to the framework of Inner, Outer, and Expanding Circle varieties of English (Kachru 1985). Jenkins (2009) states that Expanding Circle English speakers preferred American and British varieties of English despite the fact that those speakers use English mainly as a lingua franca to communicate with non-English speakers, rather than with native speakers of English. In addition, research on English learners' preferences for a prestige model in Expanding Circle countries such as China and Japan has also revealed a preference for Inner Circle varieties (e.g., Evans 2010, Evans & Imai 2011). It is important to continue to survey speakers of other Expanding Circle countries such as Brazil for comparison to other regions.

Studying the perceptions and attitudes of speakers to different varieties of English is essential to the understanding of the state of global English. Further, language attitude research, such as perceptual dialectology and folk linguistics, (e.g. Preston 1999, Niedzielski & Preston, 2003), has shown the strong impact of speaker attitudes to varieties of language in both perception and practice, and so it can also show that the model of English as a global language and its prestige can be influenced by such attitudes.

Researching the attitudes and perceptions of non-native speakers to varieties of English in Expanding Circle contexts, such as Brazil, can help us to understand the influence on English as a global language and to better understand the various social and political implications of these learners' perceptions.

In this study, university students in Brazil were given the opportunity to name countries around the world where they thought English was spoken. These students were also asked to indicate their perception of those varieties of English without being presented with vocal or written samples. This type of folk linguistic research (c.f., Preston 1994; Niedzelski & Preston 2003) allowed the students the freedom to give their impressions without being directed toward any particular categories preselected by the researcher.

The results indicated that their perceptions of British and American varieties of English differed greatly and while exposure to American English was generally greater, there was not an advantage toward British or American English varieties as being a model for a 'standard' variety of world English.

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Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Aula 2.5
Session Chair: Nila Vázquez

Exploring the sociolinguistic origins of comparative and superlative forms in English: A corpus- and variationist-based approach to their usage and development between 1420 and 1710

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The English adjective comparative system is recently enjoying a pivotal focus of attention in corpus linguistic research. Nevertheless, it has been less scrutinized within the variationist framework. There is no consensus about the rise and development of this form of adjectives, since some authors consider that they come from an already existing native resource while others state that they entered into the synthetic English language by external influences (see Kytö & Romaine 1997 and González-Díaz 2008). The results and conclusions of the corpus-based study presented in this paper attempt to provide us with better understanding of the evolution of periphrastic comparatives in English during the crucial period running from 1420 to 1710. A variationist investigation was undertaken by analysing historical documents contextually belonging to different text-types, written with different purposes and with various styles collected from the *Helsinki Corpus*. The results show how the periphrastic form of adjectives was at its peak during the last part of the Middle English period and first part of the Early Modern English one in more formal texts, ordinarily translations from French and Latin. However, this analytic form of adjectives was steadily outnumbered by inflectional adjectives at the end of the Early Modern English period. In addition, according to the data obtained in this study, it seems that standardisation and prescriptivism reinforced the social downgrading of periphrastic forms, once they were established among the speakers from the higher social positions.

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Sociolinguistic Models of Stylistic Variation in English Historical Correspondence Corpora: HiStylVar Project

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The development of electronic linguistic corpora, together with the assistance of Corpus Linguistics and Social History, is allowing Historical Sociolinguistics to immerse the researcher into remote periods of the English language and explore its internal functioning and its users' sociolinguistic behaviour in social interaction more accurately, also conferring 'empirical' ease and 'historical' confidence. The preservation of collections of English private correspondence involving writers of different sex, age, social extraction, personal circumstances and geographical location, offers a very useful source to carry out quantitative and qualitative sociolinguistic analysis. Letters written by members of several generations from the same family or community of practice are extremely useful to analyse the sociolinguistic behaviour of individual speakers over more or less prolonged periods of time and thus to trace how a change in progress diffuses cross-sectionally in apparent time and, crucially, longitudinally in real time along a group of homogeneous speakers, in addition to their attested validity in detecting the nature and direction of language changes. The historical and philological interest of English 15th-18th century epistolary documents is outstanding, not only because they offer data on the political and domestic history of England, but also because they were composed at crucial periods in the development of the English language, when a range of fundamental linguistic changes were in progress. As such, the value of such epistolary documents has been demonstrated to be two-fold: on the one hand, they show the

evolution of the incipient standard language, and, on the other, they provide us with a measure of the vernacular reality present both in their writers and their periods.

The aim of this paper is to present preovisional data on an on-going project (HiStylVar) which explores the motivations and mechanisms for stylistic variation in those 15th-18th century historical corpora of English written correspondence. It applies and thus tests the validity of current theoretical models of intra-speaker variation (attention paid to speech, audience design, script design, register variation and/or speaker design) assuming (i) that the evolution of linguistic and social systems always occurs in relation to the socio-historical situations of their speakers, (ii) that the past should be studied in order to understand and explain the present (and viceversa), and (iii) the feasibility of universal and temporal validity of the uniformitarian principle. In addition to tracing language change through a speech community as traditionally conceived and practiced, letters may also shed light onto the motivation(s) for variability in individuals and their stylistic choices for the construction of identity. This would therefore provide us with the possibility of reconstructing the sociolinguistic and pragmatic values, in terms of attitudes, ideologies and identities, for social interactional verbal communication in those centuries that conditioned 'norm-enforcing' practices and those reflecting the supralocalisation of vernacular forms, as well as, ultimately, of accounting for the social meaning of inter- and intra- speaker variation in the sociolinguistic behaviour of speakers as a resource for identity construction and representation, and even social positioning.

Unification in diversity: The complexity of corpus and/vs. status standardization of German in Luxembourg (1795-1920)

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This paper presents findings of the binational project „Language standardization in Diversity: The case of German in Luxembourg (1795-1920)", which is funded by the National Research Fund Luxembourg and the German Science Foundation. Point of departure is the general assumption that language contact and multilingualism figure prominently in language change (Heine/Kuteva 2005). However, their specific impact on language standardization - understood as special type of language change (Mattheier 1998) - has scarcely been studied. With a long history of multilingualism, Luxembourg constitutes a prime example to study the impact of language contact on language standardization, i.e. language contact between Germanic varieties (i.e. Moselle-Franconian/emerging Luxembourgish, colloquial German) and between German and French.

To investigate the process of corpus standardization, the project draws on a corpus of 2.348 predominantly bilingual German/French public notices published by the municipality of Luxembourg. The texts were chronologically and representatively sampled, image-scanned and digitized. To investigate the process of status standardization following text genres were selected: a) official documents concerning language laws and decrees, b) intra-institutional documents concerning the municipality's language use and c) meta-linguistic comments concerning language attitudes as expressed in five Luxembourgish periodicals (25.446 editions) and parliamentary proceedings. Quantitative analyses of more than 30 linguistic variables concerning phonology, morphology, syntax and lexis show for corpus standardization – contrary to general assumptions concerning language contact – variant reduction and convergence with Standard German in the 19th century. For example, the quantitative analysis reveals a strong decrease of non-finite subordinate clauses – also in the context of non-finite equivalents in the French parallel text and analogous to the developments in other germanophone areas (cf. Härd 1981). Moreover, and against the observation of Jespersen (1925) that standard languages have driven out the local dialects, the analyses reveal that standardization of German in Luxembourg does not lead to variety reduction. As the analysis of meta-linguistic comments reveals, the existence of Luxembourgish dialects is rarely denied, but frequently dealt with as multifaceted topic in the majoritarian germanophone newspapers from 1848 on. Analyses also show that there is little evidence for a discourse on linguistic homogeneity and the construction of a collective bond ('fellow-feeling') based on one national language (Mill 1861). In contrast, there is evidence for an ideology of multilingualism, which is closely connected to specific historical events resulting in specific "language regimes" with changing sociolinguistic valorizations of the languages/varieties in contact.

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On the Process of Syntactic Change: A Case from the Standard Variety of Japanese

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This paper discusses a syntactic change in Japanese in the period of 1915-2005 using data from speech corpora, providing evidence that two subject markers have experienced a gradual change from the perspective of variationist sociolinguistics and also a change of their linguistic environments due to another linguistic change that is independent from the current phenomenon. Further, the data suggests that the change has made progress in the standard variety of Japanese.

Using a corpus 'the Minutes of the Japanese Diet' (MJD), Nambu (2007, 2011) quantitatively analyzed the use of two case particles (-ga, -no) as linguistic variables for embedded subject marker and revealed a change in the period of 1947-2005, whereby the nominative case particle -ga is increasingly preferred to the genitive -no. This paper used a corpus 'Okada Collection' (OC) that contains public speech by politicians and other distinguished people in the first decades of the 20th century in order to investigate an earlier stage of the change.

The data were extracted from the same linguistic environments as in Nambu (2007, 2011), which consists of 724 tokens (-ga: 507(70.0%), -no: 217(30.0%)) from 78 speakers, ranging from 1915 to 1944 by year of utterance. The results of the analysis replicated the effects of linguistic factors such as predicate type reported in Nambu (2007, 2011). The data represents a linguistic change with a gradual decline of the use of -no by year of utterance, which also shows a quantitatively smooth transition to the data from the MJD in chronological order. Since the two corpora, the MJD and OC, are stylistically identical in the sense that both contain speech in public by politicians and other distinguished people, the findings suggest that the change is taking place in the standard variety of Japanese.

Another aspect of the findings in the current analysis is shrinkage of the linguistic environment for the variation. From a theoretical point of view, Whitman (2006) predicts that the disappearance of overt adnominal form of verb as historical change, which occurred independently from the current phenomenon, led the decrease of the use of -no in question. The current data supports his prediction, showing a very high usage of -no with the overt adnominal form in the data (26.1% for non-overt adnominal form, 60.0% for overt form). The overt adnominal form of verb is no longer acceptable in Modern Japanese and does not appear in the MJD data, which chronologically follows the current data, and thus, the results indicate that the linguistic environment of the variation has shrunk due to the historical change of its syntactic condition, which drives the change further.

The acquisition of language attitudes: Austrian children and their language varieties

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Languages, language varieties and language use are inevitably imbued with socio-indexical meaning, be it consciously or unconsciously. In Austria, the majority of people employ a range of speech forms between the poles of (Austrian) Standard German and the respective base dialect (cf. Wiesinger 1992; Ender/Kaiser 2009; Kaiser/Ender 2013). The individual linguistic repertoire is determined by the geographical and social/educational background of each speaker. In each communicative situation, factors such as (in)formality and type of interlocutor affect the choice of speech forms from the individual repertoire. The choice of variety, as indicated above, however does not only serve to convey verbal information but it also carries socio-indexical value. In Austria, speakers using dialect are usually perceived as more natural, relaxed, honest, likeable, friendly and as having a better sense of humour when compared to speakers of standard (Austrian) German. On the other hand, they are typically also perceived as less educated, less intelligent, serious, and sophisticated (cf. e.g. Soukup 2013). Thus, speakers of dialect range low on the 'competence' scale and high on the 'likeability' scale.

However, little is known about Austrian children's attitudes towards language varieties: Are children's preference patterns the same as adults'? When (and consequently, how) exactly do children acquire the knowledge about the socio-indexical value of lectal varieties in their L1 speech community? Data from other countries (and therefore from other sociolinguistic settings) indicate that this social knowledge might be acquired fairly early, i.e. sometime between the ages of 3 and 8 years – the exact age perhaps correlating with the everyday presence and importance of the specific sociolinguistic varieties in the country or region.

We studied the sociolinguistic preferences of children aged between 3 and 10 years in order to be able to pinpoint the age at which Austrian children develop (adult-like) preference patterns. Different data sources are integrated: among them background questionnaires filled in by the parents and adapted 'matched-guise' experiments in which the child had to choose between (supposedly) two doctors speaking different varieties (dialect and standard) of Austrian German. The child had to choose with regard to different dimensions of 'competence' and 'likeability'.

Our data show an important development around the 2nd grade of primary school (around the age of 7/8 years). Whereas kindergarten children do not show preferences in either direction, children from grade 2 onwards tend to prefer the standard-speaking doctor on all dimensions. Moreover, children's preferences seem to be influenced by an array of different factors beyond age, of which school in itself is a major one. We will analyse and discuss how the most important sociodemographic and input variables we investigate in our study may contribute to and correlate with children's (acquisition of) language attitudes. We will also try to relate our results to other international studies and point at possible correlations between sociolinguistic environment and the acquisition of language attitudes.

«Cozy, practical, and easy» dialect versus «precise, (not so) important, and difficult» standard language: Acquiring and using different codes in German as a second language

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In the German-speaking part of Switzerland, second language learners and users are constantly confronted with the coexistence of different codes – local Swiss Alemannic dialect(s) and the Swiss standard German variety (Berthele 2004; Christen et al. 2010; Werlen 1998). These two codes are also subject to second language users' evaluation which means that they hold attitudes towards the aesthetics of the target languages, the need to acquire the languages (Culhane 2004; Gardner 1979, 1985), but also the degree of difficulty of the languages/varieties. What people believe about their language(s) is a very important key to an understanding of their culture and their language use (Niedzielski & Preston 2000, Garrett 2010), and in the case of language learners also their learning

process. The integration of L2 users' attitudes should therefore give us important hints in describing and explaining the acquisition of sociolinguistic variation which generally does not seem to be straightforward (Romaine 2004; Howard, Mougeon, and Dewaele 2013).

Against the backdrop of second language learners' concepts and percepts of standard language and local dialects, this paper focuses on how second language learners produce variation between the two linguistic systems. This means that the quality and quantity of using the two codes, but also the question of the (un)systematicity of mixing-and-matching standard and vernacular language is addressed. Therefore, results of an empirical study of 20 immigrants to the German-speaking part of Switzerland whose language acquisition process has been mostly untutored are presented. The twofold analysis is based on elicited L2 speech from an interview situation with a standard Swiss German speaker and also a speaker of the Bernese dialect: The content-related investigation of the interviews presents L2 users' experiences with and attitudes towards learning and using the dialect and Standard (Swiss) German. Furthermore, L2 speech is analysed with respect to the relative amount of dialect, standard language, and mixed speech addressed to both interlocutors. Some learners mostly use standard language, whereas others opt mostly for the dialect; some learners also frequently mix the two linguistic systems. Very interestingly, some, but not all second language users are sensitive to the language choice of the interlocutor; that is, they substantially change their usage of standard or vernacular language according to the variety used by the interlocutor. Combining these approaches leads to a better understanding of the data, as L2 users' attitudes can serve as important hints for socio-cognitive explanations why many second language users only approach, but do not reach the native-like coordinated use of dialect and standard language. By investigating which knowledge tends to be gained under different attitudinal conditions, and in what way it is used in social interaction, this study should improve our understanding of the acquisition of variation in a second language.

A potential case of attitude change: The Spanish spoken in the city of Malaga and used on social network sites

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The Spanish spoken in the city of Malaga, as Andalusian Spanish in general, was in the past often times considered an incorrect, low prestige variety of Spanish which was strongly associated with the poor, rural, backward South of Spain. This southern Spanish variety is easily recognised because of its innovative phonetic features that diverge from the national standard, even though in the past years in the case of some features a convergence to the standard could be observed. Despite its low prestige the local variety of Spanish is quite often used on social network sites, where it is considered as urban, fashion and cool. Thus, this paper aims at analysing whether the Spanish used in the city of Malaga is undergoing an attitude change. The study draws on naturally occurring speech, data extracted from Facebook and a series of questionnaires about the salience, attitude and perception of the local variety of Spanish. The influence of the social factors *age* and *gender* is analysed, since they are both known to play a crucial role in many instances of language change. The first is of special interest, as during the Franco dictatorship dialect use was not accepted in schools and in the media. Results show that, on the one hand, people from Malaga hold a more positive attitude towards non-standard features used on social network sites than in spoken language. On the other hand, young female users employ most non-standard features online and unsurprisingly have an extremely positive attitude towards this use. However, in spoken Spanish the use and attitude of some features is led by men and speakers educated during the Franco dictatorship, while other features, such as elision of intervocalic /d/, elision of final /r/, /l/ and /d/ and ceceo, are predominantly employed by and younger speakers and women. These features are considered as salient in the local variety and work as local identity markers.

Code-switching is not only the case of bilinguals: Proactive identity construal

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Mass media depict and create the existing linguistic reality; as John Berger said: "the Media network has its idols, but its principal idol is its own style which generates an aura of winning and leaves the rest in

darkness''. Mass media language styles are tools (Kristiansen 2008) for creating new generation audience linguistic identities. Both Cognitive Sociolinguistics (Geeraerts, Kristiansen, Peirsman 2010) and Third Wave Sociolinguistics investigate the meaningfulness of linguistic variation (Eckert 2000, 2012); in this case it is Spanish-English Code-switching (CS) in different contexts.

The present investigation attempts to verify if contact with the Spanish-English CS via the Spanish mass media changes the speech style and construes the linguistic identity of the Spanish youth even if they hardly speak English. In order to throw light on the above mentioned hypothesis, Allan Bell's Audience Design Theory (1984, 2001, 2010) was combined with four different methods in four different case studies about Spanish-English CS in different contexts: 1) Relational Content Analysis of the Spanish online journal ''MUST! Magazine'' (10 issues); 2) Contrastive Relational Content Analysis about Spanish-English CS in the real discourse of the Spanish youth; 3) Likert Test with 2 different groups of 100 students each; 4) Sociolinguistic Survey with 100 Spanish youth & Experiment/Sociolinguistic Interview with 10 Spanish youth.

According to the results of the different case studies the following conclusions were reached: (i) The most frequently used type of Spanish-English CS in the Spanish mass media and real discourse of the Spanish youth is Lexical CS. (ii) The majority of the Likert Test participants accept mass media to be one of the main influential factors on their speech style. (iii) Contrary to current theories on CS, (Spanish-English) CS is not only the case of (Spanish-English) bilinguals and (iv) Spanish mass media proactively construe the linguistic identity of the Spanish youth.

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A Corpus-Driven Method of Identifying and Exposing Linguistic Ideology

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Due to the specifics of Slovene history, after World War II the special post of *lektor* (language reviser) was introduced to enforce the normative guidelines of the standard language; the process involved is called *lektura*. The procedure is carried out by Slovene language revisers employed by the media, publishing houses, translations agencies, etc. In this way a parallel norm is imposed, one that is stricter than the standard language, based largely on the preferential views of those in the prestigious position of power regarding linguistic matters in Slovenia. *Lektura* is an all-encompassing process that involves every aspect of text revision—orthography, syntax, style, even meaning and factual accuracy. This means that this process is predominantly stylistic and language-protectionist in nature, and this focus on style reflects a widespread belief among Slovene linguists that Slovene should at all costs be protected from unwanted foreign influence; this belief stems from the country's long record of insecurity in relation to linguistic rights due to the pressures from dominant countries/cultures within the same geopolitical unit, such as Austria–Hungary or Yugoslavia. It is the view of those who seek to protect Slovene from foreign influences that Slovene is presently endangered by English and its prime mover, globalization. By inventing a parallel set of rules, by-laws of sorts, and lists of "prohibited" words in Slovene, language revision in Slovenia has established a parallel norm. This norm is highly restrictive as well as clandestine, as it is not publicly available (in the form of style manuals, for example). People who write texts intended for publication thus constantly face sanctions during *lektura* in the form of "red ink" in revisions for which they can rarely identify or guess the argument—because there rarely is any. Wishing to avoid these sanctions, they opt for the acceptable words/constructions, and thus the parallel norm is reinforced.

Due to the intrusive nature of *lektura*, the process of linguistic revision in Slovenia has long been a matter of heated debate. However, there has been a noticeable lack of research that would deal with this issue systematically and comprehensively. To provide a basis for such research, we therefore built a million-token corpus of revised texts in Slovene called Lektor.[1] The corpus contains texts in two parallel forms—the corrected and the original version. All revisions were annotated and categorized in relation to five categories: style, morphology, orthography, syntax, and pragmatics, with 50 subcategories that further define a specific revision. The texts in the corpus contain metadata, including on authors and revisers (sex, age, education). This gives us an opportunity to observe text revision in Slovene from different viewpoints and consider several factors at play, with the aim of identifying and exposing ideology, thus shedding (objective) light on the process of language revision in Slovenia.

1 http://www.korpus-lektor.net

Eighty years of short vowel measurements: Modelling changes in mean vowel configurations in a large-scale diachronic corpus of RP speech.

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This paper presents results from a large-scale corpus study of variation and change in the short vowel system of modern RP, the elite/establishment sociolect of the United Kingdom, which in its modern form (General British in Cruttenden 2014) is the generational successor to earlier forms described in Jones (1922), Gimson (1962), and Wells (1982). The paper also builds on recent methodological research on metrics that enable replicable quantitative modelling of vowel formant variation and change in two-dimensional space (Fabricius 2007, Nycz and Hall-Lew 2013).

Vowel measurements (F1, F2) were obtained from 48 reading passage recordings, each around 3½ minutes, recorded at Cambridge University in 1997-8 (12m, 12f) and 2008 (12m, 12f). The recordings were automatically aligned using FAVE (Rosenfelder et al. 2011) and a dictionary of British English (BEEP). The online vowel extraction module within FAVE was parameter-set to bring the

extraction somewhat closer to British English (the AA class had to be split into LOT and START categories manually after extraction). The module used Lennig's extraction method (Lennig 1978), and the Mahalanobis formant prediction method (Evanini 2009), coupled with FAVE's re-measurement option which relates results to the speaker's own extracted system. From a total of around 18000 vowel measurements, F1 and F2 values of 8524 short vowels and corner vowels (for normalization purposes) were selected. 203 additional measurements from a variety of published sources were then added to the corpus. This gives a set of speakers with an unprecedented birthdate span of almost the whole twentieth century: from 1909 to 1990.

The analysis uses these F1/F2 measurements to calculate a series of 'contour lines' revealing the geometric configurations of three horizontal axes across the F1/F2 short vowel space, The angles of lines joining KIT-FOOT, DRESS-LOT and TRAP-STRUT, relative to the horizontal, allow quantitative comparison across speakers and across time in the corpus. The TRAP-STRUT configuration has already proven useful as a quantification of vowel configurations; the present paper extends this technique to the whole short vowel space, providing a metric procedure that captures vowel change two-dimensionally rather than one-dimensionally. The method can thus provide useful typological comparisons of varieties of English.

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Another story: The impact of narrative and non-narrative discourse on BE LIKE

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The quotative system of geographically far off Englishes has undergone sweeping reorganisation since the 1970s and synchronic research in the area is substantial (e.g. Tagliamonte & D'Arcy, 2004; Tagliamonte & Hudson, 1999). The latest enquiry has further addressed the diachrony of quotation (Buchstaller, 2011; D'Arcy, 2012), as well as how quotation is deployed in outer and expanding circle Englishes (Davydova, 2015; Davydova & Buchstaller, Under review). Despite the well-ploughed field, the question remains as to whether genre impacts quotation. Story telling is the fountainhead of quotation (Buchstaller, 2014; Fox, 2012) and both tense and lexical type are heavily primed in narrative; however, a systematic account of how genre influences quotation remains to be offered.

We analyse main clause quotative verbs (examples 1-5) accountably extracted from original narrative and non-narrative conversational data produced by Perth-based speakers who are consistent *be like* users. The synchronic dataset consists of 1,500 quotative tokens stemming from the speech of twenty-four 18-34 year-old Perth-based males (N=12) and females (N=12) for whom (mainstream) Australian English (AusE) is their first language. The narratives are analysed following Labov & Waletzky (1967). Non-narrative discourse encompasses genres such as argumentation, description, plans about the future and non narrative retellings of past events (Labov, 1997).

Statistical modelling using Rbrul (Johnson, 2009) confirms previous findings that the narratives of Australian youth show extensive variability between the Simple Past and the Historical Present (HP), and that a lexical effect is in place: the HP is almost categorically encoded with *be like*. Our findings also show that some social predictors are sensitive to discourse type. Speakers born in the 1990s are

immune to genre effects: they consistently favour *be like* within and without narratives. However, genre proves key in analysing *be like* usage by the 1970s-born. Identified in previous research as "the generation on the frontlines" (Authors' details), AusE speakers born in the 1970s only use *be like* in story-telling sequences, a finding also reported by Buchstaller (2015: 474) for Tyneside English.

Having established itself as a narrative present tense marker in California (Tagliamonte & D'Arcy, 2007: 212), *be like* quickly travelled across the globe in re-tellings of personal experience. For the older AusE users of *be like*, this is the genre it is most associated with. As the form continued to encroach on the quotative system of AusE, younger speakers loosened these genre restrictions such that – amongst the 1990s-born – *be like* is attested in both narrative and non-narrative genres. Generations of speakers born in the 1970s were instrumental in the rapid spread of *be like* and storytelling provided the ideal interactional medium for this innovation to take the world by storm.

Examples
(1) I **said**, "Oh it broke." (Male, 26)
(2) I **thought**, "Oh my god what am I doing?" (Female, 24)
(3) And I **went**, "Oh that's how I was doing it!" (Male, 28)
(4) I still remember Sam Ø "Go ask the library chick out." (Male, 24)
(5) So I messaged him and I **was like**, "Are you out tonight?" (Female, 23)

How does it sound: Attitudes to Non-Native German
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Numerous studies are devoted to the research of attitudes towards different varieties mirroring regional as well as non-native characteristics within one language. A review of the literature shows that many researchers within the field of non-native varieties primarily compare speakers with a different L1 on the phonetic level (Beinhoff 2013), while studies involving speakers of the same L1 often investigate the impact of diverse error types on evaluations without taking into account the number of occurrences, their constellation and other factors such as salience, recency, and personal traits of the speaker and listener (Llurda 1995). These issues are addressed in my project. It focuses on native aural impression of non-native German containing different overall numbers of errors, such as low and high, different error composition structure, such as lexical errors occurring more often than morphosyntactic ones, as well as on the language-internal aspects mentioned above. Gender and regional differences of the speaker and listener are also taken into account.

The main objective of the project is to determine how these factors influence the native evaluation of non-native speakers' personal traits and the speech itself. Within the frame of a Subjective Evaluation Test audio stimuli were presented to 200 native speakers of German. Apart from regional background, the sample was homogeneous, with an even split between south and north Germany, and gender. The audio stimuli were compiled by means of the verbal-guise technique (Garrett 2010). The errors building the basis of the audio texts were extracted from a learner corpus analysis. Perception of these regarding their salience and frequency was pretested in extended experiments. To assess the speaker, the speech evaluation instrument by Zahn and Hopper (1985) and the Bogardus Scale (Karakayali 2009) were applied. These were trialed and modified to make them suitable for German speakers. For assessment of language a self-developed instrument was used.

The data was analyzed applying a factor analysis and mixed effects models. Findings included, for example, that regional groups performed differently, with northern speakers judging the person and the language significantly more severely. Noticeable gender differences were also found. While the factor overall number of errors seems to play an important role, the analysis shows more specifically that the stimuli containing predominantly morphosyntactic errors were rated worst. This factor particularly influences the status-related personal traits, such as *successful*. The number of phonetic deviations plays a role in the evaluation of solidarity characteristics, for example *nice*. Thus the study shows that the interaction of frequency and error type, as well as such background variables as gender and regional heritage, plays an important role.

These results and the methodological approach applied open new perspectives within German research and also contribute new aspects to the field in general.

Time: Wednesday, 15/Jun/2016: 7:00pm - 9:00pm · *Location:* Aula 3.16
Session Chair: Rosa M. Manchón

On Sociodemographic Variables Affecting Lexical Transfers from English to Spanish

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English is spoken (as L1, L2 or FL) in most countries, and its influence is so important that many of its elements and/or structures are being transferred to other languages, such as Spanish, together with the customs and other social phenomena all linguistic systems are related to (Jenkins, 2007, Crystal, 2001; Trudgill, 2004). This situation might be causing a cultural and linguistic homogenization process affecting the main world languages (De Swaan, 2010) and endangering many indigenous ones (Skutnabb-Kangas and Phillipson, 2010). This paper deals with foreignwords and loanwords (Gómez Capuz, 1998) transferred from English to Peninsular Spanish and with certain socio-demographics factors (speakers' age and social class, as well as the type of geolect they speak and their level of English) affecting their rates of knowledge and usage.

To carry out this empirical research, we provided different types of informants from all around Spain with questionnaires so as to collect data about how many transferred words they know and use in 3 main diaphasic varieties (*common speech*, *semi-technic* and *technic registers*). These surveys contain 16 words for each register classified into different onomasiological categories to cover all kinds of contexts the transferred words may appear.

305 Spanish speakers completed questionnaires with 3 sections: A) They were shown different words classified according to the aforementioned categories and asked if they know the meaning of those foreignwords and loanwords in those specific contexts; B) It shows the same words in a Likert scale so that informants could express how often they use them (options ranging from *never* to *very often*); C) It is to be filled in with different data from participants: age, sex, job, birthplace, level of English and how many years they have been studying it. Once we collected all the data, we used chi-square and Mann-Whitney U tests to check what sociodemographic factors have a statistically significant impact on the number of lexical transfers speakers know and the frequency they are used.

Since we could not find relationships of dependency in all the contrasts we made, this paper will only focus on the most striking results collected from the whole sample and from the answers belonging to each diaphasic variety separately. Taken together, all these analysis prove that lexical transfers should be studied following an eclectic approach as the one provided by Sociolinguistics.

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The importance of vowel quality in English as a Lingua Franca (Spanish context): a preliminary study

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Ever since the terms English as a Lingua Franca (ELF) and Lingua Franca Core (LFC) (Jenkins, 2000) appeared in research, many studies have analysed the effect of the application of certain aspects of the

LFC in different L1 backgrounds so as to fine-tune it and adapt it to the specific context (Deterding, 2011; Walker, 2010; Zoghbor, 2010). Most of the results in these studies agree with Jenkins's list; however, some investigations (Osimk, 2009; Pitzl, 2005; Zoghbor, 2010) conclude that certain features of the LFC should not be included in the adaptations of the studied L1 context, or that other aspects should be regarded in pronunciation instruction since they may cause intelligibility problems.

The present study analyses whether vowel quality and vowel length are important aspects for Spanish speakers to achieve international intelligibility and to what extent they need to be addressed in the English classroom. Since Spanish does not distinguish vowels in terms of length (a difference highlighted as important in the LFC) and its vocalic system consists of only five sounds, in contrast to the twelve vocalic phonemes of RP English, we expect several intelligibility problems to occur in communication involving Spanish speakers of English, even though native-like vowel quality is not included in Jenkins's LFC (2000).

A Spanish speaker of English was recorded reading a series of sentences containing minimal pairs involving vowels. The acoustic analysis of the English vowels as pronounced by the speaker confirms our expectation that the speaker merges the English vowels so as to conform to the Spanish ones and that he does not distinguish between long and short vowels.

The words in which a long vowel should be present (according to RP) were modified by lengthening the vowel so as to study whether length is a key feature for Spanish speakers' intelligibility.

In order to confirm our hypothesis, an intelligibility test was designed, including the original and the modified sentences, and completed by an international panel of listeners. First results of the analysis suggest that vowel length helps the listener identify the word even though the vowel quality is not native-like. However, the difference in correct identification is only slightly superior in most cases, thus we consider that vowel quality should also be addressed in the classroom to a certain extent.

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Spaces and practices of transgression in an out-of-school literacy program for children 'at risk'

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A large body of research has demonstrated that the plurilingualisms and pluriliteracies that children and youth in our cities bring to classrooms are often not those required for success in formal schooling. This is even more so for students from underprivileged backgrounds, a demographic where children and youth with trajectories of migration are overrepresented. In Catalonia, where this research is situated, perpetual strains on schools mean that extra support for children and young people struggling to reach educational objectives is often provided through volunteer-based out-of-school programs. While from a critical perspective it might be argued that such programs take the onus of educational equity away from schools and punish certain learners, previous research has argued that they also have the potential to re-order power imbalances and challenge linguistic ideologies and practices of formal education. Yet research is lacking, both generally and in our specific research context, as to the agendas pursued by such programs, the types of achievement they explicitly and implicitly promote and accomplish, how

they complement or contrast with school, home and other learning spaces, and how they – together with schools – might include, without necessarily adopting, practices typical of child and youth cultures.

This paper will report on a work in progress that is taking a metropolitan, out-of-school literacy program for 4th and 5th grade primary school children in Barcelona – at which the researchers are also volunteers – as the hub site for ethnographic case studies of school and out-of-school ideologies and practices of plurilingualism and pluriliteracy (or translanguaging) and their relationship with students' educational successes and failures. The objectives of the project include: (1) To comprehend, particularly through the study of situated practices, the emergent ideological framing of the out-of-school literacy program, the aims pursued and the types of achievement promoted, in relation to the children's plurilingual and pluriliterate repertoires; (2) To explore the complexities of the translanguaging practices that the children participate in within (i.e. in interaction with volunteer tutors, with peer participants) and beyond the out-of-school program (e.g. at home, in friendship groups, at school) and to account for the relationship between their plurilingual and pluriliterate ways of knowing and doing and their educational successes and failures; and (3) To offer insights for educational improvement, in particular in terms of how formal schooling and community-based educational programs may include translanguaging for the promotion of successful schooling.

Results thus far suggest that the practices of plurilingualism and pluriliteracy supported by the program largely reproduce linguistic ideologies inherent to formal education – ideologies that are appropriated by the volunteers and by the children themselves. However, we have also identified certain practices and spaces of translanguaging that challenge these norms, and it is here that we see potential for transformation. By highlighting such findings, the project aims to contribute not only to the theoretical and methodological state-of-the-art, but also to have an impact on the day-to-day dynamics within the out-of-school program with which we collaborate, and to inform other programs, schools and educational policy makers.

Language shift and neoliberalism – The Irish language in the wake of Ireland's recent recession

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Much of the literature on language revitalisation makes passing reference to the capacity of economic orthodoxies and market forces to contribute to language minoritisation. Authors such as May, Phillipson and Romaine have all drawn a link between language shift and the economic imperatives placed on speakers of minority languages by the hegemony of globalised, neoliberal capitalism. With only a very small number of exceptions, however, much of this commentary remains largely rhetorical and lacking in an empirical foundation.

Making reference to the status of the Irish language in light of the 2008 economic crisis, this paper will examine whether this under-theorised commentary can be developed to provide useful typologies for elaborating our understanding of the causes of language shift and how they may relate to economic processes.

Having long since suffered from chronic underdevelopment, the 1990s and early 2000s saw Ireland enter into a period of unprecedented growth, during which the country came to be seen as a shining example of the virtues of neoliberal economic policy. The onset of the 2008 crisis, however, saw such growth come to an abrupt end and returned the country to a period of mass unemployment and emigration, along with the implementation of punitive austerity measures.

It would appear that the logic of austerity has been particularly severe in relation to Ireland's embattled minority language. Despite recent reports showing the core Irish-speaking communities to be in a state of sociolinguistic collapse, successive budgets since 2008 have seen Irish language organisations and services face cuts that are much more severe than those experienced by comparable institutions that operate solely through English.

Based on an ongoing PhD project, this paper will examine how Irish language policy decisions in recent years have been impinged upon by austerity measures. Preliminary findings from ethnographic fieldwork that explores the impact such measures have thus far had on Irish speaking communities will be offered and in doing so, some tentative steps will be taken towards broadening our understanding of how macro- and meso-level economic policies can intersect with language shift on a micro scale.

Estructura de la sílaba en el lenguaje de niños hipoacúsicos con implante coclear.

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El tema sobre el que versa esta comunicación es el estudio de la estructura silábica en niños sordos con implante coclear. El objetivo principal es comparar, en un contexto de elicitación, los procesos de omisiones a nivel de palabra y a nivel silábico en niños con desarrollo fonológico típico, y también en niños hipoacúsicos con implante coclear. Buscamos conocer si las omisiones se producen con más frecuencia en niños con implante y si esto constituye una característica específica de esta población. Además, pretendemos analizar de qué manera pueden estar influidas estas omisiones por las características dialectales de los participantes.

Hemos llevado a cabo una investigación de carácter exploratorio, debido a que apenas hallamos investigación previa en el ámbito hispánico que profundice en el estudio de las omisiones silábicas en niños sordos. Con el fin de investigar sobre el objetivo mencionado, hemos analizado un corpus formado por dos grupos: niños con desarrollo fonológico típico y niños sordos con implante. La edad auditiva de estos está establecida entre los treinta y los treinta y seis meses, y cada grupo consta de diez participantes. Hemos obtenido los datos de análisis gracias a la prueba de repetición conocida como PRO-24. También hemos revisado los datos obtenidos en estudios anteriores que profundizan en el análisis fonológico de niños en contextos de conversación espontánea.

Los resultados indican que los errores de omisión de sílabas y márgenes silábicos son producidos en mayor número por el grupo de niños sordos con implante coclear, y el mayor grado de afectación de los niveles de palabra y sílaba es característico de esta población. Estos errores, especialmente las omisiones de márgenes silábicos, se mantienen aunque se trate de un contexto de repetición.

La pluralización del verbo 'haber' en español peninsular

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El fenómeno de la pluralización del verbo *haber* no ha sido objeto de descripción amplia ni de estudio, con datos orales, en el español peninsular. Para llevar a cabo este trabajo, en primer lugar, revisamos las descripciones precedentes realizadas para las variedades americanas así como su distribución geográfica en España, teniendo en cuenta los datos de los atlas lingüísticos peninsulares. Después, realizamos una descripción de la pluralización de *haber* gracias a los datos del *Corpus Oral y Sonoro del Español Rural* (COSER). Tal y como sucede en las variedades americanas, el español de España muestra ciertas recurrencias de los SSNN que motivan la pluralización y otras que las inhiben. Entre las primeras, estaría el orden V + SN, el rasgo [+humano], la indefinitud y el tiempo pretérito imperfecto de indicativo. Entre las segundas, los tiempos compuestos, las perífrasis y la intercalación de elementos entre el verbo y el objeto (salvo con cuantificadores). El trabajo muestra que la pluralización de *haber* en España no es un fenómeno único al área del catalán-valenciano, tal y como se creía (Seco 1986: 215-216, Blas Arroyo 1995-1996, RAE/ASALE 2005: 331, Gómez Molina 2013). Al contrario, es un fenómeno que se extiende por todo el territorio peninsular. En otras palabras, la pluralización del verbo *haber*, que la Academia todavía recomienda evitar, no es una excepción dentro de la gramática del español, sino un fenómeno principal de la misma.

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Prospección fonética en los poblados de colonización franquista del Valle del Guadalhorce (Málaga)

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La prospección sociogeolectal en las localidades creadas por colonización franquista en el Valle del Guadalhorce nos muestra interesantes resultados de estratificación sociolingüística de algunas variables fonéticas. Se han realizado entrevistas en las generaciones de pobladores actuales, si bien la tercera generación está apenas en la edad de adultos.

Desde el punto de vista fonético, el grado de vitalidad de la conservación/pérdida de la aspirada /h-/ inicial (y de toda [-h-], incluida la equivalente a la [-x-] del español común) en el habla de los colonos, (condicionada histórica y sociolingüísticamente por el nulo prestigio de la arcaica y dialectal /h-/ inicial en el español actual) debe explicarse en función de variables independientes, extralingüísticas, que escapan a la presión de la norma. En el entorno de estos islotes colonizados también es conocido el proceso de debilitación y pérdida (proceso abocado al fracaso por variables sociales como la educación) de toda aspirada explosiva, inicial o intervocálica.

Los materiales de las encuestas y los análisis consiguientes persiguen describir con metodología sociolingüística el perfil de los hablantes andaluces en estas poblaciones creadas de nueva planta por el tardofranquismo, en sus proyectos de colonización agraria, modernización agrícola y desarrollo de los regadíos por la construcción de embalses. Dichas poblaciones atesoran una urdimbre sociogeolectal, todavía inexplorada.

Vocalically filled pauses: Two dialects and generations of Chicago Spanish

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Filled pauses (FPs) are non-silent hesitation phenomena common in vernacular speech. FPs can be lexical, including the discourse markers *so, entonces*, *you know* or *tú sabes*. They can also be purely vocalic, in which case they draw from native phonological inventory. In English, FPs typically include [ə/m], while Spanish-speakers often use [e/m] and [a/m]. Among the many linguistic features of U.S. bilinguals' Spanish that have been investigated, vocalically filled pauses have only recently begun to receive attention. Erker & Bruso (2015) examined over 1500 tokens of vocalic FPs produced during Spanish sociolinguistic interviews with 24 speakers in Boston, finding a centralization of vocalic FPs in Spanish due to contact with English: newcomers from Latin America greatly preferred [e/m] and [a/m], established immigrants showed slightly increased use of [ə/m] and of [a/m], and the U.S. born speakers significantlyexpanded their use of schwa and of [a/m] at the expense of [e/m]. These authors concluded that FPs are "sensitive barometers of contact-induced change."

Given the linguistic differences that have been documented between Mainlander and Caribbean groups (Otheguy & Zentella 2012) as well as between first, second, and third generation speakers (Silva-Corvalán 1994), it is worth examining whether FPs are realized in different ways by different dialect *and* generational groups. This study examines vocalic FPs in a corpus of 30 sociolinguistic interviews with Chicago Spanish speakers from the CHISPA corpus (Potowski & Torres, in progress), adding to the work of Erker & Bruso (2015) by including third generation speakers. All vocalically filled pauses were coded impressionistically, segmented, and measured by F1 and F2 formants using PRAAT. This paper examines whether dialect group, generation, or both factors are correlated with the vowel quality of FPs, with the following two hypotheses:

(1) Speakers from increasing generational groups will produce a greater proportion of the vocalically English FPs [əh] and [əm] than speakers of earlier generations, who tend to have stronger Spanish proficiency (Potowski & Torres, in progress);

(2) Puerto Rican speakers will produce a greater proportion of the vocalically English FPs [əh] and [əm] than Mexican speakers, who tend to have stronger Spanish proficiency (Potowski & Torres, in progress).

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Ideologies and attitudes towards "Otherness" or "Foreignness" as constituted in Austrian history textbooks - as perceived by 13-year-olds and as experienced in history classes.

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The wide and vivid field of international textbook research has approached issues of globalization and perspectives of "otherness" through various studies of textbook representations and thus elucidated in what ways textbooks can mirror socio-political discourses.

This paper seeks to contribute to the field of Discourse Studies by presenting results of a research project that combines multimodal discourse analysis of history textbooks with a recipient analysis that attempts to reveal how these textbooks are perceived and transformed by the target audience, thirteen-year-old pupils. The project thus explores, on one hand, how ideologies are represented linguistically and visually in textbooks, but it also investigates, on the other hand, the often neglected question if and how these ideologies are actually perceived (or co-constructed) by the recipients of the texts. Particularly, it focuses on the question if and how the historical topic of "colonialism and imperialism" is related by the pupils to their own context and their positions as members of a diversified society (which is, in the current case, highly shaped by global mobility) and their views on "otherness" and "foreignness" in general. The paper presents selected results of a larger project, focusing on the outcomes of the analysis of a specific teaching session (Austrian middle school, grade seven, 21 pupils, aged 13, topic: "Colonialism and Imperialism in the 19th century"). As a consequence, the paper discusses ways of teaching that allow links to "historic space" with current "social space".

The analysis follows a multi-faceted procedure that was employed in order to explore the different layers of ideology construction. It includes multimodal textbook analysis, analyses of the pupils' textbook reception (as articulated within focused class discussions that have been videotaped and transcribed) and simulated debates where pupils took roles of different members of a modern postcolonial society (such as employers, mayors, or landlords versus migrants, asylum seekers, or refugees).

The analysis particularly revealed how the pupils verbally reproduced the textbooks' arguments on the historic space of the colonized world as well as how they linked these arguments with the current social space: Their arguments mirrored the dominant stereotypes of "the others" produced and reproduced in our modern society.

The findings clearly demonstrate the amount of influence textbooks can have on learners' views when portraying historical topics of current socio-political relevance.

Construction of linguistic expertise among language users: Cases of Lithuania and Serbia

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Recent research on language ideologies that aims to look deeper into the question of how language is conceptualized among language speakers has mainly focused on the grass-root understanding(s) of *the nation / people* and the *nation-state* (Blommaert 2011, Antroutsopoulos 2009, Geeraerts 2003). Another aspect often explored is the underlying concepts (metaphors, cognitive models) behind the target domain "language" (Berthele 2008). To a lesser degree, other factors contributing to the way notions of language are formed have been addressed in research, one of which is are the language authorities (also discussed in a seminal paper by Milroy 2001). Some research has taken on the role that such experts play in the shaping of discourses about language (c.f. Rajagopalan 2005).

I argue, however, that in order to fully grasp how language is conceptualized among the language users, one needs to examine the discursive construction of the "expert" and the "non-expert" and their place in the notions of language more specifically. In the current presentation, I present metalinguistic discourses in Lithuania and Serbia, where the *expert vs. lay divide* is analysed in the relation to how they contribute to the formation of ideologies about language.

The role of authority is especially interesting in these post-socialist regimes, where the (almost exclusively prescriptive) linguists still enjoy a totally different status than the ones in the West: their knowledge and authority are often indisputable. The descriptivist and sociolinguists mostly participate in debates as opponents of the dominant linguist authority.

In both cases, I have looked at the official discourse on language (texts, decisions and press-releases from language planning institutions and individual linguists representing them) and the "lay" language users in comment sections of news portals (taken from 13 online news-stories discussing language issues in Lithuania and 11 in Serbia, in which linguistic issues are commented on). The material studied reveals that linguistic authority is also one of the central organizing factors that contribute to the "folk" understanding of language. I especially explore the relations between "a language", "a language user" and "a language expert": elements inalienable from the public discourse on language. This hopes to provide some insight into the discussion on how ideas about language coming from "above" are perceived by the language users.

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The ideological position of Standard Dutch in Flanders: the standard language ideology under pressure?

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During the past decades, many linguists have elaborated on language ideologies, and on the link between language ideologies and language behaviour in Flanders, the Dutch-speaking part of Belgium (e.g. Jaspers & Van Hoof 2013). Flanders is traditionally depicted as an area in which the standard language ideology (Milroy & Milroy 1985) is operative, an ideology in which the standard language is considered to be the ideal and to be the only appropriate variety for formal and public situations. However, the standard language is at present undergoing change, under the influence of societal factors such as immigration and informalisation. Even though these changes have been discussed from various valuable perspectives (e.g. Geeraerts e.a. 1999; Ghyselen 2015; Grondelaers e.a. 2011), the changing status of the standard language in Flanders has not been studied from a qualitative, folk linguistics, perspective: which perceptions and attitudes do linguistic lays hold on language variation and on the situational distribution of language varieties in Flanders? Instead, linguists often project their own perceptions on linguistic lays (De Caluwe 2009).

To fill the need for perception and attitudinal data, I have focused on the perceptions and attitudes of linguistic lays towards language variation in Flanders, an investigation which fits in with the development of 'a general folk theory of language' (Preston 2002). For my study eighty informants with different sociolinguistic profiles were subjected to an interview in which naturally spoken audio recordings were evaluated. The interviews have yielded insights into the global perception and evaluation of the Flemish language situation by non-linguists, results which were analysed qualitatively. During my talk, I will more specifically elaborate on:

- how the informants label language variation in Flanders and how different varieties are conceptually filled in.

- how the informants evaluate the appropriateness of regional and supraregional language varieties.
- the values the informants associate with these varieties.

I will link the perceptions and attitudes of my informants to linguists' language ideological interpretations of language variation in Flanders.

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Language ideology and language policy: investigating the genesis and trajectory of a Slovene language strategy

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The Resolution for a National Language Policy Programme 2014-2018 was adopted by the Slovene parliament in the summer of 2013, and was intended to set a common agenda in the area of state language policy. In this presentation, I will report on my study of this document, focussing on its trajectory from inception to (attempted) implementation. My study analyses policymaking practices during a time of political, social and economic instability in Slovenia, and investigates how the roles of various actors involved with the policy changed along with the political landscape. It also investigates the role of linguists as experts and authorities in the policy process. In my framework, I draw on interpretive policy analysis, critical discourse analysis, critical sociolinguistics, and state theory.

In this presentation, I focus on the position of this document in a broader language ideological debate that has dominated Slovene linguistics in recent years. The central issue of the debate is the creation of a new reference dictionary of Slovene, and its main participants are two groups, one promoting a traditional, prescriptive approach, and another promoting a more contemporary descriptive approach. This presentation discusses how the strategic document referred to above was a site of struggle between these two groups, and between two opposed language ideologies. I analyse different drafts to show how pertinent parts of the text were added and/or removed as the two groups found different political allies. I then show how, once the text had been finalised, the two groups once again clashed over it, this time over contrasting interpretations of parts of the text.

Intonation and contact-induced change: a sociophonetic study of selected intonation patterns in the Polish spoken in the UK.

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In this paper, I focus on selected intonation patterns in the Polish spoken by a group of members of the Polish transnational community in the UK. The study is based on one-year-long fieldwork conducted in Oxford and London from July 2013 to August 2014. The core of the analysis comes from 30 one-to-one interviews conducted in Polish with 15 female and 15 male speakers who moved to the British Isles after the EU enlargement in 2004. All speakers came to the UK from a range of medium-sized and large cities in Poland to study and later decided to stay to work in Britain. The interviews centered around the speakers' experiences of living in the UK and their language ideologies.

A thorough qualitative analysis of the contents of the interviews allowed me to distinguish between two major categories of contrasting sociocultural identity: Polish Poles, who stress their Polish national identity, embrace Polish culture and maintain the Polish language, and Polish Cosmopolitans, who reject nationality as a basis for identity and do not consciously maintain the culture and the language. Between the two groups there is also an intermediate group of speakers who still identify themselves with being Polish, but do not surround themselves with other Poles and do not participate in the life of the UK Polish community to the same extent as Polish Poles. Thus, as it is demonstrated in the paper, the three groups position themselves differently in relation to Poland, the UK and the world.

The three identities also go together with new speaking styles observed in the community: while Polish Poles and In-betweens maintain Standard Polish as it is spoken in Poland, Polish Cosmopolitans are developing new speaking styles drawing on selected English features at the phonetic level. One of the features constituting the new speaking styles of Polish Cosmopolitans is the use of falling-rising intonation in statements, which differs from Standard Polish, where falling-rising intonation is very rare. The paper presents results of a quantitative analysis of such intonation patterns for the three groups.

The study provides a contibution to 3rd wave sociolinguistic research by looking at a suprasegmental feature of language in a contact-induced situation. As it is shown in the paper, the studied intonation patterns and new speaking styles in general show how variation, including that at the suprasegmental level, is imbued with more ideological nuances simultaneously redirecting the discussion of language contact-induced change to immigrant languages of British society.

The Labovian language community concept applied to Scottish Gaelic native speakers in Scotland: a matter on language attitudes and identity

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After the Scottish Parliament passing of the Gaelic Language (Scotland) Act in 2005, Scottish Gaelic, the Celtic language of Scotland, was given an official status and a national language policy began upon its *language community*. This paper consists on a discussion of Labov's (1966, 1972, 1989, 2006) definition of the *language community* applied to the native speakers of Gaelic in Scotland. The Labovian definition of the *language community*, based on shared norms, is proposed in this paper with a normative, ideological and symbolic tripartite framework. However, native speakers of Scottish Gaelic cannot be easily considered members of a Labovian *language community* for different reasons.

First, due to the general lack of formal or reference varieties of the language because of the Anglicisation of the Scottish education system and the invisibility of Gaelic in formal registers and domains. Second, due to the strong difference marked by the generational change with respect to the identity value of the language: whereas Gaelic is treated as a Hebridean hyper localised language and characteristic of the local identity by older generations, the language is treated as an entire Scottish language and as part of the national identity by younger generations. Finally, the dialectal nature of Gaelic leads to consider the mother dialect as more correct than others, which means the lack of a symbolic shared framework.

Therefore, this model is considered in this paper as invalid for the definition of native speakers of Gaelic as a language community and it is necessary to resort to the *community of practice* definition (Wenger, 1991; Eckert & McConnell-Ginet, 1992; Eckert, 2006). In this model, the normative, ideological and symbolic frameworks are implicitly co-built through their previous negotiation. For this reason, an identity conflict arises between Gaelic speakers and the rest of members of the community of practice, which ends in their *moulding* with those negotiated frameworks and, thus, the perpetuation of the English language dominance over Gaelic.

The Construction of African American Identity in a Non-Urban California Community

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While studies in recent years have shown that African-Americans (AAs) participate in regional sound changes (Yaeger Dror & Thomas, 2009), studies on vocalic variation in Western non-urban Black communities remain relatively scant. In this paper, we argue that the vocalic patterns exhibited by AAs in Bakersfield, California comprise a region-specific variety of AAE, used to negotiate a specific type of non-urban African American identity.

The AA community in Bakersfield is much less dense and centralized than the communities found in larger urban areas, with the AA Bakersfieldians in this study being dispersed throughout a wider community that is predominantly White and Hispanic. Given the regional context for these AAs, are they more likely to exhibit patterns consistent with a supraregional AAE, or do they exhibit patterns consistent with the local vowel system, e.g. the California Vowel Shift (CVS) (Eckert, 2008a)? To examine how AAs draw on resources from the CVS and the African American Vowel shift (AAVS), we examine the LOT-THOUGHT merger, BOOT, TOO, and POOL. Californians have been shown to merge LOT and THOUGHT (D'Onofrio, Eckert, Podesva, Pratt, & Van Hofwegen, 2015), but evidence of such is scarce in AAE (Thomas, 2007). Furthermore, the CVS predicts BOOT-fronting, while AAE speakers have been shown to front less or not at all (Thomas, 2007).

Twelve sociolinguistic interviews with AAs (6 male, 6 female), ranging in age from 23 to 81, were analyzed. Formant measurements were collected for each stressed vowel at the vowel midpoint. Mixed model regressions were performed on the F2 formants of BOOT, TOO, and POOL, to see how the frontness of these vowels was influenced by age and gender among AAs. Mixed regressions were also performed on the Euclidean distance between LOT tokens and the BOUGHT mean to capture the degree of overlap between the two vowels among AAs. The same regressions were then tested including a sample of 18 White Bakersfieldians to observe variation across race.

We found no significant socially driven differences in the production of BOOT and TOO, suggesting AAs are fronting as much as their White counterparts. We also found that AA speakers fronted POOL more than White speakers (p<0.001), with older AA males (p<0.05) leading the trend. We hypothesize that, while BOOT-fronting is usually inhibited in pre-lateral contexts, vocalization of /l/ among older AA speakers, particularly males, deletes the environment that prevents the fronting of the vowel, resulting in fronter tokens. Lastly, we found no significant differences in the degree of overlap between LOT and THOUGHT within the AA community, though AA speakers were much more likely to produce the vowels more distinctly than White speakers (p<0.001).

These results suggest that while AAs are indexing regional affiliation via the adoption of CVS BOOT/TOO-fronting, they also negotiate a distinct African American identity by maintaining a distinction not prevalent among White Bakersfieldians (the LOT-THOUGHT distinction). Taken together, these results suggest that AA Bakersfieldians are constructing contextualized identities through the use of a region-specific AAE variety.

Language attitudes among Quebec's English-speaking communities

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Quebec is Canada's only province with a French-speaking majority, but it is also home to a significant minority of English speakers. While most members of Quebec's English-speaking communities (ESCs) live in the province's urban centre, Montreal, there are also sizeable ESCs in the Eastern Townships

and in Quebec City as well as smaller ESCs throughout the rest of the province. Prior to the implementation of pro-French language legislation from the 1970s onwards, the ESC in Montreal was Quebec's economic elite and English was the language of upward mobility in the city. Moreover, most immigrants to Quebec settled in Montreal and integrated into the city's ESC, thereby not only bolstering its size but also bringing about its diversification. The ESCs in the rest of the province, by contrast, have always been much more homogeneous, and French has always played a more prominent role in their lives. This paper presents the findings of a recent study that investigated the attitudes towards English and French held by the ESC in Montreal compared to those in the rest of Quebec. (While there have been previous studies of the language attitudes held by the former, usually in comparison with the city's French-speaking community, there appears to be no previous research into the language attitudes of the ESCs in the rest of Quebec.) By means of a questionnaire, data were gathered from over 700 participants, with the participant sample including English-speaking immigrants and individuals of immigrant descent as well as non-immigrants. In order to obtain a comprehensive understanding of the participants' language attitudes, the questionnaire elicited qualitative and quantitative data pertaining to both the status and the solidarity dimension. It was found that the ESCs in the rest of Quebec attribute more status to French than the ESC in Montreal - which is explained in terms of the aforementioned socio-historical background. Overall, however, the results suggest that all ESCs hold more positive attitudes towards English than towards French on the status dimension. This is interpreted as a reflection of the overt prestige English holds due to its function as the language of socio-economic advancement in the rest of Canada and North America at large, as well as its role as the global lingua franca. Regarding the solidarity dimension, a complex pattern of attitudes emerges among respondents of different immigrant backgrounds in the different locations. The findings reveal significant correlations between the participants' attitudes on the solidarity dimension and their social identities: the more strongly the participants identify as Quebecers, the more positive their attitudes are towards French – and the more strongly they identify as Montrealers and/or Canadians, the more positive their attitudes are towards English. This is the first known study to establish such links between attitudes and social identities in the Quebec context.

The Intergenerational Transmission of Minority Languages in Bucovina (Romania)

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The Romanian part of the historical Bucovina (1775–1918) presently in the north-eastern area of the country, has a rich multi- and intercultural tradition as a result of its troubled history and its geographical position: bordering two major linguistic areas, the Slavic and the Latin, it was shaped by the linguistic policies of the Austro-Hungarian Empire, becoming very quickly a model of linguistic and cultural comity. The Romanian, the Ukrainian, the Polish, the German and the Jewish people were the main communities which had to cohabit during the mentioned period, resulting in many linguistic contacts.

After World War I, Bucovina became a part of the Romanian Kingdom, but, after World War II, this area was divided between Romania and Ukraine. At present, several minority groups live in the Romanian part of this historical area such as the Polish, the Ukrainian and the Hutsuls. This last community resides in the northern part of the region and is regarded as being of Ukrainian ethnicity and having quite a specific individuality.

Since 2012 we have been doing field research in the Polish and Hutsul communities for the *Audiovisual Linguistic Atlas of Bucovina (ALAB).* During our stay, we have examined the intergenerational sociolinguistic behavior of the people and the basis of its formation. This approach was possible by dint of the *pluridimensional geolinguistic* principles. They were adopted by the ALAB team who created their own research methodology: four people in every populated area were interviewed so that the team covers two variables: *the diagenerational variable* (two young people vs. two older ones) and the *diasexual variable* (two men and two women). This heuristic strategy gave us the possibility to detect *in situ* the sociolinguistic *vitality* and *loyalty* of the two ethnolinguistic communities which were interviewed and to observe the markers of their identity trajectory in a minority context.

When a minority language becomes a prestige language and marker of identity: Putonghua and the case of Italian-schooled migrant youth in Prato (Italy)

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This paper explains how Putonghua acquires prestige language status among Italian-schooled Chinese migrant youth in Prato in a sociocultural context where it is a minority language. Italian-schooled Chinese migrants in Prato are multilingual. They speak Putonghua - mainland China's official language – Italian and their parents' heritage dialect. Research has shown that Putonghua is more prevalent than dialect in the above group's Chinese speaking-practice with siblings and peers becoming a prestige language and marker of social identity for members of this select group.

Italian-schooled Chinese migrants are the children of first generation labour migrants from the Zhejiang province in China. Documented Chinese migrants in Prato constitute 5.4% of the population. Chinese migrants started relocating to Prato, a provincial town in Tuscany, in the early 1990s. They were recruited to work in the local garment industry. They are now the sole operators of the industry supplying merchandise to local, national and global markets.

Twenty-three mixed generation Chinese migrant youth aged 18+ in attendance at senior secondary school participated in this study. Data collection comprised questionnaire completion, semi-structured interviews and naturally occurring talk. Participants were invited to provide information on their language practice, Chinese language ideology, and self-identify. Data was analysed with a sociocultural linguistic framework (Bucholtz & Hall, 2005) which explains that social identity is discursively constructed through language, influenced by an individual's sociocultural context and indexed through an individual's linguistic expression and language systems.

Data revealed that participants elect to speak Putonghua with Chinese peers who are fluent in Italian, and that they seek out opportunities to engage with Putonghua through formal language learning in afterhours Chinese language schools and Chinese media. Importantly, data also revealed that exclusionist Italian nation-state discourse on non-EU migrants and negative popular discourse on

Chinese migrants in Prato influenced their Putonghua-speaking practice. That is participants manifest and accentuate the feeling of being "different", which mainstream society instils in them as a result of discourses of othering, through their Putonghua speaking-practice and engagement with Putonghua. Hence, Putonghua becomes a marker of identity and at the same time a prestige language that Italian-schooled Chinese migrant youth in Prato use to index their situatedness in time and space. This research contributes to studies on Chinese migrant youth social identity, in particular to studies that explore Chinese migrant youth social identity through their Chinese language ideology and notions of self.

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Evolution of the status of a minority language. A comparison of the results of four large scale language surveys in Fryslân (1965 to 2015).

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The official recognition of Frisian as the second official language in The Netherlands in 2014 has been the result of an emancipatory process that took several decades. During this period several generations of Frisians grew up in a bilingual Dutch/Frisian society in which the status of Frisian gradually increased. This process was monitored in four large scale language surveys' that were conducted between 1960 and 2015. In these surveys information was gathered on several sociological and sociolinguistic aspects of everyday use of the Frisian language, language attitude, language transfer and language command. The evolution of these sociological and sociolinguistic aspects over the research period will be presented and put into perspective of the key moments in the emancipatory process.

Frisian is a regional minority language that is spoken in the province of Fryslân in the north of the Netherlands. Although Frisian was spoken by a vast majority of the inhabitants in the 1950's as a first language it was mainly spoken in rural areas and in informal domains. From the 1950's onward Frisian was increasingly recognized in areas like (primary) education (1955/1980), public administration (1995) and in the Court of Justice (1956). Nowadays Frisian is spoken by about half of the inhabitants as a first language but its use also extents to formal domains.

Starting in the 1960's the sociological and sociolinguistic aspects of Frisian were monitored in four large language surveys. These surveys were conducted in the 1960's (Pietersen, 1969), the 1980's (Gorter et al., 1984) and in the 1990's (Gorter and Jonkman, 1995). Data collection on the fourth survey started early 2015 and will be completed early 2016. The language domains that are investigated in these surveys's concern, language background, and language transfer, language attitude, language use and language identity. Although the research designs of the subsequent surveys differ on a number of research aspects, the investigated language domains are highly similar and for a large the same questions are used. For the first three survey's data were collected in a large number (800+, 1000+ and 1400+) of personal semi-structured interviews. For the current survey data are collected in a two stage procedure. At first data are collected through an online survey after which a limited number (approximately 250) of personal semi-structured interviews are conducted.

Grouping minority language speakers

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Extra-linguistic factors in bilingual communities remain a challenge for sociolinguistic studies. A well-known problem is that of grouping speakers according to sociological characteristics, which, unlike linguistic categories, have no agreed-upon methods of demarcation. For minority-language situations, in addition, some researchers have asserted that social categories such as speakers' occupation should *not* be expected to correlate with language variation, since the minority language is not instrumental for success in the employment market (e.g., García and Tallon 2000:358, n.351). Another dimension in minority language situations is bilingualism. Speakers are often grouped according to degree of

bilingualism or contact with majority language speakers, determined on the basis of a battery of proficiency tests, which may have prescriptive biases (Dąbrowska 2012; Sankoff 1988), or questionnaire responses, which may be limited in scope and are open to misinterpretation.

These challenges can be addressed by exploiting the linguistic data gathered through the sociolinguistic interview. First, speakers can be grouped on the basis of their linguistic behavior to infer social factors using a data optimization method as a heuristic (Horvath and Sankoff 1987; Poplack 1979). Second, a sociolinguistic profile of the community can be compiled on the basis of systematic content analysis of the recordings in the course of which speakers spontaneously proffer comments about their linguistic experiences (cf. Poplack et al. 2006).

Here we demonstrate, based on a corpus of New Mexican Spanish (the New Mexico Spanish-English Bilingual Corpus, NMSEB, Torres Cacoullos and Travis 2015; Travis and Torres Cacoullos 2013), a variety that has co-existed with English in the U.S. southwestern state of New Mexico for over 150 years (Bills and Vigil 2008). NMSEB comprises sociolinguistic interviews with 40 *Nuevomexicanos* (at least third-generation New Mexican Hispanics)— 23 women and 17 men, born between 1923 and 1989, from a range of demographic backgrounds (miners, ranchers, schoolteachers, and others).

Applying Principal Components Analysis (PCA) to counts of phonetic variables revealed that occupation-education, gender, and demographic locale were likely social factors of variation in this community (Torres Cacoullos and Berry Forthcoming). This was confirmed via regression analysis for two phonetic variables: the highest lenition rates are found in speakers with production occupations for intervocalic /d/ and ⟨ll⟩, and, for /d/, among men. In each case, we observe social stratification common not only to many other dialects of Spanish, but to many language varieties in general.

A short questionnaire was administered following the sociolinguistic interview, with 12 items related to first and preferred language; learning of English; level of education; self-rating of English relative to Spanish; and domains of use. We found that questionnaire responses would have been erroneously interpreted in the absence of a deeper understanding of the community afforded by content analysis of the sociolinguistic interviews. A PCA on these 12 items revealed two major principal components, daily public use of both languages and early language experiences. Speakers' associations with each of these components allow further groupings operationalizing degree of contact with English.

Thus, rather than imposing predetermined social categories, we draw from the linguistic data.

GS04-01: Sociology of Language

Whose French is it anyway? Emerging indexicalities of French in Flanders

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This paper addresses the indexical processes behind a number of recent political incidents and controversial statements by Flemish nationalist politicians regarding the use of French in the public sphere in Flemish provincial towns. While the official language policy in Belgium regulates the language of all forms of public communication according to the regional territory, commercial and private language use is free by law throughout the nation. Yet when the Flemish nationalist party rose to power in provincial Flanders in the wake of the 2012 and 2014 elections, an increase in Herderian-defined monolingual language ideologies and practices has surged, monitoring private and commercial language use in face of an alleged threat of Frenchification from Brussels into Flanders. The most notorious and controversial of these incidents involved a Flemish nationalist alderman's interference with the too-French-sounding name of a new Flemish commercial enterprise in Courtrai.

Drawing on fieldwork in several Flemish towns, interviews with different stakeholders (shop-owners, aldermen and passers-by) and Dutch- and French-speaking media coverage in Belgium, I gauge the different attitudes, perceptions and indexicalities of French in these provincial Flemish contexts. Based on these triangulated data, the indexical field of French in Flanders emerges as both polyvalent and ordered (Silverstein 2003; Blommaert 2007; Eckert 2008; Rampton 2006): French is perceived as either a historical trace of a local French-speaking bourgeoisie; as indicative of French-speaking tourists or clientele from France; as indexical of the globalized mobility and commodification of French as an emblem of luxury, prestige and refined taste in commercial discourse; or as related to local French-proficient immigrant communities (from Brussels or the Maghreb).

The empirical data also show that while French is seen and heard in public spaces in Flanders, its presence is not per se indicative of widespread Frenchification from Brussels. Nationalist aldermen battling French in Flanders proper hence implies a rescaled and indexically recursive re-emergence of historical ideologically-charged sensitivities about Brussels in the current political climate. In essence this constitutes anachronistic Quixotic tilting at French-speaking windmills. As such, the contextualized and historically-sensitive approach to language in the public sphere in this paper enables a historicized critique on the local appropriation of commercial-globalizing phenomena by nationalist ideologies attempting to both regulate multilingualism and enforce monolingualism in the public space.

'We don't need another Afrikaans!'. Adequation and distinction in South-African and Flemish language policies

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On and off throughout the 19th and 20th centuries, Flemings in Belgium and Afrikaners in South Africa strove to anchor Dutch on the African continent (Meeuwis in press). In 19th century Flanders this pro-Dutch choice followed from heated debates between proponents of the importation of Netherlandic Dutch as the official standard language for Flemings and those who, eventually unsuccessfully, advocated a Flemish-oriented standard. Between the 1950s and 1980s Flemings' predilection for Dutch culminated into a vigourous standardization campaign that set out to erase 'Flemish' (Jaspers & Van Hoof 2013). Although these efforts have had significant success in terms of dialect loss and widespread recognition of a standard variety, spoken language in Flanders has remained markedly Flemish, and Flemish varieties today are increasingly used in domains traditionally associated with Standard Dutch. Yet there are few signs that Flemings will soon be accrediting Flemish as a distinct 'language' from Dutch.

This has been remarkably different in South Africa, where Dutch made its entrance in the 17th century, after which adstrate influence and internal developments promoted the growth of a local variety

later known as 'Afrikaans'. Netherlandic Dutch and Afrikaans were long used alongside each other in diglossic patterns, with Dutch still declared as official language in the Union of South Africa in 1910. Increasing discussion arose however, not unlike what happened in 19th century Flanders, about the possibility of formally distinguishing Afrikaans from Netherlandic Dutch. In counterpoint to Flanders these efforts eventually succeeded with the consecration of Afrikaans as a separate category in 1983, although the headwinds were considerable with two consecutive language laws (1920 and 1961) that still adequated Afrikaans with Dutch through 'synonymizing' these varieties (cf. Bucholtz & Hall 2004; Ponelis 1998).

Both cases are testament to the valorization and counter-valorization of exogenous and endogenous varieties, and of the eventual ascendency of particular valorizations as hegemonic. They also demonstrate that inverse outcomes are possible and that covertly prestigious varieties may eventually be publicly appreciated, or not. We discuss these processes against the canvas of recent hypotheses of 'destandardization', 'the end of standardization' (Coupland & Kristiansen 2011; Grondelaers & van Hout 2011) and 'post-panoptic standard languages' (Rampton 2015). While these views have much to commend them and resonate with larger-scale social changes often referred to as 'late modernity', we will argue that it is crucial, as Woolard (2004), Williams (1977), Meeuwis & Brisard (1993) and others have suggested, to keep in mind that rather than functioning as single value-systems all periods consist of linguistic variation and competing cultural metadiscourses about this variation. We will also argue that it is important to account for the continuing valorization of a standard register in spite of the increasing success of non-standard alternatives; and to recognize that awareness of a register is equally conditional to its social existence as its potentially dwindling actual production (Agha 2007).

"Everyday Hybridity": Education Choice and Ideological Flexibility

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Since the establishment of its trilingual language policy in 1997, the Kazakhstani government's official policy discourse has revolved around the establishment of Kazakh as the country's official language, Russian as the language of wider communication, and English as its entre into the international community and global economy. However, the implementation of these language policy and planning efforts have faced a number of social and structural challenges.

First of all, Russian continues to have socio-cultural capital and remains entrenched among ethnic Russians and urban Kazakhs. Secondly, rapid urbanization due to internal migration has led to the "ruralization" of major cities. Thirdly, the increased migration to cities and the aggressive production of macro-level language and education policies has resulted in over-enrolled and under-resourced schools throughout the city.

Rapid urbanization and the influx (and outflow) of different populations has allowed the city to become a site or "zone of conflict", where ideologies regarding class, ethnicity, and nationality have converged, resulting in the production of multiple ideologies. The presence of multiple ideologies has subsequently allowed people to develop a bricolage of ideologies or an "everyday ideological hybridity". This type of hybridity inherently requires a certain degree of flexibility and fluidity, allowing for people to make decisions that privilege one set of ideological values in one moment and celebrate or adhere to another set of decisions in the next.

The dynamic nature of all of these challenges and ideologies then becomes further elucidated when looking at the makeup of public schools. Thus, this paper examines the way that simultaneous processes of urbanization and ruralization of Almaty are taking place by first providing a brief overview of language and policy development since 1991 and then, examining survey data collected from 29 public secondary schools in the spring of 2014 from 2952 students. We show that language education policy reflects ideological contradictions: On one hand, the old nationalist idea of one common language as a prerequisite of political integration is challenged by post-nationalist reality necessitating recognition of the value/prestige of Russian and English (and other languages) in the regional and global economy. On the other hand, there seems to be uncertainty whether policy should focus on language or ethnicity: is Kazakh an exclusive mark of ethnic identity (language of ethnic Kazakhs) or symbol of citizenship (language of all Kazakhstani people)? Is the Kazakh-medium school an instrument of language revitalization or a tool for language spread?

Moreover, this paper examines what parental attributes help inform the choice of school MOI, e.g., background, home language, parental place of birth, and education. By looking at a milieu of factors and motivations that might inform parental choices related to language and education, this paper reveals the emergent shapes and forms of ideological hybridities as reflected in Kazakhstanis' everyday decisions. By doing this, this paper aims to provide a nuanced glimpse into the complexity of this language change context by providing an "on the ground" account.

The effect of bidialectal literacy on school achievement

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The Norwegian language has two written standards, Bokmål (majority variety) and Nynorsk (minority variety), and children receive their schooling in one or other of them. Pupils schooled in Nynorsk acquire the Bokmål variety simultaneously through extracurricular exposure and thus develop what may be termed bidialectal literacy. In this study, we correlate, at municipal level, the results from Norwegian standardized national tests in reading, arithmetic, and English from four cohorts of eighth graders (2009–2012), with available statistics on language of instruction and socio-economic status. The finding is that municipalities with more than 50% Nynorsk pupils have better than average results in national tests once socio-economic factors are taken into consideration.

The question that arises is whether this finding may be seen as a direct effect of the language situation that Nynorsk pupils experience or whether it may follow from some other set of, say socio-cultural, characteristics of the areas where the Nynorsk dominant municipalities are found. In this paper we will address the first possibility in particular, i.e. the idea that the scholastic effect may follow from a cognitive benefit that Nynorsk pupils enjoy due to their simultaneous acquisition of the two different written varieties of Norwegian.

Two objections are commonly raised against treating balanced competence in Nynorsk and Bokmål on a par with bilingualism in the more familiar sense: (i) The two varieties are very close, and (ii) the competence relates to written language and is acquired at a time when the language acquisition as such is completed.

The first objection appears irrelevant. The closeness is perhaps similar to that of Castillian Spanish and Catalan, perhaps even closer, but in any event they must for any user be kept distinct from each other.

The second objection is not so obvious either. On the one hand children who become Nynorsk users will typically be exposed to Bokmål through children's songs and books (read aloud) even before school age. Furthermore, it is very common that children outside the wider capital area use the Oslo dialect in role playing, and since this dialect functions as a representative of the Bokmål variety, this practice means that these role playing kids develop a dual oral competence in pre-school age. In turn, when entering school this means that the children who meet Nynorsk in school may transpose this into a dual literacy where their own dialect is matched with Nynorsk and the Oslo dialect is matched with Bokmål.

The conclusion then is that the situation for the Nynorsk population of children (and later adults) in Norway is more similar to that of more familiar cases of bilingualism, and hence it may very well be that the scholastic effect in this population is a result of bilingual cognitive benefits of the kind reported in the international literature on bilingualism.

Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.15
Session Chair: Rosa M. Manchón

Implicit and explicit attitudes towards forms of UK and Asian English speech in north-east England

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Non-linguists' attitudes towards language diversity are important since they reflect preferences and levels of prestige associated with particular speech communities. Traditionally, researchers have employed direct measures to determine explicit language attitudes, i.e., those evaluations which are fully aware and self-reportable. However, contemporary attitude research conducted within the field of social cognition and social psychology has increasingly also employed innovative methods to investigate individuals' implicit attitudes, i.e., unconscious evaluations, automatically activated without their attention or conscious recognition and thus not considered verbally-reportable (e.g., Nosek, 2007).

This talk discusses the results of a study (McKenzie, in press 2015) utilising implicit and explicit attitude measures to investigate the social evaluations of 194 UK-born university students, resident in the north-east of England of (speakers of) six English speech varieties: Tyneside English; Scottish Standard English; Chinese English; Thai English; Indian English; and Japanese English. Fine-grained inferential analysis of the data collected demonstrated that significant positive correlations were found between the positive ratings afforded to the native speech varieties presented in the implicit study and the favourable explicit attitudes expressed towards linguistic diversity under direct questioning. In contrast, the results of the larger implicit attitude study show that UK-born students based in the north-east of England evaluate English varieties spoken in the north of the UK significantly more positively in terms of prestige, and express greater levels of solidarity with those speakers, when compared to forms of English spoken in East Asia and South Asia.

Since it was felt that the inclusion of both explicit and implicit attitude measures has helped shed light on the conceptual richness of social evaluations of English language variation in higher education in the north-east of England, the talk discusses the ways in which newly-developed implicit attitude measures can be incorporated into the design of future language attitude studies. Similarly, given that language attitudes are reliable indicators of attitudes towards the perceived groups of speakers in question and the results of the study thus suggest an active outgrouping of specific groups of overseas students amongst the UK-born cohort, the findings are discussed in relation to the potential success of internationalisation agenda within UK universities.

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Russian native speakers' attitudes towards non-standard speech and problems of communication

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The proposed paper deals with Russian native speakers' stereotypes and prejudices concerning different kinds of non-standard use of the Russian language. Language attitudes in sociolinguistics are usually studied through standard language vs. dialects analysis but in the case of Russian this approach is not fully appropriate due to the higher level of speech standardization and comparatively small dialect variation in Russia. Russian speech culture is strictly normative and does not tolerate any serious deviation from the standard, being it grammatically incorrect speech of non-native speakers, baby talk, or incorrect spelling. Certainly, negative attitudes towards what is seen by speakers as "broken language" are typical for most cultures (e.g. common prejudices about pidgins and creoles; see Todd 1990), and a certain standard language bias (see Milroy 2001) presents in most western societies, but even in this universal context Russian speakers tend to look less linguistically tolerant. Their normative

orientation can be seen both in verbalized stereotypes and in actual lingual behavior when speakers try to avoid using non-standard forms or react to others' usage of them.

In my presentation I will address both metalinguistic and behavioral aspects of the situation using different kinds of data and analytical frameworks on the base of several studies conducted in St. Petersburg and in Zabaikalskii Krai bordering on China. First, I will deal with stereotypes revealed in interviews and questionnaires where native speakers from different age groups (including children and adolescents) directly express their negative attitudes towards e.g. "syusyukanje" (making sound changes when communicating with infants; can be used metaphorically for any kind of baby talk). Second, I will describe verbal strategies used by native speakers of Russian when communicating with foreigners with equal or higher social status. Instead of employing such typical foreigner talk traits (see Ferguson & DeBose 1977) as shorter sentences or ungrammatical speech, Russian speakers tend to resort to unnaturally explicit and correct grammar forms with longer sentences. Third, I will concentrate on communication between Russian and Chinese speakers in border areas where people from China are usually treated as socially inferior. I will demonstrate how different verbal strategies employed by Russian speakers (e.g. breaking rules of politeness, ignoring their interlocutors' communicative needs, or using "broken language") represent more general negative ethnic and linguistic stereotype. Finally, discussing these different kinds of data, I will try to make some connections between these attitudes towards others' speech, self-image of Russian speakers, and problems they often experience in public communication known nowadays as "public muteness syndrome" (Vakhtin forthcoming).

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Language Attitudes of Young People toward Slovene and German in Carinthia

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In Carinthia, Slovene and German coexist and their speakers (strategically) use different varieties of both languages, which can bring social benefits or detriments (Soukup 2009). Due to historical and social circumstances, Slovenes in Austria have often been in a subordinate position or subject to heavy assimilation pressure. The use of Slovene has traditionally been marginalized, while the use of German has been connected with progress and prestige. Whereas Austrians today still only rarely learn Slovene, Carinthian Slovenes are mostly bilingual (Feinig 2008).

The paper presents an experiment with the matched-guise technique that investigated language attitudes to different varieties of Slovene and German on the case of 157 students at 6 higher general and higher vocational secondary schools in Carinthia where Slovene is the language of instruction or a school subject (Jerovšek 2014).

The students were grouped on the basis of identity self-assessment and proficiency in both languages, as follows: 1) bilingual students from Austria (Carinthian Slovenes); 2) German-speaking students from Austria (with Slovene as a second/foreign language); and 3) students from Slovenia (with German as a second/foreign language). The choice of speakers for the recording was adapted to the sample of the respondents: two Carinthian Slovenes and a speaker from central Slovenia who spent a part of his youth in Vienna spoke their own, standard and non-standard, varieties of Slovene and German. In addition to the attitudes toward the Slovene and German Carinthian dialect and the "Carinthian standard" (Štupica 2009) language, the research enabled us to study the attitudes toward the colloquial and standard language of central Slovenia and Austria.

The results show that students perceive bilingual speakers differently when they change the language or language variety; results also show that attitudes among the groups mentioned above differ significantly. The results have proved valuable because they show students' private attitudes that are less likely to be elicited in direct research methods – especially in institutions where Slovene national

affiliation and language are important values, where young people are brought up in this belief and during their school time tend to reply accordingly (Vavti 2012).

Despite methodological deficiencies, the findings of the matched-guise research show that respondents' evaluation is affected by national stereotypes and the stereotypical perception of social varieties. At the same time, the effect of the speaker's personality, voice, and other features of their speech on the listeners' attitudes should not be disregarded.

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Posh, artsy, rough, country and working-class: Perceptions of urban language varieties in Manchester

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Perceptual language studies allow researchers to investigate linguistic stereotypes and prejudices, as well as 'allegiances and affiliative feelings towards one's own or other groups' speech norms' (Garrett *et al.* 1999: 321). They highlight language ideologies relating to 'standard' language, 'correctness' and 'pleasantness'. This paper focuses on perceptions of regional and social varieties of English within the city of Manchester, UK. In doing so, it reveals the underlying linguistic and social stereotypes at play in this urban environment and explores regional and local identities, including issues surrounding dialect loyalty.

Using Preston's (1999) draw-a-map task, informants received blank maps of the area within Manchester's inner ring road. They drew borders representing where they believed people to speak differently to one another and added their impressions of the varieties spoken in those areas. The maps were analysed by marking how frequently postcode areas fell within the borders drawn, resulting in a composite map with perceptual isoglosses and 'cores'. The most commonly used words to describe each dialect area were added to the map, with their size indicating their frequency.

The initial 62 maps indicate five main dialect areas, each with an identifiable core and associated labels. Speech in the South of the city emerges as 'posh' and 'standard'; 'diverse' and 'artsy' in the Centre; 'rough' and 'scally' in the West; 'broad' and 'country' in the North; and speakers in the East as sounding 'poor', 'common' and 'working-class'. Beyond these traits, informants' comments were categorised into four key themes: linguistic qualities, speaker profiles, area profiles and cultural references.

Responses were then analysed by informants' areas of residence within Manchester. This accounted for the 'local dome of preference' effect (Gould & White 1986), whereby people rate their own dialect areas more positively, and the 'radiation effect' (Fought 2002), whereby positive local ratings extend to adjoining areas. The local 'standard' was thought to be located in the South, with southerners themselves using labels to support this ideology. Speech from the East is described most negatively, with eastern speakers themselves providing labels that could be derogatory.

The findings suggest that perceptions of language varieties within the city are linked with social stereotypes about their speakers; e.g., higher socioeconomic status in the South and lower status in other areas. There is evidence of a local preference effect, which exists both in the forms of overt and covert prestige. There is no evidence, however, of a radiation effect. In fact, pejorative descriptions of neighbouring dialect areas often create distance between language varieties and hyperlocal identities.

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Walking the fine line between constructive feedback and criticism: A discursive analytic perspective of peer assessment among doctors

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In medical education and counselling, communication assessment is a valuable and well-established method for the evaluation of interactions and interpersonal skills that help doctors determine diagnosis, initiate intervention, and establish a caring relationship with their patients. This method of communication assessment is very often integrated into medical school curricula and residency programs to assess learning needs, create learning opportunities, and/or guide feedback for learning with the aim of improving doctor-patient communication and patient outcomes. In such assessments, vertical power structures are at play as medical students and residents are evaluated by training staff whose institutionally sanctioned role entitles them to be as critical as possible when evaluating their students. What happens, however, when evaluations are conducted by peers, that is to say, when practicing doctors evaluate other practicing doctors? In this case, then, horizontal power structures are more likely to be at play and to mediate the way doctors report their evaluations of other doctors while, at the same time, the task of assessing fellow peer colleagues becomes potentially face-threatening as evaluating doctors walk the fine line of engaging in providing constructive feedback and/or professional criticism. Exploring this under-researched aspect of doctors' communication, this paper analyses, from a sociolinguistic point of view, evaluating doctors' evaluative comments as they review interactions between doctors and patients. For this analysis, ten transcriptions are used that were extracted from an existing dataset of audio-recorded interviews of evaluating doctors reviewing medical interactions, which were originally collected for the U.S. National Institute on Aging Project "Assessment of Doctor Elderly Patient Encounters" (Grant #R44 AG 15737). Guided by the principles of interactional sociolinguistics, the analysis of these ten instances of peer assessments are explored from a discursive analytic point of view to show how evaluating doctors manage potential conflict talk when reporting their assessment. In particular, this paper investigates evaluating doctors' constructions of multiple self- and other-oriented subjectivities as doctors engage in professional criticism or avoid it and provide what is more commonly interpreted as constructive feedback. This paper also addresses the contribution of this analysis to 1) future DA studies of medical interactions and 2) medical training.

Reported Speech in the Oral Narratives of Andean Migrants in Lima, Peru

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In accordance with the structural organization of oral narratives proposed by Labov and Waletzky (1967) and recently revisited by Labov (2013), the central part of a narrative comprises a sequence of clauses that form the complicating action, which includes verbs, generally in the simple past tense, that have the function of designating the temporal order in which the events occurred. According to these authors (and others whose work on narratives has lead to reinterpretations or slight adjustments, such as Silva-Corvalán (1983), Bernadó I Mansilla (2006), De Fina & Georgakopoulou (2012)), these clauses are central to the configuration of a narrative, such that in their absence, there is no narrative. Therefore, the temporality expressed in the exact order of related events constitutes the nucleus of a narrative, which is clearly differentiated from the other parts of the structure of oral narratives, namely the orientation, the evaluation, and the coda.

The objective of this study is to analyze the function of reported speech, both direct and indirect, that forms part of the complicating action of oral narratives. The analysis is based on a corpus of spoken colloquial language of three generations of Andean migrants in Lima. This corpus forms part of a larger project on language change and variation in the Spanish of Lima, Peru as a result of indigenous migration to the capital. An analysis of narratives using Labov's model, has revealed that the temporal order, considered indispensable in structuring a narrative, i.e. the complicating action, is substituted by

the suspension of the action and the insertion of different voices in the speech of the narrators: i.e. the elements of direct and indirect speech organize the narrative, more than the sequence of narrated events. We will show that the use of reported speech goes beyond a simple rhetorical device, as proposed by Macaulay (1978), or a support, appreciative or authority function (Vincent & Perrin 1999), and instead plays a central role in the organization of the narrated events. Our analysis leads us to propose a reformulation of the canonical structural model of narrative to include an interactive model, centered on the process of narrative construction during the communicative act, in which polyphony establishes a distinct logic of temporality.

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Is Attitude Important when Writing a Scientific Paper? An Analysis of Attitude Markers

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Scientific writers are supposed to use standard linguistic devices in research papers, as they could be crucial to the effective communication of knowledge to readers with different cultural backgrounds. Nevertheless, there may be some variation in the use of rhetorical devices; for example, attitude markers point out the stance of the writer towards the reader and act as interactional resources involving the reader in the development of discourse as pointed out by Hyland and Tse (2004), Gillaerts & Van de Velde (2010), Abdollahzadeh (2011) or Mur- Dueñas (2010, 2011). The hypothesis of this paper is that writers with different linguistic backgrounds use attitude markers in English differently when they communicate in technical discourse. In this sense, the main objective is to determine if there are differences in the use of attitude markers in academic discourse when written by researchers with different cultural backgrounds, if these writers used them in a different way in the sections of the scientific paper and the value of the attitude markers in engineering. In order to answer the research questions, fifteen academic papers written by Spanish researchers were compared with fifteen academic papers written by English-speaking researchers in order to determine the variation in the use of attitude markers arising from the influence of the mother tongue of the writers. The results showed that there are in fact differences in the use of attitude markers produced by writers with different linguistic and cultural backgrounds, even though they share the knowledge of the specialist content and of the academic style of expressing their thoughts.

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Deprofessionalizing a profession: The recontextualization of accountability discourses in educators' talk

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This paper examines how the institutional discourses of educational accountability function to constrain topicalization in educators' talk, in turn diminishing educators' capacity to take up a recognized position in policy debates. Drawing on interviews with teachers, audio of classroom interaction, and focus groups with educational stakeholders, I show how the information demanded of teachers frequently takes a child and/or a specific classroom as its subject, and how this orientation to a specific material setting contrasts with the register of policy discourses, in which the topic is more frequently an abstraction (i.e. educational performance). The transitivity analysis, which draws on the analytical resources of systemic functional linguistics (Halliday & Matthiessen, 1999; 2013), also reveals how the same patterns of topicalization construe learners as agents to whom educators respond. While responsiveness can be viewed as a positive attribute in an educator, it privileges the learners' potential to take the initiative, further limiting educators' scope for action. The data, which was collected in England and Canada, illustrates how the same constraints function in two very different education systems, one organized around a national curriculum and high stakes examinations, and the other a setting that affords educators greater autonomy. The analysis sheds further light on the ways in which the recontextualization of accountability directives can act to reinforce hierarchal power relations, limiting the space for professional action and undermining the performance of democratic accountability (Bernstein, 1990; Ranson, 2003).

The pragmatics of English loans in conflict situations
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The world-wide spread of English is one of the most visible symptoms of globalization. In weak contact settings such as Western Europe, where contact with English is usually indirect, remote and asymmetrical, a paradigm shift has occurred. Where, previously, Anglicism research has mainly adopted a structuralist perspective, inventorying the number of English loanwords found according to the degree of morphological and phonological adaptation to the receptor language, the focus has recently been shifted to the pragmatic and social function of Anglicisms in discourse. This paper aims to add to this new perspective by means of a local, interactional analysis of the use of English multi-word units in one season of the Dutch reality TV show Expeditie Robinson.

Specifically, the analysis first reveals how the occurrence of these English multi-word units, which form an interesting but understudied grey area between borrowing and code-switching, are mainly linked to a limited number of participants. It is shown how some of these participants form an ingroup with its own discursive norms, including the regular use of English multi-word units. Next, the analysis focuses on an interesting opposite: another participant who also uses English frequently, but who does not attain any notable social prestige on the island. The two contrasting cases illustrate the locally emergent nature of the social meaning of borrowed phraseological units in spontaneous conversations between Dutch-speaking interlocutors in weak contact settings

Managerial Discourse in Kuwaiti Financial Organizations: A Case Study
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This paper explores and develops an understanding of the importance of meaning construction and personal business experiences in managerial financial discourse. It reports on five sociolinguistic interviews of six Kuwaiti senior managers, three males and three females. In particular, the researcher analyzes two major questions: 1) How senior managers construct social meanings in their corporate culture and 2) How senior managers perform their managerial experiences. Following the work of Fauconnier (1985, 2002), Halliday (1978), Van Dijk (1997, 2001, 2003), Wodak (2001, 2009, 2013, 2014) and Eckert (2003, 2005, 2006), the researcher examines interviews using a discourse analysis perspective. The personal reflections of senior managers show that both males and females construct conventional business experiences and practices in relation to management and authority. In talking about social meanings, male and female managers emphasize the role of in-group and out-group colleagues at work. To most Kuwaitis, building a social network at work is valuable and important to doing different business tasks. Female managers claim that networks at work maintain relationships between colleagues and improve business experiences. Males also reflect on laugher, which is one conversational strategy for constructing social meanings. The contribution of the present paper will add to the limited financial discourse literature conducted in the Middle East region. Most importantly, the study will help senior managers to understand their own corporate culture and meaning construction in financial discourses in addition to exploring gender differences in managerial discourse.

Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.15
Session Chair: Manuel Almeida

"New speakers" of Meänkieli and language standardisation: practices and tensions

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In this paper, I analyse the types of tensions that emerge from minority language standardisation processes between so-called traditional speakers and new speakers of Meänkieli in northern Sweden. O'Rourke, Pujolar and Ramallo (forthcoming) use the term "new speaker" to describe "individuals with little or no home or community exposure to a minority language but who instead acquire it through immersion or bilingual educational programs, revitalisation projects or as adult language learners". Applied to the context of Meänkieli, a Finnic variety recently recognised as a minority language by Sweden under the European Charter for Regional or Minority Languages, the individuals labeled as "new speakers" could be mainly those, who have **little** home or community exposure to a minority language and who are willing to learn more: both to speak and often also to acquire literacy skills in Meänkieli. Although "new speakers" with **no** exposure to a minority language, or adult language learners, are not that common in the Meänkieli context, since there are hardly any opportunities to acquire the language through bilingual educational or revitalisation programmes.

Drawing on ongoing ethnographic work in northern Sweden I will therefore investigate the tensions that the emergence of new speakers raises in the context of minority language standardisation. The standardisation of Meänkieli is currently under way, conducted mainly by so-called traditional speakers, language advocates, who have been working on promoting the language for years. The asserted aim of standardising Meänkieli is to promote the local variety in order to maintain it. In addition, another motivation by the language standardisation actors is to provide material for potential language learners, "new speakers". What is contradictory, however, is the simultaneous practice that ignores and downgrades the actual new speakers and thus excludes them (consciously or not) from the processes of language standardisation, and keep the authority of language planning for those who get defined as "native" speakers.

Making Fun of Language: Students of Auto Mechanics Doing Language Policy Through Teasing

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This study draws attention to how students of auto mechanics in an upper secondary content and language integrated learning classroom (Dalton-Puffer 2007) in Sweden orient to language use and linguistic skills through teasing in everyday interactions. Data are drawn from video-ethnographic work during two years in a beginner's level workshop within a Vehicle engineering program taught in and through a foreign language, and an ethnomethodological approach is taken in order to explore how different language ideologies are oriented to in everyday student-peer interactions within auto mechanic school practices. The study focuses on the ways in which a certain community of practice (Lave & Wenger 1991) emerges through social interaction, in situated practices. In order to better capture ways of building a local community of practice, it is here therefore explored in detail the ways in which the participants engage in teasing activities related to language policy and language proficiency: in this study with emphasis on lexical choices, language alternation, laughter and other uptake by co-participants (peers and teacher) in classroom discourse. One of the overarching questions of this paper is how and in what ways a local language policy can be seen to play a role in building a second language community of practice in a vocational classroom context. A particular focus is on alignments and on the ways, in which participants can be seen to deploy teasing as ways of co-constructing shifts between different second language registers, linked to deviant language ideologies. Prior research in educational settings shows a clear correlation between students' teasing and power relations and how the ability to tease and joke is an important resource and strategy to gain status and avoid submission (see Evaldsson, 2005; Goodwin, 1990; Tholander & Aronsson, 2002). It is here demonstrated how students' teasing related to conventionalized understandings of what it means to be an auto mechanic student in this environment is both strongly linked to, and contests, linguistic norms as well as

professional expectations. Teasing is interactive and referential, that is, it demands responses from other group members and it displays the ways in which the participants make sense of the implicit meanings of humorous interaction. It is here argued that teasing should be seen as conditional for participation in an emerging second language community of practice at the Vehicle programme and that it contributes to constructing and reconstructing language ideology, related to different aspects of language use.

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Age and challenges of communication: the role of touching and gestures for creating understanding

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My paper discusses questions of non-verbal behaviour and personal communicative styles in elder care. I will discuss both the ways in which caretakers communicate with the elderly and the ways in which the elderly communicate with each other. I will pay attention to the social environment and its effects on interaction. The data have been collected in the home help service and in an old people's home in Finland. The method used is interactional sociolinguistics.

One of the starting points of the study is age as a social variable. In old age, there are individual changes in communicative capacity, such as hearing deficits and slower tempo in speech. This effects on interaction in various ways. Responses come more slowly, which can lead to a dominance of the caretakers. Participants have different, partly asymmetric roles in the context of elder care, but the roles are also negotiated in the situation itself. I will focus on gestures and other non-verbal ways of communication in these negotiations. What happens in a given situation in addition to actual speech?

In my paper I will show how especially non-verbal communication (gestures, mimics) works as an essential part of facilitating communication in elder care. However, understanding is constructed creatively and varies according to the speaker's personal style and communicative aims of the situation. Individuals differ in their choices and I will discuss how differently the same aim, effective interaction and politeness, can be achieved in this specific context.

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Lingua Franca English (LFE) in Emergence: Virtual Space

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The paper is based on data drawn from virtual conversations of three young Bangladeshi adults with native and non-native speakers of English. Based on the analysis of the data through a transglossic framework, the paper shows that the meaning-making processes in ELF encounters can appropriately

be deciphered when their language is considered in terms of *translocalisation*, *transculturation*, *transmodality*, and *transtextualisation.* The data also demonstrate that these young adults deliberately flout the linguistics features of English with their Bangladeshi counterparts, while they prefer to approximate a native form of English with native and non-native speakers of English. Even though their English is variable and emergent in the potential lingua franca context, as has been identified in LFE (Lingua franca English) research, their conscious choice of approximating a near-native form indicates that they are keenly aware of the ideologies associated with ELF identity attributes. Thus the paper identifies the paradoxes of sociolinguistics profiling of South Asian speakers, based on dichotomous and binary phenomena, such as ELF and non-ELF speakers, EFL vs. ESL speakers, or members of outer vs. expanding circles. The paper also identifies that the virtual space that affords a newer dimension to interactions requires further exploration in ELF research.

Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.14
Session Chair: Christina Schoux Casey

"She don't need no help:" Transgressive constructions of agency, solidarity and sexuality in New Orleans bounce music.

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This paper explores the ways in which a genre of music, New Orleans bounce, incorporates, transforms and subverts the discourses of mainstream hip hop and dominant culture. While there are multiple genres of hip hop, mainstream hip hop has been predominantly heteronormative, erasing queerness and homosexuality, and positioning women as sexual objects (Byrd, 2004; Fitzpatrick, 2007; Rose, 2008). New Orleans bounce, a dance-oriented hip hop form based on up-tempo beats, repetitive hooks, and call-and-response sequences with the audience, has emerged as a notably non-normative genre of hip hop. Over the past fifteen years, a group of bounce performers who identify themselves as gay or transgender have become popular. Through their lyrics and public personae, these performers of "sissy bounce" often subvert dominant hip hop tropes about masculine power, feminine sexuality, agency, power, and solidarity (cf. Lane, 2011; Schneider, 2013).

The current study utilizes a corpus of bounce lyrics and music videos to analyze the means by which these subversions are accomplished. Focusing on five artists, we probe how transgressions of normative gender paradigms are achieved in sissy bounce. We examine the lexical choices of these artists, including references to parts of the body, pronoun use, the disambiguation of initially gender-nonspecific terms, and the recasting of conventionally female-related terms to refer to men (also see Barrett, 1999; Motschenbacher, 2009). Our particular interest lies in how these artists incorporate, distort, resist, and reconfigure conventional readings of lyrics, and how the multiple layers of meaning sedimented in their performances work to construct gender norm disruption. Using Och's (1992) concept of gender markedness, we show that the lyrics and stage performances of these artists employ a range of stances, activities, and linguistic resources to contest dominant discourses of gender and sexuality. As a whole, the music of these artists can be seen as engaging in a struggle to disempower heteronormative subtexts dominant in bounce, hip hop, and the larger cultural landscape.

Too cool for school: Media frames of 'straight A girls' and the discursive disdain of knowledge in the Danish educational system

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In a recent newspaper interview, a high-profiled Danish anthropology professor stated: "Denmark doesn't need the nice straight A girls! We need crazy minds that can think wildly and create breakthroughs in research and society" (BT, 29 August 2015, our translation).
The quote, which is not unusual in a Danish context, is discursively interesting in two ways: It dichotomizes being good at school with being innovative, and it connects the former with being a girl. Indeed, many girls in the Nordic countries are doing increasingly well from public school to academia (EVA, 2005), and research suggests that they are in fact 'displacing' the boys, even from traditionally male-dominated disciplines (Dansk Erhverv, 2014).

Combining quantitative and qualitative discourse analysis of a large text corpus (Bednarek, 2012) with in-depth news framing analysis (Entman, 1993), our study examines the societal attitudes towards female high achievers in the Danish educational system as they are conveyed in media frames.

In our preliminary analysis of news media texts, female high achievers collocate with *silent girls*, *diligent girls* and more broadly with the alleged *feminized school* (cf. Bourdieu, 1999). These girls are often put in opposition to the more restless – and yet more active and innovative – boys. Thus, instead of receiving society's approval for studying hard and striving for high grades, the girls are framed as 'uncool' and over-ambitious resulting in low prestige.

Our data consists of articles in different journalistic genres (news articles, news analyses/commentaries and debates with citizens as sources). The analysed newspapers are the three largest and most prominent Danish broadsheet newspapers, *Berlingske*, *Jyllands-Posten*, and *Politiken*.

The period of analysis is the six months following the Danish school reform in 2013. The reform introduced a longer average school day – in fact, by far the longest in OECD – with more 'activities' and less homework, and exchanged the concept of *knowledge* with the more instrumental *proficiency* in the curricula.

Based on the textual analysis, we intend to discuss the wider sociological implications for a school system possibly working against itself: What are the epistemological consequences for students – girls *and* boys – and study ability if dominant societal frames position female high achievers' attitude and behaviour as boring, conventional, 'nerdy' – and wrong? Could the female high achievers' (presumed) loss of prestige be part of a wider discourse in which Western societies disdain knowledge and the hard work of learning it?

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Tag Questions in Italian: A gender study

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The debate surrounding whether tag questions are characteristic of women's language goes back at least to the theoretical position of Lakoff (1975), who interpreted them as indicators of 'powerless speech.' Empirical studies of these claims have produced conflicting results. In English, for example, Holmes (1984), Carli (1990), Fishman (1998), and Tottie and Hoffmann (2006), to mention a few, observed that women used tag questions more than men; Kollock et al. (1985), Freed & Greenwood (1996), Grob, Meyers, and Schuh (1997) observed no difference; Dubois and Crouch (1975), Lapadat and Seesahai (1978), and Beka (2015), found that men used more of them.

Furthermore, whereas the hypothesis that variation in tag question use may be gender-dependent has been empirically evaluated across a variety of languages, this has barely been addressed in Italian (Bazzanella & Fornara, 1995). Through the use of conversation analytic concepts, the present study examines tag questions in the speech of Italian men and women, and how it is influenced by speaker role, dyad makeup, and situational context. It is based on 60.4 hours of recording, taken from different settings: two different task-oriented dialogue experiments, TV and radio talk shows, and a reality TV show in which participants interacted in a free and unstructured manner over a period of several days.

Our approach combined qualitative and quantitative techniques. Conversation-analytic techniques were used to explicitly annotate tag questions according to their discourse functions, as well as the conversational setting, speaker gender and their role in the conversation, among others. The outcome of this qualitative analysis was subjected to several quantitative tests. These show a statistically significant difference between men's and women's use of tag questions, men having produced more in every setting.

The distribution of tag questions was affected similarly for both men and women by the setting (the highest frequency occurring in one of the task-oriented experiments, and the lowest in TV and radio), as well as dyad make-up, and assumed role: More tag questions were found in same-sex than in mixed-sex dyads, as well as in the role of leader rather than follower; in the case of TV and radio, they were used more by hosts, rather than callers or guests. A qualitative analysis of their pragmatic functions showed that women used tag questions more as a way to check the hearer's understanding, whereas men used them more to confirm their own assumptions.

These results show not only a quantitative, but a qualitative difference in the way men and women use tag questions in conversation, and while it is true that they featured more prominently in men's speech,

the distribution of tag questions is more likely related to the role a speaker has in a conversation, as well as the ultimate purpose of an exchange.

An innovative use of Japanese 'verb-te-ageru' in instructional speech: A Japanese women's language hypothesis

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This study discusses the innovative use of the 'verb-*te-ageru*' form as seen in instructional speech in colloquial Japanese. Our definition of "instructional speech" is a speech register used by those providing lessons in a semi-formal context, e.g., lifestyle/hobby tutorials in online videos. When used in a compound-verb construction as the main verb of a predicate following the *te*-form of another verb,the verb *ageru* 'give' functions as a 'giving verb' and carries a meaning of 'to give up for' or 'to do something for' a recipient. While there are many combinations of the verb-*te-ageru*, in principle, the beneficiaries of the actions are human by default as in (1). However, casually, it can also be applied to other living categories such as animals and plants with whom the actors shares empathy.

(1) *Yosuke-no shigoto-o tetsuda-tte-ageru*
Yosuke-GEN work-ACC help-TE-give
'help Yosuke with his work'
(2) *neko-no ke-o toi-te-ageru*
cat-GEN hair-ACC brush-TE-give
'brush the cat (for its wellbeing)'

Provided that the speaker feels there is an empathetic connection between the actor and the beneficiaries, it is understandable that the verb-*te-ageru* form is preferred by some speakers in certain context to mark their mutual empathy as in (2).

From our daily observations, we noticed the verb-*te-ageru* form is often observed in instructional speech even when it is impossible for the recipients to share empathic feelings with the actors (instructors in this case). During preliminary observation, we noticed that this usage was particularly prevalent in the training videos for female learners or by female instructors as seen in cooking, fashion and beauty lesson videos. For this study, 50 pre-recorded cooking shows that are made available on *YouTube* were investigated. The instructors include both women and men, and the length of the shows vary from 3 to 10 minutes.

The data show regular use of the verb-*te-ageru* form by both female and male instructors for objects that usually do not take this form in canonical sentences. In other words, inanimate objects such as ingredients, cooking equipment, or utensils were commonly addressed with the verb-*te-ageru* form even though, strictly speaking, an empathetic connection between the object and the speaker is highly unusual. E.g., *ninjin-o kit-te-ageru* 'cut the carrots (for their wellbeing)', *furaipan-o yusut-te-ageru* 'shake the flying pan (for its benefit)'. This could be due to the fact that the instructors, because of the specialized nature of their work, have anthropomorphized the objects. However, it is unthinkable in the instructor's semi-formal speech context. Alternatively, we offer an explanation for this phenomenon from the perspective of Japanese women's language.

Based on our overall observation of instructional speech, we hypothesize that this non-canonical verb-*te-ageru* usage became popular in female-dominated tutorial settings. Scholars have discussed politeness demonstrated by women in the culinary domain regarding *nyōbo-kotoba* 'the language of court ladies', and politeness hypercorrection in recent years (e.g., *o-sōsu* 'POLITE-sauce'). Following this idea, we also hypothesize that verb-*te-ageru* use spread into other tutorial domains in time, resulting in establishing this innovative, hypercorrected feature in general instructional speech style.

Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.12
Session Chair: Frieda Coetzee

Babies on the street: language socialization practices of teenage mothers in public spaces

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Language socialization research explores how children are socialized to act through language; and how they are socialized to use language appropriately within different contexts (Ochs & Schieffelin 1983:167). There are cultural beliefs about child-rearing as well as language ideologies that inform how one should talk to children, about them, and in their presence.

This paper explores the language socialization (henceforth LS) practices that take place around children who are born to adolescent mothers, living in urban, multilingual Coloured[1] working class neighbourhoods in Cape Town (the languages spoken are varieties of English and Afrikaans). LS practices within adolescent peer groups have been well-documented (Goodwin 1990, 2006, 2008, Evaldson 2002, Rampton 1995) as well as the LS practices of adolescent caregivers around younger siblings (Ochs 1998, Reynolds 2007, Kulick 1992). However, the LS practices of adolescent mothers regarding their own infants remain unexplored.

Language socialization research typically focus on practices within the home or in educational settings. This paper focus on Child Directed Speech of adolescent mothers and their peers in publicly accessible spaces, especially 'in the street'.

The children of the adolescent mothers in the current study are typically socialized in multiple extended families who often live in the same neighbourhood. Children are moved regularly between households on foot. Furthermore, teenage mothers take children out for walks to visit friends, or simply 'hang out' with peers on the streets to smoke cigarettes, or watch local sports games. When taking their babies on the streets, the mothers enter a public arena - within neighbourhoods where there are dense and multiplex social networks (Milroy 1987). Ochs, Solomon and Sterponi (2005:552) present a multimodal model of analytic dimensions for studying Child Directed Communication (CDC). The model includes CDC habitats that take into account the micro- and macro-habitats of socialization. Macro-habitats include the built environment and landscapes, and how the organisation of such habitats shape and facilitate communication.

The paper explores the multilingual LS practices in the vernacular of teenage mothers and their peers around infants when they engage in typical teenage behavior of 'hanging out' on the street. Furthermore, the teenage mothers themselves are verbally constructed as 'mothers' by others on the streets (e.g. by their friends, or groups of men hanging out on street corners).

The data for this paper is drawn from an in-depth ethnographic study that included 'participant observation', interviews, audio recordings and audio-visual recordings of naturalistic data. I lived in the community to observe LS practices and to become part of daily routines.

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1 The term, Coloured, is problematic and complex, as it was a racial category imposed by the apartheid-regime on people from several different backgrounds. Furthermore, some people may embrace a Coloured identity, whilst it is rejected by others. The termcontinues to be used in social research in South Africa to track socio-economic demographics.

Epistemic and Affective Stance in Andean Spanish: The Case of A Veces

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This paper analyzes the use of *a veces*, "sometimes," as a marker of reportative evidentiality in Andean Spanish, which is heavily influenced by local indigenous languages in which evidential systems are ubiquitous and paramount. The four interviews included in this analysis are part of a larger project of pre-dissertation fieldwork that focuses on the role of indigenous languages, specifically Quechua, and communication within Bolivia's intercultural healthcare context. Two of the informants are native Aymara speakers and two are native Quechua speakers. The levels of comfort with both the Spanish language and Hispanic or western culture vary greatly among the informants. This paper explores how these differences among the informants affect the use of *a veces* in their speech. *A veces* serves as a reportative evidential marker that expresses both epistemic and negative affective stances. *A veces* is

used to emphasize that the speaker has not experienced an event. It can also be used to express a negative valuation of and establish or maintain social distance from the topic, which, in this case, is the Bolivian healthcare system. This paper also contributes to a larger debate about the role of evidentials, whether they can be connected to systems of epistemicity and mood and whether they can be used to do social work.

"Parlu Corsu", "mais qu'est-ce que c'est l'Occitan?": Writing/reading Corsican and Occitan in the linguistic landscapes of contemporary France

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As France prepares to restructure the geography and status of its regions, the longstanding issue of regional identity is once again at the forefront of the political landscape. It is therefore unsurprising that, on the island of Corsica and across the south of the mainland, the languages of Corsican and Occitan are experiencing changes in status, perception, and management. Linguistic landscape (LL) data suggests that attitudes towards the languages are strikingly different in the two territories: Occitan is broadly restricted to official signage (street signs, place names, historical information boards), and is only sparingly used in commercial and private domains; whereas Corsican is common in both official and non-official contexts, visible in shop names, menus, graffiti, bumper stickers, and advertisements. These discrepancies are in part due to the differing language policies in the two territories, where Corsican enjoys elevated political status, superior support in education, and more widespread popular awareness. There are many parallels in the top-down attitudes towards revitalizing the languages; though the LL also identifies multiple bottom-up domains in which Corsican is likely to be used on Corsica, but where French is the preferred code in the Occitan territory. The quantitative data discussed here demonstrate a useful way to assess the differing attitudes towards the two languages, which are useful indicators of prestige. This is analysed through the various frames in which the languages are visible: types of establishments, the authors, the materials available to them, and the common discursive fields for which the languages are used. The data further identify important differences in the ways authors act within the limits of national laws, employing devices such as code mixing, translation, and covert multilingualism. The liberal interpretation of these laws by local authorities additionally indicates that the terms 'middle-up' and 'middle-down' may also be appropriate to describe certain aspects of language activism. This paper argues that the LL is an essential prism through which to view political, commercial, and private attitudes towards Occitan and Corsican, with a view to understanding better the associations of prestige attached to both languages.

Critical Linguistic anthropology: Deconstructing the linguistic science of humanity

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Linguistic anthropology frequently seeks to advocate a politics of difference, that is, ways in which the observed context structurally extends from, differs to, or subverts the enculturations of the anthropologist researcher. As such, Linguistic anthropologists attempt to reconstruct the observed context, through comparison with their own lifeworlds, building on conceptual and semiotic tools within their own primary enculturations. These comparative methods of studying the linguistic and cultural affordances and networks of other communities, while offering viable theoretical and analytical frameworks, reflexively often encourage binary perspectives, where researchers risk erecting power hierarchies between self and observed, and hence risk reconstructing prestigious colonial mindsets. It follows that the scholarship of Linguistic anthropology has yet to substantially accommodate methods of deconstruction, and hence to consider plural semiotic networks peripheral to both researcher and researched contexts.

The current study suggests the need for work on this movement 'sideways,' that is, a deconstructionist (Derrida 1988) and integrationist (Harris 1988) perspective on traditional and progressive practices in Linguistic anthropology. For this, I discuss two dimensions: Firstly, Linguistic anthropologists have not yet substantially explored deconstructionist notions in Linguistic anthropological fieldwork and analysis, and continue to rigidly centre, and not decentre, either the observer or the observed. Secondly, discourses peripheral to, and emerging from the ontogenetic

relationship between, both observer and observed, offer vital insights into ways in which Linguistic anthropologists can describe and interpret observed environments.

I present that, interpreting cultural and social models through the analysis of linguistic practices requires that the researcher acknowledges not only semiotic budgets primary to both the researcher and the observed, but also acknowledges multiple peripheral discourses, as well as those semiotics emerging during engagement with and within the observed context, in a process of *semiogenesis* (Hadzantonis 2016). I thus discuss that the interpretation of linguistic contexts itself evolves during anthropological work, as do the ways in which anthropologists identify with languages and sociocultural contexts.

The study seeks to advance scholarship in Linguistic anthropology by considering the significance of shifting and decentered signs formulated by Linguistic anthropologists during observation and analysis, and who must consider multiple and eclectic semiotic resources, of various orders of indexicality (Silverstein 2003), so to increasingly reconceptualize ethnos and its correlation with language.

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GS04-08: Media Language

Mediatization of contact-induced youth styles – an analysis of performed language in the film "Fack ju Göhte"

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Sociolinguistic discussion over the last years has increasingly included performed language as a topic of interest. In our paper we focus on the role of performed language in processes of sociolinguistic variation and change. Is performed language as presented in media such as TV or film mainly affirmative or does it allow new concepts or even trigger innovation? Which role does it play in indexicalizing specific linguistic features? Which discourses and meta-discourses does it transport? Analyzing the 2013 film "Fack ju Göhte" we examine dialogues containing embedded indexicalized features of contact-induced youth styles in spoken German. We ask the question which social and linguistic concepts underlie the carefully crafted dialogues of the film and which role context-induced youth style features play in these constructions. We will include an analysis of reactions to the language of "Fack ju Göhte" by film critics and parts of the audiences as found in blogs and commentaries in order to capture metalinguistic dimensions and to complete a process of research integrating production, performance and reception.

Managing multilingualism in new media environments: priorities and challenges for state websites

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This paper examines language management (Nekvapil 2006; Spolsky 2009) in a new media environment, namely digital state communication in Norway and draws on the perspective of key actors who are directly responsible for state institutions' communication strategies. The analysis is based on semi-structured interviews at three central state institutions: the Tax Administration, the Labor and Welfare Service, and the Directorate of Immigration. Based on the interview data, I discuss the multiple reasons – prescriptive, pragmatic, affective – for prioritizing certain languages over others in online state communication, focusing in particular on the presence of Bokmål and Nynorsk (the two written standards of Norwegian), Sami, immigrant languages, and English on websites of the three state institutions.

In recent years, state institutions in Norway have rapidly been moving a significant part of their communication with the public to the Internet. State websites in technologically advanced countries are a central platform for communication between the state and the people, and thus new media contexts such as these are an important arena of language policy and language management. Any decisions to use a particular language (or languages) in the provision of public services inevitably advantage those individuals who are competent in the language(s) and penalize those who are not. Furthermore, such choices and decisions influence the prevailing hierarchies and relative prestige of the languages concerned.

In cyberspace, language choice depends, most importantly, on the technological, sociocultural, and political context (Danet and Herring 2007: 17). In order to produce and maintain state websites, decisions need to be taken by each state institution regarding language policies and language choice on these websites. This involves deciding how to organize and manage multilingualism, or more precisely speakers (Heller and Duchêne 2007), a process which can 'challenge or reinforce existing categorizations, language regimes and hierarchies' (Kelly-Holmes and Milani 2013: 2). Communication policies of state institutions follow official regulations created by the state itself, but at the same time these institutions comprise people making particular interpretations of these policies and decisions about overall communication. The interview data demonstrate that these actors base their decisions not exclusively on explicit policy statements but take into account a broad range of other factors as well, such as economic and technical considerations. The paper focuses on these actors and reveals their

priorities and challenges, as well as the affective factors involved in language management for the Norwegian authorities' communication with the public in cyberspace.

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The language wars: YouTube metalinguistic commentary as a site for negotiating language attitudes and prestige in Ukraine

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For more than twenty years since Ukraine's independence language remains at the forefront of political, cultural, and academic debates in the country (e.g., Bilanuik 2005, Masenko 2008, Pavlenko 2010, Moser 2014). On the one hand, many politicians, educators, and activists have been promoting the Ukrainian language, its prestige and role in society. On the other hand, Russians are the largest ethnic minority in Ukraine (17.3%) and a significant proportion of the population, including ethnic Ukrainians (especially in the East), are Russian speakers. Moreover, there is a widespread, yet stigmatized, set of Ukrainian/Russian mixed varieties known as *surzhyk* (Bilaniuk 2004, 2005). In this paper, using computer-mediated discourse analysis (Herring 2004) and Goffman's notion of *involvement*, I analyze written metalinguistic comments posted on the YouTube page of the popular music video of a Ukrainian performer who in one song uses Ukrainian, Russian, and surzhyk. The purpose of this research is twofold: 1) to analyze language attitudes and prestige on a micro-level of everyday written discourse and 2) to understand how commenters use new media technology to interact with one another about language. My analysis shows that most metalinguistic comments are 1) corrections of the prior comments, especially when a prior post calls the singer or the language of the song Russian, (e.g., "Nope, the entire song is in Ukrainian actually") or makes claims about the legitimacy or prestige of Ukrainian (e.g., "There are [sic] no such thing as ukrainian [sic] language"—"then tell that to the 40 million Ukrainian speakers") or 2) elaboration on prior metalinguistic comments (e.g., "It is not a pure Ukrainian, it is surzhyk"). Thus most metalinguistic comments are not directly prompted by the performer's use of language but rather are in reaction to prior written comments, a type of a participatory engagement with fellow commenters. Since its inception, YouTube has been described by researchers as *a site of participatory culture* (Burgess and Green 2009) or a *participatory spectacle* (Androutsopoulos 2013) and YouTube written commentary as video-prompted discursive phenomenon (Herring 2013). Building on, and advancing, prior work I suggest that Goffman's (1963) concept of involvement (the ability of people to give or withhold from giving their attention to an activity at hand) offers a productive lens for investigating how individuals alternatively engage with the YouTube video and with written comments. Goffman further subdivides involvement into *main*, which absorbs the major part of someone's attention, and *side*, which persons can carry on without disrupting their main involvement. This allows me to suggest that by switching their main involvement from the YouTube video to the accompanying written comments and adding their own metalinguistic commentary, the users are able to display their stances toward linguistic claims made by prior commenters (micro-level) and in so doing reflect and engage in a larger conversation about sociolinguistic situation in Ukraine (macro-level). By zeroing in on metalinguistic YouTube commentary, this study adds to our understanding of how language attitudes and prestige are negotiated moment-by-moment in an online space that allows its users to alternate their involvement.

Language attitudes of Twitter users toward New York City English

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In his seminal research on language use in New York City, Labov (1966) referred to the region as "a great sink of negative prestige"—a characterization that reflected the negative view of New York City English (NYCE) speech shared by non-New Yorkers and New Yorkers alike. Decades later, Preston (2003) elicited extremely low ratings of NYCE on scales of both "correctness" and "pleasantness" by participants from across the US. While these studies present strong evidence of negative language attitudes toward NYCE speech, a more complete picture would include what speakers say when not participating in academic research. This project examines ideology with respect to NYCE as espoused by users of Twitter.

Tweets containing language attitudes were collected by text mining for words—and, crucially, spellings—that reference individual features (e.g., *cawfee, New Yawk*) or the dialect itself (e.g., *New York accent, Manhattan dialect, Brooklynese*). The latter facilitate examination of the extent to which the general public perceives a distinction (not borne out by linguistic analysis) among speakers from NYC's five boroughs. *Cawfee* is a common orthographic representation of "coffee" as pronounced with a raised-THOUGHT vowel, one of the signature dialect features of NYCE. *New Yawk* is a widely used spelling that reflects *r*-vocalization, another key feature.

Six weeks of exhaustive automated collection of tweets matching these criteria yielded 6,384 tweets. Elimination of retweets with no additional content and inspection to ensure reference to NYCE produced a corpus of 1,773 tweets. The corpus was manually coded to determine sentiment toward NYCE:

- POSTIVE: *New York accent sound so sexy*
- NEUTRAL: *GAWGEOUS she said in her New Yawk accent*
- NEGATIVE: *If you have a Brooklyn accent I automatically want to punch you.*

Almost half of the tweets are NEUTRAL in sentiment (N=584, 44.4%); 378 were POSITIVE (28.7%) and 200 NEGATIVE (15.2%). However, 154 tweets were classified as UNCLEAR (11.7%)—many are ambiguous in evaluating an imitation or the accent itself, such as when describing an actor's performance (a common topic):

- UNCLEAR: *his New York accent is so bad /:*

Examples like these pose significant obstacles to automated sentiment analysis of Twitter data (cf. Barbosa & Feng 2010), particularly concerning language attitudes. It is noteworthy, however, that even if every UNCLEAR tweet actually expresses negative sentiment, there would *still* be more POSITIVE than NEGATIVE tweets. Furthermore, tweets using nonstandard (N=568) and standard (N=79) orthography for NYCE features were also more positive than negative. These findings illustrate a broader range of reactions to NYCE than does previous research. The paper will discuss negative and positive attitudes (perhaps related to features' covert prestige), as well as which features evoke the most meta-commentary.

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Russian style informal public discourse: social parameters and linguistic units

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The project is concerned with drawing the boundaries of and specifying functional units within an area of unofficial public discourse, concerned with topics of political, or wider, societal nature, typically occurring in urban contexts. This type of discourse is absent from the sociolinguistic agenda of Russian language studies. Academic descriptions of functional language varieties contain 'conversations' (samples of informal interaction in everyday spoken language, held in non-public situational contexts), on the one hand, and 'functional styles', established generic forms of official discourse, held in strictly public situations to meet administrative, legal, cultural and other societal requirements, on the other.

Politically inspired discussions among neighbours, friends or just like-minded people (citizens) who are satisfying their 'dialogic' (in Bakhtin's sense) need to speak out their immediate reactions and be appreciated, or exchange judgments about matters of common interest will occupy a vaguely intermediate position in the continuum of discourses along the formality scale between the two extremes of spontaneous, i.e. uncontrolled speech activity (conversations) and its antipode of 'functional styles' with their complex organization and rich linguistic repertoire, based on pre-formed models. Yet instances of unofficial public discourse among politicized urban population, by their very manner of communication feel to be culture specific, as Russian dissident 'kitchen talks' proved before. Even professionals, such as media figures, political commentators, economy experts would relapse into this communicative style when interviewed in semi-official or 'off-stage' situations. People seem to be attracted by an opportunity for free emotional and intellectual exchange, in the atmosphere of solidarity relations, to the exclusion of the weight of responsibility, typical of official situational contexts.

Specifically, the paper deals with generic/speech act units used to express one's attitude to a particular viewpoint or line of argumentation of an actual or potential opponent. The grammar of the units (plural proper nouns) and their prosodic arrangement combine to create a powerful (mostly negative) attitudinal meaning with a distinct social stance. Taking into account the social and linguistic distinctive properties of the discourse style in question, the authors argue an independent status for 'informal public discourses' within a system of socio-stylistic language varieties.

The study draws on the corpus of spontaneous spoken Russian, the 'ORD' (Saint Petersburg State University, Dep. of Field Linguistics) and interactive radio programs of 'A personal opinion' kind, on 'Echo of Moscow' Radio.

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Socially-induced language change in academic writing

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This paper explores one of the shibboleths of academic writing, the use of the passive voice, whose frequency has been shown to decrease radically since the second half of the twentieth century (Seoane 2006, Leech et al. 2009). Our corpus-based analysis examines the factors that determine its use in

academic writing today and shows that, rather than a language-internal change, it is a socially-induced one.

The envelope of variation studied is the use of transitive active vs passive voice in the academic writing of six different varieties of English (Great Britain, Ireland, US, Canada, New Zealand and Australia), as represented in the parallel ICE corpora (*International Corpus of English*). The variables analysed in our qualitative study of 1,200 examples can be divided into linguistic (or internal) variables and extralinguistic (or social) ones. Among the first, we will show that, contrary to what might be expected, decrease in the use of passives does not involve (a) a higher degree of authorial involvement, encoded as first person pronouns (*I*, exclusive *we*), (b) nor a decrease in the degree of impersonality intended, conveyed primarily by elision of agent phrases whose referent is the author of the text in passive clauses and by presence of inanimate subjects in active clauses; we also show that (c) the lexical-syntactic interface or variation in the lexical verbs used cannot account for the use of active vs passive voice in academic writing either. Among the extralinguistic factors, we examine (i) geographical variation, (ii) intradisciplinary variation, i.e. differences between soft sciences (humanities and social sciences) and hard sciences (technology and natural sciences), and (iii) social trends that have modeled language variation and change in the last decades, namely colloquialization and informalization, processes that we conceive as part of the democratization of language witnessed recently (Leech et al 2009; Farrelly & Seoane 2012). As has been shown to be the case with broadsheet newspapers (Westin 2002), the changes in academic writing do not seem to be a case of colloquialization, i.e., they do not involve a shift towards a more speech-like style, but rather a case of informalization, which produces a more agile, efficient and reader-friendly style. This change is triggered by the so-called information explosion characteristic of the sciences from the second half of the twentieth century (Biber and Clark 2002), which calls for a faster style.

Through this study, the paper shows how genres, even those which are strongly conventionalized or 'uptight' (Hundt & Mair 1999), like academic discourse, evolve along with changing historical conditions and the socio-cultural influences that they bring about.

Language deficit revisted: Bernstein's response to Labov

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William Labov's critique of 'language deficit' positions in his 1972 paper ('The logic of nonstandard English') quickly became a classic in the field and was instrumental in stemming a growing tide of prejudice against the speech of lower, working class and ethnic minority families and communities. Labov's target was the identification of 'middle-class speech habits' with educability in general. Amongst those criticised was Basil Bernstein, author of the distinction between (lower class) 'restricted' code and (middle class) 'elaborated' code. While advocates of Bernstein's code theory (including M A K Halliday) responded to Labov's critique, Bernstein himself held fire until Bernstein (2000) when he replied in detail to Labov with his own analysis of the spoken data Labov had used. Bernstein defended his code theory by arguing that there was a crucial difference 'in the form of the argument offered by the two speakers' which Labov had overlooked. In this paper we examine Bernstein's response, showing that Bernstein's appeal to notions of 'abstraction' and 'generalisation' is misplaced and that the main thrust of Labov's criticism remains sound. We further contextualize the debate over codes in the current context of a resurgence of 'language deficit' perspectives in linguistic and educational theory and practice.

Socio-spatial representations in the city of Lima. The case of the "new limeños"

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Due to the large flow of migrants from the Andean zones to the capital from the 1960s onwards, Lima has expanded geographically, creating new peripheral districts called "conos" (ing. *cones*).

At a linguistic level, there is a difference between the varieties spoken in the capital, and those of the Andean regions, which have been perceived as improper Spanish, or at least as as a form of the language that is not considered "beautiful".

The question that arises is whether a new mixed variety has emerged as a result of the contact between the Andean dialects/types and the forms used in the capital.

In this paper I will present firstly **quantitative** and **qualitative** results from an **emic perspective** concerning the ongoing research on the perception and attitude of a sample of a young "limeña" whose parents came from the Andean regions, and the way they are perceived by other "limeños" speakers (female and male) of the same generation.

A key element of the study is a comparison between the perception of the young men, and that of the young women. The first question is whether the young speakers recognize their variety as distinct from the traditional limeño. Another central question of the research is if the speech of these "new" "limeños" has any direct spatial association with the new district zones of the city.

From a theoretical and methodological point of view, this project uses the conceptual tools of identity and attitude in conjunction with the aproaches of perceptual dialectology .

The results are derived from 50 interviews conducted in Lima between 2012 and 2015. The interviews included a questionnaire on perception and attitude in relation to auditory stimuli.

On the complex relationship between the dynamic potential of language variants, attitudes and salience: an empirical study in Flanders

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Present day European language repertoires display great dynamics as a result of increasing geographical and social mobility, the growing impact of mass media, a high level of education and the informalisation of public life (Taeldeman 2009: 355). In the literature we find mentions of dialect leveling (e.g. Kerswill & Williams 2002), regiolectisation (e.g. Hinskens 1993), koineisation (e.g. Kerswill 2002), substandardisation (e.g. Jaspers & Brisard 2006) and destandardisation (e.g. Mattheier 1997). These processes are diverse, but what they all have in common is that some features remain stable, whereas others undergo change. This (in)stability has intrigued many linguists who try to understand and explain why certain features are remarkably more stable in language change processes than others. In variationist sociolinguistics, stability is often explained in terms of how aware a language user is of a certain language feature. Features which are perceptually and cognitively prominent, also called salient features (Kerswill & Williams 2002: 23), are said to be more prone to language change and style-shifting processes than features which are not. This 'salience hypothesis' is problematic for several reasons (Ghyselen 2011). First, the link between salience and stability is not as transparent as mostly assumed (Auer, Barden & Großkopf 1998, Lenz 2010, Purschke 2014); attitudes seem to be an important intervening factor. Secondly, in using data on language change to detect salience, hypotheses on salience face the risk of being circular (see Kerswill & Williams 2002, Rácz 2012).

This paper aims at gaining insight in the complex relationship between the dynamic potential of language variants, attitudes and salience by combining several types of empirical data, all collected in Flanders, the Dutch speaking part of Belgium. First, the dynamic potential of 20 language variants is studied quantitatively on the basis of a corpus of spontaneous speech of 30 Flemish speakers in 5 speech settings (cfr. Ghyselen to appear). Several age related patterns can be found in the corpus, and as such it does not only allow a study of the stylistic dynamics of language variants, but also of diachronic dynamics. Secondly, qualitative analyses of the interview data in the corpus offer insight into the attitudes speakers have towards the different language variants. Salience, to conclude, is detected by means of (a) data from Lybaerts' salience experiment in which 80 Flemish speakers discussed the standardness of 7 stimuli fragments (Lybaert 2014), (b) dialect imitation data (Vandekerkchove & Ghyselen submitted), and (c) a study of the metacommunications in the aforementioned corpus of spontaneous speech. On the basis of these data and a discussion of factors explaining the salience of the studied language variants, a model is proposed which allows a better understanding of the dynamic potential of language variants. It will be argued that a distinction has to be made between different types of salience and that some of these types are in a reciprocal relationship with language change.

English among Haitians in Toronto: Phonetic variation in an expanding community

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The *Toronto Haitian English* project, on which this paper is based, aims at documenting the variety of English that Haitian immigrants speak in the highly multicultural city of Toronto and identifying its typical phonetic features. Sociolinguistic research in Canada has recently focused on ethnolinguistic variation in Toronto English and more generally on how Canadian English is changing, particularly to what extent immigrant communities play a part in this change and how they contribute to its linguistic diversity (e.g. Hoffman & Walker 2010, Baxter & Peters 2013). This paper examines phonological and phonetic variation in the English spoken by a heterogeneous group of Haitians living in Toronto or in the Greater Toronto Area (GTA). The data comes from eighteen sociolinguistic interviews and concerns two categories of English speakers: 1. Informants born in Haiti, with Haitian parents and whose mother

tongue is *not* English and 2. Informants born in Toronto or elsewhere in Canada, whose parents are both Haitian and whose mother tongue or dominant language *is* English.

This paper focuses on the realisations of dental fricatives, intervocalic phoneme /t/, and phoneme /ɹ/ and will present their correlations with the social variables age, gender, occupation, language background, and length of residence in Toronto.The quantitative analysis reveals high intra-speaker variation for participants born in Haiti who have learnt English as a foreign language. Variants characteristic of mainstream Canadian English such as tap [ɾ] for the phoneme /t/ are present. Other realisations include voiceless stop [t]. The range of phonetic variation for the phoneme /ɹ/ is particularly interesting, as it can be realised as alveolar approximant [ɹ] (typical of English), voiced uvular fricative [ʁ] often observed in francophone speakers of English, labio-velar approximant [w] present in Haitian Creole, or be deleted altogether. However, it has to be noted that the situation of Haitian Creole <r> is a complex one. Speakers realise the phonemes /ð/ and /θ/ as a dental fricative, alveolar stop, a voiceless labiodental fricative, or a voiced alveolar fricative. Some phonetic variants produced by Haitians match those found in the speech of Anglophone Caribbean speakers (e.g. Jamaicans), also established in the Toronto area. Speakers in the second group (English as the mother tongue or dominant language) were found to produce a majority of mainstream Canadian English features.

Haitians' English phonology, especially for speakers in category 1, reflects their sociocultural and sociolinguistic situation of "in-betweens" in the Canadian diaspora. They exhibit a certain "complexity, singularity, une singularité complexe" (Interview with Josué, 2014). However, there is no indication at this point that a Haitian English variety is emerging in the Toronto area, which may be explained by the current lack of strong community ties and a relatively young settlement in the city, as well as the speakers' individual socio-historical trajectories.

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Towards a sociolinguistics of gesture: Gesture, performance, style and sociolinguistic variation

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Current approaches to linguistic variation focus on the social meanings of spoken variables in the context of local styles. This paper argues for a multimodal approach to the study of variation that includes the systematic analysis of gesture in the construction of linguistic styles. While variation both reflects and constructs the social/ideological concerns in communities, the question remains as to how linguistic features take on new meanings and become indexical of social meanings and groups, and what are the mechanisms of linguistic innovation, change and spread. Analysing spontaneous conversational video data among male youth in South African townships, I demonstrate that gesture is a key component in constructing linguistic styles and in performance. In interactions, gesture is a tool that young men use to create new meanings for spoken features as well as a tool of self presentation related to different identities. Gestures index different social levels among young men that are also marked by distinct styles of speaking. Linguistic skill, particularly the use of gestures in competitive performances, leads to linguistic innovation. Uptake of innovations depends on both linguistic skill and status in the social hierarchy of male social networks. These findings demonstrate that gesture is a key mechanism in linguistic variation and challenge implicit assumptions of neutral interactional spaces in which individuals have equitable agency in stylistic production and social differentiation.

The Vertical Axis in Irish English Spatial Language: A Conceptual Metaphor Perspective

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In the past 20 years, we have had an abundance of novel research into spatial language (see, inter alia, Bowerman 1996; Levinson 2003; Levinson and Wilkins (eds) 2006). While these works have provided a vast landscape of cross-linguistic variation in the structure of spatial language across the globe, we have

yet to take a holistic approach to how varieties of a language structure space. Similarly, over the past 35 years, we have seen a great deal of work related to conceptual metaphors (see, inter alia, Lakoff and Johnson 1980, 1999; Lakoff and Turner 1989; Lakoff 1996; Kövecses 2004, 2005). This area of research has only taken the turn towards cross-cultural and within-culture variation in the past 10 years (see Kövecses 2004, 2005).

The current study brings together two related subdisciplines: Conceptual Metaphor Theory and Spatial Cognition. I shall present the following data and offer analysis of: how the vertical axis is structured; how non-spatial language is influenced by the vertical axis; and the importance of metaphor in spatial language. Places of importance are always UP in Irish English, while safety and home ownership also emerge as concepts that are affected by the vertical axis. The place of birth of the participants has a large influence in how they decide what is important and what is not. This matter becomes more nuanced when the participants conceptualise the town where they live.
Over and Above are shown to divide space in unexpected ways, which adds to knowledge in this area.

This leads to a general discussion of how these results can help to progress the related subdisciplines and apply their strengths to Cognitive Sociolinguistics.

The data comes from the novel fieldwork of a PhD thesis, and consists of 20 interviews and 19 subsequent questionnaires, all designed to elicit and test the Participants' spatial language. Methodological cues are taken from Bowerman (1996), and Labov (1972) while polysemous notions of the vertical axis are also tested and discussed (see Tyler & Evans 2003). The talk concludes with suggestions for future research including gathering data on varieties of English.

A crossdialectal study of T-glottaling in two places in Cumbria
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T-glottaling is one of the most prominent features that have caught the attention of sociolinguists working on UK varieties in the last 25 years (e.g. Milroy, Milroy, Hartley and Walshaw 1994; Trudgill 1988; Fabricius 2000; Marshall 2001; Altendorf and Watt 2008; Drummond 2011; Jansen 2012). In a recent crosslinguistic study, Schleef (2013) analysed the distribution of (t) in London and Edinburgh. By showing that not only phonological and stylistic factors shape this change but that word frequency and morphophonological factors are important constraints, he raises significant questions about the morphological compositionality as well as word frequency in this change. Many of the studies mentioned above have dealt with the (t) variable in urban areas; however, there is not a single study to-date that incorporates Schleef's extended list of factors in a crossdialectal study of two places which are geographically close but sociologically very different.

The two places under investigation are Carlisle (population ~ 100,000), the only city in Cumbria, and Maryport (population ~ 11,000), a peripheral town on the west Cumbrian coast. Carlisle is situated at an important crossroad, connecting the Northeast with the far Northwest and Scotland to more southern places in England. The city is also a local centre for people from surrounding areas, and hence levelling due to dialect contact has shaped its variety. Maryport, on the other hand, is a fairly remote community and thus dialect contact situations are less frequent than in Carlisle. The dialect spoken in this community still contains a number of traditional features that have been levelled in less peripheral communities.

The data for this talk stem from sociolinguistic interviews in both places. In Carlisle, the interviews were conducted between 2007 and 2010, and in Maryport in 2014. Overall, the sample contains 60 interviews which were transcribed and analysed, using an apparent-time approach. Schleef's (2013) list of factors is used to investigate the increase T-glottaling the change and to compare the data to the results in London and Edinburgh.

The data suggest an increase of T-glottaling, with phonological and stylistic factors playing an important role in both Carlisle and Maryport. However, while Schleef argues that the change towards T-glottaling in word-final position is complete in Edinburgh, in Maryport, this change is still well under way which can provide us with more information about the nature of the change. In addition, the data in both Carlisle and Maryport provide information about initial stages of T-glottaling in word medial position. The overall aim of this talk is to unveil similarities and differences in the linguistic and social constraints of this change in Carlisle and Maryport, compare the results to Schleef's findings and further the discussion on lexical diffusion in this sound change.

In conclusion, through a close examination of T-glottaling in two sociologically different places, this paper sheds new light on the nature of this change and the role that lexical diffusion plays in it.

A real-time analysis of lexical expansion in the Nativization phase of Ghanaian English
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Over the last twenty years studies of postcolonial Englishes have gained ground, mainly thanks to the International Corpus of English (ICE, Greenbaum 1996). Because of the nature of ICE, most studies so far have been synchronic or made assumptions about earlier developments that could not be validated by actual data. Only recently, scholars have begun to compile historical corpora of New Englishes, based on BROWN (Biewer et al. 2014) and ICE (Brato 2014) respectively, which will allow a systematic and empirical analysis of structural variation and evolution, rather than basing assumptions on mainly anecdotal evidence.

This paper provides a real-time corpus-based analysis of lexical expansion in the Nativization phase (cf. Schneider 2003) of Ghanaian English, which started with independence in 1957 and currently "shows the first signs of Endonormative Stabilization" (Huber 2014: 90). The 600,000-word Historical

Corpus of English in Ghana (HiCE Ghana) is a collection of written (printed) Ghanaian English from 1966-1975 which is based on the ICE design, with an additional category 'Letters to the editor' and minor modifications in the other categories. The other corpus (310,000 words) is made up of the written (printed) section of ICE Ghana, complemented by a 'Letters to the editor' category, for which the data mainly stems from the early 2000s.

Items were first categorised as to their linguistic origin (English, Ghanaian, hybrid) and subsequently classified semantically and formally in order to identify the processes found in the creation of neologisms in Ghanaian English. Items listed in previous work were searched for systematically in the two corpora. Words or collocations not attested previously were documented as well. Further qualitative analyses checked in which text categories the so-called 'Ghanaianisms' were found and if local items were glossed or explained or if tacit knowledge of these concepts was assumed by the writers.

The results indicate that there has been large-scale lexical expansion in Ghanaian English and processes are different between the early and late phases of Nativization. However, the range of word-formation processes is rather limited. Borrowings from Ghanaian languages are common – particularly in the earlier data – whereas most of the English items show some form of semantic change rather than the more typical word-formation processes. With the exception of compounding, these are overall rare and rather found in the ICE data.

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Metalinguistic representation of dialect prestige in Italian fiction

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This paper proposes to examine how Italian authors describe dialect prestige in multilingual fiction by making metalinguistic comments through narrator's or characters' voices. Even though literary multilingualism has a centuries-long tradition in Italy, the current trend in literary use of dialects shows certain peculiarities that mirror the shift from diglossia of the elite to bilingualism of the masses during the 20th century.

Various scholars have reported the tendency of multilingual authors to frame literary code-switches with metalinguistic comments. Timm (1978) noticed how these comments contribute to character building and representation of a bilingual community. Callahan (2004) has stated that bilingual authors' preoccupation with language results both in metalinguistic themes in their works and in comments about characters' linguistic competence and language choices, which reflect attitudes towards languages and their prestige. Comments are also used to flag code-switches as "other" and they are often connected to in-text translation techniques that help monolingual readers, as Jonsson (2012) points out.

The study of language prestige through metalinguistic representation in fiction has two-fold objectives. Firstly, in order to reach a thorough understanding of literary outcomes of code-switching, opposed to their oral counterpart, beside the actual heteroglossic elements on the page we must also take into account the "side effects" of literary multilingualism: metalinguistic comments, in-text translations and graphic devices. Secondly, literary works don't merely reflect the language attitudes of the speech community they depict, but authors also actively participate in gaining visibility to a dialect or minority language through their promotion as a stylistic resource.

In the present study both manual and corpus based analysis are used. The core corpus consists of 30 novels published in 1991-2011 by 11 contemporary Italian authors. These works contain occurrences of Italo-Romance dialects, Romance minority languages and Spanish alongside and mixed with Italian. Close reading of this material is paralleled to a larger digital corpus PTLLIN (2007), a compilation of 100 novels among the finalists of the most prestigious Italian literary award *Premio Strega* in 1947-2006. Occurences of metalinguistic comments about dialect are retrieved through searches with forms of lemma "dialetto", but also "accento", "pronuncia" and "cadenza", more generally referred to a certain accent.

A preliminary analysis of metalinguistic comments shows that even though many occurrences reiterate the idea of dialects as low prestige varieties, used by characters with low socioeconomic status, in various instances they are positively valued. They are commented as depositories of regional cultures, essential tools for social integration and in-group communication and important stylistic resources with a greater power of expression.

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The evaluation of a sound change in progress: The case of fricative devoicing in Dutch

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In this paper we present the results of a matched guise experiment studying the evaluation of a sound change in progress in standard Dutch. Van de Velde et al. (1996) showed that devoicing of /v/ in onset position is a change in progress in standard Dutch. Kissine et al. (2005) observed that there are regional differences in the degree of voicing of /v/ and in the acoustic implementation of the contrast with /f/. For this evaluation study, listeners from five regions in the Dutch language area were selected, geographically reflecting different stages of this sound change in progress. The listeners, ten males and ten females in each region, were highly educated and between 20 and 28 years old. On the basis of the speech production of the same participants (Pinget 2015:50), these regions can be ordered from showing moderate to very strong devoicing: West-Flanders, Flemish-Brabant > Netherlands Limburg > South-Holland > Groningen. The first two regions are in Flanders, the others in the Netherlands.

Two Flemish and six Dutch test speakers were recorded and occurred twice in the matched guise: with a voiced and a voiceless realization of /v/. The stimulus pairs were constructed by replacing the syllable containing the target variable with another naturally uttered stimulus, keeping other possible factors constant (Díaz-Campos & Killam, 2012). In the evaluation experiment the listeners had to rate 44 speech fragments (test fragments and fillers) on seven semantic differentials (7-point interval scale), representing the dimensions power, solidarity and modernity. These dimensions were confirmed by a principle component analysis.

On the solidarity dimension an effect of voicing and region showed up (Mixed Effects Linear Regressions). The highly educated young listeners rated the devoiced fricatives higher on this dimension, and the solidarity ratings were overall lower in Flanders. For modernity, there was a significant interaction between voicing and region (without main effects). For the modernity dimension, there was no difference between voiced and voiceless realization in four regions, but South-Holland listeners evaluated the voiced realizations as more modern than the devoiced ones. For the power dimension, there was also an interaction between region and voicing. It was triggered by the listeners from Flemish-Brabant, who evaluated the voiced realizations higher on the power dimension. This evaluation pattern in the core economic and cultural area of Flanders is in line with the (prescribed) pronunciation standard in Flanders. In South-Holland and Groningen, the regions showing strongest devoicing, there was no difference between voiced and voiceless realizations. However, West-Flemish and Limburg listeners, evaluated voiceless realizations with higher power. In this respect, the difference

between West-Flanders and Flemish-Brabant is puzzling. The (Dutch) Limburg pattern might reflect an acceptance of the real pronunciation norm in the Netherlands, i.e. a devoiced /v/.

We will take these results one step further by linking them *on the individual level* to production and perception data of the same participants, and showing how evaluation plays a role in the process of this particular sound change.

Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.3
Session Chair: Rafael Orozco

Colombian Spanish in New York City: Language contact meets dialectal convergence

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This paper explores sociolinguistic constraints on the Spanish of Barranquilla, Colombia and the New York City Colombian enclave. Using 11,800 tokens, I analyze the effects of seven social predictors on three linguistic variables: the expression of futurity, the expression of nominal possession and subject pronoun expression. A robust tradition of research on Spanish in the United States (Amastae & Elías-Olivares 1982; Fishman, Cooper, & Ma 1971; Silva Corvalán 1982, 1994; García & Otheguy 1993; García 1995; Erker & Guy 2012; Otheguy & Zentella 2007, 2012; Shin 2014; Zentella 1988, 1997, 2000; Author 2012, 2015; among others) has emerged since the late 20th century. This work has produced studies on numerous speech communities with various origins. However, we have been unable to establish whether the effects of contact with English condition Spanish in the United States more strongly than those of contact with other varieties of Spanish.

Findings show that Colombian Spanish is under the simultaneous effects of English and Caribbean Spanish in NYC. The three linguistic variables explored are conditioned by age, education, gender, age of arrival in the US, and length of US residence. Results reveal gender gaps consistent with the fact that "gender is a powerful differentiating factor in almost every case of stable social stratification and change in progress that has been studied" (Labov 2001: 262). Concomitantly, these findings show intriguing contradictions. The tendencies registered by the expressions of futurity and possession suggest that men act as linguistic innovators in Barranquilla whereas women are the innovators in New York City. At the same time, the tendencies registered by subject pronoun expression imply that women lead the change toward the increased occurrence of overt pronominal subjects in both speaker cohorts. As with New York Puerto Rican Spanish, the effects of age on the expression of futurity reflect a hierarchical opposition between our youngest speakers and their elders. The favorable effect of age on the periphrastic future (*voy a cantar* 'I'm going to sing.') increases as age decreases while the opposite occurs with the morphological future (*cantaré* 'I will sing.'). In general, Colombian émigrés' sociolinguistic patterns are simultaneously different from those still prevalent in Colombia and similar to those of other NYC Hispanics. Specifically, New York Colombians exhibit sociolinguistic tendencies similar to those found in Puerto Rico (Claes & Ortíz-López 2011) that Puerto Ricans have brought with them to New York City and that have been attested in New York Puerto Rican Spanish (Otheguy & Zentella 2012; Author 2015). Thus, our results help account for Colombians' assimilation to their new sociolinguistic environment, one dominated by Caribbean Spanish and with many more Spanish speakers than Barranquilla. The effects of contact with New York Puerto Rican Spanish, materialized as dialectal leveling and convergence, appear to outweigh the effects of contact with English on the Spanish of NYC Colombians. These findings provide important information that helps compare the sociolinguistic forces that condition variation in New York City Spanish to those doing so in other communities.

Priming Effects on Object Clitic Placement in Asturian Spanish

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We present novel data and results on clitic placement patterns in Asturian Spanish, a contact variety of Spanish spoken in the Principality of Asturies, northern Spain (D'Andrés Díaz, 2007; González Quevedo, 2001; Rees, 1988; Viejo Fernández, 2004). Asturian, the autochthonous language of the Principality, has been in contact with Spanish since the 13th century (Viejo Fernández, 2005). This sustained linguistic co-existence has resulted in linguistic variability in contexts in which it is disallowed in Spanish. One result of such prolonged contact can be observed in the production of enclisis and proclisis patterns in declarative main clauses. While declarative main clauses are exclusively proclitic in Spanish (1), the same contexts in Asturian favor enclisis (D'Andrés, 1993) (2).

(1) a. Lo vio.
cl saw
b. *Violo.
'(She) saw it.'
(2) a. Violu.
saw-cl.
b. *Lu vio.
'(She) saw it.'

Asturian Spanish speakers may alternate between the structures illustrated in (1-2) depending on extralinguistic factors such as gender, age, or self-reported native language (González López, 2012).

Previous research on Spanish clitic pronouns has shown that multiple factors determine their placement, leading overall to more proclitics (Schwenter & Torres Cacoullos 2014). But while the general trend is toward greater proclisis in monolingual varieties, to our knowledge this finding has not been tested in depth in a contact variety such as Asturian Spanish. Given the greater structural options for enclitic placement in this variety, we hypothesize that the distribution of enclitics will be broader than in non-contact varieties, albeit still regulated by similar constraints.

Sociolinguistic interviews were conducted with 35 speakers between the ages of 18-86. All tokens allowing variation in placement for indirect (IO) and direct objects (DO), excluding clitic clusters, were extracted and coded for social, structural and pragmatic factors. The relative importance of the independent variables was evaluated using random forests, and a mixed-effects logistic regression model was fitted to the data using R. The results of the statistical analysis reveal that while age, gender and education are important social factors in the variation, the random effect of individual speakers is much stronger. The results also show that priming is the only significant predictor of clitic placement for the entire group of clitics, such that enclisis is significantly more likely when the previous pronoun is also enclitic. In addition to the effect of the previous clitic, clitic placement is also constrained by the animacy of the referent, with enclisis being significantly more likely when the referent is animate. When only IO clitics are considered, the results show that in addition to the position of the previous clitic, clitic placement is constrained by the number of the verb: enclisis is significantly more likely with singular verb forms. The priming effect in our data shows that speakers tend to repeat structures in discourse (cf. Gries 2005), and specifically that clitic position is dependent on morphosyntactic persistence. Priming effects are found for both enclisis and proclisis, but are consistently stronger for enclisis, thereby augmenting the contact-induced structural effects in this variety of Spanish.

Re-/Constructing Linguistic Identities and Boundary through Map Drawing

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Language ideology as a semiotic system presents how the speakers construe the relationship between linguistic signs and practice and their imminent environment. In cross-border regions, community members' conceptualizations of language and community not only mirror their concurrent sociopolitical reality but also contribute to their construction of semiotic boundaries separating them from their adjacent neighbors. Due to decades of political separation and limited interactions since 1949 between Taiwan and the People's Republic of China (PRC), in the eyes of the majority of Taiwanese, mainland Chinese in Mainland China are socioculturally and linguistically similar and dissimilar. The mutual intelligibility and differences between Mandarin varieties across the Taiwan Strait further complicate the geopolitical border and linguistic boundary drawn between Taiwan and Mainland China as two different speech communities.

Employing the theoretical framework of language ideologies and attitudes to this Taiwanese background, this paper provides two foresights. I discuss how selective attention and disattention to specific linguistic features in Taiwan Mandarin can be utilized as semiotic strategies to simultaneously construct and maintain both communal and national identities. Moreover, I highlight the multiplicity and mutability of language ideologies about Taiwan Mandarin as the linguistic reflections of the intricate nature of Taiwanese' self-identification as TAIWANESE and/or CHINESE. Forty-two Taiwanese (age 19-66) were recruited to make their versions of dialectological maps of Mandarin communities, first on blank papers and subsequently on preprinted geopolitical maps. Participants were also requested to enact

their ideated Mandarin varieties to illustrate their perceptions of the linguistic differentiations and boundaries.

This paper demonstrates that retroflex initials [ʈʂ, ʈʂh, ʂ, ʐ] and postvocalic Erhua [ɻ], along with variety-specific prosodic contours, have been selectively rationalized as the cardinal determinants of linguistic boundaries between varieties of Mandarin. In addition, the linguistic boundaries are intentionally configured to be loosely defined to reflect respondents' volatile ideologies towards various identities and sociopolitical (transnational) borders. On the level of national identity, the described linguistic boundary corresponds to the actual geopolitical border between Taiwan and the PRC. Mandarin varieties are dichotomized simply as r-less Taiwan Mandarin vis-à-vis r-colored PRC Mandarin. On the level of communal identity, the internal dialect heterogeneity of Taiwan/the PRC is valorized through the emphasis of linguistic boundaries. The dyad of r-less/r-colored sounds is reconfigured into the retroflex continuum to capture folk categorizations of regional differences within and across Taiwan/the PRC. On the level where national and communal identities intersect, linguistic boundaries are again drastically reconceptualized. Taiwan is again depicted as a homogenous speech community of r-less Mandarin to contrast with the PRC's heterogeneity of retroflexion and provincial characteristics.

Finally, this paper demonstrates the ways in which perceptual dialectological maps are concurrently subject to change to mirror the multiplicity and volatility of participants' language ideologies and attitudes toward the complicated relationship between language and the sociopolitical environment they inhabit.

Contact, Identity, and Morphosyntactic Variation: the case of Greek Cypriot and Italian adolescents in the UK

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This paper is a comparative study of two European immigrant communities in the UK, namely the Italians of Bedford and Peterborough and the Greek Cypriots in North London, by focusing on exploring and discussing their longstanding migration to the UK, cultural heritage, and identity construction. In this respect, the paper reports work-in-progress on the speech of adolescent informants and pays particular attention to their use of was in standard were contexts of positive polarity and their use of quotative markers.

In the wake of a great deal of research (Ferrara and Bell, 1995; Tagliamonte and Hudson, 1999; Macaulay, 2001; Buchstaller, 2004; 2005; 2006; Buchstaller and D'Arcy, 2009; Cheshire et al. 2011; Fox, 2012), this study specifically analyses *be like* and its 'new competitor' *this is + speaker* (Fox, 2012) aiming at investigating their pattern(s) of use and questioning whether new or old quotatives foster linguistic innovation among the speech of young adolescents of immigrant background in England. Moreover, Cheshire and Fox (2009:1) found that 'in inner London, variation in adolescent speech is strongly influenced by ethnicity, resulting in a lower overall frequency of *was* levelling, and in negative contexts, a mixed pattern of levelling to both *wasn't* and *weren't'*. Earlier results from the Greek-Cypriot adolescents show a lower frequency in usage of was in standard were contexts of positive polarity.

Ethnographic fieldwork and observation as well as audio recordings within the Greek Cypriot and the Italian informants have been ongoing since September 2011. The present corpus consists of fourteen 13 to 19-year-old speakers of Italian origin, both males and females. The informants were selected on the basis of their social network (Boissevain, 1974) and in accordance with the 'friend of a friend' technique (Milroy, 1987; Eckert, 2000). In addition, twenty-eight adolescents attending a supplementary Greek school in Enfield aged between 14-18 year old were interviewed as part of a larger project examining issues of language contact, language variation and change, and the role of the community language (i.e. Cypriot Greek) in identity-construction. The majority of the adolescents were born in London to Greek Cypriot parents who in turn were either born or migrated to the UK at some point in their adult life. Indeed, data collected in London, Bedford and Peterborough will be compared and contrasted in order to verify to what extent the speech of young speakers of European immigrant origins share the same trends.

Toward an integrated model of sociolinguistic perception

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Recent research has begun to examine how listeners evaluate different frequency distributions of sociolinguistic variables, both overall (Labov et al. 2011; Levon & Fox 2014; Wagner & Hesson 2014) and in real-time (Watson & Clark 2013). To date, this research has focused primarily on a single target variable at a time, examining, for example, whether increasing the frequency of a particular non-standard feature has a significant influence on listener judgments of the speaker. While this work has been crucial in helping us to better understand the relative contribution of subsequent occurrences of variants to perceived indexical meaning, we still lack information about how listeners perceive clusters of variables that co-occur in the speech signal.

In this paper, we present a first attempt to address this issue. We describe results from an experiment that investigates the real-time sociolinguistic processing of both phonetic and morphosyntactic variability in the speech of two individuals (one woman and one man) from the North East of England. Specifically, we use a sliding evaluation tool (adapted from Watson & Clark 2013) to examine listeners' real-time reactions to both singular and cumulative occurrences of two regional phonetic features (monophthongization of FACE, alveolar/velar realization of ING) and three

morphosyntactic ones (stative possessives, the Northern Subject Rule, relative pronouns). We include both phonetic and morphosyntactic variables since recent evidence demonstrates that while listeners attend to both types of features, they do so in systematically different ways (Levon & Buchstaller 2015). We, therefore, integrate an examination of reactions to features across different linguistic levels in an effort to investigate the processing of sociolinguistic heterogeneity in the most ecologically valid manner possible.

Preliminary results from a pilot study of 81 listeners using a bespoke real-time evaluation tool indicate that listener reactions are constrained both by the relative vitality of a variable and by listeners' region of provenance. For example, listeners from the North East of England attend to monophthongal variants of the FACE vowel when it occurs before any other non-standard features in the stimulus, but disregard it when it occurs after. In contrast, listeners from elsewhere in the UK demonstrate consistent attention to monophthongal FACE in all contexts. This finding is important because it further demonstrates the contingent nature of sociolinguistic cognition (Campbell-Kibler 2009) and highlights the different factors (social, linguistic, cognitive) that influence a variable's salience. In the paper, we discuss the ramifications of findings like this for the development of a theory of how listeners process sociolinguistic heterogeneity.

New methods to measure language attitudes: Can we use implicit attitude measures from social psychology to study language attitudes?

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Since the introduction of the matched guise technique in the 1960s (Lambert et al. 1960), there has been little methodological innovation in the field of language attitude research (Speelman et al. 2013). In social psychology, by contrast, a considerable number of new methods to measure implicit attitudes has been developed in the past two decades (Gawronski & De Houwer 2014). It is only recently that sociolinguistics has started to explore the potential of some of these social psychological techniques to study language attitudes (Redinger 2010, Pantos 2012, Campbell-Kibler 2012 for the Implicit Association Test; Speelman et al. 2013 for Auditory Affective Priming) and so far only the surface has been scratched when it comes to exploring the possibilities and limitations these new methods have to offer for linguistic attitude research. Moreover many of these measures remain unexplored by linguists altogether.

In this paper, we report the results of a case study using the Personalized Implicit Association Test (Olson & Fazio 2004), one of these recently developed social psychological implicit attitude measures. The P-IAT measures the association between a target concept and an attribute concept (respectively language variety and valence in our study) by comparing participants' reaction times in categorisation tasks in which the target and attribute concepts are paired either congruently or incongruently. We measured attitudes towards two regional varieties of Dutch in Belgium and Standard Belgian Dutch. Results show all participants strongly favour the standard variety over both regional varieties. Yet, between the two regional varieties, participants tend to prefer their own regiolect.

In addition to the implicit attitude measurement using the P-IAT, the case study comprised an explicit attitude measurement based on semantic differential scales. Outcomes of the implicit and explicit measure were not significantly correlated. Potential methodological and theoretical explanations for this lack of correlation will be discussed in addition to a provisional evaluation of the P-IAT as a measure of language attitudes.

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GS04-16: Sociolinguistic methods
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.2
Session Chair: Juan Andrés Villena

Sociolinguistics of football: a methodological approach
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In the era of globalization, football teams are become multilingual communities where players and coaches coming from different countries with different languages and cultural backgrounds should overcome language barriers. For Lavric and Steiner (2012) sociolinguistics has everything to gain by studying these dynamics. Since only very few works deal with real interaction in multilingual football teams (Lavric et al. 2008), this paper aims to contribute by filling this gap proposing a methodological approach to explore the sociolinguistic dynamics of multilingualism in football.

In the wake of some sociolinguistic methods (Baker, Eversley, 2000; Faita, Viera, 2003; Barni, Extra, 2008), the research proposes four data collection models to describe multilingualism in football. The first model aims at mapping the languages in the respective leagues using statistical data based on the nationalities. The demo-linguistic overview has been possible using the *Transfermarkt* website (www.transfermarkt.it), which provides interactive data of football leagues, and the *Ethnologue* digital database (www.ethnologue.com), cataloging all of the world's known living languages. This model illustrates how the 1378 foreign players (52% of the total number of players) coming from 70 countries, recorded in the "big-5 European football leagues" (Spain, England, Germany, Italy, France), speak at least 40 languages.

The second model, based on questionnaires or audio and video-recorded interviews, examines self-declared languages (learnt during football career, at school and home) spoken by players. I interviewed 40 players of different categories of Italian football leagues; someone declare to speak even seven languages.

The third model, based on direct observation, deals with the analysis of the visibility and vitality of languages in real interaction according to three indicators: written, spoken and non verbal data. In this work I will focus on the first two. a) Written data: I have collected 4277 banners, from electronic media sources, unfurled in the Italian stadia. I also analyzed the official and technical sponsors of the 98 big-5 European football teams (season 2015-2016); b) Spoken data: I recorded conversations of the players of a refugee team in Italy during their matches.

The fourth model is based on autoconfrontation data which aims at shedding light on the relation between real activity and represented activity. The players of the refugee team I have observed for six months are confronted with themselves about their language behaviors and choices during football matches.

As a methodological proposal, the article doesn't attempt to cover too much ground but aims at illustrating how these four models, which can complement each other, illustrate the impacts of football on promotion of multilingualism, sports marketing, language education and culture.

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Re-thinking Linguistic Insecurity Tests: ethical and methodological challenges

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The paper focuses on the notion of 'linguistic insecurity' and, particularly, on the methodological consequences of using the *ILI* (*Index of Linguistic Insecurity*) as a test to measure the speakers' attitudes towards their own variety as compared to the alleged "standard of correctness".

As an empirical basis for the analysis, we rely on the information gathered in the ESLORA corpus of Spanish spoken in Galicia (http://galvan.usc.es/eslora). Speech data for this research comprises 54 semi-directed interviews, along with a sociolinguistic questionnaire and a linguistic insecurity test. The answers to both the questionnaire and the test were written down for statistical treatment and also recorded for qualitative analysis.

In the linguistic insecurity test the informants were asked to indicate which of two alternative forms is correct and which one s/he uses. The recording of the responses yields powerful cues for a critical assessment of the design and use of the test itself. In line with Preston (2013), we find differences between speakers in the interpretation of the correctness norm, as the prestige of the forms is not only related to status (overt prestige) but also to solidarity (covert prestige). On the other hand, the extension of the test at morphosyntactic level -beyond the original phonetic one- raises new questions related to the content of the units. Contrary to previous studies, the respondents do not consider the alternative choices provided in the linguistic insecurity test to be functionally equivalent. Instead, some informants ascribe a different semantic or pragmatic meaning to each of the choices in the pair.

Furthermore, a qualitative analysis of the data under study reveals the effects of the linguistic insecurity test on the informants' linguistic self-assurance. Making choices among forms with various degrees of correctness involves epilinguistic and metalinguistic awareness and, therefore, facilitates the explicit expression of perceptions and attitudes on the varieties concerned. This part of the analysis is centered on the epistemic modalization of the respondents' discourse, which we found to be a more reliable index of their linguistic self-confidence than their straightforward answers to the questions of the test.

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Partitive Pronominal Constructions in French : a corpus analysis

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Introduction

In English (as in many languages), plural pronouns can occur bare when preceded by count quantifiers (1).

(1) a. two of us
b. many of us
c. none of us

The situation is different in French, where bare pronouns are unacceptable in this context (2).

(2) a. #deux de nous « two of us »
b. #plusieurs de nous « many of us »
c. #personne de nous « no one of us »

As noted in Franckel & Paillard (2007), examples such as (2) indicate that stront plural pronouns designate undifferentiated sets that are incompatible with partition. Differentiation can be obtained via preposition *entre* 'between" as in (3).

(3) a. deux **d'entre** nous
b. plusieurs **d'entre** nous
c. personne **d'entre** nous

The goal of this paper is to document the contexts that require or favor the presence of preposition *entre*, and provide a quantitative analysis of the variation.

Methlology

The study relies on the analysis of newpaper data extracted from two subcorpora of the Le Migou corpus (http://olst.ling.umontreal.ca/?page_id=54): the French newspaper *Le Monde 2002* (31 354 097 tokens) and Canadian Newspapers from the same year (8 256 841 tokens). Two contexts were considered: 1-*De+nous/vous/eux/elles*, and 2- *D'entre+nous/vous/eux/elles,* and all non partitive constructions were excluded. This yielded a corpus containing **3961** occurrences (**3254** from *Le Monde 2002*, and **707** fromCanadian Newspapers.). Each partitive construction was coded for presence/absence of *entre,* type of determiner and person. For each text, the effect of the linguistic factors was analyzed using the variable rule programme *GoldVarb Lion* (Rand & Sankoff 1990; Sankoff et al. 2005).

Results

The results confirm the regularity of the pattern described in (2) and (3): the use of preposition *entre* before plural pronouns is **categorical** or near categorical with demonstratives, cardinal numbers above one, ordinal numbers, percentages, superlatives, and most quantifiers. Unexpectedly, however, in both subcorpora, the use of preposition *entre* is **variable** in the case of the quantifiers *chacun* "each", *aucun* "no X"*,* and *un* "one"*.* The analysis of the distribution of partitive constructions with *un* reveals a difference between *un seul* "only one"(categorical use of *entre*), *l'un* "the one" (highly variable use of *entre*) and *un* "one"(categorically bare in *Le Monde*, but variable use of *entre* in Canadian Newpapers). The multivariate logistic regression analysis of linguistic factors contributing to the probability of *entre* in the **variable** contexts shows striking similarities in the lexical effect between the two subcorpora: *aucun* strongly favors the presence of *entre*, *l'un* only weakly favors the bare form, and *chacun* shows mixed results. The study further reveals that person is a significant factor only in the French newspaper.

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Idiolects, real-time change and prestige
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This paper presents a longitudinal study lifetime change on Helsinki Finnish. During the 2000s an increase of real-time studies has given rise to discussion about life-span changes and age-grading (e.g. Buchstaller 2015). Thanks to earlier variationist research, we can follow up on linguistic changes in individuals and communities using corpora gathered at different time periods. Many studies show that idiolectal instability is not exceptional but typical. However, more research is needed regarding how and

when changes take place and which features are easily influenced and which are not. In addition, methods of analysing and describing the change are in need of further development.

The present study is based on a longitudinal corpus of Finnish spoken in Helsinki. The corpus is unique not only from the Finnish perspective but also worldwide: the same speakers have been recorded three times, in the 1970s, 1990s and 2010s. In addition, new groups of young people have been interviewed during the 2nd and 3rd rounds of data collecting (16 informants in each case).

Our case study concerns variation at the individual level. We focus on nine informants born in the 1950s who have been interviewed three times. The aim is to find out whether their language use has changed during this time period. We examine phonological and morphological variables, as well as prosodic features. Variability and change of the variables is evaluated using Bayesian statistics. Bayesian analysis enables the illustration of the error margin in the idiolect studies. With its help, it is possible to describe the occurrence of each chosen variable on both an individual level and on a group level at the same time. In addition to phonological and morphological variables, we also analyse prosodic variables such as pitch (F0), creaky voice and turn final rising intonation.

Preliminary results show that tendencies and changes in language use are partly shared, partly individual. For instance, there is generally a lowering of average F0 after 1970, at least for our female subjects. In spite of the fact that all our subjects are adults, this may partially reflect anatomical changes of subjects, but probably also reflects the prestige status of low voice in Finnish society (for both men and women). On the other hand, the idiolects differ from each other in the variability and stability exhibited in phonological and morphological variables. The differences can be interpreted as reflecting various orientations towards standard Finnish, which can be seen also in the comments occurring in the interviews. The prestige of standard Finnish is not a given constant, but varies among individuals throughout an individual's lifetime. We consider how much the prestige is shared and how much there is room for individual choices.

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Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.16
Session Chair: Britt-Louise Gunnarsson

Language attitudes, hierarchies and diversity in the globalized business world. A study of language requirements for jobs in transnational companies

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In the globalized business world, communication in large companies is sustained in a complex linguistic and socio-cultural framework with global, national and local issues intertwined and interdependent. Cultural patterns and attitudes to languages influence the daily workplace interaction, as do job-related hierarchies and social prestige. From a staff policy point of view, transnational companies have to balance between global, economic concerns and regional, social values, which means that both language dominance issues and regional demographic diversity become important.

For practical and ideological reasons, large organizations often choose one corporate language. This language is used as a lingua franca at top level meetings and in external and official writing. The corporate language functions as a symbolic expression of an organizational unit and serves as an instrument for top-down steering. At a local level, however, workplace practice is often more complex with different languages used for different purposes and by different staff. Not seldom is there a divide between educated and low skilled staff as to what languages they use at work.

In this paper, I discuss results of an investigation of the explicit language requirements in job advertisements for jobs in Sweden. The advertisements, which were posted on the career-oriented subpages of fifteen transnational companies' websites, reveal the companies' language and staff policy, at the same time as they give a picture of the practices at Swedish workplaces. Distinctions are made between jobs which require long, medium or low education, and also between jobs which specify leadership and work experience and those without background specification. The studied companies, which represent different sectors, are major employers in Sweden.

Globalization is an ongoing process. As shown by a comparison with results from a similar study carried out ten years' ago, there is an increased demand on both English and Swedish language skills in the most recent ads. In particular, the much increased demand of proficiency in Swedish is interesting in ads for medium high and low skilled jobs.

The results reveal a divided job market with the requirements of fluency in English corresponding to education level, independent of sector. High education should thus be combined with fluency in English. Another interesting result concerns the explicit mentioning of both oral and written proficiency. Jobs in the "new work order" seem to require staff who are good communicators both orally and in writing.

With a focus on language attitudes, hierarchies and diversity, the results will be placed in a model of the (re)contextual construction of professional discourse (Gunnarsson, 2009, 2014).

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Non-Thai Signage in a Thai Port Town: A Case of Linguistic and Economic Reconciliation

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Thailand has been attracted to immigrant workers from its neighboring countries for several decades with the current estimate of two-million documented and undocumented migrants from Burma, or Myanmar. Signs and street ads written in Burmese have been increasingly seen in Thailand's public discourse, especially in the past few years due to both domestic and international factors. This study focuses on how Thailand's current immigration laws, the Association of Southeast Asian Nations'

(ASEAN) political and socioeconomic policy, and Myanmar's recent active membership and participation in ASEAN create an ever-changing linguistic landscape in Mahachai, a port town on the Gulf of Thailand, a favorite destination among migrant workers, especially from Myanmar.

This study employs ethnographic linguistic landscapes (Blommaert, 2013) to explore the socio-historical, cultural, and economical constructs that influence display signs in a non-Thai language in Mahachai, Thailand. The linguistic landscape of this town has gradually changed in the past few decades. Apart from Thai, Thailand's official and national language, Chinese has appeared on commercial signs, store names, and faith-based & cultural centers, as a significant part of Mahachai's identity and commodity (Heller, 2003) because of a major Chinese resettlement since the first half of the 20th century. Since 1980s, however, the influx of several ethnic groups from Myanmar has been increasing due to the town's growing industrial sites that attract workers. During 1990s and early 2000s, Burmese was used and spoken only privately among immigrants from Myanmar because its usage in public signaled the speakers' foreign identity and might cause the undocumented migrants from Myanmar an arrest and deportation. Thai employers and service providers hardly accommodated the increasing number of Burmese workers linguistically as they were afraid of the legal issues and investigation hassles they might encounter in doing business with undocumented Burmese migrants. Recently, the situation has changed. This research presentation shows the photos of street and commercial signs taken from one-kilometer-long road that present the current fast-growing use of Burmese in Mahachai. The analysis discusses how Burmese is a commercial key among Thai and Chinese-Thai service providers (e.g. bank, doctor clinic, salon, telecommunication shop) and how the macro-level policy (state's and immigration laws) impacts linguistic practices among the locals. The study emphasizes the relationship between mobility, labor market, and the changing ideology of language and points out how such relationship plays an important role in the unfinished linguistic landscapes and in challenging as well as presenting the city's and national identity (Heller, 2011).

Multilingual in a monolingual world: Learning how to be, become and belong
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Western developed nations are experiencing a profound increase in linguistic and cultural diversity or 'superdiversity' (Vertovec, 2007), with a growing number of multilingual people migrating to live and work outside of their primary language and culture. The integration of such people is a hot topic in the media and political domain, with new arrivals faced with the task of learning the dominant language and adapting to mainstream norms of the receiving country in order to be 'accepted' as a good neighbour, colleague and citizen (Blommaert, 2008, 2013; Heugh, 2013). Despite more than three decades of multicultural policy, Australia's response to the diversity arising from human mobility and internationalisation of the workforce is a source of debate, as public and political discourses continue to reproduce monocultural and monolingual attitudes (Clyne, 2005; Ellis, Gogolin, & Clyne, 2010). On the one hand, multiple languages and cultures can be understood as personally enriching for the individual or contributing to economic growth on a national level. On the other hand, they can be regarded as a problem for cohesive teamwork in the workplace and potentially disruptive to social harmony. This study explores the experience of francophone multilingual speakers who have migrated to live and work in Australia. A dialogic/performance narrative inquiry approach (Riessman, 2008) was taken to better understand how these people make sense of how others understand them in face-to-face interactions in social and professional contexts. In taking such an approach, the social attitudes that inform such understandings have been explored. The findings reveal how these multilingual speakers negotiate the competing tensions of embodying a language with some prestige in Australia (French) and the monolingual attitudes they encounter which have the potential to position them on an uneven playing field in their social and professional worlds. Bourdieu's notions of "capital" (1986) and "habitus" (1977), Goffman's (1969) account of the presentation of self and Ricoeur's (1984) notion of narrative identity have informed the analysis to reveal how these people reflect on their intercultural experience, reflexively manage perceptions of who they are and how they belong, and challenge monocultural and monolingual understandings in order to participate on their own terms.

Attitudes of teachers towards assessment accommodations for multilingual pupils.

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Does multilingual assessment lead to more accurate information on the actual competences of the test takers? There is very little research available on this topic and, although the matter receives some attention and debate, many questions remain and more research is needed (Shohamy & Menken, 2013). Testing research has shown that a test on content (e.g. mathematics) administered to a second-language learner in the dominant language is unlikely to render a true portrait of what the pupil knows and is able to do, because language selection impacts the results (Menken, 2010). Wright and Xiaoshi (2008) demonstrated, for example, how pupils who performed well in mathematics in their home countries performed poorly in the host country due to the conditions of having to acquire a new language and that language being used as the medium for the test. The knowledge was there, but the channel for expressing it was missing. Carrying out these tests in a language that migrants have not yet acquired is likely to yield lower scores, which will lead to unwarranted conclusions about actual levels of academic achievement (Shohamy, 2011). Test results may seriously disadvantage children because they are assessed as both linguistically and cognitively deficient. The consequences are often increased chances at poor school results and diminished chances in future life choices (Wigglesworth, Simpson, & Loakes, 2000). In contrast, pupils may perform better on a test when they are (also) allowed to use their mother tongues (L1's). Research on which accommodations are effective under what conditions is limited and often contradictory (Pitoniak et al., 2009). In the study reported here, 30 primary school teachers from 3 different cities in Flanders (the northern Dutch-speaking part of Belgium) were interviewed to find out which supportive measures teachers spontaneously take to support pupils with (an)other home language(s) than Dutch. Results indicate that the attitudes of teachers towards accommodations for multilingual pupils vary. The majority of the interviewed teachers said they do not subtract points for grammatical or spelling errors. A small number of teachers offers direct linguistic support. The little research available on accommodation however indicates that pupils benefit more from direct linguistic support, e.g. providing a translated version of the test (Pitoniak et al., 2009). In the presentation, the attitudes of teachers towards accommodations for multilingual pupils will be discussed more in depth.

Requests and refusals among bilingual Mexican-American speakers

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Spanish as a heritage language (SHL) has received attention from researchers investigating its morphosyntax, phonology, and lexicosemantics. Only recently has SHL pragmatics begun receiving scholarly attention. SHL pragmatics is potentially interesting because contact-induced change in the Spanish of immigrants and their children tends to be restricted to alterations in the frequencies of linguistic forms (Lapidus and Otheguy 2005), but in pragmatics, English might play a more obtrusive role either through calques or unconventional collocations (Pinto, forthcoming). For example, Pinto & Raschio (2007; 2008) identified an *inbetweenness* of the requests and complaints among SHL. Their request strategies were less direct than those of monolingual Spanish speakers from Mexico and more in line with Anglos' preference for indirectness. But in their complaints, the bilingual participants demonstrated similarities to the native English-speaking group, including multiple forms of mitigation as well as the omission of downgraders, which was comparable to the Mexican monolingual group. In Miami, Gutiérrez-Rivas (2011) found that third-generation speakers, especially women, approximated English-speaking norms of using more indirectness when requesting, supporting the idea that pragmatic acculturation takes place over time.

The present study is a partial replication of Pinto & Raschio (2007) with the addition of third generation speakers as well as varying degrees of social distance, power, and imposition. An online Discourse Completion Test (DCT) was completed by five groups of speakers. Monolinguals were tested in their native language, while half of the heritage speakers completed the task in English and the other half in Spanish.

Participants were presented with written scenarios involving two different speech acts. They offered written requests or refusals in their own words. Responses were coded according to level of directness and the use of mitigating devices. Initial results support Pinto and Raschio's (2007) findings that heritage speakers possess a "unique intercultural style," one that changes across generations.

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Variación y cambio sociolingüístico en una comunidad de habla local: La variable (ch) y los factores ontogenético y generolectal en Ricote

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Todo cambio lingüístico requiere como caldo de cultivo una situación de variación alternante entre formas lingüísticas distintas, una innovadora (vigorosa y creciente) y otra conservadora (débil y decreciente), que suelen ir de la mano de procesos de estandarización lingüística. En la Región de Murcia se está dando un proceso de difusión de las formas propias del castellano estándar en detrimento de las autóctonas locales murcianas, como algunos estudios recientes han demostrado a nivel sociolingüístico y geolingüístico. A la vista de estos precedentes detectados, el presente estudio

tiene como objeto investigar la variación sociolingüística y el estado de cambio lingüístico en una comunidad de habla murciana tradicionalmente local no estándar, Ricote, aislada y montañosa. La investigación se centra en un fenómeno lingüístico fonético exclusivo del pueblo, como es la realización no estándar de la *ch* como africada palatal sonora (/ʤ/), en lugar de la estándar africada palatal sorda (/ʧ/), cuyos usos correlacionamos con los parámetros socio-demográficos de 'edad', 'sexo' y 'estilo'. El estudio, llevado a cabo por medio de una metodología de tiempo aparente, consta de dos pruebas: una (*Prueba 1*) de conversación espontánea y otra (*Prueba 2*), consistente en una entrevista anónima fugaz, con doble respuesta (espontánea y reiterativa-enfática). Los resultados en ambas pruebas muestran claramente que la variante local de la *ch* está cayendo en desuso frente al estándar, siendo los grupos más jóvenes quienes están liderando el cambio. Por el contrario, los resultados muestran un mayor conservacionismo, con mayor presencia de la forma autóctona no estándar en la producción verbal de los hablantes más ancianos. A nivel de género, son las mujeres quienes más se acercan al estándar, mientras que los hombres en general hacen más uso de la variante local. Con respecto a los estilos, todos los grupos tienden a modificar su pronunciación exactamente en la misma dirección, aunque en distintas proporciones: hacia el estándar, conforme aumenta el nivel de formalidad de la situación estilística. Los resultados obtenidos revelan que esta área de estudio se encuentra en proceso de normalización lingüística del castellano estándar, en detrimento de la forma autóctona, siendo el fiel reflejo y sintomático de una situación de dramática e inevitable tendencia a la mortandad dialectal.

Análisis sociolingüístico del leísmo en la lengua hablada de Sevilla (PRESEEA)

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Entre los aspectos que han suscitado el interés de los lingüistas por los pronombres personales átonos de tercera persona, y más concretamente por los fenómenos conocidos como *leísmo*, *laísmo* y *loísmo*, destacan numerosos estudios en cuanto a la evolución de los clíticos (Lapesa 1968, Marco Marín 1978, Klein-Andreu 2000, Fernández Ordóñez 2002, Flores Cervantes 2006), así como la variación en relación con la extensión geográfica (Fernández Ordóñez 1999, Moreno Fernández 2009, RAE y Asociación de Academias de la Lengua Española 2009).

De estos tres fenómenos, los estudios sobre el leísmo cuenta con una tradición dilatada en cuanto a su difusión: Quilis et *al.* (1985), Paredes García (2006, 2015) sobre el habla de la ciudad de Madrid; Heredia (1994), Echenique (1998) sobre la extensión del leísmo en el País Vasco; Lamíquiz (1976) para el español de Sevilla; Cantero (1979) para el español mexicano o Symeonidis (2012) sobre el español paraguayo.

El propósito de este trabajo consiste en analizar el funcionamiento del leísmo en la lengua hablada actual de Sevilla, de modo que nos planteamos, por una parte, describir el uso que los sevillanos hacen del leísmo, teniendo en cuenta la influencia de distintas variables lingüísticas (concordancia, referencias, etc.), estilísticas (especialización, discurso, etc.) y sociales (nivel de instrucción) y, por otra parte, analizar la situación del leísmo en la sociedad sevillana actual. Para este segundo objetivo, tendremos en cuenta también cómo incide la variación individual en el desarrollo de este fenómeno, ya que la importancia del análisis del individuo más allá de sus rasgos sociales como grupo se basa en que "la actividad lingüística individual contribuye a la configuración de la identidad y permite la integración del hablante en las estructuras macro-sociales mediante la oposición de su propio discurso al de otros individuos" (Moreno Fernández 2012:81).

Para llevar a cabo nuestro objetivo, seguiremos estos puntos:

1. Breve repaso de la bibliografía más significativa en relación con los pronombres de tercera persona, atendiendo a las funciones sintácticas y pragmáticas y desde un punto de vista sintáctico y diacrónico.
2. Descripción de la metodología seguida tanto para la selección del corpus como en los procedimientos del análisis.
3. Análisis de datos y discusión de los resultados.
4. Conclusiones sobre el funcionamiento del leísmo en la comunidad de habla sevillana.

La muestra sobre la que se va a realizar el estudio del leísmo en el habla de Sevilla consta de 46 entrevistas semidirigidas recogidas entre 2007 y 2014 y que forman parte del subcorpus *PRESEEA* en la ciudad. Incluye estratos socioculturales alto y bajo con 23 entrevistas para cada uno. Asimismo

trabajaremos con una plantilla de codificación que analiza la posible incidencia de 38 variables en la actualización de los pronombres personales de tercera persona.

Nuevos datos sobre la actualidad lingüística de la comarca de Mérida (Badajoz). Perspectivas sociolingüísticas

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Tras la presentación del estudio sociolingüístico sobre *El habla de Mérida* (Fernández de Molina, 2014), en el que comprobamos cómo había evolucionado el habla de esta localidad extremeña en los últimos setenta años comparando los resultados obtenidos con los propuestos por Zamora Vicente (1943) en *El habla de Mérida y sus cercanías*, actualmente hemos planteado nuevas vías de investigación.

En su investigación, Zamora Vicente realizó un estudio lingüístico de la comarca de Mérida en el que incluyó la localidad, considerada centro administrativo de la comarca (aunque aún no podía ser considerada área urbana) y 13 municipios más, localizados en un radio de 18 km. En nuestro estudio, en cambio, únicamente utilizamos Mérida para el análisis y, aunque es cierto que hemos obtenido resultados significativos sobre el cambio lingüístico que ha sufrido el habla del municipio en las últimas décadas, es cierto que no hemos analizado cuál es, en la actualidad, el habla de las 13 localidades restantes. Por esta razón, en este trabajo se presentará un estudio comparativo entre los rasgos lingüísticos encontrados en un habla urbana, Mérida, y tres de las localidades limítrofes que fueron analizadas por Zamora Vicente para describir el habla de la comarca.

Según nuestras primeras hipótesis, estas zonas, aún rurales, conservarán formas vernáculas con una mayor intensidad que en Mérida, donde parece existir una tendencia hacia el uso de sonidos normativos, concretamente, en la segunda y la primera generación y en los niveles sociales alto y medio. Para poder obtener datos representativos de la comparación de ambas zonas, utilizaremos el mismo método sociolingüístico utilizado para estudiar el habla de la localidad seleccionando a hombres y mujeres, mayores de 20 años y distribuidos en tres generaciones y tres niveles sociales diferentes establecidos según el nivel de instrucción de los hablantes. Esta investigación puede aportar datos sobre nuevos usos y actitudes de las áreas rurales y urbanas del mundo hispánico y es, además, un punto y seguido para el estudio de la variedad lingüística regional extremeña.

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Confronting the colonial legacy in Caribbean education: How community-based sociolinguistic research can contribute to positive changes in language planning and language policy

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In this paper, we give a concrete example of how sociolinguistic research utilizing a community-based approach can successfully mobilize stakeholders at all levels to commit to the formulation and implementation of major changes in language policy and planning with the goal of addressing problems resulting from antiquated colonial policy and practice in Caribbean education systems. The focus of this presentation will be the results of a year-long research project on language and education in St. Eustatius, one of the islands of the Dutch Caribbean.

Most of the students on the Statian English-lexifier Creole-speaking island of St. Eustatius (and in most of the rest of the Dutch Caribbean) find themselves in a situation at school where Dutch is used as the language of instruction, even though the overwhelming majority of them almost never encounter written or spoken Dutch outside of the classroom. The use of Dutch as a language of instruction has effectively limited the numbers of Dutch Caribbean students who manage to succeed at school to a small minority. The rest of the students are left behind.

In order to help find solutions to this problem, our research group was approached toward the end of 2012 by the educational authorities in both St. Eustatius and the European Netherlands to study the question. As a condition for accepting the task, we insisted on carrying out a community-based sociolinguistic study that would actively involve all of the stakeholders (students, parents, teachers, educational authorities, etc.) in the education system on the island in the process of identifying, analyzing, and finding solutions to the problem at hand. We also decided to complement this approach with a multi-pronged set of research strategies including: 1) a language attitude and use survey of a representative sample of all of the stakeholders; 2) a narrative proficiency test to gauge students' levels of productive competence in Dutch and English; 3) in depth interviews with members of all stakeholder groups; 4) numerous classroom observations at all levels in all of the schools on the island; and 5) a review of the scientific literature about societies who face similar challenges regarding language of instruction as those found on St. Eustatius.

In this presentation, we will present the results of this study, which were finalized, accepted, and presented to the stakeholders in January of 2014. It appears that the community-based multi-strategy approach adopted in this study has made it possible to recast the debate around language in education on the island in more scientifically grounded and less polemical terms, thereby facilitating a process of community mobilization to better meet the educational needs of Statian students.

Both a problem and a right: Language-as-disability orientations in US language policy

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Language attitudes often reflect underlying assumptions about speakers of specific languages and varieties (Giles 1970, Preston 1989). However, attitudes are also shaped by language ideologies (e.g., Gal & Irvine 2000, Woolard 1998) and orientations toward language and languages their role in society (Ruiz 1984). Orientations undergird language policy and planning, and thus have tremendous sociopolitical and economic implications. I take Ruiz's (1984) seminal work on orientations to language as a starting point to analyze current policymaking in the US. Whereas Ruiz focused on educational language policy, I analyze a much wider range of language policies. I argue that US language polices embody an orientation not included in Ruiz' model, one which I call *language-as-disability*.

Ruiz (1984) identified three distinct orientations in language policy: *language-as-problem, language-as-right, and language-as-resource*, the first two of which are most relevant here. Ruiz demonstrated that US educational policies reflect the first orientation, construing minority language background as a social *problem* analogous to poverty or substandard housing; thus transitional bilingual

education policies sought to 'solve' the problem of non-English home languages. In contrast, the *language-as-right* orientation affirms the freedom to use minority languages and protects speakers from discrimination. This orientation is reflected, for example, in the UN's recognition of linguistic rights and the European Charter's (1992) statement that "the right to use a regional or minority language in private and public life is an inalienable right." While it may tempting to consider US language policies that outline legal protections for minority language speakers in the same light, my review of these policies reveals important ideological and policy differences.

With the *No Child Left Behind* legislation (2001), US educational policy has intensified its emphasis on English-only schooling. Key US language policies outside the educational realm are: Section 203 of the Voting Rights Act (1975), which requires minority language voting materials in certain districts; Executive Order 13166 (2000), which requires federal agencies to provide language access for minority language speakers; and the Court Interpreter Act (1978), which mandates the provision of court interpreters. These policies are rooted in the U.S. Constitution and the Civil Rights Act, which establish equal protections regardless of race, ethnicity or national origin. Crucially, however, these policies require minority language materials and services only for those considered "Limited English Proficient" or "unable to speak or understand English adequately enough to participate in the electoral process." (Voting Rights Act, Section 203(b)). Thus, rather than recognizing an inherent right to use the minority language regardless of knowledge of the majority language, as the UN does, US policy focuses on lack of English, and language rights are conferred only to those who have a language 'deficiency' or 'problem. Because it construes language rights as a means to offer 'accommodation' for language 'problems,' similar to the way the Americans with Disabilities Act (1990) requires accommodations for persons with physical and mental disabilities, I propose labeling this orientation *language-as-disability.* This orientation constitutes the "ideological and implementational spaces" (Hornberger 2002) for US language policies and thus has far-reaching implications.

Ethnic Integration in Estonia: some challenges
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The analysis is based on a national survey conducted in 2014-2015 (together with a number of regional/thematic surveys conducted by graduate students) that investigated various factors in ethnic and linguistic integration concerning behaviour, attitudes and knowhow/knowledge as well as cohesion/integrity of those.

In Estonia, according to the census of 2011, almost 200 different mother tongues are listed, however, only 30 plus languages are used as home languages. Estonian is spoken as a mother tongue by 70% and Russian by 28%, thus, all other languages are represented marginally and losing speakers in a considerable pace, mostly through russification.

The survey revealed several problematic issues and challenges in programmes of the national language policy.

In educational language planning the still maintained segregated network of schools with Russian as the main language of instruction prepare graduates with insufficient knowledge of the national language that render graduates incompetive in employment market and further studies. This strengthens the sense of alleged discrimination among Russian-speaking groups, that is especially prevalent in the youngest age group of 15 up to 24. On the other hand, Estonian speakers residing in predominantly Russian-speaking areas feel themselves discriminated, as social, municipal and state services are not always provided in Estonian, the national language.

The citizenship policies that should prepare new loyal citizens of the state through naturalisation and corresponding requirements seem to operate inefficiently, as there is no major difference in values and attitudes and only marginal difference in national language skills between Russian-speaking citizens and non-citizens.

One major challenge is limited access to Estonian-language media and information space, due to insufficient language skills. Various programmes that support Russian-language media and information networks seem to fall short on bridging the information gap.

Previous analyses have mapped several differingregional language environments within Estonia. According to the data obtained, it seems that the differences between language environments are ever widening.

On the basis of the data one may conclude that in Estonia polarisation of ethnic groups on the linguistic basis is taking place, together with voluntary segregation.

Sociological language planning – struggling for linguistic rights in the written Norwegian standards in the 20th century (and onwards)

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In the late 1960s, the scientific discipline of language sociology (i.e. Fishman 1972) as a scientific discipline gained ground in Norway. From this time and onwards sociological views and reasoning has consolidated its position within linguistics in general, and has been made explicitly important in different linguistic sub-disciplines, like language history, or historical linguistics.

Norway is fairly well known for its longstanding language planning efforts: After gaining independence from Denmark in 1814, the struggle for founding and consolidating a national Norwegian written standard, led to the development of two written standards, which have both been subject to continuous planned linguistic changes over the years. The period from the beginning of the 20th century and to the 1980s, is in Norway known as ´the language struggle period´.

In my presentation I will discuss how insights from language sociology have influenced language planning and language history writing in the 20th century (and onwards) in Norway. A particularly interesting question is what reasoning, arguments and explanations have been addressed when differentiating the forces governing the language debate and language planning in specific periods of the 20th century. My main focus is how governmental authorized changes in the two written Norwegian standards, and the work that led to the implementation of these changes, have been described and explained. As a starting point I will refer to different explanatory models which have been presented in linguistic works by Jahr (1986, 1992, 1993) and Vikør (1994), putting emphasize on what is called ´the language sociology explanatory model´ (Jahr 1993).

My main argument is that there has been a noticeable change in what kinds of arguments and reasoning that are emphasized in the language debate in Norway during the last decades (Rambø 2014). Whereas the sociological arguments were definitely the most conspicuous ones in the last half of the 20th century, we see an increase in so-called pedagogical and practical reasoning for introducing linguistic changes in the written Norwegian standards. However, I argue that when closely and attentively considered, sociological considerations are still hidden under the surface, and that these are, like before, linked to ideological views concerned with questions of power and influence.

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Linguistics Landscapes: The Visibility of English as a Globalized Language in Academia

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The use of English in the Middle East is part of a complex, multilingual reality. In Israel, Hebrew is a mother tongue in widespread use and it is still very much related to nation-building ideology. English, while not an official language, is prestigious, so much so that it often takes precedence over Arabic, an official and national language of Israel. English has a strong presence in Israeli society, in media, commerce, trade, technology, industry and science. One Israeli sociologist concludes that "English constitutes the most honoured linguistic resource besides Hebrew. It holds the upper position in the market of languages" (Ben-Rafael 1994, p. 188, cited in Reshef 2008, p. 739). This presence, however, is not strong in higher education. This research reveals a situation of glocalization - where the global use of English and the local use of Hebrew exist side by side, with the local language favoured in academic settings.

This study analyzes the linguistic landscape of two institutions of higher education. Initial and groundbreaking work in linguistic landscapes examined the visibility and salience of language on public and commercial signs" (Landry and Bourhis, 1997:23). It also examined the attitude and identity of a given population (Spolsky and Cooper 1991). This qualitative analysis of public displays of language and interviews with college students and lecturers shed light on the presence, visibility and attitude towards English in academia in Israel.

In a country where the English language carries positive connotations of modernity, mobility and progress, it serves as the *lingua franca* of academia. No student is accepted into higher education without proficiency in English and no student can earn an academic degree without having successfully attained a nationally-standardized level of proficiency. Higher education is driven by globalization, including the globalization of the English language, which facilitates interconnectedness, collaboration, competition, cross-cultural communication and exchange. Yet, there is limited its visibility of the English language in Israeli institutions of higher education.

This research examines public displays of language from top down and bottom up perspectives (Shohamy, Ben-Rafael & Barni *2010),* and in commercial, informative and educational roles. The researcher relates displays of language to the messages conveyed. Spolsky and Shohamy (1999) suggest that "the growing influence and prestige of English in Israel combined with the authorization of the teaching of the English language … is seen by many as a threat to the hegemony of Hebrew and a challenge to the revitalization of Hebrew" (p. 156), while others claim that English poses no real threat to Hebrew (Reshef 2008). This study examines why if English is of significance in academia, it has limited visibility in institutions of higher education.

Machine translation in the linguistic landscape: On the indexicalities of "Google Hungarian"

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Google's free Google Translate service makes online machine translation instantly available for a large variety of languages. This tool is used by internet users attempting to read texts in languages that they do not understand, but it also enables them to produce texts in another language. However, without post-editing by competent speakers, such texts are likely marked by ungrammaticality and infelicitous word choices, often to the point of being incomprehensible. While such texts have been a source of amusement on blogs like Language Log and elsewhere, they have not been explored in linguistic landscape research (Shohamy & Gorter 2009; Shohamy, Ben-Rafael & Barni 2010), and linguists have not yet investigated how such practices of using machine translation impact situations of multilingualism and language contact.

This study explores the use of texts produced with Google Translate in the linguistic landscape of Toronto, specifically on warning and directive signs that are addressed to Hungarian-speaking Roma refugees in institutional contexts. As part of a long-term ethnographic study of the linguistic landscape of

a multilingual Toronto neighborhood, this paper draws on interviews with sign-producing institutional agents and sign-reading neighborhood residents to investigate the multiple indexicalities of bilingual signs in English and ungrammatical "Google Hungarian." Institutional agents emphasize the convenience of using machine translation instead of hiring a professional translator or asking for assistance from community members, while downplaying or downright denying the relevance of translation errors. Moreover, the decision to not ask community members for a Hungarian translation may be motivated also by the potentially face-threatening nature of directive signs that prohibit (and therefore presuppose) deviant behavior by those to whom the signs are addressed. In fact, English-speaking residents treat bilingual directive signs as indexical of deviant behavior, and Roma residents feel unfairly stereotyped by them. Roma interviewees also view the ungrammaticality of "Google Hungarian" signs as indexical of the author's unwillingness to personally engage with them, echoing an observation by Pym (2011:4) that the more machine translation is used, "the less we tend to see translation as communicating between people."

The study contributes to research on multilingualism by exploring the indexicalities of institutional language choice in multilingual settings of migration, and it contributes to the field of linguistic landscape studies by showing that the ostensible use of minority languages may be perceived as discriminatory and disrespectful by speakers of this language, instead of functioning as an affirming index of ethnolinguistic vitality (Landry & Bourhis 1997; Gorter, Marten & van Mensel 2012).

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Distinguishing Lifestyle seekers from labourers: the linguistic landscape of Costa Rica's Central Valley

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Lifestyle migration or residential tourism to Latin America has seen considerable growth in the last two decades. While it might be expected that countries with historically close socio-economic ties to the US, such as Mexico and Panama, draw greater numbers of non-Latin American lifestyle migrants, Costa Rica in recent years has attracted a higher number of lifestyle migrants per capita than Mexico. The impact on the destination country of growing numbers of long-term migrants with a very different socio-economic and linguistic profile from the majority of local inhabitants has been felt in the real estate and environmental sectors in particular. Research has also identified an increasing foreignization of the urban linguistic landscape.

Foreignization refers to the use of foreign elements sourced from a different language or culture within a text. These include instances of foreign language use and the reference to foreign countries and cultures. Foreign languages and cultural references are used in anticipation that they will trigger particular associations that will attract clientele and, eventually, translate into purchasing behaviour. Such associations are related to perceptions of, for instance, prestige, desirability, quality, authenticity, modernity, worldliness or cultural affinity.

Street-level store advertising in the form of commercial signage affixed to the store façade is the main form by which a store projects its presence and promotes its wares to passer-byers. In commercial urban centres, the density of commercial signage means that a store competes for the attention of prospective customers. Foreignization markers may thus also represent a strategy to achieve saliency amongst a proliferation of signs.

This study examines the use of foreignization markers on commercial signage in three urban localities of Costa Rica's Central Valley: San Jose, Escazu and Belen. In these locations, the presence

of long-term migrants is relatively high. San Jose attracts a high number of migrants from Latin American countries, who find employment in the construction and retail sectors. As Costa Rica's China Town is located here, an above average concentration of Chinese migrants is likely. Contrasting with the primarily blue-collar labour migrant profile of San Jose, Escazu and Belen attract both lifestyle migrants and white-collar foreign workers. These locations host a higher per capita ratio of North American and European residents than elsewhere in the country.

This study attempts to explain differences in foreignization markers on commercial signage in relation to the ethnicity and socioeconomic profile of the resident migrant community of these locations. In the case of the high-end market segment (white-collar workers and lifestyle migrants), for instance, commercial signage displays foreignization markers which appear to suggest distinctiveness and exclusivity and project an image of catering for a select, discerning, and thus necessarily restricted, customer base. The study draws on a collection of around 650 photographed signs, extracted from a larger nation-wide corpus of over 3000 signs compiled in January 2015.

Where (and when)'s your heritage? A comparison of linguistic landscapes in Southampton and Winchester

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This paper focusses on the linguistic and semiotic landscapes of Southampton, highlighting the elements of 'heritage'. The nearby city of Winchester, which has heritage status, will serve as a comparison site. These two cities in the south of England are less than 15 miles apart but vary significantly in the way their histories are presented in the public space and how they invoke the respective chronotopes of local and national history. While recent research focussing on aspects of superdiversity in Southampton (Cadier & Mar-Molinero 2012 and 2014) exists, investigating the presentation of heritage in the public space has proven worthwhile as it unveils aspects of a current superdiverse cityscape alongside those of historical multicultural and multilingual influence.

Both locations are shaped by a military background and can look back on a long, rich history but deal with and display these aspects very differently, also in the way they are presented to the public. Southampton with its roughly 237,000 inhabitants is a busy port and trade city, which is now characterised by a mix of service and manufacturing industries, educational institutions and other economic sectors. In contrast, Winchester, with a population of about 42,000 inhabitants, is an old cathedral city, with a university and a high proportion of service industries. As a designated heritage city it is also a popular tourist destination. In contrast, Southampton's port caters for cruise ships and thus the city has become an 'accidental' tourist location.

The material collected demonstrates that there are a greater number and more variety of linguistic landscapes in Southampton; however, these largely serve a different purpose in comparison to those in Winchester. This paper therefore proposes the idea of 'orders of heritage', analogical to orders of indexicality. The different orders will highlight that we can observe certain linguistic landscapes which function, in varying degrees, semiotically and/or emblematically (Blommaert 2010: 29; Blommaert 2015) when it comes to heritage.

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Mode-sensitive Linguistic Performance of Locally Constructed Ideologies: The Case of a Rural Community Transformed Under Rapid Globalization

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This study in progress (Takano, 2014-2016) attempts to contribute to theorizing the impact of speakers' (i.e., community members') ideologies on linguistic variation and change. As an interim report, this talk will attempt to explain the close and systematic relationships between heterogeneous localized ideologies regarding the drastic social changes of a rural community under rapid globalization (Niseko Town in Hokkaido, Japan) and the community members' variable uses of their local dialect.

Past studies have shown that the relationships between localized ideologies and linguistic variation/change are not necessarily straightforward, but rather controversial. While some studies show that loyalty to the vernacular culture and dialect maintenance are positively correlated (Labov, 1963; Sanada & Long, 1992), other studies find that speakers' real-life needs often outweigh their ideologies in adjusting their language use (Nichols, 1983; Blake & Josey, 2003). Furthermore, speakers' ideologies are indeed tricky; thus, they need to be carefully interpreted in that "conscious" (or outspoken) attitudes are not always a reliable predictor for linguistic variation/change, whereas "subconscious" attitudes could provide us with a useful guiding principle (Kristiansen, 2009). Ethnographic studies also demonstrate that ideologies are dynamically constructed through an individual speaker's social practices (Rampton, 1995; Eckert, 2000).

The research site, Niseko Town in Hokkaido, has experienced drastic social changes during this past decade. The number of foreign tourists and investors as well as long-term out-of-towner residents has sharply increased due to Niseko's worldwide fame and popularity as a winter resort with "the world's best quality snow." In this talk, a total of 28 Niseko residents are divided into three groups according to the type of their ideological stance (i.e., positive, negative, and neutral) with respect to the drastic social changes in their community lives. Analytical data come from two different modes of linguistic performance that consist of a self-report questionnaire on local dialect use and a sociolinguistic interview in which a broad range of topics are discussed, including each individual's ideology about the globalization of the town.

The results demonstrate that Niseko residents' dialect uses are clearly stratified by their ideological stances. As for their "conscious," "publicly displayed" dialect performance elicited by the self-report questionnaire (cf., Garrett 2010), both "negative" and "positive" residents are found to be the vanguards of dialect maintenance, in partial discord with some previous studies (e.g., Sanada & Long 1992), whereas the residents holding a "neutral" stance seem to be most advanced in dialect attrition (i.e., standardization). As for the more "subconscious" naturalistic linguistic performance elicited by the sociolinguistic interview, on the other hand, only "negative" residents are found to exploit topic-related style-shifts in the use of /k/ consonant voicing at the non-word-initial position as the sociolinguistic resource for foregrounding their antagonistic views concerning the community changes. I will argue that the linguistic practice of the speaker's ideologies is multi-layered and sensitive to the modes of linguistic performance, and will stress the heuristic utility of different modes of linguistic data for investigating the impact of shifting ideologies on local language use in today's globalized communities.

Guangzhou Cantonese vs. Hong Kong Cantonese: competing ideologies and identity politics in online discussions among language activists in Guangzhou

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This paper reports preliminary findings of an ongoing research project on the language planning activities of language activists in Guangzhou, Southern China, where Cantonese, the local dialect, is perceived to be facing crisis under the pressure of the national common speech, Putonghua (Standard Mandarin). By closely combining online and offline investigations, I have collected a rich set of data ethnographically and systematically via public and semi-public social media websites, platforms and

offline activities since November 2014. The process of getting to know the language activist communities, getting access to group discussions and positioning myself in the groups does not only help to contextualise "the data", but is in itself the data, which will be discussed in some detail.

The main focus of the paper is on the debates in an online discussion group of over 100 people, who allegedly share interest in preserving the Cantonese dialect and the local culture. The narratives reveal diversified attitudes and ideologies regarding the historicity, spoken and written norms, the variations of Cantonese and ways to protect the dialect. Frequently, the discussions became highly confrontational when comparison between Guangzhou and Hong Kong Cantonese was involved. We are not so much interested in the actual difference between the Guangzhou and Hong Kong varieties of Cantonese as to what the participants make of the alleged differences. Based on linguistic ethnography with an emphasis on history and criticality, the paper explores how the participants combined multiple semiotic resources and strategies, including script choices, diction, language choice and amibiguity, accents and so on to produce and negotiate identity politics, language ideologies, and to frame the issues on the competition between Guangzhou and Hong Kong Cantonese(s).

Cha(lle)nging attitudes in the Council of Europe: plurilingualism, citizenship, and neoliberalism

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The aim of my contribution is to examine the emergence and development of the Council of Europe's discourse on a new practice of citizenship on intra- and international level in which plurilingualism, as it was institutionally conceived, is mobilized as one of the conditions for its realization.

Traditionally, the notion of citizenship has been considered as exclusively legitimizing of a nation-state, i.e. particular territory, people, and language. The political, economic, and social transformation that took place in Europe after World War II and even more significantly, the changeover processes following 1989, created the conditions for changes in the perception of political communities and political participation. In the post-1989 context, while welcoming the newly-created nation-states, the Council of Europe invests in the development of the notion and practice of *democratic citizenship*, implying the instauration of democratic structures and procedures for the functioning of which the population has to be mobilized. In the context of "new Europe" imagined as multilingual, the realization of the democratic citizenship draws on learners' plurilingual competence constructed as a facilitation factor for the participation of individuals in democratic and social processes in multilingual societies. The plurilingual competence is the latest development by the Council of Europe in the field of language learning and usage that started in the 1960s when concentrated institutional, expert, and state efforts contributed to a major reconceptualisation of the function of language learning and role of language learners that emphasized interpersonal communication and learner liberalization. States should provide structures and facilities as recommended by the Council of Europe in which the learner would be able to acquire the necessary competencies that would allow individual, independent, and responsible development. This neoliberal logic of conceptualizing learners supposes a detachment from collective forms of governing that would restrain the individual liberty. In this sense, the practice of democratic citizenship on an international level could seem contradictory.

Throughout a critical sociolinguistic discourse analysis approach and drawing on the analysis of different institutional, expert, and political discursive events since 1989, I will firstly establish a genealogy of the discourse on democratic citizenship which will allow me, in the second phase, to focus on the role attributed to languages/learners in this democratic project. I will argue that the notion *plurilingual citizen* emerges as a category allowing the transposition of the neoliberal institutional approach to languages and language learners to the political project of construction of European political entity and collectivity. Finally, I examine *democratic citizenship* based on plurilingualismas an emergence of an inter-institutional technique of governmentality aiming at the regulation and management of the behavior of European citizens and their linguistic competencies for the purposes of realizing political aims.

Language Ideologies in Elite Job Interviews

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According to Pierre Bourdieu, the privileged speak in a way that is preferentially assessed as they "intuitively grasp the rules that are immanent in a situation" (Bourdieu, 1993). In the "new" global economy, Heller says, language is "both a means of production and … a product itself" (Heller 2005). This results in job seekers' "'communication skills' [being used] as a gatekeeping device in recruitment" (Cameron 2000). Previous research on interviewing in intercultural contexts has focused largely on the role of language at the lower end of the pay, English proficiency and education scales (Gumperz 1992, Campbell and Roberts 2007). This paper examines what is happening at the high end of these scales. Compared to graduates from highly ranked overseas universities, graduates of Hong Kong universities find it more difficult to obtain the most highly sought-after, highly compensated internships and entry level positions. This paper examines possible causes of this apparent inequality through the lens of the hiring institutions' linguistic ideologies. The data comprises six decision makers' assessments of Hong Kong university students' mock job interview videos for:

- front office positions at bulge bracket investment banks
- management consulting firms
- big 4 audit firms
- companies with highly sought after management trainee programs.

The decision makers' comments explain what they did and did not "like" about each candidate's answers, what they interpreted the candidate's answers to "mean" about the student's character and competencies, and more generally what they were searching for in new hires. At times, based on the students' speaking styles, the decision makers volunteered such group attributes as "mainland students" or "Hong Kong university students", typical of Irvine and Gal's (2000) "iconization" process. Most international companies publicize an employment policy of diversity and inclusiveness. Yet, my data demonstrates a preference of the Anglo-American decision makers for a more homogenized communication *habitus* that exhibit their "hierarchies of linguistic value" (Jaffe 2009). This results in a tension between the stated (linguistic) ideology of diversity and inclusiveness and a clearly standardizing ideology in the decision makers' metadiscursive comments on the candidates' verbal performances.

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Marriage immigrants in South Korea: A CA perspective on situated identities and multimodality in interview accounts

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The increase in cross-border marriage has been a prominent sociocultural trend around the world. In particular, the proportion of cross-border marriages has been significantly increasing in East Asia, and South Korea is one distinctive example of this global phenomenon. Indeed, South Korea has recorded remarkable growth in the number of marriage immigrants over the last two decades. For example, 2011 government statistics reveal that cross-border marriage accounts for 10.5 percent of total marriages. Due to this burgeoning phenomenon, an expanding body of literature has examined marriage immigrants' acculturation and identity issues, mainly focusing on their role as care-givers. Nevertheless, previous studies have glossed over viewing the immigrant wives as multifaceted human beings. In other words, researchers have neglected to explore immigrants' own narratives that can reveal aspects of their social identities, beyond just the traditional role of 'wife' and 'mother', as ascribed by Korean society.

This paper aims to cast a critical eye over existing research on cross-border marriages by investigating individual accounts of sociocultural adaptation and identity work. In order to achieve this goal, the researcher conducted open-ended interviews with 10 marriage immigrants living in South Korea (8 interviews in Korean, 2 interviews in English) whilst video-recording the interview interaction. By employing micro-analytic methods, such as 'Conversation Analysis (CA)', the analysis attempts to demonstrate how interactional contingencies as well as multimodality including physical artifacts, gaze and bodily conduct are key to gaining a better understanding of a narrative in relation to social identities of the immigrants. In particular, this study provides a collection of accounts analysed by CA to show that the participants have been coerced into adopting a Korean name. In the process of unfolding the related stories in interviews, diverse linguistic and multimodal elements (e.g. inference-rich membership categories, direct/indirect speeches, prosody and using artifacts in the surroundings to achieve intersubjective understanding) were made relevant. This is the point at which the current study puts forward a new avenue in terms of highlighting the importance of embodied actions ingrained in research interviews. Specifically, examples in this study shed light on how both the interviewer and interviewees' gestures develop over the course of interview interaction as part of a narrative, and how they invoke aspects of their identities.

In response to the conference theme, Attitude and Prestige, this study contributes both to the study of immigrants' attitude towards their new social/cultural identity, and to the area of interviews as an approach in Sociolinguistics.

"Difficult words": How one minority student changed from "skilled" to "the smartest student" in a Danish secondary classroom

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This presentation aims to nuance present understandings of how smartness is socially produced in schools. Several educational scholars have explored smartness as a socio-cultural construct, rather than a genetic capacity (e.g. Hatt 2012, 2007, Korp 2011; Thornberg 2009, Bartlett 2008, Borland 1997). My study builds on these studies by regarding smartness, and comparable categories indexing school success, as socio-culturally produced identities that should be interpreted in the context of societal discourse. My study differs from these studies by focusing on smartness as interactional achievement in the heterogeneous identity formation of one child over time.

During a longitudinal linguistic ethnographic fieldwork in a Danish secondary school, I noticed that participants across classroom settings treated one child, Mohsen, a minority boy, as a particularly smart student (Lundqvist 2015). In interviews and whole-class talk Mohsen's teachers and peers labelled him "skilled" and "smart" etc. I was puzzled what brought about this strong identification, and

how it influenced Mohsen's learning opportunities. Drawing on the conceptual framework of interactional sociolinguistics (Jaspers et al. 2011, Rampton 2008, 2006: 24, Goffman 1986, 1981) and social identification (Wortham 2008, 2006, 2004), I ask what interactional achievements count for the teachers as actions of being "skilled" etc., how does Mohsen's adaptability to these expectations contributes to shape his identification, and subsequent learning opportunities, and does how this process of social identification bring about societal discourse on school success?

As we will see, viewed through this two-fold analytic lens the actions of a teacher holding up a selected child as a particularly smart student (Hatt 2012: 457) or covering up students' failure (Varenne and McDermott 1998: 110) do not form part of a taken-for-granted socio-cultural production of school success. Although such teacher actions indeed may form part of a subtle interactional pattern in which a student, across events, and over time, come to inhabit the social role of the smartest student in class such identification does not necessarily reflect one macro discourse or shape good learning opportunities for the individual. I discuss my analytical findings in the light of the local constraints (Lefstein et al. 2013, Rampton 2006: 58, Ball 1997) the teachers of my study are compelled to handle.

Revisiting 'Acts of Identity' in a linguistically diverse British context

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The notion of 'superdiversity' has been gaining currency in Britain and Europe as sociolinguists acknowledge that long held concepts such as native speaker, speech community and fixed social categories, are problematic (Blommaert 2010, Jorgensen et al 2011). For example, early survey-style studies e.g. Trudgill (1974) relied on the notion of the speech community as a homogeneous group of speakers (Patrick 2002) excluding newcomers and sidestepping the challenges of complex settings. However, creolists have long understood the challenges of superdiversity from researching creole societies. Le Page and Tabouret-Keller's (1985) research in Belize combines ethnographic, variationist and creolist perspectives to understand individual speaker choices in linguistically diverse communities. According to Rickford (2011:253), 'Le Page's most valuable theoretical legacy to sociolinguistics and creole studies is the Acts of Identity model' – which puts the individual at the heart of sociolinguistic enquiry.

This paper describes the main principles of the model and applies it to data collected from Barbadian and Anglo speakers living in Suffolk. I consider the use of *ain't* as a negator which in Anglophone countries is remarkably similar (e.g. Szmrecsanyi and Kortmann 2009). It can occur with present tense verbs BE and HAVE only as in:

We ain't seen his friend – Have Aux
You ain't talking to me - Be Aux
He ain't taller than my brother - Be copula
(Anderwald 2002)

British varieties conform to the Anglophone pattern outlined above and have received far more attention from sociolinguists and historical linguists. (Anderwald 2002, Cheshire 1982, 1991, Hughes and Trudgill 1987, Sharma et al. 2008, Trudgill, 1999). The few descriptions of 'Bajan' suggest that it may not conform to the Anglophone pattern for some speakers. They describe *ain't* as having a wider set of functions associated with a mesolectal creole (e.g. Blake 2004, Burrowes 1983, Rickford 1992, Van Herk 2003).

Starting with a variationist approach, I outline some of the difficulties encountered with analyzing the use of *ain't* and consider how the Acts of Identity model can be applied to the data to enhance our understanding of linguistic diversity before suggesting how it may be re-intergrated into more recent thinking on the subject.

Hybrid Identities: Heteroglossia and Agency in Puerto Rican Adolescents

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Developments of Late Modernity in the 21st century, such as the increase in population movement and technological advances, have led sociolinguists to question the once static descriptions of what it means to speak a language. Recent years have witnessed a surge of new theories of bilingual and multilingual communication that have argued against simplified correlational explanations for bilingual practices such as code-switching, and identity-led descriptions that argue that a language signifies a identity. As a result, various terms have emerged that argue for a more repertoire-driven approach to linguistic practices and their meanings in bilingual practice. Terms such as "heteroglossia", "translanguaging", and "indexicality" have been used to advocate for more fluid and hybrid ways of describing linguistic practices, and consequently modeling their social meaning in interaction. In this way, while contemporary research acknowledges the ideological importance of language as a social construct and semiotic tool, it views the repertoire approach as a more accurate way of describing language use and sociolinguistic potential. Thus, contemporary research is concerned with describing a speaker's "discourse analytic toolkit" (Blommaert, 2007: 115), rather than a model of fixed homogenous codes. This paper adopts recent efforts to understanding bilingual communication from a repertoire-driven approach by using Bakhtian notion of heteroglossia.

In my presentation I will discuss the linguistic practices employed by members of two adolescent communities in Mayaguez, Puerto Rico. Puerto Ricans have played a central role to many influential bilingual and code-switching studies in the past, due to their presence in the United States as Spanish-speaking U.S. citizens (since 1971). Their linguistic practices have often been observed from an identity-framework in English contexts. However, very little research has observed English language use on the island of Puerto Rico, where Spanish is the majority language and English influence is strongly felt on an institutional level (e.g. in education), among other domains. On the island the social use of English is often seen as "snobby" or a betrayal to one's ethnic roots; simultaneously, English is seen as a prestigious code, belonging to the elite community, and an instrumental skill to acquire (Pousada, 2000). From a post-structuralist approach, one could argue that these macro-ideological values are contested and negotiated in local practice, further that they are able to acquire new meaning in light of globalization processes and technological advances. However, very little research on the island has carried out an indexical approach to language use in bilingual speakers, in favor of a binary ethnolinguistic approach to linguistic practices, where at one end of the spectrum Spanish represents Puerto Rican nationalism, and in the other English represents American assimilation. This presentation will present qualitative findings of an ongoing ethnographic investigation in two school communities on the island: one private school community and one public school community. It will provide examples of speakers from diverse sociodemographic backgrounds, their respective communities of practice (or social identities) and their linguistic practices. It aims to question previous models of social meaning in language use in Puerto Rico, as well as the social meanings that have been popularly advocated for in bilingualism literature (primarily to do with ethnic identity and the existence of a "we" code).

Bilingualism and diglossia in Bulgaria – the case of the Greek linguistic minority

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In contemporary Bulgarian linguistics, works dedicated to bilingualism and diglossia are scarce and were written for the most part during the last 15 years. Among them, we find only several books: one, written in 2004, analyses the historical aspects of the Bulgarian–Turkish bilingualism[1], two others discuss specific cases of diglossia in two small towns in North-Western Bulgaria[2], and the fourth, written in 2005, is virtually the only work that examines and analyses diglossia in Bulgaria from a historic point of view, its contemporary state and its relationships with bilingualism[3]. In all other works, these problems remain secondary issues to which attention is drawn only occasionally.

This paper examines some particular forms of diglossia and bilingualism in Bulgaria that, to my knowledge, have never been thoroughly analysed, namely those of Bulgarian-Greek bilingualism and language interference and its partial or total fusion or disappearance. The case of the Greek language in Bulgaria is very interesting because of its complex and historically disparate set of relations with the Bulgarian standard and the regional dialects. The long and colourful history of the Greek national and linguistic minority represents a striking example of bilingualism, combined with diglossia. Greek has been present in today's Bulgarian lands since Antiquity but its status changed several times over the centuries. It was used as an official language in the early first Bulgarian kingdom, subsequently replaced by the Old Bulgarian. Then during the Ottoman rule for some people it became a language of prestige, before sinking to a small scale usage among the traditional Greek inhabitants of some Black Sea and inland towns. Following the Greek Civil war (1946-1949) and the subsequent flux of refugees, it was again widely used for several decades by the numerous new Greek community but, at present, the number of its speakers diminishes progressively.

The paper also takes into account the evolution of the Bulgarian society during the 20th century and over the last several decades and the processes of language interference associated with the political changes or influenced by them[4]. Special attention is given to the internal structure and the relationships between these two languages, their different spoken forms and to the evolution of their contacts.

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"Proud 2 b irish!!!": Minority languages, music videos and the politics of emotion

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In the popular imaginary, minority languages and their speakers are often still regarded as old-fashioned and even backward (Moriarty & Pietikäinen 2011; Dlaske & Jäntti forthcoming). Recent research has explored how the access to new genres, such as rap music or stand-up comedy, can grant minoritised languages new values and functions, and in so doing, contribute to a change in the attitudes (e.g. Moriarty & Pietikäinen 2011).

This paper draws attention to social media spaces, more specifically, to the video sharing website Youtube, and therein to two music video covers performed in Irish and Sámi languages respectively. The Irish video is a remake of the global hit *Wake me up* by Avicii, made by the Irish language summer school Coláiste Lurgan. The Sámi performance, made by the female comedy duo Njuoska bittut/Märät Säpikkäät, is a parody of the popular song *Missä muruseni on* ('Where is my sweetheart') by Finnish pop singer Jenni Vartiainen. Both performances received considerable attention

on Youtube where they were launched first. Moreover, both became part of a larger phenomenon: while the Irish performance became an international (media)phenomenon in its own right, the Sámi video was launched as a teaser for a comedy show broadcast on a national TV channel in Finland. Most importantly for this paper, however, both videos elicited an abundance of affective comments expressing the viewers' feelings not only towards the performances, but also about the respective minority languages and their speakers.

Drawing on multimodal discourse analytical approaches (e.g. Blommaert 2010), this paper first analyses the semiotic resources used in the construction of the performances. Subsequently, combining Sara Ahmed's (2004) view of affect as performative and political with methodological insights from discourse studies (e.g. appraisal theory), this study examines how the emotions and attitudes expressed in the comments to the videos produce their objects, i.e. the respective minority languages and their speakers. The comments express overwhelmingly positive affects - pride, enthusiasm and admiration. However, this is preconditioned, the findings suggest, along with the attention the performances achieved in the first place, by "a commodification of Irish [and Sámi] speakers as young, beautiful, mediatisable" – and outright sexy – by drawing on an "emerging discourse of 'sexy Irish'" (Kelly-Holmes 2011: 511), or, 'sexy Sámi'. Through this constellation, the performances call for a critical interrogation of the politics of representation, the politics of emotion, and the interplay between them.

While Ahmed's take on affect has been of sustained interest in feminist studies for over a decade now, in the field of sociolinguistics it has received little attention (cf. however e.g. Pavlenko 2013; McLaughlin 2015). The aim of this paper is thus two-fold: first, it interrogates the changing identities of minority languages and their speakers, and second, it explores how the "analytic lens of affect" (McElhinny 2010: 320) can enrich the investigation of these processes.

The influence of social variables on the level of hispanization of colloquial Guarani

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As has been shown by many studies (e.g. Gregores and Suárez 1967, Lustig 1996, Thun 2005, 2006, Dietrich 2010, Kallfell 2011, among others), contemporary colloquial Guarani is strongly influenced by Spanish both on the lexical and the grammatical level. Similarly, the high importance of the strategy of code-switching in everyday communication was pointed out many times, being a part of current communication standard in many communicative situations (e.g. Lustig 1996, Thun 2005, Gómez Rendón 2008).

Departing from this, the paper attempts to:

- explore what this "strong Spanish influence" on lexical level really means, when it is quantified;
- determine the influence of social variables (sex, age, level of education, residence) on the degree of hispanization and thus identify possible trends and estimate what it could mean for the current process of standardization of Guarani language;
- determine the influence of social variables on the use of code-switching as a communication strategy;
- explore an idiolectal variation, as far as the degree of hispanization is concerned, as a sign of the lack of stability in colloquial Guarani;

For the analysis, a corpus of colloquial Guarani, collected in the first volume of *Atlas Lingüístico Guaraní-Románico* (Thun 2002), was used. It contains language samples from about 450 speakers.

Preliminary results, based on the analysis of linguistic material from 80 speakers, show that the colloquial Guarani presents an average of 47 % of Spanish lexical material.

As for the influence of social variables, the level of education appears to be a significant variable, which means that increasing levels of education could bring a progressive hispanization of colloquial Guarani.

A high idiolectal variation is found, suggesting a lack of stability in the colloquial Guarani. It seems that the continuing diglossic situation prevents a formation of a mixed language, and a progressive hispanization is a more probable result of this situation.

As for the code-switching analysis, it obviously required a thorough review of different definitions and typologies of code-switching, and of different criteria proposed for drawing the line between code-switches and loans in the actual speech analysis in the literature on the topic (e.g. Auer 1984, 1995;

Appel and Muysken 1987; Romaine 1989; Thomason 1995, 2001; Myers-Scotton 1997; Milroy and Muysken 1998; Maschler 1998; Muysken 2000; Matras and Bakker 2003; Winford 2005; Gómez Rendón 2008; Zimmermann 2010). There is hardly a consensus: what is a type of code-switching for some authors (see e.g. Poplack 1980), is considered code-mixing by others (i.e. intrasentential code-switching, see Singh 1985; Thun 2005, 2006). For Auer (1998, 1999) the perspective of the participants in the conversation is crucial. In the case of code-switching, the alternation itself carries a meaning for the participants, and alternating elements are replaceable.

Several of our examples represent a challenge for some of the restrictions on code-switching proposed in the above mentioned literature (e.g. the bound morpheme criterion); at the same time, they also show how challenging the widespread practice of code-switching and heavy borrowing from Spanish can be for the description of modern Guarani.

How do idiolects of old minority language speaker's change? A case study of White Sea Karelian.

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In my paper, I explore language change in White Sea Karelian in real-time over a period of ten years. The data of my paper consist of ca. 10 hours of speech. The study is a panel study in nature, i.e., I have recorded the same individuals (5) at multiple points of time: first in 2001 and again in 2011. The recordings have been made in two Viena Karelian villages in the Republic of Karelia in Russia, and the data include both men and woman. The subjects are between 62 and 79 years of age.

Because of the inherent difficulty involved in re-interviewing large numbers of subjects, the majority of panel studies have been restricted, typically comprising one subject (e.g. Palander 2005) or a small set of subjects (e.g. De Decker 2006). Larger scale studies are rare but have been conducted e.g. in the LANCHART project in Denmark (Gregersen 2009). As far as I know, we know very little about language change in idiolects among minority language speakers.

The variables that I have studied are: 1) the final syllable *A*-ending vowel combinations (-*iA*, -*eA*, -*UA* and -*OA*) and long vowels *aa* and *ää* 2) long vowels in first syllable 3) 3SG endings 4) 1PL endings, and 5) some lexical features such as use of lexemes of Finnish origin, e.g., *äiti* 'mother' and *sauna* 'sauna'instead of native Karelian lexemes *muamo* 'mother' and *kyly* 'sauna'. The aim of the study is to look at 1) how much the informants use contact induced forms and words, 2) why some of them use these more and 3) how much variation exists in the idiolects in general. In my study, I use methods of Bayesian statistics.

Previous research has shown that it is common that old people's idiolects become more conservative over time (e.g. Mustanoja 2011: 360–365; Wagner 2012; Isto 2014). The preliminary findings of my study show that some idiolects have become more conservative, whereas other informants have adopted more contact induced forms and words during the ten years betwen interviews. The results indicate that life history, linguistic loyalty and language attitudes influence language change at individual level.

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GS04-38: Code-switching
Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.6
Session Chair: Rafael Monroy

Code switching for politeness purposes: Humour, repeated questions and diminutives
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The aim of this presentation is to link code switching (CS) and politeness and see if and when Greeks living in Ireland switch codes for politeness purposes.

Described as a notion 'developed by societies in order to reduce friction in personal interaction' (Lakoff, 1975, p. 64), politeness is an important issue in linguistics because of its role in human interaction and thus, the study of language in its social context. As regards to CS, Milroy and Muysken (1995) describe it as the central issue in bilingualism research that occurs in all bi/multilingual societies to a greater or lesser extent and affects everybody who is in contact with two or more languages.

Taking into account the numerous reasons leading bilinguals to switch codes, widely discussed in Auer 1998, Gardner-Chloros 2009 etc., it would be surprising if CS was not used for politeness purposes too. And CS of Greeks living in English speaking countries appears to be of a particular interest for studying politeness since these two language speakers conceptualise politeness in different ways, with Greeks normally using more positive politeness devices than speakers of English, who tend to prefer more negative politeness devices (Sifianou, 1992).

To have a closer look at Hiberno-English (HE) and Greek CS, I have conducted a small scale qualitative analysis based on the audio recordings of 12 Greek families' everyday conversations. Varying from 3 to 40 years of their residence in Ireland, and representing first, second and third generation migrants, these speakers seemed to switch codes for numerous reasons including politeness. Based on the data analysis, various examples of switching codes appeared for expressing humour especially when referring to concepts from Greece. There were also cases of repeating unanswered questions in a different language to soften imposition. Finally, HE to Greek code switch for the use of Greek diminutives appeared to be a way of showing affectionate concern towards the Hearer, respect their freedom of action, as well as show intimacy and solidarity.

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English in the Chinese discourse of Chinese professionals in London: Register and social factors
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Most sociolinguistic studies on code-switching (hereafter CS) have been situated in face-to-face communication, with a few recent studies extending their interest to CS in online environments (e.g. Androutsopoulos, 2013). Very few studies have considered both spoken and online registers of CS usage by individuals. This study describes variation in the form, frequency and discourse functions of English use (i.e. CS to English) within Chinese discourse across registers (spoken and online written), among a group of bilingual professionals based in London. This study also assesses how the social factors of network (openness and ethnicity of network), attitudes, and proficiency, of which the intersecting importance in influencing CS use has been increasingly recognized, interact in their effect on different types of CS across different registers.

The data are taken from 40 participants aged 25–40, and include recorded semi-structured interviews, questionnaire data on social factor details, and social networking data from the website SinaWeibo.

Quantitative and qualitative analyses are conducted to examine the differences between registers in CS use. The influences of social factors on CS are assessed through multivariate analysis. The results indicate that register strongly affects CS use. Social influences on CS also vary along with register differences. To account for these findings, a model is proposed, in which the frequency and complexity of CS is inversely correlated with cognitive load demanded by register, at least within informal registers used by L2 English speakers. In terms of social factors, as the demand of practicing CS or cognitive demand of register increases, the influence of attitudes gradually gives way to that of ethnicity of network type. Theoretical implications and contributions of the findings for the wider understanding of CS, in particular the importance of register to CS style and the interaction between cognitive and social constraints, are considered and discussed.

Code-switching and identity: What does code-switching between Ngoni and Swahili index?

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Recent studies of the Tanzanian language Ngoni (N12) have shown that the rural Ngoni in the Ruvuma region in the Southern Highlands of Tanzania code-switch extensively between Ngoni and Swahili (Rosendal and Mapunda 2014, Mapunda and Rosendal 2015).

This code-switching between the national language Swahili and the L1 is the unmarked choice in the area, to use Myers-Scotton's (1993) terminology.

This talk presents data from a project which, within a social constructivist and interactional frame, in more detail investigates the reasons behind the code-switching pattern of the Ngoni.

Using recordings of 8 focus group sessions with 24 informants (12 young and 12 old persons) in two different villages in the Songea area, combined with individual interviews with all participants, the actual language use is analyzed both quantitatively and qualitatively. The quantitative results are compared with how the informants themselves perceive their code-switching practices, and what actually is reflected in this practice, how identity is constructed and negotiated and what it indexes.

The presentation discusses some of the results of the study in order to sum up with the major question: Does code-switching signal multiple identities at once or is code-switching between Ngoni and Swahili a sign of linguistic gaps or possibly even a first step in a process towards language shift.

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Attitudes towards Spanish, English, and code-switching in Puerto Rico

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English has had a presence in Puerto Rico for over a century, and it has impacted life on the island in the political, educational, and social contexts. Nonetheless, most of the population has receptive rather than productive English skills; only a minority reports being bilingual (Morales, 2000). This situation results from a generalized ambivalence among Spanish speakers, who simultaneously support English language acquisition, but covertly resist it. Still, a significant number of speakers, particularly those among the younger generations, are proficient in both languages, use them frequently, and report code-switching (Pousada, 2000). Although there are numerous studies on Spanish-English code-switching in

the continental United States, this phenomenon has been less studied in Puerto Rico (cf., Pérez-Casas, 2008). We set out to examine bilingual Puerto Ricans' attitudes towards code-switching with an indirect method of data collection. Students from the Río Piedras campus of the University of Puerto Rico completed a matched-guise test (originally developed by Lambert et al., 1960), in which they listened to a series of recordings made by bilingual speakers (two males, two females) reading a passage in different types of speech: (1) unilingual English, (2) unilingual Spanish, (3) Spanish with English lexical insertions, (4) Spanish-English intersentential switching, and (5) Spanish-English intrasentential switching. After listening to each recording, and without being aware that they were listening to the same two males and two females reading the five scripts, participants rated each guise based on personal, political, social, and educational attributes.

Preliminary analyses (50 participants, 13 males and 37 females) suggest that participants link certain types of speech with specific identities as well as with particular political, social, and educational characteristics. For instance, bilingual Puerto Ricans associate being a true Puerto Rican ("puertorriqueño de pura cepa") most often with the Spanish guises and least often with the English guises, with the code-switching guises falling somewhere in between. They also associate Puerto Ricans who favor the territory's statehood with the English guises more often than the Spanish guises. Additionally, the participants tend to relate the English guises and the code-switching guises, more so than the Spanish guises, to Puerto Ricans who live in urban areas and to those who attended private schools. These results will be discussed in light of previous studies (e.g., Pérez-Casas, 2008; Rangel et al., 2015).

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Time: Thursday, 16/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.10
Session Chair: Sonia Madrid-Cánovas

Developing Intercultural Communication Competence through CLIL Methodology: Language Practices in Three Bilingual Schools in Castilla La Mancha

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In the last decades CLIL programs have been implemented in a large number of private and mainstream Spanish schools as a means of promoting foreign language proficiency and fostering multilingualism and language diversity in order to meet the new demands of our globalized societies. Although Spain is considered one of the European leaders in CLIL practice and research, it nevertheless faces many challenges caused by teachers´ insufficient training both in the target language and in CLIL methodology. While the language-related shortcomings have been identified and to a certain extent remedied through language immersion courses and language assistant programs, the content-related and methodological issues are still being largely neglected in spite of the fact that there exists considerable CLIL literature where these issues have been addressed rather extensively. Renowned CLIL authors such as Do Coyle, David Marsh and Peeter Mehisto (Coyle et al, 2010; Mehisto et al, 2008) stress the importance of high quality teaching as key to the success of the CLIL approach; they claim thatgood CLIL practice not only broadens conceptual mapping resources by boosting cognitive development and metacognitive skills, but it also encourages active, meaningful, "deep" learning, critical thinking and creative thought with the help of scaffolding techniques that address both language and content learning difficulties. Another priority in the CLIL classroom is to develop students´ intercultural competence whereby they reach higher levels of understanding and appreciating other cultures while developing greater capacity for intercultural communication and embracing constructive attitudes towards diversity.

As part of the multi-team linguistic ethnography carried out in three secondary schools in Ciudad Real, this paper examines the language practices of students and teachers in the bilingual programs. In particular it will analyze a corpus of audiotaped classroom interactions in different CLIL content subjects in year 1 and 4 of Spanish Compulsory Secondary Education (ESO) with a view to checking to what extent CLIL-specific methodology is being implemented and learner intercultural communication competence prioritized. The analysis of classroom interactions will be triangulated with interviews conducted with stakeholders at these schools, focus group discussions and institutional and classroom materials.

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Embodying competence: performance and ideology in oral proficiency tests for adult migrants

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This paper reports from an on-going study on interaction in speaking tests and perceptions of competence in an L2 Swedish course for adult migrants. The language program is a highly diverse and multilingual setting. The analysis draws on 27 video-filmed paired speaking tests (a candidate-candidate discussion), interviews with the students and descriptions of L2 oral proficiency used in different educational settings.

Testing practices play a crucial role in constructing the perception of proficiency and competence in educational settings and are powerful tools that to a certain extent determine knowledge (McNamara, 2001; Shohamy, 2013) and function as an important site for disciplinary power (Foucault 1975). The speaking tests are analyzed as *institutional staged performances*, i.e. an audience-oriented discourse,

and the test takers' expressed beliefs on competence and language learning reveal an orientation to dominant monolingual ideologies on language learning and language use.

During the paired speaking test the test takers are given the interactional floor to themselves and they need to draw on various resources to display their communicative competence infront of the examiners. The notion of communicative competence holds a central position in second language teaching and testing. However, competence is not a neutral notion. This paper aims at investigating how communicative competence is perceived (by students and in official documents) and how being 'the competent language user' is enacted and constructed in interaction. Drawing on both discourse analysis and an interactional analysis, the preliminary findings indicate that proficiency in oral interaction is perceived as and expressed through a certain behavior – making communicative competence an *embodied competence.*

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The impact of attitudes and prestige on multilingual discourse competence

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In a growing number of European cities the number of bilingual speakers outranges the number of monolinguals. Due to mutual transfer from one language to the other variation is not only found in the spoken, but also in the written discourse of bilingual speakers. As a consequence, in multilingual urban settings we meet a larger variety of written text types as in more homogenous monolingual environments. To date, however, it has not been explored in detail what kind of linguistic features are transferred from one language to the other in text production and what role external factors, such as language attitudes and the prestige of heritage languages play for textual competences in the respective languages.

To investigate the interplay of extra linguistic factors and text production in bilinguals we conducted a large-scale cross-sectional study, which comprises 200 9th graders from secondary schools in Munich with Italian, Greek and Turkish as L1 and German as an early L2. The corpus includes argumentative and narrative texts in the respective L1 and in L2 German, sociolinguistic interviews on language biography in L1 and L2, parental interviews, as well as a bilingual language awareness test. The texts are ranked according to a specific framework (Riehl 2013), which has been developed to identify different text-levels and measure textual competence. The text competence scores achieved in the respective languages are correlated with each other and with extra linguistic factors, such as language use, language attitude and prestige.

Our results demonstrate that variation found in written texts of bilingual individuals can not only traced back to transfer of linguistic features (syntactic, semantic etc.) from one language to the other, but that culture specific discourse strategies play also an important role. There are also correlations between writing and reading practices in L1 and their text level in the respective L1. Inter-group differences were found in a higher textual proficiency by German-Greek bilinguals, whereas German-Italian and German Turkish bilinguals reach a lower proficiency. Our data obtained from both students' and parental interviews indicate that this can be explained by different attitudes towards the heritage language and towards literacy in L1 on the one hand and the prestige of the heritage languages in the recipient community on the other.

This study will provide new insights about the influence of attitudes and prestige on multilingual discourse competences of bilinguals, and the teaching of heritage languages in public school settings.

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Language awareness and extra-linguistic factors: Effects on bilingual textual competence

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Recent research has shown that language awareness plays a central role in the language production of bilingual children (Bialystok & Craik 2010, Jessner 2006) and there is evidence of beneficial cross-influences between L1 and L2. It has, however, not examined so far, in what way (cross-) linguistic competence and language awareness of bilinguals interact.

In this paper, we investigate how language awareness and extra-linguistic factors influence the textual competence of bilingual students. We assume that bilingual competence and proficiency are not independent linguistic systems but rather make up one holistic and dynamic system in which cognitive, social and environmental factors continuously interact with each other (De Bot, Lowie & Verspoor 2007). Our sample includes 200 bilingual 9th and 10th graders with Italian, Greek or Turkish as the L1 and German as an (early) L2.

The data are in the form of a large corpus of narrative and argumentative texts, language biography interviews in both German and the students' respective L1s and a bilingual Language Awareness Test (LAT), which includes a semantic, pragmatic and textual section. The text data analysis is based on global-level textual competence (Berman & Nir-Sagiv 2007, Riehl 2001, Sieber 1998) and comprises aspects like macrostructure, discourse mode (Koch & Oesterreicher 2007) and discourse stance (Riehl 2013).

The results indicate that on the one hand, students who reach a higher text-level score in both narrative and argumentative texts in German and their L1 also exhibit a high LAT score in both languages. On the other hand, students with low textual competence reach a low LAT score particularly in the textual section. Furthermore, students who are or were instructed in their L1 reach a higher LAT score and the scores in German and their L1 are quite similar.

We finally observed that the different levels of textual competence and the LAT scores also correlate with extra-linguistic factors, such as reading activities and literary practices in the family (cf. Duarte et al. 2014).

The findings of the study provide important insights into the interrelation between language awareness, extra-linguistics factors and textual competence of bilingual students, which has implications for language teaching and the development of bilingual school programs.

Choice of language and attitude to languages in modern Kazakhstan

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Modern Kazakhstan is a multilingual state. However, two languages – the Kazakh and Russian languages have the dominated position. The observed in recent decades changes in the linguistic situation in Kazakhstan have an impact on the features and spheres of the functioning of the Kazakh, Russian and other languages.

The choice of language in a multilingual society is not just a linguistic problem. Such factors as a geopolitical situation (Kazakhstan borders with Russia, China, Kyrgyzstan, Uzbekistan, Turkmenistan), ethno-demographic and ethno-linguistic structure (in Kazakhstan there are 126 languages, referential to them ethnicities), socio-economic living conditions, and others made a great influence on the choice and attitude to a particular language in Kazakhstan.

The Kazakh language is a state language of the Republic of Kazakhstan. The Kazakh language is autochthonic language of Kazakhstan. It takes the 93rd place among world languages by quantity of speaking people and enters 4% of world languages, i.e. the group of 283 languages with more than a million of speaking people.

Russian in Kazakhstan carries out all volume of functions of the language used on an equal basis with the state language: it is the language of policy, education, science, all types of communication.
English in Kazakhstan according to the state cultural project "Trinity of Languages" (2007) is an obligatory language of education.

As the carried-out analysis showed (400 Kazakh families were interrogated), modern Kazakhstan families prefer to give the children polylingual education that is naturally reflected in the use of languages in a family.

In the report the examples of switching of a code in family communication, a language choice depending on age, sex, ethnos, relation to languages in bilingual families are reviewed. The carried-out short analysis showed that in the Kazakh families the phenomenon of the natural Kazakh-Russian and the Russian-Kazakh bilingualism is observed. Code switching in the speech of bilingual Kazakhs in a family communication has conscious character and serves as means of understanding in organization of corrections, as it occurs when a speaker is dissatisfied with the solution of the correction, and unconscious character when words impregnations are added at the end of the phrase and can often not match with the previous sentence according to the meaning.

An integrated explanation of contact phenomena in the Basque Country: implications for language revitalization efforts

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The revitalization process of the Basque language began in the late 70s when a new standardized variety (*Euskara Batua* 'Unified Basque') was implemented in schools. The abundant increase of L2 learners in the (BAC) in Spain is thought to be a characterization of its successful revitalization (Eusko Jaurlaritza, 2011), although language-promotion efforts are also regarded as 'not so successful' (Maia, 2012) due to the unguaranteed systematic use of the language. In language contact situations where strong connections between language and identity are the result of political and ethnic-status disparities, social meanings of different features, languages and its users are intensified (Jaffe, 1999; Azurmendi, et. al., 2008; Montaruli et. al., 2011; Edwards, 2009; Ortega et. al., 2015). Therefore, the main aim of this paper is to show how ideological representations of contact-phenomena (Differential Object Marking, DOM) affect the way different bilinguals use it, shape social identity, and how social categorization or grouping can affect the use of Basque at a larger scale.

Using methodologies in SLA and sociolinguistics, 70 different Basque-Spanish bilinguals and 19 Basque-French bilinguals (control) participated in an *elicited production task* (EPT) containing 30 target

verbs, *oral interviews* in Basque and Spanish (or French) and *a matched-guise experiment* to retrieve attitudes towards Basque DOM. Speakers were stratified according to BILINGUAL TYPE (native bilinguals, early sequential bilinguals and L2 Basque speakers). 60 hours of spontaneous speech in Basque and Spanish/French were transcribed and coded for 'typological factors' (ANIMACY, SPECIFICITY) 'Spanish-specific factors' (PERSON, NUMBER) and 'Basque-specific factors' (NULL OBJECTS, BORROWED VERBS). Multiple mixed-effects models (with random-effects) and ANOVAs were performed in *R.*

EPT results show that speakers rarely produce DOM, conforming to prescriptive rules of Standard Basque. Quantitative and qualitative differences are found according to BILINGUAL TYPE in the spontaneous data showing a hierarchy in the linguistic constraints; the use of Basque DOM in the L2 group, albeit its rarity, can only be explained through typological constraints (ANIMACY, SPECIFICITY). In contrast, Basque native speakers produced significantly more DOM, affected by typological, Spanish-specific constraints (ANIMACY*SPECIFICITY, PERSON, NUMBER) and Basque-specific factors (NULL OBJECTS, BORROWED VERBS). These results are argued to evidence a process of *replica grammaticalization* (Heine and Kuteva, 2010) in which contact features and typological constraints work interactively, particularly dependent upon the language dominance of the speaker. The low use among L2 speakers is explained through the attitudinal results in the MGE; Basque DOM is considered 'defective' and 'non-authentic' in Standard Basque, the variety of L2 speakers. It is proposed that L2 speakers do not use Basque so that their 'authenticity' as Basques is not fully questioned.

The present study builds upon theoretical and methodological implications: first, it argues that a multi-disciplinary study of contact-phenomena advances our theory on the interplay of language as 'human faculty' and 'social competence' (Matras, 2009). Second, it builds upon innovative perspectives to study contact-induced phenomena (Thomason, 2001; Corrigan, 2010; Backus, 2013; Cornips, 2014). Finally, it argues that studying language attitudes as an integrated part of contact linguistics can advance on the success of language promotion efforts.

"After 40 years in Australia my grandson says that I cannot speak English!" Dynamics of language attitudes as seen by ageing Hungarian Australians and implications for intergenerational language maintenance and shift

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To date, most research in heritage language maintenance focused on the factors which enhance or impede language maintenance, but the area of ageing is under-researched (Coulmas, 2013) and more research is needed about language attitudes which play a significant role in the everyday well-being of ageing diasporic communities. From a historical perspectives, it is also important to explore how ageing first-generation immigrants reflect back on the language attitudes they faced from the mainstream society when they resettled in their adopted country, how their children related to learning their heritage language and how these attitudes have shaped language maintenance efforts and successes.

Immigrants have two major challenges in terms of their language development: (1) the maintenance and intergenerational transmission of their heritage language; and (2) the acquisition of the high prestige language(s) used in their newly adopted country. The theoretical and practical aspects of these two broader aims are closely linked with issues of language attitudes and prestige on multiple levels, such as parents' and grandparents' (Generation 1) and children's (Generation 1b and 2)and grandchildren's (Generation 3) attitudes towards the heritage language, second language accents, language use, language shift, just to name a few.

This paper aims to contribute to this important line of research from the context of the Hungarian diaspora in Australia. Hungarian post-war migrants are one of the oldest immigrant groups in Australia. While Australia's population is ageing rapidly, Hungarians are some of the oldest ethnic groups in Australia. This means that the proportion of individuals over the age of 65 is the highest in these immigrant groups (Australian Bureau of Statistics, 2001). Post-war immigrants (defined here as those who arrived during the 1940s, 1950s and 1960s) have rich stories to tell about their language use, their intergenerational language maintenance strategies and their language difficulties in older age.

Participants of this study were recruited through the Hungarian cultural organisations in Sydney. Inclusion criteria were: aged 65+, born overseas, having raised children in Australia, migrated before 1971. The data was collected through 18 semi-structured sociolinguistic interviews which covered the following themes: memories of migration journey, language maintenance challenges, language use and coping strategies in old age using English and heritage language. In the first stage, the interviews were subjected to a qualitative thematic analysis (coding of themes in Nvivo), then, in the second stage, examples of inter-language and intra-language convergence/borrowing phenomena were identified and quantified.

This paper reports the summary of the findings with a specific focus on the qualitative analysis of language attitudes as expressed by first generation Hungarian Australians: (1) Attitudes of mainstream Australians towards non-English usage in the early years; (2) Attitudes of Gen 3 towards Gen 1's language use and accent in English; (3) Attitudes towards language maintenance and shift across Gen 1-3 with specific focus on healthy ageing; and (4) Attitudes towards code-mixing and inter-language features.

The findings of this research have important theoretical and practical implications for the study of language awareness and language attitudes in ageing immigrant communities.

Perceptual Dialectology in Irish English: what can the Irish public tell us that Linguistics hasn't yet

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Variationist research on Irish English has been somewhat lacking, as interest in Irish English as a distinct variety of English has blossomed. While general volumes on Irish English tend to focus on political boundaries more so than dialectal boundaries, (see Corrigan 2010, Kallen 2013), there have

been some attempts to further stratify Ireland into dialect boundaries. Dialect Atlases have attempted to collocate a complex linguistic area (see, e.g. Wagner 1958, Barry (ed) 1981). However, with no modern isoglossed map of Irish English, we are therefore in the position of not yet knowing if it is linguistic knowledge or political boundaries that influence where people believe the boundaries of Irish English to exist.

This paper, therefore, attempts to show how Irish people perceive Irish English spoken in different parts of the country, and indeed will also investigate the stereotypical associations Irish people may have about the speakers of those dialects. By collecting data at a public linguistics event, we have taken a perceptual dialectology (Preston, 1982; Preston and Howe, 1987) approach to dialect boundaries in Ireland.

Blank maps of Ireland were distributed to members of the public who were asked to complete 5 tasks:

1. Identify where they come;
2. Draw a border around where they think a Dublin accent could be found;
3. Draw borders around areas in Ireland that they think have a distinct accent (and label them);
4. Label what they think are the characteristic of the people that lived in those regions; and
5. Label what they think are the most distinctive features of the dialects within those regions.

The maps were then first analysed for patterns amongst the borders drawn and then consolidated into isogloss maps, showing the level of detail that members of the public use in considering the dialects of Irish English. The largest cohort are from Dublin and the majority of participants identified both North Dublin and South Dublin as distinct accents (see Hickey 2005), while our participants were also rather adept at carving out Northern Ireland. Of the participants who identified accents outside of Dublin, Cork was the most commonly occurring. The Dublin accent was perceived to cover a much larger geographical space than the political borders would suggest. This is particularly acute amongst participants from Dublin itself.

Further, we can see that, far from being an homogenised group of a "West" Ireland accent, as Hickey has described, Irish and Non-Irish participants identified at least 2, and some as many as 5 distinctive accents in the West of Ireland, even if they couldn't exactly describe how. Participants from outside of Ireland were able to identify discrete accents in the West and Southwest of Ireland. One participant labelled numerous specific accents in west Ireland, identifying Cork, Kerry, Limerick, Galway and Mayo, all roughly along political boundaries (although Co. Clare was not identified as an accent). We conclude by presenting our findings in an isoglossed map that builds on current theory and suggests areas for future projects.

The 'Boycott Halal' Movement: Manifestations of Anti-Islamic and Anti-Muslim Discourses in Australia

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The 'Boycott Halal' movement in Australia recently took on new resonance when a conservative politician won a parliamentary inquiry into food certification in May 2015. The inquiry covers certification schemes for halal as well as kosher, organic, and GMOs. However, it is clear the inquiry is predominantly about Halal.

The 'Boycott Halal' movement provides a conducive site in which to investigate anti-Islamic and anti-Muslim sentiments. By targeting a certification scheme, opponents of halal certification can voice their negative attitudes towards Islam and Muslims with seemingly non-prejudiced arguments.

The demarcation between Islamophobia (anti-Islam) versus 'Muslimophobia' (anti-Muslim is especially significant when investigating these arguments. While one of the Australian leaders of the 'Boycott Halal' movement argued that Islam's aim is to make non-Muslims submit, she also conceded that most Muslims in Australia have no intention of trying to dominate non-Muslims. This apparently illogical argument only makes sense if we view Islam as a vehicle through which one can voice xenophobic and racist beliefs without appearing xenophobic and racist. In other words, Islam serves as a metonymy for Muslim(s) and mitigates any anti-Muslim justifications.

This paper uses critical discourse analysis to investigate the public submissions made to the parliamentary inquiry and argues that the demarcation between Islamophobia and 'Muslimophobia' allows Islamophobic sentiments to become acceptable and justifiable. Using the argumentation behind the anti-Halal submissions, the paper shows that the strategy of singling out one inanimate aspect of Islam can allow those against Halal to spread xenophobia and racism against Muslims under the guise of protecting non-Muslim Australians from a 'Muslim tax'. Ultimately, the arguments surrounding Halal are about Australian identity and who and what constitutes 'Australian' – and who and what does not - in the public and commercial arena.

Exploring interactions between the state and the individual in legal settings

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This research examines how the 'state' communicates and is constructed in trial interactions. In order to do this, the extent to which different constructions of the state are reflected, or 'oriented to', is examined using principles of micro-analysis and draw upon theories of the state and power relations as set out by Foucault (1982). This work builds upon previous research in the field of linguistics, including Cotterill (2003) and the analysis of the OJ Simpson trial; Matoesian's (1993; 2001) work on revictimisation and his analysis of the Kennedy Smith rape trial; and Atkinson and Drew's (1979) seminal work on patterns of interaction within courtrooms, inter alia. This topic is relevant for research, as it is part of a growing field in linguistics and adds depth and insight into an aspect of interaction that can seriously affect people's lives and liberty.

This work is rooted in the adversarial system of courtroom interaction (found in the USA, amongst jurisdictions), as opposed to the inquisitorial system (found in France). It explores the means through which identities and roles are performed within the courtroom context, and the visual, linguistic and performative ways in which versions of evidence are presented. Through micro-analysis (drawing on principles of Conversation Analysis), communication patterns are placed under scrutiny, including; pauses; reformulations; and self-selection (Liddicoat, 2011). Throughout this work, the role of the jury as the 'silent participant' (Carter, 2011) or 'overhearer' (Heritage, 1985) is of central interest as to how interaction is both managed and negotiated between participants.

The data under examination are taken from two first degree murder trials, which took place in mid-late 2013 and early 2014 in North Carolina, USA. Footage has been accessed from a publicly available online video archive. Though this is a localised qualitative study that does not seek to

engender generalisations, these trials present an opportunity for a small-scale comparison as both concern the same crime and are comprised of the same judge and prosecution team.

This study contributes further insight into the intricacies of courtroom interaction and puts forward that established patterns may be deviated from in the course of a co-constructed and negotiated interaction between individuals, who may in some instances be acting as interlocutors on behalf of another party (such as the 'state', 'victim' or 'defence'). This study also places these co-constructed interactions in the context of Foucaultian ideas of power relations and their negotiated status within interaction (Foucault, 1982). Methodologically, this work brings together both micro-analytical approaches and macro-level theories as a means of considering whether findings are supported in the data from a bottom-up approach, and whether or not these add support to larger level sociological concepts.

Time: Thursday, 16/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 2.14
Session Chair: Britt-Louise Gunnarsson

Family Language Policy or Mother Language Policy? Second-generation Turkish Immigrant Mothers' Family Language Planning in the Netherlands
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This paper discusses the role of mothers in family language planning among the second-generation Turkish immigrants in the Netherlands. Turkish immigration in the Netherlands started in the 1960s, and the first-generation immigrants were mostly monolingual men. However, beginning with the family reunion, women also became active in the host society, through the learning of Dutch besides Turkish. Currently the second-generation parents are mostly bilingual parents to the third-generation. Language maintenance and shift, code-mixing and switching of Turkish second-generation have widely been studied so far (Backus, 1996; Doğruöz, 2007; Eversteijn, 2011; Yağmur, 2009), but there is almost no research on their language practices as parents to the third-generation. The current study was conducted to understand the language use, choice and preferences of the second-generation Turkish parents in interacting with their third-generation children. Adapting an ethnographic approach, 20 Turkish families were observed in and out of their home environments, and parents were interviewed when saturation level was reached. In total, 20 mothers and 15 fathers were interviewed separately. The mean age was 36 for the mothers and 40 for the fathers. The average number of children in each family was 2,55, and each family had at least one child between 5 and 7 years of age. During the data collection, using a semi-structured interview protocol, questions were directed to the parents regarding the observation process, their beliefs, practices and management of languages in the family environment. Grounded theory data analysis techniques were followed for data analysis, namely, coding, re-coding and axial coding were utilized to derive the major strategies employed by parents. The results of the analysis indicated that all of the families tried to maintain Turkish at home to be able to preserve their identity and culture as well as not to lose their contact with Turkey as their symbolic homeland. On the other hand, the third-generation children shifted to Dutch in their daily lives although they had Turkish skills. One significant finding of the study was the role of mothers in family language policy. Mothers were the ones who decided on language activities and followed up them in the family. Besides, they tried to come up with strategies to maintain Turkish language at home as well as improving the bilingualism of their children by taking an active role in their children's socialization. In short, mother language policy became prominent as an alternative to family language policy. During the presentation, the role of mothers and their strategies in forming the family language activities will be discussed in detail.

Age, gender, and intersubjectivity in Spanish sociolinguistic interviews
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The present study examines impersonal second-person singulars (2SG; see example 1) and other referential devices (e.g. first-person plural [1PL] and singular, *uno* 'one') used for generic or speaker-oriented reference in a sociolinguistic interview corpus of Peninsular Spanish (Fernández 2005).

(1) Interviewer: 'Do you think Economics is a difficult major?'
*Depende del sitio donde lo **hagas** […] **tenías que tener** una nota media muy alta. **Te** hacían aparte un examen.*   […]
'It depends on where **you do** it. […] **you had to have** a very high average grade. They had **you** do a special exam. […]

　　　The corpus contains interviews of 14 informants aged 30–72 years, totaling 74,000 words and 660 occurrences of 2SG. The main discourse topics in the interviews are the informants' university studies and work. The study combines quantitative analysis of correlations between sociolinguistic factors and the use of referential devices with qualitative discourse analysis.

Quantitative examination reveals significant correlations between age of the informants and the use of 2SG and first-person plural. Men use both construction significantly less than women (cf. Newman et al. 2008, Aijón Oliva & Serrano 2013). Both forms are used by the informants in similar contexts, in particular when speaking of their studies. Informants below 40 years of age tend to use 2SG to refer to their own experiences, suggesting a generic perspective involving the addressee. Informants older than 60 years prefer 1PL forms referring to their reference group or family. Although the use of 1PL extends the perspective from the speaker's own experience to other people, unlike 2SG, it does not imply generalizability. Thus 2SG and 1PL create different kinds of intersubjectivities.

I suggest a connection between the age correlation observed and individualization of the society (Beck 1994). In the present data, the choice of person forms also reflects democratization of the Spanish society: studying at the university is construed as a matter of choice available to 'anyone' as opposed to a priority reserved to 'us'. Thus the increasing use of 2SG is intertwined with wide-ranging societal developments (cf. Coveney 2003, Jensen 2009).

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GS05-07: Anthropological Linguistics
Time: Thursday, 16/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 1.12
Session Chair: Rebecca Clift

The hidden voice: recovering a century of the silenced voice of amaXhosa of the Eastern Cape, 1840s-1940s

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It has become generally acknowledged that one learns about a society's past and present perceptions of the world through what is written by and about that society. Attitudes and assumptions about a society, from others and from itself, are based on this (Odora Hoppers, 2004). However, the memories of amaXhosa in the Eastern Cape region of South Africa, like those of other Indigenous communities, have been neglected or distorted in written documents. Writing of isiXhosa, the language of amaXhosa, was pioneered by missionaries in the early 1800s in order to advance the missionary project to teach the gospel in isiXhosa. Any written work that illustrated traces of the cultural world view or indigenous knowledge of the amaXhosa was censored, or not published. James Stewart, a missionary who established an early missionary school, Lovedale College, commented in the *Kaffir Express* newspaper in 1871 that "[t]here is very little in old Kaffirdom worth preserving—and we think it will be the wisdom of the natives ...to move forward into day—and secure the blessings which the present time brings to them," (in Opland, 2012). It is this attitude that prevented the publication of work that reflected the history and world views of amaXhosa.

Despite disdainful missionary views, writing on the language, literature, history, politics and other significant subjects that reflected amaXhosa scholarship flourished in newspapers. Conflicted with how western education and religion could undermine their established beliefs, norms and values, the early amaXhosa writers took ownership of newspapers and started writing stories that reflected the virtues and values present in oral literatures of amaXhosa and African society. They wrote on politics, law, language, natural environment and matters affecting society from precolonial times to the time of the colony.

However, because of lifespan of newspapers, these works have become obscure and forgotten. The presenter, in collaboration with Jeff Opland (who pioneered the unearthing of valuable knowledge written by early amaXhosa intellectuals in newspapers) has been working towards recovering voices that were earlier silenced. In this paper I draw on the work of previously little known authors to illustrate the depth and range of literary scholarship amongst writers of the 19th and early 20th centuries: Samuel Krune Mqhayi (1875-1945), William Gqoba (1840-1888), and Nontsizi Mgqwetho, writing between 1920 and 1929. In the context of robust challenges to the western/northern dominated higher education curriculum in contemporary South Africa, the recovery of this literature provides opportunities to re-evaluate inaccurate perceptions and accounts of the amaXhosa history, society, political structures and epistemology in missionary literature. One of the enduring misperceptions has been the presentation of amaXhosa women as voiceless, oppressed and male-dominated. Nontsizi Mgqweto, a woman writer, turns this misperception on its head. The social, political, economic and linguistic value of these documents isof particular significance to those working with historical and anthropological sociolinguistics and they contribute towards the growing body of southern epistemologies and theory which promise to enrich university curricula. Inclusion of this scholarship of the amaXhosa would contribute towards rebalancing skewed perceptions of whose knowledge and expertise is academically worthy.

Language attitudes and identity in the Tibetan Dharamsala diaspora

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Multiplicity in the construction of language and identity is a salient feature of the Tibetan Dharamsala diaspora (TDD). Irrespective of linguistic diversity and issues of intelligibility among intra-Tibetan groups, a shared perception of a common heritage, and a common plight, accentuated by the displacement of exile, emphasise a desire to preserve and value symbols of Tibetan culture, resulting in the formation

and awareness of multiple Tibetic variety repertoires and increased competence in multiple Tibetic varieties.

This research seeks to investigate the language attitudes of the members of the TDD in conjunction with data on linguistic repertoires and informant reported linguistic competence, specifically seeking to establish if a multiple Tibetic variety model constitutes a polynomic language situation, and whether positive attitudes towards a multiple Tibetan identity model increase competence in Tibetic varieties.

The data for this research were collected over a period of a year in the TDD, combining quantitative and qualitative research instruments in a mixed methodology approach. A questionnaire survey was conducted with a large sample size, as well as a verbal-guise test and interviews. The results of the three data collection techniques were triangulated, facilitating an analytical amalgamation structured on the comparison, correlation and contextualisation of data, attempting to capture as much of the complexity of the subject matter as possible.

The research incorporates an interpretive perspective in conjunction with a strong motivation to use informant-led descriptions and definitions of linguistic varieties and cultural items, particularly in reporting on the concepts of linguistic status and purity and the notion of unity in diversity in Tibetan intra-group relationships.

This research is intended to inform the field of sociolinguistics, specifically focusing on the relationship between language attitudes and multiple identity constructions.

Time: Thursday, 16/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 1.3
Session Chair: Ana Rojo

Texting the Future in Belgium and Québec: Variation in the expression of future temporal reference in French

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The use of future temporal reference has generated a lot of attention in variationist sociolinguistics. The three main variants at play, namely, the synthetic future, the analytical future and the futurate present have been widely studied across spoken French varieties, and such studies have examined the social and linguistic constraints on variation. Negative contexts have proven to favor the use of inflected future in Quebec French (Emirkanian & Sankoff 1986, Poplack & Turpin 1999, Wagner & Sankoff 2011, among others) while empirical studies on other varieties have shown evidence of a temporal distance effect in hexagonal and in Acadian French (King & Nadasdi 2003, Roberts 2013) in line with the prescriptive claims offered by grammarians.

While spoken French has been the main focus of sociolinguistic inquiries, there is a pressing need to explore the variable in other contexts, in particular in relation with the supposed 'innovative' effect of the new media technology on language. Therefore the present study aims at identifying the variable patterns in French text messages. We complement the previous research by providing an analysis of two corpora of text messages (SMS) from Belgium (SMS pour la science) and Quebec (Texto4 Science).

Our variationist analysis shows that the presence of synthetic future is more important in Belgium (40%) than in Quebec where this variant is the less frequent of the three (22%). However we observe that in general the synthetic future is more common in text messages than in spoken French. Therefore in some respects the variety used in text message is conservative and more in line with the written language. The analytical future is the preferred form in Quebec while it comes in second place in Belgium. While the futurate present is used in both corpora, it appears frequently with an adverb. Our analysis also shows some deviations from the standard norm which correspond to phonic French. While both sub-corpora make use of phonic representation, the differences between the two reflects different implicit norms of pronunciation in Quebec and in Belgium. In sum our study document the hybridity of this form of communication.

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Stylistic Variation in Mexican Radio: A Comparative Analysis of Copula+Adjective

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This study focuses on the analysis of stylistic variation in the speech of Mexican radio hosts through the analysis of the variable structure copula+adjective. This investigation is of a comparative nature in two levels. Firstly, an interdialectal comparison will be made between radio stations from Mexico City and Veracruz, Mexico. Secondly, a stylistic comparison will be made between the speech from radio hosts

and the speech of Mexico City via the *Corpus Sociolingüístico de la Ciudad de México* (CSCM) (Martín-Butragueño 2010). The analysis will use the stylistic model of Audience Design (Bell 1984) as well as labovian stylistic factors (Labov 1972) such as topic and speech style. The linguistic variable consists of the structure copula+adjective which has been found to be variable in different Spanish dialects such as the Spanish of Caracas (Díaz-Campos y Geeslin 2011), Mexico (Gutiérrez 1992, Cortés-Torres 2004, Juárez-Cummings 2014), as well as Spanish in contact with English in Limón, Costa Rica (Aguilar-Sánchez 2009) and in the Spanish of the United States (Silva-Corvalán 1986, Gutiérrez 1994). The data for this study comes from 300+ hours of recordings from nine different stations transmitting from Mexico City and Veracruz, as well as 36 speakers from the CSCM (Martín-Butragueño 2010).

Preliminary results show that for Veracruz radio hosts there is an increment in *estar*+adjective frequency in variety programs when the speech is 1) more spontaneous, 2) when host is a male, 3) when the host is accompanied by another person in the recording booth, 4) when the host is talking to another person in the recording booth, 5) when the target audience is younger, and 6) when the target audience is from a mid-high social status and in stations that transmit classic rock. On the other hand, the linguistics predictors of *estar*+adjective are *resultant state, susceptibility to change, experience with the referent,* and *predicate type.*

This project adds to the scarce empiric variationist literature in Latin America. Furthermore, this analysis will contribute to the understanding of how the characteristics of the audience, as well as style, can affect the use of a syntactic variable, when it is thought that the speaker is not always consciously aware of such variables. Finally this study proposes a comparative interdialectal analysis that will provide insight of the stylistic value of copula+adjective in the speech of Mexican radio hosts of two Mexican cities, and the speech of the community, via the CSCM.

Intonational rises and ethnicity in Sydney Aboriginal English

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One of the most salient sociophonetic markers of Australian English is the high rising terminal, a rising intonation contour used with declarative utterances. High rising terminals are well-documented in standard Australian English, but we have very little evidence of their phonetics and phonology in the English spoken by Aboriginal Australians.

This study looked into the frequency of use, phonology and phonetic realisations of high rising terminals in Sydney Aboriginal English. This variety has attracted very little attention from linguists, and the few studies published focus on stereotypically Aboriginal features, and find no or few consistent differences from the standard (Eagleson 1977, 1978, 1984; Malcolm and Koscielecki 1997). However, sociolinguistic work has shown that ethnic minority groups, especially in urban environments, are likely to use linguistically distinct ethnolects (Foulkes and Docherty 2006; Kerswill, Torgersen, Fox and Cheshire 2005).

In order to investigate language use in Aboriginal Sydney, the speech of 22 Sydneysiders, 11 Aboriginal and 11 non-Aboriginal, were recorded from local radio shows and transcribed in the ToBI intonational framework. Declarative intonational phrases (IPs) were categorised as having falling, level, rising or complex final f0 contours, and in IPs with rising contours f0 was measured at pitch accents and boundary tones. Mixed-effects models were used for the analysis.

The two varieties were shown to be very alike in the distributions of declarative, IP-final intonation contours. For the rises, 5 broad types of rises were found, low rises, low- onset high rises, high-onset high rises, and two types of fall-rises, low and high. The two varieties again showed very similar patterns in terms of the frequency of use of each rise type. However, in terms of phonetic realisation, the varieties were clearly distinct. Rises produced by non-Aboriginal were on average 2 semitones higher than those produced by Aboriginal speakers, and this difference was both significant overall and with 4 of the 5 rise types. There was no effect of age or gender, which points to some stability.

These results show that in this sample, Sydney Aboriginal speakers do not produce more high rising terminals than standard Australian English speakers, or different types of rises. Instead, the difference between the two varieties, while pervasive, is much more subtle. This suggests Aboriginal speakers do have some ethnolectal markers, but points towards a low degree of covert prestige. It also highlights the need for sociolinguistic studies to look at fine-grained variation, and at variables that are not stereotypically associated with the variety.

Negotiating foreign learners' language attitudes and phonetic acquisition of English in a Second Language context

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Focusing on the post-colonial acquisition of English in the Philippines, earlier works on Second Languge Acquisition (SLA) perceived Filipinos as non-native learners of English (Supnet, 1951; Ventura, 1961). The language situation today, however, is radically different and more complex than ever: Philippine English (PhE) is widely considered now to be a distinct variety in its own right, having gone through significant nativization or indigenization processes in the last few decades since the Filipino-English Bilingual Education Policy was first introduced in 1974 (Schneider, 2003; Enaka, 2006; Borlongan, 2011).

Foreign nationals studying English as a Second Language (ESL) in the Philippines are thus constantly exposed to this distinct variety, especially in the very educational institutions they are enrolled in, through their teachers, as well as their Filipino peers. A number of studies on ESL acquisition in the Philippines have paid greater attention to foreign learners who visit the country on either short- or long-term study programs. These studies have focused primarily on language attitudes and ideologies, putting little emphasis on foreign learners' speech production patterns (cf. Albela et al., 2006; Castro &

Roh, 2013). While these studies are illuminating, their findings need to be tied back to the analysis of linguistic forms. Inspired by current sociophonetic approaches, this project aims to enrich the field of SLA and sociolinguistic variationist research by investigating foreign learners' perceptions of PhE and the nature of intra-speaker variation in their production of L1 and L2 vowels and utterance-initial stops. (Unlike in the Inner Circle varieties such as American or British English, voiceless stops in PhE are prototypically unaspirated in utterance-initial position; see Regala-Flores (2014) and Tayao (2004).)

The project involves both short-term and long-term South Korean learners aged 16 to 25 and currently residing in Baguio City, the most popular and well-established ESL hub in the Philippines. Koreans make up the largest percentage of foreign students. The study consists of a language background questionnaire, a speech production study (wherein students participate in a series of reading and wordlist tasks designed to elicit salient phonetic features), and a casual interview. Preliminary measurements of voice onset time (VOT) and fundamental frequency f_0 in both L1 and L2 contexts, combined with qualitative data on the learners' perception of Filipino-accented English, suggest that Korean learners' linguistic exposure to the PhE variant poses minimal phonetic influence on their L2 production.

The above case is valuable to variationist sociolinguistic and SLA research because as a regional variety, PhE remains widely perceived as 'non-native'. By looking at both the language attitudes of foreign learners and language acquisition patterns in their speech, we can better understand how they negotiate the perceived low international prestige value of regional varieties like PhE with their own language learning, amid the increasing spread of English in a highly globalized ESL education industry.

A Cross-Generational Analysis of Spanish-to-English Lexico-Semantic Phenomena in Emerging Miami English

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Sociolinguists have documented the substrate influence of various languages on the formation of dialects in numerous ethnic-regional setting throughout the United States. This literature shows that while phonological and grammatical influences from other languages may be instantiated as durable dialect features, lexical phenomena often fade over time as ethnolinguistic communities assimilate with contiguous dialect groups. In preliminary investigations of emerging Miami Latino English, we have observed that lexical forms based on Spanish lexical forms are not only ubiquitous among the speech of the first generation Cuban Americans but also of the second. Examples, observed in field work, casual observation, and studied formally in an experimental context include the following: "get down from the car," which derives from the Spanish equivalent, *bajar del carro* instead of "get out of the car" and "He invited you to a beer" which derives from the Spanish, *te invitó a una cerveza* instead of "He treated you to a beer." A translation task was designed and administered to thirty-one participants: thirteen first generation and twelve second generation Cuban Americans and six non-Cuban Latinos. While there was a general quantitative decrease from the first generation to the second, it appears that some phenomena are still maintained at equal or higher frequencies. In this research, we begin to describe the maintenance of this phenomena in the first systematic, experimental study of Miami English lexicon, which is intended to complement the corpus of sociolinguistic interviews currently being conducted.

A Contrastive Sociolinguistic Study of Compliments in English and Kurdish

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Compliments (henceforth Cs) occur almost in all languages and cultures. The structures used for making Cs may differ inter-and intra-linguistically. Inter-linguistically, the syntax of making Cs may differ. Intra-linguistically, the strategy of complimenting differs according to perspective, semantic, social, pragmatic diffferences. The study deals with Cs in English and Kurdish (henceforth EK) to investigate Cs lexically, syntactically, semantically, and socially and contrast it with their counterparts of E. It is based on the analysis of Cs collected through social participation and personal observation in Kurdistan. This study tries to verify the hypotheses that the structures of Cs are similar functionally in EK. It is also assumed that the contexts of Cs in E are more diverse than those in K.

In order to verify these hypotheses, a questionnaire was designed to find out the structures used by speakers of K in different social contexts. A sample of 100 forms of questionnaire was given to native speakers of K. A survey was made of a corpus of Cs in E to find out the contexts of complimenting in E. The adopted model is that of Holmes (1986).

It has revealed that Cs are formulaic in nature, i.e., there are fixed expressions used to construct Cs in E and K. Such expressions include certain syntactic patterns, formulaic expressions and lexical items represented by some adjectives, verbs and intensifiers. It has also been found that speakers of E made use of more contexts of complimenting than those of K due to religion and culture norms.

The sociolinguistic part of the study deals with the influence of some sociolinguistic variables on complimenting (i.e., "topic", "setting" and "participants" including their age, sex, education, urban vs. rural, solidarity vs. power, and intimacy vs. formality).

The study also includes: (i) a comparison between Cs and other speech acts (ii) the functions of Cs in K (iii) developing sociopragmatic competence of foreign learners of K and (iv) cross-cultural differences of compliments. The findings are expected to reveal that Cs are found to be formulaic in nature. That is, certain syntactic patterns and lexical items serve to constitute the structure of Cs in EK. As for lexical items, certain adjectives, verbs and intensifiers are frequent in Cs in EK. Such syntactic patterns and lexical items form the structure and meaning of Cs. This finding verifies the hypothesis which claims that Cs are formulaic by nature. This implies the semantic and syntactic regularity.

Cs are related to polite behavior to express positive admiration, approval, appreciation, praise and love towards others' appearance, personality, and possession.

Cs or any speech act in English and Kurdish, a comprehensive knowledge about these cultures is a must including religion, tradition, customs, beliefs, norms,…etc.. Accordingly, native speakers of K who study English do need to be familiar with how CS are used to avoid embarrassing situations.

The study ends up with conclusions and recommendations and suggestions.

Convergence or divergence?: Social network and grammatical variation in a community of expatriate English speakers

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The goal of this real-time study is to investigate social network related dialect contact and linguistic accommodation in the use of possessive verbs in a community of native speakers of English (NSEs) in Japan. Research on dialect contact has reported the linguistic outcomes of the contact that takes place during short-term speaker interactions (e.g. Coupland, 1984) and the outcomes of long-term contact that results from migration (e.g. Trudgill, 2004). The present study attempts to add to evidence on the intermediate stage by reporting on a medium-term dialect contact survey of grammatical variation. The community in question consists of young English speakers of different nationalities who spent at least a year working in Japan as teachers. This paper explores whether these speakers demonstrate convergence towards each other after a year in Japan, and whether the linguistic change of individual speakers is correlated with their social network ties with other speakers in the community.

Previous research on phonological variables investigated in the same community (Hirano, 2013) demonstrated that there was a subtle convergence in cases where people had strong network ties with those from other Anglophone countries. On the other hand, if people tended to stay within their 'nation group,' this hindered the adoption of other forms. The current study explores whether similar convergences can be observed, after just one year, when examining a grammatical variable, the possessive verbs, HAVE, HAVE GOT and GOT.

Spoken data were collected from 39 speakers from different dialect backgrounds both at the start of a period of contact, and then a year later. Approximately 1200 possessive verbs were extracted from the linguistic data of 34 hours of casual conversations between NSEs from England, the United States and New Zealand (NZ), recorded in single-nationality dyads. Social network measurements were designed to enable correlations between different strengths of network ties and linguistic usage.

Statistical analysis revealed that there was no dramatic convergence in the variant choice among the speakers of the three national groups after one year in Japan. There were, however, some noticeable changes observed a year later. The informants from England actually diverged from the form typically used by the Americans, HAVE, and used HAVE GOT more frequently, which is strongly associated with British and NZ English. The American informants, on the other hand, used HAVE more often but reduced the use of GOT, which is strongly associated with North American English. The NZ informants reduced the use of HAVE GOT and converged towards the form typically used by the Americans, HAVE. Social network analyses of the speaker's shift in variant choice found one significant correlation in the informants from England: the weaker the informants' social network ties with NSEs, the more they decreased the use of HAVE after one year, and vice versa. The results demonstrate that the importance of social network strength in accounting for the consequences of medium-term dialect contact should not be neglected, but suggest that grammatical convergence, if it occurs at all, is likely to take considerably longer than phonological convergence.

The role of Basque in Anaphoric Direct Object variability in Basque Spanish

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For decades, it has been suggested that the increased proportion of null Anaphoric Direct Objects (henceforth ADOs) in Basque Spanish is the result of this variety's contact with Basque, which lacks a Spanish-like clitic system (Urrutia 1988, Urrutia & Fernández 1997, Gómez-Seibane 2011, 2013, Sainzmaza-Lecanda & Schwenter (to appear), *inter alia*). However, little to no attention has been paid to the variable Basque ADO system, let alone its quantitative distribution, in order to draw this conclusion. The present study aims to fill this gap via a quantitative examination of null and overt ADO expression in Basque and, using these results, it then evaluates the role of Basque in the variable ADO system of Basque Spanish.

For Poplack and Levey (2010), any study exploring contact effects must compare the linguistic constraints conditioning a given linguistic variable not only in the contact and non-contact varieties, but also in the source language. My study follows this methodology, analyzing 600 tokens of null and overt ADOs from the Basque oral archive *Ahotsak* (Badihardugu Association 2003), and 1,000 tokens from Basque Spanish and Castilian Spanish speakers from the *Corpus Oral y Sonoro del Español Rural* (COSER) (Fernández-Ordóñez 2013). Following previous research (Urrutia & Fernández 1997, Gómez-Seibane 2013), all tokens were coded for animacy, specificity, definiteness, number, type of antecedent, dative case and verb form. A series of mixed effect models, using speaker as a random effect, were then constructed in R.

First, results from a mixed effects model for the full dataset reveal a primary effect of language: the probability of using a null object is significantly higher in Basque and Basque Spanish than in Castilian Spanish, where variation is limited. Crucially, the model shows no significant differences between Basque and Basque Spanish. Yet, separate logistic regression analyses for each group feature divergent constraint hierarchies. In Basque, only number shows a main effect, whereas animacy, number, type of antecedent, dative case and verb form constrain the variation in Basque Spanish. A closer look at the distributions within these linguistic factors, nevertheless, suggests that Basque and Basque Spanish pattern very much alike: unlike in Castilian Spanish, 1) animate and inanimate referents equally prefer the null variant; 2) singular and plural referents are more frequently coded via null ADOs than mass nouns; and 3) presence of dative case clitics/NPs and [V+ger] and [V+inf] predicates lead to high occurrences of null objects.

This analysis is the first comparative study of null objects across typologically unrelated languages, and shows that variation is constrained by a less complex set of variables in Basque than in Basque Spanish. Whereas according to Poplack and Levey's (2010) criterion such differences would mean that Basque contact on ADOs is negligible, I suggest, contra these authors, that it is in fact the simpler character of Basque null objects that has led to the emergence of a richer variable ADO system in Basque Spanish, as opposed to the scarce variability found in Castilian Spanish.

Time: Thursday, 16/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 2.5
Session Chair: Anita Auer

Spanish subjects in New York City: Can generational and regional differences explained by the different contexts of acquisition?

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This paper is a variationist sociolinguistic analysis of the relationship between nominal and pronominal subject placement and overt pronoun rates in the Spanish of first- and second-generation Spanish-speakers in New York City. The data used for the study come from a spoken corpus of Spanish in New York based on 140 sociolinguistic interviews. We observe differences in the use of subject pronouns as well as in the placement of nominal and pronominal subjects between the first and the second generation as well as across speakers from different regional origins. The second-generation of Spanish-speakers, especially those speakers from the Caribbean, have a less flexible word order and an increased use of overt pronouns in Spanish. We propose that both the regional and generational differences in subject placement between the first- and second-generation can be explained by the different context of acquisition.

For a drastic change in subject placement to occur, a change in the grammar of the speakers has to take place. In the framework of generative analysis, the change would have to affect the null subject parameter that has been set in the speakers' internal linguistic system early on in the acquisition of Spanish. The first generation acquired Spanish in Latin America, while the second generation acquired Spanish in the United States with input from a first generation whose Spanish has already begun to change because of the contact with English (Otheguy & Zentella, 2012). Thus, if the implicit linguistic system develops at least partly from input, then it makes sense that we can see these changes in the second-generation speakers, who have been exposed to input that already contains both a higher rate of overt pronouns and a higher rate of preverbal subjects, and who have also been exposed to English from birth or very early on. In this way, the difference in pronoun use and subject placement between the first and the second-generation of Spanish-speakers in New York City is a direct result of acquisition and can be explained in terms of the differential input received by first- and second-generation Spanish speakers. In view of our findings, we do not interpret lack of subject placement variation in the second generation as evidence of incomplete acquisition of Spanish but as evidence of the development of a different dialect of Spanish, one in transition from a Latin American Spanish variety to a United States Spanish variety, with a word order that is more similar to that of English. This is especially relevant given that although a large majority of the Latino population growth is fueled by immigration, for the first time since World War II the absolute number of foreign-born Latinos in the New York City has declined. This means that the Latino population growth in the City is being fueled more and more by the increase in domestic-born Latinos (Bergad, 2011).

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"Registered, etymologised, explained"? Slang in the first edition of the Oxford English Dictionary

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The well-known *Oxford English Dictionary* was first released in unbound installments (1884-1928) under the title *A New English Dictionary on Historical Principles* (NED). Though consensually considered the "pinnacle of world lexicography" (Brewer,2011) at the time of its completion, the NED is also described as "above all, a Victorian project" (Beal,2004). This description results from the fact that it was conceived and in part published during Victoria's reign (1837-1901), but also and especially from its endorsement

of the Victorian "ideologies on race, class and gender" (Mugglestone,2005). So, though attitudes interfere upon conceptualisations and descriptions of language to this day (Watts,2011), they may have conditioned the NED's editors too visibly. The selection of entries, their definitions and their etymologies are claimed to present an Anglocentric and literary bias (Willinsky,1994;Nevalainen,1999), and so to be strongly conditioned by the overt prestige of some forms of English.

However, there is reason to challenge this understanding. It was highlighted that the editors of the NED meant to constitute an "objective and impartially assembled 'inventory'" of words (Mugglestone,2005) and that, to this purpose, its principal editor devised an astonishingly innovative reading programme including sources of various genres and counting on the cooperation of the reading public spread through the British empire. Additionally, recent studies have empirically proved that the NED was not as Britocentric as claimed before (e.g. Ogilvie,2013).

Bearing this background in mind, this paper will assess the interference of attitudes upon the edition of the NED by focusing on its treatment of slang: that "free and easy 'shirtsleeves' essentially spoken language" (Partridge,1933), which the then prevailing ideology of standardisation (Milroy&Milroy,1985) would promptly exclude from a dictionary but which was there and enjoyed an undeniable covert prestige (see Coleman,2008). This aim will be achieved by means of an empirical case study meant to check the inclusion and treatment of a list of words explicitly labelled as slang and asked to be "registered, etymologised, explained, and stamped with the lexicographic stamp" in a contemporary press article (Sala,1853). This study will contribute to research on the NED but especially on the influence of (c)overt prestige forms upon lexicographical tools.

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Time: Thursday, 16/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 3.16
Session Chair: Aquilino Sánchez

The voice of multilingual professionals: language practices in companies in the Basque Country

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In this paper we want to contribute to the increasing interest in sociolinguistic studies on language use in the workplace. As a result of globalization of markets, many professionals work in companies that maintain a multitude of international relations with providers and clients. These professionals have regular transnational contacts with colleagues in companies in other countries, and thus, they may need to use other languages. In recent years several researchers have contributed to the study of multilingualism in the workplace (Angouri, 2013).

The overall aim of the present study is to better understand how professionals operate in multilingual workplaces and the ways in which these professionals use their different languages. We studied companies that work on an international scale, but that are based in the Basque Country, Spain. Departing from the model of workplace discourse (Gunnarson, 2013), the current study applies an adapted model of workplace multilingualism. Its theoretical notions are derived from recent, more holistic approaches to multilingualism. We move away from the idea of considering one language at a time and go towards a focus on professionals as multilingual individuals in their own right, with their full linguistic repertoire and working in a larger sociolinguistic context. This model of workplace multilingualism distinguishes three dimensions: i) the professional as a multilingual person with specific characteristics; ii) the linguistic repertoire and its work related language practices, and iii) the wider corporative and social context, which influences, on different levels and in different ways, the language learning and language use of professionals. The model shapes analysis the data of this study.

This paper is part of a multi-annual project on multilingualism among professionals in the workplace in the Basque Country, Spain. In particular here we try to answer the following research questions (1) What are the main characteristics of multilingual professionals?; and (2) Which language practices predominate in the multilingual workplace? In order to answer those questions, interviews were held with 25 high-level professionals, among them managers of 14 Basque international companies. This allowed us to obtain in-depth knowledge about their language learning experiences and their daily multilingual practices in the workplace. In this paper we will present the most important outcomes of the interviews. Among those are (i) the personal experiences of these high level employees with language learning in private courses and during stays abroad, as well as learning different languages in compulsory education, (ii) the dominant position of English as a foreign language in international exchanges, (iii) some of the main barriers inside the companies to develop a multilingual working environment. The results have an applied dimension and based on our insights we will give some recommendations which hopefully can be also of use in other multilingual workplace contexts.

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Attitudes doing deeds: Interactional functions of attitudes in personal accounts of healthcare problems

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Introduction
In many contexts, particularly in healthcare, judgements on attitudes expressed and displayed by those seeking help often underpin management decisions, and on occasions the denial of intervention.

Negative attitudes are often seen as an obstacle to recovery and contributing to persisting problems. However, strategies aimed at modifying attitudes have proved surprisingly unsuccessful in improving outcomes. Despite this, evaluations of attitudes remain important influences on decisions on a person's management. Consequently, expressions and displays of attitudes by people during healthcare encounters is an important research area.

Purpose & Method

This UK study explored instances of attitude displayed or expressed in problem-telling accounts to gain insights into their interactional functions in unfolding encounters. Nineteen participants with acute back pain problems were followed across their experiences through audio-recorded interviews. Thirty-seven accounts of resolved, resolving and persisting problems were analysed using strategies drawn from Discursive Psychology, Social Psychology, Sociolinguistics and other fields of Communication Studies. Developing findings were considered against observations of clinical encounters.

Findings

Analysis found that describing, displaying and discussing attitudes in accounts of problems served important functions during interactions: Characterising problems and significance; Indexing information certainty; Managing accountability and personal responsibility; Conveying personal character, credibility and integrity; Managing social relations and socio-cultural/institutional conventions and viewpoints.

Challenges with concurrent and conflicting considerations were evident as attitudes were prefaced, reframed, contradicted or made topical within and across a person's accounts. With time and in accounts of persisting problems, these functions became an increasingly evident feature of 'problem talk', and unnecessary in accounts of recovery and positive circumstances.

Conclusions

Attitude expression is significantly more complex for interpretation than reflected in much healthcare literature seeing personal accounts as a source of information. Expressions and displays of attitudes need to be appreciated for their interactional functions and influences from the unfolding exchange, the particular context, and situated and wider contextual factors. In help-seeking contexts, an appreciation of these factors may support more insightful interpretations and use of accounts as well as more positive and effective encounters.

Implications

Understanding the perspective of the individual experiencing a problem is an important consideration when considering intervention options. However, caution is needed with treating attitudes as a window into a person's mind or as concrete, static entities beyond the interaction and using them out of context when making decisions on a person's care. The study also shows the value and importance of incorporating discursive research perspectives, and the contribution of theory from other disciplines for extending knowledge in the field of health and improving care.

Time: Thursday, 16/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 3.15
Session Chair: Elena Fernández de Molina Ortés

¿Qué queréis o quieren vosotros, ustedes? Second Person Plural Pronominal and Verbal Variation in Andalusian Spanish

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No quantitative or qualitative study systematically explains the variable use of second person plural subject pronouns and *ustedes* verb forms in Andalusian Spanish. The focus of this paper is the alternation between *ustedes* and *vosotros* (['you all']), plus the second person plural form of the verb, **ustedes** *coméis* and **vosotros** *coméis* (['you all eat']), as shown in example (1), along with the variation between the third person plural and second person plural forms of the verb with the pronoun *ustedes*, *ustedes* **sabéis** and *ustedes* **saben** (['you all know']), as shown in example (2). The data come from Central and Western Andalusia. Both examples are taken from the corpus created for this research and reproduced as they appeared in their sources:

(1) a. "USTEDES **quereis** que sea el mejor central del mundo"
'You guys (*ustedes*) want him to be the best center-field of the world.'
b. No se que **opinareis** VOSOTROS"
'I don't know what you guys (*vosotros*) think about it.'
(2) a. "por lo menos DEN **ustedes** la cara"
'at least show your face, guys'
b. "¿**Ustedes** que PENSÁIS?, yo es que nunca me he comprado una consola recién salida al mercado"
'What do you guys think? The thing is, I have never bought a video game which has just come out on the market'

A corpus was created using online discussion forums from Central and Western Andalusia, and 683 tokens were extracted. Binomial logistic regression with R was conducted to analyze the data. The results indicate that pre-verbal placement in Western Andalusia leads to significantly more use of *ustedes* over *vosotros*, which in turn is significantly more likely in post-verbal position. Furthermore, frequent verbs are crucial for this effect in Western Andalusia, whereas *ustedes* has a much lower rate of occurrence in Central Andalusia with all verbs. In addition, the imperative mood leads to significantly more use of the third person plural over the second person plural form of the verb with *ustedes*.

Ustedes plus the secondperson plural form of the verb represents an archaic usage that is kept vibrant through the effect of frequent verbs (Erker and Guy, 2012) in Western Andalusia, while disappearing in Central Andalusia. *Ustedes* plus the third person plural form of the verb in informal contexts is limited to certain pragmatic uses, e.g., temporary distancing from the interlocutors.

This research represents the first systematic and quantitative study of second person plural subject pronouns and *ustedes* verb forms in Andalusian Spanish. It reveals that the use of *ustedes* plus the third person plural form of the verb is not widespread, as well as that two different tendencies are found in Central and Western Andalusia with respect to the pronouns. Furthermore, it reveals that the use of *ustedes* in Western Andalusia goes against the general Peninsular tendency, where *vosotros* is spreading. Finally, this study corroborates the role of frequency in processes of linguistic change, and specifically shows that frequency preserves archaic patterns of usage.

Las paradojas de Labov. El caso de Murcia

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De las dos paradojas de Labov que trata este estudio una es sobradamente conocida mientras que la segunda lo es menos, a saber: la paradoja del observador y la paradoja del género. La primera explica por qué los informantes en los estudios de investigación no siempre hablan de un modo espontáneo y natural debido a la influencia que ejerce la presencia del observador, es decir, el investigador que obtiene el material, a menudo una grabación, para su posterior análisis. En cuanto a la segunda

paradoja, esta se centra en ciertas particularidades en las tendencias lingüísticas de las mujeres en sociedades occidentales, siendo, según Labov, más proclives que los hombres tanto a innovar como a ser conservadoras en su producción lingüística, todo lo cual vendría determinado en gran medida por el contexto y, en consecuencia, el registro y la formalidad o informalidad que la situación exige.

Mientras que la paradoja de Labov cuenta con el beneplácito de la comunidad científica, la forma de hablar de las mujeres ha sido más discutida a lo largo de las últimas décadas. Según autores como Trudgill y Chambers (1994) la mujer de sociedades industrializadas tiende a ser más normativa en su modo de hablar en comparación con el hombre. Sin embargo, Pilar García Mouton (1988) considera que la situación y la comunidad lingüística a la que pertenezca la persona tiene un papel determinante y que, aunque es lo más habitual, la mujer no tiene por qué tender a lo normativo de manera sistemática, como si de una ley universal se tratara.

En este estudio queremos dar fe de ambas paradojas a través del material analizado y cotejado con el que contamos de dos estudios propios realizados en la ciudad de Murcia en 2012 y en 2015 que ejemplificarán ambas teorías, aportando datos cuantitativos. Para la paradoja del género contamos con material obtenido a través de un estudio de actitudes hecho en 2012 que presenta unas tendencias en las actitudes femeninas algo difíciles de explicar sin la teoría de Labov. En lo tocante a la paradoja del observador, procederemos a usar material oral de entrevistas realizadas en 2015 en las que se graba el discurso de la persona haciéndole saber que está siendo grabada y posteriormente se retira la grabadora, pasando al método de grabación oculta.

Objetivos: analizar material de dos estudios de sociolingüística desde la perspectiva que plantean las dos paradojas de Labov mencionadas anteriormente, presentando datos concretos y cuantitativos procedentes de hablantes de un mismo lugar, la localidad de Murcia.

Hipótesis: en cuanto a la paradoja del observador, consideramos que determinadas técnicas podrían resultar útiles para minimizar la influencia del observador. En lo referente a la paradoja del género, creemos poder mostrar un caso claro que respalda la teoría de Labov, si bien es cierto que hay otros factores importantes a tener e cuenta.

Metodología: se procederá a un análisis cuantitativo en ambos casos, cuyos resultados se mostrarán en tablas y gráficos desde varias perspectivas.

A place for hate? Linguistic landscaping in Bosnia-Herzegovina's conflict/contact zones

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Linguistically, culturally and politically speaking, Bosnia and Herzegovina (B&H) is a complex, heterogeneous country which 20 years ago was engulfed by war. People who had previously coexisted for years started speaking "different" languages, emphasizing their differences and regarding themselves as members of distinctive groups. In Mary-Louise Pratt's (1991: 4) terms, the country is nowadays marked intensively by its contact zones: "social spaces where disparate cultures meet, clash, and grapple with each other". And its narratives of conflict – past and present – emerge not only in the communicative interactions of everyday life, but are also marked in the country's physical/built environment – its linguistic landscapes. Following the lead of scholars like Landry & Bourhis (1997), Shohamy & Gorte (2009), and Jaworski & Thurlow (2010), this paper seeks to understand how the social life of contemporary B&H is spatially constituted and how its people are making sense of their identities in terms of their environment. The data at the heart of my presentation comes from an online database of items collected in a series of specific "border" areas in B&H (e.g. Sarajevo, Eastern Sarajevo, Brcko District, Doboj, Zvornik) where ethnic cleansing took place during the war, where large numbers of people were killed, and where territorial status is especially unclear/contested. My dataset includes graffiti, posters, and slabs, all of which are texts realised only through their emplacement (Scollon & Scollon, 2001) and their multimodality (Kress & van Leeuwen, 2001). I am especially interested in tracking slogans and symbols typical of the war period, including ethnic slurs, threats or accusations. Through my analysis, I show how space functions as a powerful meaning-making resource but also as a site of continued conflict/contact which sustains and potentially deepens social-political tensions between B&H's citizens. As a kind of "ambient hate" (Wilson, 2014) we see how the linguistic landscape entails as constant returning to the past; it is a persistent backdrop of voices and experiences remembered, reconstructed, reimagined and narrated in/through space.

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Attitudes towards community languages in the linguistic landscape of the Ruhr Area/Germany

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The paper presents findings from the interdisciplinary research-project "Signs of the Metropolises: Visual multilingualism in the Ruhr-Area/Germany" (funded by MERCUR), which investigates the occurrence, regional distribution, function, production and perception of visual multilingualism in representative neighbourhoods of the cities Essen, Dortmund, Bochum and Duisburg. According to the general conference theme we will focus on attitudinal aspects concerning visual multilingualism and what they reveal about the prestige and sociolinguistic hierarchy of community languages.

Reflecting recent conversation oriented developments in attitude studies (see Tophinke/Ziegler 2006, 2014; Liebscher/Dailey O'Cain 2009; König 2014) we have adopted an interactional approach to

attitudes to investigate the perception and valorization of visual multilingualism more closely. For that reason, on-site interviews were carried out in the streets of the selected neighbourhoods. The interviews were structured, but also allowed for flexibility and spontaneous adaption to the informants' responses. Following topics were covered in the interview guide: (a) general awareness and perception of community languages in the selected neighbourhoods, (b) knowledge about the history of the neighbourhood and ideas about future developments, (c) valorization of community languages, (d) relation between the visibility of languages and the social setup of the residents of a neighbourhood and (e) advantages and disadvantages, benefits and costs of visual multilingualism.

The corpus comprises 120 interviews, carried out mainly in German but also in community languages such as Turkish. All interviews were recorded and the sound files implemented in a database for computer assisted transcription and annotation to allow for quantitative and qualitative analyses.

The analysis combines interactional aspects (e.g. relativization / distancing / generalization strategies), linguistic aspects (patterns of argumentation, categorizations of languages and speakers, metaphors, attributions) and considers sociolinguistic variables such as ethnic affiliation, age and gender. The results so far reveal that Turkish as the most prominent community language in the Ruhr Area has a very low prestige, followed by Chinese among so called monolingual Germans, who rather favour English and French as legitimate visible languages in infrastructural contexts. But also informants with a migration background tend to display a negative attitude towards the use of community languages in the linguistic landscape of the Ruhr Area. A popular argument used is the so called "normative argument" which says: "Because we live in Germany, everything should be in German". This argument is often expressed in impersonal, generalizing constructions, revealing the asserted pressure of integration.

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Authority, Prestige, and the Impossibility of Language Planning: Language Ideologies of the Hebrew Language Committee in the Years 1912-1928

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Can Language Be Planned?, as the title of a 1971 book (Rubin & Jernudd, 1971) suggests, has been one of the most fundamental questions in the field of language policy and planning since its inception. Can a language planning body mobilize or exert authority in a way that leads to actual language change? Can it attach prestige to a language or language features in a way that affects the speech and writing of a community?

The present paper analyzes the minutes of the Hebrew Language Committee, the main national language planning body active in Jerusalem in the years 1890-1953. It shows that the language planners of Hebrew at the time of its revival had serious doubts about the possibility of shaping the language, and were unsure about their actual impact on people's writing and speech. Founded in 1890 by Eliezer Ben Yehuda and other members of the Jerusalem intelligentsia, the Hebrew Language Committee strove to unify and modernize the Hebrew language in the formative years its renativization and expansion. The minutes or *Proceedings* of the Committee, published in the years 1912 to 1928, offer valuable insights into the language ideologies of Hebrew language planners at that crucial time, enabling us to better understand the dynamic of decision making in language planning.

Using a language ideologies framework (Blommaert, 1999; Irvine & Gal, 2000; Woolard, 1998) and employing a methodology of critical discourse analysis (Fairclough, 2010; Reisigl & Wodak, 2009; Van Dijk, 2003; Wodak, 2011), this paper shows that, in the discussions of the Committee, claims about the impossibility of language planning were based on various beliefs and ideological stances. Thus, one type of claim was anchored in the belief that language is analogous to a living organism undergoing natural processes and resistant to deliberate, conscious change. Another type of claim was associated with particularistic concerns, such as the belief that "Jews are a stubborn people," who would not change the way they speak. A third type of claim about the impossibility of language planning was related to the impression that the Committee itself lacked the authority and prestige required to push for substantial language reforms. No less importantly, at certain points in the discussions, opposite claims were made, expressing the concern that the Committee might have too much impact on the language.

The paper analyzes the argumentation of Committee members, striving to explain what looks like a series of contradictions or epistemic paradoxes in their discourse. These are rooted in the fact that Committee members who voiced the claim about the impossibility of language planning did not hesitate to be part of the language planning committee and even promote radical language planning reforms. This anomaly will be discusses considering the totality of their language ideologies, which may have constrained their thinking and discourse.

Prestige, ideologies and language change: what future for a small language?

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The relationship between language planning, prestige, attitudes and language practices is not simple or direct: it is mediated by ideologies and identifications, as well as by intra-community dynamics and personality politics, especially in a small community. This presentation describes the case of Guernsey (Channel Islands) where different (but overlapping) groups and individuals, while ostensibly all supporting the indigenous language, view prestige (and hence the future of the language) quite differently. The resulting clash of ideologies has led to an impasse in policy development, and speaker numbers continue to decline.

The analysis draws on interviews, surveys, ethnographic observations and documentation of language practices that the author has carried out since 2000, drawing on the 'static <-> dynamic' continuum of language ideologies in Guernsey developed by Marquis and Sallabank (2014). Purism is a recognised issue in language revitalisation (Dorian 1994), but where there is a history of di/triglossia, the

prestige of High language(s) can influence notions of 'correctness', including in linguistic elicitation for documentation. Giernesiei historically held low prestige compared to first French then English, but since the late 20th century attitudes towards Giernesiei have become generally more positive (Sallabank 2013).

All speakers of Giernesiei show evidence of language change and convergence in their usage; even linguistic purists who espouse a 'static' language ideology (who in Guernsey call themselves 'traditionalists'). Although 'traditionalists' are generally proud of their linguistic heritage, and see their expertise in Giernesiei as embodying authenticity and authority in usage, their practices are influenced by a historical ideology of deficit. The relatively formal contexts predominating in language-related activities (performance and schools), coupled with attrition processes, may subconsciously evoke a formal language register where French is the only valid source of linguistic prestige, leading to increased convergence. Traditionalists equate 'change' with influence from English and hence decline, while change influenced by French is perceived as prestigious or not noticed /acknowledged – speakers do not necessarily perceive a boundary between the elements in their linguistic repertoires.

Meanwhile, activists and language planners (both bottom-up and top-down) who espouse a 'dynamic' view of language tend to link the promotion of Guernsey's indigenous language with local identity construction and 'place branding', and therefore promote *Ausbau* (Kloss 1967) as a source of prestige. They view convergence with and reliance on French (e.g. orthographically) as harmful to promotion of Giernesiei as a language in its own right. They may not be native or fluent speakers, or speak Giernesiei at all, and may not see fluency as necessary for prestige related to language-as-identity. The findings presented in this paper show that ideologies regarding what language is, and should do, mediate and complicate a simple assumption that positive attitudes will 'save a language'.

The place-identity of individuals belonging to unsettled communities. A case study of a London squatter

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The paper investigates the relationship between place and personal identity (Korpela 1989, Durrheim & Dixon 2005) of those individuals who belong to communities that are positioned on the margins of society. Squatters are a good example of such groups as they are often viewed as threatening in that they challenge many of the norms of settled majoritarian groups. Little however is known about squatters in England (few studies concern Lesotho, Malaysia, Brazil, Manila) and even less about their affiliation to place, so crucial to their existence. To my knowledge there is no sociolinguistic investigation in the area. The paper therefore attempts to reflect on this community through a selected focus on one of its members.

Given these premises, the concepts that the discussion engages with are those of permanence, control, institutionalisation and legitimacy. But are these premises really challenged in the interviewee's talk? What is the impact of forced mobility on her persona and does she have a claim of belonging to a place? Is her identity really one of defiance of the majoritarian social system?

The presentation reports on the case study (in progress) of a squatter whom I have followed in her moves through London and who generously accepted to be interviewed. Place is not seen from an essentialist and sedentary perspective but from an anti-essentialist 'progressive' view (Massey, 1993) as 'mobile and deterritorialized' (Kabachnik, 2009, 2012 among others). Such a conceptual framework well suits this study of squatters who are subject to continuous evictions and hence to a continuous relocation.

The scrutiny of the talk produced during the conversational exchanges reveals the interviewee's multiple identities not solely through the various interviews but also in the course of a single one. Especially in the first interview, the preliminary lexical search identifies the agentive identity in a speaker who would not be expected to be so much in control of her life choices. The frequency list and the attention to collocates shed light on the participant's idiosyncratic style (Auer 2007) as well as her beliefs and convictions. The language this participant uses is reminiscent of the discourse of the corporate world and her identity is that of a business woman offering viable propositions to the local authorities. All in all she presents squatting as an attempt to practice non-hierarchical and participatory organization models. Similarly her affiliation to place is functional to her perception of the locale she and her crew inhabit as unstable and fleeting. Differently form the first interview, in the others the impact of the eviction order and the eviction process itself leave a dramatic mark on the woman's language in spite of the fact that she and her group had permission to re-enter the squat they had to leave forcefully.

The analysis of the data from the interviews is accompanied by a consideration of a number of squatter websites (http://www.thesite.org/housing/your-place/squatting-7971.html) and other relevant sites (http://sustainablefoodtrust.org/articles/food-waste-scandal/?gclid=CIn8rN3MjMgCFQsGwwodGl0LiA) that provide additional insight into this community and reflect more general views on it.

Class, space and identity: online portrayal of "Rolezeiros" in Brazil

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Following the mass protests that started in June of 2013, Brazil saw a wave of organized public gatherings condemning both the international sport events that the country was sponsoring, and the prevailing political and socio-economic conditions. "Rolezinhos" – mass aggregates of impoverished youngsters in shopping malls in Brazil, organized through Facebook —started in São Paulo, in February of 2014. Due to the size of these gatherings, and the speed with which they spread around the country, these "Rolezinhos" caused a great deal of alarm and attracted the attention of the authorities, the media, and academics alike. The deviation in the use of a "historical space" for a long time associated with the upper middle class, by impoverished youths, making use of specific semiotic objects (clothing, music),

has motivated new interpretations in a society for a long time marked by well-defined class boundaries. This paper analyzes the linguistic strategies employed to represent "Rolezeiros" (as the participants of these gatherings became known) in public opinion forums online. It analyzes how the identities of "Rolezeiros" are constructed in these forums, as the participants attempt to make sense of the transgression of an established interactional order (Blommaert, 2013; Scollon and Scollon, 2003). In these discourses, the "Rolezinhos" were framed as: 1) protest and resistance, or 2) public disorder, while their participants were portrayed as 1) "gangsters" and unruly youths, or 2) inoffensive, under-occupied teenagers. This paper illuminates the complex relationship of class, skin color, space and identity as seen in the discursive construction of "Rolezeiros" in Brazil.

Maintenance of Lithuanian Language as Heritage Language: Attitudes and Practices

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In a modern global world migration is a very common phenomenon. One of its reasons is various geopolitical changes, for example, the ones that occurred in Eastern and Central Europe after the collapse of the Soviet bloc in 1989-1990 millions of people emigrated from the countries of this region. Very large number of emigrants is characteristic for Lithuania as well. More than 0.5 million people left the country after the restoration of its independence in 1990. However, it has to be noted that this is already the third wave of emigration from Lithuania. The first wave occurred at the end of 19th century and lasted until 1939 and the second wave occurred in 1940-1990. So Lithuanians have already experienced the challenges of emigration before and a relatively high number of Lithuanian people live outside the country. Studies about emigration in Lithuania are now being carried out by researchers of various fields (sociologists, political scientists, anthropologists), but linguistic studies have been very scares so far.

This paper presents a large-scale study of linguistic behaviour and attitudes "The Language of Emigrants" carried out in 2011-2013 by a group of researchers from Vilnius University. The project was funded by the The State Commission of the Lithuanian Language. The study consists of a sociolinguistic online survey, which surveyed 2026 respondents living in various countries, followed by interviews carried out during various research visits and by *Skype* (177 interviews in total). This paper presents one aspect of the data gathered: the analysis of linguistic attitudes. The paper aims to answer the question how different linguistic attitudes affect maintaining the heritage language. The results show that positive linguistic attitudes are one of the most important (if not the most important) factors determining maintaining the heritage language and choosing it as a home language. It is the positive attitudes towards the language and positive attitudes towards the country of origin (in this case Lithuania) that lead to not only the first generation but also the second and third generations of emigrants using their heritage language. However, each generation chooses different models of using the language. Even if the dominant language of the country of residence is more prestigious and holds more power, and the heritage language in emigration context clearly loses its economic value, positive attitudes lead to generations maintaining a large symbolic value of a language, which is understood as an essential symbol of ethnic, linguistic and cultural identity.

Regional dialects in the Lithuanian urban space: language attitudes and changing linguistic practices

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The dominant standard language ideology in Lithuania influences the use of regional dialects and the language attitudes of the society towards dialects. The traditional dialects tend to be used less in every day communication in cities and towns where nearly 70 percent of the Lithuania's population live. However, in towns of some regions the domains of dialect use and the attitudes towards dialects begin to change. Regional dialects in some areas start to be used more often in the official situations in public domain. On the other hand, in private domain dialects tend to be substituted by the standard language in the families of city inhabitants, the regional language variants are seldomly passed on to the younger generations. There are various factors that come into play in the (non)use of regional dialects in the urban space, such as age, education, strength of regional identity in the different ethnographical regions of Lithuania.

Based on a newly acquired quantitative and qualitative data from several research projects of language/dialect use and language attitudes carried out in Lithuanian cities and towns the paper will deal with the issues of language/dialect choice in different domains in big and smaller towns of Lithuania, the value of regional dialects regarding such characteristics as aesthetics, usefulness, habit

and prestige. Correlations between trends of dialect use, language attitudes and beliefs, and different social factors will be analysed. The paper will be illustrated with sociolinguistic maps.

How Transnational is the Linguistic Market? Valorization of Heritage Language Skills and the Impact on Language Maintenance in the Portuguese Community in Hamburg

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Claims for a shift towards the promotion of minority languages and towards an approach that takes into account the socio-political, economic, and cultural interests of language minority communities gain importance within the field of language policy and pedagogy (e.g. Ricento 2005). Still, regarding education and professional opportunities we notice an elusive gap between the evaluation of skills in prestigious foreign languages and heritage languages. Moreover, findings of investigations on the economic benefit of multilingualism in several countries suggest that heritage language skills are of virtually no value unless a language of global relevance or special interests of a region are affected (e.g. Esser 2006). Referring to communicative contexts as national linguistic markets, Bourdieu (1990) emphasizes the socio-economic and symbolic dimension of linguistic exchanges. According to his concept of the linguistic market and linguistic capital, national ideologies strengthen legitimate majority languages while 'illegitimate' heritage languages are endangered. Nevertheless, heritage languages show a great vitality especially in urban areas (e.g. Extra/Yagmur 2004). Furthermore, current immigration studies investigate the increasing interconnections between nation-states and focus on transmigration and transnational social spaces (e.g. Faist et al. 2013). Among Portuguese migrants in Hamburg patterns of transmigration have a long tradition. Previous research focusing on adolescents at the transition from school to vocational training indicates that within this community efforts are made to transfer their language skills into 'legitimate capital' (Fürstenau 2004). Thus, applying the concept of linguistic markets taking a transnational perspective, it is worth to explore if transnational linguistic markets are emerging or even already existing. Under this assumption it will be necessary to re-examine and negotiate the value of heritage language-skills within professional contexts.

Using a qualitative approach on the basis of semi-structured interviews I examine the value of Portuguese as a heritage language in the Hanseatic City of Hamburg in the workplace. Two main questions build up the heuristic and analytic frame of the study: In which professional contexts does the heritage language represent a resource that is used by Portuguese transmigrants in Hamburg? Does the value of Portuguese in professional contexts have an impact on parental strategies affecting language maintenance in the families of the survey participants? I will present preliminary results of my ongoing study. The descriptive aim is the reconstruction of subjective perspectives in the context of special social structures. The analytic aim is to interpret the participants' assessment taking into account the social conditions of their emergence, i.e. to identify strategies as reactions to the rules on the linguistic market.

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Polish, English or Thai? Evaluations of foreign-accented speech and linguistic stereotyping in Iceland

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The Icelandic language is traditionally regarded as a main marker of Icelandic national identity. Both a puristic attitude towards the Icelandic mother tongue and a purism-oriented language policy are deeply rooted in the nation's history. Globalization and international population movements have brought about increasing ethnic diversity in Iceland during the last years. As a result of immigration a new and foreign-influenced variety of Icelandic seems to be emerging. Compared to the relative isolation and homogeneity through the centuries, this amounts to a whole new linguistic situation in the country.

In contrast to other countries, Icelandic research on language attitudes is still scarce. Studies have been carried out in order to investigate attitudes towards the use of English and loanwords (Ewen & Kristiansen 2006; Árnason 2006; Óladóttir 2009) as well as towards language change and certain innovations, although to a lesser extent (Friðriksson 2008). Margrét Guðmundsdóttir has investigated attitudes towards phonological variation (Árnason & Guðmundsdóttir 2014) and Stefanie Bade and Vanessa Isenmann have conducted qualitative studies on attitudes towards standard Icelandic in relation to deviations from the standard variety, both in general and with focus on foreign-accented speech and computer-mediated communication (Bade & Isenmann forthcoming 2015). Results from those focus-group discussions show that Icelanders seem to be tolerant towards non-standard varieties but deem it important that foreigners learn Icelandic. Grammatical correctness and a foreign accent seem to play a lesser role. There are, however, visible tendencies towards the evaluation of foreign accents according to nationality or ethnic background of their speakers.

Consequently, a study investigating covert attitudes towards foreign-accented Icelandic could potentially unveil whether stereotyping and prejudice towards certain nationalities and ethnic backgrounds are present in Iceland and what the nature of those stereotypes is. Taking into consideration that Icelanders can be said to be ideologically attached to their standard variety, it can be assumed that deeply-rooted beliefs about standard Icelandic and its symbolic character as national identity marker are challenged. As several studies and theories within the research field show, there are different motivations and beliefs that potentially influence the cultivation of language and how language and language varieties are assessed (see Ager 2001; Preston 2010). Additionally, it can be hypothesized that foreign-accented speech is differently assessed than traditional Icelandic. That could lead to a new evaluation system, substantially influencing the linguistic climate in Iceland, apart from various potential consequences for the status of immigrants in Iceland (cf. Kinzler, Shutts, DeJesus & Spelke 2009).

In this paper, I will report on results of the ongoing research project "Covert attitudes: A quantitative investigation of foreign-accented Icelandic and linguistic stereotyping". By making use of the verbal guise technique, the 100 informants (native speakers of Icelandic) selected for this study evaluate ten different audio cues (with native and non-native speech) on semantic differential scales. Additionally, they deliver information on their personal background (e.g. contact with immigrants) and answer a survey on general attitudes towards immigration, national identity and language political issues.

Relative prestige of Hindi and English in Kolkata: A Survey of language attitudes among a section of non-majority language speakers

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In India, which has 122 recognised languages, Hindi and English enjoy the status of official languages of the nation. The first official policy of the post-independence India was to promote Hindi to the status of the sole official language after a suitable period of time, by when the use of English was expected to be rendered redundant enough to be removed from that position. Since then, the nationalist leaders of post-colonial India have often shown keen interest in assigning Hindi the task of a representative and a unifier of this extremely multilingual and diverse nation. This trend is perceptible in the regime of the current government as well. Though promoted in the name of unity, this policy have often engendered dissonance and have met with met with various degrees of resistance from the areas where Hindi is not

the language of the majority. Besides, contrary to the intention of the policy makers, English could not be rendered redundant. On the contrary, after more than sixty years of independence, the colonial language English, appears to be quite irreplaceable and enjoys a tremendous prestige and widespread functionality all over the country. Furthermore, English now has the added importance of being one of the leading languages of today's globalised world. However, like Hindi, English has also faced some antagonism, having been historically marked as the symbol of colonial oppression, a 'foreign' intrusion and a language that symbolises elitism and classicism.

Kolkata, one of the major cities of India and the capital of the state of West Bengal, symbolise that side of India which is extremely diverse, extremely multilingual, where Hindi is not the majority language and where both Hindi and English possess a prestige status for various reasons. In addition to these two languages, Bengali, which is the majority language in the state and also the official language of West Bengal, has its due prestige. At the same time, Kolkata also hosts a great percentage of residents who are native speakers of various other languages. This paper seeks to explore the language attitude of those permanent of residents of Kolkata, towards the Hindi and English. This paper is based on a large scale survey conducted on a cross section of non-Bengali permanent residents of Kolkata on their language use and language attitude. Through a structured questionnaire their responses on various issues relating to the relative prestige of the two languages is collected and analysed. It analyses the responses of 246 permanent residents of Kolkata, whose native language is neither Hindi nor Bengali nor English. It seems that in the lives of the respondents, there is a pattern of complimentary like distribution about the utility of these two language. English is almost unanimously held as a higher prestige language but at the same time there is a resentment towards it for being an elite's language.

Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.15
Session Chair: Carmen Llamas

«Is it worth speaking like a local ?» The impact of [eːj] on attitudes towards native and non-native speech in Switzerland

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There is ample evidence in sociolinguistics that the social meaning of language features should be considered in terms of potential, which can be activated or challenged in a particular context (e.g. Coupland 2007). Thus, for example, a phonetic variant can function in very different ways, depending on context. This context may be determined by non-verbal social cues provided to listeners or by a set of language practices perceived as a distinctive style (e.g. Campbell-Kibler 2010). Within the language attitude perspective on stylistic variation, studies mostly focused on the perception of style effects produced by native speakers (e.g. Soukup 2011). No research, to our knowledge, has investigated the social meaning potentials of phonetic variants within contexts determined by the speakers' first language.

This paper explores the impact of the glided vowel [eːj] in speech of native and non-native speakers of French in Switzerland. The possibility to produce a glided vowel in word-final open syllables is a distinctive and salient feature of the French spoken in most French-speaking cantons, particularly in the canton of Vaud (Andreassen *et al.* 2010). Despite its lack of overt prestige (Armstrong & Pooley 2010), this vernacular feature seems to convey group solidarity values and dominant ethnicity information.

In a speaker evaluation experiment, Swiss listeners judged nine native and non-native (lusophone) speakers of French. Each recording had one item produced with either [eːj] or [e]. Depending on the variant spontaneously produced, samples with or without the glided vowel were elicited. The recordings were then manipulated (using cross-splicing), by creating matched pairs, one with the [eːj] token and one with the [e] token. Listeners had to judge recordings on five evaluative attributes (pleasantness, intelligibility, perceived speed, local accent, suitability for a job). On each attribute, we compared ratings for each variant (with and without the glided vowel). Results show that the context determined by the speakers' first language shifts the effect of the glided vowel on several attributes. These results will be discussed in light of the debate about the role of language skills in the process of integration in Switzerland, as well as about the importance of the vernacular in these skills.

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Small stories, big issues: Exploring social cohesion through Refugees' attitudes, beliefs, and emotions

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Refugees are a unique type of migrant whose settlement outcomes are often largely shaped by the behaviours and attitudes toward them by the host country's dominant speech community. At the same time, their own attitudes and feelings toward the host society, including their beliefs about the dominant language and its users, play an integral role in determining their engagement and participation with

wider society. This engagement, from both the migrants and the hosts, is instrumental in establishing a socially cohesive society. Nonetheless, it remains a challenge for sociolinguists to capture the complex interplay between refugees' attitudes and beliefs and their language use after the initial settlement period. The challenge lies partly in finding ways of accounting for these attitudes in action. One way scholars have sought to bring these psychological constructs to light has been through the use of personal experience narratives. The main argument behind this approach is that an individual's mental and emotional responses to languages (and their varieties) can best be inferred from introspection and reflection. Narratives, inherently introspective and reflective discourse acts, help organise the dimensions of time, space and agency into a unitary frame so that the sources behind these representations can be made visible and therefore, analysable. Moreover, the multifaceted nature of personal experience narratives, acting both as cognitive structures through which to understand the world and as situated discursive activity, are useful tools in helping make sense of how an individual's perceptions about language and language use are constructed and practiced in interaction and over time.

The data presented in this paper comes from a longitudinal, ethnographic study investigating the development of six Columbian adult refugees' attitudes and language practices as they navigate their settlement into New Zealand society. The 15-month investigation involved the collection of naturally occurring data from unstructured, in-depth conversations (all of which were conducted in Columbian Spanish – the participants' L1) regarding their day-to-day language-related activities. These extensive conversations produced a series of 'small stories' which illuminate the different ways in which these adults' attitudes, beliefs, and feelings toward New Zealand English affect their capacity and willingness to interact and integrate. Through the telling of these stories, the participants interpret their own language-related experiences, offering glimpses not only into their thoughts and feelings, but also into the construction and refining of these ideas along the way. The findings show that language-related beliefs have a powerful impact on adult refugees' experience in regards to social cohesion, including their sense of belonging, their willingness to participate with the dominant speech community, and their inclusion and recognition by members of the host country.

Long-term sociolinguistic consequences of language as outsider marker
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Within New Zealand's Anglo-Saxon mainstream, German-speaking immigrants are invisible unless they talk to New Zealanders and their accent gives their immigrant identity away. In the past, immigrants' German language provoked discrimination related to historical hostilities. These difficulties are well documented in the literature. German heritage language transmission – which in New Zealand had been preserved and passed on to subsequent generations for about a hundred years – was also interrupted as a consequence of such discrimination (Bade 1993; Morris 1993; Wildfeuer & Eller 2009). With renewed economic ties strengthening over the past six decades and increasing immigration from Germany, German has become one of the most prominent European languages heard in New Zealand government entities (Watts & Trlin 2000). This suggests acceptance and confidence that could be expected to lead once again to a greater level of newly invigorated heritage language preservation and transmission. Yet, there has been no examination of contemporary German heritage language transmission across several generations in New Zealand. This paper makes a contribution in this regard. Using Nexus Analysis as the strategic approach of Mediated Discourse Studies in a New Zealand setting complements sociolinguistic and immigration research carried out predominantly in North American, European and Australian contexts. The paper draws on a four-year mixed-method study involving 352 participants that explores consequences of immigration across three generations from the participants' viewpoints. Qualitative-study findings are tested in an online survey. Findings demonstrate a causal relationship between German language functioning as outsider marker and attracting discrimination and the second generation's value judgments of their heritage language. Whilst other factors also played a role, this judgment arising from earlier discrimination experiences impacted that generation's decisions about heritage language transmission to their children.

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National differences, global similarities: A cross-cultural comparative study of attitudes towards non-native speakers of English in China, Japan and South Korea

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The findings of language attitude studies amongst learners of English have consistently demonstrated that native speakers of English are accorded higher evaluations in terms of status/prestige, whereas non-native speakers of English are often rated high in terms of social attractiveness/solidarity (McKenzie, 2010; Yook & Lindemann, 2013). For the majority of language attitude studies, the inclusion of native speakers of English in speech evaluation experiments has served as useful for investigating the complex attitudes towards English speech among English language learners. However, over the past two decades there has been a growing argument that the unprecedented spread of English language learning has led to questions over the ownership of the English language (e.g. Graddol, 1997; Widdowson, 1994) and the functions for its study, with many arguing that English is no longer learned primarily to communicate with native speakers of English, but as a means to communicate between those that do not share the same first language (e.g. Jenkins, 2007). Despite this, few studies have focused solely on attitudes held by English language learners in the Expanding Circle towards one another. Moreover, language attitude studies amongst English language learners have commonly been limited to investigating informants of homogenous groups in terms of their nationality, thus making direct comparisons between the multitudes of language attitude studies across national groups difficult.

A cross-cultural research instrument surveyed the attitudes of 554 university students in China, Japan and South Korea towards five non-native English speakers from Asia, comprising three speakers from Expanding Circle countries (China, Japan, South Korea), and two speakers from former English-speaking colonies (Hong Kong, India) using a verbal guise experiment. As part of the study, a free-classification identification task was also included to analyse patterns of identification and misidentification, and in order to provide an insight into the stereotypes and wider ideological frameworks in speech evaluation. The study's cross-cultural design allowed for a direct comparison between the speech evaluations of Chinese, Japanese and South Korean informants, and sought to uncover similarities and differences in, and factors affecting, such judgements. The findings indicated that there was a significant difference in how informants of each national group evaluated the speakers, and that evaluations appeared to be underpinned by perceived socioeconomic status of the speakers. In this presentation, I will discuss the design of the cross-cultural research instrument, the findings of the study and their potential implications in terms of methodology for future language attitude studies, as well as the pedagogical implications for English Language Teaching in the region and beyond.

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Indirect and direct measurement of attitudes towards regional varieties of Italian: a change in standard language ideology?

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From previous research (Berruto 2012) it is known that literary standard Italian has undergone a process of "downward convergence" (Auer & Hinskens 1996) towards spoken, regional and informal varieties. These varieties are now moving up to form new standards, viz. regionally flavored neo-standard Italian varieties (Cerruti and Regis 2014). Up to now, neo-standard Italian has been investigated predominantly from a descriptive perspective and especially in terms of its difference from the literary standard. However, it is still unclear whether (and to what extent) the literary standard has been losing legitimacy or prestige in favour of these regional varieties. In this paper, we will further our understanding of the social meaning of neo-standard Italian by focusing on language attitudes. In particular, we investigate to what extent social and psychological factors like opinions and attitudes reflect the abovementioned standardization dynamics and predict future changes in the prevailing language ideology in Italy .

Recently it has been suggested that, in order to get a comprehensive insight on standard language change, language attitudes should be considered the driving force behind this change (Coupland & Kristiansen 2011). For this purpose, we set up a perception study including indirect and direct measuring techniques, viz. a speaker evaluation experiment and a free response task. For the speaker evaluation experiment, we asked a demographically varied sample of southern Italian participants (n=207) to rate five speech samples. One speech sample was in standard Italian, while the remaining four samples were representative of the main regional varieties spoken in Milan, Florence, Rome and Naples. For the free response task, the informants were asked to give three adjectives they associated with the Italian language spoken in these four cities. The first experiment is analyzed with a factor analysis and mixed-effects regression, the second one by means of distributional semantic methods.

By combining the more traditional verbal guise and the more innovative distributional semantic approach, we found that the Italian spoken with Milanese accent constitutes a good candidate to become the new standard in contemporary Italian. The results of this investigation are of theoretical and methodological interest. From a theoretical perspective, this study reveals to what extent standard language ideology is changing in Italy, showing an incipient competition between Milanese Italian and the literary standard for "best language". On a methodological level, the study corroborates the advantage of combining direct and indirect techniques to access changing attitudes in a speech community.

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Language attitudes as stance-taking: A discourse analytic study on intergenerational language transmission in Hawai'i

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This paper takes a qualitative, discourse-based approach to the study of language attitudes by analyzing 30 hour-long interviews conducted with Hawai'i residents about their linguistic family trees. In the process of asking participants to recount and reflect on their families' language maintenance, acquisition, and loss over three generations, they expressed their language attitudes in the form of stance-taking (DuBois, 2007; Jaffe, 2010) in narratives. Their stances revealed the various ways that they valued their (ethno)linguistic heritages and shed light on whether and to what degree they maintained their heritage languages. Drawing on positioning theory and narrative analysis (Bamberg, 1997), the paper analyzes the ways that language attitudes are conveyed through taking up stances towards heritage languages in Hawai'i (such as Cantonese, Hawaiian, and Japanese) and towards Hawai'i Creole, a language that has historically been positioned as a low-prestige language, but which continues to be passed from one generation to the next. At a microlevel, the participants express their language attitudes through positioning themselves in stance triangles (DuBois, 2007) in which they align or disalign with sentiments expressed (via reported speech) by family members about language. At a more macrolevel, the histories and the metanarratives that become available to speakers in the form of collective remembering (Wertsch, 2000) and in counter narratives (Bamberg, 2004) shapes what stories are told and what stances are available to the narrators. The paper argues that research methodologies for the study of language attitudes can benefit from discourse analytic approaches that treat attitudes as dynamic (Liebscher & Dailey-O'Cain, 2009) and which show how language ideologies are strongly shaped by individuals' interactional experiences over time with their family members. By making use of coding based on appraisal theory (Martin & White, 2005), in addition to analyzing discursive positioning, the study shows how we can achieve a holistic understanding of an individual's language attitudes while also attending to the discursive construction of varied dispositions toward language. In addition, since many participants reported what might be called 'partial' language competence in languages such as Japanese and Hawaiian, the paper contributes to recent scholarship on diasporic and transnational populations who make use of complex linguistic repertoires to negotiate identities. While primoridial associations between languages and cultures are still often expressed ideologically, some of the participants in the study do not necessarily identify with their parents and grandparents' homelands, cultural schemas, traditions, and ways of being (cf. Canagarajah, 2013; Creese & Blackledge, 2008; He, 2014). Instead, these speakers maintain languages through new and diasporic versions of their heritage languages, and sometimes they claim cultural belonging in spite of, rather than through, their limited language proficiencies.

Combining Heteroglossia with Critical Discourse Studies to analyze multilingual discourses on practiced language policy

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China's central government has been promoting the use of its official language Putonghua for more than half a century, since the early years of its establishment. Recently debates arose on the relationship between Putonghua Promotion Policy and the squeezed space for regional speech. This chapter focuses upon the domain of education, and particularly looks at school teachers' multilingual discourses on practiced language policies (Bonacina, 2012) in the classroom in Guangzhou where Cantonese is the regional speech, and the ways in which these discourses manifest and construct the tension between the national and local language ideologies.

This study integrates Bakhtin's notion of heteroglossia (2008) into Critical Discourse Studies. Heteroglossia provides insights into the socio-political tension between centripetal forces skewed towards unified and standard language practices and centrifugal forces towards diverse and indigenous

language practices in which every utterance is embedded, and it helps understand the stratified diversity in language at both discursive and formal levels (Bailey, 2007, 2012; Busch, 2010, 2012). Hence I investigate discursive strategies (Wodak, R. et al, 2009) and translanguaging (Garcia & Li, 2014) which are employed by teachers to reproduce or resist particular language ideologies. This integrated approach helps reveal the conflicts between national and local language ideologies through juxtaposing what it is said and how it is said in teachers' discourses on their manipulation and negotiation of language policies in the school context.

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European Migration Discourses: Protectionism and National Sovereignty

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The summer of 2015 saw unprecedented levels of migratory flows from war-torn regions of the Middle East hurtling inexorably towards the promised land of Europe. The true litmus test for the EU's ideological *raison d'être*: enduring peace on the European continent. But more importantly, it was to call the bluff of the EU Member States' global humanitarian mandate to guarantee the rights of third-country (non-EU) migrants.

The agenda for an 'Open and Secure Europe' set out in the European Council's Stockholm Programme of 2010-14, approved by all Member States, proposed proactive policies for 'more vigorous integration' and envisaged granting third-country migrants rights and obligations comparable to those of citizens of the Union. However, the separate multilingual versions of this key document revealed crucial discrepancies in cross-linguistic representations of 'migrant'. Draftings oscillated between semantic equivalents of 'migrant', 'legal migrant' and/or 'legal immigrant.' This is both linguistically and discursively, if not politically, confusing on two levels. Firstly, according to EU Free Movement legislation, a 'migrant' may automatically reside and move within the entire European Union; the qualifying adjective 'legal' is therefore superfluous as all migrants already have a legitimate status within the EU's collective external borders. On the other hand, an 'immigrant' must await leave to reside. Secondly, any cross-linguistic ambivalence between the concepts of 'migrant' and 'immigrant' creates confusion between the spatial notions of internal and external EU borders. For example, an EU 'migrant' in German or French would be positioned within the collective space of the EU and would not entail notions of individual Member State protectionism or national sovereignty. On the other hand, a description in English or Dutch of '(legal) immigrant' or 'legal migrant' would infer the constraints of individual Member State sovereign frontiers; in other words, the individual's spatial positioning would be discursively altered and would not necessarily be within an inclusive EU collective space.

This paper will examine the discursive relationship between language versions of English, French, German and Dutch in key European Commission and Council documents on the 2015 migration crisis facing EU Member States. The UK's refusal to accept compulsory quotas of refugees, as well as its opt-out of the Schengen Agreement for a borderless Europe, will be juxtaposed against Germany's

unconditional willingness to act as an all-embracing preferred end destination. In addition, François Hollande's call to uphold the values of universal social justice divided even his own French socialist party, with some politicians demanding the fundamental renegotiation of the Schengen Agreement and a common European immigration policy. Moreover, in the Netherlands, both social democrats and liberals advocated tighter restrictions on economic migration within the Union. With such views gaining not unsubstantial popular support, the rise of toxic extreme right-wing politics in Europe is no longer unimaginable. Does the EU now face an existential threat that Member States will revert to nationalist protectionist policies? And, if so, how might this become visible in different language versions of key EU discourses on the migration crisis?

Opening sequences between air traffic controllers and pilots: Investigating discrepancies between prescribed speech and actual speech in an institutional setting

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The current study investigates institutional discourse in the aviation industry in North America, specifically, the talk between air traffic controllers and pilots. This work seeks to answer: 1) To what extent are the opening sequences between air traffic controllers and pilots prescribed and what is the nature of these prescriptions? 2) What is the actual structure of opening sequences that occur between these two parties? 3) What are the similarities and differences between prescribed speech and actual speech, and what effect do differences have on communication?

Research on the discourse of institutions has investigated many types of voice-mediated communications including telephone calls (Schlegoff, 1979; Hopper, 1992) and emergency calls to police (Zimmerman, 1992). Within the domain of aviation, work has examined communication in airline operations rooms (Goodwin and Goodwin, 1996), communication between pilots and air traffic controllers in accidents (Cushing, 1994), and between pilots in the cockpit (Nevile, 2004). However, to date scholars have not done an in-depth analysis of the communication between pilots and air traffic controllers in regular flight operations.

My project fills this gap by analysing the opening sequences between air traffic controllers and pilots in the arrival phase of flight. This type of discourse is highly codified and structured, yet at the same time it is embedded within everyday interactional practices. This research seeks to understand how scripted and prescribed communication becomes embedded in the interactional practices of pilots and air controllers.

Data was collected through an open-access website, www.liveatc.net, which records air frequencies at airports worldwide. The current project analyzes interactions between pilots and controllers flying into Toronto Pearson International Airport (YYZ). A total of 5 hours of airport communications were transcribed in ELAN using the current conventions of discourse analysis. Analysis was conducted of manuals for controllers and pilots, respectively the "Air Traffic Controller's Manual of Operations" and the "Aeronautical Information Manual".

Opening sequences in aviation discourse are truncated in comparison to face-to-face interactions or telephone conversations. Based on what was prescribed by the manuals, I postulated three core sequences in these openings: *summons* and *answer, identification/landing information* and *recognition/landing instructions,* and *confirmation of understanding* and *acknowledgment.* My analysis shows that there is little complete adherence to the canonical forms set out by the manuals and that a great deal of variation exists within each core sequence. Deviation from the canonical structure can occur in various canonical slots within the core sequences. These findings further our understanding of institutional discourse and have real-world benefits: ultimately, I am interested in how analysis of the deviation between prescribed and actual speech can improve aviation safety.

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Messaging in the Midlands: exploring local digital literacy repertoires through heteroglossia

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This paper engages with Pennycook and Otsuji's (2015: 9) contention that language practices can only be understood through exploring the "relations between personal trajectories, current activities and spatial repertoires". The notion of spatial repertoires helps to explain how individual, biographically- and (we argue) socially-ordered repertoires, which exist only as "potentialities and constraints" (Busch 2014: 14), come to be exploited and realised in particular ways in any one context. We use Bakhtin's (1981) concept of heteroglossia to further explore how individuals play with, extend and contest the meanings that signs have accrued as part of relevant spatial and individual repertoires.

Research was conducted in Birmingham, in the satellite suburb of Rubery to the south-east of Birmingham, and in the town of Walsall to the north. Data were gathered during a project funded by the Institute for Research into Superdiversity (IRiS) at the University of Birmingham. We surveyed over 50 participants and collected messages sent through SMS, WhatsApp, and Facebook Messenger. We present here quantitative and qualitative insights from a corpus of over 5000 words of private messages. The project indicates the presence of resources from thirty languages, as well as dialects and registers of English.

Firstly, the data suggests some broad trends in current-day digital literacy repertoires (at least in this region and according to our sample). These include the continued use of respellings despite changes in technology; and in particular the use of letter homophones (chiefly <u>) rather than number homophones (such as <2>), as well as the preference for emojis over emoticons such as :-). Secondly, there are indications that digital literacy repertoires may be structured in terms of social categories such as age and gender. Women in our sample used more letter repetitions, emojis/emoticons and repeated punctuation than men; and people aged 26 to 35 were more likely to respell words than other age groups.

We then go on to explore how communicative resources are exploited by three women born in the West Midlands for various purposes and in interaction with different interlocutors. We see, for example, how one English-, Bengali- and Sylheti-speaking woman's juxtaposition of religious phrases with informal respellings in a message of consolation to a friend ('I pray allah swt keeps u strong') serves as a contextualisation cue (Gumperz 1982) to index both intimacy and concern. The respellings reflect the practice she adopts in informal messages, and those of other women in the sample, while her religious identity is made apparent through the practice of the emblematic honorific which accompanies a deity's name.

We suggest that our data may have implications for the theoretical construct of translanguaging (García 2009, Blackledge and Creese 2010), showing that social actors not engaging in canonical trans*languaging* may still be, as Garcia and Wei (2014) have proposed, strategically employing a range of semiotic resources as they engage in the complex social activities of doing, knowing, relating, and being.

GS06-05: Ethnography of Communication
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.15
Session Chair: Nila Vázquez

Pragmatic functions of Estonian-Russian code-copying (on the example of interactions in one Estonian Russian-speaking family)

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The aim of this research is to find out if Estonian-Russian code-copying takes place in one Estonian Russian-speaking family's everyday interactions and to determine the pragmatic functions of those copies. Previously, in Estonia, Estonian-Russian or Russian-Estonian code-copying and code-switching, have been researched by both Anna Verschik (2008, 2012 etc.)[i] and Anastassia Zabrodskaja (2005, 2009 etc.)[ii]. Being bilingual and wanting to research everyday speech I decided that it would be more effective to research my own family. This research investigates whether or not bilinguals from the same family indulge in code-copying, while interacting with each other and with their monolingual family member. Usually it is presumed (i.e. Grosjean 2013)[iii] that bilinguals attempt to engage in code-copying (or other forms of language contact phenomena) less when there is a monolingual present.

To collect the data the participant observation method was implemented. The Lars Johanson's (2002, 2006, 2008)[iv] code-copying model (global, selective and mixed copying) was used for the analysis. The type of copying was determined first and then the pragmatic functions. The empirical data showed that the participants copied more often globally. Selective and mixed copying figured less. Most common pragmatic functions for global copying were that the bilingual participants were not familiar with the terminology or had forgotten it, the expressions were becoming fixed in the family or are becoming Estonian Russian's customary phrases. Selective copying was implemented for copying semantic functions and emphasizing. It is possible that the participants copied selectively without noticing that they were doing it. Mixed copying occurred mostly when the participants had forgotten a (compound) word. Code-copying turned out to be quite common in a family interaction between two bilingual and one monolingual family member. It has been proposed (see Verschik 2007)[v] that the Russian language in Estonia differs from Russia's Russian, which can differ by regions and social networks. The research conducted gives an insight into monolingual and bilingual mode of interaction among the members of one Russian-speaking family living in dominantly Estonian-speaking language environment.

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First encounter conversation in cross-cultural setting: how to overcome the conversation style differences in intercultural setting of English speakers and Japanese speakers

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This study focuses on the conversational style differences. The data to be analyzed are the first encounter conversations with new people in intercultural setting between English native speakers and Japanese native speakers talking in English and talking in Japanese. The goal of the first time meeting with new people is to get to know each other. At the same time, they would like to be more polite than usual to the other participants since they would like to make their good first impression in order to build new relationships. Therefore, it is assumed that the pragmatic rules of their socio-cultural background will affect their FL usages more emphatic than the ordinary conversation with acquaintances. According to Shigemitsu (2015), English native speakers and Japanese native speakers have different perspectives on first-time-meeting conversations. English speakers try to show their intelligence and abilities, whereas Japanese try to show their ability of that how much they adjust the situations and develop sympathy to the other participants and make the other participants feel comfortable during the conversation.

This research picks up some style differences, such as turn-taking, contribution to conversation, question-answer pattern, in four conversational data (1) to investigate how those different perspectives affect conversational style when they talk foreing language (English for Japanese participants and Japanese for English speaking participants), (2) to illustrate how the interactions between English speakers and Japanese speakers challenge some different conversation style pattern in intercultural setting.

For the analysis, seven intercutural groups are video taped, transcribed and analyzed. Five of the intercultural group conducted their conversation in English and two of them in Japanese. All the participants are male and each of the participants are unacquainted. English native speakers ask questions to lead the on going topic more active and more intelligent. They try to learn something new to them from the ongoing conversation. On the other hand, Japanese speakers do not show such attitude and they try not to ask questions because asking question may not polite behavior in their own culture. They try to choose easy questions so that the other participants answer without any difficulty and hesitations. Such different frames of conversation create some inequality of participation in some conversation groups. This research also highlights unsucessful conversation to clarify what skills and strategies participants should aquire in order to overcom those different styles in ongoing intercultural setting. It is conluded that the perspective differences on conversation based on speaker's socio cultural background should be aware of in interaction in a multicultural/lingual society.

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"False promises" and the banal valorisation of sociolinguistic resources: exolingual tourist interactions as an example of globalisation

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Globalisation – defined as an increase and intensification in the mobility of people and goods (Sassen 1998) – has become a key area of study in social science today. According to Blommaert (2010: 1), this intensification of mobility requires not only detailed sociolinguistic analysis but also an "unthinking" and "rethinking" of sociolinguistic concepts and tools. International tourist encounters have been identified as a "key site" for exploring the sociolinguistic correlates of globalisation (Jaworski & Thurlow 2010: 3). Despite this claim, and aside from a wealth of work in discourse analysis, verbal interactions in international tourism remain relatively unexplored from a sociolinguistic perspective.

This paper presents results from an ethnographic fieldwork project undertaken in a situation of international tourism. The analyses presented here aim to discover and describe the (socio)linguistic

and interactional resources used by participants in international tourist encounters. Furthermore, the study aims to show how these linguistic practices correlate with sociolinguistic dynamics observed in other situations of globalisation.

In order to achieve this aim, this research project uses data from an innovative fieldwork project carried out in the tourist office of a well-known French city. Naturally-occurring interactions between international tourists and tourist advisers were recorded with discreet material, resulting in a corpus of 200 audio recordings which were transcribed and annotated. This corpus is complemented by ethnographic observation, sociolinguistic interviews and analysis of tourist documentation. The data is analysed both qualitatively and quantitatively from an interactional and sociolinguistic perspective in order to establish the (socio)linguistic resources used by participants.

Using extracts from the corpus, this paper shows how participants favour certain (socio)linguistic resources and how this leads to the emergence of certain (socio)linguistic phenomena. For example, participants employ a small number of dominant "global" languages, leading to a large number of exolingual interactions (Alber & Py 1986) and resulting in widespread use of communication strategies (*Ibid.*). This paper also demonstrates how the distinctive features of the tourist encounter - such as short "rapid-fire" interactions, a lack of *histoire interactionnelle* (Vion 1992) and the tourists' diverse language repertoires and sociocultural backgrounds - contribute not only to the emergence of these phenomena, but also play a role in shaping them in previously unexplored ways.

Finally, this paper illustrates how these linguistic practices are instrumental in creating what are termed here "false promises". Despite an explicit linguistic ideology in the tourist office promoting minority languages, in practice, interaction is dominated by the use of majority, global languages. In a similar way, it is shown how the discursive practices of the tourist advisers can be considered as a variety of the "language of tourism" (Dann 1996). In turn, this "language of tourism" promotes certain "false promises", such as the promise of "authenticity" while creating the imaginary or that of "freedom" while acting as a "language of social control" (*Ibid.*).

In conclusion, it is argued that the "banal" valorisation of certain (socio)linguistic resources and the "false promises" this supports both maintain and create inequalities more widely associated with globalisation.

A tale of three 'languages': The de-colonisation, mainlandisation and localisation of Hong Kong

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A small city in Southeast Asia, Hong Kong made international news headlines in the autumn of 2014 when hundreds of thousands of people participated in a pro-democracy social movement, protesting and occupying the major thoroughfares for 79 days. Ever since the change of sovereignty from the United Kingdom to the People's Republic of China (PRC) in 1997, Hong Kong has experienced changing political, economic and social paradigms, challenging and transforming the identities of its citizens. However, the 'Occupy Central' protests of 2014 were on a scale unprecedented since Chinese sovereignty, and were widely seen as a major political challenge to Beijing.

Linguistic identities lie at the centre of the identity-shifts and contestations taking place in Hong Kong today. This study examines the use and perceptions of three 'languages' in written and spoken forms found in the public spaces of Hong Kong: English, traditional Chinese and simplified Chinese in writing; and English, Cantonese and Mandarin in speech. Since the colonial period, Chinese and English have been the official languages of the city. An overwhelming majority of the population are speakers of Cantonese and users of the traditional Chinese script. The sociolinguistic profile in Hong Kong was generally described as bi-literate (standard written Chinese in the traditional Chinese script and English) and bilingual (Cantonese and English) before the handover. After Hong Kong became a special administrative region of the PRC, Mandarin and simplified Chinese, the spoken and written forms used in the mainland, have also come into play in the ecology of the city's language landscapes.

Combining ethnographic and textual approaches, the present study compares the expanding and diminishing roles of the three languages, and the attitudes of members of the society towards these languages as they appear in the language landscape of Hong Kong.

English, as a language associated with colonisation and traditionally viewed as a marker of prestige, has seen a recent decline in use in government despite its continued status as an official

language. Mandarin and simplified Chinese, by contrast, which are growing in presence both in the public and private sectors of the city, are perceived by some in a negative light as a symbol of mainlandisation which threatens the local identity of Hong Kong. Cantonese and traditional Chinese characters, on the other hand, have emerged as the language of localisation, which enable some parts of the population to express solidarity, and to construct and maintain a unique identity for Hong Kong citizens. The study of the language landscape therefore reveals how de-colonisation, mainlandisation and localisation are at work in a city which has become increasingly polarised, politically and economically.

Investigating language maintenance and shift through second generation (G2) Filipina/o speakers' translanguage practices in Turin (Italy).

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My presentation deals with processes of language maintenance and shift through the investigation of translanguage practices within 1) transnational families, 2) semi-guided interviews and casual conversations, 3) as well as speakers' metalinguistic comments on language use, identity and ideologies of second generation (G2) Filipina/o immigrants, who reside in Turin (Italy) (Mazzaferro, 2015)

Translingualism is a cover term for emerging lines of research about new communicative modes of multilingual speakers within new social configurations or "new ways of being in the world", which are characterized by phenomena of intense mobility of social actors, linguistic and semiotic resources (Garcia, 2009, Garcia and Li, 2014, Canagarajah, 2013).

My research aims at contributing to the study of translingualism beyond school and educational contexts. To my knowledge, my study represents the first attempt to investigate the issue of new minority/immigrant communities and languages in Italy from a 'translingualism perspective'. A number of previous studies analyzed both the re-structuring of the linguistic repertoires and patterns of language choice and use among immigrants in Italy according to the tradition of studies on 'diglottic' relationships between specific languages and varieties.

During the last three decades Italy has become the destination of millions of people from different countries and continents. Since the end of World War II migratory phenomena contributed to change the sociolinguistic configuration of Turin, which became the destination of thousands of people from both southern regions of Italy and more recently, from Africa and Asia. By December 01st 2015, 3.927, out of 140.136 foreign residents in Turin, were from the Philippines.

My study is based on a small-scale random sampling of G2 Filipina/o immigrants, who reside in Turin. I collected and transcribed a small spoken corpus of almost 20 hours (narratives, conversations, interviews). In addition I submitted sociolinguistic questionnaires dealing with informants' biographies, self-reported comments on linguistic competence, language use in different domains and so on.

My informants sample is composed by 16 both female and male Filipinos, whose age ranges from 14 to 27 years. 7 of them were born in Italy from Filipino parents, while the others were born in the Philippines and re-united to their families in Turin at an age ranging from 1 to 13 years.

However, can we consider translingualism as a valid 'predictor' of language maintenance and shift in the context under investigation?

My research suggests that: firstly, heritage languages translingualism is recurrent and widespread among G2 generation Filipina/o speakers and serves to mediate and transform complex sociolinguistic realities, ideologies and identities. Secondly, the transmission of heritage is not straightforward; it is differently received by individuals, and it is used to 'perform' new identities (Blackledge and Creese, 2010).

The presence of heritage languages in Filipino speakers' language practices *might* signal that a certain link between heritage language(s) and speakers' identities exist, and that a type of intergenerational language transmission is in progress (Lanza and Svendsen, 2007).

However, my position is that heritage languages translingualism should be better interpreted as a resource and as a practice, which is constantly re-constructed in daily interaction (Pennycook, 2010).

Of Witches and Wizards: A corpus study of gendered representations in the Harry Potter series

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Recent work in corpus linguistics has made significant advances in understanding how patterns of language emerge both in use among and representation of gendered speakers (Moon, 2014; Motschenbacher, 2013). Corpus studies have demonstrated that a great deal of language conforms to hegemonic and commonly circulating stereotypes about how women and men talk, and indeed, how they are. Moreover, scholars have argued that there is an "incremental effect of discourse" (Baker, 2006; see also Stubbs, 2001) such that repeated patterns then come to be taken as common sense.

Working from the assumption that these repeated patterns influence and reinforce notions about the world and actors within it, we examine the Harry Potter series in order to understand how characters are constructed therein with respect to gender. An international literary blockbuster, over 450 million copies of the Harry Potter books have been sold worldwide, a readership which includes many children and adolescents. Accordingly, there has been a wealth of scholarship on the books as well. Several authors have argued that J.K. Rowling's texts reproduce and reinforce stereotypes of gender and gender roles (Heilman, 2003); others' analyses center on non-normative representations of gender that are empowering for girls and women (Dresang, 2002). While language certainly is influential in these literary debates, rarely are linguistic properties tackled; when specific uses of language are discussed, limited data (a few token examples) are marshaled to support the point.

We add to this discussion by probing the full corpus of the series, consisting of over 1.1 million words. We ask whether, at the level of the lexis, language used to voice and represent characters reproduces stereotypes about females and males and the essentialized difference between them. Our analysis centers on verbs, which are deemed central to the meaning conveyed in an utterance crosslinguistically, since verbs subcategorize for particular actors and other complements that may bias/impose a conceptual framework for a certain event (Rappaport-Hovav & Levin, 1998). Using the software AntConc 3 (Anthony, 2014), we examine several verb categories, (Levin, 1993): manner of speaking (e.g., bellow), manner of motion (e.g., crouch), and body-internal states of existence (e.g., tremble). In each category, we include a balance of verbs stereotypically linked to one gender or another (e.g., squeal) along with more "neutral" verbs (e.g., lunge). We discuss overall frequencies and patterns of concordance, as well as how particular meanings are encoded in these verbs within the texts.

Findings mirror patterns uncovered in other corpus studies of language and gender, in which stereotypes continue to circulate through discourses, in our case involving verbs and their argument structures. Given the extreme popularity of these books among children and adolescents, we contend that the verbs and arguments (particularly their agents) that Rowling chooses contribute to early formations of a worldview in which girls and boys are constructed in opposition to one another, and continue to embody the conventional notions of what it means to be female and male.

'You are stupid, you are cupid': alternative expressions of affection in couples' talk

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Social psychological research on couples' intimate relationships has a long tradition of exploring expressions of affection. By posing questions such as 'Women and men in love: who really feels it and says it first' (Harrison and Shortall 2012) and relying on an a-priori decisions about behaviours or locutions deemed to express affections (such as 'I love you', e.g. Schoenfield et al 2012) this research does not encourage an exploration of alternative expressions which emerge in conversation as displays of affection. This paper aims to make a discourse analytic contribution to the study of expressions of affection by exploring the self-recorded data of a young multi-cultural London couple. Many of Amy and Ray's most prominent ways of demonstrating affection would not have been captured on the basis of the type of lengthy catalogue of affectionate behaviours used in the interview- and self-report studies

conducted by social psychologists. The young couple's expression of affection is characterised by playfulness and creativity throughout, be this in the form of their playful but frequently competitive sequences of ritual insults, their switches into baby voice and into Sylheti, or their (frequently playful) use of traditional gender positions. Quantitative social psychological research on expressions of affection in intimate relationships will remain significant because it allows for the discussion of a wide range of verbal and non-verbal expressions of affection. However, a discourse analytic exploration of spontaneous conversational data has much to offer to our understanding of expressions of affection in intimate couple's interaction. The data presented in this paper shows how, for example, insults, framed as (playful) love talk, can actually constitute declarations of affection. Thus discourse analytic approaches have the potential to highlight the idiosyncratic ways in which couples frame (Goffman 1974; Tannen 1993) and index (Ochs 1992; Silverstein 2004) their affection for one another, capturing the multifunctionality of linguistic forms as well as the creativity of couples' intimate everyday interactions.

A longitudinal study of gender, professional and regional identities of women from Kobe

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This paper explores the linguistic changes in the discourse of three Japanese working class women from 1989 to 2000, focusing on their use of regional (Kobe) variety. The study is part of a major project based on ethnographic interview data recorded regularly since 1989 in the Kobe region and conducted by a social anthropologist and the project leader. The aim of this project is to analyse synchronic and diachronic variation in the interview discourse of these non-standard Japanese speakers, focusing on how the women's identity is negotiated in the interviewees' and the interviewer' stance.

In this paper, a comparative analysis of the three women's use of Kobe, Osaka and Standard Japanese varieties in their interviews and an analysis of diachronic shifts from 1989 to 2000 interviews are presented. The women's use of Kobe and Osaka dialects varies in its frequency and features. One of the women, Kanako, uses the Kobe dialect more frequently than others in both 1989 and 2000 interviews. Her interview discourse shows frequent use of features shared by Kobe and Osaka dialects in both accent and morphology but also contains a limited number of Kobe dialect specific features. In the 2000 interview, she uses Standard Japanese more frequently. The other two women, Natsumi and Miyuki, more consistently use Standard Japanese in both their late teens and late twenties, while morphologically salient forms of Kobe and Osaka dialects are used much less frequently than Kanako. However, Miyuki's Osaka and Kobe dialect use becomes more prominent toward the end of both her 1989 and 2000 interviews.

The study reveals how the three women's stances are discursively constructed and negotiated by their mixing of Kobe, Osaka and Standard variations of Japanese in their interaction with the interviewer. In combination with other features of discourse, the use of regional and standard variety appears to contribute to performance of gender, professional, regional identities. Furthermore, the paper considers the changing relationships between the three women and their interviewer as an important aspect of the study. Finally, the findings are discussed in relation to the women's divergent life trajectories as well as the emergent hybridity in regional language variation use in contemporary Japan.

Do rapists have a 'right to work'? - 'new sexisms' in discourses of rehabilitation in the news

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Critical discourse analytic research into the representation of rape cases has tended to focus on discursive constructions of what constitutes 'rape' (e.g. Ehrlich, 2001) and the related discourse of victim-blaming, where the complainant's presentation of self is constructed as being culpable (e.g. Ehrlich 2001; Clark, 1992). What has not been investigated are the discourses that are brought into play in relation to the offender's re-entry into society. This is particularly pertinent in cases of rape because of the way in which it is often perceived as a 'master offence' by women (Ferraro, 1996).

This paper will focus on the media representations and discussions of a rape case involving a footballer in a major league in the UK. Ched Evans was found guilty of rape in 2012 and released on license in 2014. Since then, several football clubs have expressed an interest in signing him as a player

but all have withdrawn due to external pressure from various sources. The issue is whether Evans should be allowed to continue his career as a professional footballer: has serving his sentence expunged his crime or should he be barred from a position where he could act as a role model to young men and women?

This was a heavily mediatised news event that unfolded over several months and involved discussions on TV, radio, twitter and other social media. The corpus of UK national newspaper articles that was collected for this research reflected this wider public debate through both reportage and op-ed pieces. These were then extensively analysed to identify the discourses used by those supporting Evans' right to work and those who believed he should not be allowed to return to football.

While expectable discourses of 'degrees of rape' and being a 'proper victim' are mobilized by those supporting Evans' 'right to work', a more interesting and more dominant set of discourses emerge in interplay with this: discourses of law vs. discourses of chaos. The 'rule of law' is constructed as a product of reason and rationality, which is absolute and should not be challenged. This is set against the 'chaos' of social media (and thus acts to erase other types of protest). This constructed opposition between rationality and irrationality, reason and emotion, seems to invoke deeper discourses of masculine vs. feminine modes of thought and behaviour that can be traced back to classical times. Thus law vs. chaos may be seen as a metaphor for male (reason) vs. female (emotion).

One potential conclusion from this is that we are starting to see a type of 'new sexism' (c.f. May's 2001 'new racisms) as explicit sexism is seen as increasingly less sayable in UK society, mirroring societal changes in relation to racism. If so, then this will open up a new avenue of CDA research in gendered discourses.

Valuing cultures and languages: How immigrant women envision themselves

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Immigrant Woman, Language and Society. New Perspectives for Integration (MILES: *Muller inmigrante, lingua e sociedade. Novas perspectivas para a integración*) is an ongoing research project developed at the University of Vigo, Galicia. Our main objective is to unravel the process of identity construction experienced by immigrant women through their integration process in Galicia, Spain. For that matter, secondary objectives such as to know about their attitudes, their claims and their needs towards the languages involved are pursued as well. The hypothesis encouraging this investigation highlights the role of language and culture maintenance as a key factor for their sociolinguistic integration and, ultimately, for a more cohesive society.

In terms of methodology, MILES employs a qualitative research method based on in-depth semi-structured interviews directed not only to immigrant women but also experts from institutions and associations. The interviews were conducted both in rural and urban areas featuring the nationalities from Latin America, Europe, Africa and Asia which have the most significant presence in Galicia. Dealing with the data from 60 immigrant women and 15 experts we have noticed how determining is the origin and the academic history of these women with regard to the way they value their culture and language(s) of origin. Therefore, origin and educational level affect the expectations and demands about their culture background regarding the host society. For example, some high-educated women report about the importance of bringing attention to their cultural particularities in order to favor immigrant's integration. Consequently, origin and education have proven to be significant variables when it comes to analyze the process of identity construction undergone by immigrant women.

This paper goes a step further into the analysis of language attitudes and introduces an alternative conclusion from that of Yagmur and Bayram-Jacobs (2015) about high-educated people having less positive attitudes towards their mother tongue. In general terms, it aims to bring together two theoretical fields. On the one hand, those investigations dealing with language and culture retention as key elements in the process of integration within the host community (e. g. Sneddon, 2000, Martín Rojo et al., 2003, Collier y Thomas, 2004). On the other hand, sociolinguistic and gender studies focused on minorities and social exclusion (e. g. Stoessel, 2002, Piller y Takahashi, 2010, De Fina y King, 2011). These are two lines of research with certain international tradition to which MILES is expected to make a contribution analyzing the women-languages relationship in the Spanish context.

GS06-07: Anthropological Linguistics
Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.12
Session Chair: Rebecca Clift

The change in the use of vosotros in Argentina, Colombia and Mexico during the 1500-1900s

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It is said that during Spain's Golden Age the Spanish language changed the most, but this change begs the question: what happened during these years that yielded such a change? There is research that explores the change in the use of *vosotros*, but there is not research that examines this same change between different countries. Therefore, the purpose of this study was to discover if there is a difference between the use of *vosotros* and its different forms (*vosotros, vosotras, vos, os, vuestro, vuestra, vuestros, vuestras*) in Argentina, Colombia and Mexico during the 1500-1900s. These particular dates were chosen as it includes Spain's Golden Age, which is said to have the most language change in the Spanish language, the period of the conquistadores, and the Latin American wars for independence. The corpus CORDE (Corpus Diacrónico del Español) was used to find the aforementioned forms of *vosotros*, and a total of 16,658 tokens were analyzed. Results show that there is a significant difference in the use of *vosotros*, including its different forms, in Argentina, Colombia and Mexico, and that there is also a significant difference in this use between centuries. The comparison of the results from this study with the history of each country shows that language change mimicked the country's historical pattern, especially when compared to the viceroys in power and the wars for independence.

Rethinking language ideologies

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Since more than two decades, language ideologies enjoy great popularity in sociolinguistics and linguistic anthropology. The high frequency of articles dealing with „language ideologies" in recent issues of journals such as *Journal of Sociolinguistics* and *Language in Society* suggests that the concept is all the rage. When reading these articles, one gets the impression that the concept starts to become a fuzzy cover term that refers to a huge range of heterogeneous phenomena. The concept often seems to be undertheorized and largely detached from the centuries-old theoretical reflection on ideologies in various disciplinies. The concept sometimes suffers from a lack of methodical operationalization on the basis of clearcut criteria that help to systematically typify different language ideologies and to comprehensibly distinguish between descriptive categories that refer to central features, aspects and dimensions of language ideologies.

The paper wants to constructively react to these shortcomings. It will be divided into three parts. The first part contains a brief historical reconstruction of the concept. Second, a discussion of various criteria employed to distinguish among different language ideologies and basic elements of language ideologies will follow. In this discussion, I will examine the selective reference to Charles Sanders Peirce's semiotical theory to be found in the respective literature and outline a possible connection to argumentation theory. Third, a proposal is presented that aims at offering analytical criteria that may alow for a less arbitrary use of the concept.

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"Elite Eats": Normalizing Status and Privilege in Food Discourse

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Food is always deeply connected to cultural identity and, specifically, social status; in the words of the early food writer Jean-Anthelme Brillat-Savarin (1925: 3): "Tell me what you eat, I will tell you what you are". Likewise, in his famous sociological analysis of distinction, Pierre Bourdieu (1984: 40) noted how social standing and good 'taste' were most visible in the "everyday choices of everyday life, in cooking, dress or decoration…". It is through our consumer practices – the buying, preparation, eating and talking about food – that we perform our identities and lay claim to (or are denied) status. Food certainly continues to be a powerful contemporary marker of luxury and status (see Thurlow and Jaworski, 2012). Within the broader framework of critical multimodal discourse analysis (e.g. Machin & Mayr, 2012), my paper centers on the role language plays in the "commodification, circulation, and value formation" (Shankar and Cavanaugh, 2012: 356) of food and so-called foodie culture. Specifically, I examine the *New York Times* (*NYT*) food section and its related *nytfood* Instagram account as a way to track the intersection of sociolinguistics, material culture, and new/old media. Throughout, I am interested in the way food discourse is, sometimes explicitly, often implicitly, connected to class identity and social privilege. My analysis identifies a number of key rhetorical moves working across both linguistic "old media" data and visual "new media" data: for example, how food writers use markers of elite life experiences (by indexing particularity and excess) while simultaneously reflecting "middle-class" or "low-brow" life (by indexing simplicity and informality). Central to a multimodal analysis like this is the degree to which linguistic and visual messaging align or disalign. Indeed, what is apparent in my analysis is how the use of images – and specifically social media imaging – creates an illusion of simplicity/inclusivity that sometimes runs counter to the heightened rhetoric of decadence/exclusivity usually proclaimed in the *NYT* food section. As such, we see how new media are deployed as a meta-discursive resource (Thurlow, 2013) for performing access while privileging particular aesthetic agendas of "fine dining" and "good taste" (in both its literal and figurative sense). I further argue that an elite media source like the *NYT* not only normalizes social privilege but also circulates and perpetuates these classed discourses across a much wider field.

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Tsotsitaal and decoloniality

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Tsotsitaal is an 'African Urban Youth Language' (AUYL) from South Africa, meaning that it is a language repertoire or style used as part of the urban vernacular in South Africa's cities. It is one of a number of language phenomena that have received the AUYL acronym in recent research focusing on language dynamics in urban centres in the African continent; others include Sheng from Kenya, Nouchi from Ivory Coast, and Camfranglais from Cameroon. Tsotsitaal studies have blossomed and deepened over the last few years in South Africa, alongside an increasing interest in AUYLs and youth language generally in sociolinguistic research following the work of authors such as, *inter alia,* Rampton (1995) and Eckert (1989) who have led the development of sociolinguistic theory around concepts of style and linguistic resources. This paper proposes a new way to understand and describe the language phenomena 'tsotsitaal' and its role in the language of youth in South Africa.

The paper considers how South African tsotsitaal and other AUYLs have been previously described in the literature as 'antilanguages'. It interrogates this concept, and proposes that alternative ways to describe and understand these phenomena are needed. By applying the conceptual framework of 'decolonial thinking', and presenting evidence from interviews, focus groups, and video and audio data from a long-term research project on tsotsitaal, the paper makes the case that tsotsitaal, AUYLs and youth language in general can be seen as creative, undisciplined, and subversive language. Tsotsitaal in South Africa can therefore be considered to be a subaltern, or 'decolonial code', where speaking is simultaneously subversion, (re)creation and a manifestation of 'border thinking'.

Rhythms of writing: graffiti, mobility and the dynamics of space

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Sociolinguistic studies of graffiti have opened up new ways of looking at languaging and space (e.g. Jørgensen 2008; Pennycook 2009, 2010; Blommaert 2016), not least in relation to the area commonly referred to as linguistic landscape studies. Seeking to further this development, this paper discusses semiotic mobility in relation to graffiti writing. Drawing on examples from Stockholm, it attends to backjumps, a genre of train graffiti that inventively makes use of the mobility of the city's metro system. The social, spatial existence of backjumps is underlined by mobility, from the moment they are created on temporary stationary trains until the point they are removed as part of regimented semiotic ordering of public space. As backjumps move through the metro system, their appearances and disappearances rework the visual composition of a number of interlinked spaces, briefly succeeding in transgressing the semiotic regimentation of public space. For properly grasping these semiotic transformations, mobility needs to be placed at the forefront of inquiry. Building on lines of thought from human geography and spatially interested sociolinguistics, the analysis demonstrates that a sensitization to the workings of mobility is apt for creating a more fine-grained understanding of the interplay between space and semiotic practice. In this vein, it seeks to introduce further nuance to a sociolinguistics that has focused extensively on the notion of landscape.

GS06-08: Media Language

Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.3
Session Chair: Sharon Millar

Corpus Methodology in the Analysis of Media and Political Discourse: A Case Study with a DIY Corpus on the Iraq-Kuwait-U.S. Conflict in 1990-1991

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Discourse analysts often have to choose between depth and breadth: a detailed analysis of a small text sample, or a superficial analysis of extensive samples of texts (Hard-Mautner 1995). The use of corpus methodology in discourse analysis, while not non-existent, is still "somewhat under-subscribed, and appears to be subject to some resistance" (Baker 2006: 6). There are, however, also researchers arguing for expanded use of corpus methodology in discourse analysis (for example Baker 2006; Mautner 2006) and social sciences in general.

In this paper I will argue for the value of corpus linguistics as a tool for the analysis of large sets of discourse. I will present a case study drawn from my doctoral research on the representation of foreign entities and foreign policy issues in political and media discourse. With a careful selection of material and method, corpus methodology can benefit discourse analysis, enabling the study of extensive quantities of text and diachronic changes and providing additional methodological rigour in presenting and demonstrating findings.

I will demonstrate the usefulness of corpus methods with a specific case study and a DIY corpus of newspaper articles on the Iraq-Kuwait conflict and subsequent U.S.-led military operation in 1990-1991. The corpus consists of 6,500 articles from the New York Times, Washington Post, and Wall Street Journal. In the analysis I will investigate how specific actors – U.S., Iraqi, and Kuwaiti political leaders, governmental representatives, and officials – are discursively represented and how they are used as sources of information during different phases of the conflict.

The analysis will include a comparative study of frequencies and collocations for specific actors, rhetorical indicators on evaluations of status and trustworthiness as sources of information, and diachronic comparisons as the conflict develops. Examples of investigated items include terms of reference ("Saddam" vs. "President Hussein") and quotation ("say" vs. "claim"), and the role played by ubiquitous sources referred to as "officials". The findings of this study are indicative of the value of corpus methodology, but also of how newspaper reporting practices are affected during a conflict situation and how these practices were affected by expanding U.S. involvement in the conflict.

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Old and new myths on multilingualism: Media representations and public attitudes in Britain

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Media are powerful tools in influencing public opinions and attitudes, and issues surrounding language(s) are no exception (e.g. Kelly-Holmes 2012). Without questioning this impact, this study attempts to examine more closely the link between popular ways of thinking and textual media representations, by taking as an example the representations and attitudes towards multilingualism.
Studying representations of multilingualism in British public discourse is an endeavor of high social relevance. Britain is one of the most linguistically diverse countries in Europe and this diversity is sometimes celebrated (Milani et al. 2011). At the same time, the knowledge of languages is considered problematic and, sometimes, iconically associated with negative events or undesirable forms of behavior

(Blackledge 2004). In addition, research concerned with the thematising of multilingualism has shown that media are vehicles of such ambiguous representations, in that they tend to reduce the complexity of multilingual practices to a few essentialist images or myths (Ensslin and Johnson 2006, Lanvers and Coleman 2013). These different representations projected in the media have therefore the potential to influence the public attitudes towards multilingualism.

There is already a considerable body of sociolinguistic research on language attitudes in multilingual settings. However, most of this work either focuses on specific language varieties or it is mainly concerned with language learning and educational policies (Siemund, Gogolin, Schulz & Davydova 2013; Rindler Schjerve & Vetter 2012; Varcasia 2011; Ibarraran, Lasagabaster & Sierra 2008; Lasagabaster & Huguet 2007). The focus of this study is not on a particular linguistic variety, but on multilingualism as a social phenomenon and on attitudes towards living in a multilingual speech community.

Firstly, we are interested in the discourses about bi- and multilingualism disseminated in British national newspapers. Secondly, we examine the extent to which the media representations are shared and/ or refuted in the views of general public. To do so, we adopted a multi-method approach which combines the tools of Corpus-Assisted Discourse Analysis (CADS) with a sociolinguistic attitude survey. A large corpus of 664 articles from the major British national newspapers discussing bi- and multilingualism and published since 1990 was compiled and explored by studying keywords and their collocational profiles. Salient discourses identified in this way were then fed into the creation of an online survey, which was distributed to 200 mono- and multilingual people living in a large urban city in the South of England.

The analysis and cross-checking of the results have demonstrated that certain media discourses surrounding multilingualism, especially those related to 'elite bilingualism' seems to be endorsed by the general public. At the same time, the general public seems to agree with some of the 'concerns' that are often linked with multilingualism in the media, including social cohesion and immigration. Differences in the attitudes of monolingual vs. multilingual participants were also identified.

The results of this study emphasise the importance of raising the general public's awareness about multilingualism through the media, in order to further boost positive attitudes and to encourage linguistic and cultural integration in a multilingual city.

Impoliteness strategies in Greek CMC: the case of Facebook and YouTube

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"You are a wanking Greek-speaking goat!". This comment, coming from a political discussion in Greek YouTube, illustrates the intensity and creativity of Greek online impoliteness. Nonetheless, until recently, impoliteness was considered the "neglected stepbrother of politeness" (Arendholz 2013, p.VI). Only in the last two decades did the phenomenon start being theorised on its own right. In light of the omnipresence of social media in modern societies, analysis of online impoliteness in various languages has become a trend, since in CMC impoliteness thrives (Locher, 2010). In Greek linguistics however, although politeness has received increased attention, impoliteness, especially in online contexts, has not been sufficiently analysed. This is surprising, given that Facebook and YouTube penetration in Greece reaches 74. 43% and 90% respectively among internet users.

This paper, employing Culpeper's (1996) and Bousfield's (2008) frameworks for impoliteness analysis (modified for online Greek data), compares impoliteness strategies in the comments sections of public Facebook pages and YouTube videos. Bou-Franch (2015) suggests that, unlike private profiles, public Facebook pages are not characterised by "focus on building and maintenance of networked relationships" (Tagg&Seargeant, forthcoming). Therefore, this study draws the links between public Facebook spaces and more public-oriented platforms such as YouTube, exploring their impact on the preferred impoliteness strategies. The data originate from the field of Greek politics, since, according to Blitvich (2010), online political discussions invite heated debates and polarisation between users with conflicting ideologies. Therefore, the study examines users' comments on Facebook and YouTube posts regarding recent political developments, focusing on users with opposing political views (e.g left-wing vs right-wing). The analysis attempts to unveil how, in a critical, unstable period for Greece, characterised by repeated elections, differences in ideological stance are translated into different impoliteness strategies.

Findings suggest that the excessive presence of impoliteness in Greek CMC, to the extent that it can become normative, could be successfully explained by Kakava's (2002, p.1458) notion of 'agonistic discourse', where participants engage "to match their wits, compete for ideas, yet do not necessarily resolve their differences".

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'Let me finish!' Development of Dialogic Interaction in Broadcast Talk from the Soviet era to the Present

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The paper explores the changes of formal dialogue features in broadcast talk during the Soviet era and after the restoration of independence. The study is based on the quantitative and qualitative analysis of the corpus of the Lithuanian broadcast media 1960–2010 that consists of almost 65 hours of recordings divided over several genre groups and covering three periods: Soviet (1960–1987), Transitional (1988–1992) and Contemporary (1993–2010).

The qualitative part of the analysis focuses on formal dialogue features and includes two criteria: 1) turn taking: how often, in terms of the amount of program time/number of words, interlocutors change; 2) overlaps and interruptions. Based on cases of similar programs from different periods, a more detailed qualitative analysis includes strategies of turn taking (e.g. selection by the host or self-selection), functions of overlaps and interactions (e.g. disagreement/critique, agreement, complementation, etc.). The hypothesis is made, that the Soviet period would contain less indications of (spontaneous) dialogue, e.g. less turn-taking, less overlaps and interruptions, less self-selection strategies, than the later periods. Also, the aforementioned functions of overlaps and interruptions in the talk programs of the Soviet and later periods are expected to differ.

In terms of discourse change, the analysis of dialogue is relevant as an indication for increasing conversationalization (Fairclough 1994) in the media. It is also relevant for the discussion of changes in the public sphere, which, in the normative Habermasian (Habermas 1989) terms, is based on a 'cooperative and egalitarian template' of dialogue (Fairclough 2003: 78). Thus the study of dialogue indicators allows to discuss the changes from the staged public sphere in the Soviet period to a more spontaneous public sphere in later periods, as well as to consider critically the present media discourse.

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Double speaking: investigating listener perceptions of mixed US-UK speech

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This study examines perceptions of English-speaking migrants from the US to Britain who have partially assimilated British features. The central cases are the writers Paul Theroux, who grew up in the stereotypically non-rhotic Boston area and lived in Britain from 1971 to 1990, and Bill Bryson, who grew up in the stereotypically rhotic Midwest and has lived in Britain since 1977 with a break from 1995 to 2003. In broadcast interviews over the years, both speakers show admixtures of stereotypical British elements, including distinctive forms of r-lessness, aspirated plosives, backing of the BATH vowel, o-rounding and prosodic patterns. Since such features are present with American interviewers as well, they cannot be easily attributed to audience design, although variation in their frequency may be. It could be hypothesized that Theroux and Bryson were accommodating some British features (Shockey 1984) while avoiding too slavish an imitation, and further they regularized this pattern into a long-term, initiatively produced orientation to at least two referee audiences at once (Bell 2003). The question in this paper is how actual listeners relate this double referencing to their linguistic indexes and judgment of speakers.

Brief interview recordings of each speaker have been chosen and edited to remove interviewer speech. Theroux's presentation varies enough that two recordings were included for him, one more British and one less British, forming a very loose matched-guise test to help focus on particular features. A fourth recording of a female US-UK migrant speaker was included as a buffer. These are played for English-primary speakers in the US and UK, including migrants, recruited through networks. Informants are given orthographic transcripts of the recordings, and asked to indicate where they think the speaker is from (cf. Preston 1989) and the places in the utterances that influenced their judgment. There is room for them to amend their guesses as the recording progresses. Following the playback, transcripts are reviewed with the informants, the matched guise aspect of the test is revealed and finally the names and biographies of the speakers, if not guessed earlier. Reactions are recorded at each stage with particular attention to intuitions about possible social meanings of the perceived features and, in the case of migrants, how they say they design their own speech. The transcripts are also being phonetically transcribed for comparing listener perceptions with the sounds the speakers 'actually' produced. The study builds on pilot work done earlier, and benefits from the researcher's relocation from Finland to England, as well as recent work on theorizing diverse migrant repertoires and on judgments of 'authenticity' in mediatized speech.

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Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 1.5
Session Chair: Reem Bassiouney

Egyptian Arabic and meta-discourse of non-Egyptian celebrities in Egypt

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Egypt as all Arab countries is diglossic. However, Egyptian colloquial Arabic which is basically the general dialect of Cairo, has been considered a semi standard variety in the Arab world, with its own cultural prestige given the role of Egypt as a cultural hub. This study examines the meta-discourse of non-Egyptian celebrities performing in Egyptian Colloquial Arabic (ECA). There are now competing cultural hubs in the Gulf and the Levant. Because of this competition talk about ECA in Egyptian media has increased and non-Egyptian celebrities are forced to engage in a dialogue about both ECA and Egypt's cultural dominance. Crossing and meta-linguistic stance taking become the focal point of a struggle for dominance.

The data for this research includes 100 television and newspaper interviews and articles. The study argues that metalinguistic stance forms a pattern of communication between Egyptian interviewers and non-Egyptian celebrities. During this stance taking process celebrities are expected to cross to ECA and also discuss their attitudes towards it. Egypt's specially tense relation between standard Arabic and ECA which differentiates it from other Arab countries has been explored before (Bassiouney 2009, Haeri Mejdell 2006) but the meta discourse of competing dialects and Egyptian media's talk about ECA as opposed to other dialects has not been explored before.

Cognitive limits on style-shifting in bilectal speech

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Two leading accounts of conversational style-shifting are attention-paid-to-speech (Labov 2001) and audience design (Bell 2001). Labov (2001:87) observes: "Given the fact that both adaptation to different audiences and different degrees of audio-monitoring [attention] are involved in style-shifting, it becomes a major problem to apportion the variance among these two effects". This problem remains unresolved despite its deep implications: Do people revert to a first-learned default vernacular (for cognitive reasons) when not monitoring their speech? Or do they deploy a set of styles (for social reasons) with equal ease? If both, what is the balance between them?

Variationist analysis can be too coarse to address these questions, and monolectal speakers may not be ideal subjects given the likelihood of a clear first-acquired vernacular. The present analysis thus adopts a new method for tracking style in discourse quantitatively (Author 2015) and applies it to a bilectal individual, Fareed Zakaria, host of CNN's flagship foreign affairs show. Zakaria migrated from India to the US as a teenager, and his accent repertoire exhibits a broad and balanced range of American (AmE; >80% AmE variants at times) and Indian (IndE; >80% IndE variants at times) English. Two parallel TV broadcasts are examined, one recorded in the US with an American host (Charlie Rose) and one in India with an Indian host. The interviews are comparable in length (one hour), genre (extended conversation; no live audience) and topic (e.g. international relations). The closely parallel data permit an assessment of how symmetric Zakaria's use of AmE and IndE is. The 'vernacular' is not accessed through narratives, as is common, but the analysis will show that rhetorical structure also generates variable attention-to-speech.

Twelve phonetic variables are tracked. One set has fixed values across settings (e.g. IndE th-stopping; AmE BATH vowel), another is tied broadly to setting/interlocutor (e.g. COT vowel), and a third fluctuates within settings (e.g. rhoticity, flapping, monophthongisation of FACE/GOAT vowels). The close quantitative analysis tracks minute-to-minute fluctuations across phases of persuasive talk, often signalled by embodied cues, linguistic cues, and variable speech rate. This intra-situational variation initially supports audience design: Zakaria turns up his AmE in persuasive moves with the American interviewer, and his IndE in the same moves with the Indian interviewer. However, brief phases of faster speech and more engaged rhetorical moves (e.g. countering doubt) show Zakaria defaulting to IndE style regardless of situation. Although extremely subtle, these moments point to an underlying cognitive

hierarchy of styles, even in an individual with apparently balanced control. The findings suggest that all is not agentive: We can glimpse cognitive constraints even in highly 'designed' style-shifting. In closing, I use two further individuals to sketch a typology of style-shifting that links an individual's biography of style acquisition to degrees of cognitive constraints on their 'designed' style-shifting.

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On the Development of Stance-Marking Adverbs in English
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Stance-marking is nearly ubiquitous and possibly inevitable in most instances of language use. One of the prominent functions of English adverbs is their stance-marking function, especially in the domain of illocutionary modification, i.e. intensification and attenuation. The development of adverbs into these functions has been addressed in Biber and Finegan (1988, 1989), Athanasiadou (2007), Traugott and Dasher (2002), among others. This paper addresses the developmental processes of 66 stance-markers from adverbs tracing their lexical origin in history, e.g. *actually, so, very, really, awful, dead, dreadfully, extremely, literally, most, precious, quite, real, terribly, totally,* etc., focusing on their source characteristics and mechanisms whereby they acquired the stance-marking function.

A historical analysis reveals that the lexical sources of these stance-markers largely belong to five major semantic categories, i.e. markedness, compleness, incompleteness, emotion, and taboo. These broad semantic categories are further divided into 19 subcategories, as shown in (1):

(1) Major- and sub-categories of source lexemes
a. **markedness**: surpassing, insanity, dimension, ability, vividness, virtue, irrealis
b. **completeness**: entirety, absence of obstruction, reality, attainment
c. **incompleteness**: indefiniteness
d. **emotion**: fear, fervor
e. **taboo**: blood, death, curse, hell, sex

Historical sources show that the stance-marking adverbs that have the longest history are *highly, keenly, so* and *fully* (before the 10th century), whereas those of the shortest history are *insanely, super, fantastically, totally* and *hella.*

Among the notable observations is the pattern of semantic change involved in the development. These adverbs often originate from the forms whose semantic designations involved the referring function or description of tangible objects. This meaning became gradually bleached out through the increase of abstractness. For instance, one of the most common intensifier, *really*, originated from the Latin *res* 'matter, thing', i.e. the first-order entity. The abstraction process led the semantic designation to 'actual', 'in fact', and further to the use with reference to the speaker's opinion rather than a fact, a paradigm example of subjectification. The developmental path of the intensifying stance-markers is largely in support of Traugott's (2010) cline of [non-subjective > subjective > intersubjective] and Athanasiadou's (2007) [property > quantification > intensification > emphasis].

Another notable aspect in the development is their movement toward form-function iconicity. In other words, certain intensifiers, such as *real, very, precious, awful,* etc. are in the shape of an adjective, while their derivational counterparts affixed with *-ly* coexist. It is often the case that the *-ly*-counterparts constitute older usage whereas the shorter ones (adjectival, in form) are innovations. This strongly suggests that the speakers have the conceptualization that the shorter forms are more appropriate for describing the essence of the modified, perhaps due to their formal resemblance to adjectives, as compared with the adverbs whose modification is relatively detached and thus less powerful.

This paper traces the historical development of these 66 stance-marking adverbs with special focus on their semantic and morpho-syntactic change. In particular, it addresses such issues as

subjectification, intersubjectification, creativity, renewal, frequency effect, and further development into discourse markers, among others.

Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Hemiciclo
Session Chair: Raymond Hickey

The Australian Narrative Present Perfect: Indexing working-class masculinity

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Unattested in contemporary prescriptive English grammar, a 'vivid' Narrative Present Perfect (PP) has been amply documented in Australian English (AusE) narratives (cf. Engel & Ritz 2000; Ritz & Engel 2008) – specifically in narrative clauses (in the sense of Labov & Waletzky 1967) which refer to foregrounded events and advance the story line (example 1).

1. And a girl **came up** to us and she **said**, "Can you guys do a backflip?" And I **was like**, "Oh I can. But my mate can't." So she**'s gone**, "Well, can you do a backflip for us?" So I **did** a backflip. And she**'s like**, "Whoa! I've gotta get my friends." So, she **got** her friends. And I **did** a backflip. And they**'ve** all **gone**, "Oh my god, this is amazing!" (Male, 33, glazier)

The Narrative PP is negatively evaluated (Ellis 2012: 92), and associated with speakers engaged in blue-collar occupations. However, do these attitudes reflect patterns of use observed in talk-in-interaction data?

This paper examines the sociolinguistic constraints on the use of the Narrative PP in an original corpus of narrowly-defined narratives produced by male and female West Australians aged 13 to 75 who are native users of mainstream AusE. Speakers in the corpus are classified as 'professional' and 'non-professional', a broad stratification by socio-economic status based on both educational and occupational criteria. I perform a multivariate analysis of tense variation, with the Narrative PP as the application value, in the narrative clauses extracted.

Results show that the variation is constrained by social class membership (range=73) with a negligible use of the Narrative PP in the narratives of professionals (less than 1%). The Narrative PP is restricted to the linguistic repertoire of non-professional speakers. Such a finding aligns with Chambers's (2002: 350) observation that social class membership is often signalled by the use of exclusive morphosyntactic variables.

Sex also constrains the use of the Narrative PP (range=63): male speakers significantly favour its use (.63). This resonates with Levey's (2006: 145) finding on a corpus of British English working-class preadolescents narratives where the Narrative PP is twice as more prevalent in the stories of male than female speakers (12% versus 6%). Additionally, quotative *go* – often associated with "uneducated, lower class males" or "men like Rocky" (Blyth, Recktenwald & Wang 1990: 224) – also favours the Narrative PP.

As a non-standard variant, the Narrative PP represents a textbook case of *covert prestige* (Labov 1966: 108): it is stigmatized and negatively evaluated by the speech community as a whole but, as I argue here, it allows West Australian working-class males to signal solidarity.

Social meaning and salience: Young Beijingers' attitudes towards variation in Beijing Mandarin

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Social meaning and salience are among the most widely-studied concepts in sociolinguistics, especially variationist sociolinguistics, and many scholars have studied them in various languages and societies and helped us understand language variation (Eckert, 2012; Labov, 1972; Silverstein, 2003); however, little is known about the sociolinguistics of the Chinese language or the modern Chinese society. This paper presents results from a matched-guise experiment (Lambert, 1967) conducted as part of a larger project exploring the social meaning associated with variation in Modern Standard Chinese (MSC) and how features with different salience levels are used in Beijing.

In the experiment, data was collected from over 150 participants on both their implicit attitudes towards variation in MSC and their explicit knowledge of the variables in the experiment using semantic differential scales, an occupation suitability rating task (Labov, 1972) and a language survey. Three

variables – Neutral Tone (NT), intensifier *te* ("very") and omission of classifier – from Beijing Mandarin dialect (BM) were chosen since they are of different salience levels (stereotype, marker and indicator respectively). In total, 32 guises representing all possible combinations of these variables in both genders were tested. This paper presents results from a subset of participants who are working-class/lower-middle-class Beijingers studying in universities as they represent young Beijingers with extremely local social network.

Focusing on differences in the perception of different variables and their combinations in terms of their social meaning and salience levels, the study employed quantitative methods to analyse implicit attitude data from the matched-guise test and the self-reported demographic information.

Regarding the social meaning of BM features, results show that they are likely to be associated with localness and casualness since the use of them, particularly NT, lowers the perceived degree of formality while increasing the likelihood of the speaker being perceived as a Beijinger significantly. The fact NT – the most salient feature – is found to be vital in conveying these meanings in speech perception confirms that salient linguistic features are more likely to be noticed by listeners. Interesting and more importantly, the fact BM features are not suitable for formal settings does not impede the speaker's ability to access high-status job positions as suggested by results from the occupation suitability ratings, indicating that the use of BM features in MSC enjoys certain prestige. Lastly, results also indicates that both perceived social meanings and status and solidarity ratings do not solely depend on the perception of any particular feature, instead, combinations of different features seem to have an effect.

This paper argues that the Beijing-accented MSC, as demonstrated by the guises, is likely to be used by Beijingers to construct their identity as natives of the capital city and as competent individuals in Chinese society. This in turn suggests that Beijing Mandarin, despite of being a dialect, is challenging the status of the standard language. Besides, the study also demonstrates the effect a combination of different variables could have on language perception and calls for attention towards more complex patterns in perceptual studies.

Upper-class Stockholm Swedish: Prestige & legitimacy

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Just like other urban language varieties, Stockholm Swedish is characterised by significant social variation. Stockholm Swedish has existed as a distinct variety (at least) since the second half of the 19th century, and there is clear evidence of different social variants of the dialect from the very beginning. Of these different variants, lower-class Stockholm Swedish has attracted the most interest (in academia as well as in Swedish popular culture), while upper-class Stockholm Swedish has been less scrutinised.

Upper-class Stockholm Swedish has primarily been associated with three pronunciation features: front pronunciation of /ɧ/; a fronted and more open pronunciation of /ɑ:/, and a "damped" pronunciation of /i:/ and /y:/. These features have been known since the 1950s but only one previous study has described upper-class Stockholm Swedish in some detail (Kotsinas 1994). In fact, studies of upper class varieties are scarce in language variation studies in general, with Kroch's (1996) study of the speech of upper class Philadelphia being one of few exceptions.

In this paper, I investigate upper-class Stockholm Swedish from two angles. Linguistic features are the starting point for the first analysis, where the distribution of the (aforementioned) "upper-class" pronunciation features in the speech of 130 Stockholmers born between 1862 och 1946 is described. The data includes speakers belonging to the working class, middle class, and upper class. The starting point for the second analysis is social class. Do members of the "real" upper-class in Stockholm – the very elite of society – make use of the "upper-class" pronunciation features when they speak in public? The data here consists of media recordings with members of the Swedish royal family, and of members of Sweden's most influential business dynasty, the Wallenbergs.

The first part of the study shows that the features associated with upper-class Stockholm Swedish are used predominantly or exclusively by speakers belonging to the upper middle and upper class. The use of the pronunciation features is quite stable throughout the investigated time period. In the second part of the study, the "upper-class" pronunciation features are very rare. I argue that this could be explained in terms of *legitimacy*.

In a study of Sweden's economic elite during the 1940s, economic historian Stenlås (1998) argues that legitimacy is key to the elite´s projected self image. In order to maintain their elevated position in society, the elite strives to make this position legitimate. To this end they need to be perceived as more or less ordinary people, who work hard and keep their feet on the ground (cf. Mills 1956). My claim is that language use, including pronunciation, is an important part of this "legitimacy construction".

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What about the future in Canada? The expression of future temporal reference in L2 French in naturalistic and instructed context

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The expression of future temporal reference involves a number of different ways of expressing the future: the inflected future (*Pendant l'été, je **rendrai**visite à ma sœur* – During the summer I will visit my sister) varies with the periphrastic future (*Je **vais aller** en France l'année prochaine* – I'm going to go to France next week) and the futurate present (Ils **viennent cet été** avec leur fille – They come this summer with their daughter).

Studies of varieties of Laurentian French spoken in Canada (Deshaies & Laforge 1981, Grimm & Nadasdi 2011, Poplack et Turpin 1999) suggest that the effect of temporal difference does not really account for differences in usage, not in comparison with the constraint of sentential polarity. Studies of Laurentian varieties report that inflected future is almost entirely limited to negative contexts.

Our variationist analysis focuses on the spoken French of 1) Anglophones users of French L2 who have recently developed bilingual community practices in Montreal where French is the majority language; 2) Anglophones users of French L2 who have mainly learnt French in a formal setting in Ontario where French is a minority language. We wish to determine how these two groups compare in relation to the type of exposure to the target language. The analysis also sheds light on the linguistic and extralinguistic constraints on variation in comparison to what is known for native speaker variation speech patterns, as discussed in the literature.

Our participants show a clear preference for periphrastic future (northwestern Ontario (NOS) 59% - Anglo-Montrealers (AM) 89%). While inflected future and futurate present share the remaining 11% in the discourse of AM, futurate present represents 28% in the discourse of NOS. In terms of linguistic factors, polarity is strongly associated with the use of inflected future for AM but not for NOS. Temporal distance is at play for periphrastic future in both corpora. Futurate present is the variant of choice when adverbs are present. While the L2 French of Anglo-Montrealers appears in line to L1 Montreal French and other varieties of Laurentian French, the L2 French of northwestern Ontario speakers is different.

In sum, our results show that the French spoken by Anglo-Montrealers who are immersed in an environment where the target language is part of daily life, is linguistically conditioned by the same factors as in L1 French. The French spoken in an instructed context in Ontario on the contrary tends to remain closer to academic French taught in the classroom than to the heritage language spoken by Franco-Ontarians.

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Feminization of titles and ranks in French: obstacles or sexism?

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French, with its grammatical and lexical gender masculine and feminine distinction, until some decades ago, has strong tendency to exclude women from prestigious titles, offices, job offers... In the 17th century, grammarians, among whom, Bouhours and Vaugelas gave the ruling: "Each time the masculine and the feminine are together, the masculine takes precedence over the feminine because it is more noble."

Until today, this rule is still in effect in the foreword of books, documents and reports as a practical shortcut: "the masculine form refers to both men and women; its use is for the purpose of faster readability". Linguists such as E. Khaznadar, M.-J. Mathieu, M. Yaguello have underlined the importance of including the feminine to avoid discrimination. The use of the feminine gender for titles, positions, professions and occupations is growing, especially in French Canada where the feminine gender is generally the rule rather than the exception. Although there are guides related to the use of feminisation of titles and positions, and the use of non-sexist writing, inconsistency and a preference for the masculine persists, notably in dictionaries. After a brief historical review, our objective is to present the reasons (linguistic, sociological or psychological) for reluctance towards feminisation. The analysis of some 90 professions and occupations within a same dictionary *Le Petit Robert* will show whether or not there was a lexical evolution between 1993 and 2014. Without falling intothe debate of sexism, we want to determine at what rate a French dictionary integrates female titles and professions after 22 years, as a statement about French culture and its evolution through language.

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"Proud to be Geordie": the role of accent and popular culture in the enregisterment of Tyneside English.

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In the 1940s BBC announcers were known for their flawless Received Pronunciation (RP) who had their local accents erased by phonetics pundits and literary figureheads such as Bernard Shaw. Today, however, the rising number of media stars with regional accents and the shift of the BBC's headquarters to Manchester, highlights a new trend. The radical 1940s viewpoint expressed by Wilfred Pickles, namely, "May it be forbidden that we should ever speak like BBC announcers, for our rich contrast of voices is a local tapestry of great beauty and incalculable value, handed down to us by our forefathers" (1949: 146-7) is becoming mainstream and is influenced by recent processes of enregisterment (Agha 2003). This is especially so for Geordie English from the later twentieth century onwards as it has continued to gain prestige *vis-à-vis* RP in popular and artistic spheres not just in the North-East but supralocally across the UK. Hence, in addition to the commodification of Tyneside English, which targets both tourists and "insiders" (Beal 2000), the accent is increasingly represented on national TV channels. It is also promoted by local museums as well as academic institutions thanks to initiatives such as the *Talk of the Toon* website (Corrigan et al. 2012a), a collection of data on Geordie English developed specifically for community use (Mearns et al. in press). While dialect perception and representation in written forms has already received scholarly attention (Beal 2000, 2006 & 2009 and Montgomery 2007) there remains scope for research like that described here of the "context within which speech occurs [along with] the social meaning of variability" (Clarke 2013: 443). The present study thus investigates "language regard" as defined by Preston (2011: 10), i.e. "[the] study of non-specialist belief about and reaction to language use, structure, diversification, history and status". These issues are examined in both the private and public spheres of North East communities by interrogating language regard in the *Diachronic Electronic Corpus of Tyneside English*, an oral corpus comprising recorded interviews from the 1970s to the present day (Corrigan et al. 2012b). As evidenced in the interviews, the different pronunciations of the four lexical sets, GOAT, FACE, PRICE and MOUTH are crucial in the representation of Geordie. These vowels are known to encounter a "considerable amount of variation" (Beal et al. 2012) in the North-East since they play a considerable role in the North/South accent divide and contribute to the development of language regard towards the accent. Our aim is to highlight the dynamic inter and intra-speakers variation in each lexical set taking into account 80% of the vowels' F1/F2 trajectories thanks to smoothing methods and SSANOVA analyses (Haddican et al. 2013 & Van der Harst et al 2014). Attention will also be paid to the phenomenon as articulated in contemporary mass media and local popular events both of which will be shown as contributing to the enregisterment of Geordie.

Vowel harmony of pretonic mid-vowels in São Paulo Portuguese

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This paper (CAPES 10895-13-2) analyses the variable phonological process of vowel harmony of word-medial pretonic vowels /e/ and /o/ in nouns and verbs in Brazilian São Paulo Portuguese. Through the process of vowel harmony (Câmara Jr., 2007 [1970]; Bisol, 1981), the mid-vowels /e/ and /o/ are raised and pronounced, respectively, as the high vowels [i] and [u], triggered by the presence of a high vowel in the subsequent syllable, for instance, *a.p[i].'li.do* ('nickname') and *c[u]s.tu.'rar* ('to sew'). Therefore, our data is limited to word-medial pretonic mid-vowels which are followed by a high vowel [i] or [u] in the subsequent syllable. Our corpus consists of spontaneous speech samples of thirty-eight interviews of the IBORUNA database, a result of ALIP Project (IBILCE/UNESP – FAPESP 03/08058-6). This work follows the Theory of Linguistic Variation and Change (Labov, 1991 [1972]). The quantitative analysis of the data, conducted with the utilisation of the statistical package Goldvarb X, evinces relatively substantial rates of vowel harmony for word-medial pretonic /e/ and /o/: 45.5% and 41.4%, respectively. For both

mid-vowels, the most relevant variables to the application of vowel harmony are: (i) *syllable structure*; (ii) *grammatical class*; and (iii) *tonicity of the vowel in the following syllable*. Concerning the structure of the syllable, the common result for vowel harmony of both /e/ and /o/ is the application of the process disfavoured by syllables with a nasal element in coda, e.g. *pre.s[e]n.ci.'ar* ('to witness') and *c[o]n.vi.'dou* ('he/she invited'), with relative weights (RWs) of 0.301 for /e/ and 0.105 for /o/. In general, the presence of the pretonic mid-vowel in a verb, e.g. *s[i].gu.'rei* ('I held') and *pr[u].cu.'rar* ('to search'), favours vowel harmony of both /e/ (RW 0.696) and /o/ (RW 0.707). This result can be explained, for instance, by the presence of the high vowel /i/ as the theme vowel of third conjugation verbs (e.g. *dor.'mir* – 'to sleep' and *con.se.'guir* – 'to get') and by the categorical process of vowel harmony in verbal roots (e.g. *dor.'mir* – 'to sleep' > '*dur.mo* – 'I sleep' and *con.se.'guir* – 'to get' > *con.'si.go* – 'I get'). Finally, the presence of a *stressed* high vowel in the subsequent syllable, e.g. *s[i]n.'ti* ('I felt') and *s[u].'fri* ('I suffered'), favours vowel harmony of /e/ (RW 0.631) and /o/ (RW 0.688), whereas the presence of an *unstressed* (pretonic) high vowel in the following syllable, e.g. *d[e].du.'zi* ('I deduced') and *c[o]ns.tru.'ir* ('to build'), disfavours the application of the process for /e/ (RW 0.277) and /o/ (RW 0.224). Given its results, this research contributes to the vowel mapping of Brazilian Portuguese (BP) as part of a larger project, PROBRAVO – coordinated by Professors Seung-Hwa Lee (FALE/UFMG) and Marco Antônio de Oliveira (PUC/MG) –, which aims to describe the phonetic realizations of vowels in several varieties of BP.

Yeah, you rite!: Copula absence in the white, working class vernacular of New Orleans

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Copula absence is a common feature of African American English (Wolfram 1969; Rickford 1998), and has been noted in some white dialects in the American South (Wolfram 1974; Feagin 1979; Dubois & Horvath 2003; Clements 2005). The linguistic constraints on copula absence in black and white varieties have been found to be similar, but white dialects have lower rates of absence, and tend to delete only ARE--with the exception of Cajun English (Dubois & Horvath 2003), spoken in South Louisiana. The current study examines another white variety of English in South Louisiana that features copula absence: that of the New Orleanian white, working class. Like Cajun English, New Orleans English (NOE) is distinct from other white Southern Englishes on multiple levels, sounding more like a New York City accent than a Southern drawl (Carmichael 2014). NOE and Cajun English are also distinguished by a number of linguistic features (Carmichael 2015), making it unclear how NOE would pattern in terms of copula deletion: similar to Cajun English, to other white varieties of Southern English, or distinct from both. This paper provides an answer to that question, establishing not only the patterning of variable copula absence within NOE, but also the relationship between this dialect and neighboring dialects in the Southern U.S.

1071 tokens of IS and ARE were coded for 57 speakers from a white, working class suburb of New Orleans, Louisiana. Of these 57 speakers, only 29 featured tokens of copula absence--a similar proportion to what Wolfram (1974) found in Mississippi. These 29 speakers featured 44% copula absence overall, almost categorically ARE-absence. Thus, like white Southerners in other studies, NOE speakers are distinguished from African American speakers by their lack of IS-absence.

A mixed effects logistic regression model was generated from the subset of deleters to determine the constraints on copula absence in this dialect. Tokens with a first person plural subject (we) significantly favor absence. Ranking of other predictors matched that of many other white Southern dialects of English, demonstrating that although NOE differs from other dialects of the American South in many ways (Labov, Ash, & Boberg 2006), in the case of copula absence, it mirrors broader linguistic patterns in the region.

Men were more likely to feature copula absence than women in the sample, and gender was also a significant predictor of copula absence in the deleters' regression model. Again, this pattern mirrors results found for other white dialects of Southern English. Interestingly, given the overall shift away from historically attested linguistic features in New Orleans (Carmichael 2014), age was not a significant predictor of copula absence. Thus this variation appears to be stable within this speech community. We argue that in retaining a form of copula absence that patterns similarly to the rest of the American South, while shifting away from the traditional NYC-sounding features that distinguish NOE from neighboring dialects, NOE is becoming more like other white Southern dialects, matching patterns observed in other historically distinct Southern port cities such as Charleston, South Carolina (Baranowski 2006).

Aspects of dialect levelling in present-day Cypriot Greek: a sociolinguistic study from the Famagusta district.

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In recent research (Tsiplakou et al. 2006) the hypothesis was put forward that in Cypriot Greek processes of fast levelling of local subvarieties are under way and that the concomitant development is an emergent pancypriot *koine*, a prestige variety by now (Tsiplakou 2014). The processes of levelling were arguably expedited following the dramatic demographic changes caused by the war of 1974, when speakers from the northern parts of the island had to move south following the *de facto* division of the Greek and Turkish Cypriot communities; sudden dense contact among populations from different areas of the island and the building of new social networks arguably induced the loss of identifiably local variants for the purposes of mutual intelligibility, network membership etc.

This paper examines processes of levelling in an area of the Famagusta district in south-eastern Cyprus known as *Kokkinohoria* 'Red Villages'. We examine the status of the following variants vis-à-vis levelling (the first variant in each of the pairs below is the more prestigious, pancypriot one; the second one is the local/basilectal one):

(i) the palatoalveolar ([ʃ]) vs. the palatal ([ç]) allophone before the front vowels [i] and [e], e.g. in [ˈtreʃi] vs. [ˈtreçi] 'run.3S';
(ii) the choice of [θ] over [x]/[ç], e.g. in [θelo] vs. [ˈçelo] 'I want' or [θoˈro] vs. [xoˈro] 'see.1S';
(iii) assimilation (with lengthening and aspiration) vs. non-assimilation in the consonant cluster resulting from the hardening of underlying /i/ to [k]/[c], e.g. /piˈos/>[pcos] or [cːʰos] 'who'.
(iv) morphological accusative plural over morphological genitive plural, e.g. in [tus aˈθropus] vs. [ton aˈθropon] 'the men.GEN.PL'.

The methodology adopted was that of the linguistically-oriented interview, aided by a set of elicitation tasks (cf. Cornips & Poletto 2005). The analysis of the data provided by our 45 informants indicates clearly that (a) levelling of the local features is well under way, as the quantitative data show quite conclusively that these are only preferred by older speakers; (b) the pancypriot *koine* variants are preferred by educated, younger, female speakers. A notable case of resistance to levelling are forms of the verb [ˈexo] 'have' where the consonant occurs before a front vowel, e.g. [ˈeçi] 'has.3S', [ˈeçete] 'have.2PL'; in these cases, the local variant [ç] is preferred by all age groups, arguably as it is a shibboleth of the local accent. The paper also presents folk linguistic statements elicited during the interviews, which, interestingly, show a high degree of awareness of the sociolinguistic dimensions of the levelling processes at work in the area.

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First-person pronouns in a declining dialect of Louisiana French

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Louisiana French is a term used to designate the French dialects spoken throughout Southeastern Louisiana. These varieties are distinguished from Metropolitan French by relic features that have been retained over time as well as innovations from contact with English, African languages, and American Indian languages (Picone & Valdman 2005). Louisiana French is undergoing gradual language death,

with the majority of speakers over fifty years of age (Picone 1997). Paradoxically, in such situations, it is common to find both oversimplification and extreme variation, as speakers use the language less often and in fewer domains (Dressler 1972; King 1989). An example of this can be found within the dialect of Louisiana French spoken by the Pointe-Au-Chien Indians, in which there is leveling of the verb paradigm according to person and number (oversimplification), while at the same time there are 12 potential ways of expressing the first-person singular pronoun (extreme variation). The extreme variation in subject pronoun exists in part because of phonetic alternations whereby the first-person singular clitic 'je' may be pronounced as either /ʒ/, /h/, /s/, /z/, /ʃ/, or ∅, and in part because the *non*-clitic first-person marker 'mon' may be variably appended as well. While there has been some research on phonological variation in the first-person pronoun (Carmichael 2008), on null (∅) subjects (Dajko 2009), and on the rise of 'mon' usage in Louisiana French (Rottet 1995, 1996, 2005), there has not yet been an examination of how these variable realizations may interact. Nor is it clear how the factors of both age and fluency in French in this language death situation are contributing to the strategies of speakers as they acquire this variation.

To address these issues, 28 Pointe-Aux-Chênes Indians were recorded translating from English to French thirty sentences featuring first-person constructions. These speakers spanned older and younger generations and also varied in their French fluency; they were thus divided into three groups based on these parameters: Older Fluent Speakers (OFS), Younger Fluent Speakers (YFS), and Semi-Speakers (SS); SS are defined as individuals in language death situations who do not fully acquire the target language, and whose speech deviates noticeably from the norm (Dorian 1977). Both OFS and YFS were found to feature similar patterning across pronoun choices, strongly favoring traditional /ʒ/, but also featuring high rates of /h/ and ∅. SS, in contrast, diverged from these patterns. The overwhelming majority of first-person pronoun tokens used by SS were either 'mon' by itself or 'mon s.' This is a puzzling pattern given that in all the OFS and YFS data, 'mon' is only used 4 times. A null subject ∅ is used 111 times in OFS and YFS data, and only 6 times in SS data. Similarly, while the variant /h/ is used quite often by OFS and YFS (185 tokens), only one SS—the most fluent of those interviewed—uses this variant at all. We suggest in this paper that these trends may be related, pointing to the ways extreme variation and oversimplification can work together within language death situations.

Time: Thursday, 16/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.3
Session Chair: Michol F Hoffman

Prestige, Marginality, and Perceptual Dialectology

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The notion of prestige, whether overt or covert (Labov 2006), has to do with the level of respect accorded to a specific language variety *relative to* other varieties to which members of a speech community could potentially be expected to have access. The comparative nature of prestige in language is directly connected to the notion of relationally constructed identities in Bucholtz and Hall (2005). Thus, identities are prone to the same impacts of perception as prestige. Indeed, Bucholtz and Hall (2005: 605) claim that identities are "produced through contextually situated and ideologically informed configurations of self and other." In both prestige and identity enactment, then, perceptions play a large role in determining how a linguistic individual understands his/her social world.

Given the importance of perceptions, it seems crucial to explore the metalinguistic awareness of marginal speech communities, to more fully understand the distinctions in prestige that they perceive. Perceptual dialectology (Preston 1989) provides an important set of tools for examining how attitudes toward certain varieties reveal and reflect the relative levels of prestige afforded to the perceived varieties within the broader speech community. With these tools, we can explore the nuances of prestige by asking participants where linguistic variation exists in their communities and whether those varieties exhibit certain social characteristics associated with prestige, like education and beauty.

In this paper, I present research conducted within a perceptual dialectology framework wherein 250 people from Kentucky (USA) completed the draw-a-map task and accompanying language attitudes surveys common of perceptual dialectology studies. In a place like Kentucky, we find that prestige plays an important role for those located at the margins. In particular, Appalachian Kentuckians, whose speech has been ridiculed by outsiders to the point that many of them believe that their place in the linguistic hierarchy of America is near the bottom, grant overt prestige in terms of education and standardness to the urban varieties within the state but also explore how pride in their local speech norms sets them apart from other varieties.

Results show that Appalachians believe their own varieties to be pleasant and beautiful, connecting the speech of the region to notions of culture, heritage, home, and family, while also often denigrating the varieties associated with overt prestige for lacking these important qualities. Yet, while these Appalachians are more likely than non-Appalachians to attribute covert prestige to their own varieties, they seem to accept the negative stereotypes attributed to their language varieties. Further, if we return to identity relations, in making these distinctions, Appalachian Kentuckians situate themselves as opposed to Kentucky urbanites, in an active expression of awareness of the rural/urban/mountain rural trichotomy present in the state.

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Competing with a stranger - Accent is all that matters

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This paper reports a laboratory experiment on the impact of regional accents on social behavior. Even if we know very much about attitudes on regional accents, we do not really know much about how regional accents affect social behavior. Due to the well-known differences between attitudes and action, we still need some more answers on this question. This is the background of our experiment: More than 300

subjects were asked to solve cognitive tasks, dedicated, e.g., to combinatory logic, mathematics, linguistic competence. Using a matched guise approach, they, further, are confronted with an opponent, which is only present by an acoustic stimulus. This opponent has drawn out the same tasks. While two groups of subjects perceive a regional accent, either in their own regional accent or in a more distant regional accent, two other groups perceive one of the speakers when using standard accent. After the cognitive tasks, subjects have to consider whether their results have been better than the results of the perceived speakers. Based on this consideration they have to choose a strategy on getting a maximum remuneration by cooperating or competing with the speakers. The results show a clear pattern of in-group favoritism. We find that subjects systematically choose more risky strategies when perceiving the more distant regional accent while they don't when perceiving their own regional accent. That is, they systematically underestimate the cognitive capacity of the out-group opponent. For some subjects this behavior is of drastic consequences as they loose nearly everything of their actual remuneration for the experiment. The paper will demonstrate the experimental set-up. Results will be discussed under consideration of additional data derived from an attitudinal questionnaire.

Language policy, speakers' ideologies and new speaker linguistic identity: the case of Irish and Basque

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Many minoritised languages worldwide have regained a degree of their sociolinguistic vitality through the advent of so-called 'new speakers'. 'New speakers' have been described as individuals who acquire and develop proficiency in a language that is not the home language (O'Rourke and Pujolar 2015). This is often largely due to exposure to the language in formal educational settings. Language management in minoritised languages, such as Basque and Irish, is therefore often delicately balanced between, and contingent upon, the maintenance/revitalisation of the language among traditional communities and the revival of the language among new speaker populations. This particular dynamic has not been uncontentious. The linguistic varieties practiced by habitual users of minority languages users, whether traditional or new, has become a site of contestation. New forms of linguistic variation have emerged in the context of the maintenance, revitalisation and revival of minoritised languages. Subsequently, the ways in which traditional, post-traditional and standard language practices are perceived and evaluated have also evolved. Focussing on the Basque and Irish languages, the paper will present fieldwork data on subjective responses to the linguistic varieties that comprise the languages, particularly new speaker varieties. It will gauge the dynamic reactional and identificational forces at work within Basque- and Irish-speaking populations, emphasising the manner in which users of these languages challenge or reinforce dominant ideologies around authentic, legitimate and authoritative language usage.

Factors Affecting the Intelligibility and Accentedness Ratings of Varieties of English

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This talk will examine how English speakers from a variety of backgrounds perceive different Asian Englishes. Previous studies on listeners' perception of L2 speech have focused on the relationship between intelligibility, accentedness, and/or comprehensibility (see Munro, 2008, for an overview) or an examination of aspects of L2 speech that affect listener ratings (e.g., Anderson-Hsieh, Johnson & Koehler, 1992; Munro & Derwing, 2001). More recently, researchers have become interested in listener factors that affect perceptions of L2 speech (e.g., Lindemann & Subtirelu, 2013). The success of any communicative exchange depends, not only on the speaker's ability to successfully relay the message, but also the listener's ability to successfully interpret the message. Thus, in order to more fully understand the intelligibility of non-native speech, the role of the listener must be examined, including a consideration of factors that impact ways in which listeners relate to the speaker and perceive or interpret the message.

This talk will contribute to this research through an examination of factors that affect intelligibility and accentedness ratings of American and British English, as well as varieties of Asian English including Hong Kong, China, and Singapore English. The speakers are students enrolled at a major university in Hong Kong. They will be recorded as they produce a controlled speaking task, and their utterances will then be presented to different listener groups. The listeners will include listeners from various linguistic backgrounds, including L1 speakers of American and British English, as well as speakers of various Asian Englishes. Each listener will listen to the utterances and will (i) write down what they hear and (ii) rate the accentedness of each utterance using a Likert-type scale. The listeners will also fill out a background questionnaire and an attitudinal questionnaire regarding English speakers from various countries. Data analysis will include an examination of differences among the listener groups with respect to the intelligibility of the English utterances, as well as an analysis of the demographic, L1, and attitudinal factors that contribute to their accentedness ratings. The results of this study will contribute to an understanding of which features impact intelligibility in different contexts of English language use and how these features may vary according to listener group. Finally, implications of the results of this study for research on sociolinguistic variation, L2 acquisition, and L2 pedagogy will be discussed.

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A matched-guise test of attitudes towards voseo and tuteo in Montevideo, Uruguay

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This preliminary study analyzed attitudes towards informal address in Uruguayan Spanish (*tuteo*, i.e., *tú tienes* 'you have', *voseo,* i.e., *vos tenés* 'id.', and its hybrid, *tú tenés* 'id.') through a matched guise test with three dimensions (solidarity, status, and personal appeal). Significant differences were found between attitudes to the variants. As anticipated, *voseo* received high ratings in solidarity and personal appeal, and the lowest in status. *Tuteo* was ranked low in solidarity and personal appeal but high in status. Finally, the hybrid *voseo* form was high both on status and personal appeal, and intermediate in solidarity. When gender of raters and speakers was considered, differences emerged, with women being evaluated lower than men when using *voseo*.

In its small territory, Uruguay presents a complex system of informal address including *voseo*, *tuteo*, and a hybrid combination (TV) (Behares 1981, Bertolotti 2011, Bertolotti & Coll 2003, Elizaincín & Díaz 1979, 1981, Mendoza 2005, Moyna & Ceballos 2008, Rona 1967, Steffen 2010, Weyers 2009, 2012, 2013). Although there is hybridization and mixing between *voseo* and *tuteo* paradigms in Montevideo (Table 1), forms that are distinguishable elicit different attitudes (Elizaincín & Díaz 1981, Weyers 2009, 2012, 2013, Weyers & Canale 2013, Moyna in press). However, previous studies have only employed explicit attitudinal questionnaires to explore preferences in second person forms.

This study measured attitudes towards the three informal variants (VV, TT, TV) by employing the matched guise test developed by Lambert *et al.* (1960). In this technique, speakers record several controlled samples in different linguistic varieties and then participants rate each voice (i.e., guise), unaware that each speaker has spoken more than once. For our study, we prepared three versions of a short paragraph by manipulating second person pronouns and verbs, which were recorded by four speakers of Montevideo Spanish (2M, 2F). Research subjects from Montevideo (96 women and 85 men, all college-educated, aged 20-40) answered a demographic questionnaire and then listened to and rated each guise based on attributes grouped in dimensions of status (e.g., successful), solidarity (e.g., friendly), and personal appeal (e.g., fun).

Voseo received the lowest scores for the status dimensions, but scored high on solidarity and personal appeal, while *tuteo* had higher rankings in status, but much lower in solidarity and personal appeal. Hybrid forms (TV) were the highest-ranked in status, while exhibiting intermediate levels of solidarity and personal appeal. Differences in the evaluation emerged when we considered speaker and rater gender. Thus, females rated *tuteo* forms (TT, TV) higher than did their male counterparts. Moreover, female guises obtained higher ratings on all dimensions when they employed the TV variants, while male guises were rated highest on personal appeal and solidarity when they used VV variants.

Our findings confirm women's preference for standard variants, while men exhibit more positive attitudes towards forms with covert prestige. The results suggest that for all the explicit support for standard *tuteo* in the Uruguayan school system, verbal *tuteo* is considered stilted, and has been replaced by hybrid TV as the local standard.

GS06-15: Cognitive Sociolinguistics

Longitudinal patterns of semantic variation

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The study of linguistic usage across the lifespan has been increasingly attracting the attention of sociolinguists. Such studies tend to point to following: (1) individuals display patterns of stability; (2) individuals change in later life in the direction of a community-level change with older speakers adapting to patterns typical of younger speech; or (3) speakers display retrograde change in later life, with older speakers reverting to earlier community patterns as they age (Sankoff 2013).

Most of the available insights into longitudinal change are based on studies of grammar or phonology. When it comes to the individual usage of lexis, sociolinguists occasionally refer to anecdotal evidence, such as that older speakers keep on using older expressions, but without providing empirical insights. So far, no sociolinguistic studies of ono- and semasiological change across the lifespan have been carried out. Therefore, in my presentation, I focus on evidence coming from tracing the meanings of words to enhance the understanding of lifespan change.

My study investigates the variation in the use of fifteen polysemous adjectives, such as *awesome*, *skinny*,and *gay* between 2005 and 2015. The data from 2005 involves interviews with seventy-two South Yorkshire speakers (11–94 years old). In 2015, ten of the speakers from the original sample were reinterviewed using the same questions. The interview questions aimed to elicit the most salient senses of polysemous adjectives together with metalinguistic and attitudinal information on semantic usage.

The results provide support to the overall stability of semantic variables across the life of individuals, with indicators, such as *skinny*, being the most stable. Data on variables, such as *wicked* or *cool* indicate that speakers are slightly changing towards the usage of younger generations, i.e. 'good', 'good/calm, relaxed', respectively. The data also corroborates previous findings in showing that speakers' awareness increases over the course of change and this is particularly seen in cases of *awesome* and also, to some extent, *gay*. My study adds to previous observations in that speakers can change in later life by rejecting the use of a given adjective with all its senses altogether, and not necessarily by reverting to previous 'pre-change' usage (3). This happens in a situation when the community-level change increases the use of a meaning variant that individuals do not accept. For example, participants oppose to newer uses (e.g. newer uses of *awesome* being seen as Americanisms), yet the older uses are too rare (*awesome* 'terrible') or pragmatically problematic (e.g. *gay* 'happy') for these speakers to revert to (3).

The analysis of individual variables is supplemented with insights of the histories of individual speakers. For example, speakers with children change their semantic usage across their lifespan, participating in community-wide change more often than those without children. These and many other observations will allow for mapping out the most needed lines of enquiry for future investigations.

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A view of bilinguals' mental lexicon through an association experiment: The case of Russian-speaking immigrants to Israel

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Russian is the third most spoken language in Israel after the official Hebrew and Arabic. With approximately one million speakers, Russian-speaking Israelis make-up one of the biggest Russian-speaking communities outside the boarders of the FSU. This group has created a multitude of cultural institutions which facilitate first and heritage language maintenance, yet the prestige of Russian among members of the one-and-a-half and second generation is falling and attrition is evident.

This paper reports on the association experiment conducted among Russian-Hebrew and Hebrew-Russian bilinguals. Our goal in this project is to investigate how acquisition of Hebrew and immersion into Israeli culture affect mental lexicon of Russian-speaking immigrants. We also examine what spontaneous responses to high-frequency Russian words reveal about regional peculiarities of Russian as spoken in Israel and how they reflect patterns of first language maintenance and attrition.

The experiment was conducted among members of two age groups: 20-35 and 36-50.

Each group is represented by 50 subjects (the minimum number required to yield statistically valid data about shared associations is 30.) We used a list of 112 word-stimuli forming the core of the Slavic Association Dictionary (Ufimtseva et al. 2004). The experiment has yielded 11,200 responses, both paradigmatic and sintagmatic. Language attrition is reflected in the repetitiveness of the same response to different stimuli, repetition of the same pairs with a stimulus and response reversed, lexical contaminations similar to those found in children's speech and a scarcity of words typical of written discourse. Sintagmatic relations reveal a clear difference from those in Russian monolinguals. We can observe a wide repertoire of responses that together with the stimuli form collocations. In addition, in many instances responses are based on precedent texts falling into distinct categories: allusions to Russian children's literature, Soviet and post-Soviet mass culture, proverbs and anti-proverbs. A notable feature of the sample is that bilinguals who grew up in the post-Soviet period have preserved some formulas of the Soviet discourse in their mental lexicon. Life in Israel has affected mental lexicon of the subjects in the perception of social realities. In addition, there is an abundance of local toponyms in responses. The questionnaire filled out by our informants provided data about the context of language use. A notable feature is that the Russian language remains an important means of transnational communication.

"The sin but no the sinner": The expression of sexual actions and their participants

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Background and Research question: Like other aspects of the semantic field of sexuality, sexual activities and actions are usually considered linguistic taboos (Allan and Burridge 1991, 2006). As shown in the literature, this has semantic and pragmatic consequences for the speakers who have to deal with them in discourse. This paper aims at combining the focus on the expression of the action itself (at the lexical-semantic level) with how the participants in those activities (agents and patients) are profiled (at the syntactic-pragmatic level). Although the variation in the conceptualisation of the actions is revealing in itself from a sociolinguistic point of view (Pizarro Pedraza 2015), this case study wants to go further, and contrast that aspect with how speakers profile their own or others' participation in those tabooed activities. We will aim at answering the following research question: Are the semantic resources used for the expression of action verbs related to the onomasiological profiling of the agents? And if this is the case, as we hypothesize, which (conceptual, discursive, social…) factors affect that variation?

Empirical data and methods: We will work with a Spanish spoken corpus about sexuality (*MadSex*). Our study will focus on sexual actions (to have sex, to abort, to masturbate, to prostitute oneself, etc.) and their participants (agents, patients). Our methodological proposal is to combine Cognitive Sociolinguistics and Discourse Analysis, in order to work at the Semantics-Pragmatics interface. We will analyse the actions semantically (specific concept and construal) and relate them to the profiling of the participants. These may by profiled explicitly: *no he conocido nada más que a **mi mujer*** ('I didn't know [sexual] anybody else but **my wife**'); generically: ***el hombre** echa un polv*o ('**the man** fucks once'); metonymically: ***en su casa** tampoco tienen lo que tienen que tener* ('**at home** they don't have what they should have'); etc. The first step of our analysis relies strongly on qualitative analysis, the outcome of which will be analysed quantitatively in a second stage (with descriptive statistics).

Expected results and conclusions: Firstly, we expect to define different levels of agentivity in the expression of sexual taboo (see De Cock and Michaud Maturana 2014 for the taboo field of violent death). Secondly, we expect to find conceptual and social factors – at macro- (age, sex, level of education) or micro-level (stances) – to have an effect on the linguistic expression of sexual actions (Pizarro Pedraza 2015), and we are especially interested in analizing whether that effect expands to the

profiling of the participants. We hypothesize that there could be a correlation between the semantic construal of the verb and the previously mentioned levels of agentivity.

Finally, we expect to draw more general theoretical and methodological conclusions about the Pragmatics-Semantics interface from a cognitive-sociolinguistic perspective, and more in general, about the effect of linguistic taboo on different layers of discourse.

The MadSex Project: Some aspects of a cognitive sociolinguistic study of sexual concepts in Madrid.

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This paper presents an ongoing 'Third Wave Cognitive Sociolinguistics' research on the variation of sexual concepts. Linguistic taboo is defined as a social phenomenon (Allan and Burridge 2006), but studies on the variation of referential taboo concepts are rare, especially in speech, since studying linguistic taboo is a challenge for (socio)linguists at various stages of the research. This study has faced two kinds of problems: 1. the selection of an adequate corpus (with abundant linguistic and social data), and 2. a suited theory and method to analyse semantic variation in social context. Both have required the implementation of hybrid solutions.

Due to the lack of available data in Spanish corpora, we collected *MadSex (Madrilenian Spoken Corpus of Sexuality)*. It is an oral corpus composed of 54 interviews about a variety of topics related to sexuality. The interviews are based on an opinion questionnaire, with fixed questions designed to elicit the target concepts, indirectly. They were collected in Madrid by three interviewers, in two districts with different cultural and ideological profiles, imposing interesting challenges regarding ethics and fieldwork. The transcribed corpus reaches ca. one million words, it includes very varied sexual concepts (body parts, physiological processes, activities, contraception, sexual identities…) and social information about the speakers (gender, education, age…). The extreme variability in the expression of the concepts has limited for now the use of automatic extraction tools, forcing us to work with manual extraction.

In order to study semantic variation from a sociolinguistic point of view, we adopt the Cognitive Sociolinguistic framework (Kristiansen and Dirven 2008, Geeraerts, Kristiansen et al. 2010, Geeraerts and Kristiansen 2014). In particular, we focus in the analysis of different layers of conceptual onomasiological variation. In agreement with studies of the Third Wave (Eckert 2005, 2009), our own proposal relies as well in the inclusion of micro-social variables (apart from the macro-), such as stances built in the speakers' discourses. They are especially interesting for the study of sexual concepts, since discourses about sexuality are known to be built on local meanings (Bucholtz and Hall 2004, Motsenbacher 2012).

The results of our case studies shed light on how the variation of taboo concepts contributes to the creation of social meanings (functions of semantic resources –metaphors, metonymies…-, interaction of social variables with concept features -referring to feminine or masculine sexuality…-), opening a new perspective for the sociolinguistic analysis of taboo concepts.

Second-generation Dominicans in the city of Madrid: language attitudes and prestige in their integration process

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The migratory movements that arrived in Spain in the late 1990s and the first decade of the twenty-first century led to a rapid and progressive growth of the immigrant population. The city of Madrid was one of the places that received the most immigrants. The Dominican community has had an important role in the capital, and is currently the fifth largest Spanish-speaking immigrant nationality in terms of number of people. From a linguistic point of view, the children of the immigrants who engaged in so-called "economic immigration" are the bridge between them and the host population, and will be crucial in terms of both maintaining their original language uses and in the transmission of phenomena of variation and change. In response to recent cognitive approaches in the study of varieties of Spanish (Moreno Fernández 2012; Caravedo 2014), in this study the linguistic attitudes of second-generation Dominican

speakers living in the Tetuan district of Madrid will be analysed to attempt to determine the value they confer on their linguistic variant in terms of their overall integration process. Both the previous studies on Spanish-speaking first-generation immigrants in Madrid (Sancho Pascual 2013, 2014) and those performed in other contexts (Toribio 2000) have shown that language uses play an important role in redefining the group identity of these individuals within the host community. The results of our research will enable us to compare the sociolinguistic integration process in the two generations using the value and prestige conferred on the varieties that come into contact with each other. This valuation will determine the direction taken by the possible changes in their language use. To carry out the study, linguistic attitudes will be studied by using a matched-guise test on a sample of second generation Dominicans. The sample is pre-stratified according to sex and time of arrival in Madrid. The latter variable is defined based on the combination of two factors: the various stages that occur in the development of language perception and acquisition among individuals, and their time resident in Madrid.

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Social networks advances in blockmodeling and ERGM analysis: when Catalan speakers of Aragon choice Spanish us intra-group language

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Multilingual societies have a genuine interest in sociolinguistic research for their language practices, ideologies and competences, and social network analysis (SNA) is an appropriate methodology to deal with usual questions in sociolinguistics discipline, such as who speaks with whom, what languages s/he uses, and why (Gal, 1979; Milroy, 1980; Li Wei, 1994). But SNA incorporates a methodological challenge into this area, because sociolinguistic relations have attributes (valued networks): individuals may have (1) or may not have (0) relations, and these relations may take place in language A (1) or B (2) (Gallagher, 2012).

In our proposal, language use of Catalan and Spanish is studied using data from 245 12-years old classmates relations in La Franja, a minoritized Catalan speaker area in Spain. In our research different types of *sociolinguistic roles* were defined and developed at length (Doreian & Mrvar, 2009), namely *language convergers* and language *maintainers*, sociolinguistic norms of the language choice were explored, and ethnolinguistic borders between Catalan and Spanish speakers are defined in relation with language choice and social networks (Barth, 1969; Wimmer, 2013).

Language choices are related with mother tongue of sender and receiver, their linguistic competences, and their attitudes. We analyze, too, sender, receiver and common tendencies, sociolinguistic and social attributes, and network configurations, inspired in bivariate analysis for *exponential random graph models* (ERGMs) for social networks(Lusher, Koskinen, & Robins, 2012).

In both cases, groups language maintenance is not stable and *blockmodeling* and *ERGM* shows great powerful as a innovative technique in sociolinguistics study of language choices.

We have applied SNA to analyse language choices in the Catalan language area, a minoritized language historically spoken in Eastern Spain and Southern France, and cities as Barcelona (Strubell & Boix, 2011). During much of the 20th century, Catalan coexisted with Castilian according a rule of behaviour dictating that Catalan speakers should switch to Spanish in interactions with Spanish-speakers. Since the 1980's decade, though, this rule has been challenged: in areas Catalan is more often used with Castilian speakers; simultaneously, in other Catalan-speaking areas such as La Franja (Aragon), some Catalan-speakers are using Spanish for their intra-ethnic communications.

Mathematical models of language shift and reversing language shift

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In our contribution, we will present our current work on the study of the evolution of two interacting languages, Catalan and Spanish, in two different territories in which the interaction takes place. Our methodology involves the use of sociological surveys performed by official services and the treatment of the data obtained in order to obtain the temporal evolution of the use of the different languages within the familiar environment. We use data obtained by official polls in the Valencian Country and Catalonia and compare the evolution in the two territories taking into account that the sociolinguistic environment is different. Then, we group the answers in age ranges and associate a temporal range in the past, which provides us with a distribution of data spanning several decades. These data are then compared to mathematical models of language shift that try to explain language competition in terms of discretised differential equations that follow the well-known Verhulst equation of pupulation growth and the Lotka-Volterra equations of competition. Our results show that the evolution of Catalan in the Valencian Country during the last decades can be explained within the dynamics of language death (Abrams & Strogatz, 2003), contrary to the case of Catalan in Catalonia, where the decreasing trend in the use is not obvious and therefore cannot be explained within the same model. In the former case, we have obtained a very similar results using official polls that span throughout 20 years, which not only confirms

the trend, but also serves as a test for the conversion between age groups and time that we have performed in order to study the evolution of the system during longer temporal intervals than available from existing polls. We have also compared our results with mathematical models that include the consideration of bilinguals as a third group of population (Mira & Paredes, 2005), but the lack of data points still prevents us from deriving clear conclusions about the applicability of this model to the system that we study. We discuss our results in the frame of the sociolinguistic situation in both territories. The final aim of this line of research is to develop a mathematical modeling of the system to describe it as precisely as possible, determining the key parameters that rule language dynamics, and to extend this work to other situations of linguistic competition.

"Not merely there" – Empirical evidence for the interrelation between an interaction and its observing researcher

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The role of the researcher in data collection in the field of (linguistic) ethnographic inquiries has been reflected thoroughly in the last decades (*inter alia* DeWalt and DeWalt 2011; Duranti 1997; Slembrouck 2015). These considerations usually deal with the researcher's engagement as a participant observer in the endeavors of the community and its effects on the gathered data. Even though the researcher's position and possible influences on the data are theoretically acknowledged, often enough this acknowledgement does not spread into the analysis itself. However, the researcher, especially in settings of ethnographic (linguistic) research, *cannot* be considered a "blind spot in the scene" (Duranti 1997: 101), somebody merely or not "existent" to the people she observes.

The influence of the observing researcher will be shown based on a corpus of four month ethnographic research in 2009 and 2011 in a rural community located in the Guatemalan highlands. The data comprises 32 semi-structured interviews with community inhabitants, four narrative presentations of the community for visiting tourists and about 15 hours of audio-material from community meetings and trainings. The data chosen for this paper are two extracts from an organizational training focused on the women of the community. They are asked to allocate themselves into ethnic categories and answer other questions concerning language and community life. The researcher is present in this training and, although she is not actively participating, the women address and include her personally and explicitly in the course of the interaction. This rather "involuntary" and sometimes unanswered involvement shapes the way the women negotiate the categories in question. Hence, the data on the one hand reflects the effects of the researcher's presence on interaction *in situ*, on the other hand it is a contribution to the stream of research endorsing social categories as emerging and negotiated in interaction. It becomes salient that the researcher, even assuming the role of a mere observer, is made part of this interaction.

By showing that the assumed "uninvolved" researcher is referred to as a part of the situative context and as a knowledgeable authority on categorization, the talk aims to intertwine ethnography with conversation analysis (Deppermann 2000, Moerman 1988). It methodologically employs "a perspective on language as intrinsically tied to context and to human activity" (Blommaert 2005: 233). Therefore, the detailed sequential analysis of the women's utterances is connected with ethnographic accounts, to nourish the micro-perspective of CA and to give an insight into social and linguistic practices within the community.

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Parametric Microvariation: The Semantic-Pragmatic Interface in Focalizing Ser v. Pseudocleft Sentences in Colombian Spanish.

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The similarities between pseudocleft clauses (CLSH, in Spanish) and focalizing *ser* (FS) have been the object of a dialectal, sociolinguistic, and formalistic debate. The conceptualization of FS as part of a CLSH: *Lo que necesito es tiempo* 'What (I) need is time' (Sedano, 1990-2003; Toribio, 2002), or as an independent structure: *Necesito es tiempo* 'I need is time' (Bosque, 1999; Camacho, 2006; Curnow & Travis, 2003; Escalante 2015; Méndez, 2009) has generated a discussion around reaching adequate explanations of the variation of this phenomenon in different Hispanic communities. While the first works were focused on syntactic descriptions (Albor, 1986; Bosque, 1999; Cuervo, 1867), more recent research has been concerned with dialectal variation and formal approaches to the phenomenon (Camacho, 2006; Escalante 2015; Méndez, 2010; Mikolajczak, 2003; Sedano, 1988- 2003; Vázquez-Larruscaín, 2015).

Although FS is known to be a common feature in Colombian Spanish, there is limited bibliography concerning the micro-parametric and sociolinguistic behavior of both structures. Most descriptions are based on interior communities, but there are no studies about such markedly different communities and dialects as those from the Caribbean coast of Colombia (Montes, 2000; Rodríguez, 2004) Therefore, this work aims to explore the linguistic and social distribution of the phenomenon, as well as the semantic-pragmatic interface restrictions that govern the syntactic structures used to focalize new and known information: (i) FS, the configuration of which exhibits the use of the verb *ser* 'to be' as a focalizing particle, conjugated in the third person in the present, the past, and the imperfect, combined with a *finite verb + focalized constituent*; and (ii) CLSH, identified by the use of a *relative clause + ser + focalized constituent*.

The study includes 32 participants from PRESEEA Barranquilla. This sample was divided equally in terms of sex, education (college/high school), and age (20-25, and older than 55). We tested our results using Goldvarb 2001. We found a predominant use of SF sentences over CLSH, which was even more conclusive that the one that had been already suggested for Colombia and Venezuela (Castro, 2014; Sedano, 1994). We propose a micro-parametric pattern, different from the rest of Colombian Spanish and other Spanish varieties (including Brazilian Portuguese). Contrary to the predominant semantic-pragmatic function in which CLSH-SF would be subject to explicit contrast situations (Camacho, 2006; Méndez, 2009), Barranquilla data show a higher frequency of SF clauses, restricted by the syntactic-pragmatic [-contrastive] level before the [+contrastive] focus that conditions the CLSH. We have attested innovative uses of both syntactic constructions, considered either agrammatical or inexistent, in the Caribbean coast of Colombia, which calls for new sociolinguistic and formal explanations from a syntactic-semantic-pragmatic interface perspective (Demonte 2014; Gallego, 2011; Escalante, 2015). From the social dimension, our findings prove that this phenomenon is restricted to the lower sociolects and the younger generation, regardless of the participants' sex. This is further evidence of a micro-parametric change taking place in Caribbean Spanish, as well as of syntactic innovation(Camacho 2013; Aponte & Ortiz in press) within Spanish, in general (Bosque & Gutiérrez, 2009).

"You change how you speak a lot depending on who you're talking to. But I didn't change much": a qualitative study on informants' experiences of data collection

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While the sociolinguistic interview - the prominent data collection tool within the quantitative paradigm (Labov 1984) - has proven to be a good data collection method linguists are still trying to find alternative and complementary ways to elicit speech from peer interaction to ensure that enough tokens of a relevant variable are produced (Friðriksson 2015). Nordberg (1980) argues that group peer interaction may be a safer way to elicit the vernacular than interviews. Within other areas of linguistics more experimental setups such as picture-tasks, maze-games and map-tasks have been used to elicit

speech. While these are by no means new methods in linguistics and sociolinguistics (e.g. Anderson et al 1991; Grønnum 2009; Nolan & Post 2009; Scobbie et al 2013), they have not been properly evaluated as viable field methods. Sociolinguists have made a number of assumptions about style-shifting in different kinds of interviews and other more directed tasks, such as word lists and reading passages, but studies rarely report on asking informants about their experiences of the data collection context. Researchers tend to assume that informants will experience different levels of formality depending on method, speaking context and style.

This paper tries to address this by following up on the collection of the corpus Språkbruk i Stockholm och Göteborg ('Language Use in Stockholm and Gothenburg'), and investigates how some informants experienced the recordings. The corpus comprises short interviews and map-task recordings (in self-selected peer pairs) with 111 adolescents in Sweden with the purpose of collecting sociophonetic data. To understand the nature of the map-task we view these as speech events (Hymes 1972; Milroy 1987) that are used to gather sociolinguistic/-phonetic data. Participant roles and turn-taking rights are analysed in order to increase our understanding of the method. In addition to this we performed qualitative telephone interviews with 7 informants after data collection was complete, in order to probe their experiences.

Here, informants showed a degree of awareness of their accommodation to different recording partners (researchers or peers). Examples include wanting to impress their conversational partner, speaking more calmly and more educatedly, and using less slang with the researchers. Additionally, both informants and researchers found the interview session slightly more formal than the map-task. Informants described the map-task as a game/competition, and speculated that this might have had an effect on their speaking style. There is a clear instruction giver/receiver relationship for each task, however the speakers do switch roles both between and sometimes within map-tasks, for example when clarifying instructions or backtracking, while the interview had more fixed roles.

In conclusion the results indicate that the relatively complex map-task created for this study is often seen as a game rather than a direction-giving task where peers interact in what they describe as a relatively informal, recorded speech event. The map-task game enables researchers to ensure that informants produce enough tokens (approximately 160 stressed vowels per speaker, over 30 minutes) and is therefore a viable tool for collecting spontaneous sociolinguistic data.

The appropriation of the judicial register in the exercise of citizens' rights

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Socially recognizable registers have been the object of stimulating theoretical developments which have applied the concepts of orders of indexicality (Silverstein 1996), register model (Agha 2007), style (Auer 2007), styling (Coupland 2007), stance (Jaffe 2009) and polycentricity (Blommaert 2010) and have spurred the exploration of stereotypes, sociolinguistic ownership and legitimacy, double-voicing and hybridation as well as authenticity and imitation. These concerns are on the basis of this study of the widespread, albeit partial use of an institutional and professional register by an outgroup.

The analysis focuses on the appropriation of features of the judicial register in incomplete, painstaking and defective ways in hand-written texts produced by inmates in a penitentiary addressing the judge who supervises the detention conditions. These letters are requests for a meeting in order to vent grievances or to ask for relocation. In an age of technological advances, a large number of citizens draw on minimal material resources to communicate with State representatives and often turn to other inmates who write for them or provide a model to copy.

An ethnography-based research program of various sites of the justice system in Córdoba (Argentina) provided the framework to enter the Execution of Judgement branch. The methodological approach includes long-term fieldwork in the offices observing the private interviews with a court clerk that each individual inmate had previously requested in writing. This corpus of verbal interactions throws light on the participants' repertoires and the linguistic resources they had applied in the letters.

The written text that has the inmate as a principal, but not always as a composer, is highly heterogeneous; nevertheless, there is an identifiable orientation to a center of linguistic authority which is perceived as the standard to be attained. The findings about this fragmentary and utilitarian appropriation of the expert register provide insights about the subjectivities at play and the alignment with social types. Agha (2007) argues that a register's dimension of indexicality surfaces in the performance of a social persona's image as one's own. However, the use of the ingroup register observed in the data does not suffice to constitute a subject with the rights and standing of those who are competent in the legitimated language of the judicial field. The combinations of heterogeneous features as well as the hand-writing and graphic materiality of the text-artifact contribute to project the images of a type of collective subject -user of the bureaucracy- and a macrosocial type of low socioeducational status. In addition, the inconsistent choice of resources point to the presence of distributed agency in a context characterized by symbolic, social and practical constraints.

With respect to mediation in contact communication between citizens and institutions, a critical view of the case under study must question the absence of alternative mediations and additional communication channels. Both the production processes and the textual features reveal the effects of social structures over these communicative practices. The results provide support for a reflection about the connections between the observed practices and the sociocultural order.

Globalization in the margins of Modern/Colonial world system: toward elements for a sociolinguistics of mobility from Indigenous experiences

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Currently, there are few studies that, from a critic and non dystopian perspective, provide an understanding of Indigenous peoples agency in the processes and effects of globalization on their communicative practices. Language *displacement*, *homogenization*, *extinction*, and *death* have usually been the main descriptors of the so-called globalization effects regarding the use of indigenous languages, without much attention being paid, however, to counter-hegemonic instances of resistance and reelaboration of communicative practices composed of resources of these languages that, unlike most catastrophic expectations, could mean the update and continuity of its use in the contemporary geopolitical and cultural settings. Based on these assumptions, this paper seeks analyze, from a

contemporary sociolinguistics of mobility theoretical approach, that conceives language as a set of mobile and fluid resources which reflects people's border experiences, in intersection with Latin-American decolonial studies, how the appropriation of globalization infrastructures by indigenous communities and individuals has generated i) translocal coalition networks that, among other consequences, make visible the indigenous peoples and also their contemporary demands, and ii) new environments for transidiomatic communicative interactions, in which resources of indigenous languages as well as Portuguese language are productively used. In this way, the analysis presented here focuses on discourse elements that emerge in the composition of Rap music by Latin American groups self-identified as Indigenous and/or native, and in messages posted in social networks by Brazilian Indigenous individuals, in which we can observe new contexts of use of indigenous languages resources. The main argument developed here is that translocal scalar jumps are made possible through the appropriation of infrastructures of globalization by Indigenous communities and individuals, especially of internet and new media and communication technologies. In this sense, we suggest that this appropriation has positive potential effect on the linguistic vitality of the groups situated in the margins of the Modern/Colonial world system, refuting, thus, totalizing hypothesis of cultural homogenization generated by geo-cultural globalization.

Language Education Policies in Israel: An Arab-Jewish Comparative Perspective

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The British Mandate (1922–48) recognised three official languages in mandatory Palestine: English, Arabic and Hebrew, in that order. AfterIsraelbecame independent, all legislation enacted during the Mandate was retained except for a few laws. English was eliminated as an official language, and Hebrew and Arabic were retained as the official languages of the state (Saban & Amara, 2002).

Though Hebrew and Arabic are both recognised as official languages inIsrael, the status of the two languages is not at all equal. The status accorded to Arabic in Israeli law is quite limited, so that for all intents and purposes Hebrew is the language of public civic life. Hebrew is the regular language of bureaucracy, the medium of instruction in higher education, the dominant language of the domestic electronic media, and most importantly, it is the language of those sectors of the labour market that are open to the Arabic-speaking minority. Although Arabic is recognised as an official language, its significance is not in regard to the society as a whole, but in the degree of protection it affords to the internal life of the minority, especially in regard to the right to education in the minority tongue (Saban & Amara, 2002).

During the British Mandate, the Palestinian and Jewish communities were each expected to conduct their own education systems. Most Palestinian schools used Arabic, and most Jewish schools taught in Hebrew. Some Arabic was taught in Jewish schools (with English used also as a language of instruction in the high schools of the Arab and Jewish communities), but Hebrew was not taught in Palestinian schools (Spolsky & Shohamy, 1999). This has drastically changed with the establishment of the state of Israel. Generally speaking, Jewish and Arab students in Israel study in separate schools, and they do not have many opportunities to meet. Hebrew is the language of instruction in Jewish schools (except in some ultra-orthodox schools, where Yiddish or other languages are used). Arabic is the language of instruction in Arab schools. Hebrew is learned as a second language by all minorities from the third grade on. Arabic is studied by tens of thousands of Jews as a foreign language. English is learned as a foreign language by both Jews and Arabs (Amara & Mar'i, 2002). In short, under the general Israeli language education policy, the mother tongue is learned first for several years, after that the second language is studied (English for Jews and Hebrew for Arabs), and this is followed by a third language, English for Arabs and Arabic or French for Jews.

The purpose of this lecture to shed light on language education policies in Israel from an Arab-Jewish perspective, emphasizing the recent challenges of Arabization, Hebraization, globalization and new technologies.

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Contextual Leadership for Bilingualism in Swedish-medium Early Childhood Education and Care in Finland

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Early Education and Care (ECEC) leadership varies across different national contexts, but has a complex set of demands in common: nowadays ECEC directors are generally expected to act as financial managers, pedagogical leaders, and human resource managers (Hujala et al. 2013). Despite the essential role of educational leadership for ECEC and for navigating multilingualism within it, leadership has been neglected in sociolinguistics. Previous research has focused on the role of parents, teachers and policy-makers (eg. García et al. 2013), policy implementation and decision-making on the administrative level (de Jong et al. 2005); or principals as leaders for multicultural schools (Gardiner & Enemoto 2008). Notably, the focus in these studies has been schools; research on the special context of ECEC and younger children is scarce. ECEC leadership is a gradually emerging field of research, but it is rarely connected with issues of multilingualism.

The current study examines ECEC leadership in three Swedish-medium preschools in Finland, an officially bilingual country where the majority language, Finnish (90 %), and the minority language, Swedish (5.5 %), have the same legal status. There are two separate educational systems: one Finnish-medium and one Swedish-medium. Bilingual marriages are common and around forty percent of the children who are registered as Swedish-speakers have a bilingual family background.

The focus is on the three directors leading the ECEC units, two of them in officially bilingual areas and one in an officially monolingual Finnish-speaking area. The directors were interviewed for about one hour about their tasks, missions and challenges, especially regarding bilingual children. In examining the responses, we distinguished discourses in place (Scollon and Scollon 2004) and related them to the contextual leadership model (Nivala 1998, 2001). In this ecological model, the micro system consists of the needs of children, their parents and the daycare staff and the macro system refers to e.g. societal values, institutional structures, financial issues and legal commitments. We examined how the three directors in their discourses navigated on the 'meso level' (i.e. within the micro system) and on the 'exo level' (across the micro and macro systems).

The directors had similar views about leadership on the micro system level, such as putting the child's needs first. They all saw the importance of the bilingual child being able to use Finnish along with Swedish in the daycare, but nevertheless they only reported responsibility for developing bilingual children's Swedish skills. The macro systems of the three units – such as the number of Swedish-speaking children, space arrangements, and (non-)support from superiors and the community – differed greatly, which impacted on the ECEC and the work of the director. Most of the challenges related to navigating bilingualism were found on the exo level in the unit in the monolingual Finnish setting.

The study shows the need to move beyond analyses of practices within an ECEC unit to acknowledge the educational leader's key role and examine the complexity and interaction of macro and micro factors. In doing this, the fields of sociolinguistics and educational leadership could be mutually instructive.

Prestige versus communication: the dilemma of Teaching Arabic

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Arabic language is a macro language, like Chinese, characterized by dialects not necessarily understandable to each other. For decades, in the field of Teaching Arabic as a Foreign Language (TALF), the chosen variant was the prestige one: the Modern Standard Arabic (MSA), as opposed to regional varieties or dialects. This approach was motivated by religious, political, and even logistical reasons. However, the use of MSA as a method of oral communication imposes such a great distance to

the interlocutor, which can compromise and even avoid communication with native speakers. Using the MSA in the classroom produces a false model of the arab linguistic reality in recreating communicative situations, which in real life are only performed in dialect. This artificial construct is not functional. It only serves to discourage students and often leads to total abandonment of the subect.

In Spain, Arabic language was mostly taught in Spanish, which is not pedagogically correct in the XXI century. One of the challenges of teaching Arabic is to adapt the guidelines of the Common European Framework of Reference (CEFR). According to this framework, we must begin with the student's needs and focus on teaching the "know how" of different tasks in the target language. The apprentice, as the speaker, has to understand what linguistic method, vernacular or formal, to use, in different situations and have alternative suitable responses to each. He must know how to use these alternatives in order to convey the correct vernacular or, the formal response. The sociolinguistic reality is part of learning.

Based on these assumptions, the model that corresponds to the actual situation of the language should integrate the two varieties of language, the vernacular and the formal simultaneously. This option brings the student to the linguistic reality of Arabic language and conforms to the guidelines set out in the CEFR. The question is how to do it.

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Aproximación a los fáticos no-verbales en el español de Galicia: variación y función pragmática

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Los fáticos no-verbales como mm, eh, ah, etc., han sido tradicionalmente poco atendidos por la lingüística hispánica. Por lo general, se los ha considerado unidades marginales del sistema gramatical y se los ha caracterizado, de forma bastante confusa, como unidades sintácticas, fonéticas, léxicas o comunicativas con significado emocional (cf. Seco, 1969; Alcina Franch&Blecua, 1975; Alarcos, 1994; GRAE, 2010, etc.). Han sido calificados como elementos "marginales" dentro de la estructura funcional de la frase (López Bobo, 2001), como enunciados independientes ajenos a la estructura oracional (Alarcos, 1994), como desviaciones fonológicas "extrañas" a los modelos fonéticos del español (Torres Sánchez, 2000), etc.

Hay dos razones principales para que hayan sido objeto de tan escasa atención. En primer lugar, han sido interpretados incorrectamente como unidades gramaticales, en lugar de unidades pragmáticas, y analizados sin profundizar en su verdadera naturaleza como marcadores del discurso oral, especialmente del habla espontánea. En segundo lugar, los datos usados para estudiarlos y analizarlos funcionalmente han sido por lo general extraídos de corpus literarios que imitan el lenguaje oral más que del discurso natural. Sin embargo, para entender y caracterizar más adecuadamente estas unidades es necesario extraer los ejemplos de corpus orales, principalmente del género conversacional, en el que estas unidades espontáneamente surgen y desempeñan su función comunicativa.

En esta comunicación se analizarán los fáticos no-verbales del discurso oral en el español de Galicia (EdG). Los datos han sido extraídos de un corpus oral del español de Galicia recopilado por un equipo de investigación de la Universidad de Santiago de Compostela en el marco del proyecto de investigación ESLORA (Español Lengua Oral). Los informantes, mujeres y hombres de diferentes edades, profesiones, estatus académicos y clases sociales, residían en el momento de la grabación en las ciudades de Lugo y Santiago de Compostela. Para esta comunicación, se han escuchado 270 minutos de conversación espontánea entre estudiantes universitarios que mantienen una relación de amistad, y 300 minutos de entrevistas sociolingüísticas a adultos de edades comprendidas entre 21 y 34 años, todas ellas extraídas del corpus ESLORA. En las conversaciones espontáneas extractadas participan tres hombres y siete mujeres, mientras en las entrevistas sociolingüísticas participan tres mujeres y tres hombres. Todos poseen un alto nivel académico (estudiantes de nivel universitario o ya graduados).

Esta comunicación tiene dos objetivos. El primero es intentar demostrar que este tipo de unidades no son marginales dentro de la interacción oral, sino al contrario, están repletas de contenido pragmático y desempeñan un importante papel como marcadores de cooperación dentro del intercambio conversacional. Además, como ya se ha señalado, los fáticos no-verbales no solo expresan emociones, sino que también funcionan de *feedback* o *backchannels* del proceso de recepción y apelan al interlocutor (cf. Gardner, 2001; Young, 2004 o Lambertz, 2011, entre otros). El segundo objetivo es clasificar los fáticos no-verbales de acuerdo con su función pragmática dentro del intercambio comunicativo, comprobando si existe algún tipo de variación formal o funcional relacionada con factores contextuales.

Acomodación convergente entre dialectos: el castellano de Andalucía en Asturias

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Este estudio se centra en el análisis de la acomodación entre dialectos, en particular, la acomodación prosódica convergente en hablantes andaluces re-ubicados en Asturias. Observamos que los hablantes andaluces abandonan sus rasgos nativos prominentes y adquieren aquellos presentes en el dialecto con el que están en contacto, es decir, amestáu (la variedad en la que convergen el castellano y el

asturiano) y la variedad del castellano hablada en Asturias. Para ello, 4 mujeres andaluzas residentes en núcleos urbanos de Asturias fueron grabadas en conversación espontánea e interactuando en una actividad de mapas con dos interlocutores diferentes: una andaluza y una hablante de amestáu. El análisis de los resultados sugiere que los rasgos más sobresalientes de las variedades asturianas, como tonos de contorno descendentes (en contraste con los ascendentes del castellano andaluz) en las interrogativas absolutas, fueron adquiridos por las hablantes en diferentes grados. Las hablantes andaluzas abandonan los rasgos típicos del español de Andalucía más frecuentemente con la interlocutora hablante de amestáu, demostrando el papel del interlocutor en el proceso de acomodaicón. Finalmente, podemos cofirmar una correlación entre el nivel de integración social y el grado de acomodación lingüística, ya que las hablantes 3 y 4, las más integradas en la comunidad asturiana, son las que muestran más rasgos de las variedades habladas en esa región.

Similitudes entonativas de lenguas en contacto: el caso de una lengua minoritaria en Extremadura, la fala

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En España existen zonas en contacto lingüístico entre el español y otras lenguas. Una de ellas es la fala, hablada por 5.500 personas en la Sierra de Gata (Cáceres) concretamente en tres localidades: Valverde del Fresno, Eljas y San Martín de Trevejo. El origen de esta lengua nos remonta al siglo XIII aproximadamente, con la llegada de repobladores gallegos durante la Reconquista, perviviendo hasta nuestros días con gran vitalidad gracias a la orografía de la zona donde se encuentra. Los estudios sobre esta lengua se han centrado en sus orígenes y filiación y su léxico. Menor atención se ha prestado a otras características como la que aquí se trata: la fonología y más específicamente la prosodia. Dado su carácter fronterizo, analizamos la prosodia de la fala en comparación con las lenguas con las que convive, como el español o el portugués. También, se han comparado los resultados con la prosodia del gallego, como lengua de origen, para determinar si existen aspectos prosódicos mantenidos a lo largo de los siglos o, si por el contrario, se han alejado una de la otra.

Para este estudio de los rasgos entonativos de la fala se ha entrevistado a doce personas de ambos sexos procedentes de los tres pueblos (4 hablantes de cada pueblo: 2 hombres y dos mujeres), de entre 35 y 55 años, en habla leída y espontánea. Se analizó el alineamiento tonal en las sílabas acentuadas y los tonos de frontera de oraciones declarativas, interrogativas absolutas e interrogativas parciales, siguiendo el modelo Métrico Autosegmental (Pierrehumbert, 1980).

Los resultados obtenidos evidencian una estrecha similitud con el español y también con el gallego aunque en menor medida. No obstante, estas coincidencias no ocurren con el portugués con el que no guarda, prácticamente, ninguna similitud entonativa a pesar de la poca distancia que las separa. A falta de estudios que lo evidencien, nos aventuramos a hipotetizar la causa de la similitud con el español en el contacto continuo con esta lengua y la escolarización en español de los hablantes entrevistados, así como la presencia de los medios de comunicación en español.

Welsh Language Use in the Community: Research Study

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This research study analyses the factors that influence Welsh language use within six communities in Wales. The localities selected to take part in this study represent communities with a comparatively high density of Welsh speakers in different geographic locations. This research analysed the factors contributing to language use in the community such as context, opportunity, language proficiency and confidence as well as attitudes towards language use. This study was conducted in six communities throughout Wales. A total of 30 focus group interviews with different age groups and Welsh language learners were conducted within the research localities and were supplemented by street surveys. The research study was funded by the Welsh Government as part of a programme to evaluate the current Welsh Language Strategy; A living language: a language for living (Welsh Government 2012). Outlined in the current strategy is the strategic aim to, 'strengthen the position of the Welsh language in the community' (Welsh Government 2012:16) and it is this particular aspect which will be discussed within this research paper.

This paper will discuss key research findings such as: The opportunities and barriers to use the Welsh language within the six communities. The negotiation of language use within the community by Welsh learners. The influence of traditional and new Welsh language social networks on language use practices and attitudes. The influence of context and prestige on language use within formal and informal settings.

The research takes place within the context of recent 2011 Census results reporting a decline in the number of Welsh speakers in Wales. The Welsh language is spoken by 562,016 (19%) of the Welsh population aged 3 years and over (ONS 2011). There has been a 20,000 decrease in the numbers of Welsh speakers since the 2001 Census (ONS 2001) due to complex patterns of inward and outward migration amongst other factors. An increase in the numbers of Welsh speakers in urban localities are juxtaposed with decreases in traditional Welsh language communities. A crucial concern amongst language planners and policy makers in Wales is the paradox between language ability (often the language is learned within a family or educational setting) and actual language use within the community at large (Gruffudd, 2000, Welsh Government, 2012; Hodges, 2009, 2014). This evaluative research hopes to contribute to shaping the language planning and policies of the future in Wales and beyond.

Language attitudes of adult Punjabi migrants in Catalonia and their perception by local people

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In Catalonia, during the last decades, there has been a continuous effort for the revitalization of the Catalan language. Due to the massive arrival of migrants from multiple origins at the end of the last century and the beginning of this one, linguistic diversity has increased significantly and a great demolinguistic change has been triggered turning Catalonia into a multilingual society. Nevertheless, very often the knowledge of this linguistic diversity by local people is quite limited.

This study has two main objectives. First, it aims at understanding the attitudes of Punjabi migrants in Catalonia towards the languages of the society of arrival, and the relationship between those attitudes with attitudes towards the languages of the country of origin, with special attention to the transfer of language attitudes. Punjabi migrants who arrived in Catalonia being adults, both from India and Pakistan, have been interviewed. The participants are either leaders of migrant associations or common citizens without any special link to any association living in the Barcelona metropolitan area. The second objective is to understand the perceptions that autochthonous people have about the Punjabis' language attitudes. With this purpose, autochthonous people who have either professional or personal links to Punjabis have been interviewed.

The results for Punjabi people show a great variety of attitudes especially towards Catalan and Punjabi languages, ranging from activism to opposition to one or both languages. Leaders' language attitudes are equally diverse compared to those of common Punjabi citizens but, in general, leaders express more nuances and, in some cases, also more extreme attitudes toward the languages. Good competence of Catalan is more common among leaders than among common Punjabi people and there is a close relationship between such competence and positive attitudes. Negative attitudes towards Punjabi language have been found only among Pakistani participants. Some of the Pakistani participants express not having the intention of teaching Punjabi but Urdu to their children. On the contrary, such negative attitudes towards the Punjabi language are not found among Indian participants. The attitudes towards Catalan are equally mixed among Pakistani as well as among Indian participants, while attitudes towards Spanish and Hindi/Urdu are positive in general. No clear patterns have been detected about the transfer of attitudes from the country of origin to the country of arrival and viceversa. Autochthonous people detect a very limited amount of different language attitudes among Punjabi people. Most commonly, they only perceive very mild attitudes. Many of the autochthonous participants have a very restricted knowledge about the language attitudes of Punjabi citizens living in Catalonia, even some of those who have a very intense relationship with them. Finally, some proposals to improve both language attitudes of Punjabi people and the knowledge of local people about the subject are provided to intensify intercultural communication.

Dialect contact in migratory contexts: Linguistic Perceptions and Attitudes toward Dominican Spanish in Puerto Rico

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Recent sociological and sociolinguistic studies have documented the marginalization of immigrants in the recipient community (Moreno 2013; Sancho 2013; Barrett 2006). The Caribbean, seen as a place of transit of immigrants and transmigrants, of mixed-races, and linguistic creolization (Ortiz López 2015; Duany 2011; Mintz 1996), is an ideal scenario for migration studies. In the Hispanic Caribbean, the most studied immigrant community is Dominicans in Puerto Rico (Duany 2011, 2010, 2005; Martínez 2003; Rosa Abreu 2002; Pascual & Figueroa 2000; Duany, Rey & Hernández 1998). However, very few linguistic studies have researched dialect contact in the Caribbean and its effect on the linguistic perceptions of immigrants and their descendants, as well as on that of the hosting society (Fúster 2012; Bullock & Toribio 2009; Suárez 2009, Mejía Pardo 1993). In Puerto Rico, Mejía Pardo (1993) and Suárez (2013, 2009) explored Puerto Rican's linguistic judgments about Dominican Spanish and the linguistic insecurities of Dominican émigrés. Both researchers provided evidence, on one hand, about the host community's rejection of the Dominican language variety, and, on the other, the immigrant's affirmation in their variety. Although these studies indicate the existence of linguistic prejudice toward Dominican Spanish, there are still unanswered questions about the relationship between linguistic production and the perceptions and attitudes toward dialects in contact. The present study is part of an interdisciplinary project that investigates the Dominico-Rican contact. This first study examines through speech data the perceptions of social class, educational level, skin color, reliability, intelligence, affability, and correctness of and toward Dominicans in Puerto Rico.

For this first approach, the sample consisted of 30 Dominicans— 15 men and 15 women— residents of San Juan, Puerto Rico, whom were classified into three groups: immigrants (according to age at migration and years of contact), children of immigrants, and children of mixed Dominican and Puerto Rican parents. Through a verbal guise task, each participant listened to audio stimuli of the three groups and selected images that corresponded to the characteristics given to each stimulus' speaker: nationality, social class, skin color, etc. Likewise, subjects answered questions regarding the speaker's speech: correctness, affability, etc. The experiment's responses were statistically analyzed with a t-test, and their correlations with the extralinguistics variables under study were examined. Preliminary results support that linguistic production allows individuals to distinguish dialects and dialect loss of immigrants, and, at the same time, it facilitates the identification of the level of acceptance or rejection, positive and negative attitudes, and the stereotypes of immigrants and their descendants about themselves. Finally, the quantitative data suggest that perceptions, attitudes, and stereotypes are correlated with the characteristics of the immigrants from both the stimuli and the sample, mainly in relation to type of ascendance, years in contact with Puerto Rican society and the age at the time of migration.

Estonian-English code alternation in fashion blogs

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The presentation focuses on code alternation (CA) in English-Estonian language contacts in Estonian fashion blogs. CA has not been often addressed in the contact-linguistic literature. A prototypical CA is a stretch of another language that is more or less syntactically independent (a sentence, a clause, a longer stretch), as opposed to one-word other language items or insertions (Muysken 2000). It is suggested that the use of insertions and alternations depends on structural and macro-sociolinguistic factors: the typological difference of the languages, negative attitudes towards mixing, lower proficiency, type of community.

In the presentation it is analysed whether these factors explain CA in Estonian fashion blogs. The data comprise blog entries from 12 fashion, beauty and lifestyle blogs from early 2012 to September 2015. These data form a corpus that consists of 189 files and 91,309 words (tokens) in total.

The results are that the presence of CA cannot be explained only by proficiency in and attitudes towards English neither by typology because insertions occur as well. Attitudes and proficiency do count, as positive attitudes enable a greater exposure to English, while proficiency gives more choice. Idioms, metaphors or longer stretches that are expressive and convey emotions also cause CA. So it appears that meaning (specific terms and topic) (Backus and Verschik 2012), genre of CMC (asynchronous, monologic, more written-like genre) and norms (implicit fashion blogging norms) are factors that have to be considered when describing structural and sociolinguistic reasons for CA.

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Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.15
Session Chair: Rosa M. Manchón

Perceptual Attitudes towards Spanish in the United States

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Research on perceptual attitudes has traditionally explored speakers' evaluations towards their own language or variety (Castellanos 1980; Carranza 1982; Edwards 1982; Preston 1986, 1988, 1996; Ferrara 1996; Alfaraz 1998; Evans 2002; Demirci 2000; Jara Murillo 2008; Author 2012;). However, research on attitudes towards another language is essentially nonexistent. This paper expands the scope of attitudinal studies by exploring native English speaking Americans' attitudes towards Spanish. We adapted Niedzielski & Preston's (2000:63) methodology by employing a survey questionnaire designed to elicit the perceptions of a socially stratified sample of 500 consultants.

Findings reveal most respondents' (79%) awareness of regional variation in Spanish even if they may not speak it fluently or not at all. Most of them also perceive that Spanish is spoken more properly or more correctly in certain places or regions, a misconception more entrenched among women. Despite not being the variety spoken by the majority of the local Hispanic population anywhere in the United States, Peninsular Spanish garners, by far, the most positive evaluations. Most consultants find Peninsular Spanish as the most pleasant variety and would prefer to sound like Spaniards if they became fluent Spanish speakers. Furthermore, 47% of respondents selected Spain as the ideal location to acquire Spanish. Mexico and Argentina placed second and third, respectively. Nonetheless, many respondents would prefer to learn Spanish in a predominantly Hispanic area of the U.S. Concurrently, the Caribbean and Central American varieties, with the exception of the Costa Rican, were rated unfavorably. Interestingly, the positive evaluations towards Peninsular and Argentinian Spanish are congruent with those of Miami Cubans (Alfaraz 2002, 2012) and residents of Veracruz, Mexico (Author 2012), and Cartagena, Colombia (Author, forthcoming), respectively. Likewise, the negative perceptions towards Central American and Caribbean Spanish that are prevalent in Mexico (Author 2012) appear to be echoed by our respondents. Our findings suggest that besides holding attitudes on language at all levels (Garnett 2010:2); people's language variation awareness extends to languages they do not speak fluently. Particularly, Americans exhibit awareness of the differences between different varieties of Spanish. This suggests that widespread perceptions toward Spanish and its varieties transcend language boundaries. These results constitute information useful to Spanish instructors as well as to scholars from various other disciplines. Our findings also open the door to subsequent research which, among other things, would further explore perceptions toward linguistic variation in Spanish around the United States and throughout the Hispanic World.

"Well, here comes the value judgement…" – A sociolinguistic investigation of usage attitudes in British English

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Commonly held beliefs about the state of the English language have been expressed in numerous, yet disparate ways by the three key players in an ongoing debate on language use. While prescriptive writers of usage guides such as Simon Heffer in his *Strictly English: the correct way to write … and why it matters* (2010) tend to express their beliefs about the rights and the wrongs in usage vociferously, linguists have eschewed an active involvement in the debate which can be ascribed to every linguist's mantra: "Linguistics is descriptive, not prescriptive" (Cameron, 1995: ix). The third key player, the general public, has often been overlooked in the discussion, as lay people tend to express their attitudes less frequently in public and when they do, their complaints almost go unnoticed. However, it has been shown that lay people, just like usage guide writers, do have a clear understanding of what they consider to be 'right' and 'wrong' (Niedzielski and Preston, 2000: 18–19), which can also be seen from the statement of one of my informants included in the title of this paper.

In order to explore the general public's attitudes towards language correctness and acceptability, I conducted an online survey and held interviews involving a usage judgement test to assess their

understanding of both persistent and contemporary disputed usage problems such as *literally*, the split infinitive, and the dangling participle. In this paper, I will provide an insight into the usage attitudes of 116 questionnaire respondents as well as a more focussed insight into the mechanics of usage studies by applying a mixed methods approach. Using a combination of indirect and direct approaches, I will be able to obtain a fuller picture of current usage attitudes in England by analysing 63 interviews conducted with informants in the so-called 'Golden triangle' bounded by the cities London, Oxford and Cambridge. Furthermore, a sociolinguistic dimension, which has often been neglected in previous usage studies, is added to the analysis of usage attitudes by identifying possible correlations between linguistic tolerance and social factors such as age, gender, education and social class. My paper will thus show how a sociolinguistic investigation of attitudes towards usage problems enables a new perspective and better understanding of the usage debate.

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Acquisition of sociolinguistic awareness by German learners of English: A study in perceptions of quotative be like

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This article examines the perception of the innovative quotative *be like* and its traditional counterpart *say* among German learners of English. We compare their evaluations with findings made for native-speakers of English, replicating Buchstaller's (2014) study. In so doing, we attempt to pinpoint the factors underlying successful acquisition of social judgements on variation.

Collected between February and June 2015, the data stems from 196 students completing their Bachelors' and Masters' degree at the University of Mannheim. Responses were obtained from written verbal guise tests in which participants rated stimuli doublets, each containing only one of the quotative variants, on multiple social attribute scales. Broadly, learner evaluations seem to match those of native speakers, in that speakers using *be like* are considered more fashionable, extroverted, etc. and less educated, pleasant, etc. than speakers using *say*. Learners have also developed notions about typical users of the two quotatives, highly consistent with those shared by English native speakers. These findings point to successful acquisition of sociolinguistic awareness by our German learners.

We argue that the acquisition of social meanings is mediated by a combination of factors that involve, among others, proficiency and length of contact with native speakers but, potentially, also interlanguage processes that result in the creation of new meanings. Moreover, we suggest that the learners re-analyse some of the native-like meanings attached to linguistic variants in their L2 grammars and create new meanings that draw on resources available in their learner ecology. We call this interlanguage ideological extension. Finally, the paper raises the question of the role played by the local – German – language ideologies in the development of L2 social meanings, and points to the urgent need for further experimental work on interlanguage attitudes.

From a broader perspective the study aims to pinpoint the major mechanisms underlying learners' acquisition of sociolinguistic competence (Clark & Schleef 2010; Meyerhoff & Schleef 2012), of which sociolinguistic awareness is an inherent part. Combined with the research exploring the variable use of quotative *be like* in the same learner community (Davydova & Buchstaller 2015), the present paper introduces the evaluative dimension to the study of the innovative variant in a non-native context. In the long run, such an approach will help us understand how the ideologically driven processes and resulting attitudes operate as constraints on language-internal variation and ultimately change in the emerging forms of English.

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Language attitudes and beliefs in Mexico: A perceptual approach

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The field of perceptual dialectology (PD)—which examines popular beliefs about language variation—provides important insights into the subjective reality within which speakers make choices regarding language use. Gaining a clear vision of those popular beliefs/attitudes can shed light on many phenomena (e.g., language change, language planning, the teaching/acquisition of second languages), and is especially useful in approaching speakers' linguistic identities. PD methods have been successfully applied in the study of many languages (see Preston & Long, 1999; Preston, 2002), including in several Spanish-speaking contexts (e.g., Alfaraz, 2002; Martínez, 2003; Moreno Fernández & Moreno Fernández, 2002; Moreno Fernández, 2015); however, in the case of Mexican Spanish there exist serious gaps in the research. Previous studies (e.g., Ërdosová, 2011; Serrano, 2002, 2009), for example, have almost exclusively focused residents of Mexico City, neglecting the perceptions of speakers outside the country's political/economic center. Additionally, questions of attitudes towards the different dialect areas have largely been ignored, meaning that while we have a few indications of where Mexican Spanish speakers identify dialect areas, we have little data regarding what they think of those areas. This study seeks to fill in these and other gaps in our knowledge regarding popular attitudes/beliefs in Mexico.

The specific research questions investigated in this paper are: (1) What are the perceptually important dialect areas in Mexican Spanish? (2) How do speakers evaluate those areas in terms of correctness, pleasantness, and degree of difference? (3) What linguistic/extralinguistic characteristics do speakers associate with each area? (4) How do data from Mexico fit into the larger of picture of PD studies? To answer these questions, interviews were carried out with 50 native speakers of Mexican Spanish. Interviews consisted of three parts:

1. Subjects circled on a map where they believe different dialects of Spanish are spoken and assigned a name to each area (Preston & Long, 1999).
2. They then completed a questionnaire, using Likert scales to evaluate the speech as well as extralinguistic traits (e,g., strength of economy, education levels) of each area.
3. Finally, subjects were recorded as they described the linguistic characteristics of each of the identified areas.

Statistical analyses (e.g., multivariate regression, ANOVA, and multidimensional scaling) were performed using STATA, and participants' mental maps were analyzed using ArcGIS, a geographical information system program.

Preliminary results indicate the existence of roughly seven perceptually important dialect areas in Mexico. With regards to evaluations of the different areas, participants demonstrated largely ethnocentric attitudes (Moret, 2014; Preston, 1999), tending to evaluate their own variety of Spanish as the "best". However, there were clear deviations from this pattern, especially in the case of speakers from more marginalized regions. Participants favored phonetic characteristics—especially intonation—in describing dialect traits, but extralinguistic factors (e.g., personality and cultural heritage) also played an important role. These and other results will be further explored and compared with findings of studies in Mexican Spanish and other languages. Overall, data analysis points to a complex set of linguistic attitudes and beliefs in Mexico that merit further investigation.

Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.16bis
Session Chair: María Luisa Carrió Pastor

"Premium": The Production of Distinction/Prestige in Airline Marketing Discourse

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Along with a handful of colleagues (e.g. Block, 2013; Machin & Richardson, 2008), we are keen to renew sociolinguistic commitments to class status, and especially in ways that centre elitism as an everyday accomplishment at the heart of social inequality (e.g. Thurlow & Jaworski, 2012). Our current paper returns us to an earlier interest in the discursive production of super-elite status in airline marketing (Thurlow & Jaworski, 2006); this time, however, we draw on a 2015 corpus of promotional materials from nearly 50 international airlines: specifically, the description of their different cabins or passenger services (e.g. First, Business, Economy). Using a combination of content- and discourse-analytic methods, we detail the semiotic tactics (e.g. lexicon, pronominal choices, images, colour, typography, layout) by which airlines carefully manage the need to offer good service for all passengers while creating a sense of prestige and distinction for their so called "premium" passengers. We believe that these seemingly innocuous texts speak volumes – both metaphoric and literal – about the intensifying class divisions of contemporary life, and about the relentless slicing up and separating of peoples. We are particularly interested in the staging/promotion of so called Premium Economy services like Eva Air's *Elite Class.* The advertising copy here is densely packed with unattainable "guarantees" and assurances (e.g. "total relaxation" and "ultimate comfort"), along with the often oxymoronic rhetorics of "cosy spaciousness" and efficient/exquisite, and the usual appeals to privacy, quality, indulgence and gastronomy. All of which is designed to fabricate a status distinctive from *Economy Class* while carefully managing its separation from the even more prestigious *Premium Laurel Class* and *Royal Laurel Class*. Such are the not-so-subtle language games at work. Through our analysis of this typical sample of current airline marketing, we also witness a number of rhetorical strategies: the blending of new and old class markers; the strategic blurring of material and symbolic resources; the normalization of super-elite status; and the "global semioscaping" of aesthetic and elitist agendas. What we aim to show with this analysis is why we are advancing the notion of *post-class ideologies* as a way of explaining/critiquing contemporary social inequality. Like the ideologies of post-racism and post-feminism, the appearance of access and inclusion should not belie or obscure practical, logistical and economic exclusions. What is real, however, is the ever-expanding mythology that elite status is available and, indeed, welcoming to everyone.

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Mediatizing the super-rich, normalizing privilege

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Mediatization of the 'super-rich' has become one of the mainstays of 'lifestyle' and 'mainstream' media. In this paper, we analyse a selection of articles from the British press and the BBC which are concerned with the consumption of 'luxury', particularly by so called 'Ultra High-Net-Worth' (UHNW) individuals, or the world's 1%-ers. Following the conference theme of 'Attitudes and Prestige', we note how this newly emerged 'class' of people is admired and derided in equal measure.

Following Friedrich Krotz' (2009: 24) definition of mediatization 'as "a historical, ongoing, long-term process in which more and more media emerge and are institutionalized [so that] media in the long

run increasingly become relevant for the social construction of everyday life, society, and culture as a whole" (cited in Androutsopoulos, 2014: 10), we argue that the media reify the super-rich and position them ideologically for the reading/viewing public on a continuum between moral panic and a modern-day freak show. Our multimodal analysis of the written texts and accompanying images (typically stock images) suggests that the tension between these two positions plays out principally in three, interrelated discursive moves: (1) descriptions of the lifestyles and excesses of consumption of named celebrities and the often unidentified, new super-rich people from China, Russia and other 'developing' economies, with undertones of racism and sexism; (2) the apparent respect and approval for 'old' money and revulsion for 'new' money, and; (3) praise for the 'good taste' of old elites and mockery of the kitsch and bling aesthetic of excess preferred by the *nouveau riche*. We suggest that this ambivalent portrayal of the super-rich in the media, typically devoid of any serious discussion of the link between 'money and politics', normalizes their privilege and works in tandem with and follows the tenets of consumer culture. It fuels the desire among its target, typically middle-class, readership (say the world's '10%-ers') to consume luxury by providing possible role models for aspirational identities, while at the same time absolving them (us?) from the responsibility of excessive consumption.

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Language in the glocal city: language attitudes, discursive identity construction, and emergent Latino identity

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This paper examines attitudes towards multilingualism in 1st and 2nd generation Latin American immigrants in a global city characterized by extensive international and local migration. I focus on linguistic enaction of identity with Spanish, English, and mixed/hybrid language practices as sites of inclusion, exclusion, shame, and pride, drawing on local and broadly-circulated Discourses (Gee, 1996) of social groups, culture, and solidarity/belonging. It thus addresses the intellectual and emotional response of immigrants to the languages and varieties in their social environment, relating language attitudes and interactional practices with a local environment deeply influenced by global processes.

Research on language attitudes and identity construction in Washington, D.C. Latinos offers an important perspective for interrogating commonalities and differences in language attitudes and identity construction, with implications for long-term cultural and linguistic maintenance and new identity practices in other global cities. Previous research establishes a background of linguistic discrimination against Latinos in the U.S., and language and accent as stigmatized but also source of pride (Lippi-Green, 1997). However, the majority of this research has been carried out in less heterogenous communities (Silva-Corvalan, 1994; Zentella, 1997). Washington, D.C. is inherently "glocal", in Collins, Slembrouck, & Baynham's (2009) sense of "the globalized world being lived through local circumstances" (p. 1). The Salvadoran-majority Latino population is internally diverse along national and socioeconomic lines. Despite this importance, however, D.C. Latinos remain seriously understudied.

Research questions address 1) language attitudes and 2) how these attitudes reflect the existing social environment, including transnational ties, and inform identity. Data were sociolinguistic interviews with 1st and 2nd generation Latinos and bilingual education practitioners. Methods integrated qualitative discourse analysis based on metalinguistic commentary and positioning, an important method of revealing attitudes linked with social ideology via observed language practice (De Fina, 2013), with sociophonetic analysis (Tseng, 2015).

Participants demonstrated high metalinguistic awareness. Spanish was associated with Latino and local identity, and used as a salient identity marker. However, solidarity and group identity were not limited to Spanish. Rather, speakers evinced a range of language-related identity practices, including both pride and insecurity about Spanish proficiency and language choice, and an overall positive or at least neutral attitude towards "Spanglish" and other mixed language practices. These attitudes related to

Discourses of privilege, exclusion, education, and authenticity, associated with English/Spanish, and different English/Spanish varieties. Transnational experiences and practices were common in both 1st and 2nd generation participants, irrespective of socioeconomic status. Sociophonetic analysis further revealed the emergence of a local "minority" identity, related to non-standard "ethnolectal" English pronunciations.

Speakers were sensitive to associations of privilege/exclusion with mother-tongue and dominant-culture languages, but retained a strong positive association with their heritage language. This generally positive attitude towards Spanish implies that bilingualism may be maintained in future. Speakers also demonstrated awareness of the complex social positioning of different language varieties in home and host country. These contributions expand our understanding of the relationship between language and identity in multilingual contexts, the interaction of local and global processes, and research on language attitudes, prestige, and language and society more broadly.

"He tried to NOT understand me": resisting negative attitudes to additional language pronunciation. Sifting through the layers of pronunciation and speaker identity.

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Development and use of intelligible or target-like additional language pronunciation is not straightforward and a speaker's pronunciation may vary within and across interactions and speaking situations. Contributing influences include affective factors such as identity, attitude and motivation and these have been shown to influence the extent to which learners make progress with pronunciation (Grant, 2014). Additional language speakers may be preoccupied with creating and presenting positive and desirable identities for themselves. Furthermore, they may resist being positioned in undesirable ways by their interlocutors. In both situations, a focus on identity can shape speaking in ways that may or may not reflect a speaker's capacities to speak with intelligible or target-like pronunciation. The complex layering of identity and pronunciation as they occur in interaction requires close examination in order to understand the relationships between the way speakers use their additional language pronunciation and the identities they formulate for themselves including those identities that they resist or reject.

This paper reports on a longitudinal study of an adult additional language speaker of English who identified improving her pronunciation as an aim. Using Mary Bucholtz and Kira Hall's sociocultural "framework for the analysis of identity as produced in linguistic interaction" (2005, p. 585), I analyse this woman's speaking within a series of interviews with her to identify where and how she formulated her additional language identities as well as where and how pronunciation was involved. Using excerpts from interviews in which she reports her resistance to the negative attitudes of her interlocutors to her additional language pronunciation, we can see how she rejects being positioned by others as someone to not be listened to and not be understood. For example, when speaking about her encounter with an unhelpful attendant at her local library, she accuses the attendant of trying "to not understand" her. Using principles from Bucholtz and Hall's framework we have a way of understanding how the speaker's identities are formulated. We see how her identities are not fixed and unchangeable but emerge through the experiences she reports in her re-telling of this encounter and in other stories. We also see how her identities in these re-tellings cannot accurately be constrained by macro-level demographic categories such as Chinese, older, and female, but encompass "temporary and interactionally specific stances and participant roles" (Bucholtz & Hall, 2005, p. 592) as explained by the principle of positionality. Pronunciation comes into focus not just as the topic of the discussion but also as it occurs within interactions. The speaker uses certain pronunciation features during the interviews to articulate her positions and to interact with me in ways that demonstrate who she is, as well as who she wants to be within her reported interactions with others. Using these examples and the principles provided by Bucholtz and Hall we can begin to sift through and understand the complex layering of, and connections between, additional language pronunciation and identity formulation.

Strategies and positions employed in initiating opposition: How conflict is launched in discussions in a second language

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Adversarialness in conflict talk has come to be recognized as production of an (a) assertion consisting of an arguable, (b) an opposition, and (c) a counter-opposition. Since any action can be considered objectionable to recipients, the definition of conflict used here necessitates the occurrence of an opposition to be considered as an arguable (Maynard, 1985). While studies on this phenomenon are well represented in the field (Coulter, 1990; Gruber, 1998; Hutchby, 1996, 2001; Nguyen, 2011; Maynard, 1985a; Muntigl & Turnbull, 1998; Norrick & Spitz, 2008), most have examined sequences where arguable, opposition, counter-opposition, and resolution appear in turns that are for the most part proximate. However, it has been found that conflict turns are not invariably contiguously constructed. Recent research has come to examine how conflict talk is built over extended sequences. In examining a single episode, Hosoda and Aline (2015) discovered that with expansion of conflict talk sequences, the conflict turns become considerably separate from each other. What is more, across a single conversation repetition of each step often occurs. Prior research explicating second language (L2) talk presented data showing that opposition is produced in a direct form by beginning L2 learners (e.g, Hellermann, 2009), while subtle strategies were employed by advanced L2 speakers (e.g., Pekarek Doehler & Pochon-Berger, 2011).

In this presentation we advance previous research through examination of an extensive corpus of second language learner peer discussion tasks in which conflict talk occurs. Our analysis zeros in on opening sequences of conflict talk, tracing opposition turn positions in relation to arguable turns and explicating strategies discussants marshal for initiating opposition. Analysis is based on 178 hours of discussion tasks video-recorded in Japanese university English classes. Tasks situated students in groups of three or four with the requirement to reach consensus concerning selection of materials or candidates for variously themed discussions.

Consistent with previous findings (Hosoda & Aline, 2015), analysis of the multiple extended conflict sequences from this interactional data brought to light the infrequent positioning of opposition turns directly following arguable turns by these intermediate level learners, in that opposition deployment occurred in the discussion decidedly later, that is following statement of opinion by each group member.

Concerning opposition initiating strategies deployed, opposing positions were not stated directly by the discussants, but were approached through various means used to downgrade and cushion opposing turns. Discussants employed two major strategies for constructing opposition initiation: (a) wh-questions and repeats routinely precede opposition, and (b) the would-be-opposer usually waits for the original speaker to provide ample information on the account before initiating an opposition. Thus, when an account has been sufficiently provided, the would-be-opposer moves directly to opposition.

The results contribute to studies of conflict talk by foregrounding the essential examination of extended sequences of conflict talk as constructed in independent discussions by multiple parties. Furthermore, they broaden our understanding of the resources that second language learners have available for initiating opposition.

Mobility and language as pivotal resources for initiating departure in a lingua franca campus tour in Japanese

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This conversation analytic study examines the interaction coordinately produced by tour guides and those guided on the tour for achieving mutual orientation to various objects in the course of navigating a tour of a university campus through use of Japanese as a lingua franca. In the context of globalization many countries are experiencing exponential growth in tourism, with a concomitant increase in interaction between tourists and those who work in the tourist industry. Correspondingly, an increasing

amount of research has been conducted concerning the interactional aspect of guiding as an improvisational characteristic of a guided tour when a guide changes topic, course, or action in response to questions or comments of the guided (e.g., Best, 2012; Burdelski, Kawashima, & Yamazaki, 2014; Larsen & Merged, 2013). In addition, some recent studies have highlighted mobile aspects of interaction in the guided tours (Broth & Lundström, 2013; Broth & Mondada, 2013; De Stefani & Mondada, 2014; Mondada, 2013). This study adds to this previous research by demonstrating that both the mobility of the tour and the related language produced are pivotal resources for initiating departures during a lingua franca walking tour.

The data analyzed for this study come from a 40-minute campus tour in Japanese at a Taiwanese university in which two Taiwanese students acted as guides for a tour of their campus for one American professor.

The analysis of the data revealed that in the course of a the tour, the guided, who always initiated discussion of certain objects in the environment, also initiated disengagement from the focal objects. The manner in which the guided verbally and nonverbally initiated withdrawal from the focal objects yielded two kinds of interactional patterns. In both interactional patterns, the participants' attention to the focal objects were embodily initiated by the guided through bodily orientation along with production of questions and comments. The guides then attended to the objects as they responded to the questions or comments, which was followed by the guided's uptake, thus closing the question-answer or comment-response sequences. Subsequently, silence occurred and during the silence the guided prepared to withdraw his attention from the focal object. After the silence, a significant difference between the two interactional patterns was observed. In the first interactional pattern, when the guided withdrew from the focal objects, the guided marked the withdrawal with assessments as well as bodily movement of completing rotation and walking away. While in the second interactional pattern the guided's proffering of comments along with his physical orientation signaled departure from the focal objects. The comments connected the focal objects to the guided's personal experience or knowledge, and thus alternation of the balance of epistemic status co-occurred with shifts of interactants' focus of attention.

The findings of this study demonstrate that in a lingua franca guided tour, language, physical movements, and the immediate environment are equally significant resources for interaction between guides and tourists, and tourists using a second language can play active roles in determining the course of tours through deployment of these resources.

Dei Mudda and Yo Momma: a crosslinguistic study into the socio-pragmatical functions of ritually insulting one's mothers – and earning respect for it
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Mothers are destined to endure a lot: they dedicate themselves to the wellbeing of their children and families to the best of their knowledge and beliefs and should most definitely deserve respect and thankfulness from their fosterlings. Instead, they too often have to deal with misconduct and endure protest and incomprehension. On a socio-linguistic level, such confrontations can manifest themselves in the use of strong language against MOTHERS.

While maternal insults, a term under which such language may be subsumed, can assume most multi-faceted shapes and definitely comprise phenomena of every-day speech, this paper focuses on utterances that make mothers the objects of negative reference, while at the same time borderlining between insult and joke: What is commonly known as *Yo Momma* jokes in English and *Dei(ne) Mudda/Mutter*-Witze in German both are linguistic devices generally encountered in quasi-fixed phrasings, as has already been pointed out in numerous studies (cf. e.g. Bergen/Binsted 2003; Buerke 2013). Earlier research dates from the 70ies, when this phenomenon seems to have attracted linguistic attention (cf. e.g., Ayoub/Barnett 1965; Bronner 1978), which calls for another study within the frame of today's speech behaviour.

In order to assess to what extent *yo momma* jokes/insults are still known and actively used, a survey has been conducted among university student German native speakers at the University of Augsburg, Bavaria, as well as amongst university student English native speakers at the University of Manchester, UK, in 2014/15.

Despite the moderate frequency of active usage in both German and English according to the survey, it is striking that their forms and, in particular, their possible contexts of application appear to not

only be continuously expanding, but also turn out to be highly diverse and partly even contradictory when taking a closer look. The more astounding it is that so far hardly any focus has been placed upon the complex pragmatic functions fulfilled by these utterances, ranging widely in both offensiveness and creativeness.

This paper shall not only strive for classifying their most common functions by drawing upon extensive material from multi-variety corpora of the English language, i.e. the *British National Corpus* (BNC), the Corpus of Contemporary American English (COCA), but also will a contrastive stance be taken by including the derivative phenomenon of *Dei Mudda-Witze* in German language use (cf. e.g. *Korpora geschriebener Gegenwartssprache des IDS*), carving out interlinguistic parallels and variations as well as socio-linguistic trends in development.

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GS07-05: Ethnography of Communication

Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.15
Session Chair: Concha Maria Höfler

Between "cultural heritage" and "usefulness": Negotiating language attitudes in Georgia's Greek community

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With the end of the Soviet Union, language choices and attitudes in its successor countries changed sometimes dramatically as languages other than Russian were (re-)instated as official languages and the importance of Russian was questioned (Pavlenko 2008). Like other minorities in Georgia, its small Greek community has had to come to terms with Georgian becoming the only language for all official purposes, which was not an always smooth transition (Wheatley 2009). Furthermore, in the course of their "co-ethnic" migration processes "back" to Greece, members of this community have not been readily accepted as "real Greeks" in everyday interactions, at least partly due to their lack of competence in Standard Modern Greek (SMG) (Kaurinkoski 2010). Thus, members of this multilingual community, speaking either Pontic Greek or Urum (a variety related to Anatolian Turkish), mostly Russian and in many cases Georgian and/or SMG, have had to adapt to profound socio-economic and linguistic changes in Georgia and on top of that have also found their migrating family members' "Greek" identity questioned.

This paper proposes an ethnographically informed conversation analysis (Deppermann 2000) of 50 semi-structured interviews on community, family and individual experiences of the above mentioned transformations with self-identifying members of Georgia's Greek community. A careful analysis of the attitudes they express towards the languages they speak or aspire to speak (better) reveals a dichotomy between languages categorized as containing "cultural heritage" and those that are perceived to be mainly "useful" means of communication.

While the position of the "heritage language" Pontic or Urum appears to be fairly straightforward, the position of the other languages spoken (Russian, Georgian, SMG) is far less clear-cut and depends on how speakers position themselves with regard to the broader societal context sketched above. These discourses also play a role in framing language as either mere means of communication or inalienable part of a collective identity. Thus, looking closely at the question of language attitudes in this community allows not only an illustration of how they are linked to processes of identification (Bucholtz & Hall 2005) but furthermore elucidates the link between local interaction and broader discourses (De Fina, Schiffrin & Bamberg 2006).

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Signs to be Seen, not to be Read: Contested Meanings of Bilingual Signs at an "English-only" University in Korea

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In this paper, I examine the bilingual - English and Korean - signs at a Korean university where English has been adopted as an official language. The data analyzed in this paper are from a larger ethnographic research project that was conducted at the university from 2012 to 2014. Drawing upon diverse ethnographic sources, I analyze signs and notices posted in several sites on campus as (a) literacy practices, paying attention to their contexts of use as well as the purposes of use, and as (b) examples of indexical orders, exploring what frames of interpretation are deployed to read such signs.

In this university, the following two prevalent discourses reflect members' understanding of the language policy which is designed to internationalize the higher education institution: 'English only' and 'English everywhere.' As part of the practices of the institutional language policy, English signs are used on bulletin boards, posters, and portal sites. However, some notices are written in Korean as well, which irritated some international students and it stirred public debates about the following issues: to what extent and for what purposes English should be used. Both Korean and international students produce contested discourses about the range of the adoption of the language policy in their everyday life. The particular language-scape at this university with visible inscriptions is constructed through negotiation of and conflict over the meanings of the policy. The examples show that making sense of the written signs involves frames of interpretation that can range widely beyond the given event and it also involves the readers' understanding of what it means by the internationalization of the university. More specifically, they show a complex interplay of the social and the linguistic that is best illuminated using the notion of indexical order.

My findings show that signs and notices are complex indexes of the institutional roles of English and Korean, addressees, and globalized locality, which are manifest in diverse interpretations. The overall argument addresses several general points: that the study of indexicality allows us to conceptualize the broad frames of interpretation which readers bring to situated bilingual texts; and that concepts of indexical order contribute to our understanding of bilingual literacy practices in the context of globalization in Korea.

Technology and intimacy: Contested social action and child custody dilemmas

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This paper documents in what ways mobile phones and ICT constitute formative aspects of inter-subjectivity in post-separation family life. The data are selected from audio-recorded courtroom examinations in child custody disputes; witness testimonies involving the attorneys in interaction with both the same side parent and with the opposite side ('*motförhör*'; cross-examinations). The examples analyzed are chosen from a corpus of 68 trials (see also, Ingrids & Aronsson, 2014) where at least one party had asked for sole custody or restricted contact with the other party, meaning that much was at stake in the courtroom.

The analyses of the parent's testimonies highlight contrasting positionings (Goffman, 1983; Brown & Gilman, 1989; Harré et al., 2009), showing ways in which social distance can be seen as an outcome of social interaction, rather than as a mere background variable (see also, Aronsson, 1998). More specifically, the analyses concern instances where mobile phone, mail contact or other modes of ICT-mediated interaction are part of ongoing post-separation conflicts, and in what ways (if any) technological choices might upgrade or amplify ongoing family conflicts. The data show how different technologies entail different types of social distance and interactional challenges, along a continuum: face to face interaction ->skype contacts -> phone contacts -> mail contacts / texting. These different modes of interaction do not merely involve different audience formats, they also involve different types of spatial and temporal constraints with a bearing on potential intimacy versus social distance.

In the light of larger societal (neo-liberal) trends, involving the increased importance for individuals to take responsibility for their own wellbeing (Gradin Franzén, 2015; Rose, 2000), instances

are analyzed where mobile devices are deployed to responsibilize children in post-separation families for their own safety (e.g. to report on an alcoholic parent's behavior). Responsibilization is then inextricably linked to covert or overt surveillance in family life.

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Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.14
Session Chair: Alberto Gómez-Moya

Active*Cool*Nice*Streetwise: The linguistic construction of femininity among Vilnius school girls

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This paper, based on a sustained ethnography, conducted in a secondary school in Vilnius (participant observation and interviews with adolescents) and outside of school (in the form of self-recordings), seeks to examine the different modes of femininity among Vilnius school girls.

The main focus of the paper will be on four female categories which, I, based on the practices that are involved in theconstruction of a category, labelled as: *active schoolwise*, *cool*, *nice*, and *streetwise*. Active schoolwise girls and cool girls constitute popular crowd in school, i.e. they are considered as beautiful by other students, have many friends, and in general they make themselves visible in the social order of the school (see also Eckert 2000, Maegaard 2007, Bucholtz 2011). However, unlike cool girls, active girls vigorously participate both in classroom and extracurricular activities. Besides, they also hold strict anti-smoking and drinking attitudes, whereas cool girls secretly smoke and drink. Nice girls are like active girls schoolwise students, but they are considered by their classmates as boring and unpopular, i.e. they have less power in the school social order. Streetwise girls hold strong anti-school attitudes, which involves cutting classes and smoking in school during the breaks.

However, girls do not only differ from each other in engaging in different practices (or engaging to different extent to the same practice), they also differ linguistically. Among the studied female student body, it is the streetwise girls who tend to lengthen a short front vowel /i/ and a short back vowel /u/ in the stressed syllables. Lengthening of these vowels is in general a masculine and especially a streetwise speech feature, so this is not a surprise that other girls do not use it as it would be a threat to their identity construction.

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Women in Action: Gender, Linguistic Revitalization and Privatized Nationalism

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King (2001) differentiates between the Fishmanian notion of reversing language shift and language revitalization. The former considers family-centred intergenerational language transmission a determining factor in influencing linguistic processes, whereas the latter creates new speakers and new domains of language use. Both approaches aim to achieve linguistic reproduction; the difference between them lies in the fact that while reversing language shift conceives reproduction within the family, language revitalization places it within the community created on linguistic grounds. As the normative gender-dimension of linguistic reproducion – very similar to biological or moral reproduction – designates the family as the space for the social activity of women, reversing language shift is mainly a woman's assignment that can be performed at home or the home-like areas of socialization, such as Maori language nests (Meek 2014). However, the roles of women in the social processes of language revitalization are not obvious. This is the dilemma the analysis of the language revitalization programme within teaching the Hungarian language in Romanian Moldavia wants to shed light on.

We focus our ethnographic analysis on the women from Hungary who financially support the revitalization programme teaching Hungarian to Romanian-speaking monolingual children in Moldavia.

These women have become symbolic godparents of a Moldavian child learning Hungarian as his or her ancestors' language. The godmothers themselves are thus not active participants of linguistic reproduction itself, but vigorously contribute to the child becoming a member of a 'metalinguistic community', that of the Hungarian language, growing into speakers "who experience a strong connection to a language and its speakers but may lack familiarity with them due to historical, personal, and/or communal circumstances" (Avineri 2014: 19). The inclusion of Moldavian children in the community through the Hungarian language primarily aims to reproduce the Hungarian nation, following the Herderian linguistic ideology of 'one language – one nation'. The activist work of the godmothers will be analysed on the ground of the differentiation of the public and private sectors, and we aim to demonstrate that the characteristic lack of this bourgeois separation of the two sectors in both socialist and post-socialist East-Central Europe (Gal–Kligman 2000) creates the feminine versions of the linguistic reproduction of the nation, which – ironically alluding to the inherently public nature of nationalism – we call *privatized nationalism*.

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Fear and loa[v]ing in sou[f]east England? Not simply (c)overt prestige

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(th) fronting has traveled outside London: Orton (1962) documented fronting in Colchester, Essex, a town ~60 miles northeast of London. Here, recent variationist analysis found 19% fronting overall, increasing for teen and 20-something subgroups to 23% and 41%, respectively (Chand et al. 2015). Given strong pejorative associations to fronting in SE England, we explore the nature of the variable from a folk linguistic perspective. If this is a change from below, we would not expect strong attitudes towards and awareness of fronting—yet there are indicators that fronting is well along the path towards enregisterment. Expansion via covert prestige is also possible, wherein spread is furthered by men, given existing sociocultural resonance linking fronting to working class toughness. A final possibility is that socioindexical correlations to (th) have changed and/or vary across speakers, resonating with Altendorf & Watt's argument that (th) 'is on the verge of spreading into Southeastern middle-class accents' (2008: 209), also explaining Chand et al (2015)'s contemporary Colchester fronting by middle class more educated speakers.

Here we address how gender and fronting self-reports link to social understandings of fronting in Colchester. Surveys were conducted with 30 Colchesterites, tapping attitudes towards Colchester and (th) fronting, self-reports of fronting and demographic questions.

Our findings uncover that all informants are aware of fronting in the UK—in this sense, it is clearly a stereotype variable—while all informants say it is more common *and appropriate* in more intimate relationships and domains—in this sense it could be a change from below because it is not valued in formal interactions. However, the picture is arguably much more complicated: women who claim not to front (N=9, average age: 33.3) dominantly associate fronting with working class/less educated speakers, while they also link it to rural settings, Essex, London and youth. Women who claim to front are considerably younger (N=9, average age: 23.6), and consistently link fronting to a three-way constellation of youth, working class and Essex, while men and urban/London are also occasionally invoked.

Meanwhile, men who claim not to front (N=6, average age: 43.6) associate fronting with Essex, London and working class speech and are considerably older than men who claim to front (N=6, Average age: 25)—the latter are very reluctant to link fronting to class, gender, urban/rural background or specific regions of the UK. The lack of social explanations invoked by this final group is both surprising, in contrast with the other three groups, and collectively suggest that fronting is interpreted by

male self-professed fronters as more of a choice than a practice imposed by background. These suggest that social correlates to fronting may be diachronically changing, and that fronting self-reports and gender may link in interesting and distinct ways to the how the variable is understood.

Collectively, these findings illustrate indexical heterogeneity which both helps explain the diachronic development of (th) outside of London, and also merit further exploration vis-à-vis language ideologies and social networks.

Expressing attitudes online. Women, men, correctness and profanity.

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Some of the classical studies (Trudgill 1974, Lakoff 1975) have passed on to later generations the image of women as polite, soft-spoken, powerless speakers, who avoid obscenities and use standard language in public discourse. The contemporary studies based on samples of communication excerpted from the media and notably the Internet communication platforms, although they do not thoroughly deny the more dominant position of male interlocutors in online interaction (Herring et al. 1995) and demonstrate a highly cooperative and polite communicative style of women, have at the same time allowed for a more in-depth insight into genderlect uses in various contexts, following the recent guidelines advocating a context-specific, 'punctual' genderlect investigation (Mills 2003). Since some forms of the electronic communication create ambiguity as regards the interpretation of their features (public vs. private, personal vs. anonymous) and they also empower their users to speak their mind more freely, the resulting forms of communication not infrequently constitute departures from the classical perception of gender-related communicative styles.

The following analysis, conducted within the framework of the community of practice genderlect investigation, focuses on posts collected on two public Internet platforms – YouTube and Facebook - with regard to a controversial subject (the winner of the 2014 Eurovision song contest Conchita Wurst). The object of discussion are posts produced by 50 women and 50 men (native speakers of English) analysed with respect to the way they express attitudes, notably negative ones, towards the artist and the resulting situation. Particular focus is placed on the users' choice of vocabulary in order to investigate to what extent they opt for standard or non-standard language forms and what character the departures from the norms of public discourse may assume (the choice of informal vocabulary, profanity, verbal aggression, CMC code). It will be demonstrated that public contexts such as the two platforms selected for the study do not necessarily limit the use of emotionally loaded and expletive language, particularly YouTube as an informal social platform that allows users to maintain anonymity and therefore behave more boldly. The investigation will also prove that, contrary to some earlier studies (Selnow 1985, De Klerk 1991), women not only do not shun the use of non-standard and obscene language, but they may also use strong verbal expressions more often than men.

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GS07-08: Media Language

The influence of the American mass media on accents of English in Hong Kong

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This talk examines the effect of transnational media on the English spoken in Hong Kong. Seventy English majors at a university in Hong Kong, all of whom were bilingual in English and Cantonese, participated in the study. The study examined participants' use of a number of phonological features associated with American English (in contrast to British and Hong Kong English) such as but not limited to rhoticity (production of post-vocalic /r/ in words such as '*car*') and flapping (production of word-medial /t/ or /d/ as a quick voiced alveolar stop, as in '*better*'). The participants' phonological data were analyzed in reference to their linguistic and educational backgrounds, accent preference(s), and factors impacting their linguistic choices. Findings indicate that while many of participants had some features associated with American English such as rhoticity, the degree to which they used American English markers was related to their desire to speak American English, which was in turn related to the degree to which they were influenced by American media. The study also found that the popularity of American media, and in turn American English accents, within some students' social groups also influenced their use of American English features. In conclusion, the study found participants to be linguistic chameleons, displaying awareness of the association of different linguistic features with a particular accent, and adopting and resisting the use of these features in order to display their accent preferences based on media and peer group influences.

Multilingual California: Spanish in the Media

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Hispanics are the most rapidly growing ethnic group in the United States. The number of Latinos, as they are usually referred within the U.S., are 51.9 million or 17% of the population according to the 2011 US. Census Bureau. Of those 14.4 million live in California (28 % of all Hispanics) and 37.6 % of the population of California. Spanish is very much the second most used language in the United States, not only at home but in public spaces. The value of speaking Spanish as a tool to reach the Latino population is transcending the family circles and reaching the mainstream arena. In politics, businesses, most of the marketing tools for the Hispanic population is done in Spanish or bilingually (Spanish/English). This paper will analyze the use of Spanish in the public sphere, especially in advertising. Using as the theoretical framework of systemic functional linguistics (Halliday 2007, 2009), evaluation theory (Martin and White) and multimodality theory (Kress and Van Leewen 1996, 2001) this presentation looks at the use of Spanish and the Latino culture in signs and advertisments in the United States, comparing and contrasting those which are at Latinos and those which are designed for the English speaking population. The purpose of this paper is to show how this signs and aids aim at attracting and aligning with different communities that speak Spanish or English.

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#basicbitch: Semiotic Registers and Icons of Personhood on Social Media Platforms

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Sociolinguistic study of social media platforms (e.g. Facebook, Twitter, Instagram, etc.) has firmly established these interactive spaces as a rich source of data for both study of form (the emergence of new 'digital' vernaculars, cf. Crystal, 2011) and function (users as showcasing various methods of identity construction and stance taking (Dovchin, 2015). This presentation aims to further develop our current understanding of the forms and functions of social media discourse by investigating the enregisterment of specific semiotic repertoires with two online icons of personhood prevalent on social media: the 'Basic Bitch' and the 'Instagram Hipster'.

While interaction on these platforms must be approached in consideration of the particularized forms in use and the particularized functions they serve, the social media context is comparable to observed patterns in 'offline' social relations: I argue that in social media, the multimodal resources employed by users (text, linked text such as hashtags, photos, memes, gifs, videos, etc.) can be seen to make up particularized semiotic registers that through enregisterment acquire *pragmatic value* in their ability to transform into "social facts" regarding resources employed and in turn index (both congruous and contesting) characteristics, roles or *icons of personhood* (Agha, 2007: 80; Agha, 2011).

To illustrate this I explore the enregisterment of particular semiotic registers with two icons of personhood: the 'Basic Bitch' and the 'Instagram Hipster' (figures of 'selves' composed of essentialized stereotypic features such as moral character, taste propensities, appearance, etc., cf. Wortham et al., 2011: 6; Agha, 2007). To do so I investigate the sociohistories of the particular semiotics of these registers (chiefly use of specific hashtags such as #basic, #liveauthentic and related variants; images; memes; videos; posts) as well as the extensive metapragmatic commentary (found within Buzzfeed 'listicles'; wikihow pages, etc.) that surrounds these icons and the semiotic registers that link them. Thus, this presentation aims to further our understanding of how processes of enregisterment operate within the social media context and the significance of those processes to cultural models at large.

Such investigation of the sociohistories and metapragmatic commentary of 'Basic Bitch' and 'Instagram Hipster' semiotics reveals how these icons of personhood have come about as well as the ways in which they continue to develop: e.g. the 'Basic Bitch', initially a characterization of specific type of woman within black communities who enjoys material items and social practices viewed as trite, conventional or pretentious has "fractionated", in Agha's terms (81) to additionally index a white female counterpart with its own distinct associated semiotic register. Tracking processes of enregisterment on social media also reveals the unique dynamics of the hashtag as a semiotic resource: not only can a hashtag be seen to link or index traits in the abstract sociolinguistic theoretical sense (Peirce, 1940; Silverstein, 1976) but they also serve as *literal* indexes, on a click directing the user to a collection of photos and posts that share the same tag, allowing both analyst and user to view embodiments of chains of semiotic transmission.

Attitudes of bilingual Frisians and their language choices on social media

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The Netherlands has two officially recognised national languages: Dutch and Frisian. While the Dutch language is used nationwide, Frisian is mainly spoken in the province of Fryslân. More than half of the 650,000 inhabitants of the province have Frisian as their mother tongue. In general, Frisian has lower prestige than Dutch. Frisian is used most often on the countryside, in informal situations, while Dutch is more frequently used in the cities and in formal situations.

Until recently, Frisian was mainly a spoken language and only used in writing by a small proportion of the population. Kornaí (2013) points out the urge for languages to be used on the Internet. If languages are rarely or never used in online situations, they risk a digital death. However, the growing popularity of social media has ignited an increasing use of minority and regional languages in writing (Cunliffe, 2007; Cunliffe, Morris, & Prys, 2013; Androutsopoulos 2012; 2013) and the question is, to what extent the Frisian language benefits from this trend.

Since 2013, we have been studying the language use of Frisians on social media. We investigate to what extent the Frisian language is used on social media, by whom, why, where and when. The aim of the research is to understand which factors influence language choice.

The study consists of both quantitative and qualitative research methods, such as extensive questionnaires among teenagers and adults (>3,000 participants) and focus group discussions. The research shows that on social media the Frisian language is mainly used by mother tongue speakers. Furthermore, over 80% of native speakers of Frisian use it to some extent. Frisian is most frequently used on WhatsApp: half of the Frisian-speakers use it often or all the time. Besides the within peer group language and writing skills, also the attitudes towards Frisian have an impact on the choice for the Frisian language on social media.

The focus group discussions confirm that it is not just the attitudes towards Frisian, but also the attitudes towards Dutch that influence the use of Frisian on social media. In general, Frisians with fairly equal attitudes towards both languages use the Dutch language on social media, while Frisians who regard the Frisian language far more positive than the Dutch language prefer using Frisian on social media. These conclusions demonstrate once more the complex relation that exists between Frisian and Dutch, and generally, between a minority and majority language. This presentation will therefore focus on the attitudes towards Frisian and Dutch that prevail among the inhabitants of Fryslân, and the way they affect the use of languages on social media in a bilingual context.

A cross-varietal study of (ing) in written computer-mediated discourse

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The (ing) variable, i.e. variation in the production of the final consonant in word-final *–ing*, is a well-established phenomenon in spoken English (Fischer 1958) and has been studied in a number of geographically disconnected varieties (for an overview, see Hazen 2006: 583). The two variants, a velar nasal ([iŋ]) and an apical nasal ([in]), are at the center of an indexical field whose central organizing principle is an opposition between effortful and effortless pronunciation (Eckert 2008: 465 - 467), and some of the concomitant indexicalities (e.g. informality and lower socioeconomic status associated with [in], Labov 2001: Ch3) show remarkable cross-varietal stability.

While standard orthography does not allow for (ing) variation in writing, recent text types of computer-mediated discourse (CMD) offer a unique opportunity to study vernacular spelling practices and the extent to which they reflect the constraints of phonetic variation. Eisenstein (2015) studies spelling of word-final *-ing* in a corpus of 100,000 Twitter messages form the USA. He finds both linguistic and social constraints established for variation in speech to be mirrored in the written CMD medium, suggesting robustness of variation across modalities.

The present study follows a similar design to Eisenstein's, but expands the analysis in several ways: i) data (N=50,000 Twitter messages) are taken from several English-speaking countries to allow for cross-varietal comparisons; ii) the additional spelling variant *–in'* is considered to render the study fully accountable; and iii) text-linguistic measures operationalizing formality and information density are included as additional predictors.

The questions the study seeks to address are:

- To what extent do varieties of English on Twitter show different use of (ing), both in general frequency and in the patterning of constraints?
- Can formality and information density of a text sample help predict realization of (ing)?
- To what extent to the orthographic variants –in and –in', which both reflect spoken [in], show distributional differences?

Results suggest a robust replication of constraints from the spoken language. Overall rates of the variants differ across varieties in a pattern that largely reflects previous findings for speech, but the present study helps contextualize these by explicitly addressing the cross-varietal ordering of constraints. The study addresses the utility and problems of using data from social networking sites in sociolinguistic research, particularly in a multi-local/cross-varietal design. The findings have implications for the changing relationship between written and spoken modalities, a process in which computer-mediated discourse plays a decisive role.

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Subject and object grammatical roles and haber pluralization: A usage-based analysis of Venezuelan Spanish

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The pluralization of the verb *haber* is widespread and well-documented in several varieties of Spanish. While prescriptive grammars have traditionally considered *haber* a transitive verb which takes a direct object (DO) noun phrase (NP), more descriptive accounts have proposed that subject-verb agreement occurs because the NP is reanalyzed as a subject (e.g. Bentivoglio & Sedano 1989). Brown and Rivas (2012) presented a quantitative analysis according to which NPs used probabilistically more with the grammatical role of subject (a measure known as grammatical relation probability) favor the pluralization of *haber*. The present study builds off of fundamentals from Brown and Rivas' (2012) analysis to examine *haber* pluralization in a corpus of Venezuelan Spanish. Building on usage-based work, the present analysis demonstrates that the grammatical role in which a form most frequently appears (whether it be subject or DO) has important effects on speakers' analysis of the form in other related contexts. This study also provides quantitative evidence of the central role of experience with linguistic structures for speakers' cognitive representations of forms.

The data for this study come from 160 Venezuelan Spanish speakers, selected from the corpus *Estudio Sociolingüístico de Caracas*, 'Sociolinguistic Study of Caracas' (Bentivoglio & Sedano 1987). This corpus consists of spontaneous speech samples obtained via standard sociolinguistic interviewing techniques, with participants divided according to age (19-29, 30-45, 46-60, 61+ years), socioeconomic status (upper, middle, lower class), and sex. All cases of *haber* (3,292 tokens) in all grammatical persons and tenses were extracted. This included 689 tokens of presentational *haber* + plural NP. For each of these NPs, every occurrence in the entire corpus was extracted. As this entailed the extraction of nearly 46,000 total tokens, the NPs were divided into three frequency groups- low (1-10 occurrences), medium (11-100), high (101+)- and 250 NPs from each group were randomly selected for inclusion in the analysis. For each of these 750 NPs, the frequency of use as subject and as DO in the entire corpus was calculated to determine a proportion of subject to DO occurrences.

The results of a mixed effects analysis in R reveal that the model proposed in Brown and Rivas (2012) is generalizable to a limited extent to Bentivoglio and Sedano's (1987) Venezuelan corpus. That is, the most frequent grammatical role in which an NP appears is an important predictor of *haber* pluralization, with high frequency NPs that tend to be subjects in the corpus favoring pluralization. However, NPs that appear most frequently in the corpus as DOs disfavor pluralization. Thus, the most frequent grammatical role of NPs explains their behavior when occurring with *haber*. Furthermore, lower frequency NPs that tend to appear in the role of subject do not favor pluralization, indicating a complex pattern of variation that moves forward based on frequency of use. These findings contribute to the understanding of the role of frequency in language variation and change at the morphosyntactic level and represent a cognitively-based means of complementing sociolinguistic research on morphosyntax.

What's not to LIKE about London?

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I report here on an investigation of the use of *like* in London, a feature of speech which receives a great deal of media attention, usually accompanied by negative attitudes levelled towards its use amongst young people. In 2010, the actress Emma Thompson told pupils of her old school not to use *like* because it made them 'sound stupid'. A London school went as far as to ban the use of some words, including *like,* within the school grounds, linking the use of 'slang' terms with the inability to use 'correct' English. In contrast to these views, I aim to show that *like* has, in addition to its standard grammatical uses, vernacular uses that perform important interactional functions in discourse.

Previous research has shown that the use of *like* as a quotative complementizer amongst young people in London, at 24% usage, (Fox 2012) is not as high as elsewhere in the UK, for example, 60% in York (Baker, Cockeram, Danks, Durham, Haddican and Tyler 2006), nor indeed other cities across the globe, for example, 58% in Toronto (Tagliamonte and D'Arcy 2004). However, what has not yet been explored in the London context, and which is a consideration of this paper, is whether or not ethnicity is

a relevant factor in the relatively low usage of quotative *be like.* Furthermore, the analysis of quotative *be like* in London appears to support the view that there has been 'transformation under transfer' (Meyerhoff 2003) during its global diffusion and that it has been 'renegotiated' as it has situated itself in the local system (Britain 2002). This paper will consider whether the distribution of *like* in all of its functions is undergoing the same process.

In this paper, I analyse the distribution of *like* in three corpora of London English, a total of around 3 million words, stratified for age, gender and ethnicity. The analysis considers the full range of functions that *like* fulfils, including its standard grammatical uses as a verb, noun, adverb, conjunction and suffix as well as its vernacular uses as a quotative complementizer, an approximative adverb, a discourse marker and a discourse particle (D'Arcy 2007). The results indicate robust patterns of variation, conditioned by linguistic factors as well as the social factors of ethnicity, gender and age.

Differences in the social patterning of the two Hebrew pharyngeals
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The pharyngeal segments are the linguistic features most associated with ethnicity in Modern Hebrew (Matras and Schiff 2005). Among Israelis, Jewish ethnicity is usually understood as a dichotomy between *Ashkenazi* Jews (of European descent) and *Mizrahi* Jews (of Middle Eastern descent). The two pharyngeal segments – the voiceless fricative (ħ) and the voiced approximant (ʕ) – are not produced by Ashkenazis, who have merged them with their non-pharyngeal counterparts, but are maintained by some Mizrahi speakers. Producing the pharyngeals is a salient and persistent linguistic stereotype, known as "speaking with *het* and *ayin*" (named after the Hebrew letters representing these sounds). However, despite the common stereotype lumping together (ħ) and (ʕ), in this paper I demonstrate that they exhibit different distribution patterns and stylistic uses.

My data come from fieldwork in two sites in the Tel Aviv area, analyzing 70 sociolinguistic interviews with Mizrahi and Ashkenazi speakers ranging in age from 18 to 80. The data confirm that Ashkenazis do not produce the pharyngeals, and show that younger Mizrahi speakers produce fewer pharyngeals than older speakers. This is consistent with previous research showing that the pharyngeals are in decline (Davis 1984, Lefkowitz 2004). However, the change in progress is advancing in different rates for (ħ) and (ʕ), with speakers more likely to retain (ħ).

While (ħ) is overall more common, (ʕ) shows a wider range of stylistic uses. Comparing the word list reading component of the sociolinguistic interviews to the conversational component shows that the Mizrahi speakers produced (ʕ) significantly more often in the word list, even though it is stigmatized. This pattern can be understood in light of the complex social evaluation of the pharyngeals; although they are stigmatized, the pharyngeals are also perceived as the historically correct form (as they occur in Biblical Hebrew and are maintained in the orthography), making them an appropriate resource for reading styles (Bentolila 2002). Crucially, a similar effect was not observed for (ħ), which was used in the same rates in the word list and in the interview. This pattern has been previously observed (Davis 1984), but the difference between (ʕ) and (ħ) calls for an explanation beyond faithfulness to a conservative variant, or to orthographic distinctions.

Furthermore, I show that (ʕ) is a stylistic resource with an indexical value that goes far beyond an ethnic marker. Using media data, I demonstrate that Mizrahi participants on Israeli reality TV shows, who do not generally produce pharyngeals, do produce (ʕ) when performing attributes associated with a stereotypical Mizrahi persona (such as being down-to-earth and quick tempered). Once again, such uses were not observed for (ħ).

Therefore, the data suggest that the patterns of (ʕ) and (ħ) are diverging, with (ħ) retaining its status as more of an ethnic marker, whereas (ʕ) is more useful as a stylistic resource with a wider range of social meanings. I suggest a phonological motivation for the different patterns of use, and discuss its ramifications for the social evaluation of the variables.

Standard Grenadian English? Students' and teachers' opinions on an endonormative standard

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While British English was the norm in the British colonies, today, linguists report an awareness of local standards of English in many postcolonial countries. In the Anglophone Caribbean, such endonormative orientations have been reported for Trinidad and Tobago and for Jamaica (Deuber 2013; Deuber & Leung 2013). Simultaneously, foreign norm-providing varieties, specifically American and British English, continue to compete with and shape local standards in the Caribbean, having an even stronger influence in the small countries of the Eastern Caribbean (Pederson & Baker 2013). Attitudes regarding Standard English in these small nations have only recently received first attention (Deuber 2014; Hänsel 2015). In an investigation of commentaries on a Dominican news website, Deuber found tendencies of endonormativity on an attitudinal level, while Hänsel's interviews with Vincentian newscasters revealed little awareness of a Vincentian standard accent.

Seeing that this previous research exclusively concerns the highly regulated context of media language, this study aims at analysing whether an endonormative orientation can be found in a different environment of Standard English, namely in the education system. It focuses on the attitudes of students and educators in the small Caribbean island country of Grenada. In September 2015, semi-structured interviews were conducted with students and instructors of Grenadian secondary and tertiary educational institutions. These interviews provide a direct assessment of the respondents' beliefs of the standard variety (Garrett 2010). In the course of each interview, the participants were asked how they would describe Standard English. The older participants were additionally asked whether they thought that a Standard Grenadian English existed.

The responses can preliminarily be grouped in the following categories:

(1) Standard English is defined grammatically in contrast to the Creole.
(2) Standard English is British English.
(3) Standard English is American English.
(4) Standard English requires a non-Caribbean accent.
(5) English is English, the Creole and the standard do not differ.
(6) There is a Standard Grenadian English, which is Standard English with influences from the Creole.
(7) Grenadian Creole can be considered Standard Grenadian English.
(8) There is a Caribbean Standard English.

A qualitative analysis of the individual responses will shed a first light on the degree of endonormativity of Standard English in Grenada as reflected in directly elicited attitudes. In future research, the results will be contrasted with an indirect approach to attitudes towards different standard accents.

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The three-gender system in the Jämtlandic dialect of Swedish

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The influence of standard language varieties on nonstandard dialects is an important factor involved in dialect leveling, which is a widespread process in Europe (Auer, Hinskens, and Kerswill 2005). In this study, I look at how the three-gender system in Jämtlandic is changing under pressure from the two-gender system of Standard Swedish. Previous studies of Swedish dialects show that this change can be led by anaphoric pronouns (as in the Eastern Nyland dialect; see Sandström 2010) or by noun phrase agreement (as in the Burträsk dialect, see Thelander 1975). My previous research indicates that the change in Jämtlandic is being led by anaphoric pronouns (Van Epps 2013). In the present study, I have further investigated the mechanisms involved in this change. I performed a survey over the entire region of Jämtland, using recorded conversations with profiled stimuli and adding sociocultural perspectives to the investigation.

The material for my study consists of experimental data from fifty participants, with two participants per experiment. Participant A was presented with a series of pictures on a computer screen, which Participant B could not see. Participant A explained what they saw to Participant B, who chose pictures from the stack and placed them in the correct position. The pictures were chosen to elicit specific masculine and feminine nouns.[1] After the experiment, participants filled out a questionnaire regarding their background and language usage.

The data was transcribed and coded for indefinite and definite articles as well as anaphoric pronouns for each token of the 36 target words. Traditionalness was analyzed using a mixed-model with linguistic features (historical gender, type of agreement, and whether the noun is strong or weak), as well as sociological features (participant age, gender, education, geographical location, and mobility) as factors.

Preliminary results indicate that geographical origin of participants may be a significant factor in the preservation of the three-gender system. The youngest participants tend to show the highest variability in gender assignment. In addition, significant time spent outside Jämtland can increase the proportion of standard forms used. While some elderly participants use almost exclusively traditional gender agreement, most participants are highly variable in their gender assignment, indicating the instability of the three-gender system.

This research is the first significant scholarly work on Sweden's Jämtlandic dialect. It helps shed light on the mechanisms involved in the shift from three genders to two in Swedish dialects, as well as dialect leveling in Europe more broadly.

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1 Neuter nouns in Swedish are unaffected in the switch to two genders, and thus were not included in the study.

Lonely Islands? Low-contact dialect variation and attitudes towards London variants on Canvey Island and the Isle of Sheppey.

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In the 1980s, London's influence on neighbouring dialect areas has received fresh attention. A supposedly new variety called "Estuary English" (EE), originating in London, was first introduced and

commented on by the media. It was styled the new RP but classless at the same time. EE received very little attention from linguists though (cf. Przedlacka 2002; Altendorf 2003) and its very existence is still disputed. Nevertheless, recent research finds increased dialect levelling in south-eastern England and the usage of EE variants. While the existence of a distinct EE variety is unlikely, its variants are nonetheless present in the dialect mix of the south-east. These were already present in the Survey of English Dialects and are part of an ongoing trend.

Studies on dialect levelling and new dialect formation in the south-east have so far concentrated on high-contact areas. These include London (Cheshire et al., 2011), its surrounding areas and particularly new towns (Kerswill & Williams, 2000) close to London. In particular, Kerswill's studies on Milton Keynes have shown the importance of koinéisation. Koinéisation is usually an outcome of dramatic changes such as a sudden increase in population in Milton Keynes or reclamation of land in the Fens (Britain, 2005).

This paper will report on two isolated islands in the south-east of England which are not only particularly remote from each other, but are also far from London. This variationist sociolinguistic study reports on the patterns and mechanism of adoption of London (or indeed EE) variants in low-contact areas which have not been studied before. The primary questions this study poses are (a) how does levelling affects the islands and can we speak of a koiné, (b) which variants are adopted and which are rejected, and (c) what attitudes towards incoming variants can be found among the island population (is there an 'island mentality')? Pilot study data from Canvey Island suggests that regional dialect levelling does affect the community and EE variants can be found there. However, it also points to a particular 'island mentality' leading to inter- and intra-speaker variation which differs from that of high-contact communities.

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"We are those who speak better": Perceptions of variation and prestige in Galician language.

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Perceptual Dialectology studies strongly emerged in the 80s (Preston, 1989) and since then, have aroused the interest of many dialectologists worldwide. However, in the Galician domain, there is neither a current detailed analysis on the perceptions of non-linguists on dialectal variation nor an exhaustive assessment concerning correctness and pleasantness from speakers to the different geographical varieties of Galician language.

In order to supplement this thematic gap, we developed a web application that allowed us to automate the collection of Perceptual Dialectology data. Our method for processing that data had as its core a perceptive test to study dialect identification by using a Draw-a-Map technique, but it also included a traditional questionnaire to obtain specific attitudinal information. On the one hand, from a geographical perspective, we wanted to know if the informants recognise dialectal varieties in Galician language. On the other, from an attitudinal point of view, we tried to find information about which varieties do they valuate more in terms of correctness and pleasantness.

Having that in mind, we interviewed more than 160 speakers from more than 40 different Galician villages and we carried out an analysis of their knowledge and perceptive assessments over the geo-linguistic variation in Galicia.

Regarding to their perception of dialectal variation, it is remarkable that the varieties which stigmatized linguistic features are the best recognised and geo-referenced. Attending to their subjective judgments about the correction or pleasantness of those dialects they had identified, it is significant that while the majority of people with dialectal varieties closer to standard tend to claim they have the best speech, informants with *gheada* or *seseo* (the most stigmatized linguistic features in Galician language) affirm they don't speak correct Galician. Moreover, when participants were asked where they think the worst Galician is spoken or where they think people speak in an incorrect way, they tend to refer to the geographical varieties that have those particular features.

Those kinds of opinions are of utmost importance both for the study of variation and language planning. On one side, it let us find explanation for various phenomena of language change. On the other, it helps us to understand certain attitudes and behaviors and promotes the implementation of a language planning adapted to the needs of a particular speech community.

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GS07-17: Applied Sociolinguistics

Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.16
Session Chair: Sonia Madrid-Cánovas

Reviving 'applied sociolinguistics'

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We've all heard of Applied Linguistics, but whatever happened to Applied Sociolinguistics? This term had its heyday in the 1970s and 1980s, propelled by Joshua Fishman's 1970 volume *Sociolinguistics: A Brief Introduction* with a chapter by this name. The term gained further momentum, and in 1984 Peter Trudgill collected an entire volume titled *Applied Sociolinguistics*. Contemporaneously, Roger Shuy noted: "Our task, as applied sociolinguists, will … be to provide the synapse between our expertise and these real world problems" (1984: 110).

But despite that momentum, despite even the ongoing work of various sociolinguists actually applying their research in myriad ways, talk of 'applied sociolinguistics' quietened. The term has not disappeared entirely - a small subsection in Wardhaugh and Fuller's (2014) *An Introduction to Sociolinguistics*, Part V of Rajend Mesthrie's (2011) *Cambridge Handbook of Sociolinguistics*, and interestingly a submission category for SS21 (a box we wholeheartedly ticked) - but generally the term has slipped far its former position.

Meanwhile, Applied Linguistics became a well-established disciplinary field, but with perhaps unintended constraints. As Guy Cook and Roger Shuy recently point out in a pensively introspective special issue of *Applied Linguistics* (36/4), despite the field being panoramically defined as 'the theoretical and empirical investigation of real-world problems in which language is a central issue' (Brumfit 1995: 27), most work within AL continues to focus on language learning.

The recent existential quandary in AL has spurred some action. Perhaps clearest was the creation of the *Journal of Applied Linguistics and Professional Practice*, explicitly designed to broaden AL beyond language learning. Yet limitations remained. Firstly, the journal was focused on professional contexts (while research can be applied well beyond institutions); secondly, many articles were 'applied' only insofar as analysing spontaneous (unsolicited) data, not using this to improve participants' lives - in such cases, 'applied' means only probing beyond the limitations of sociolinguistic interviews. And anyway, *JALPP* appears to have stopped publishing in 2013.

We argue that the existential angst in AL is misplaced, that its focus on language learning is perfectly coherent, and that the solution is instead to re-mobilise 'Applied Sociolinguistics' as a broader umbrella for any research on language and society applied in the pursuit of human wellbeing. The two terms, AL and AS, could sit perfectly happily together.

We advance this position by presenting potential future directions for a revived field of Applied Sociolinguistics, and we put our (institutional) money where our mouths are, by starting up a new Open Access journal entitled *Applied Sociolinguistics*. Our talk is not just a shill for the journal, but this backdrop is important for the disciplinary shift we propose. Ultimately we hope to showcase and celebrate the application of all kinds of sociolinguistic research in the pursuit of increased human wellbeing.

Position and prestige of home languages of Newly Arrived Migrant Pupils in monolingual educational spaces

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In Flanders (Belgium), as in many other European countries, educational language policies for the last two decades are characterized by a reinforced monolingual paradigm. Monolingual ideologies strongly impact not only the perceptions and beliefs of teachers, but also their inter-subjective relations, particularly teacher-pupil-relations. Second and third generation immigrant pupils' linguistic capital is not activated and used as a resource for learning. The believe that these pupils lack the linguistic skills needed to be successful at school are overemphasized. This affects pupils' beliefs, and their self-

esteem, classroom involvement and motivation for learning. Unwillingly, these mutually reinforcing mechanisms contribute to processes of reproducing social inequality.

At this moment, Europe is confronted with the most important refugee crisis since WWII. And more importantly, this recent wave of refugees is characterized by the presence of families with young children and unaccompanied minors. In the near future, these children will participate in our educational systems.

Research shows that Newly Arrived Migrant pupilS (NAMS) have on average more problematic school careers than the rest of the school population (overrepresentation in professional tracks, higher drop-out rates, etc.). The specific situation of NAMS is often characterized by higher language barriers (compared to second or third generation migrants in education), culture shock, different educational experiencein their country of origin, traumatic migration experiences, difficult home situations after immigration, etc. The language gap at the start of their school career, makes it very difficult for teachers to assess the knowledge and competencies of NAMS. As a result NAMS are often oriented toward the lower educational tracks, often without taking into account their own interests and ambitions.

In this contribution we will look into the dynamic interactions between the Flemish monolingual education policies and teachers' perceptions and practices when encountering newly arrived migrants in their classrooms. Do teachers voice - by concurring or contesting - the political (and social) discourse regarding a monolingual approach in education and the recent refugee crisis when talking about classroom practices and teacher-pupil-interaction? Do the language perceptions of teachers in special NAMS programs differ from their perceptions in regular education programs? How do pupils (former NAMS) recount their experiences within a monolingual educational system? Are home languages of NAMS more (c)overtly valued than home languages of second and third generation migrants in a school context? And do NAMS grant (c)overtly more prestige to their own home languages than second and third generation migrant pupils?

In other words, we want to look into the specific status of NAMS within the educational space: do they occupy a different position, do they enjoy a different status, compared to second or third generation migrants, within a monolingual educational space?

This paper is based on qualitative data collected during semi-structured in-depth interviews and focus group discussions with school staff, teachers and former NAMS in five primary schools and five secondary school in Flanders providing education programs for newly arrived migrant children. The data collection is part of a research project, aimed at evaluating the current education programs for NAMS in Flanders.

He reo for our future: The impact of teacher attitudes on te reo Māori in the classroom
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The present study investigates the classroom language practices of Pākehā ('New Zealand European') primary school teachers in New Zealand. After a history of linguistic oppression of te reo Māori in New Zealand, the country policy-makers have sought to make reparations through the incorporation and use of te reo Māori in mainstream primary schools. While this is exciting to many educators theoretically, many have also reported being unsure of how to implement this in practice. Now with the publication of latest government te reo Māori strategy (2013-2017), we impart a timely investigation into the role of teachers' attitudes on their classroom language practices and investment (Norton 2013, Norton Peirce 1995).

To conduct this research, three comparative schools of differing deciles[1] were selected to examine their attitudes towards and practices of language policy beliefs and management strategies (Spolsky 2004). By investigating a range of deciles, we were able to highlight the types of symbolic capital (Bourdieu, 1986; Meadows, 2009) available to each school, therein leading to different situational constraints on educators. These constraints in turn impacted on their classroom language practices and beliefs. This information was collected through interviews with teachers and principals at schools in deciles 1, 4, and 9.

Our findings show that the teachers' attitudes and identity connections with te reo Māori heavily impacted on their classroom language practices. In the highest and lowest decile schools, using te reo Māori was embraced as an act of presenting pride in their identity as New Zealanders, and modelling

bicultural inclusivity for their learners. Furthermore, the teachers were careful to deliver te reo Māori in 'authentic' rather than 'token' ways, which was crucial for the learner to build a sense of their New Zealand identity (for both Pākehā and Māori). This accentuates the covert prestige of both formal and casual registers of te reo Māori in a New Zealand educational context. On the other hand, teachers struggling with the mediation between personal and 'expected professional' identities chose not to impart or include te reo Māori as they stated it 'felt too false'.

The findings from this study contribute evidence of how teaching an official language as a non-native speaker requires teachers to become facilitators, and their authenticity and strength of bicultural identity relies upon their own beliefs, capabilities, internal and external support, and personal embodied experiences. These are essential factors for government bodies to consider during revitalization efforts of a native language as they impact the presence and attitudes towards te reo Māori and the potential for co-construction of identity in the teaching-learning space.

1 The decile system is a ranking system of schools in New Zealand which allocates government funding. The 'decile' of a school is calculated from the average income of the residential area surrounding the school. The 10% of the lowest average income areas make up the decile 1 category and so on up to decile 10 schools (the 10% of the highest average income areas). The lower the decile, the more funding the school receives from the government.

Parental Attitudes towards Heritage Language Literacy

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In recent years, heritage language researchers have established the integral role of literacy in heritage language maintenance (Hashimoto & Lee 2011), and yet there has been little research on attitudes towards heritage language literacy development (Lee 2013). Additionally, any research into heritage language literacy has remained focused on traditional views of literacy as the ability to read and write, at times also considering the social aspects of reading and writing (Street 2005; Barton 2007). However, as our research shows, there are meaningful differences between heritage language speakers' *literacy* abilities (e.g. reading and writing) and their *Literacy* abilities (e.g. multiliteracies, including cultural and social pragmatic and semantic knowledge). Furthermore, our research shows that parents' attitudes also differ between perceived importance of traditional literacy and cultural Literacy for their children.

This paper draws upon the frameworks of language policy (Spolsky 2004) and family language policy (King & Fogle 2006, 2013) to present the results of a discursive investigation into immigrant parents' attitudes towards their children's heritage language literacy/Literacy acquisition and maintenance. Data were collected through semi-structured interviews with twenty-four parents of Persian heritage language speaking children in New Zealand. Parents were asked questions eliciting information about their home language beliefs, practices, management strategies, and family language policies, which together formed the basis of parents' attitudes towards their children's heritage language (Gharibi and Seals under review).

The findings reveal that acquisition and/or maintenance of heritage language literacy/Literacy was a frequent key topic in the interviews. However, while cultural Literacy was continuously positioned as being extremely important for the heritage language speaking children, it was not seen as connected to traditional literacy, the latter of which was viewed by most parents as not important for developing speakers' heritage language identity. Additionally, while the children had high cultural Literacy skills, it was very uncommon for them to have high traditional literacy skills, which the parents attributed largely to the lack of community-based heritage language schools in the host country. While parents viewed it as their responsibility to teach the children cultural Literacy skills, most parents viewed traditional literacy as something completely disconnected from other heritage language skills and something that is developed primarily outside of the home in formal schools.

The current study highlights the importance of understanding the connection between parents' attitudes towards heritage language development and the linguistic skills that are focused on within the home. By individually considering cultural Literacy abilities and traditional literacy abilities, we were able to find that the parents in the current study conceive of them as two entirely different, unrelated skill areas. Furthermore, this approach allowed us to find that parents are choosing to promote investment in cultural Literacy within the home, as they see this as tied to heritage language speaker identity, while they see traditional literacy as unrelated and not part of their children's imagined identities as heritage language speakers and legitimate members of the diaspora community.

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GS07-18: Sociolingüística Hispánica
Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.15
Session Chair: Mercedes Abad-Merino

Aproximación a la realidad lingüística mexicana: derechos y actitudes

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América Latina fue testigo en las últimas décadas del siglo XX del "despertar" de los movimientos indígenas, que poco a poco se fueron organizando hasta convertirse en un importante actor social y político en toda la región (Martí, 2007). Entre sus reivindicaciones, de diversa índole, destaca la defensa de su derecho a la diferencia; esto es, a mantener sus propias culturas, lenguas y tradiciones. La defensa del derecho a la lengua, elemento clave en la creación identitaria, deriva en la reivindicación de los derechos lingüísticos, entendidos como el respeto del derecho de las minorías lingüísticas para comunicarse en todos los contextos de su vida en la lengua o lenguas con las que se identifiquen individual y colectivamente (Pellicer, 1997).

Esta comunicación presenta una panorámica de la situación actual de las lenguas minorizadas en México, uno de los países más representativos de Hispanoamérica en lo que respecta a la cuestión de la diversidad lingüística indígena, y analiza dos de los múltiples factores que influyen en el mantenimiento, sustitución o desaparición de las lenguas minorizadas: el marco legal de referencia y protección de los derechos lingüísticos de los hablantes de lenguas minoritarias y las actitudes lingüísticas de la comunidad frente a las lenguas con las que convive. Además, completaremos esta investigación con el estudio de la realidad sociolingüística del país, lo que nos permitirá conocer la base sobre la que surge y se aplica la legislación.

Estamos ante un estudio descriptivo-analítico realizado desde una perspectiva sincrónica, cuya metodología combina la propia del análisis del discurso con técnicas cuantitativas. De esta forma, para el estudio del marco legislativo y de la realidad social y lingüística mexicana acudiremos directamente a las fuentes primarias, mientras que las actitudes lingüísticas serán analizadas a través de las respuestas a un cuestionario sociolingüístico diseñado para este fin. Asimismo, la investigación actitudinal se restringirá a un sector concreto de la población: el alumnado universitario.

El objetivo general de esta comunicación es la puesta en valor de la diversidad y la defensa de los derechos lingüísticos de las minorías, entendiendo su vulneración como un acto de violencia ejercida por la mayoría nacional. Por su parte, entre los objetivos secundarios destaca la reivindicación de la adecuación de la legislación en materia lingüística como primer paso para la protección y el mantenimiento a largo plazo de las lenguas minorizadas y la apuesta por la implementación de políticas lingüísticas que contribuyan a mejorar las actitudes lingüísticas de la sociedad y a eliminar los prejuicios, muchas veces ocultos o disfrazados, hacia las lenguas y sus hablantes.

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Percepción sociolingüística de las sociedades y variedades locales en contexto rural por parte de habitantes de diversas localidades rurales de la Región Metropolitana, Chile.

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Después de realizar variados estudios respecto de las variedades locales en contexto rural de la Provincia de Melipilla en la Región Metropolitana de Chile (Céspedes Morales, 2007; Céspedes M. y Cid Uribe, 2008) se pudo observar que los contextos rurales propios del siglo XXI suponen la coexistencia de diversas sociedades cada vez más complejas desde donde es posible configurar dos

realidades lingüístico-variables: una *diatópica*, la que puede ser descrita a través de patrones lingüísticos particulares según la geografía; y otra *diastrática*, la que podría ser descrita a través de una metodología sociolingüística que permita explicar el uso lingüístico variable de las sociedades rurales en convivencia con las sociedades urbanas y que incluiría el análisis del factor **espacio** desde la perspectiva de Rocío Caravedo (2012) en dos dimensiones: la geográfica y la simbólica cognitiva. Con el fin de *conocer y describir este panorama sociolingüístico sugerente para toda la Región Metropolitana del país*, se aplicó una encuesta de percepción sociolingüística de las sociedades y variedades locales en contexto rural por parte de habitantes de diversas localidades rurales de la Región Metropolitana de Santiago de Chile. La encuesta permite conocer la percepción interna (Caravedo 2014) que tienen los individuos acerca de los *grupos sociales* (Moreno Fernández, 2012) que constituyen sus comunidades y, además, demuestra que algunas de estas personas no se reconocen como rurales sino como *semirrurales*, concepto ya validado en una encuesta piloto aplicada en la Provincia de Melipilla de la Región Metropolitana (Céspedes Morales, 2015). El concepto de semirruralidad indaga en torno a los efectos que la urbanización, propia del área Metropolitana, causa en la manera que los habitantes locales tienen de percibir su **espacio geosocial** (R. Caravedo 1987, 1998) y su **espacio mental** (ibid. 2001 a/b, 2002, 2012: 7); hecho interesante que se extiende al plano hablado, ya que los resultados indican que estos grupos perciben un cambio en su propia variedad lingüística. Con todo, se observó la percepción interna que los habitantes locales tienen de su sociedad y de su variedad local en contexto rural considerando diversos factores: *espacio*, *modo de vida*, *variedad local*, *acento lingüístico*, *grupo social/clase social*. Desde aquí es posible postular como un factor preponderante el **ámbito** (rural y urbano) en donde se encuentran las comunidades dentro de zonas caracterizables como semirrurales; este es el caso de la Región Metropolitana de Chile que cuenta con 52 comunas, de las cuales 36 se encuentran en zona urbana y 16 en zona rural y en su conjunto acogen al 40,33% de los habitantes del país (Intendencia Región Metropolitana).

Las actitudes lingüísticas hacia las variedades dialectales en la narrativa de la puertorriqueña Ana Lydia Vega

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En esta investigación se aplica un análisis sociolingüístico a los relatos de Vega, en su libro su libro *Vírgenes y mártires*. La autora puertorriqueña reelabora y crea una lengua "boricua", dentro de la ficcionalidad, e incluye códigos lingüísticos caribeños. Este trabajo tiene como objetivo analizar las actitudes frente a las diferentes variedades, y los parámetros sociales a las que están vinculadas.

Es una propuesta metodológica de análisis sociolingüístico que consta de dos partes: (1) Análisis correlacional externo y (2) el Análisis correlacional interno relativizado. De estas correlaciones entre parámetros sociales y realizaciones lingüísticas, se obtienen los datos que conforman las variedades lingüísticas que aparecen en la narrativa de Vega.

Teniendo claro la diferencia entre el texto oral y el escrito, por su naturaleza, de su finalidad, esta metodología apuesta por un acercamiento descriptivo como otro mecanismo de la construcción verbal. Otro de los elementos en lo que se apoya es en el principio de verosimilitud "como motor semántico de una gran parte de las obras literarias, en las que contribuye decisivamente a la ilusión de realidad del mundo imaginario creado en la ficción." (Albaladejo, 1992, 86) como otra fuente de información de la sociedad.

El informante-personaje-narrador puede explicitar su conciencia de clase social, generacional, sexual, religiosa, entre otras, a la vez que deja marcas explícitas en la construcción del texto. De la misma manera se analizan las variedades sociolingüísticas explicativas que parten de los juicios o evaluaciones discursivas que, de forma consciente se realizan; tanto auto como heteroevaluadoras. Cada una se encarga del estudio de variedades lectales (intra e interlinguisticas, de variedades contextuales, (campos, tonos y medios) y de variedades idiolectales.

Estas manifestaciones de la conciencia lingüística muestran en la obra de Vega preferencias lingüísticas correlacionadas con el prestigio de las lenguas en la sociedad, y cómo el informante opta por una variedad frente a otras en contextos particulares.

Para esta presentación se ha seleccionado solo una de las dimensiones del análisis sociolingüístico: la dimensión actitudinal. Se observará —en el corpus de seis relatos: *Vírgenes y mártires*— la conciencia o competencia lingüística reflexiva de los personajes y voz narrativa (instancias

comunicativas) y de las actitudes que conllevan. Todo esto unido al concepto de prestigio lingüístico visto a través de los personajes de los relatos.

Investigar las actitudes es fundamental ya que revela las creencias comunes que comparte una comunidad lingüística. ¿Quiénes emiten más juicios lingüísticos: los hombres o las mujeres; los jóvenes o los adultos? ¿Hacia qué variedades se manifiestan actitudes negativas o positivas? ¿A qué variables están más asociadas las actitudes negativas?

Los textos de Ana Lydia Vega, que incluye escrituras en diferentes variedades lectales, y la aplicación de metodologías de la sociolingüística son congruentes con la realidad lingüística de heterogeneidad, variedad, validez de la oralidad y el efecto social sobre la lengua, y la lengua en la construcción social.

Los róticos en coda silábica en el interior matogrossense - un estudio con los datos de los atlas Linguístico de del Brasil (ALiB)

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En este estudio, pautado en los presupuestos teórico-metodológicos del Sociolinguística cuantitativo y el Geolinguística Pluridimensional. Proponemos un análisis del uso de los róticos en cada silábica interna y externa, en nombres y en verbos, recogidos en 8 lugares del interior de Mato Grosso, Centro-Oeste brasileño, en el hablar de 24 informantes estratificados cuánto a la edad (18 a 30 años y de 50 a los 65 años), al sexo (femenino y masculino) y al lugar (Poxoréu, Aripuanã, Félix do Araguaia, Vila Bela da Santíssima Trindade, Alto Araguaia, Diamantino, Barra da Garça y Cáceres). En este análisis buscamos verificar, también, los contextos linguísticos y extralinguísticos que pueden influenciar en especial en el uso del variante retrofleja, que ha sido estigmatizada por algunos como siendo una marca del hablar caipira y que estaba para desaparecer (Amaral, 1920), el hecho que no ocurrió, como algunos estudios han demostrado (Brandão, 1995; Aguilera y Silva, 2011; Aguilera y Kailer 2012; Almeida y Kailer, 2015 entre otros). El *corpus* esta compuesto de respuestas obtenidas en la aplicación del cuestionario fonético - QFF- (COMITÉ NACIONAL del ALiB, 2001), compuesto de 159 preguntas, de las cuales 27 traen respuestas con róticos en el coda interna y externa; Además de, verificar la interferencia posible del estilo de la habla, analisaremos, también, los itens lexicais que presentarón el /r/ en coda silábica interna y externa en el discurso semi-dirigido y en la lectura de un texto.

Evolution in the linguistic attitudes by bilingual Spanish-Catalan speakers in Valencia (Spain)

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Our investigation about linguistic attitudes aims at both perceptive dialectology (Preston 1989) and sociology of language (Fishman 1972, 1999, Fasold 1990). The objective of the present study is threefold: to obtain detailed knowledge of the linguistic attitudes manifested by speakers towards the four varieties used in the linguistic interaction in the metropolitan area of Valencia: standard Spanish, non-standard Spanish, standard Valencian and non-stardard Valencian; to carry out a comparative study based on the results obtained two decades ago to analyse in real time what the influence of diverse social factors (sex, age, sociocultural level, mother tongue and usual language) is; and to assess the degree of implication of the different linguistic planning policies implemented during that period. This will inform us of the evolution of this situation of linguistic conflict where two languages in contact compete.

Taking as reference the results of other investigations sharing the same object of study (Ros 1984, Blas Arroyo 1994, Gómez Molina 1998, García Ferrando & Ariño 1998, Casesnoves 2010, Agulló 2011), our hypotheses are the following:

a) The current levels of positive perception of Valencian against Spanish regarding particular instrumental aspects, linguistic prestige and integrative value have substantially decreased when compared with the ones observed two decades ago.
b) The process of linguistic standardization has not only advanced, but apparently a process of linguistic substitution favouring Spanish has begun.
c) The social factors having more probabilistical effect on the manifested linguistic attitudes will be sociocultural level, age (change in generational attitude) and usual language.

The methodology implemented in this investigation complies with the following criteria: size of the sample (108 informants), quota sample stratified according to gender (men, women), age (18-35 year-old group, 36-55 year-old group, older than 55), sociocultural level (high, average, low), mother tongue (Spanish, bilingual, Valencian) and usual language (Spanish, bilingual, Valencian). The selection of the speakers has been based on a random search process according to the census data in the metropolitan area (Valencia city and towns in the metropolitan area).
Data collection has been realized by implementing the matched-guise technique with stimulus recordings of the four varieties; the informants have completed a sematic differential questionnaire, social (linguistic) distance scales and questionnaires containing direct questions.
Finally, after tabulating the data contributed by each informant, we have carried out a descriptive and inferential statistical analysis.

Becoming a Valencian Speaker: motivations, advantages and implications for language policy

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Spain's transition to democracy and the creation of the Valencian Statute of Autonomy in 1982 has seen the status of Valencian transform from prohibited language to co-official alongside Castilian in the Valencian Community. Efforts to normalise Valencian include its introduction to schools in 1983, and for those educated since then, acquisition of Valencian is no longer limited to traditional intergenerational transmission. Instead, Valencian's presence in formal education contexts has resulted in an increased knowledge, although not necessarily use, of the language in recent years.
Academic literature refers to speakers who acquire a minority language via non-traditional means as new speakers, and recent research in the Spanish context has focused on new speakers of Galician, Basque and Catalan (O'Rourke, Pujolar, & Ramallo, 2015). The teaching of regional languages, such as Valencian, at school also enables the acquisition of literacy, which was denied under Franco's regime.

As a result, access to Valencian has altered considerably in recent years leading to the profile of the Valencian speaker evolving and the position of Valencian and Castilian in the linguistic repertoire shifting. Furthermore, attitudes towards both languages, and the degree of prestige that they are afforded is changing.

This paper will focus on new Valencian speakers and will consider their motivations and the perceived advantages of learning Valencian. The implications for language policy (Spolsky, 2004) presented by this new profile of speaker will be discussed and fieldwork data will be incorporated to illustrate the reasons why language practices and attitudes vary. This data was collected in 2014 by administering a questionnaire to respondents in the towns of San Vicente del Raspeig and Villajoyosa, both in the province of Alicante. Respondents were encouraged to explain and discuss their answers in order to gain a detailed understanding of their views on language matters. This approach encouraged respondents to engage in, and reflect upon, their own language use and it provides a unique and local perspective of language policy in Alicante. This contrasts to previous large-scale linguistic surveys that only offer a generalised view of the sociolinguistic situation.

The findings discussed in this paper feed into the larger scope of my PhD project, which is to assess language policy in the province of Alicante. Initial conclusions suggest that there is no single language policy in Alicante; instead there is a complex web of language practices, beliefs and management, which operate at various levels. Therefore, the community remains in a period of transition as the profile of speakers, and their attitudes and practices, continue to evolve.

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Competing Imaginings of Ethnic and Ethnolinguistic Communities in the Discourses of Electoral Campaigning in Catalonia

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In the run-up to the elections in Catalonia on 27th September 2015 the vote was split between the coalition of parties in favour of independence (*Junts pel Sí*) and those against it, with polls suggesting over a quarter of the electorate in Catalonia was still undecided less than two weeks before the vote. One of the outcomes of this scenario was an attempt by the local and national branches of the respective 'no' parties (*Cuidadanos/Ciutadans PP*, *Podemos, PSOE/PSC*) to harness the votes of the significant minority of the population of Catalonia who are of Andalusian descent, largely as a result of migration from Andalusia during the 1960s.

This phenomenon is of considerable sociolinguistic interest and complexity. This is in part because the 'no' parties concerned currently present themselves to the electorate as spanning a wider political spectrum on the left/right cline than has been present in Spain for a considerable time. As a result both the 'left', in the form of *Podemos*, and the rightist *PP* found themselves in a position of fighting over the votes of an ill-defined 'imagined community' (Anderson 1983, Wright 2000), whose identity the political parties involved set out to construct as at least partly ethnic and/or ethnolinguistic. This attempted balancing act is a process further complicated by the emergence of, for example, at least one grassroots initiative in Catalonia (and its support from the *Junts pel Sí* coalition) which explicitly defines itself as both pro-independence and composed of 'Spanish-speaking Catalans'. Such a strategy is particularly sensitive in the Catalan context, where, since the very beginning of reverse language shift initiatives in the 1970s, there has been a sustained policy and planning emphasis on Catalan identity and language as civic rather than ethnic phenomena.

This paper examines the discourse involved in the parties' focus described above, in order to address the question of the discursive strategies which the protagonists use and the language ideologies and discourses which they harness in order to assert and contest values of prestige, identity and ownership. A number of tropes emerge from the analysis, which are of interest from the point of view of their discursive construction of, in particular patrimony, 'foreignness', language and identity, authenticity, social class and social geography. In this respect we also analyse the ways in which such discourse attempts (and succeeds or fails in its reception) to accommodate the more traditionally

established tropes around civic, ethnic and ethnolinguistic identity and their validatory functions for the left and right in Catalonia.

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Multilingualism in motion? The evolution of language practices, language confidence and language attitudes among adolescents in Catalonia: a longitudinal study

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Adolescence, especially in contemporary societies where universal schooling constitutes a basic institution for secondary socialization, is a crucial period in the sociolinguistic development of individuals. This is the phase in which family-dependent children speed up the reconstruction of their personalities, also in linguistic terms, in their transition towards young adulthood. Sociolinguistic changes during this period of life are salient in monolingual societies, where teenagers have often been reported to lead language change (Tagliamonte and D'Arcy 2009), but they are probably more remarkable in multilingual societies, where adolescents are often identified as key agents of language shift (e.g., Cenoz 2008, DEPLC & SK 2014, Pauwels 2005, Veltman 1983: 36).

In our presentation we will discuss the main results of the Resol project, a longitudinal, pure panel research that followed a sample of more than 1,000 school children from a variety of localities in Catalonia, a highly plurilingual social environment with three official languages and significant percentages of alloglot recent immigration. Questionnaires were administered to informants several times since the end of their primary education to the end of their compulsory education, in order to follow their individual and collective sociolinguistic evolution in respect to three bundles of sociolinguistic variables: *language practices* (LP) in a variety of domains (home, friends and classmates, school, and entertainment), *language confidence* (LC), and *language attitudes* (LA) towards Catalan and Castilian.

Results show that, whereas deep transformations can be detected in some of the variables analysed, especially as far as LP is concerned, other —especially LC— remain much more stable in the course of the years. First language reveals itself a powerful predictor of LP, LC and LA, but in very different magnitudes. The position of adolescents vis-a-vis the different L1 is also very different, and a clear distinction appears between the two official languages, which are highly regarded, and the non-official languages, which show clear signs of language shift. Finally, in spite of increased exposure to English, this language seems to be only relevant in some specific domains closely connected with the consumption of imported entertainment.

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Time: Friday, 17/Jun/2016: 8:30am - 10:30am · *Location:* Aula 3.5
Session Chair: Eduardo Saldaña-Navedo

Bilingual couples in Poland

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The paper offers an account of the research on attitudes and language practice of bilingual couples in Poland. Bilingual couples live mainly in large metropolitan areas in Poland, display diverse degrees of linguistic and social assimilation, and reveal a higher level of metalinguistic awareness when compared to monolingual pairs. The central hypothesis assumes that language attitudes are developed in language learning through communication, the performed job and the functioning in a relationship with a partner having a different language and culture. Such an assumption makes it possible to gain an insight into the socialization of foreigners into the Polish culture and language as adult bilinguals. The recent studies on bilingualism prove that language issues are of importance as they concern such matters as maintaining the relationship, e.g. expressing emotions (Pavlenko 2005), communication with the partner and learning his/her language (Cook 2002), or potential decisions involving rearing bilingual offspring (Baker 2000). The proposed paper features interdisciplinary approach to the researched phenomena (including such fields as linguistics, family studies, language acquisition, multilingualism, psychology and cross-cultural communication) in order to ascertain language attitudes and metalinguistic awareness among bilingual couples, and particularly to sketch out individual experiences of the respondents. As opposed to most studies and publications on bilingualism, which concentrate almost exclusively on the socialization of bilingual children (e.g. Kasuya 1998), this sociolinguistic study – based on the text corpus of c. 20 hours of private conversations between partners in bilingual relationships – explores one's sense of identity to become socialized into a second language and culture as a mature bilingual. The empirical core of a bigger project – of which the proposed paper is only a part – is a collection of 14 recorded in-depth interviews with bilingual couples residing in Poland. These recordings have been transcribed, coded and analyzed by means of the latest version of NVivo software. The analysis is largely based on the methodology of the grounded theory which consists in inductive generating new theoretical proposals and hypotheses from the collected data (Glaser – Strauss 1967). The overriding procedure in the theoretical selection of respondents is the constant comparative method (Gibbs 2007, Glaser 1978). This paper will focus on a sample of four bilingual couples. First, the interviews will be examined thematically from the angle of language and communication activities as well as the accounts. A special focus will be devoted to respondents' opinions and attitudes toward relevant languages, to explain how they perceive their own situations and how they function in a monolingual society.

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From multilingualism to bilingualism: social stratification and language attitudes in Singapore

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The focus of research on Singapore English has traditionally been on its structural features, while the relationship between English and other official languages within the individual speaker has attracted much less interest, and comparatively little empirical data exist on the actual linguistic ecology of

individual Singaporeans. The present study explores the results of detailed language background questionnaires eliciting the linguistic and sociological background of 450 Singaporean students from three distinct tertiary educational institutions: university, polytechnic, and vocational training. The questionnaires assess not only how many languages a speaker is proficient in, but also when and how they acquired each language, and how often and in which contexts speakers make use of which language. In addition, the questionnaires elicit information on the attitudes that students hold towards their mother tongue, English, and Colloquial Singapore English (Singlish).

The data suggest a trend away from multilingualism towards bilingualism in English and one of the other three official languages (Malay, Mandarin, and Tamil, the so-called 'mother tongues'), in line with governmental language policies as well as with the bilingual policy implemented in the education system. This trend towards bilingualism is found to be more prevalent among students in tertiary institutions that set higher entrance requirements, with university students least and vocational training students being most multilingual. Information on the domains of use where the individual languages are used further confirms this trend.

Attitudinal data collected in the course of the same survey provide some explanation for this trend. For one, a generalised tendency to a favourable view of governmental language policies, which streamlines students in the course of the education system according to (among others) their proficiency in English and their 'mother tongue', naturally results in higher socio-economic groups opting for bilingualism in English and the 'mother tongue', an option not necessarily available to lower groups, regardless of their positive attitude towards policy. Another point of interest is the fact that 'Singlish', the vernacular form of Singapore English, is valued higher among university students than among the other two groups, which potentially points to an increased role of this colloquial variety in sociolinguistic indexical processes, a role formerly played (and still played, in other socio-economic groups) by non-official varieties other than Singlish.

From Trilingualism to Bilingualism: A Shift in the Attitudes to and Statuses of Arabic, English, and French in Lebanon

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A pluralistic society which values and promotes multilingualism, Lebanon has witnessed numerous shifts in language attitudes due to the historical (colonialism) and sociolinguistic landmarks that have created and shaped its complex linguistic scene. While it was commonly assumed that speaking French, the socioeconomic elite's high-status variety, along with Arabic, was a marker of prestige, a change in attitudes was observed with the globalisation of the English language. Accordingly, in recent years, it has been claimed that Arabic-English-French trilingualism was the true marker of prestige. However, no study has explored the veracity of this claim and whether it is reflected in the Lebanese community's linguistic practices and attitudes towards these three languages. As part of a larger project, the present study investigates attitudes to the Arabic, English, and French languages and the roles and statuses of each among Lebanese children, adolescents, and their parents. Recruited through a criterion-based sampling, 15 Grade-6 (11- to 12-year-old) child participants, 15 Grade-12 (17- to 18-year-old) adolescent participants, and eight parents responded to language background questionnaires, partook in specially-tailored tasks eliciting naturalistic conversations, and took part in interviews examining language use and attitudes. Participants were in an English immersion program, receiving formal instruction in Arabic and English from the age of three, and French from Grades 6 till 12. It was hypothesised that Grade-6 participants would assign a higher status to and be more dominant in Arabic and English than French. Their Grade-12 counterparts, however, were expected to use all three languages, displaying high levels of active trilingualism given their extended exposure to and instruction in Arabic, English, and French, and to exhibit positive attitudes towards trilingualism as a high-status marker. Qualitative and quantitative analyses of the data revealed that the participants and parents' attitudes towards each language converged, assigning different roles and statuses as follows: English was given the highest status by all 38 interviewees in terms of utility in educational, social, and future professional settings; Arabic was reported to be fairly important in social settings when interacting with the 'locals' and for discussing religion, while French was described as a dispensable language and this was reflected in the use of only a few French items by three of the 30 participants. For both Grade-6 and Grade-12 participants, the dominant language was determined to be English, given the observed

(conversations) and reported (questionnaires and interviews) high use of English, exposure to English, and marginal use of Arabic and French. However, the dominance of English for this Arab community may have ramifications on this population's linguistic knowledge of their presumed mother-tongue. Findings also indicate that the view of multilingualism in Lebanon may be shifting; while Arabic-English-French trilingualism may have been perceived as the high-status marker of the educated elite, it is English-Arabic bilingualism that seems to characterise this stratum. Implications of these findings are discussed in terms of the roles that Arabic and French have been relegated to in Lebanon and in similar postcolonial countries, in light of the spread of English as a global language.

"Children performing language": Comparing children's language use during play time and in the classroom in the bidialectal setting of Cyprus

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Speakers make use of different linguistic varieties to represent their world and to claim their positions (Halliday, 1985). Studies from early childhood and language development indicate that children tend to make use of multiple linguistic resources to construct and negotiate meaning, especially during play time (Moyles, 1989). The current presentation explores the relationship between language and representation, and enactment (Halliday, 1990); focusing on young children's language use in the bidialectal setting of Cyprus. In particular, the paper presents the results from two projects investigating preschooler's language use in and out of school. The first study, a longitudinal ethnographic project, explores the way 3-5 year-olds make use of multiple linguistic resources to create spaces, to claim role and positions and to construct stories and narratives during play time at home. The second study, a qualitative study ethnographically informed, investigates preschoolers' (4-5.5 years old) language use during classroom time in kindergarten classes. In the first study, six preschool children were systematically observed during their playtime at home for two years. Observations took the form of participant observation with rich field notes and audio-recordings, and non-participant observation with multiple-angle audio recordings. In addition, interviews with the parents were held in order to explore children's linguistic and social profile, and small-tasks with the children were initiated for further data elicitation. In the second study, one kindergarten classroom was observed for a period of five months. Data collection techniques included class observations, note taking, voice and video-recordings. From the data analysis it emerged that there were sharp differences and some conversions between language use at home and at school. However, it was not a clear cut dichotomy since different registers, different linguistic varieties and various uses of language were presented in both spaces. On the one hand, at school, children shifted between Standard Modern Greek and the Greek Cypriot Dialect in order to achieve a higher register. It was clear that language use was connected to specific occasions of communication and to norms such as appropriateness and classroom discourse. On the contrary, during play-time the children made use of multiple linguistic and other semiotic resources, first to represent their world and to construct a story and second to claim authority and social roles. With regard to children's bidialectalism, it became evident that both the Greek Cypriot Dialect and Standard Modern Greek functioned as dynamic performative tools with which children constructed "public" and/or "private" spaces (Sophocleous & Ioannidou, 2012); and were also used as resources to enhance communicative processes and contribute in the making or unmaking of a common narrative, and hence, collective practice.

Language Ideologies and Hierarchy in the Classroom: Teaching in Croatian in Subotica, Serbia

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This paper analyses the linguistic and political situation surrounding teaching in Croatian in Serbia, on the basis of fieldwork conducted in a primary school in the village of Tavankut, near the Serbian-Hungarian border on the outskirts of the town Subotica. Serbian and Croatian language varieties form part of a completely mutually intelligible South Slavic dialect continuum, which was referred to as a single language (Serbo-Croatian) during the socialist period. The symbolic rather than communicative aspects of the use of standard Croatian have been stressed in this context, with strong links often made between culture, identity and language by activists, whereby certain lexical choices and language varieties are perceived as more 'Croatian' and/or more 'cultured' (*kulturnije*) than others. The situation has been further complicated by the efforts of Bunjevci (a local 'ethnic' category) activists to standardize the language variety spoken in the area, which lies somewhere between the Serbian and Croatian standards, with specific additional features. Focusing primarily on the Croatian activists and teaching, this paper traces the everyday circulation of standard language ideology in Tavankut, alongside discourses concerning the teaching. It therefore examines the relationship between linguistic and social ideologies, specifically relating to the establishment of hierarchies in and outside of the classroom.

Language ideologies and attitudes towards English accents in Hong Kong

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This study investigates the interplay of global and local language ideologies (Chand, 2009) and attitudes towards Hong Kong, British and American English accents. Drawing upon the theoretical framework of Blommaert (2003), it sets out to describe the global language ideologies and attitudes towards standard British and American English accents, followed by the institutional language ideologies in relation to the unique sociolinguistic environment of Hong Kong. A substantial amount of research has revealed the social indexicalities between "standard forms", "nativeness", and "prestige" in inner, outer, as well as expanding circle countries (Kachru, 1985). Such ideological beliefs can be reflected in the institutional data of broadcast in the Massive Transport Railway (MTR) and public examinations, in which standard British English accent is adopted as a result of the social authority from the former British colony. Meanwhile, other institutional data from the blooming "accent reduction" institutes in Hong Kong advocates American English accents but not the British English accents.

The study then probes into individuals' language ideologies and argue how they are interconnected with the global/institutional language ideologies. 6 speech samples from Cantonese L1 speakers of English in Hong Kong are collected and phonetically transcribed. Different phonemic variations of vowels and consonants of standard British, American, and Hong Kong English can be observed in the speech samples with varying degrees of accentedness. 70 Cantonese L1 speakers of English in Hong Kong listened to the speech samples and completed an attitudes survey in respect of prestige (status), solidarity, and social attractiveness along with a written task to elicit qualitative data. Preliminary results indicate that the prestige of standard British English in the global context cannot be reflected in individuals' language ideologies and attitudes. Additionally, raters immediately associate the speakers with a strong British English accent with public (English listening) examination. On the contrary, speakers with slightly-American English accents are rated positively on the solidarity and social attractiveness dimensions. Similar to previous studies, the local variety is often stigmatized and labelled as unintelligible to foreigners. Apart from the standard language ideology and monoglot ideology, a deep sense of nostalgia for British English accents can be found, contributing to the hostility of Cantonese L1 speakers of English in Hong Kong who have a strong British English accent. As can be seen, language ideology is a complex issue as global and local (or institutional and individual) ideologies do not form a single and straight-forward correlational relationship; whereas attitudes depend, to certain extent, on who the speakers are but not solely on the varieties of English accents they speak.

Language ideologies and intertextuality in Austrian asylum procedures. The discursive construction of (in)credibility.

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The proposed paper deals with discourses about language and, more specifically, with the (re)production of language ideologies in Austrian asylum procedures and their manifestations on a linguistic level. Preliminary results indicate that salient intertextual phenomena (telling and retelling of fugitive stories, protocol extracts, embedding of quotations, etc.) play a crucial role in the construction of (in)credibility by legal authorities. The data set used in this study comprises published written decisions of second level jurisdiction by the Austrian Asylum Court (*Asylgerichtshof*, until the end of 2013) and the Federal Administrative Court (*Bundesverwaltungsgericht*, since 2014).

Applying the approach of Critical Discourse Analysis, strategies of predication, perspectivation and argumentation are analysed. The examination of these rationalizing modes allows the identification and exposing of implicit underlying language ideologies. Furthermore, discourse strategies used by legal authorities in embedding asylum seekers' narratives are investigated.

The results clearly show that a number of dominant language ideologies in the data are based on nation-state language concepts. With regard to these concepts, interconnections between a "general" discourse on migration – especially the "*integration through language*"-discourse – and the investigated discourse on asylum can be shown. The results underline the significance of intertextuality and its complex interplay with language ideologies: authors of legal documents repeatedly refer to earlier versions of the applicants' documented narratives in order to generate considerable doubt as to the authenticity of their statements.

Thus, intertextual references are not only inherent textual features, but constitute a consciously employed legal strategy for decision making in asylum procedures. Intertextuality and language ideologies are linked through specific ideological processes, mainly those of simplification and erasure (cf. Irvine/Gal 2000). Considering recent developments in migration issues and the treatment of refugees within the EU and at its borders, it seems all the more timely to give attention to sociolinguistic research in this critical matter.

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Subcultural writing ideologies: The usage of ancient runes in Black Metal

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The paper focuses on the multilayered semiotic resources of ancient Germanic runes as social contextualization cues in subcultural Black Metal artifacts, i.e. record artworks, merchandise, and flyers. The iconization of particular typographic resources within subcultural semiotic codes, especially in the field of musical cultures, presents an already widely known phenomenon. Graffiti artworks in Rap music, typewriter aesthetics in Punk, and blackletter fonts in Heavy Metal function as social cues as well as construction resources of group identities (cf. Androutsopoulos 2004). The usage of ancient Germanic runes in Black Metal differs from these kinds of typographic semiosis insofar as runes are an independent script system – not only a particular visual style of a script. Therefore, runes exhibit an extremely broad potential of linguistic and visual variation, and social indexicality in conjunction with that. Based on Spitzmüller's theoretical framework of 'graphic ideologies' (2012) and Agha's concept of 'enregisterment' (2003) the paper broaches the issues of meta-scriptural discourses and the enregisterment of runic writings with specialized social identities within Black Metal media. As discourse analytical findings show, runes and their particular visual realizations are closely related to subcultural capital such as authenticity and, with reference to Black Metal, historicity. Thus, the question if runes are used in Black Metal artifacts seems to be less important than how runes are made use of to function as

contextualization cues in this subcultural community of practice. The paper finally presents a sociolinguistic, respectively a sociosemiotic, analytical framework, which connects these subcultural writing ideologies with the analysis of visual and textual realizations in certain artifacts. Based on an extensive data collection the paper shows the construction of authenticity and historicity through linguistic and visual choices in runic writings in Black Metal.

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Language Attitude and Identity among Armenians in Diaspora: A Case of Armenians in the City of Isfahan

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Armenians are a small non-Persian minority group residing in different parts of Iran. Isfahan is one of the cities in which Armenians have their own community where they have their own church, neighborhood, and shops, hence furnishing them with the opportunity to better maintain their Armenian identity. The present survey investigated the attitude of Armenians toward Armenian and Persian as two languages used in the diaglossic community of Armenians in Isfahan. The main purpose was to probe language attitude and identity among Armenians in Isfahan. The participants were 94 Armenians aged from 17 to 71 from different social and educational strata. Initially a questionnaire was devised, piloted, and validated by the current researchers. The results of exploratory factor analysis in SPSS identified six components for the questionnaire: 1) attachment to Armenian language, 2) pronunciation attitude, 3) Armenian language and social status, 4) Armenian language use/exposure in society, 5) language knowledge, and 6) alphabet in Armenian. The results of data analysis based on mean and standard deviation revealed that Armenians are strongly attached to their language as the main source of identity manifestation. The results are also discussed from Bourdieu's view of language as symbolic power and how Armenians consider their L1 as a source of pride, prestige, and identity in their daily social interaction and transactions.

Identity through stigma: Speakers attitudes towards interdental /s/ in Salvadoran Spanish

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Salvadoran Spanish, in terms of /s/ variation, has four variants. [s], [h], [Ɵ], and [Ø]. The present paper investigates speaker's attitudes toward the interdental [Ɵ] pronunciation of /s/ in this variety. I argue that this variant is used by its speakers as a marker of identity despite the fact that it is stigmatized. To date there are no studies that have investigated speaker's attitudes toward the interdental variant. There have only been studies that have explored attitudes toward the alveolar [s] and the aspirated [h] variant (Quintanilla Aguilar 2009, 2012). Therefore, the present study is the first one that contributes to document speaker's attitudes toward the interdental variant of /s/ present in Salvadoran Spanish.

In order to discover the attitudes that Salvadorans hold towards the variety of Spanish they speak, I employed a direct approach as suggested in Garret (2010). In this approach participants are invited to articulate explicitly what their attitudes are towards a language phenomenon. To collect the data I used two tasks. The first one involved the use of a map. Participants were presented a map of El Salvador and were asked to mention or to draw boundaries where they felt people spoke similar to them as well as where they felt people spoke different from them. The second task consisted of answering an open-ended questionnaire. As part of this task, participants were asked a series of open-ended questions intended to elicit their attitudes about the Spanish spoken in El Salvador, specifically, their attitudes about the interdental pronunciation of /s/. The purpose of these tasks was to explore whether or not speakers perceived speech differences in regard to interdental /s/ in their own speech and in the speech of others. Additionally, through these tasks I sought to find out whether or not the interdental variant and its speakers were stigmatized in the community where the research was conducted. There was a total of 30 speakers, 15 females and 15 males, who have lived all their lives or at least for the last ten years in a small town in the eastern region of El Salvador. Their ages ranged from 13 to 78 years old. Speaker's occupational, educational, and economic background varied across categories. The data was collected by the author of this paper who is a native of the community where the research took place.

Once transcribed, responses were examined and codified according to topics using the QDA Miner software for qualitative data analysis. Such analysis revealed that even though the interdental is

the second most produced allophone of /s/, it is perceived as a stigmatized variant among the majority of its speakers; yet, in spite of this stigmatization its speakers use it to differentiate themselves from those who in their opinion are pretentious in their use of the standard [s].

Shades of Grey - Loss of alterity by constructing a new identity and remodelling the linguistic space of urban adolescent vernaculars

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In modern sociolinguistic studies, analyses of the repertoires of adolescent speakers in urban areas and the linguistic varieties and variants constituting these repertoires have already advanced to the centre of research interest (cf. Auer 2003; Rampton 2011; Wiese 2013; Nortier/Svendsen 2015). The main reason for this interest lies – on the one hand – in the fact that a city, as an area of internal and external migration and as a complex socio-cultural phenomenon, represents a space of complex linguistic variance and, thus, seems suitable for investigating processes of linguistic change 'in vivo'. On the other hand it is based on the fact that especially young adults seem to play an important role in this process of linguistic change, e.g. when Kerswill labels adolescents as linguistic innovators (cf. Kerswill 2007). As one consequence, speech situations that are characterised as multiethnic and multicultural and, therefore, lead to a multilingual or an ethnolectal communication were frequently focussed. Moreover, phenomena at the same time are focused that we can summarize under the term of dialect levelling. In contrast to the international research situation, in Austria current studies on this important sociolinguistic context systematically designed with contemporary empirical procedures are lacking completely.

Our talk, therefore, will give first insights into preliminary results of our recent research project *Youth Languages in Austria* which is funded by the Austrian Science Fund and will re-examine these findings of international studies for urban speech situations of young Austrian adults in urban areas. Following an interactional sociolinguistic approach and based on discourse data of adolescents collected in informal settings (conversations among friends) we will point out that the linguistic construction of identity in monolingual but also in multilingual communication is especially realised by the loss of language alterity, i.e. by avoiding salient markers. We will support our thesis by examining selected phonological/morphological phenomena of urban adolescent vernaculars. This leads to the assumption of an urban linguistic compact zone in Austria, where specific markers of different varieties are merging (e.g. intended standard, regional substandard, dialect, age preferential markers) and, thus, form a space that is linguistically coloured in shades of grey that finally requires a rethinking and remodelling of current conceptions.

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'Passing' for a native speaker: highly proficient L2 speakers and the management of social and linguistic identity

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The notion of the 'native speaker' and its taken-for-granted status in applied linguistics and related areas of research has been thoroughly challenged by scholars for more than two decades (e.g. Rampton

1990, Kramsch 1997, Davies 2003). However, in many contexts language users continue to orient to this concept in their actions. From a sociolinguistic perspective, this calls for studying the 'effects' of the native speaker ideology (Doerr 2009) on the social and linguistic practices of everyday life. The phenomenon of second language speakers 'passing for a native speaker' can be seen as an example of such an effect. In research, the discussion has mostly addressed the issue of ultimate attainment in adult language learning, with some newer studies making use of a 'passing' test for additional evidence (e.g. Abrahamsson/Hyltenstam 2009). From a sociolinguistic perspective, the topic has been broached by many scholars, however, only few authors have provided a more detailed studies of 'passing' as the temporary performance of a linguistic identity (most notably Piller 2002; see also Pennycook 2012).

In this paper, my aim is to move beyond a discussion of linguistic proficiency or isolated instances of 'passing' toward examining how speakers manage their social and linguistic identities across situations and contexts. I do this by analysing data from qualitative interviews with adult second language speakers of Finnish who are reguarly taken to be 'native speakers' by others. The analysis shows that in brief encounters in the public sphere the anonymity of 'passing for a native speaker' is often experienced as convenient, while personal encounters (especially with the prospect of future continuation) are more carefully managed with regard to the disclosure of information. In such encounters, the interviewed speakers strategically draw attention to their speaker status to preclude ambiguity or uncertainty in the interpretation of their performance. However, this initial disclosure is also experienced as necessary in order to move on to a situation where their speaker status can be 'forgotten' and other identities can become relevant again. The situational salience of speaker status then becomes an important analytical dimension with regard to the phenomenon of 'passing' and the management of linguistic identity of highly proficient L2 speakers in general.

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Linguistic Attitudes towards Contact Language Varieties: A Study among Spanish Speakers in Francophone Switzerland

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In the last few years numerous studies on linguistic attitudes coincide in pointing out a change of tendency in the Spanish-speaking world: speakers from different geographical varieties stand in support of the positive pluricentral character of the Spanish language. In addition, if faced with the question of choosing a single variety as a pan-Hispanic norm, many would choose their own, while some would stand by the affirmation that all varieties are equally admissible.

However, these same studies, together with the insights given by researchers of heritage language speakers in the U.S., show that this tendency does not apply to varieties performed by bilingual speakers in language contact situations. They often pinpoint the preponderance of negative attitudes not only from monolingual interlocutors but also from the speakers of these contact varieties.

It is my aim to examine linguistic attitudes towards a Spanish contact variety in a Francophone context (Romandy, Switzerland) through surveys of first-generation Spanish immigrants (those who have just arrived and those who have been living in Switzerland for at least 30 years), as well as second- and third-generation immigrants/Swiss citizens of Spanish origin.

These surveys consist of two parts: one questionnaire to control the social variables at play (gender, age, socioeconomic status, and origin) and a second to discover the respondent's linguistic attitudes towards their own contact variety of Spanish and those of other speakers. These latter questions will appeal to both the cognitive and affective components of attitudes and beliefs and will include questions such as: Where is Spanish best/worst spoken? Which region or country has a way of speaking that seems to you the nicest/ugliest/warmest/toughest? Do you think that you/your parents/ grandparents/ children/ grandchildren speak Spanish correctly?

I will pay special attention to the concept of linguistic self-hatred, taking into account that I do not intend to analyse the power relations between Spanish and French, but rather between this contact vernacular variety and what these speakers consider to be the standard. In this same vein, I will also study the existence among these speakers of a feeling derived from their, in some cases limited, competence in Spanish, which I have conceptualized under the term of *linguistic guilt*.

Based on the results of these surveys, I will evaluate the effects of these attitudes on the language maintenance (in its vernacular contact form and in the more academic register) in this bilingual community. This could also guide specific language policies and planning carried out by several universities in this Swiss Francophone region and the Agrupaciones de lengua y cultura españolas, institutions that are already involved in the preservation of Spanish.

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Contemporary use of Italian language varieties in everyday life in Nova Trento and Nova Veneza communities (Santa Catarina, Brazil)

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The turn of the 19th and 20th century greatly influenced the linguistic situation in Brazil. During this period, which was marked by economic and political crisis in Austria-Hungary, a lot of Austrian and

Italian immigrants moved to Brazil, especially to the States of Parana, Sao Paulo, Santa Catarina and Rio Grande do Sul.

Nova Trento and Nova Veneza are the towns situated in the southern part of Brazil, in the State of Santa Catarina. The town of Nova Trento has a population of about 13 379 inhabitants, who are mostly descendants of Italian speaking Tyrolean Austrians who came in 1875 from the Trentino-Alto Adige region speaking the same Italian dialect, "Trentino", also called "Tiroles". The town of Nova Veneza has a population of 13 447 which consists of Italians, whose first families came in 1891 from Veneza, Bergamo and Belluno speaking more dialects but the majority spoke Venetian dialect. These two linguistics varieties are similar so their speakers can understand each other without major difficulties. Both varieties are spread in oral way and do not have a written form.

Since the arrival of Italian immigrants to Brazil until the present we can speak about three different periods of using the dialects coming from Italy. A period of fear during the Getulio Vargas dictatorship when the immigrants could not speak their languages, the only language which could be spoken was the official one, Portuguese. During this nationalist government there were a lot of people imprisoned or tortured if they were not able to speak Portuguese. The second period was a period of shame when the immigrants' languages could be spoken, there was no restriction but, despite this fact, speakers of other languages were socially disadvantaged and considered rude. The third period which lasts until now is considered a period of pride to speak languages of immigrants. This change of attitude came with the centenary of the arrival of Italian immigrants.

The main goal of our research is to determine the current vitality of these two varieties, the contexts of use of the heritage language and the speakers' preferences of using Italian variety or Portuguese.

Our research took place between February and June 2015 in Nova Trento and Nova Veneza. Research methods used were questionnaires, recordings and observations.

So far we have collected 110 questionnaires and 40 recordings. Preliminary findings show that the linguistic situation in these two towns is different. While Portuguese is dominant in formal use, Italian varieties are almost exclusively used in non-formal context e.g. among family members, friends. In Nova Trento majority of the older generation and many members of the young generation still use Trentino on everyday basis. On the contrary the young generation in Nova Veneza is overwhelmingly monolingual and only few members of this group who live in remote parts of the town can speak Veneto. In addition, some residents tend to speak the official Italian, and thus losing the relationship to the language of their grandparents.

Suiche, ¡oh! Sí. Pero sí, eso sí es- eso es slang slang slang eso – Attitudes towards English influence in Nuevomexicano Spanish

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Spanish has been spoken in what is today the American state of New Mexico since the first colonist settlements in 1598. After the military annexation of this region to the United States of America in 1848, Nuevomexicanos entered in intense cultural and linguistic contact with speakers of American English. The result is that today we find a bilingual Nuevomexicano speech community undergoing language shift to English monolingualism. The dialect can be characterized as having very low overt prestige and speakers of Nuevomexicano Spanish often regard their dialect as *slang*, *not proper* or *Spanglish*. This paper aims to better understand these attitudes by examining value judgments volunteered by participants in a sociolinguistic survey. I found that these judgments invariably targeted codeswitching behavior and lexical borrowings from English, and no other dialect features. I also examine why some forms that are the result of English influence are not singled out. Furthermore, I will show that the terms used to make these linguistic judgments forms are predominantly English. This points to an origin outside the speech community proper in the purist linguistic ideologies of the US, especially as propagated in classes of Spanish as a second language (SSL). Consultants who were never in such classes tended not to volunteer any negative value judgments. The stigmatization of bilingual behavior in the SSL classroom was not uncontested by the students. From the stories of resistance that my consultants shared I draw arguments against these deprecating judgments. These arguments come from inside the linguistic community and should prove efficient at validating the community variety. While it is useful and necessary to teach academic Spanish, that in and of itself will not ensure intergenerational transfer. If young Nuevomexicano students learning Spanish remain ashamed of their home dialect – no matter how strong their academic Spanish - they will be unlikely to pass the language on to their children.

Mixed Cities, Mixed Languages, Mixed Feelings: Family Language Policy in Arab Families in Israel

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Israel is a multilingual, multicultural country, with a Jewish majority and an Arab minority, groups distinguished by national, religious, cultural, and linguistic characteristics. Hebrew and Arabic both serve as official languages in Israel, yet they are equal only de jure. Hebrew de facto prevails in most domains, an inequality reflecting relations between Jews and Arabs in general and affecting Arabic speakers in a range of daily matters, including identity, educational language policy, and daily language use.

Most Arabs in Israel live in geographically separate areas, with about ten percent living in 'mixed cities.' Mixed spaces, which frequently emerge involuntarily, are quite exceptional and often illustrate the hierarchical power relations between the groups. Since neither side defines them as homogeneous, mixed cities may afford rich insights into Israeli reality and inter-group relations.

In recent decades, a growing tendency is discernible among Arab parents in mixed cities to send their children to Hebrew-speaking educational settings, especially in preschool years. Contrary to immigrant parents, who often send their children to educational settings where the majority language (rather than their own) is used as the medium of instruction and communication, Arab parents have a choice: a separate educational system for Arabs is available, where Arabic serves as the medium of instruction. Opting for Hebrew-speaking frameworks may thus reflect various sociopolitical dynamics. This choice also poses a potential psychological risk, given the close association between the use of L1 and the internal sense of self, or between language and close and authentic communication.

The present study approached this phenomenon from sociolinguistic as well as psychological perspectives. The central research question was: How can we describe and understand the phenomenon of Arab children in Hebrew-speaking preschools in terms of parents' motivations, gains

and losses (from emotional, linguistic and identity perspectives)? And what is the position of the educational system on this choice?

Qualitative information was gathered from 15 in-depth interviews with Arab parents who made this choice, inquiring into their motives for this decision and into its impact on the family's language policy and emotional interactions. Searching for central themes, we grouped the findings around the 'mix'concept, which ties together many of the interviewees' statements. The four components included in this concept covered notions related to mixed cities, mixed identities, mixed feelings, and mixed perceptions. Findings revealed how the external urban setting interacts with the internal family system and is also interrelated with mixed identities and mixed approaches towards the majority, both inwards and outwards. The mixed city context invades the family dynamics in complex ways, while sociopolitical dimensions create close interactions with explicit and implicit emotional and familial aspects.

Time: Friday, 17/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 2.16bis
Session Chair: María Luisa Carrió Pastor

Discourse strategies in secondary science classrooms: enacting the tensions between attitudes and prestige in Hong Kong's school language policy

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After nearly twenty years of restricting the use of English in secondary education to a small number of schools, Hong Kong has relaxed its policy on the medium of instruction. The result is that many more schools now teach at least some of the curriculum through English. This return to English is despite the widespread belief in Hong Kong, among educational researchers and also teachers and students, that learning is much more effective through Cantonese, the first language of the large majority of Hong Kong's population. Attitudes towards the use of English as a medium of instruction (EMI) are complex all around the world: Hong Kong's position seems to be that EMI is detrimental to learning in general, but is the most effective way of improving English, seen as the prerequisite for social mobility (Chan 2014). With tertiary education in Hong Kong largely EMI, learning through English in secondary then represents prestige and increased opportunities in what is still a highly stratified, gateway-oriented education system.

The attitude towards EMI in Hong Kong is the result of many factors, and both affects and is affected by classroom practices. The project reported on in this paper investigates some of those classroom practices in the teaching of junior secondary science through English. Science classrooms from four schools were videorecorded, and students completed a questionnaire on their learning experience after each class; students and teachers were also interviewed. Classroom discourse was analysed for teaching purposes, approaches and language resources, focusing in particular on points of stress in the classes. The analysis used tools from science education (Mortimer & Scott, 2003) and also from functional linguistics (Halliday & Matthiessen 2014; Martin & Rose 2008).

This paper will focus on some of the stress points found in the classes, where students encountered difficulties understanding concepts and/or answering the teacher's questions. In such situations, teachers used a range of techniques of varying effectiveness. The teacher strategies for dealing with conceptually difficult material will be discussed in terms of the attitudes to language and languages in education they reveal. The paper compares these attitudes with understandings that move away from the conceptualization of language as a transparent vehicle for content, to language as meaning making. This reconceptualization is facilitated by the use of systemic functional linguistics (SFL) as a language theory that sees language as meaning potential (Halliday & Matthiessen 2014). The more functional approach could help address the tension between attitudes and prestige that underlies some of the classroom practices.

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Language as a metaphor: the importance of having an own language in negotiating Tornedalian belonging

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This paper documents how young Swedish Tornedalians – one of five officially recognized linguistic and cultural minorities in Sweden – negotiate the meanings of the language Meänkieli (literally our own language). The data consists of blog texts published in 2013-2014 on a web platform where young people who belong to the national minorities are encouraged to write about their language, identity and culture.

Due to a historical past when Meänkieli was forbidden in Swedish schools, the participants, far from always speak what in the youth's blog texts is referred to as "my mother tongue" or "my own language". Rather, when non-speakers of Meänkieli refer to it as their mothertongue, language is ascribed various interesting meanings, depart from communcative practices. I therefore argue that the representations of Meänkeli in the data is not restricted to be about language as such (Woolard 1998: 3), but constitute a *metaphor* (Lakoff & Johnsson 1980/2003) of broader processes of social categorizations of identity (Bucholtz, M. & K, Hall 2005, Oachs & Capps, 1996) "The own language" stands out as a synonym for a) youth's reposnibility to not forget previous generations, of b) an authentic groupidentity, or of I argue c) genereational ties and blood. Thereby, the findings document how actual linguistic skills are secondary when it comes to expressing belonging and how language is used as a metaphor for a person's innermost self.

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Time: Friday, 17/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 2.15
Session Chair: Anne Schluter

"They Ain't Make Improvements for Us:" African American English in Middle-Class Stancetaking about Gentrification

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Studies of language and place, particularly contested place, have shown that the ways in which speakers use features of ethnoracially or locally marked varieties are highly salient in their construction of identities of place. They can convey identities such as "long-term resident" (Becker 2009), stances against gentrification (Podesva 2008), and reify identities of localness in a neighborhood which reflect larger Discourses about place and belonging (Modan 2007). The present study is a discourse analysis of the ways in which features of African American English (AAE) support affective stance-taking about a rapidly-gentrifiying neighborhood in Washington, D.C.

The quadrant of Southeast, Washington D.C. has in recent years been the site of an unusual gentrification pattern: while middle-class and upper class African American residents are moving into the formerly working class, African American neighborhood, very few White residents from within or outside Washington have taken up residence there. This has led to a situation in which the socioeconomic makeup of the neighborhood community is changing, without the racial change that is typical of gentrification in most U.S. cities. This places the neighborhood's existing middle-class residents in a precarious position—they must on the one hand index class-based identities that mark them as the professional, middle-class residents they are, while at the same time, assert their identities as local, historical residents of this formerly working class neighborhood.

The present study examines the speech of five middle- and upper-class African American residents of the neighborhood, extracted from segments of sociolinguistic interviews in which the speakers were asked about how the neighborhood has changed. In them, all five speakers use morphosyntactic features of AAE, such as copula deletion, *ain't,* and zero-tense marking, as well as phonation features such as falsetto, in asserting their identities as longtime residents and in taking affective stances disfavoring the community's change. In particular, the data show that employing an ethnolinguistic repertoire (Benor 2010) which includes many features of AAE is vital in speakers' drawing of contrasts between themselves and the newcomers to the neighborhood. This allows them to align themselves with the neighborhood's rich African American identity even while their class identity might better align them with the outsiders. In turn, by using AAE in talking about race and neighborhood change, middle-class speakers preserve their authority to make claims about race relations and about the demographic changes taking place in their neighborhood.

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Ageism, English language anxiety, and senior citizens' linguistic coping strategies

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Most research on second language acquisition focuses on children and young adults, an aging demographic population such as senior citizens being noticeably excluded. Linguistics as a discipline has paid little attention to gerontology, and elderly people are not generally perceived to engage actively in foreign language learning.

This study examines English programs offered at a senior citizen center in a working-class neighborhood in Seoul, Korea. Based on classroom observations and interviews with teachers and senior citizen students, the interplay between language learning and social participation as well as language-related ageism and identity issues will be discussed. The findings of the study indicate that English language anxiety (Lee 2014) is also observed among senior citizens. However, unlike young professionals, senior citizens' language anxiety is more domestically prompted and locally based; the elderly fear that they cannot successfully participate in meaningful communication with their grandchildren or act as an informed consumer in Korea these days without some knowledge of English. The teachers in the study identify their main teaching objective as helping senior citizens feel less limited in dealing with the increasing presence of English in contemporary Korea. The teachers in the study report that senior citizens' passion and desire to learn English surpass those of younger generations, and learner satisfaction is also evaluated to be higher than that of younger learners. The study argues that the inconvenience of not knowing English affects undereducated senior citizens in a more concrete manner in everyday life as English is used more in different domains of contemporary Korean society.

Materialising Gay Identity: A Critical Perception Analysis of Gay Sounding Speech in Thai

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Genderlect has been explored and analysed engaging varied assumptions and using different approaches over recent years (eg. Mills, 1995; Palomares 2006; Ige, 2010*). This study focuses on speech patterns. It sets out to study whether there is a gay sounding speech pattern in Thai and whether the gender orientation of the listeners affects perception towards such speech. This study is one of the few undertaken on gay sounding speech in Thai (e.g., Saisuwan, 2010) and the first to investigate the perception towards such speech within a Thai context.

Aiming to investigate the effect of various factors on the realization of gay sounding speech and the constitution of perception towards it, two perception tests were conducted. The first one asked the respondents to listen to stimuli from the groups of self-reported gay and straight speakers to discern if the listeners could rate the gender orientation of the speaker. The second one presents the actual readings themselves which vary, not only in terms of the reader and the context of the passage, but also in terms of the topic and content of the passages. The listeners are asked to rate the personality traits of the speakers, such as appropriateness and sincerity.

It is argued that there is a set of distinctive speech features associated with gay orientation in Thai, such as a wider pitch range and extra stress on the stressed syllable, which could be recognized by the undergraduate listeners. It is also argued that the listener's gender orientation affects their perception both in terms of certainty in identification and attitudinal perception towards the speakers. The findings suggest that even though there are certain speech features in Thai that are seen as constitutive to gay identity, this identity itself is by no means stable nor context-independent. The 'gay sounding speech patterns' can be considered a resource which is employed to create a 'performance' which is deemed appropriate for a particular context i.e. the topic of discussion or the gender of the interlocutors/ listeners. On the other hand, the identity presented is not universally or unanimously perceived in a similar way. The listener's perception, how correctly one can identify the gender of the speaker and the attitude one develops for it, are also shaped by the context, such as one's own gender and the topic of the speech. This study therefore affirms the poststructuralist stance (see Motschenbacher, 2010; Johnson, 2015) that there is more than the binarism of male and female or gay and straight, for that matter, when it comes to an investigation of language and gender. Gender identity is another area of contention where people use semiotic resources to construct their identity, negotiate power with other groups and thereby achieve their goal in communication.

Mediated Masculinities: YouTube responses to the trial of Oscar Pistorius

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Rationale: Building on recent work in language and gender studies that seeks to recast masculinities (Milani 2011, 2015), this paper examines how the epistemic uncertainty induced by the figure of Oscar Pistorius (de Robillard 2014) was evidenced in varying mediated responses to his live-streamed trial for murder in 2013. The rationale for this paper proceeds from two points of impetus: firstly, the instability in Pistorius' identity as a controversial icon which brought together cultural ideals of white heteromasculinity and able-bodiedness in the context of post/Apartheid South Africa and, secondly, from YouTube as a context which privileges heteronormative male voices (Wotanis and McMillan 2014), but which as carnivalesque space foregrounds the spectacular, multimodal potential for online interaction and jouissance (Deumart 2014).

Data and methods**:** The data comprise a corpus of 601 YouTube videos and their appended comments (totalling 43,092), gathered using Context Miner (Shah 2015) in July 2015. The videos include the live-streamed trial, news reports, comedians', musical parodies, rants (Lange 2014) and v-

loggers' personal responses which critiqued Pistorius and the outcome of the trial. The analysis uses interactional sociolinguistics to address the following research questions:

1. What discourse strategies are used to recast Pistorius' identity?
2. How do the interactional resources found in the YouTube responses project gendered identities for the participants?

Initial results**:** Quantitative analysis suggests that the participation patterns privilege Youtube members who represent themselves as male (as indicated through the use of a gender specific name or profile image). Of the members who uploaded media content about Pistorius from an individually named account (N=66), 59% were male and 30% were female. Of the members who posted a video response to the trial (N=15), all except one were male. The gendered participation in commenting on videos was similarly asymmetrical, where overall 51% of the comments were posted by male members and 25% of comments were posted by female members. The relative proportion of male commenters varied according to the genre, where commenting on parodies and mainstream news was the most male-dominated.

In video-based responses, male v-loggers used aural resources (prosody and music) in sarcasm, mockery and satire (Culpeper 2011), which targeted Pistorius' disability, his heterosexuality and remorse as inauthentic , thus reaffirming the v-loggers' own masculinity as normative. In the comments, two text-based strategies were used to critique Pistorius. First, textual abbreviations for laughter (such as 'lol', 'lmao', 'rofl') were used to indicate contestive humour by male participants that mocked Pistorius, the trial proceedings and other commenters. This strategy was most frequent in response to parody and the mainstream news videos. Second, anonymous commenters used spam-like, sexist 'noise', to disrupt the comment threads of the live-streamed verdict. This strategy both suggested anger with the trial's outcome (and its failure to police masculine violence), but simultaneously reinforced that heteronormative violence in its discursive, pornographic attacks on the female judge and other commenters.

GS08-08: Media Language

Prestige and vernacular discourse in online film reviews

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Ever since its emergence as a field of study during the last decades of the Twentieth Century, one of the main issues that have interested computer-mediated communication scholars has been the extent to which the internet offers new possibilities for people to have a voice and to exchange their views with other users. Whether this is understood as 'vernacular discourse online' (Howard, 2008), 'vernacular literacy online' (Barton & Lee, 2012, 2013) or 'vernacular creativity' (Burgess, 2006), what these concepts have in common are the affordances that the internet gives to its users to express themselves. Consequently, notions such as expertise have experienced a shift and moved from the seemingly exclusive realm of professionals to a more distributed reality among everyday people who do not belong to dominant literacies or institutions such as religion, education or the workplace (Barton & Lee, 2012).

The above are, then, instances where the internet allows a platform for discourse spaces to emerge and give way to a vernacular speech that, on the one hand, starts to gain legitimacy and, on the other, provides certain vernacular voices with more predominance and authority than others (Androutsopoulos, 2010). Moreover, popular culture appears as one of the topics that are not valued by the aforementioned social institutions or formal domains (Barton & Lee, 2012), which would suggest that a form of entertainment such as cinema could be one where said elements (vernacular discourse online, democratization of expertise but with authoritative and predominant voices, etc.) are present. In the case of cinematic discourse, an approach to film that considers its relations to production or reception and the sociolinguistic knowledge it presupposes and articulates has been under-examined within sociolinguistics (Androutsopoulos, 2012).

These are some of the issues around which my PhD thesis revolves, with a particular focus on three websites where films are discussed - one international (the IMDb), one regional (Netflix Latin America) and one local (HiFi Chile). In this presentation, I will focus on the online practices that can be found on the aforementioned websites where films are discussed. Within this scenario, certain users' reviews seem to be given more prestige than others, a situation that can be observed through the attitudes that their peers display, e.g., asking them for help with the interpretation of a film, with its meaning, whether the movie is worth watching, etc. By using a mixed-method approach that includes digital ethnography, small stories research and corpus linguistics, I will argue that these are instances in which the aforementioned ways to analyse discourse can shed light not only on the prestige given to certain users and the attitudes around them, but also to other issues, such as intercultural communication, linguistic appropriations of global cinema, constructions of expertise online, and the handling of agreements and disagreements.

'Clever blacks' and neoliberalism: Constructing the black middle class in South African newspapers

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South Africa has been undergoing a process of transformation since the end of white minority rule (apartheid) in 1994. During this period, black South Africans have attained equal civil and political rights that were set out in the new constitution (1996). This has opened-up various employment and lifestyle opportunities that were previously inaccessible to black South Africans, giving rise to a new black middle class. The paper uses methods from corpus linguistics and critical discourse analysis to examine the construction of a 'black middle class' in the country's newspapers. In order to accomplish this task it employs a 143million word corpus comprised of twenty South African newspaper titles published between 2008 and 2014. Using the corpus tool AntConc it analyzes noun collocates of the noun phrase *black middle class*, classifying results into thematic categories through semantic tagging and manual concordance analysis. The resulting categories in order of prominence/frequency are: individuality/education/consumerism, economy/business, government/politics and culture/place/identity.

It is notable that the individuality/education/consumerism category was found to be particularly lexically rich, including many different word types, while it is also implicitly referenced in the other categories. Furthermore, the government/politics category disproportionately features words that indicate corruption and personal gain. Further qualitative analysis looks at more collocates, such as 'clever blacks' and 'black diamonds' that point to problematic constructions in relation to the above categories. The analysis demonstrates that newspaper discourse in South Africa discusses the connection between the black middle class and the anti-apartheid struggle for political emancipation. However, this relationship is represented in historic terms, as a struggle that lies in the past, whereas today the black middle class is represented as jostling for professional careers, privilege, material goals and upward social mobility. The representation of the black middle class in these terms is arguably one that severs Black South Africans from historic and contemporary collective struggles, promoting instead consumer culture, individualistic ambition and competition that are in tune with the economic project of neoliberalism.

Time: Friday, 17/Jun/2016: 12:00pm - 1:00pm · *Location:* Hemiciclo
Session Chair: Jennifer Cheshire

Variation and the indexical field of Lithuanian /e:/ and /o:/ in urban young adults' speech in Vilnius

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This paper is a study of variation of the Lithuanian vowels /e:/ and /o:/ in young adults' speech in the capital city of Vilnius. When spoken, these vowels range from tense close-mid vowels [e:] and [o:] (standard) to their lowered (innovative) variants. The main aim of this study was to examine the patterns of variation, and to find out how these patterns are linked to young urban identities and lifestyles. The findings are based on over 30 hours of recorded sociolinguistic interviews with friendship pairs of the same gender, 18 female and 22 male 'twenty-somethings'. Besides gender, the sample is stratified by the speakers' sociospatial orientation, i.e. whether a speaker tends to focus her lifestyle, professional life and leisure, in the central parts of the capital or in the dormitory neighbourhoods that were built in the Soviet times as part of the large-scale urbanisation.

The indexical field of the innovative variants was studied by locating what stereotypical personae are depicted and performed by making use of lowered /e:/ and /o:/ as a semiotic resource. This was done by examining 1) depictions of various personae in popular online media, and 2) depictions of stereotypical personae during the interviews. The interviews were also used for acoustic analysis to identify the variation patterns of the variables in question in the informants' own speech. Tokens were coded for preceding and following consonants, prosodic features, syllable structure and grammatical category. The effect of the internal and social factors on F1 frequency of close-mid vowels was then analyzed using statistical mixed effects modelling.

"The meaning of variables are not precise or fixed but rather constitute a field of potential meanings, […] any one of which can be activated in the situated use of the variable" (Eckert 2008: 455). Variables (e:) and (o:) partake in multiple distinct albeit somewhat related indexical orders. For instance, the lowered variant of (o:) has been previously found to index entertainment, flimsiness, and feminine sexuality (Vaicekauskienė 2014). In my study the lowered variant was also commonly used by urban up-and-coming centrally-oriented young professionals, which calls for a revision of the previously listed dimensions, suggesting that lowered variants of close-mid vowels may also index cosmopolitan identity, somewhat similar to Chinese yuppies described by Zhang (2005), and orientation towards globalized culture.

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"C'est right addictive, comme super addicting": Diachronic changes in the use of intensifiers in Chiac (New Brunswick, Canada)

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Intensifiers have been extensively studied in contemporary English (e.g. Labov 1985; Tagliamonte 2008; Mendez-Naya 2008). However, there has been much less research on intensifiers in French (Bouchard & Burnett 2010; King 2013). The few studies of intensifier usage in Acadian French in New Brunswick have focussed primarily on English-origin *right* (Perrot 1995; Young 2002). While previous studies show that *right* is clearly in competition with *vraiment* 'really', the entire variable context has not been fully investigated.

The present study uses variationist methodologies to examine diachronic change in French and English intensifier use by adolescent speakers of Chiac, an Acadian variety spoken in the Moncton area

of New Brunswick which is widely regarded as exhibiting extensive code-switching and borrowing (Roy 1979). Two corpora are used in this study. The first is a published corpus of thirty adolescent Acadian French speakers (thirteen males, seventeen females) collected in 1991 (Perrot 1995). The second, more recently gathered in 2012, has ten participants (four males and six females) (LeBlanc 2012). The participants from both corpora are between the ages of 15 and 18 and are native French speakers. For the present analysis, all adjectives with and without intensifiers were exhaustively extracted (N=1654) and coded for adjective type, adjective function, and language of adjective, along with speaker gender (the only social variable controlled for in the sample). Following Tagliamonte (2008), certain tokens were excluded from the analysis: tokens in the negative; tokens with downtoners; and tokens with comparative, superlative and figurative constructions.

The overall rate of intensified adjectives in the Perrot corpus is 38.6%, while the LeBlanc corpus shows 27% of intensified adjectives. The most common intensifiers used in the Perrot corpus are: *right* (44%), *assez* used with the meaning 'so' (18%), and *vraiment* 'really' (9%). However, we see a shift in the dominant intensifiers in the LeBlanc corpus: *right* is still the most used at 38.5%, but *vraiment* 'really'has risen to 24% and *pretty* (9%) has overtaken *assez* 'so'(7%). Another English-origin intensifier *super* occurred, but was limited to female speech in both corpora. The overall rate of use of English and French intensifiers is almost identical in both corpora (English intensifiers in 1991: 57%, in 2012: 58%). Interestingly, the overall rate of use of English and French adjectives is significantly different between the two corpora. The 1991 corpus shows 44% English adjectives, while the 2012 corpus has 58% English adjectives.

A series of multivariate analyses pitted individual intensifiers against all other intensifiers, excluding the non-intensified tokens. For *assez* 'so', a gender effect was in play with females favoring *assez* and males disfavoring it in both corpora, a finding reminiscent of the Tagliamonte (2008) results for *so.* Another gendered intensifier, *pretty,* was favored by males and disfavored by females in the 1991 corpus, but favored equally for both males and females in 2012.

These results demonstrate a possible change in progress in this speech community.

GS08-11: Dialectology

Little Gifu in Tokoro: Dialect contact, maintenance, and change in the Japanese small town in Hokkaido

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This paper examines the nature of the sociolinguistic outcomes of new dialect formation in the small town of Tokoro in Hokkaido, Japan. Hokkaido, a northern island of Japan, has been the recipient of immigrants from mainland Japan since the 19th century. Eventually, these dialects were brought or 'transplanted' into Hokkaido, where they have been in contact until today. This long-term dialect contact entailed various linguistic changes to varying degrees. Tokoro, the site of this study, is a small town located in the coastal area of Hokkaido. This town received major migrant groups from Gifu in the central part of Japan and from Kochi in the western part of Japan. This migratory movement surely has had a certain amount of influence upon the formation of the local dialect. Traditional dialectological survey has pointed out that this area belongs to the coastal Hokkaido dialect, which is influenced to its varying extent by Tohoku dialect in the northern part of the mainland Japan.
This paper raises the following four variables:

1. Inter-vocalic voicing: [g] and [d] for [k] and [t] respectively
2. Ergative expression: *-saru*
3. Aspectual expressions: *-teiru, -toru, -yoru*
4. Monophthongization: [æ] [eː] for [ai] [ae] respectively

Amongst these variables, (1) and (2) are variables which characterize Tohoku dialect features. (3) and (4) are the Gifu dialect feature. The purpose of this approach is to examine which variants in each variable wins out of other variables, and their sociolinguistic meanings; for instance, which Gifu or Tohoku dialect variants would appear more than other other variants. Data for the analysis consists of approximately about (1) the 100 minutes' recording of the spontaneous speech made by the 7 Tokoro residents in 1987, and (2) 120 minutes' recording of the sociolinguistic interview to the 3 Tokoro residents in 2013.
Results show that most Tohoku dialect features (i.e. inter-vocalic voicing and ergative expression) did not appear, and instead Gifu dialect features (i.e. aspectual expression and monophthongization) were favored. In this sense, most Gifu residents in Tokoro have maintained their home dialect features, and did not accept the Tohoku dialect features. In the sociolinguistic interview, one Gifu resident reported to me that they did not like to pick the Tohoku dialect features as they had a strong association of these variables with the rural features. Based on these findings, this paper will discuss the reason why the Gifu residents have maintained their home dialect by focusing the relationship with their neighboring district of the town, especially Kochi district.

Crowdsourcing Big Data in dialectology – the case of Swiss German

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Leemann and Kolly (2013) developed an iOS app, *Dialäkt Äpp (DÄ)*, to document language change in Swiss German (SwG). *DÄ* was the most downloaded free app in Switzerland after its launch (>80k downloads). In this contribution, we present the methodology underlying *DÄ*, results, and discuss methodological caveats.
DÄ's main function is the prediction of the user's dialect (Kolly and Leemann 2015). For 16 variables, users select their dialect variant from a drop-down menu. For the variable 'Donnerstag' (*Thursday*), for example, they pick their dialect variant from the following eight choices: [ˈd̥ɔnʃtig ˈd̥onʃtig ˈd̥ɔnʃtig ˈd̥oənʃtig ˈd̥əənʃtig ˈd̥unʃtig ˈd̥ʊnʃtig ˈfroːntɒg]. In the app itself, the variants are shown in SwG along with IPA symbols and pre-canned recordings. DÄ then guesses which dialect the user speaks.

Underlying this prediction are 16 maps from the *Linguistic Atlas of German-speaking Switzerland* (1962–2003), which documents the linguistic situation around 1950 in 566 Swiss localities. In both cases – a hit or a wrong prediction – users can evaluate the result, which was done by >58k users. With this information, the 16 variables can be assessed for language change (*Atlas* vs. *DÄ* data).

We report that changes have taken place on all investigated linguistic levels: phonetic, lexical, and morphological. Results further show a trend that phonetic variables seem less vulnerable to change, while lexical and morphological variables diverge from the *Atlas* to a greater degree (Leemann et al. revisions).

DÄ presents a new approach for documenting language change. There are a number of methodological caveats to be taken into consideration, which include (but are not limited to):

- **Sampling bias**: the number of respondents in the DÄ corpus is biased towards urban centers.
- **Elicitation method**: *Atlas* data were collected with a fieldworker asking speakers to say words and phrases, i.e. with the direct method. App data were collected indirectly, with no researcher present.
- **Self-declaration of dialect**: when the users self-declare their dialect for the evaluation of the prediction, we are forced to assume they have an understanding of their linguistic origins. Maybe users imitated a 'model', perhaps prestigious, dialect when doing the quiz, which would cause the respondents to be a more homogeneous crowd (cf. Eskenazi 2013), or, nostalgically claim traditional variants from their communities that they themselves no longer use.
- **Multiple submissions**: there is the problematic possibility of multiple submissions per user (cf. Birnbaum 2004).

The findings based on *DÄ* data remain intriguing, nevertheless: traditional dialectological methods revealed similar trends for language change (see Leemann et al. 2014), which speaks for the validity of the crowdsourcing method. The use of smartphones for scientific experimentation potentially heralds a new era in dialectology. *DÄ* architecture has recently been applied on different languages, including American English (Vaux et al. 2014) and German dialects in Austria and Germany (Brupbacher et al. 2015). Apps for English, Japanese, and French dialects are currently in development.

Nominalization use in late Modern English scientific texts written by women. Evidence from the Coruña Corpus

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Science and the language of science mutually complement each other. In English, the Scientific Revolution triggered a series of changes in the language of science. According to Halliday (2004: 172), present-day English scientific register is the result of a process that started 400 or 500 years ago and since then the language of science in English has developed into more complex ways of nominalizing processes. Based on a male-dominant view, women scientists are usually left excluded. This is precisely the track explored in this paper: the linguistic choices made by those female scientists when writing science.

The study of nominalizations attracted the attention of functionalists (Guillén 1998, Halliday 1985 and Ventola 1996), who tried to describe the functions and advantages involved in the use of nominalizations (or "grammatical metaphors"). Compared with the extensive data of descriptive and historical linguistics (Banks 2008, Halliday 1985, Halliday and Martin 1993) on nominalizations, linguistic studies on female science writing in the modern period are less common.

The corpus material for this study was taken from four of the subcorpora of the *Coruña Corpus*: the *Corpus of English Texts on Astronomy* (CETA) (Moskowich et al., 2012), the *Corpus of English Philosophy Texts* (CEPhiT), the *Corpus of English History Texts* (CHET) and the *Corpus of English life Sciences Texts* (CELiST). The time-span of the corpus covers the 18th and 19th centuries. Each subcorpora contains two texts per decade written by English-speaking authors and each sample text contains around 10,000 words (1600,000 analyzable words in total).

This paper will be divided in two: first, a brief account of the situation of women scientists in the modern period, encompassing and analysis of their situation and consideration in the academia. Then, a linguistic of deverbal nominalizations formed by affixation in scientific texts will follow. To carry out the analysis independent variables, which include suffix use, etymology, modifiers, possessive constructions, agency and circumstance inclusion and syntactical function, were created. The objective will be to verify if there are correlations between the use nominalizations and the sex of the author in late Modern English scientific writing. The study will constitute a complementation of descriptive, sociohistorical studies of English scientific register based on corpora.

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Meaningful variation? A multi-language study of the Romance subjunctive

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The Romance subjunctive has garnered much attention from grammarians and linguists alike, who have sought to pinpoint its meaning. Typological studies nevertheless indicate that subjunctives evolve into concomitants of subordination. In particular, in recent work that characterizes language families in terms of the positioning of their daughters along grammaticalization clines, Romance languages have been placed on a continuum with respect to mood selection: French is widely considered most innovative vis-à-vis its Latin source, while Portuguese is claimed to be most conservative. We confront such characterizations with a cross-language comparison of variation between Indicative and Subjunctive in embedded complement clauses. Quantitative analysis of nearly 5,000 tokens of subjunctive selecting-contexts (matrix verbs that governed at least one subjunctive in the data), extracted from corpora of spontaneous French, Portuguese, Italian and Spanish speech, reveals apparently robust variability in each, as illustrated in (1)-(4).

(1) a. Je crois pas que ce soit[SUBJ] la fin du monde. (FR.060.195)
'I don't think that it would be the end of the world.'
b. Je crois pas que l'âge a[IND] tant à faire que ça. (FR.003.189)
'I don't think that age has that much to do with it.'
(2) a. Eu acredito que vá[SUBJ] sair. (PTG.143.356)
'I believe that it will come out.'
b. Eu acredito que ele devia[IND] ter em torno de setenta anos de idade. (PTG.99.148)
'I believe that he must be around seventy years old.'
(3) a. Credo che tutti lo sappiate[SUBJ]. (IT.438.218)
'I believe that everyone knows it.'
b. Credo che tutto ritorna[IND]. (IT.511.264)
'I believe that everything comes back.'
(4) a. No creo que haya[SUBJ] nadie aquí que no pague la renta. (SP.073.668)
'I don't think there's anybody here who doesn't pay rent'
b. No creo que hay[IND] que firmar. (SP.086.555)
'I don't think you have to sign'.

We make use of the facts of such variability to assess the relative positions of these languages on the clines of desemanticization (and its obverse, lexicalization), and obligatorification (the extent to which the subjunctive is restricted to a given linguistic context).

Results show that semantic considerations do not affect variant choice, nor does the subjunctive exhibit high productivity for three of the languages, contrary to grammarian and linguist idealizations. We therefore propose an alternative gauge of mood grammaticalization based on 1) the contribution of the governor (by independent measures of its associated rate, the proportion it represents of the governor pool, and how much subjunctive morphology it accounts for), 2) the dispersion of embedded verbs appearing in the subjunctive and 3) the criterion of ritualization — obligatoriness of the subjunctive in particular contexts.

By these measures, all four languages turn out to be far removed from the putative source, though each is situated at a different stage. Italian and Portuguese are most conservative, Spanish less so, and French most advanced. Although the conditioning of the variability is instantiated somewhat differently across languages, we show that they are all engaged in the overriding process of lexicalization.

GS08-17: Applied Sociolinguistics

Time: Friday, 17/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 3.16
Session Chair: Aquilino Sánchez

Multilingualism in the workplace: historical cases and modern contextualisation

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Workplace multilingualism has been addressed by a variety of strands of sociolinguistic research. Processes of contextualisation of and through language—ranging from the interactional micro-level to larger societal frames and from application-oriented perspectives to critical stances—are the common interest of all approaches. It also seems common to a majority of studies that they focus on current economic developments, contemporary processes of globalisation and mobility, and the impact of these processes on the diversity in various workplaces—and as the factor that motivates research in this field. At the same time, a large number of sociolinguistic studies have touched upon the impact of work and economy on (present and historical) multilingual development in society and vice-versa—without making it the main focus of research.

This paper discusses two cases of historical workplace multilingualism from the North of Norway. For centuries, Northern Norway and the surrounding North Calotte region have been a site of multilingual encounters between speakers of Germanic (Norwegian, Swedish, Danish), Finno-Ugric (Sámi, Kven, Finnish), and Slavic (Russian) languages. Access to natural resources and global mobility are not only the central characteristics of today's economic development in the region. They also apply to the two analysed cases from the 19th century:

(1) Russian Merchants visited the harbours along the Northern Norwegian coast regularly during the summer season. The most extensively researched linguistic outcome of multilingual economic activities in the harbours of the region is a pidgin language called *Russenorsk* from the trading contacts between Pomor merchants from Northwest Russia and Northern Norwegian fishermen.
(2) Industrialisation in Northern Norway started in a few places in the first half of the 19th century with the grand-scale exploitation of natural resources. The region's first big industrial enterprise, a copper mine near the town of Alta, had a highly diverse workforce. Owned and managed by English businessmen, the *Alten Copper Works* employed expert workers from other parts of Scandinavia and Europe and attracted a large number of Kven-speaking immigrants.

The paper analyses and discusses these multilingual workplace settings with respect to three aspects of sociolinguistic context and method: Firstly, for both historical cases, the paper reviews and discusses some of the documented materials in the light of modern sociolinguistic approaches to language practices, policies, and contextualisation in the workplace: How were multilingual resources used to accomplish work-related tasks effectively; and how do language practices and policies reflect language ideologies and social inequality? Secondly, the paper addresses the methodological challenges posed by the historical materials, ideological filters, and questions of sociolinguistic authenticity.
Finally, the paper takes into account that actors in contemporary economy show an awareness of the region's multilingual tradition. Some of them use this traditional diversity to discursively shape a coherence of their own policies, practices, and diverse workforces with the environment they are active in. Such purpose-oriented recontextualisation of multilingual traditions calls for a thorough analysis of the there-and-then conditions vis-à-vis the here-and-now contexts.

Relating and Relationship Management in Diverse Teams

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In order to work well as a team, team members have to develop shared goals, trust and cohesion, in addition to communicative and behavioural norms that will allow them to achieve their task successfully (Katzenbach & Smith, 1993). Often this is expected from a group of people that start out as complete strangers and were specifically selected to reflect the diversity that is thought best to find creative

solutions and ideas to a given problem. Diversity in teams, however, has been found to often have negative impacts on team processes (Mannix & Neale, 2005) as well as on group cohesion (Stahl, Maznevski, Voigt, & Jonsen, 2010), which can have serious effects on task achievement and learning. This makes an investigation into the challenges diverse teams face and the experiences they make all the more important. How team members use language in order to establish relationships with each other and maintain them throughout the successes and failures they experience as a team, as well as through difficult decisions and task- and personal conflict has, however, rarely been explored in depth.

This presentation addresses this gap by sharing insights from a nine-month long ethnographic case study of a newly assembled intercultural and cross-functional team. The analysis will focus on interactional data from their first phase of teamwork, with a focus on how relationships are established and how interactive norms are negotiated. The interactional data is analysed by drawing on theories from interpersonal pragmatics, intercultural communication and relational communication theory. It is further supplemented by interview data that provides insights into the behavioural expectations, individual goals and interpersonal judgements team members made about their team and their working practices.

Finally, conclusions are drawn about how relationship management is attempted and negotiated around a task, which sometimes takes precedence over other guiding criteria of relating, such as social norms or face concerns. Another tentative finding concerns the (in)flexibility with which team members (re-)negotiate, establish and orient to social norms, especially in the light of differing situational contexts.

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Time: Friday, 17/Jun/2016: 12:00pm - 1:00pm · *Location:* Aula 3.14
Session Chair: María Reyes-Ferrer

Assessing oral proficiency in Catalan using the CFA method: advantages, results and challenges

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In the language assessment field, years of theoretical and empirical developments have lead to two broad perspectives of assessment. On the one hand, the qualitative evaluation through rubrics, as proposed by the *Common European Framework of Reference for Languages* (Council of Europe, 2001). On the other hand, the quantitative evaluation through specific and quantifiable indicators, such as lexical diversity, syntactic complexity or fluency (Barkhuizen and Ellis, 2005).

This paper analyses the results of assessing oral proficiency in Catalan using the *Complexity, Accuracy and Fluency* (CAF) methodology (Housen, Kuiken and Vedder, 2012), a quantitative method that has never been applied to the Catalan language (Vila, 2011).

The paper is divided in three parts. First, we present the process of using the CAF method to assess the Catalan proficiency oral level of a sample of adolescents at the end of secondary school (4th grade of ESO) and we suggest some adjustments that should be done in order to adapt it to the reality of the Catalan language (i.e. new measurements, such as a language contact index).

Secondly, we analyse the results of applying this method to Catalan students from different sociolinguistic environments and different initial languages (Catalan, Castilian/Spanish, Arabic or Amazigh), paying special attention to the significant variables that arise from the analysis.

Finally, in the last section we discuss the advantages of using the CAF method as an instrument for measuring the language proficiency of these highly bilingual students and the challenges that has to overcome in order to be more effective.

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Heritage language transmission in two Asian communities in Catalonia: a comparative study on supplementary Japanese school and Korean heritage language school

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This paper presents the preliminary results of an ongoing study which explores the heritage language (hereafter HL) transmission of two Asian 'communities' in Catalonia: Japanese and Korean.

Previous studies on Japanese and Korean as a HL commonly pointed out that without deliberate efforts, the shift from the heritage language to dominant language of the host society is unavoidable, especially when the children start school (Becker, 2013; Jeon, 2008; Okita, 2001; Park & Sarkar, 2007; Takeuchi, 2006). If a language is not maintained in the home domain, then it cannot be maintained anywhere (Clyne & Kipp, 1999:47), thus use of HL within the family is essential to maintain this language. Therefore, the study focusses on language use within the family, and questions how families cope with their HL transmission in a society like Catalonia where two languages of different status are in conflict.

The Japanese and Korean populations share some common features: they are from East Asia; their languages are considerably distant from the local languages; and parents are greatly involved in children's education. Furthermore, in spite of being few in number, HL school is available in both communities, which implies an ongoing desire amongst these populations to maintain their HL.

Through a questionnaire responded by parents with children enrolled at these two HL schools, the current study addresses the following questions: (1) why did they decide to transmit their HL?; (2) how do they organize their language use within the family?; (3) what language is predominant within these families and do they have a common family language?; (4) what kind of extra efforts do they make to help the children's HL development, and (5) how do they assess the 'weight' of their HL and the local languages in their children's language acquisition.

One of the most important findings is that both Japanese and Korean parents transmit their HL mainly for the children's identity, whilst those who indicated more practical reasons were fewer. Another finding is that Korean families (both parents are Korean speakers) seem to be more influenced by the local languages: especially Spanish has an important presence when the children are involved in the communication. Contrarily, almost all the Japanese families (both parents are Japanese speakers) declared to be monolingual in Japanese. Amongst intermarried families of the supplementary Japanese school, 'One person one language' is the most selected pattern, whilst it is the least common amongst those of the Korean heritage language school.

Another finding is that more Korean parents value their HL more highly than local languages, whilst Japanese parents place more emphasis on Spanish. In both cases, Catalan is given the least weight.

This study provides some new insights into the study of Japanese and Korean HL transmission, most of which has been conducted in English-speaking countries (Becker, 2013; Jeon, 2008; Okita, 2001; Park & Sarkar, 2007; Siegel, 2004; Takeuchi 2006). In contrast, this study has been conducted in a bilingual society where two languages of different values are in conflict.

«Speaking like a White person»: language ideologies about accent among Cameroonian immigrants in Paris
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As sets of beliefs about languages and linguistic practices, language ideologies constitute « a mediating link between social structures and forms of talk », enabling us to reflect upon the ways actors organize their social life and interact with others through language (Woolard and Schiefflin 1994: 55). Thus, I will present the social and psychological issues of phonetic accommodation among Cameroonian immigrants in Paris, through the analysis of their ideologies about the practice of *whitisage*, a neologism which refers to the act of « speaking French like a White person », or in other words, « speaking French without an accent ». So far, this practice has never been described in the literature. It is a form of « accommodation » which consists of adapting one's way of speaking toward a non Cameroonian interlocutor by imitating his or her accent (cf. Giles *et alii* 1991). It is also an « enregistered style » (Agha 2007), a socially recognized linguistic repertoire which is linked through metadiscursive activity to stereotypic social personae, activities, and indexical values. My data has been extracted from interviews based on ethnographic fieldwork in a panafrican association. I shall describe the indexical values of the practice of *whitisage*, the ambivalent stances speakers take up toward it, and the « enregisterment » (Agha 2007) of this speech style, or the processes by which it came to be recognized as a distinct repertoire and associated, culture-internally, with particular social practices and with personae who engage in such practices (cf. Agha 2007 : 81). For some people this practice is a strategy for dissimulating the « stigma » (Goffman 1963) of a foreign accent, which can be socially unfavorable for the speaker. If it can be valued as a form of adaptation and a sign of open-mindedness to the other in a new socio-cultural environment, it can also be perceived, in some contexts, as a form of assimilation and rejection of one's identity. I will argue that the negative values associated with the practice of *whitisage* are related to the socio-historical circumstances in which this social practice appeared as a psychological and cultural consequence of the power relationship between the Black colonized and the White colonizer (Memmi 1973, Fanon 1952: 31-51).

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Standard language ideology and language learning in the new millennium
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In my research, I focus on language learners at university level and their language ideologies. These students live in an era of unprecedented globalization and many of them are part of superdiverse societies. This does not mean however, that the nation-states where they live and study have lost their relevance and power. In practice, it implies that superdiversity and migration are constantly weighed against a possible negative impact on the nation-state. Present-day students also grew up in an era of radical changes to communication. Overall, there is more communicative 'freedom': new technologies

allow for connectivity across time and space (cf. Deumert 2014) and there are more communicative domains open to informal ways of speaking and writing. This does not mean, however, that norms which are codified by linguistic authorities have lost their socially distinctive function: in many ways, knowing and following the norm is still essential for social mobility. In practice, it implies that new communication technologies are constantly evaluated as to their possible impact on 'traditional language norms'. It is not yet clear, however, if this changing context of language use also translates into a more 'mobile' and flexible concept of language and language learning. To what extent is the conception of language of present-day university students shaped by the dominant ideology of Europe, standard language ideology (cf. Gal 2009 & Hüning et al 2012)? To what extent do students exhibit different ways of conceptualizing language and language learning? In this paper, I present results of a quantitative survey that targets university students, mainly from the Low Countries, with an additional European comparative perspective. The focus is on general evaluations of language use and language variation, more specifically on widely held beliefs and general stereotypes regarding language learning. I investigate to what extent students still agree with common stereotypes about language use and language learning which are rooted in standard language ideology.

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Two (and a Half) Entextualized Histories of Serbian Language
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Since the beginning of the nation-building project, language has been at the heart of most debates concerning Serbian identity. At the outset of the scholarly involvement in "making the connection between the categories of 'language' and 'nation' appear a necessary, natural, and self-evident one" (Gal 1998: 324) stands the prominent figure of Vuk Karadžić, a Europe-wide known Serbian philologist of the 19th century. The break-up of the Yugoslav federation set in motion a discursive struggle between the different factions over representations, names, classifications, hierarchies, histories, belonging, etc. that has ultimately been about who has the legitimacy to act as gatekeeper and guardian of authorized knowledge and opened up space for renegotiation of Karadžić's legacy.

After decades of primacy of one of the texts co-authored by Karadžić – the Vienna Literary Agreement (1850), and the brotherhood and unity metadiscourse that accompanied it later –, the dust was wiped off two more major Karadžić's nation-imagining texts (Karadžić 1849; 1861) and they entered the post-Yugoslav economy of text production and reception. In these processes of (re)imagining and (re)constructing ethnolinguistic identity, two (and a half) opposing camps formed within the discourse community of Serbian linguists, whose hostilities reached the climax with the publication of *Slovo o srpskom jeziku* in 1998, which received a strong response from some of the most influential Serbian linguists affiliated with the Serbian Academy of Sciences and Arts.

On the basis of critical readings of expert texts dealing with the history of the Serbian language (published since 1998), the main goal of this paper is to analyze how these "ideology brokers" (Blommaert 1999: 9) of scholarly kind construct the history of the Serbian language through their entextualizing uptakes of these three canonical texts. The following research questions are addressed: What language ideologies are employed by the debate participants in their construction of a coherent Karadžić? Which stretches of Karadžić's entextualized nation-imagining discourse do the debaters strategically use, which ones do they disregard, and to what ends? What is the common ground without which there would be no debate?

In an attempt to answer these questions, I draw on the concept of entextualization (Silverstein & Urban 1996) and Blommaert's approach to language ideological debates, which insists on the "intrinsic historicity" of every language fact (Blommaert 1999: 6).

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"I prefer my English name!": Language identity of Hong Kong students in a mainland Chinese university

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This paper investigates the language identity construction and language practice of a group of Hong Kong students who are studying at a Mainland Chinese University in Beijing and explores the reasons for the identities they ascribed from their language preferences and practices. Semi-structured individual and group interviews were conducted with twelve Hong Kong students and their performance in General English classes were observed for a term in the university context. Their views and attitudes towards Putonghua (Mandarin Chinese), Cantonese, and English and how they ascribe and perceive their language identity in the context of a mainland Chinese university were analyzed. It was found preliminarily that Putonghua has been given more and more prestige for their social network establishment and future career development. Cantonese is still being the local identity they hold, while English works more as a powerful academic and professional language for them. Because of the colonial impact and their educational experience, their better English compared with mainland university students makes them attach more prestige and importance to English. The findings suggest their mixed language identities had reflected the integrity, solidarity and independence of their language ideologies behind their language practices in a mainland university context. These students' perceptions of the three languages and their language ideologies should be considered by the mainland Chinese higher education institutions in providing educational services and student management for Hong Kong students.

GS08b-17: Applied Sociolinguistics
Time: Friday, 17/Jun/2016: 3:00pm - 5:30pm · *Location:* Aula 2.11
Session Chair: John Walsh

The language of case formulation in psychiatry
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Case formulation in mental health (MH) is the process in which a patient's illness is 'understood'. It is defined as the process of developing and articulating the understanding of *why this patient presents with this problem at this time*, and is a fundamental element of the work of psychiatrists and other MH clinicians, a process they are expected to master during training. The literature, however, shows that formulation is rarely explicitly addressed in the psychiatric curriculum; rather, it is inferentially developed through modelling and/or clinical practice, with the outcome that there are varying standards of understanding and practice. This issue has become more salient in Australia as more and more internationally trained psychiatrists from culturally and linguistically diverse backgrounds undertake the training required to practise in Australia.

The paper reports on analysis and interpretation of data gathered in a pilot research project in South Australia (2014). Psychiatrists in training from a range of cultural and linguistic backgrounds engaged with the task of formulating a simulated video case in which a patient presented to a psychiatrist. These oral presentations were then transcribed. They were assessed by experienced psychiatrists and were also analysed linguistically.

The methodology for the project draws on resources from Systemic Functional Linguistics (SFL). As an '*appliable*' theory SFL offers the potential to understand how language is used in the achievement of everyday 'work'. In Health the focus has most often been on communication between clinicians as well as communication between clinicians and their patients. In this context the analytic tools are used to investigate how psychiatrists actually formulate a patient in this register. Specifically, the analyses highlight patterns of lexical relations and nominalisation as well as the range of conjunctive resources used. Of equal interest is the ways in which the voice of the patient may be evident in the formulations, as well as any attitudinal language of the trainee as they engage with the task. These all potentially contribute to how the trainees shape their developing understanding into a logical and coherent formulation. A further analysis is at the overall organisational level of the text produced, raising the question of case formulation as a specific genre.

The effort is to match the assessments made by experienced psychiatrists to patterns of language use in the formulations. In this way the aim is to arrive at an understanding of the choices of language which constitute successful formulations. A further aim is to incorporate this knowledge into the curriculum for trainee psychiatrists.

Language as a key resource for the football coach: a case study of in game coaching at one club.
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The focus for this paper is on the language used by a team of coaches *in game,* that is when a match is in progress. The data are taken from interactions between a senior coach in the South Australian National Football League (SANFL) and his three assistants during Australian Rules Football matches. (Australian Rules is the national football code played in Australia). These data are audio tapes of the in game coaching from a number of matches across two seasons, 2013 and 2014. The aim is to describe, analyse and interpret how the coaching team at one club uses language to coach in game.

In contrast to some and similar to other sporting codes, Australian Rules Football facilitates interaction between the coaching team in the 'coaching box', and also between these coaches and the players via a boundary assistant and then a 'runner' who relays messages from the box, via the boundary assistant to the players on the field of play. Accordingly there is a great deal of language used in order to coach successfully, as the coaches aim to influence play from the box. The initial aim was to inform the question, *how does the coaching team coach in game*? The subsequent research question

has been to consider the extent to which the interaction among the coaches and the chain of communication to reach players actually works or has influence on the players as they play. The proposal is that subjecting the communication in the coaching box to language analysis can enhance understanding of how football coaches actually coach. This study is limited to one form of football in one country. It is argued that similar analysis could be applied across different sporting codes internationally. Sports coaching at one level may be understood as action oriented, in that the coach physically demonstrates the skills of the sport. However, it is also clear that the interactions between the coach play an important part in coaching. This study is an attempt to make more transparent these interactions and their effect.

The tools for analysis are drawn from the framework of Systemic Functional Linguistics (SFL). In describing the functions of the coaching communications and how these are expressed in language, I argue that we are in fact describing the communicative processes of in game coaching. We note that the prime intention of the coaching interactions are strategic, sometimes resulting in a message being relayed to a player with a directive to make a structural or strategic change to his play. The interactions in the box are also expressions of the coaches' feelings, judgements and reactions to the moment by moment dynamics of the match being played.

"Do you really think so?", "Can I speak Taiwanese like this?" – Two Language Attitude Questions Following the Taiwanese Language Revitalization

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This study has two research questions:

1. What is Taiwanese people's authentic attitude towards Tai-gi (literally Taiwanese language)?
2. How is the Mandarin-influenced Tai-gi, the major Tai-gi variety of young people, accepted in Taiwan?

Since the end of WWII, Tai-gi had been stigmatized for decades in the Mandarin-only Movement. The Tai-gi revitalization movement, a movement initiated after the lift of Martial Law in 1987, has struggled to de-stigmatize Tai-gi and further linked it to Taiwan national identity.

Two opposite attitudes toward Tai-gi are thus competing. One is old, negative, but deep-seated; the other is new, positive, currently "political correct". Most previous studies reported Taiwanese people's general support toward the Tai-gi revitalization. However, such support seemed to remain only at psychological level; relevant actions were not conducted correspondingly.

This study, unlike previous studies that adopted only direct methodology, adopted both direct and indirect methodologies to explore Taiwanese people's authentic attitude towards Tai-gi under such an old/new attitudinal competition.

In addition to the suppression of Tai-gi status, the Mandarin-only Movement has resulted in the linguistic changes of Tai-gi, mainly caused by the attrition of Tai-gi. The influence or transfer from Mandarin are inevitable in young people's Tai-gi. If the Tai-gi revitalization continues as it is now, the Mandarin-influenced Tai-gi will become the major variety in the not far future.

This study conducted two surveys, one direct and one indirect. The direct survey was conducted through a questionnaire with 10 questions, which can be further categorized under 5 dimensions – Sentiment, Subjective Evaluation, Practicality, Promotion, Youthfulness. The indirect survey was conducted through a verbal-guise technique speaker evaluation experiment. The verbal guises are four different Taiwanese varieties, — old L1, old L2, young L1, young L2. All speakers are Tai-gi/Mandarin bilinguals with various degrees of the competence of these two languages. It is noteworthy that young L1 and young L2 are developing at opposite directions with the number of young L1 decreasing and young L2 increasing.

The direct survey results showed that young informants evaluated Tai-gi lower than the old informants at all five dimensions, with the Youthfulness and Promotion scored lowest (Graph 1.). The speaker evaluation results, from high to low is presented as follows:

old informants: Old L1, Young L1 > Old L2, Young L2
young informants: Young L1 > Old L1 > Old L2, Young L2.

To summarize the results of both direct and indirect surveys, old informants' attitudes toward Tai-gi remained relatively high towards native Tai-gi, regardless of age. The young informants' attitudes, however, indicate a gloomy perspective. Young informants evaluated the Youthfulness and Promotion dimensions low in the direct survey, while these two, compared to other dimensions, are the dimensions that most directly predict the possibility of future development. In addition, the young informants evaluated their peer Young L2 the lowest. Although the Young L1 is evaluated as the top of these four guises, the number of young native Tai-gi speakers is decreasing, as the Mandarin remains the predominant language in Taiwan.

Forensics of understanding
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One of the legal areas where sociolinguists are increasingly asked to provide expert opinion involves understanding by the suspects of the rights presented to them (e.g., Eades, 2010). Suspects' rights, referred to as Miranda rights in the USA and as police cautions in Australia, England and Wales, are country-specific mechanisms for protecting due process in criminal investigations and trials and include the right not to incriminate oneself. In the USA, if the defense can show that the suspect did not waive their Miranda rights voluntarily, knowingly, and intelligently, the improperly obtained evidence may be suppressed (cf. Friedman Ramirez, 1994).

The evidence available to linguistic experts in such cases may include video- or audio-recordings of the interviews, transcripts, and, in cases where the interview was not recorded, forms signed by the suspect and testimonies of the parties involved. In the case of second language (L2) speakers, experts may also test the speaker to determine whether their proficiency would be sufficient for understanding the rights (van Naerssen, 2010). This language evidence presents a variety of problems. In the absence of a videorecording (and thus information about body language, gaze and gestures), can we base our conclusions purely on words? Should an affirmative answer to the question about understanding be accepted at face value if produced under duress? What if the interview was not recorded at all? Can we base our conclusions on L2 proficiency tests conducted a year after the interview? What about suspects who attempt to fake lower proficiency?

I will begin the talk with a brief overview of theoretical and methodological approaches to pragmatics and conversation analysis that tackle the issue of understanding with the focus on legal contexts (e.g., Cotterrill, 2000; Eades, 2010). Then I will draw on examples from my own experience as expert witness and case studies by others to examine how these theories and methods apply (or fail to apply) to contexts, where we have to reach plausible research-based conclusions about past understanding using linguistic tools (e.g.,. Berk-Seligson, 2002; Pavlenko, 2008; van Naerssen, 2010). I will conclude by discussing approaches that allow us to reduce some of these problems, namely Plain English wording of the rights and a restate-in-your-own words requirement adopted by some jurisdictions.

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Language Emancipation: Vojvodina's Minority Languages

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Autonomous Province of Vojvodina lies in the north of Serbia. Its area is approximately one–fifth of one percent of the overall area of Europe and is inhabited by 26.87% of the overall population of Serbia. In the Statute of the Autonomous Province of Vojvodina, the province itself is defined in various ways, one of which is the proclaimed regard of multilingualism, multiculturalism, and multiconfessionalism in Article 7, aptly entitled *Multilingualism, Multiculturalism, and Freedom of Religion*. We focus on the notion of Vojvodina's multilingualism and note that, according to the latest available report on languages and alphabets in the official use in Vojvodina, that from 2012, there is currently the total of eleven different language-alphabet combinations in the official use. In particular, we examine nine of these (Hungarian, Slovak, Romanian, Ruthenian, Croatian, Czech, Bulgarian, Macedonian, and Montenegrin), the ones that involve some of Vojvodina's national minorities only.

Our main goal is to apply Huss and Lindgren's (2011:1) construct of *emancipation of a language* or else *language emancipation* to the case of Vojvodina's multilingualism. According to the two scholars, language emancipation is to be understood as "improving the position of an underprivileged language through political efforts and language planning. It is a process where the language and the linguistic environment of the people are changing so that the structures of inequality are broken down and circumstances more favorable to equality are created." We demonstrate that the so-called underprivileged languages in Vojvodina, languages of the so-called hidden minorities (Sikimić 2004) included, find themselves in their own – and, at that, varied – language emancipation processes, whose outcomes – if, that is, there are any to be observed – are also manifold. With its nine minority languages in the official use, the geopolitical entity of Vojvodina is a useful ground for analyzing the differing nature of language emancipation. Eventually, we attempt to contribute to answering to the so-called ethical question that Huss and Lindgren (2011:12) pose: "Is language emancipation a struggle for a place higher up on the pecking order, or is it a fight for justice?" Again, Vojvodina offers a large enough initial sample of minority languages for us to draw conclusions regarding relationships among individual language emancipation processes. Finally, Vojvodina's situation allows us to expand our investigation beyond minority languages in the official use. We test Huss and Lindgren's (2011) concept of *language autonomization* in examining the languagehood of Vojvodina's minority.

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GS09-01: Sociology of Language

New urban vernaculars and the challenges they present in language planning

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Nairobi has a complex language ecology which involves Swahili, English and ethnically-associated languages. Alongside these established languages is an urban vernacular whose nature and name (even among its speakers) is not universally agreed. Sometimes called *Sheng*, or *Nairobi Swahili* by some linguists, it (or rather a variety of language practices) is characterised by non-standard Swahili morpho-syntax, language mixing and lexical innovation. We examine the nature of these practices, concluding that they are primarily Swahili-based rather than representing a creole or mixed language, as has been claimed. We present data from ethnographic interviews with young Nairobians on the subject, concluding from them that it is choice of lexis, rather than grammar or language mixing, which leads speakers to define speech either as Sheng or as a type of Swahili. This is consistent with a proposal that Sheng proper is in fact a 'stylect' of non-standard Nairobi Swahili.

This fluidity of definition constitutes a challenge for language planning, especially in attempts to use speakers' linguistic resources in education. One youth-oriented publication, *Shujaaz.FM* has succesfully used written Sheng in cartoons, and incorporated the variety as part of its brand. But discussions of using Sheng in education are clouded by the lack of clarity as to what is meant by the term, and its occasional identification as a language of thugs and criminals. On the other hand, Swahili education is focused on correcting the 'mistakes' that speakers make, in practice further reinforcing the high value of English in education. We conclude that only with a sophisticated sociolinguistic understanding of the situation is it possible to consider possible interventions of benefit to Nairobians and other urban and young Kenyans.

Tales from the Spanish Diaspora in France: From Servants to Prime Minister

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Although movements of people between Spain and France have been documented from the XIIth century, during the Spanish Civil War, about half million Spanish civilians fled to their neighbour country (Rubio 1974, Dreyfus-Armand 2000). The Spanish Diaspora in France was constituted of urban workers and countrymen with none or poor qualifications, settling down for the most part in the South of France or in the outskirts of Paris. Indeed, as an example, as a result of the many Spanish women working as maids in Paris, they have entered the French imaginary, being portrayed as such in many films. Therefore, Spanish was then considered the language of servants and only very poorly studied (O'Neil 1993). In contrast, today in modern France, descendants of these immigrant Spaniards have become public figures such as the Prime Minister or the Mayor of Paris. In addition, Spanish is the second language most studied in the country at school, after English. The change of status and attitudes would have its roots in the socioeconomic changes undergone by Spain in the last decades and in the attractiveness of the Spanish language nowadays (Garrido 2010, Moreno-Fernández 2013, Fernádez Vítores 2014) and its subsequent commodification (Heller 2003, Heller 2005). At the micro level, however, the strategies adopted by immigrant families in order to "fit in" linguistically in the French assimilative system, have attracted very little attention.

In this paper, I try to fill in the blank, and I offer a qualitative and quantitative sociolinguistic analysis, using data from Spanish and French official statistics and newspaper articles, and drawing on a series of interviews with first and second generation Spanish immigrants from the Diaspora originated in the 40s. The results show that the Spanish language is not only regarded as cultural capital but symbolic as well (Bourdieu 1982), however in tension with each other: the language has become not only a tool to acquire a higher status, but also a remainder of the origins and thus in conflict with the system.

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Language shift once off the airplane: the role of language attitudes in international adoption

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International adoption is a unique but not an infrequent phenomenon. It gives an extraordinary possibility for children, who for various reasons cannot have a family in their birth country, to have a full life in a family in another culture. Usually the adoptive family speaks another language so in addition to such a major change in life, there is also another language to be learned. This might not be considered a difficulty when adopting infants or toddlers but becomes rather evident in case of adoption of pre-schoolers and school-aged children.

In adoption, accepting one another is fundamental, however, an amazing capacity of adopted even older children to re-create themselves as part of the new family, environment and culture is observed. One of the aspects of that self-re-creation is the language. Language attitudes that come into play in case of adoption are somewhat different than in other seemingly similar situations, such as migration. Internationally adopted children, especially older ones, tend to negatively associate (at least for a period in their lives) everything that has to do with their previous life, language included. That in addition to very favorable conditions of full-immersion second language acquisition gives the outcome of a quite specific language-shift situation.

This paper presents research conducted on Italian as a second language acquisition by children adopted from Lithuania. In addition to a longitudinal observation of a few children, a survey of adoptive parents was conducted. The families were asked to evaluate their children's language, attitudes, process of acquisition, help needed, problems faced etc. Due to national and international laws and other factors the majority of children were older than 3 at the time of adoption (up to 14 years-old) therefore were able to communicate in their first language prior to adoption. The survey results come from 74 families giving information on 117 children. Both quantitative and qualitative research shows an extremely quick acquisition of the second language where language attitudes play a big role both in the acquisition of Italian and the relationship with the former first language.

The Prestige of the Osaka Dialect in Contemporary Japan

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The Osaka dialect has a certain prestige within Japan; it is popular within the population (Tagata 2015), and speakers of it appear frequently in Japanese media, to the point that they are dominant in national entertainment television programs. The term "Kansai dialect" is often used to refer to the dialect spoken within the greater Osaka area comprising other big cities such as Kyoto and Kobe. Although regional

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variation exists within Kansai and Osaka, these dialect divisions are fairly accepted across the population and in research.

This study sets out to measure the prestige of the Osaka dialect, by investigating its importance in contemporary Japan, by clarifying its prominence, and surveying people's attitudes toward it. The study relies on two sources, a qualitative questionnaire survey of 270 Japanese informants, consisting of 36 multiple choice and free writing questions conducted by the author in December 2013, and a text corpus of 46 popular science books written on "Osaka-ness", Osaka natives and on the Osaka dialect.

The survey unsurprisingly showed that the image held of the Osaka dialect reflects the image people generally hold of Osaka natives, that is to say the same stereotypes advocated by the popular science books, confirming the social connotations hypothesis (Trudgill and Giles 1978). Kinsui (2003) has categorized these stereotypes into 7 groups: 1. Fondness of jokes, liking making people laugh, talkativeness 2. Stinginess, occupation with money, trading 3. Being foodies 4. Flashiness, gaudiness 5. Lecherousness, indelicacy 6. Having guts (expressed as *konjo* in Japanese) 7. Connections to the yakuza, scariness.

The root of all these stereotypes can be traced back to various historical incidents, some going back as far as to when the greater Osaka area held the capital 147 years ago, yet to the author's knowledge, no scientific survey has yet to give evidence to support them. Thus for example, there are no surveys showing that Osaka natives are stingier than other Japanese; all that seems to be to it is the historical fact that Osaka used to be the merchant center of Japan.

However, one finding related to stereotype 1 was striking. In accordance with the image of Osaka natives being funny, the survey results showed that informants from Osaka actually do place more importance on humour in daily life, and make more use of pragmatic markers such as *boke* and *tsukkomi*, that are indispensable to Japanese humour. This might be one reason why Osaka natives are preferred as entertainers in Japan, and why some none natives use the Osaka dialect when they perform, thus giving the Osaka dialect some of its prestige.

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GS09-02: Social Psychology of Language

Imagined community and ideology of language education of senior secondary school students in Nigeria

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This study explores senior secondary school (SSS) students' imagined community and identities against the language ideologies of English portrayed in the discourse on education in Nigeria. There has been lots of research done in the areas of identity, imagined community and L2 teaching from different perspectives and contexts (Norton, 2000; Cortez, 2008; Ilori, 2013, Sung, 2013). However, no studies have under a Critical Discourse Analysis (CDA) angle, explored how learners' identities /imagined community are constructed and what resources or mechanisms (e.g. language ideological discourses of English) play a role in the construction of their identities/imagined community.

The research draws on Fairclough's (2001) concept of social discourse, van Dijk's (2006) socio-cognitive approach to CDA and Norton's (2000) notion of imagined community. Dijk's socio-cognitive approach helps to provide an explanation for the ideological discourses of English present within the society, Fairclough's CDA focuses on how societal structures through language have been able to sustain such ideological leanings and ultimately influence students imagined community/identity. Norton's concept of imagined community explains how the learning of another language allows learners to expand their range of identities and reach out to wider worlds.

The research is designed around a qualitative study involving open-ended questionnaires and official documents (e.g. language policy on education). The qualitative investigation reveals that since access to education is mediated extensively by English, parents, teachers and students have tended to ignore what is written in the NPE in order to come up with their own language and education agenda where learners will have their first 9/10 years of life and schooling immersed in highly monolingual practices, which is in stark contrast to the National Policy on Education ideals of multilingualism. Through constant re-enactment of these societal and institutional behaviours and practices over time, English is normalised (Foucault, 1980), and the identities/imagined identities (e.g. literate, educated) that come with its learning as the only ones that are recognized.

This study will therefore, contribute not only to the field of Second Language Acquisition (SLA), but also to the growing field of Critical Applied Linguistics (Fairclough, 2015). The fact that individuals (e.g. parents, teachers, students etc.) want to access and master the legitimate (e.g. English) language and are not interested in challenging the basic hegemonic structure is an important point for policy makers to take into consideration, as their point of view must be engaged and understood for any language planning to succeed. Also, examining the relationship that may exist between the ideologies that associates English with the resource of education and students' imagined communities/identities may demand that neutrality should no longer be accepted as a concept when talking about imagination or identity. In this way, learners would no longer be viewed as social beings with multiple identities that emerge within specific learning trajectories (Norton, 2000), but as beings with deep-rooted ambiguities that must be represented in a reasonable and justifiable way.

Language attitudes of young Australian community/heritage language learners: does prestige matter?

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There are over 1,000 community language schools in Australia. They are complementary providers of languages education to mainstream schools. They are non-profit, after-hours institutions, and open to students regardless of their linguistic backgrounds.

This study explores the language attitudes of children and teenagers learning a community/heritage language in Australia as part of their motivational profile. The study uses a multi-mixed method drawing on survey (N = 100) and semi-structured interview data (N = 14) collected in selected community schools in the Australian Capital Territory. The *L2 Motivational Self System*

formulated by Dörnyei (2005) serves as the theoretical framework for this study. In this presentation, I will discuss selected case studies from my rich interview data with learners of languages as diverse as Chinese, German, or Maori. My analysis will focus on the learners' attitudes towards their community/heritage language and community and examine if and how attitudes of learners who learn a low-prestige language differ (or not) from those of their peers who learn a high-prestige language. In particular, I will discuss the data by asking: (How) does the level of prestige of a language reflect on these young language learners?

Attitudes play an important part in the development of language learning motivation and contribute to what Dörnyei has called the learner's *Ideal L2 Self*, since highly motivated L2 learners conceive their ideal self as an L2-speaking self. This research will add to an understanding of the nexus between motivation, attitudes and prestige of languages.

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Latino perceptions of regional varieties in the United States
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The attitudes of Latinos in the United States towards regional varieties of US English represent a gap in the research on language attitudes. In this paper, we discuss research on the language evaluations of Latinos and European Americans in Michigan using methods from perceptual dialectology (Long & Preston 1992; Preston 1989). One objective of the study was to examine whether Latinos reproduced the attitudes of the larger population of European Americans, particularly in regards to the regions that tend to be salient and negatively evaluated, i.e. the US South (Lippi-Green 1997, 2012; Preston 1996).

In this presentation, we discuss the results of a map-drawing task in which participants drew the areas they considered distinct or different on maps of the United States. Our preliminary results indicate that the South is highly salient for Latinos. Map labels used for the South included "country English," "non-educated," "backwards," and "peasant." In contrast to European-Americans in Michigan (Preston 2002), the South did not include northern Florida, Virginia, Kentucky, Tennessee, or North Carolina. Major cities in the Northeast and California were also noted, including Boston ("English-like," "prestigious," and "arrogant,"), New York City ("hectic," "urban," and "Black English"), and Los Angeles ("nasal English"). Michigan was grouped with Illinois, Indiana, and Ohio in a Midwestern area that was considered "neutral," a term that was used for the majority of regions. Although Bucholtz et al. (2007) suggested that map labels were more likely to refer to an ethnic group's language than to a dialect that is associated with it, "Hispanicized English" was the label used for Southwestern areas that included Nevada, Arizona, New Mexico, and Texas.

The findings from aggregated map drawings and map labels indicate that Latinos reproduce prevailing language ideologies and linguistic stereotypes in their mental maps; for instance, for the South and New York City. At the same time, Latinos did not fully share the evaluations of European-Americans. In contrast to the high prestige given to the home region by European-American Michiganders (Preston 1996), Latinos considered it neutral, similar to other regions, and did not identify a Northern region. The preliminary findings also suggest that the location of perceptual isoglosses are not the same for Latinos and European Americans. We discuss the significance of these findings to research on language perceptions.

What Role does English Play in Understanding the 'Other'? Attitudes of Israeli Jewish and Arab Students Towards Each Other
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Educational Intergroup encounter programs are important means of connecting between different identities, cultures and societies. Intergroup programs between Jews and Arabs are essential in a country like Israel, exposed to intractable socio-political conflict. (Hoter, E. et al., 2009). These programs

aim to address a range of socio-cultural, socio-political, psychological and ideological issues, displaying both coexistence and confrontational ideologies (Maoz, I. 2004; 2005).

This study followed one such program of a group of 12 Arab and 12 Jewish college students in the English- teaching departments of two colleges, who took part in a one-year "shared citizenship" intervention project. The students participated in both separate and joint encounters in which they discussed cultural and educational issues. Additionally, they jointly prepared activities which they taught in schools of the 'other' community, integrating the ideas of cultural awareness, democratic citizenship, respect and tolerance in the classes. Although the participants' mother tongues are Arabic and Hebrew, and Hebrew is the dominant language commonly used in other similar intergroup encounters, in these encounters English was the common language used for communication and instruction.

The objectives of this study were: (i) to examine participants' beliefs, attitudes and perceptions towards people from the 'other' community: Jews towards Arabs and Arabs towards Jews; (ii) to identify changes in their views and attitudes as a result of participating in the program; and (iii) to understand the role the English language plays, when used as the medium of communication and instruction, within the dynamics of intergroup encounters and classroom teaching experience.

Multiple sources of data were collected in a mixed method approach. Questionnaires were distributed to participants in a pre-post design as well as to a control group, to examine attitudes, social distance, interpersonal threats, stereotypes and self- efficacy. The qualitative part included in- depth interviews with the 24 participants during the program or upon completion, participants' individual reflective essays and varied communication between them via the online site of the program. Researchers' field notes were collected from separate and joint encounters as well as from classroom observations.

T-Tests, Correlations and ANOVAs were conducted on the quantitative data. Analysis shows that participants held biased attitudes and stereotypical views towards the 'other'. No significant changes were found in their views and attitudes as a result of the project. Content analyses and discourse analysis were applied to the qualitative data, from which a different picture emerged. Analysis shows that deep and meaningful insights about the 'other', relating to social, cultural and ethnic perspectives, were raised and discussed in the Face 2 Face meetings and online communication. Analyses further revealed that the use of English, the 'neutral' language, established common ground between the groups and enabled pro-active discourse on issues involving cultural differences and similarities, tolerance and respect. English served as a means of building trust, reducing prejudice, thus enabling a better understanding between conflicting perceptions.

Educational implications will be discussed in the context of the current intractable Arab-Israeli socio-political conflict.

GS09-03: Discourse Analysis
Time: Saturday, 18/Jun/2016: 8:30am - 10:30am · *Location:* Aula 2.16bis
Session Chair: María Sánchez-Tornel

Language in classroom interaction: Interactional feedback across primary CLIL contexts

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The present study is set to expand the study conducted by Llinares and Lyster (2014) to dig deeper into language use in classroom interaction, especially interactional feedback across primary contexts: CLIL in Vietnam and CLIL in Spain. Following recent studies that have claimed for the interest in combining different approaches in CLIL research (e.g., Llinares, 2015), this study focuses on how to use a triangulated model combining the models of corrective feedback, interactional competence and teacher cognition for the analysis of interactional feedback in primary CLIL classrooms in the two settings. Corrective feedback (Lyster and Ranta, 1997; Lyster and Mori, 2006) is used as the first theoretical model for the study, and it is further supported by the theories of classroom interactional competence (Walsh, 2011) and teacher cognition (Borg, 2015). In the first step, based on the theory of corrective feedback and learner uptake, three main types of corrective feedback and learner uptake will be quantified in terms of their frequency and proportion within and cross contexts. The model provides the study with the instrument to classify interactional feedback moves into categories for further analysis. The quantitative analysis is carried out with the support of the UAM-Corpus tool (O'Donnell 2013). Then, the theory of classroom interactional competence serves as a means to explore how the teachers employ linguistic, interactional resources and the context to mediate and assist learning and its relation to the patterns of corrective feedback in the first analysis. Meanwhile, the theory of teacher cognition will help to relate what the teachers think, know and believe of corrective feedback and the role of classroom interactional competence to what they actually do in their classrooms. The research methodology is carefully designed and innovatively integrates different theoretical frameworks to interpret the data, thus offering a more fine-grained way (a triperspectival approach) of examining the similarities and differences of interactional feedback across the contexts from different angles. Finally, the results of the study will be generalized and applied to enhance teacher effectiveness, regardless of geographical contexts but also taking into account the specificities of various settings. This presentation will report main quantitative findings and initial results from the qualitative analysis.

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My Stories and Our Stories: Identity Construction Practices in Political Discourse

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The present study investigated into how narrative practices were conducted in the political discourse. Bamberg (2013) pointed out that 'Positioning Analysis would be best capturing the interactionally situated properties of narrating practices, and how they inform the situated practices of navigating identity.' Membership Categorization Analysis (Sacks 1972) was also used to examine the category construction of speakers and audience memberships. The data for the present study was the collection

of speeches delivered at the US National Democratic Convention in 2008. The preliminary analysis of the data revealed that the speeches of politicians frequently included two types of stories: the speakers' personal stories (my stories) and the public stories from the national history (our stories). The following stories show such examples.

Example 1: I will always remember the single mom who had adopted two kids with autism, didn't have health insurance and discovered she had cancer. But she greeted me with her bald head painted with my name on it and asked me to fight for health care.

This is an example from 'my stories,' and the speaker describes her personal experience in detail including whom she met, what the situation was like, and what request was made. This story was delivered as 'my story' to illustrate the issue of the health care policy as nation's problem. Interestingly, this story started as 'my story' of the speaker but ended as 'your story' in which the speaker was telling the life of one of the American people who were having difficulty. On the other hand, the following story is an example from 'our stories.'

Example 2: ...I'm a United States Senator... because in 1848 a group of courageous women and a few brave men gathered in Seneca Falls, New York, many traveling for days and nights, to participate in the first convention on women's rights in our history....

In telling a story of the women's rights movement started in 1848, the speaker was touching only some keywords (the year, the place name, and the issue) to remind the audience members the incident occurred in their national history. Here, the story was told as one part of the accomplishments their nation made in the past. Although the focus of the main characters in the stories could vary, both 'my stories' and 'our stories' contributed to construct the identity of the American including the speaker as well as the audience members and the characters in the story. This study further discusses how both types of the stories function in the identity construction practices in the political discourse.

Neoliberal Interpellations of the 'Patient Consumer' in U.S. Medical Visits
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Medical visits constitute interactions with important stakes for individuals' overall health and wellbeing. Although much in known about language use by healthcare providers, little has been studied in terms of the language use of patients. In this presentation, I outline the ways which Nurse Practitioners (NPs) hail patients as active consumers through processes of interpellation (Althusser, 1971) and the ways in which patients construct identities that can be viewed as a response to this 'hailing' act and a response to the ideology of medical neoliberalism that pervades healthcare in the US.

Discourse analytic studies of medical interactions have focused primarily on providers, assessing their interactional turns as a way of understanding the asymmetrical relationship between provider and patient (c.f. Heritage & Clayman, 2010). However, research that focuses solely on the provider fails to provide an accurate view of medical visits and misses the ways in which larger societal norms are enacted in medical visits, particularly, the prevailing ideology of neoliberalism. In this study, I analyze the ways in which patients construct varying identities that align with the figure of the "patient-consumer" (Frist, 2014) and argue that expectations by providers and acts of interpellation, or the process by which the identity of speaking subjects is constructed through the hailing of others, have shifted the role of patient from passive recipient of knowledge to active consumer. Early research on patients, most notably by Heath (1992), present patients as deferent to providers' authority, often remaining silent even when it appears that the provider is encouraging patient contributions. However, more recent shifts in health care, primarily the patient-centered approach and the focus on health care as a commodity, have repositioned patients and hailed them as active and responsible participants.

Employing ethnographic discourse analysis, I focus primarily on audio-recordings of interactions between English-speaking Nurse Practitioners (NPs) and patients in medical visits in the US. I also utilize interviews with NPs and patients to corroborate the patterns gleaned from close textual analysis of the visits. Drawing on Agha's (2007) theoretical framework of 'figures of personhood,' I argue that patients align with the figure of the 'patient consumer' by constructing identities of 'the good patient,' one

who is knowledgeable and well prepared for the visit; 'the knowledgeable but non-compliant patient,' one who is well-informed of his/her medical condition yet often fails to adhere to medical advice; and 'the struggling patient' who is encumbered by external limitations that prevent proper adherence. I argue that even those who admit non-adherence are sanctioned by the NPs, illustrating that the recognition and enactment of the patient consumer is more important than actually following medical advice.

This study reveals patterns of provider-patient interactions that have been previously ignored, shedding light on expectations of patients in a way that runs contrary to sociolinguistic and discourse analytic research (Heath, 1992; Stivers, 2007). This study further contributes to the understanding of the effects of the neoliberal ideology and the ways in which this ideology helps to shape modern medical interactions in the US.

Well, why didn't you say so?
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While capital punishment appears to be on the wane in the United States as a whole, California prosecutors continue to pursue capital convictions and to argue forcefully for a death sentence in individual jury trials.

This paper examines prosecutors' arguments for guilt and for capital punishment based on the *absence* of explicit communcation, observing that these contentions may be contrary to much linguistic research on pragmatics and sometimes even counter to logic. Their reasoning is centered on the notion that a courtroom actor---defendant, counsel or witness--would have made an overt objection, and often a protest of a particular sort, if the legal process were headed off track. Because they did not, the logic goes, justice was served.

Examples of the State's arguments are drawn from a sample of court pleadings and transcripts in criminal trials, including those in which the prosecution is seeking to impose the death penalty.

Thus, the prosecutor might argue, in essence: "If the defendant is not guilty, why didn't the suspect say so? If the interpreter made a mistake at trial, why didn't the witness complain? If the question was improper, why didn't opposing counsel object?" An additional common argument invites a capital sentence based on perceived absence of appropriate demeanor or emotion in expression. However, these arguments fail to consider the power dynamics in the courtroom and contextual factors at work in other speech situations from which evidence is drawn, urging jurors to return a verdict founded on a flawed view, not only of the trial evidence and procedure, but of everyday communication. In addition, they run counter to the large body of linguistic research examining the multiple functions of silence.

Yet the reasoning of such arguments was recently reinforced by jurisprudence of the United States Supreme Court in interpreting (and restricting) well-known constitutional protections, such as the 'Miranda' right against self-incrimination, and eroding the prohibition against using defendants' invocation of constitutional rights against them. (Berghuis v. Thompkins (2010) 560 U.S. 370; Salinas v. Texas (2013) 133 S.Ct. 2174.) Defendants' silence, while protected in theory, is limited in practice, covering only the most explicit invocations, and allowing a wide range of damning evidentary inferences. (Ainsworth 2012)

Moreover, the influence of prosecutors' arguments urging such dubious inferences is underestimated by recourse to legal fictions which run counter to empirical research on the jury's decision-making, allowing for a false view of the trial's fairness and contributing to erroneous convictions and sentences.

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Time: Saturday, 18/Jun/2016: 8:30am - 10:30am · Location: Aula 2.15
Session Chair: Marina Ramos

Language users and the notion of Finland as bilingual - the role of linguistic landscapes

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The language situation in the bilingual areas of Finland is challenging from a sociolinguistic viewpoint. The two national languages, Finnish and Swedish, arede jure equal, but thede factostatus of Swedish is in many ways much like that of a minority language. The linguistic landscapes are no exception: both languages are highly visible in public spaces, thanks to the systematic parallel language use on all official signs. By contrast the language use on private signs varies more, with Finnish being generally more prominent. The (official) language use is thus not fully based on the actual language situation, but also supports and promotes the idea that there is indeed a "bilingual Finland".

Previous studies point out how signs in the linguistic landscapes form symbolic spaces (Szabó Gilinger et al. 2012:278). Linguistic landscapes also function as an important tool when defining the role of (minority) languages in a sociolinguistic context (Dal Negro 2009:206). That is why it is essential to have a closer look at the role of linguistic landscapes in constructing the idea of bilingual Finland from the perspectives of actual language users. The status of the national languages is constituted by both perceptions of and attitudes towards the language use in public spaces.

The aim of this paper is to investigate the role of the linguistic landscape for the definition of the language situation and the attitudes expressed towards the use of different languages on signs. Is bilingual Finland seen as a symbolic idea displayed in the linguistic landscape or is it an actual sociolinguistic reality? The status of Swedish according to the language users is of particular interest. The study is based on two types of data. In a web-based questionnaire, inhabitants of bilingual towns in Southern Finland were asked to express their perceptions and preferences regarding the linguistic landscapes. The open comments left by many informants concerning the status of the national languages are of special interest for the discussion. To achieve a more in-depth view of the attitudes towards the idea of bilingual Finland and the role of the linguistic landscape in constructing it, I undertook a set of additional focus-group interviews, where the views of younger (15 - 20 years of age) language users, both Finnish and Swedish speakers, from the Helsinki metropolitan area are in focus.

The results show that there are strong opinions both for and against the use of two national languages in public spaces. Perceptions are not based on linguistic landscapes alone, but the linguistic landscape is seen as an important arena for both defining the language situation and showcasing the idea of a bilingual nation.

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'It's correct but it's wrong': Sociolinguistic scales and linguistic complexity in a township school

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Questions around prestige, power and status with regard to linguistic resources have been addressed within a linguistics of globalisation by way of a theory of sociolinguistic scales. In scales theory, sociolinguistic and discursive phenomena (incidents of talk and/or writing, but including other kinds of semiosis) are seen as essentially *layered.* Unique, momentary instances of communication simultaneously point towards phenomena of a higher scale-level, made up of social and cultural norms, genres and registers that are unequally distributed and valued in proportion to how close to or far they are from centres of power within a global world economy. Sites on the global periphery are seen in this view as producing different layers and niches in which very different linguistic rules, norms and

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opportunities emerge. We engage with arguments about scale in this paper in the course of an analysis of research in a primary school in Khayelitsha, Cape Town. Teachers and learners in Cape Town townships have been working for decades under segregationist language policies in difficult classroom and school environments that demanded constant negotiation of linguistic resources. No matter which standard language is determined as the official language of learning and teaching, classroom interactions bypass this 'pure instructional code', using fluid translanguage or metrolingual resources instead. These located classroom language practices differ significantly from the norms for written language in assessment activities, which require the standard dialect of isiXhosa in the first years of schooling and Standard English thereafter. We analyse instances of classroom interactional talk and examine teachers' views on the discrepancy between spoken and written language use in classroom in the context of claims about prestige and hierarchy made in scales theory. We identify a mismatch between the linguistic resources used in classroom discourse to enable students to understand and engage with subject content, and the language use demanded in written exams. Scales theory helps us to explain how learners' actual grasp of subject content often gets lost or obscured when they are faced with the rigid language regimes of formal instruction and written assessments. However, while scales theory suggests a systemic dimension to the way spatial scales and linguistic hierarchies operate we find a greater complexity than scales theory would allow for. We suggest that views of scales as provisional, socio-political constructs (or as purely analytical tools) rather than systemic manifestations of global structure offer ways to make sense of rather than reduce the complexity of the language dynamics that we observe in this educational setting. Much depends on how people negotiate the tensions between fixed and dynamic resources and local and translocal norms where social spaces operate as interactive and performative *contact zones* rather than as structurally produced spaces. We argue against the macro/micro conceptual frame of scales theory in the socio-linguistic field and suggest rather that researchers attend to multiple scales with no single scale treated as foundational or determinant.

Becoming Latino in Barcelona: the sociolinguistics of ethnogenesis

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In the US sociolinguists (e.g., Bailey 2000, Rosa 2015) show how Latino pan-ethnic identity—*latinidad*—although somewhat marginal in Latin America (Mendoza-Denton 2007) emerges in the diaspora tied to some relationship with Spanish. Yet sociologists (e.g., Rumbaut & Portes 2001) and anthropologists (e.g., Erickson 2010) find that ethnogenesis—the emergence and strengthening of ethnic identities—is less motivated by such distinctive traits than collective social aims. In Spain, Spanish is evidently not a distinctive trait, but a Latino identity emerged there too with large-scale immigration in the 1990s. We explore how and why this ethnogenesis occurs among Latin American immigrants in Barcelona.

We base our study on linguistic ethnographies involving Generation 1 and 1.5 Latin Americans centered on three largely working-class secondary schools in Barcelona. Methods included class visits, single and group interviews in and out of schools, and discussions with teachers and administrators embedded in participant observation.

We found not all participants identified as Latinos. In two schools there appeared a sharp dichotomy in that regard, whereas in the third—the most welcoming to immigrants—there appeared more of a spectrum. The opposed identities were characterized by clusters of behaviors:

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Trait ------------------ Latino-identified----------------------Non Latino-identified
Social networks-----Homogeneous Latin American------Mixed or mainly autochthonous
Academics----------- Less engagement---------------------More engagement
Leisure----------------Latin-oriented (e.g., reguetón)----- Various
Language-------------Mix of local & American--------------Local or home country Spanish,
------------------------- Spanish variants----------------------sometimes Catalan acquisition
Styles -----------------Hip-Hop clothes, hair, etc.------------Various
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Other relevant components of Latino identity included:

1) Racial: More Northern South Americans and Dominicans than those from the Southern Cone, who had more European phenotypes.

2) Gender: Traditional expressions of masculinity.

3) Biographical: Immigration lamented, home countries and alternative destinations (especially the US) idealized.

4) Ideological: A downplaying of differences between national identities with circulating discourses such as *we're basically all the same* and Catalan and Spanish identities lumped together and cast negatively.

5) Metalinguistic: Opposition to peninsular Spanish appeared stronger and more persistent than opposition to Catalan despite use of many local Spanish features.

6) Variation: Although Dominicans formed a relatively small minority of immigrants, Caribbean Spanish—associated with reguetón—features often adopted.

In terms of motives, xenophobia in Catalonia is often characterized by assimilationist discourses that construct difference as problematic. In particular, some locals deprecate Latin American cultural practices, American Spanish variants, and associate Latin Americans with gang culture. Consequently, some educators othered Latino-identified youths, as abnormal, unintegrated and conflictive. A few even engaged in linguistic policing of American Spanish variants particularly slang, whereas autochthonous Spanish slang went uncommented on.

For Latino-identified youths, *latinidad* built upon memories of a less-conflictive cultural space while constructing a present domain that afforded social success and vernacular prestige in contrast to school marginalization and prejudice. Similarly, *latinidad* offered teens solidarity in the face of an uncertain future. Non-Latino identified participants focused more on individual identities and ambitions or were more attracted to autochthonous cultural practices and values promoted by school.

In this way, our study supports seeing ethnogenesis as purposeful rather than "naturally" following cultural difference.

The value of language skills in vocational training: sociolinguistic and educational issues

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Among the educational sectors directly affected by the redefinition of the economic value of linguistic practices in the labour market, initial vocational education deserves special attention. In this context, it is indeed appropriate to problematize the relationship between the historical evolutions of language practices in work situations ("la part langagière du travail":Boutet, 2001) and those of the initial vocational training systems.

Our contribution will also aim to identify more clearly the sociolinguistic problem statement raised by the properties of this professionalizing education sector - regarding both the sociological analysis of the population it educates (Palheta, 2012) and its median position between the academic and professional worlds (Maillard, 2013). For this purpose, we will base on theoretical as well as empirical elements resulting from a long-term ethnographic study developed in the tertiary and industrial sectors careers of vocational high schools.

Reflecting the academic and professional judgment about what is worth being qualified (Stroobants, 2007), the professional activities and certification standards of reference that impact high school diplomas (CAP, Bac pro) will be specifically analysed focusing on the importance they confer to linguistic competences. The results of this analysis will highlight from a specific angle the reflexive orientation increasingly marked in the training systems. Indeed, this trend tends to turn the professional practice into a subject of reflection and analysis for students early in the process of entering the profession. This reflexivity is accomplished through language activities (oral and written) whose educational and professional values may converge or differ, often tacitly, thus contributing to generate inequalities among students (Bernstein, 1975; Rochex & Crinon, 2011).

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"Big boys playing with horses" – gendered, sexualised and aged representations of bronies in Finnish media

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This paper investigates discourses of gender, sexuality and age in representations of a fan group called *bronies* in Finnish media. The paper is part of a larger project examining gendered, aged and sexualised identities constructed among the Finnish fans of the transnational *My Little Pony* franchise, marketed for girls but recently picked up by young (adult) men calling themselves bronies (a blend of 'brother' and 'pony'). The fandom has attracted media attention in Finland and elsewhere because young (adult) men's interest in the franchise featuring girls' toys challenges normative ways of doing masculinity and hegemonic gender discourses that draw sharp distinctions between male and female, and child and adult consumer cultures. The larger project asks how and why are bronies' ways of doing masculinity attracting attention, what are the limits of doing masculinity differently, and what benefits and risks are involved in challenging normative ways of doing gender through glocal consumption patterns and fan practices.

On-going research (Lehtonen, forthcoming) on the discursive construction of fan identities on brony.fi suggests that in online discussions of the Finnish brony community, gendered, sexualised and aged identities are negotiated in complex ways, often questioning hegemonic norms, but sometimes enforcing them, particularly in emphasizing fans' heterosexuality. Among bronies the fandom is appreciated as a venue for celebrating friendship and understanding and, thus, for doing "soft" masculinities in creative ways, yet – according to the fans' own experiences – from the outside the fan communities have been mocked, attacked or even pathologized. By drawing on the notion of intersectionality (e.g. Halberstam 2005, McCall 2005) and applying methods of feminist discourse analysis (Mills 1995, 1996), the aim in this paper is to study the societal context and reception of the bronies community in Finland by examining how the Finnish media describes and possibly explains or monitors the appeal of cultural products aimed for young girls among the unexpected demographics of young (adult) men. The data set consists of media coverage of bronies in news texts in Finnish newspapers and television between 2011-2015. The main questions are: how are bronies discursively represented in the news texts? How are the representations related to normative discourses regarding gender, sexuality and age in and around children's media culture, as well as in society at large? The research combining analysis of bronies' self-presentation with analysis of media representations of bronies is expected to bring out the norms, hierarchies and anxieties but also the empowering possibilities related to gender on a larger level in contemporary Finnish society.

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Stancetaking in male sports club interactions

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While the "posh" southside and "rough" inner-city and northside varieties of Dublin English (DubE) have been hihglighted, there has been little research that explores local social dynamics that possibly

influence linguistic variation in the capital of Ireland. This paper examines how identity is negotiated in interaction among male members of a sports club in Dublin.

An ethnographic approach is adopted to identify the attributes that contribute to the make-up of available linguistic markets, and to outline how individuals make use of language and other social practices to negotiate their alignment in the marketplace. I interpret that one market relates to individuals who are, or who are on the way to becoming, prominent members, or 'pillars', of society. I mined information (e.g. attitudes of individuals, sporting choices) found in interview and observational data to identify the salient attributes of the social space in this context. These attributes are later used as predictors in analysis of variation in PRICE. This lexical set was hypothesized to be part of sound changes in DubE (Hickey 2007), with research by Lonergan (2014: 222) suggesting that change in progress is limited to younger southside men and northside women, who realize raised and retracted onsets.

Praat scripts extract formant measurements, and other linguistic considerations such as stress, duration, and intensity, from over 15 hours interview and free recording data. Mixed effects modelling is used to establish which, if any, of these attributes can be said to be significant predictors in variation in realizations of the vowel

One step of analysis highlights interactions between sociophonetic and sociopragmatic variables, and specifically instances where individuals realize the same sociophonetic variables differently, based on stancetaking, or other sociopragmatic variables. Selected interactions are coded for interactional stance (e.g. social joking, providing expert information) (Kiesling 2009), face-threat dimension (Levon & Holmes-Elliot 2014), topic, delivery, direction (e.g. toward an outside group), orientation (e.g. derogatory), and organization (e.g. temporal place in interaction) (Richards 2006: 95-6).

Analysis suggests that realization of the phonetic variables differs in the performance of certain stances: when providing expert information about the club, realizations tend to be more retracted, in comparison to situations where individuals do not, or are not in a position, to provide expert information. I also examine if the attributes mentioned above predict linguistic variation. Interpretations discuss why certain sociopragmatic effects and attributes are significant predictors of sociophonetic variation, and the salient patterns. Those who orient to salient markets "do" stancetaking and sociophonetic variation in certain ways across different situations.

The conclusion of the presentation will highlight how stancetaking strategies serve daily interactional purposes, but also index personae and available linguistic markets, and how sociophonetic variation is also utilized to foreground such interactional aims. I will outline how personae are presented in interaction, and how habitually adopted strategies partly construct the personae and style of individuals studied. This in turn orients individuals to available markets in this context.

Judgement & Experience: Constructing Canadian masculinities and leadership in Conservative Party attack ads

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In the spring of 2013, the Conservative Party of Canada launched a series of televised attack ads targeted at Justin Trudeau, the newly elected leader of the competing Liberal Party. Focusing on the themes of 'judgement' and 'experience,' the ads minimize Trudeau's professional credentials while foregrounding his ostensibly effete mannerisms and roots in the predominantly francophone province of Quebec. While the ads failed to prevent a boost in polling numbers for the Liberals and triggered a minor backlash in the national media for perceived homophobic undertones, their overall effectiveness is undeterminable given the potential for longer-term subconscious impacts on voters (Fridkin Kahn & Kenney 1999; Geer & Geer 2003). Using Baldry & Thibault's (2006) multi-modal text analysis and Reisigl & Wodak's (2009) discourse-historical approach to critical discourse analysis, both English and French versions of the ads are analyzed, placing their underlying messages about leadership and nationhood within the context of competing discourses on masculinity in Canada, particularly as they pertain to cultural differences between the hegemonic norms of the country's Anglophone and Francophone populations. The analysis explores how competing discourses on technical masculinities (Connell 2005) are indexically mapped onto regional power struggles in Canada.

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Gramatical and social gender in dicctionaries: heteronimy pairs

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Dictionaries are ideological creations as they are but a reflection of society itself. A dictionary sets a standard for language; makes an authority, a cultural product, and builds a lexical *encyclopaedia* and a social reference (Bengoechea, 2003). The **hypothesis** of this analysis is built upon the idea of anundeniable overlap between ideology and dictionary and the role of the latter as a mechanism to transmit the limited sights of everything around us.Therefore, the present work will highlight the catalogue of definitions that challenge the descriptive neutrality of current lexicographical work, turned into dictionaries which should mirror an equal society, without discrimination.

The purpose of this analysis focuses on the lexicon based on family or kinship relations, specifically in those nouns that are linked to heteronimy. Their studying relates rather to a differential phenomenon that is not involved in most areas of significance: the distinction of sex is expressed by its linking to the lexical meaning of the words, not only to the gender morphemes. Hence our diving in the idea of dictionaries as an ideological mediators of society they are built upon. While the purpose and ultimate intention in lexicographical repertoires is an aseptic search for neutrality, ideology -often disguised as tradition- lies at the very base of definitions discussed through different processes, which are ultimately reflected in the conceptualization of female and male words (Pascual y Olaguíbel, 1992).

The **objective**, as such, arises when we try to return gender to unmarked meanings, free from criticism, politics or claims (Blecua, 1990). When defining one or several related categories based on what has been historically common to them, it is essential to analyze the gaps where they cease to be common. For example, categorically man or woman can not conceive based on specific characteristics, but the problem is that some concepts contain a complex network of variables that unravel some concepts of our language, such as gender, mother, sex, marriage, education, fatherhood, female, manhood, religion or science (Bußmann, 2003). Though taking the form of descriptive definitions, they are actually conditioned acts. This is due to an attempt to isolate, to "numb" the emotional charge that for years has been lodged in certain socially marked terms.

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Above and Beyond Phonology in Ethnolinguistic Variation

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Increasing ethnolinguistic diversity in European and North American cities has been argued to give rise to '(multi)ethnolects', ethnically marked ways of speaking the majority language (ML) that may derive from heritage languages (HLs). Sociolinguistic research has examined the discourse around ethnolects, their lexical features and the extent to which they diverge phonetically from the ML, but less attention has been paid to whether ethnolects differ grammatically from the ML. Although such variation is not generally considered socially salient, there is evidence of social stratification in grammatical features, especially those that intersect with the lexicon.

This paper investigates whether grammatical features can mark ethnic differences, using a corpus of spoken Toronto English stratified according to sex, generation and ethnic background. We examine the alternation of main-verb *have* with (*have/'ve*) *got*, whether used for possession (1) or deontic modality (2), where they also vary with (semi)modal *must* and *need to* (3). This variation is implicated in the ongoing re-organization of the English verb phrase (Tagliamonte 2013).

(1) a. Toronto **has** everything you could ever want. (TO.70:5)
b. I mean, Toronto**'s got** it all. (TO.20:37)
(2) a. You don't **have to** do everything in the store. (TO.24:9)
b. You **gotta** do everything. (TO.73:18)
(3) a. Oh, you **must** interview him. (TO.27:740)
b. People **need to**- to get out of that habit. (TO.31:1273)

From recorded sociolinguistic interviews with 70 speakers, we extracted every token of possession and deontic modality (N= 4,147) and coded for a number of linguistic factors: grammatical function, temporal boundedness, abstractness and specificity of the object and type of subject. We also coded for the individual speaker and their ethnic background, generation and sex. The contribution of these factors to variant choice was analyzed in Rbrul (Johnson 2009).

Results show conditioning of the variation by lingusitic factors for the British/Irish-background speakers largely in line with those of previous studies: NP subjects, generic and (for younger speakers) abstract objects favor *have*, generic *you* strongly favors *got(ta)*, while temporal boundedness is not significant. First-generation speakers of non-British/Irish backgrounds use *have* at near-categorical rates, likely a second-language effect. Younger speakers, especially women, lead in the rise of *have* in both functions, but speakers of different ethnic backgrounds exhibit different degrees of participation in this change. In contrast with findings for phonological variation (Hoffman & Walker 2010), some linguistic conditioning is inconsistent across ethnic backgrounds. Overall, these results provide further evidence that speakers may vary in their overall rates of use while sharing an underlying linguistic system, although we do find some evidence that this grammatical variable is susceptible to social marking.

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Variable within variable: simultaneous stability and change. The case of syllable-final s in Ciudad Real.

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The weakening of syllable-final *s* is undoubtedly one of the most studied variables in Spanish linguistics, and according toFerguson (1996: 204), it is among the most treated phenomena from a variationist point of view in general. Ciudad Real, capital of the homonymous province in the autonomous community of Castilla-La Mancha, is located midway between the openly innovative southern varieties and completely conservative northern ones. The results of our study have revealed that the conservative influences of the northern varieties and the standard, and the innovative ones of the southern dialects seem to cancel each other out, since, on a general level, after the examination of both apparent and real time evidence, the variable in question has shown signs of complete stability inCiudad Real.

The most important linguistic factor that conditions syllable-final *s* weakening is the surrounding phonetic context; as is usual in all varieties affected by this phenomenon, preconsonantal contexts have been found to favor weakening, in difference to the prevocalic and prepausal ones. The central interest of this paper is the behavior of the sequence /s/+/t/, by far the most conservative of all preconsonantal contexts. Although, as has already been stated, syllable-final *s* is on a general level completely stable in Ciudad Real, in this specific context, both apparent and real time data show a clear pattern of a change from above towards a normative realization of the sibilant. In this paper, we will try to explain how it is possible for a stable variable to contain within itself another sub-variable which in turn shows signs of a change in progress.

The data used in this paper come from our sociolinguistic study of the variety in question. In this investigation, quota sampling with the same number of informants in each of the cells was employed. In accordance with this procedure, the population of Ciudad Real was divided into three age groups (18-35, 35-55 y 56>), three groups according to the educational level of the informant (primary, secondary and tertiary education), and two groups according to the variable sex/gender. In this way 18 subgroups were obtained (for instance, young males with primary studies, elderly women with high-school education, middle-aged women with university degrees etc.), with each of them containing three informants. Consequently, the total number of informants was 54, which constitutes a 0,072% of the Ciudad Real population (of about 75000 inhabitants). This percentage is almost three times as high as the minimum (0,025%) recommended in sociolinguistic literature (Labov 1966:170-1), and can be considered representative of the community in question.

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"Hon[d] Sir & Your Ms Obed Hble Serv", Opening and Closing Salutations in Late Modern English Letters Written in Despair

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Letter writing has been the object of study in the field of historical linguistics recently (Dossena *et al.*, 2008; Dossena *et al.*, 2012; Auer *et al.*, 2015), due both to the compilation of specific corpora, including the Corpus of Early English Correspondence or the Corpus of Late Modern English Prose, and the interest in the analysis of letters written by individuals, e.g. Jane Austen (Tieken-Boon van Ostade, 2014), or groups such as the Paston family (Bergs, 2005).

However, some societal groups do not seem to have received the same attention. They include people who did not always have enough literacy skills and often had to express their wishes through somebody else's writing in extreme situations of despair.

The present study aims at describing the salutations used by both men and women who were suffering the conditions of British prisons in the 18th and 19th centuries and felt the need to correspond to improve their situation. Although in most cases they seem to stick to the established formulas prescribed by the letter-writing manuals, they show some differences. This variation is not connected to gender or geographical area, but it is more related to each individual's idiolect. In addition, the contrast between the occasional use of positive adjectives attributed to the person being addressed and the negative, almost submissive, adjectives qualifying the writers could indicate both respect for the former and low self esteem of themselves.

The corpus compiled for the analysis includes almost 700 letters. The distribution of genders is fairly even, with a slightly higher number of men. However, the letters cannot always be accurately attributed to men or women, because the lack of literacy skills often implied that a different person might have written them.

The conclusion will show that these marginal groups were either familiar with letter-writing or had somebody near them guiding them in their writing, or even did it for them, since they followed, by and large, the formulas of the period. It will also contribute to understanding the relationship with their addressees.

In a period when letter writing was common, everybody saw the opportunity that letters offered to communicate and availed of it, despite the difficulties some might have encountered. The study of the language of not very literate members of society could serve to understand the characteristics of the spoken language since they often reflect features of oral communication.

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Muy/Bien Intensifiers in Southern Arizona Spanish: "I mean muy muy bonito, BIEN bonito"

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Language is in constant change and instensifiers are some of the linguistic forms more subject to variation. This is due to the dexicalization process these forms undergo. In this presentation two of the most common intensifiers in Spanish will be analyzed: *muy* vs. *bien*. While *muy* is the traditional intensifier form, *bien* is starting to appear in contexts where it fulfills and intensifying function. Therefore, some scholars argue that *bien* has completely neutralized its meaning to that of *muy.* This paper will provide some evidence that will cast doubt on this statement. This evidence will come from the results of a multivariable rule analysis run in Goldvarb, where linguistic factors not considered before, such as emphasis and intensifier reiteration, have been examined. While these intensifiers have been examined in a few Spanish dialects such as that of Puerto Rico and Venezuela, its use in the Spanish of Southern Arizona shows a special tendency. Through an analysis of CESA (Corpus del español en el sur de Arizona), we can see how there is still a subtle difference in meaning between both intensifiers. Thus, *bien* would still enjoy of some of its original positive meaning, giving this a bigger amount of expression and certainty in a speakers' utterance. At the same time, part of these results, go along the lines of those of previous studies of the variable: (*muy* used over *bien*), and women using the innovative form more than men. The remains of a positive meaning among the users of *bien* as an intensifier are analyzed through the concept of identity negotiation based on the utterances found in the corpus, i.e.: *La casa era mu-, era BIEN mexicana* (CESA 35). Unlike the uses of *bien* in other dialects, in Southern Arizona, this intensifier seems to appear linked to notions of Mexican culture and identity.

Time: Saturday, 18/Jun/2016: 8:30am - 10:30am · *Location:* Aula 1.10
Session Chair: Elena Fernández de Molina Ortés

Challenging Dominant Discourses in Sociolinguistics on Attitudes and Prestige through a Sociohistorical Reanalysis of the Creolization of Language in the Afro-Atlantic

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This presentation problematizes widespread conceptualizations of 'attitude' and 'prestige' among sociolinguists, who unquestioningly assume that the hegemonic standardization of European languages that coincided with the colonial conquest of the Afro-Atlantic to be universal. Using a critical reanalysis of the creolization of languages and societies in both the pre-colonial African and Indigenous Atlantic as well as in the pre-capitalist and post-capitalist colonial Afro-Atlantic, we argue that our current understanding of notions such as attitude and prestige are deeply rooted in a framework that takes the imposition of artificial Unitary Language (Bakhtin 1981 [1930]) in the colonial metropoles from the 15th century onward to be the norm, rather than the aberrant exception that it really is in human history and among human cultures. In this process, we focus on the Capitalist, Calvinist, Enlightenment 'turn' in the 17th and 18th centuries which not only laid the basis for our current view of language in general and our understanding of what constitutes language attitude and prestige in particular, but which also completely reconfigured the matrix which defines the Afro-Caribbean Creole space, resulting in the binary division of creolized linguistic varieties into the 'classical' Creoles spoken in West Africa and the non-Spanish Caribbean on the one hand and the 'Africanized dialects' of European languages spoken in the Spanish Caribbean, Brazil, Angola, and the United States on the other.

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"Hola, Hello, Aloha, and Helloha": The beginnings of a comparative study of Hawaiian Revitalization and Spanish/Italian Transmission

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This presentation is part of a broader comparative investigation into the successful language transmission in two families whose languages are not the dominant languages of the surrounding cultures: in one family, it is the revitalization of Hawaiian, an indigenous language; and in the other family, it is the transmission of Spanish and Italian—two immigrant languages.

Very little research has examined what families are doing and planning in regards to how extended family members contribute to the positive transmission of their family languages. Moreover, there has been no focus on comparative analyses of different *kinds* of heritage language transmission nor has there been much of an emphasis on comparing transmission across generations of families with different languages. This particular presentation focuses on the ideologies expressed regarding two other marginalized languages that are part of the families' linguistic repertoires by taking an interactional sociolinguistic approach to data analysis from active interviews (Holstein & Gubrium, 2004) conducted with parents and extended family members.

The extracts analyzed demonstrate how both the dominant as well as the more marginalized languages—Piedmontese and Hawaiian Creole English (Pidgin)—affect the decisions parents and extended family make regarding their family language policies. The expressed ideologies that dominate the varieties of languages available to these families suggest that for one family, Pidgin is an important resource that the parents draw on to add to the revitalization of Hawaiian within their family; whereas for the Spanish/Italian family, Piedmontese is paradoxically viewed as an important family language which adds no value to the future generations of speakers. The extracts show how parents either respect or reject these ideologies to guide their family language policies. The analysis also helps us understand what is meant by "successful" language transmission for these particular families.

Highlighting the importance of a decolonized, indigenous perspective on research (Smith, 1999), the study contributes to current research on "new speakers" of heritage languages (NeSmith, 2005; O'Rourke, Pujolar, & Ramallo, 2015) and aims to begin to fill to the lacuna of comparative research on heritage language transmission.

Negotiating prestige in postcolonial metalinguistic discourse: Case studies on Tok Pisin and Hawai'i Creole

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In multilingual settings, ideas about the status, prestige and functions of the varieties in contact are hardly ever stable – rather they shift, compete and adapt while socio-political circumstances constantly change. Yet, every metalinguistic comment made in public discourse is, to some degree, a reproduction of former comments, as "[e]very text incorporates, reformulates, reinterprets or re-reads previous texts" (Blommaert 1999: 5). This process becomes particularly interesting in contexts of decolonisation and political emancipation, where the dominant voices in discourse have changed dramatically over the past decades. It becomes even more interesting, if we look at new languages, i.e. pidgins and creoles, as in these cases, the objects of metalinguistic comments are themselves rapidly changing and have often not been around as long as the ideologies that come into play when describing, assessing and negotiating these new varieties.

Concentrating on Tok Pisin and Hawai'i Creole, the present paper examines how public debates re-contextualise old (colonial) ideologies and thereby influence the perceived status, prestige and functions of language in different ways. While Tok Pisin has opened up spaces within the linguistically fragmented state of Papua New Guinea (PNG) and is valued as a common means of communication even in parliament, it is – paradoxically – its kinship to the lexifier English that seems to have prevented its breakthrough in education and literature. As data suggests, people regard Tok Pisin as a language that unites the country, but also isolates PNG from the rest of the world. Many Papua New Guineans seem to acknowledge the lingua franca as a marker of identity, and simultaneously reject it as an inferior language to English when it comes to formal (written) language, perpetuating ideas about pidgins and creoles that originated in a colonial, European-dominated discourse.

In contrast, Hawai'i Creole – often considered a low status variety in the linguistic literature (Tryon and Charpentier 2004, Siegel 2008) – has become surprisingly productive in creative writing, despite its image as "broken English". While part of the commodification of Hawai'i Creole is related to the flourishing tourism industry, much of the literature in this variety targets a local audience. In both cases, the discrepancy between alleged status and prestige of a variety and the actual language practices can be traced back to attempts to forge a national (PNG) or local (Hawai'i) identity, which, in both cases, were particularly strong in the 1970s. The paper will focus on "the media as discursive space for examining language ideological debates" (Heller 2010: 277) and discuss metalinguistic commentary found in public media discourse.

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Ethnolinguistic Vitality of Limon Creole among Younger Speakers

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An English lexifier creole is spoken along the Caribbean coast of Central America, from Belize to Panama; Costa Rica is no exception. Limon Creole has been the native language of the black population in Port Limon, the population which this study treats. Port Limon is the largest urban center on the Caribbean Coast of Costa Rica. There are three main languages spoken in the province of Limon among the Afro Costa Rican population: Spanish, the official state language; Standard Limon English used mainly for religious purposes, radio programs and other institutionalized situations within the Limon Creole speech community and Limon creole – a historical descendant of Jamaican Creole-

Since the second half of the twentieth century the Limon Creole speech community (LCSC) has been experiencing social and economic pressures to become more fully incorporated into the larger Spanish speaking community. Not surprisingly, these pressures have led to a greater willingness to acquire the national language, Spanish. Earlier studies (Spence 1993) argue that the LCSC sees no need in retaining the vernacular language.

But today the community is experiencing a grass roots empowerment that has yield very positive outcomes. For example on August 26th, 2015 Costa Rican president Luis Guillermo Solis signed an amendment to the country´s Constitution declaring Costa Rica to be a "multiethnic and multicultural nation".

The beginning of this ethnic pride and empowerment movement can be characterized as an attempt by the Costa Rican Afro leaders and the community in general, to take charge of their ethnic and racial identity and make it much more visible to the larger community.

So the compelling question of this paper is whether this gradual cultural empowerment has spilled over in the revitalization of the Creole language which, I argue, is at the core of the community´s identity. Therefore, the objective of this paper is to detect the attitudes and use of Limon Creole, among Afro Costa Ricans ages 13 to 40, an age group that has never been studied before. In this paper, results are reported from a pilot study with a wide range of research methods, including interviews, questionnaires and controlled elicitation.

This is not a case of post creole continuum or decreolization, as originally described by DeCamp (1971) and Bickerton (1973) as a result of the process of decreolization, but a case of contact with a non-lexically related national language, Spanish.

Since (Spence 1993) there has not been any study done on the vitality of Limon Creole. The earlier study revealed a tendency of shift towards Spanish. It is important to present the current linguistic situation among an age group that has not been analyzed before. Thus the following questions will be addressed: Has the community maintained, regained or loss domains of language use? Are speakers fluent in Limon Creole or is the language showing increased interference of Spanish? What type of contact induced linguistic interference is present in the speech of this age group?

(Re)defining Indigenous language vitality with attitudes and prestige

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This paper shows that, in the case of the Māori language in New Zealand, matters of local language attitude and prestige are (re)defining Indigenous language vitality and are therefore challenging the relevance of universally theorising Indigenous language revitalisation.

The Local, Canagarajah (2005) argues, is shortchanged in language policy research. Western science has disregarded truths and logics that are based in alternative ontologies and locally-constructed beliefs as ripe for empirical updating. However, the absence of widespread success in revitalising Indigenous languages under the dominance of national and global languages has created a call to investigate what local communities themselves desire for their Indigenous languages (Romaine 2006). This is also reflected in language policy theory where, with the critical and postmodern turns in applied linguistics, agency is now given to the attitudes and ideologies of polity members towards different language varieties (Spolsky 2004). This, it was envisaged, would help explain why language revitalisation remains *so hard* (Fishman, 2001).

The presentation discusses results from a large scale qualitative and quantitative online survey that used the *folk linguistics of language policy* (Albury 2014) by asking Indigenous and non-Indigenous youth in New Zealand what they themselves think Māori language revitalisation means, how it should proceed, and indeed what it should deliver to New Zealand. Echoing the folk linguistics tradition, the research gave credence to the content and boundaries of folk linguistic knowledge and feelings in order to reveal "dynamic processes which allow non-specialists to provide an account of their worlds" (Preston, 1994). In essence, these youth – rather than linguists – designed and described Māori language revitalisation and vitality in local ways for local purposes.

The analysis indicates that local attitudes to language revitalisation policy, and the perseverance of a language value hierarchy that heralds economic instrumentality over culture, is leading New Zealanders to (re)define ideal Māori language vitality in a way that challenges the relevance of universal theorising (Romaine 2006). Processes of language transmission, thresholds of language proficiency, and the sociolinguistic environment are especially being reimagined and redefined. The case of New Zealand may help to explain why it has indeed been so hard to revitalise Indigenous languages.

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The sociolinguistics of academic publishing

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This study presents a sociolinguistics of academic publishing in historical as well as in contemporary times. The objective is to produce a holistic understanding of the predominant position and prestige of English in research, which in many nation-states has arisen as an issue of major language political relevance. A case in point is provided by languages used in scientific publishing, where English currently dominates across most disciplines (e.g., Lillis & Curry 2010). Commonly, in scholarship on language in

society the rationale for addressing this issue is to highlight the hegemony of English in academic life, and the consequences of this state of affairs for other languages and communities (e.g., Ammon 2001; Durand 2006). From the perspective of Swedish academia, this study unites a wide range of scholarly knowledge, including perspectives from the sociology of science, history of science and ideas, and research policy. I hold that a multilayered, cross-disciplinary approach of this sort makes a valuable contribution to the field of sociolinguistics in its attempts of understanding the complexity of this issue. Previous research on language variation in publishing has tended to frame the issue in terms of "language choice" (Gunnarsson 2001; Salö 2010). However, while it can be stated that 'behind every paper is an individual decision to publish it in one language rather than another', there is little reason to believe that 'decisions are made in the void or that choice is free' (Coulmas 2007, 158). Consequently, the study seeks to make a case for the advantages of adopting a relational approach to academic publishing – that is, to investigate publishing practices at the intersection of the histories of disciplines and the dispositions of contemporary researchers (Bourdieu 1990). The study focuses on publishing in the empirical realities of two disciplinary fields, history and psychology. Methodologically, it combines facts and figures from publishing practices with interviews. In each field, data from interviews of professors and doctors will be drawn on to provide accounts of the ways in which field histories play out in contemporary publishing practices. Results show that English is currently making inroads into the field of history, in line with and aided by the power of new regimes of research evaluation and performance-based funding impinging on the university field at large. In the field of history, unlike in psychology, English is currently a weapon since it provides access to international publishing markets where new forms of scientific authority can be obtained. This option seems to be most compelling for junior scholars seeking to enter the field. Following Bourdieu, publishing in English is here interpreted as pertaining to a social strategy, enacted in pursuit of investing differently, so as to subvert the order of the historical field. From this this vantage point, I shall argue that 'language choice' in publishing should be understood as a form of historical action residing in the relation between histories of scientific disciplines as fields, on the one hand, and histories as incarnated in researchers' habitus, on the other (Bourdieu 1990, 190).

'Can I say it in my lugha ?'*: The impact of educational support on the attitudes towards multilingualism in urban schools

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This study is part of a larger ongoing study focusing on the effectiveness of schooling in Brussels Dutch-speaking primary schools and the impact of educational support on this effectiveness.

Given that the societal super-diversity of Brussels is reflected in the classroom teachers are challenged to educate a linguistically diverse school population. Within this Dutch-speaking education system, the pedagogic approach is aligned to pupils with Dutch as a home language; nevertheless, only a minority actually speaks the language at home. Hence, providing effective education in these multilingual classroom-contexts demands a higher degree of attention paid to positive attitudes with regards to multilingualism. Ever since positive language attitude is seen as an important aspect in the process of language acquisition and wellbeing at school, it is defined as an influencing factor for schooling effectiveness.

Therefore, initially, this paper will look into the attitudes revealed by different school actors towards multilingualism in primary education.

Furthermore, this study explores the impact of educational support provided in Brussels schools by the Brussels Education Centre (OCB) regarding the attitudes towards language policy and multilingualism in the educational context. The support offered by OCB may range from developing a language policy, implementing language-skills education, learning to deal with diversity to boosting parent and resident involvement.

To investigate these aspects, the attitudes of 61 teachers, 35 members of the school board and 1573 children and their parents from 13 different primary schools in Brussels are studied through self-developed online questionnaires. Also 28 in depth interviews are conducted with members of the school board and with 15 educational assistants.

The impact of the educational support regarding positive attitudes towards multilingualism is reported to be important. Most school boards confirm the positive impact of the support offered by OCB,

while teachers report less impact. In the results we will discuss the rationale and the reasons why some types of support offered have a higher impact than others.

* *lugha*: arabic word for 'language'

This Must Be the Place: Language, Identity and Voices of Climate Change in the Pacific

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From the rising sea-levels in Oceania to drought-stricken landscapes in California and Australia, the impact of climate change on populations worldwide has posed unprecedented challenges to our global society. So far language oriented research and in particular sociolinguistics is largely missing from this cross-fertilizing exchange on climate and the environment. This being said, humanity's symbolic relationship with the biosphere has been a driving force for some areas of sociolinguistic research. In fact, the conservation and revitalization of languages at risk of vanishing often are conceived of as attempts to maintain biocultural diversity and, by extension, biological diversity within a particular ecosystem. Our symbolic relationship with the biosphere, however, is also implicated in our capacity to alter the climate to the point of threatening the habitability of the planet for much of life on Earth. This becomes manifest in the harmful global impact of neoliberalism, consumerism, and extractivism (to name a few) which have led researchers from various fields to investigate their role in growing social injustice and ecological destruction across the globe. However, there is little awareness of the contributions that sociolinguists can make to advance climate change research. In this presentation, I draw on an on-going interview-based study examining stance-taking towards language maintenance and loss among Native Hawaiians and immigrants to Hawai'i from across the Pacfic to explore how family and community language planning is affected by climate change and its conflation with border politics in Hawai'i and the Pacific. Drawing on this data, I further illustrate how a longstanding concern for marginalized individuals from researchers in certain branches of sociolinguistics and linguistic anthropology (Hymes, 1972; Gumperz, 1982; Fishman, 1991) reveals correlations between language, identity projects, and climate justice. Hazards to a life-enabling environment have already begun to unsettle the ways in which people make sense of their histories and futures. At this historical conjuncture, people's relationships to language, culture and place bring forward old and new narratives of social belonging and exclusion. Further distinguishing between the ethics of *probability* and *possibility* (Appadurai, 2013), I seek to address instances where threats and actualities of global warming have enabled new visions of mobility and Oceanic interconnectedness. The presentation concludes with a brief discussion of how considerations of the relationship between language, identities, and climate change can support strategies to confront the crisis from multiple angles in ethical and equitable ways.

El voseo en Chiapas, México. Análisis sociolingüístico y pragmático, y contextualización de un proceso de retracción

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El estudio de las formas de tratamiento en México,se ha ocupado poco del análisis del voseo en Chiapas –región al sureste del país que histórica, geográfica y culturalmente se encuentra aislada del resto del país, y más bien es cercana a Centroamérica–. En esta ponencia presentaré los resultados de mi tesis de licenciatura *¿Idiay pue vos?: aproximación sociolingüística al voseo en Tuxtla Gutiérrez, Chiapas*, (enriquecidos por la investigación de mis estudios de posgrado, actualmente en curso), en la cual –con base en datos reales obtenidos de grabaciones de habla cotidiana, de redes sociales cibernéticas y entrevistas sociolingüísticas– concluyo que se está dando un muy interesante proceso de retracción de la disminución voseo, a partir del cual los grupos más jóvenes (menos de 25 años) están rescatando un fenómeno lingüístico estigmatizado y con poca frecuencia de uso por parte de la generación de mediana edad (26 a 50 años).

Asimismo, describo la falta de correspondencia semántica y pragmática entre el voseo de los adultos mayores (más de 50 años) y el de las personas más jóvenes, quienes lo están usando en contextos bastante restringidos (lúdicos, informales, en relaciones horizontales, entre miembros de la misma comunidad de habla y con un sentido prominentemente identitario), en contraste con los adultos mayores, que suelen usarlo como está descrito en los textos antes mencionados (en relaciones horizontales, verticales descendentes, con personas de la misma y de otras comunidades de habla y en contextos no necesariamente lúdicos).

A partir de esta introducción, presentaré un panorama del voseo en Chiapas en dos ejes diferenciados, pero íntimamente relacionados: el primero de ellos es el análisis sincrónico del voseo en Chiapas, el cual se muestra como el rasgo lingüístico, a nivel estructural, más importante al momento de hablar de una diferenciación dialectológica del resto de México. Para ello, se mostrará una detallada descripción de cómo está funcionando el voseo en dicha región mexicana, no sólo expresado de forma pronominal, sino también morfológica. Dado que este proceso está determinado no sólo por la gramática, sino por las relaciones y características sociales de los participantes, la descripción del voseo chiapaneco no se ciñe sólo a las especificaciones gramaticales del mismo en esta región del mundo hispanoparlante, sino que abarca una descripción sociolingüística y pragmática de los factores que lo promueven.

El segundo eje que se presentará, está relacionado con el plano diacrónico del voseo chiapaneco, cuyo análisis encuentra su mayor dificultad en la falta de literatura lingüística sobre el mismo. Para resolver esta laguna, me fundamento en la comparación de las descripciones del voseo chiapaneco hechas por los autores anteriores que fueron mencionados al inicio de este resumen con los resultados de mis investigaciones sincrónicas del voseo chiapaneco, para el que utilicé la hipótesis del tiempo aparente propuesta por William Labov, con lo cual confirmo el cambio de uso del voseo en un nivel semántico-pragmático. Asimismo, describiré una serie de rasgos pragmáticos que promueven o inhiben la frecuencia del voseo chiapaneco y la alternancia con las formas de tratamiento tuteantes y ustedeantes en la región.

La variación sintáctica y el contacto dialectal: la concordancia de haber existencial en el español de los dominicanos en Madrid

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Estudios sociolingüísticos recientes han resaltado la variación de la concordancia de *haber* existencial en el español americano y el peninsular (Bentivoblio y Sedano 1989, 1992; De Mello 1991; D´Aquino 2004, 2008; Rivas y Brown 2012; Gómez Molina 2013; Blas Arroyo 1995-1996). El eco de estas y otras investigaciones ha logrado que haya un cambio de postura por parte de la Real Academia Española en una de sus más recientes publicaciones (RAE 2009: →§41.6b).

Sobre el español dominicano, Alba señala que la pluralización de *haber* es "general en todos los niveles sociales de la República Dominicana" (2004: 134). No obstante, en el habla madrileña predomina el uso impersonal de *haber*, por lo que la variación en esa variedad es inexistente, según los datos de De Mello (1991).

Aún no se ha estudiado —hasta donde sabemos— cómo se comporta esta variable en el contexto del contacto dialectal. Por consiguiente, esta investigación se realiza para determinar si el habla madrileña, considerada de mayor prestigio, influye en el habla de los dominicanos en Madrid respecto a esta variable sintáctica y, además, para establecer los factores lingüísticos y sociales que condicionan su uso.

El corpus analizado corresponde a las entrevistas realizadas durante los meses de abril y mayo de 2013 a 100 informantes dominicanos con residencia en Madrid.

La población dominicana es uno de los conglomerados con mayor presencia entre los inmigrantes latinoamericanos en la ciudad de Madrid. Según los datos del Instituto Nacional de Estadística (INE) publicados el 1 de enero de 2014, los dominicanos constituyen la quinta nacionalidad de mayor grado entre los inmigrantes latinoamericanos en el municipio de Madrid, con un total de 20.593 inmigrantes, lo que supone un 10.26 por ciento de la población de inmigrantes latinoamericanos de la ciudad.

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Producción de paisaje lingüístico en lenguas indígenas de México y Perú: procesos identitarios, semióticos y de política lingüística.

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La producción de paisaje lingüístico en lenguas indígenas comienza a formar parte de la cultura visual contemporánea a nivel mundial. En Latinoamérica existen experiencias de paisaje lingüístico en las que no sólo se muestra la presencia o estatus bilingüe de una ciudad o contexto, sino que también pueden rotularse lenguas de los visitantes, como las de los turistas. A pesar de que las lenguas indígenas se encuentran en procesos de desplazamiento frente a lenguas mayoritarias como el español o portugués, cada día se conocen nuevas experiencias o esfuerzos realizados a partir del paisaje lingüístico y la presencia pública de las lenguas indígenas. Si bien la producción de paisaje lingüístico es realizada por personas con intereses artísticos o identitarios, también existen experiencias en las cuales su producción deriva de incitativas o políticas lingüísticas aplicadas desde las instituciones estatales. En

ambos casos, el paisaje producido comienza a generar nuevas formas de percibir el uso de las lenguas indígenas y, sobre todo, nuevas maneras de vislumbrar su permanencia dentro de las sociedades multilingües contemporáneas. La presente ponencia es una exploración en torno a la producción de paisaje lingüístico en lenguas indígenas en México y Perú. En específico, es un análisis sobre las diferentes maneras en que están siendo "paisajeadas" las lenguas indígenas y sus implicaciones sociales y políticas. La pregunta rectora a lo largo de esta intervención es cómo la producción de paisaje en lenguas indígenas está incidiendo en la revalorización y su eficacia simbólica tanto en México como en Perú. Para dar respuesta a esta interrogante se propone desarrollar, acompañados con algunos ejemplos empíricos, tres niveles analíticos. El primer nivel es el nivel identitario, el cual está relacionado con la motivación sociopolítica de los actores sociales para realizar paisaje lingüístico en lenguas indígenas. El segundo nivel es el semiótico y la manera en que dicho paisaje está siendo elaborado y colocado en distintos espacios públicos; y, por último, el nivel político, el cual se relaciona con la construcción y/o aplicación de políticas lingüísticas que tratan de cumplir los derechos lingüísticos de los ciudadanos. A partir de este análisis se pretende seguir abonando temas de discusión y debate a los estudios sociolingüísticos y antropológicos en torno al paisaje lingüístico y la geosemiótica de las sociedades indígenas y no indígenas contemporáneas.

Language attitudes by origin of learners of Catalan as a host Language
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This paper focuses on linguistic attitudes of four groups of Catalan learners with different L1: Arabic, Punjabi/Urdu, Chinese and Spanish. On the basis of the description of the sociolinguistic situation of their countries of origin, it is sought to establish relationships between types of attitudes and new motivational constructs in connection with the learning of Catalan in a multilingual context such as that of Barcelona. The main tool of data collection is the style of semi-structured interviews: Casual Speech. The analysis of the statements of 76 pupils allows relationships to be established between linguistic attitudes and motivations in the classroom learning of the Catalan language and its use elsewhere in everyday life. Drawing on the results, patterns of linguistic behaviour are derived among new speakers and native speakers– as linguistic and social agents – who share the responsibility for making Catalan a true host language. The relevance of the research to the Council of Europe's is to show how the social inclusion starts from a positive and integrative attidude from all community agents.

Language attitudes towards Catalan in Catalunya Nord
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Catalan is spoken on both sides of the French-Spanish border. France gives little official support to its regional and minority languages (RMLs) such as Catalan, spoken in the area of Northern Catalonia. The region of Catalonia (in Spain) however protects Catalan thanks to a range of government policies. France has not ratified the European Charter for Regional and Minority Languages, while Spain's quasi-federal system favours RMLs. Extant work has focused on Catalan in Spain, and it is now time to look in detail at the situation in France. Catalonia's demands for independence from Spain are taking centre stage, as seen in the 'non-referendum citizen participation process' of 2014. As such, it is timely to study the relationship of this autonomous region with its neighbours – particularly Northern Catalonia, with which it shares much historical, linguistic and cultural common ground. How does the strong position of Catalan south of the Pyrenees help the language over the border?

This presentation shall discuss two research objectives. Firstly, to develop our knowledge about the use of Catalan in Northern Catalonia; Catalan has been spoken in the region for over a millennium and we know remarkably little about how it continues to develop. Secondly, to examine what happens when one language spreads across international borders, particularly when the countries on either side of this border support the language to radically different degrees. How does this impact on the prestige of the language? Is linguistic prestige somehow able to 'flow across' the border?

This presentation will constitute the first discussion of this new research project, which combines quantitative and qualitative methods in the form of an attitudes questionnaire. The data from the project will allow for comprehensive discussion of existing attitudes and ideologies towards Catalan and French in the region of Northern Catalonia. This can then be compared with other analogous multilingual situations worldwide, wherein the two community languages benefit from differing degrees of institutional support. The discussion of attitudes and ideologies concerning RMLs in France will prove particularly fascinating in light of existing analysis of French centralist linguistic ideologies (cf. Encrevé 2007, Hawkey and Kasstan 2015).

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Catalan at the crossroads between authenticity and anonymity. A comparative view on language choice patterns in Valencia and Catalonia

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The Catalan language area, which extends across different regions of Spain, southern France and the city of Alghero (Italy), represents an interesting site for comparative sociolinguistic research due to the range of institutional and political-economic arrangements for Catalan and the other languages in contact (mainly Spanish, French, and Italian), and the degree of support to (and, in some cases, the lack of) language revitalisation agendas for Catalan in each context (Strubell & Boix-Fuster 2011).

This research focuses on Valencia and Catalonia, the two largest Catalan-speaking regions in Spain, where regional governments were settled after Franco's dictatorship in the early 80s, thus allowing for some autonomy to implement language policies. Nonetheless, divergent processes of language maintenance or shift (and different class-based meanings of languages, both deriving from and reinforcing those processes, cf. Ninyoles 1969; Woolard 1989), together with the stronger or weaker emphasis on the promotion of Catalan, led to different positions for this language. Whereas in Catalonia some researchers claim Catalan is in the path to become a "common public language" and hence a legitimate choice in the public sphere, irrespective of the ethnolinguistic origin of interlocutors (Pujolar & Gonzàlez 2012), in Valencia, as in other language minority contexts, Catalan appears restricted to the interaction among its native speakers, and even this preference for Catalan as an in-group language seems to be weakening (Casesnoves 2010).

I take a discourse-based approach in order to explore patterns of language choice in intergroup encounters as they are recontextualized, and therefore evaluated and legitimised (van Leeuwen 2008), in the semi-structured group interviews I conducted with a sample of Valencian and Catalan teens from different linguistic backgrounds. By comparatively exploring their discourses I intend to grasp some of the nuances of the dichotomy posed by Woolard (2008) between *anonymity* and *authenticity* as differing ideological frames for the legitimation of languages, and to assess their impact on youth's language practices and on the prospects for language revitalisation.

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The status of languages in a hypothetical Catalonian nation state: agents and arguments in a public debate

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Language and nation building have been intimately connected in Catalonia and in Spain as a whole during the last centuries. Languages have been the symbols of different political projects (a 'unified'

Spain, a federal state, etc.), but also the means used to achieve these goals. In the last years (2008/10), the so-called *Catalan Process*, i.e., the political process whereby a significant number of political and societal actors have been striving towards transforming Catalonia into an independent nation state, has prompted a considerable public debate about the status that each language spoken in this territory should enjoy in a hypothetical future independent polity. Should Catalan, the autochthonous language, be the only official language? Should it be sided somehow by Castilian/Spanish, the main local lingua franca, which is natively spoken by most former immigrants from the rest of Spain and their children, and by many recent Latin American immigrants? What should be the role of Aranese Occitan, the local minority language, as well as Catalan Sign Language? What about the languages of recent alloglot immigrants? Should English receive any special treatment, as the language of globalization?

In this presentation we will analyse the public debates about these issues thanks to a data basis made up of all (identified) articles published in paper and on-line press and all posts in Internet blogs specifically dealing with these issues. We will first of all describe the main social actors in this discussion, and identify their distribution in the mass media, and after that, we will explore the main issues under discussion. In the background of our analysis lies the hypothesis that the more primordialist views on language that used to be predominant among nationalist supporters have yielded in the last decades way to more civic, less organic (Anderson 1991, Dowling, 2013, Heller & Duchêne 2013) view. Indeed, the results show that, whereas Catalan retains a highly valued position among all discussants and is regarded as the main language for social integration, emotional and symbolic topic rarely emerged in the discussions and, simultaneously, virtually all discussants expressed favourable views towards multilingualism.

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Bilingual Writing: Challenges for Pupils and for Teachers

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Bilingual education implies the use of two or more languages in the curriculum and fulfils certain purposes, like language minority education, acquaintance with the neighbour country's culture, and cognitive abilities' training. Finnish and Russian are typologically different and use different script systems (Roman vs. Cyrillic) and handwriting principles (printing vs. cursive handwriting) in addition to various transcription principles; these differences can impose certain difficulties, but at the same time, the ability to perform literary skills is sharpened by the use of these different systems. Theoretically, the study is based on theories of writing and biliteracy; methodologically, it uses a computer-based, contrastive assessment of writing and reading practices and questionnaires addressed to parents and teachers. This current research investigated, first, the literal language proficiencies of primary school children; second, the attitudes of teachers towards writing in the two scripts and different methods of teaching it to the children. At the beginning, the study aimed to measure written language proficiency at the first stage of literacy, after the alphabetization had been completed, and then one year later; in both cases pupils were writing and reading in Russian and Finnish, their abilities were compared with those of the control monolingual groups. By that time, children had studied at the Finnish-Russian school in Helsinki, Finland, for two vs. three years. Participants came from Finnish- or Russian-speaking or bilingual families and may have attended bilingual kindergartens before entering school. They were exposed to both languages as vehicles for literacy during their education. In the second part, teachers shared their opinions about cursive writing vs. typing and computer-based testing. Most of them supported all three variants of alphabetisation, some told us that they have no time to use anything but computer and see no need in this. Moreover, teachers of Russian use calligraphic copybooks in the first grade already, whereas teachers of Finnish use print writing patterns and introduce cursive handwriting in the 2nd form, but this variant is not imposed on the pupils. Some teachers think that to write letters together is easier and more practical; others prefer printing because it is more readable. Some alumni of the Finnish-Russian school continue to print in Finnish, while they write cursive Russian. All in all, this research determines how the family language and bilingual surroundings influence the abilities to read and write in both languages, as well as whether and how the language skills are interrelated. The challenges of bilingual education are partly due to the difficulties of the linguistic systems of Finnish and Russian when compared to each other. The family literacy practices suggest that the differences in attitudes parents influence the results of double-literacy acquisition. Russian parents begin to show letters to their children early and think that it is their duty to encourage them to read and write before school. Finnish parents show their children letters before school, but they trust the teachers' methods of instruction.

Language policy and competing preferences of using English or Finnish and Estonian in interaction between Finns and Estonians

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This contribution discusses different dimensions of language policy as factors affecting language choices in a Finnish-Estonian contact setting. This study focuses on a Finnish student organization and its Estonian friendship organization that have an official language policy for the use of receptive multilingualism in written communication, originating from their agreement of friendship (est. 1933). Receptive multilingualism (RM) refers to interaction in which participants employ a language different from their interlocutor's and yet usually understand each other without the help of an additional lingua franca (Ribbert, ten Thije & Verschik 2012).

This study investigates how this official policy, which was derived from the national romantic ideology that emphasized linguistic and cultural similarity of Estonians and Finns, is interpreted today by the members of the studied organizations, and what are the present day language practices and values

attached to them among the members of the organizations. The approach of this study is ethnographic, which entails understanding language policy as a dynamic social process always situated in a certain cultural context (McCarty 2011: 2–3). The data of the study consist of survey and interactional data that are combined and compared for analysing both explicit and implicit aspects of language policy.

The analysis of different types of data reveals competing ideologies of the "ideal" and the "practical." Despite the respondents' outspoken preference for using Finnish and Estonian also in oral interaction, to ensure mutual understanding, they often consider the most effective choice to be English as lingua franca. Furtermore, in the studied community English has a status of an international language that has some prestige as such. Even so, English is not the dominant language choice in the interactional data, and receptive multilingualism is used particularly in multiparty interaction when at least some of the participants command both languages actively. Furthermore, using Estonian and Finnish is regarded as an important aspect of the friendship alliance, and RM has an emblematic value that English does not have.

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Language use and literacy practices in bilingual adolescent girls in Cyprus

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The current paper investigates the interplay of language use and literacy practices in four bilingual adolescent girls living in Cyprus. Over the last decades, Cyprus has undergone major social changes due to the effects of immigration, globalization and economic crisis. Traditional mono-ethnic and mono-lingual urban centers are now experiencing a dynamic presence of multiple languages and linguistic varieties with a blend of identities co-existing and interacting. The current educational system has made some steps in recognizing and including students with other-than-Greek as L1, but all the policies move towards an assimilatory model. The dominant language and the target language is Standard Modern Greek for all the students attending public education in Cyprus.

Within this context, we focus on four case studies in order to explore the literacy practices and the linguistic identities of four girls living in Cyprus, placing a special focus on their out-of-school literacy practices in order to explore domains where more authentic and less guided language use takes place. In this way, we investigate the interrelations between language use, language values and literacy practices in order to shed some light on the connections established between language, literacy practice and bi/multi-lingual identities.

The methodology adopted is case study research (Simons, 2009), with in-depth interviews, extended participant observations of the girls for a period of two months and documentary analysis of their digital practices, mostly via social media (i.e. facebook, twitter). From the data analysis, it emerged that the connections between bilingualism and literacy, as well as identity, are directly related to the language choices they made (mother language, dominant language, varieties of English and Greek). In addition, from the participants' narratives it became evident that factors such as family, social networking and socioeconomic background played an important role in the shaping of their literate and linguistic identities. Finally, it emerged that this strong interaction of the girls' multilingual and literacy practices was a different reality from their practices in the school, where they adopted a completely different identity, with monolingual characteristics accompanied with a low academic profile.

Perceptions of attitudes towards Swiss-German dialects in a French-speaking part of Switzerland : Evolution and interpretations

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In this research the focus is on attitudes towards Swiss-German dialect in the French-speaking part of Switzerland during the years 1950 to 1990. Qualitative research interviews were conducted (Hohlstein and Gubrium, 1997) with 19 women who left the German-speaking part of Switzerland to move to the French-speaking part of Switzerland to learn French and who now still live there. They told me about their languages (Swiss-German, French and sometimes other languages), their language practices now and in the past, and their relationships with these languages. Three focus groups, with the same women, were also conducted. Following Kitzinger (1995), it is expected to learn more about their positioning on some common discourses concerning languages and Swiss-German in particular. Knowing that Swiss-German is generally not well viewed among French-speaking people in Switzerland, we studied what these women told us about their perceptions of the value of the Swiss-German dialect, and its evolution over a period of forty years in a French-speaking area bordering the German-speaking area, the largest part of Switzerland.

One issue is to analyze the way these women feel about speaking Swiss-German in the French-speaking part. Is it, from their point of view, something allowed, appreciated, encouraged, loved ? Did this change over time? I will show that these women's perceptions of attitudes towards Swiss-German dialects, and the interpretation of these perceptions, depend on the context. In a critical sociolinguistic perspective (Heller, 2002), the necessity of rooting the comprehension of the data in a deep analysis of the social, economic and political context is assumed. So, it will be shown how Swiss-German and German competences, while required and valued at work, are not really welcome elsewhere. It is argued that this is linked to the economic crisis of 1975 (Barrelet, 2011), to the geographical situation of the area studied (Neuchâtel) and it's proximity to the Jura, an area which has separated politically from a German-speaking region, using, among other arguments, anti –Germanic ideologies (Cotelli, 2015).

In addition, space as a social construction changes over time (Pennycook, 2010), as a result of language practices also. So the growing presence of different languages in the same area since 1970, may influence the acceptance of Swiss-German. It is becoming less exotic or less foreign in comparison to other languages and other speakers.

A second issue is the self - positioning of the interviewed women, when faced with negative or positive attitudes towards one of their languages, here the Swiss-German dialect. How do they, for example, accept or refute some common discourses? In other words how do they create, through language, distance from and a sense of self-worth in the face of social categorization that can sometimes be felt as very determinist? (Kaufmann, 2004).

To conclude, through a very local example, we will show how attitudes towards languages can be understood as participating in the construction of social reality.

Bilingualism vs. multilingualism? Language practice and language ideologies
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Outline: The talk investigates the interrelationship between language ideologies and language practice in Swiss Biel/ Bienne. Biel/ Bienne is an officially bilingual German/ French municipality that, due to the 100 nations represented among its 53'000 inhabitants, is characterized by a very high degree of linguistic diversity. While existing literature has concentrated on the city's autochthonous bilingualism (cf. Conrad & Elmiger 2010), thereby mirroring and reinforcing existing language ideologies, our focus is on the interplay between the two 'official languages' and the city's rich migration induced multilingualism.

Methods: We document actual language practice in Biel/ Bienne's public space and use this documentation as a basis to reconstruct language ideologies and their influence on communication. Data discussed stem from ethnographic observations on streets, public places and playgrounds, from the linguistic landscape (cf. Blommaert 2013) and the novel approach of "linguistic soundscaping" (Scarvaglieri et al. 2013, Pappenhagen et al. forthcoming) that covers oral language use in the public.

Results: Findings concern on the one hand the relationship of German and French and on the other hand the status of autochthonous and allochthonous languages in Biel/ Bienne. First it is shown that German and French are used differently. Whereas German is used strictly for communicative purposes – i.e. to get information across that is crucial for successful cooperation between speakers and recipients – French is often used for actions like welcoming, greeting or naming – actions that are designed to establish an interaction system between speakers and recipients. Since, in contrast, it is not often used for complex, crucially important actions we find that French mostly serves symbolic purposes, demonstrating a general appreciation of the francophone language group and a certain willingness to cooperate in more than one language. Secondly we show that languages besides German and French seem to get pushed aside, as they are seen, heard or mentioned in official publications much less than would be expected based on the overall distribution of family languages amongst the city's population. Furthermore, we point to evidence that English seems to be regarded as a threat of German-French bilingualism and detail the special role of Italian in Biel/ Bienne.

Discussion: On the basis of these findings about language practice in Biel/ Bienne the notion of a "bilingualism ideology" and its characteristics are discussed. The question is brought up if such a "bilingualism ideology" mirrors parts of traditional monolingualism ideologies (cf. Blommaert 2006).

Telling stories of bidialectalism: On the ideological constraints on bidialectal practices in Norway
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Norway has in sociolinguistic circles been dubbed a "dialect paradise" because of the high level of tolerance towards linguistic variability. There is no codified spoken variety of Norwegian and you are generally not required to modify your way of speaking when entering the public sphere. However, research has suggested that the tolerance for linguistic variability does not necessarily apply to speakers who are regarded as tampering with the "genuine" dialect. This seems to be the case for speakers who mix features of different dialects or speakers who code-switch between varieties that index allegiances with different socially and/or geographically defined groups of speakers (cf. Mæhlum & Røyneland 2009, Røyneland 2009).

While conducting interviews with Norwegian bidialectal speakers for my PhD project, I became aware that they seemed to be explaining themselves to me. This suggests that they consider their practice of switching between varieties in some way *abnormal*. The core question of the paper is derived from these observations: What can the ways Norwegian bidialectal individuals think and talk about their linguistic practices tell us about linguistic ideologies in Norway?

The paper is based on an analysis of interview recordings with 12 Norwegian bidialectal speakers supplemented by recordings of conversations between five of these and members of their

family. The analysis undertaken falls within the tradition of critical discourse analysis. Among the methodologies applied is that of narrative analysis (cf. Riessman 2008) of the participants' stories about how they became "dialect switchers" and their experiences of being a bidialectal in Norway.

The first part of the paper will provide an outline of a typical biographical trajectory of Norwegian bidialectals and an overview of the characteristics of their language practices. The second part presents the findings that support the paper's main argument: While these speakers have a large linguistic repertoire in terms of the different social identities they can index by the use of their different codes, and although their in-group practices of code-switching demonstrate both an ability and will to utilize these resources in performative displays of identity, their freedom to do so is constrained by language ideologies marked by purism and essentialism. The prevalence of these ideologies is evident from their explicit and implicit legitimization in their narratives about themselves and their language practices, and in the stories they construct around their experiences of being bidialectal in Norway.

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Social Space and Youth Identities - Linguistic Landscape and Local Language Ideology in an Inner City High School

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It is a truism that attitudes to languages and language use are entwined with cultural conceptions of speakers. The concept of language ideology (Woolard, 1998) throws this into sharp relief. Today it is a relevant notion that is used in a variety of subfields within sociolinguistics as researchers try to better grasp the relations between language, identity and space.

The fast developing field of Linguistic Landscape (Landry & Bourhis, 1997) has proven to offer useful tools to deepen our understanding of the complex relationship between language and space. These thinking-tools are becoming even more sharpened as researchers are pushing the study of Linguistic Landscapes from quantitative mappings of visual languages in public space to a more qualitative analysis of social place-making. Recognizing the multimodal dimension of all meaning-making, studies and analyses within the field now often encompass a variety of semiotic resources (Shohamy, 2015). Stroud & Jegel's (2014) analysis of narrations of place, Milani's (2014) incorporation of queer theory in his analysis of banal sexed signs and Peck & Stroud's (2015) work on tattoos as a part of a mobile semiotic landscape, are recent examples.

This theoretical apparatus thus seems apt for a multimodal analysis of local language ideology and discourses of place and identity, the focus of my ongoing PhD project. During my ethnographic fieldwork in an inner city high school in Stockholm it has become evident how local language ideologies, entangled as they are with the structuring of gendered, queer and racialized identities, are manifested and negotiated in the school's linguistic landscape.

In my paper I explore the linguistic landscape in the high school, not as a backdrop or stage on which the student performs identity work, but rather as a performative landscape acknowledging that "life takes place, not just in place but with it" (Hall, 2009:579). The data includes the posters, stickers, tattoos and scribblings that constitute a landscape that is constantly contested, calibrated and altered by the people moving through it.

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Identity construction in narratives of Syrian forced migrants: 'Small stories' as a model of analysis

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This paper explores identity construction in oral accounts of Syrian forced migrants recounted in documentary films, video-blogs and interviews. These films, videos and interviews show refugees coming from conflict-ridden places revealing glimpses of their past lives in their countries of origin and their identities-in-the-making, in host countries. Borrowing methods of narrative analysis from Discourse Studies, I look at how these accounts of individual life histories shape, intersect with, and restructure narratives of the more collective socio-political conflict in both local communities and host societies. The study looks at two sets of data: 1) documentary films with ethnographic details of the lives of this particular group of forced migrants, autoethnographic videos recorded by either forced migrants or by others who blog them, and 2) interviews conducted with this group of forced migrants. The analysis is grounded in an interactionally-focused approach to narrative, adopting the 'small stories' model developed in De Fina, Schriffin and Bamberg (2006), Georgakopoulou (2006a; 2006b; 2007), and Georgakopoulou and De Fina (2008, 2015).The study adopts social interactional approach to arrive at a functional understanding of narrative by refugees, particularly in the area of identity research. The analysis relies on affordances of the 'small stories' approach to demonstrate how these oral accounts function as tools for identity construction and meaning making. Forced migrants in these films and videos construct new or at least different perspectives of their social world and of how they place themselves and others in this world at this turbulent time in their lives. The migrants' oral accounts show how they cope with and make sense of the changes they experience on the individual level as a result of the consequences of a rapidly changing socio-political reality. Some go further to use their autoethnographic videos as a socio-political commentary, while others extend the purposes of these videos to document the change their cities go through, to campaign for humanitarian aid, or to demand an enforcement of a no fly zone. Aspects of advocacy against ISIS and/or the Syrian regime also have a presence in some of these autoethnographic videos. The paper shows how 'small stories' explain sense making and identity building frameworks in the narratives of refugees and more generally individuals in times of change. The discussion further highlights the characteristics and functions of the data resulting from this model of analysis, emphasizing how individual life histories captured in documentaries and autoethnographic videos can contribute to a documentation of a more collective oral history challenging mainstream narratives of times of political and social conflict.

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Analyzing multilingual identity construction across three language classes: Timescales and linguistics performances

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There has been a growing interest in time-space configurations within the context of identity research in sociolinguistics. A number of studies have depicted the relationship between linguistic identity practices and "timespace conditions" (Blommaert, 2015a, p.3). While Blommaert (2007, 2015b) and Blommaert, et al. (2005) have taken more global perspectives, Karrebæk and Ghandchi (2014) and Compton-Lilly (2013, 2015) have reported on ethnographic studies that focus on multilingual adult and young speakers in the European and North American settings. In the context of classroom research, Wortham (2003, 2006) has analyzed identity construction as an amalgamation of performances on various timescales, "the spatiotemporal envelope within which a process happens" (p.4). Wortham's analyses center on four levels of timescales that I will adopt in this paper. While classroom interactions take place within the *microgenetic* timescales on a minutely basis, they are also informed by the processes specific to the classroom that develop at the *mesolevel* stretches of time spanning weeks or semesters. In the meantime, each student's unique development takes place within her *ontogenetic* timescale and the larger *sociohistorical* timescale simultaneously.

While Wortham's analyses of timescales are not particulary concerned with the language classroom, the current complexity in multilingual urban schools across the globe form a suitable background for such detailed analyses of classroom discourse. My focus in this paper is one of these complex settings, a 9th grade classroom in a multilingual, multiethnic downtown high school in Berlin. Reporting on a linguistic ethnographic study that spanned three academic semesters, I present analyses of five focal students' classroom interactions in their German, English, and Turkish classes in order to depict their multilingual identity construction within and across four timescales. In light of the findings of the study, I propose that multilingual identity construction might be conceived better by attending to the relationship among linguistic performances *across* languages *within* each timescale.

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I Wish I Spoke my Language: Identity and Language Controversy amongst the Crimean Tatars

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On the basis of the data drawn from the sociolinguistic survey (N=581) that I led in 2011 amongst declared Crimean Tatar nationals all across the peninsula of Crimea (adolescent students in 10 out of 14 national schools, degree students of the Crimean Engineering and Pedagogical University and adults), the proposed article focuses on the analysis of the results regarding identities, language uses and language attitudes of the respondents, in order to illustrate the extremely particular behaviour of the Crimean Tatars concerning the national issue. Notwithstanding the difficulty to assess the vitality of a

language and/or a nationality by means of empirical methods (McEntee-Atalianis 2011), this paper attempts to figure this vitality out the results of the survey, as well as at the light of the first-hand field observation. Although the Crimean Tatar language is either seldom or never spoken, especially amongst the individuals of the younger generation (that tend to use only or mostly Russian in their everyday communication, even within their family environment), it is still one of the main identification elements of the Crimean Tatar nationality and is nearly in all cases claimed to be the language of identification of the respondents, and almost always even their declared *native language*. The proposed article also brings up a rather confusing and resilient legacy from the Soviet times: the common mismatch of the notions of *native language* and *first language*, a problem of terminologicalbasis that interferes and critically contributes to mislead many of the survey-based ethnolinguistic investigations and even the official censuses in the post-Soviet space (Arel, 2002; Uehling 2002; Shul'ha 2009). In view of all the aspects already mentioned above, the paper also tries to elucidate the divergence between the declared *native language* and the stated everyday language uses (Kulyk 2011), in order to finally analyse the divergence between the inherited concept of immanent nationality (*natsional'nost'*) in contrast with the (*new* in the post-Soviet tradition) notion of a mutable and permeable national and social identity or identities (Arel 2002; Wylegała 2003).

'You're the study abroad guy': Identity in study abroad narratives
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In this presentation I examine the construct of second language (imagined) identity and how it changes in study abroad contexts. To do so, I draw on data from a large-scale narrative-based study of Hong Kong students participating in study abroad programs. In telling stories narrators make sense of their experiences and at the same time share their understandings and reflections, as well as co-construct their identities, with others. Approaches to analyzing narrative data range from broad content analyses of life histories to detailed discourse analyses of excerpts of conversations, all of which pay more or less attention to the micro context of telling and to broader sociocultural and political discourses. In the presentation I demonstrate an approach to analyzing 'short stories' (as opposed to a 'small stories', Georgakopoulou, 2015) embedded in the interviews of one of the participants; an undergraduate student who completed his BA degree at a university in New Zealand. Short stories are short excerpts of data extracted from a larger set of data such as interviews and written narratives. In analyzing short stories interest turns to the content of the stories – what they are about – specifically by focusing on intersecting dimensions of time, space and 'story participants (that is, when, where and who). Furthermore, in making sense of the content attention is necessarily paid to the micro-, meso- and macro-contexts of both the storyworld (the there-and-then in which the events occurred) and the situation in which the stories are told (the here-and-now of the telling) (Baynham, 2015). In the large study, three dimensions of second language identity were found: (1) identity-related aspects of second language proficiency, (2) linguistic self-concept, and (3) second language-mediated aspects of personal development. The third of these will be examined in some detail, particularly with regard to how this aspect of identity changed over time; from the participant's first year of study in New Zealand to his life in Hong Kong nearly six years later. Attitudes towards his English use and proficiency and how these relate to his ongoing identity development will also be examined.

8. General Poster Sessions

Singular-Plural Asymmetries in T/V Address: Evidence from Galician

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In studies of T/V address systems, research typically ignores plural forms in favor of their singular counterparts. In prior research, we have shown (Morgan & Schwenter 2015), contra grammatical and pedagogical descriptions (e.g. Moreno de Alba 1992; RAE 2009), that there is widespread asymmetry between singular and plural T/V forms in Castilian Spanish, and that the historically T plural *vosotros* often serves as the plural of both *tú* (T) and *usted* (V). More recently (Morgan & Schwenter 2016), we expanded our analysis of singular and plural T/V forms to Brazilian Portuguese, where it has also been traditionally assumed that there exists symmetry between singular *você* and *o senhor/a senhora*, on the one hand, and plural *vocês* and *os senhores*, on the other hand. In fact, our findings illustrated a more extreme asymmetry in the distribution of singular and plural address forms in Brazilian Portuguese than for Castilian Spanish. Specifically, we found that although deferential *o senhor/a senhora* is used somewhat more frequently in Brazilian Portuguese than *usted* in Castilian Spanish, their plural counterparts *os senhores/as senhoras* are used significantly less frequently than *ustedes.*

The current study extends our research to yet another Ibero-Romance variety, Galician. As in the Castilian and Brazilian cases, our data consist of naturally occurring examples, interviews with native speakers (in this case, from across Galicia and across three generations), and the results of an online survey that polled speakers about their pronominal choices when offered three scenarios involving multiple interlocutors, some addressed as *ti* (T) and others as *vostede* (V) in the singular.

Preliminary results from our survey indicate that pronominal choice in Galician exemplifies the same asymmetrical pattern as shown by our prior research on Castilian Spanish and Brazilian Portuguese. While the singular forms *ti* and *vostede* still show clear contrast as forms of address, the plural forms *vós* and *vostedes* are much more restricted in favor of the former, which is used much more frequently than the latter, even with individual interlocutors who would be addressed with *vostede* in the singular. Our analysis is complicated (and made more interesting) by the additional use, in some dialects, of the plural *vosoutros, -as* and by other pronominal forms. Still, it is clear that even in these cases, the asymmetry between singular and plural forms strongly manifests itself.

Asymmetries between singular and plural T/V forms such as the one we have uncovered—in Castilian Spanish, Brazilian Portuguese, and now Galician—seem to be the norm, not the exception, cross-linguistically.

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Linguistic DNA: Modelling concepts and semantic change in English, 1500–1800

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Linguistic historians demonstrate that vernacular varieties of English underwent dramatic transformations between the 16th and 18th centuries (hence the tag 'early modern' English) (Bauman & Briggs, 2003; Lass, 1999). Literary historians recognize 'early modern' literature as a formative and watershed moment in European culture and historians attuned to the conceptual dimensions of their subject – whether economic, social, cultural, political, or scientific – have argued for seismic shifts in the systems of thought underpinning 'early modern' behaviour and social practices (Skinner, 1978; Wrightson, 1982). However, until now, it has been impossible to trace systematically the socio-conceptual change in c.1500–c.1800, a period which is recognized as the bridge between the medieval and modern worlds.

The aim of this project is to understand the evolution of early modern thought by modelling the semantic and conceptual changes which occurred in English discourse of that time. The project (funded till June 2018) uses two large digital collections of early modern texts (EEBO, ECCO) in which significant conceptual shifts will be detected by using a series of advanced information extraction and visualisation techniques. By modelling the semantic and conceptual changes that took place we provide insights to such questions as:

1) To what extent does the early modern era mark the moment in which many of our modern ideas and assumptions were coined and embedded in the vernacular?
2) What is the nature of the lexical complexity of historical concepts? E.g. how far do words like *freedom*, *liberty*, *custom*, *rights* and *freeman* relate to *wilfulness*, *wantonness*, *licence*, *error* and *corruption* to constitute such a field in the period?
3) What are the semantic histories of paradigmatic words in terms of the concepts they designate and imply? For example, how did *commonwealth* emerge as a paradigmatic term of political discourse between the 15th and 18th centuries, and what concepts and inferences were assimilated and discarded over time?

In the presentation we will demonstrate the early findings of our research and on-going challenges of investigating socio-historical data.

The Linguistic DNA project is a collaboration among linguists, historians and digital humanities developers at the Universities of Sheffield, Glasgow and Sussex. Linguistic DNA is funded by the UK AHRC (AH/M00614X/1).

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Humor Registrado: A Multimodal Discourse Analysis of political cartoons during Argentina's last military dictatorship 1982-1983

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For post-dictatorship countries attempting to come to terms with a difficult past, humour can be used as "a strategy, a platform of resistance, refusal and creation" (Sosa 2013, p.84). Humour also functions as a tool in the construction of "collective memory" (Achugar 2008) as a way of reaching out and engaging with newer generations and audiences on a "national trauma" they have not directly experienced (Sosa 2013).

Political cartoons are an example of this as a form of humour requiring memory to understand through "the unpacking of one or more layers of available cultural consciousness" (Medhurst and DeSouza 1981, p. 219). Barajas (2000, p.8) describes cartooning as "one of the few effective critiques possible under a barbaric government" as it is often dismissed as an absurd, even lower, art form. However not only do political cartoons present a "compressed and condensed" commentary on the social and political state of affairs (Medhurst and DeSouza 1981, p. 220), but in doing so, bring about a "demystification of privileges and institutions" (Barajas 2000, p. 9).

This poster investigates the political cartoons of the satirical fortnightly publication *Humor Registrado* during the final year of one of the most brutal dictatorships in history, Argentina's Dirty War. It analyses how key actors, events and political ideologies were depicted by the magazine during Argentina's difficult period of transition from dictatorship to democracy following defeat in the 1982 Malvinas/Falklands War.

The theoretical framework underpinning this analysis is Multimodal Discourse Analysis as it involves looking beyond language to explore the non-linguistic "modes" or semiotic features used in representation (Kress 2014, p.60). Moreover, this approach acknowledges that "modes" do not exist in a vacuum but have a "socially shaped and culturally given" context (Kress 2014, p.60).

A Multimodal Discourse Analysis will enable us to see that despite a simplistic appearance to political cartoons "this disguises many levels of complexity and agenda" (Walker 2003, p.17). In exposing the multi-modal construction of dominant discourses, social actors, events and ideologies this study seeks to add to the body of literature on the role of humour in Argentina's post dictatorship context (for example, Sosa 2013).

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Attitudes toward Murcian Spanish: preliminary results

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This study explores the sociolinguistic attitudes of speakers from different varieties of Spanish toward the variety of Spanish that is spoken in Murcia, a highly stigmatized variety, and toward the Spanish spoken in the capital city of Spain, Madrid. Murcian Spanish has been identified in previous studies (Hernández Campoy, 2008) as "unaesthetic, incorrect and inadequate substandard" among local speakers themselves. On the other hand, for Moreno Fernández (2004), the Spanish spoken in Madrid is considered a variety of 'prestige'. Following these assumptions, a questionnaire based on *matched-guise technique* was used with a total sample of 25 Spanish-speaking participants from Murcia, Northern Spain, Colombia and Argentina. The two *recordings* used in this study were about the same topic: two women, representing each of the dialects, followed a script where they gave the same opinion about the legality of abortion. The attitudes of the participants were measured in relation to the pleasantness of the variety, prestige, intelligence and socioeconomic status associated with each variety. Considering the results of the study, the Murcian variety is perceived as less pleasant, less prestigious and it is associated with a lower socioeconomic status, whereas the Madrid variety is perceived as more pleasant and prestigious, and it is associated with a higher professional status. The results observed in

this study are in line with the studies carried out in relation to the Murcian dialect by previous authors such as Boluda Nicolás (2004) and Sánchez López (2004). All in all, it seems understandable that many speakers of the Murcian variety experience polarized attitudes towards their own variety and linguistic insecurity when comparing their own variety to the 'prestigious' Peninsular one. Moreover, Murcian speakers tend to have a more negative attitude towards their own variety than the rest of the speakers. However, given the wide use of Murcian Spanish, these results appear to point toward a situation of covert prestige, as Hernández Campoy (2008) has detected.

Sibilant variation as a cross-linguistic index of gay identity in French and German bilinguals
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Previous studies of language and sexual orientation have shown sibilant variation to be a robust correlate indexing gayness and non-normative masculinity. This body of work includes both production and perception, and is frequently concerned with English (e.g., Munson et al. 2006; Levon 2006; Campbell-Kibler 2011), though is also seen in Danish (Pharao, *et al.* 2014), Spanish (Mack 2010), and Hungarian (Rácz & Schepácz 2013). This previous research relies on data from monolingual speakers, leaving open the question of how bilingual speakers index their gay identity in their native language compared to their non-native language.

Drawing on data from French and German English-speaking gay and straight men the current study explores variation of /s/, /ʃ/, and /z/ in speakers' L1 and L2 English as a potentially socially conditioned marker of gayness for German and French. Speech data was collected in France and Germany from gay and straight English-speaking French and German men resulting in a total of 20 speakers between the ages of 21 and 30. The data was hand-segmented and a Praat script was created to extract all sibilant measures. English proficiency was assessed by native English speakers utilising a methodology adapted from Sorace & Filliaci (2006).

Results show that, overall, the gay speakers of this study produce /s/, /ʃ/, and /z/ with a higher centre of gravity, higher spectral peak, and more negative spectral skew in both the L1 and the L2. These results are consistent with previous research showing sibilant variation as a marker associated with a gay speech style in monolingual speech. Furthermore, the present results show distinct phonetic differences between these speakers' L1 and L2 productions suggesting that this variation cannot be attributed to L1 transfer effects. The present study does not find age of first exposure to English, English proficiency, or language used (L1 or L2) to predict this variation. These results provide early evidence that sibilance is a socially conditioned feature for indexing gayness present for both L1 French and German speakers and shows preliminary evidence of these sibilants as cross-linguistically salient indices of gay identity.

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Positioning people by orthographic performance

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Our project explores language attitudes that are based on concepts of orthographical correctness as they appear in Austrian and German discourse on dyslexia. Using the theory and methods of Critical Discourse Analysis, we deconstruct and compare threads of academic discourse, discourse within the institution 'school' as well as discourse formed by "advice literature" and "self-empowerment groups".

We argue that "error ideologies" are closely linked to language ideologies that have been formed within the linguistic standardisation process of German. In the 19th century, a standard was established and promoted by the new bourgeois school system. At the same time, the concept of "Legasthenie" (nowadays roughly corresponding to the English "dyslexia") appeared. This is not by coincidence, since the new standard, which was henceforth used as a social marker, was closely connected to written language from the beginning. Hence writing "correctly" facilitated distinguishing "the educated" from "the uneducated".

As we show, the social status of German speakers is influenced to date by their ability to follow these norms to perfection. And we argue that this is crucially enforced by the school, the only institution in Austria every single member in society has to attend for a minimum of nine years.

In our presentation, we demonstrate this by means of various data: First, we focus on the emoticons that are sometimes used as feedback to pupils' exercises. As we will make visible on our poster, tying emotions to the occurrence of mistakes enforces an ideology of errors as personal problems, as part of the personality and as something one should be ashamed of rather than as a possibility to improve one's knowledge. Second, we will present results of analyses of the German and Austrian discourse on "Legasthenie" (dyslexia) and on persons diagnosed and categorised as "Legastheniker" (person with dyslexia), particularly of school legislation, linguistic, pedagogical and psychological literature as well as on biographic accounts. The ultimate goal of the presentation is to shed light on the discursive mechanisms that produce and reproduce a concept of correct and incorrect literacy as a set of norms leading to stigmatisation and exclusion.

The ubiquitous Spanish *se* – Monoclausal reciprocal constructions in heritage Danish in Argentina

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Next to the United States of America, Argentina has been the most important destination for emigrants from Denmark around the turn of the twentieth century. Between 1850 and 1930, approximately 13,000 Danes emigrated to Argentina. Among the descendants of these emigrants an unknown number - at least several hundred - still speak Danish as a heritage language today.

Very little has yet been written about syntactic aspects of Danish as a heritage language (for an exception cf. Kühl (2014) on Danish in the United States). Within the theoretical framework of heritage language studies, contact linguistics and variationist sociolinguistics, my Ph.D. project examines different aspects of the lexicon and the morphosyntax of spoken Danish in Argentina and clarifies in what ways the language differs from European Danish, and when this can then be said to be due to convergence with Spanish. It is part of a larger research project: 'Danish Voices in the Americas' (2014-2018, University of Copenhagen).

One of the aspects I investigate is monoclausal reciprocal constructions. In European Danish, besides through a set of reciprocal deponents, the most prototypical way of expressing mutual situations and events is by employing a reciprocal anaphor, i.e. the noun phrase *hinanden* 'each other', e.g. *Karen og Peter kysser hinanden*. In comparison, Spanish prototypically employs verb-marked reciprocals in order to express mutual situations and events. The verbal marker in casu is *se* which is affixal and varies for person, e.g. *Carmen y Pedro se besan*. The fact that *se*-verbs are treated as intransitives in causative constructions with *hacer*, i.e. requiring a direct-object causee, as in *Carmen los hace besarse* 'Carmen makes them kiss each other', is often taken as proof of *se* being a verbal marker (or operator), and not a reciprocal pronoun (cf. Dimitriadis 2004, Siloni 2007).

Universally, "[A]naphoric reciprocal constructions show a much greater tendency of being replaced than verb-marked reciprocals." (Haspelmath 2007: 18). In the corpus consisting of sociolinguistic semi-structured interviews with approximately 100 speakers of heritage Danish in Argentina (*Danish voices in the Americas*, 2014 & 2015), I have found several cases of reciprocals construed with the Danish reflexive pronoun *sig*, as in *Jeg tror, de kendte sig her* 'I think they knew REC here'. It is reasonable to think that these are cases of transfer from Spanish *se*-reciprocals. In my poster presentation, I will present the results of this corpus study that indicates that some speakers of heritage Danish show variation in reciprocal constructions, employing both an anaphoric reciprocal variable, *hinanden* 'each other', and a variable that resembles the Spanish verb-marked reciprocal construction with *se*, i.e. *sig*. Besides, I will present the outcome of the reciprocity tasks I plan to carry out during my next fieldwork in Argentina in November and December 2015. The tasks consist of a set of short video clips of reciprocal situations that the participants will be asked to retell.

Voice quality similarity based on a simplified version of the Vocal Profile Analysis: A preliminary approach with Spanish speakers including identical twin pairs

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Dimensionality in voice quality (VQ) is often considered a problem in perceptual assessments. While some authors sustain that VQ perception involves a great component of holistic, gestalt-like pattern processing, other researchers opt mainly for featural analyses. In this respect, a considerable number of protocols have been proposed to describe a speaker's VQ in terms of a variable number of settings defined as long-term articulatory tendencies.

Yet, it is well known that auditory evaluations are very sensitive to bias and errors (Kent, 1996), which may call into question their reliability and validity. To shed some light on these issues, this study presents a simplified version of the Vocal Profile Analysis (VPA) scheme (Laver 1980), henceforth SVPA. The original VPA protocol consists of 38 different settings (labial, velopharyngeal, voicing type, etc.) and 6 possible scalar degrees while the proposed SVPA only includes 10 major settings –with several subsettings– and no scalar degrees. From a forensic point of view, this SVPA may be used to alleviate common problems associated with auditory evaluations, such as measurement scale resolution or variability in the raters' internal standards (Kreiman et al. 2007).

For the purpose of this investigation, an evaluation was carried out of speaker perceptual similarity in 42 male native speakers (24 identical twins and 18 unrelated speakers) of Standard Peninsular Spanish (SPS), aged 18-52. In a first step two trained Spanish phoneticians performed a *blind* VQ assessment of each speaker (spontaneous speech samples of 90-120 seconds) using the SVPA. Both intra- and inter-rater reliability measures were calculated. In a second step we calculated measures of dissimilarity between pairs of speakers. These distances took the form of simple matching coefficients (SMCs), which ranged between 0 (greatest dissimilarity) and 1 (greatest similarity).

The results reveal which settings yield higher intra- and interrater agreement but also which settings are the most common (e.g. lowered larynx or nasality) and which the rarest (e.g. labiodentalization, falsetto) in the VQ description of normophonic SPS male speakers. Possible intercorrelations among settings were detected, as well as potential sources of disagreement between judges. Although the VQ-based SMCs were in general higher for identical twins pairs than for pairs of unrelated speakers, indicating higher similarity of the former, some twin pairs with a low SMC deserve special discussion in relation to possible sociolinguistic factors accounting for their dissimilarity.

Some preliminary conclusions have been drawn from this study in relation to the *metathetic* or *prothetic* nature of different perceptual dimensions. That is, depending on the (predominant) quantitative or qualitative continuum of these dimensions, alternative procedures for VQ assessment could be implemented in the future: from visual analogue scales to rather dichotomy-based protocols, as the simplified scheme proposed here.

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Following the traces of the German language in Mongolia

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Three participatory photo interviews illuminating the prestige of German in Ulan Bator

In 2014, Germany and Mongolia celebrated the 40th anniversary of their diplomatic alliance. Following World War II, the German Democratic Republic (GDR) and Mongolia developed profound and extensive ties. The former GDR was the second biggest financial investor in the Mongolian economy and supported Mongolians to study and train in the GDR. During socialism, besides Russian, German was the most important foreign language in the country. Until today, the great prestige of Germany regarding economic and cultural resources combined with the promise to find better jobs and generous scholarships are a major inducement for Mongolians to study the German language.

The poster documents a project that investigates into attitudes toward the German language and its value in the everyday life of Mongolians who returned to Ulan Bator after a prolonged stay in German-speaking countries. The project focuses on the use of German particularly in trade relations, education, cultural communication and exchange, and explores the impact of those social practices on the creation and formation of specific 'German' spaces in Mongolia's capital Ulan Bator.

Using the method of the participatory photo interview, the project analyses and compares in a new and innovative way the position and the social value attributed to the German language in the lives of three project participants. The participants were asked to take pictures of places, objects etc. which they associate with the German language in their surroundings in Ulan Bator and to write a short comment to each picture. The pictures and comments were then discussed in a qualitative interview.

Surprisingly none of the participants focused on German products, which are quite common and can be found in many supermarkets and stores in Ulan Bator. Instead pictures of places were taken which were associated with education and/or jobs as well as the participants' private libraries. These libraries included German books, ranging from dictionaries, scientific books, and books which were originally written in another language and translated into German. With the photo inspired comments, the link to the participants' past in the German-speaking countries as well as to their actual positioning toward the German language is expressed. The insights into their memories and their experiences show the great prestige the German language has for their lives and offers a new perspective on the German language in Mongolia.

I Gotta Feeling" The social meaning behind got as compared to have

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English possession shows variation among the following four verb forms:
- *have*
- *have got*
- *'ve/'s got*
- *got*

Studies (reviewed in Tagliamonte, et al. 2010, Tagliamonte 2013) have assessed language-internal constraints, frequencies, and apparent-time trends in different varieties of these possession verbs. Two main findings are that 1) US English contrasts with UK and Antipodean Englishes in using *have* more than the periphrastic forms with Canadian English in between and 2) *have* increasing and *got* declining in apparent time everywhere.

Tagliamonte, et al. (2010) appear alone in exploring in depth social evaluation of the variants albeit indirectly via production patterns. Using Toronto corpus data, they found high status groups favoring *have*, *'ve/'s got* essentially neutral, low status groups favoring *got*, and *have got* hardly appearing.

The present study examines social evaluation directly with matched-guise tests comparing *have* and *got*—by far the most common forms in US English—among New York City college students.

Given the difficulty of recording natural sounding dialogs in which both forms appear felicitous, we utilized comics as stimuli: specifically two vignettes with two characters each. Each character had a

guise in which only main verb *have* was used and a guise in which only *got* was used. To reduce potentially confounding social variables in this initial study all characters appeared to be young adult males, two White and two racially ambiguous.

Each guise was evaluated by about 50 judges presented with the task in college classes. Different judges rated the alternate guises— two *got*s and two *have*s—on a scale between 1 and 6 (i.e., mean=3.5). Social attributes were adopted from Campell-Kibler's (2010) *–ing* matched guise:

- Casual-Formal,
- Polite-Rude,
- (not)Responsible,
- (not)Intelligent,
- (not)Educated,
- (not)Friendly,
- (un)likely to be Friends,
- (un)likely to be neighbors, and
- Age

Three traits showed significant different means on paired two-tailed t-test as shown below:

Got Have Significance
casual 3.87 3.54 P= 0.016
intelligent 2.696 2.976 P=0.009
educated 2.677 2.959 P= 0.006

There were no significant differences on the other traits. The *intelligent* and *educated* results are unsurprising given that *have* is standard and *got* non-standard. Arguably more interesting are the non-significant factors. Despite apparent-time trends in production studies, there was no significant effect for *age*. The non-significance of the remaining factors such as *friendly* and *likely to be friends* imply little role for covert prestige, which might be expected to support *got* as a non-standard form. The one factor that favors it is *casual,* but that is not a personal so much as situational quality. There appears consequently to be little upside to *got,* and its decline is consequently unsurprising.

Finally, this study provides evaluative data on the social indexicality of possession verbs and so motivations for change. However, it also is a methodological contribution by demonstrating that comics can be a useful tool in matched-guise studies involving lexical and morphosyntactic variables. Although not a focus here, we note that the format affords fuller contextualization—e.g., allowing manipulating age, race, gender, and visual style indexes—than traditional oral matched guise methods.

Two types of bilingual education. Prestige and attitudes
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This poster is part of my research thesis "*Spanish-Finnish language contact in two types of bilingual education*". The study is based on a longitudinal investigation of two groups of bilingual children: those attending a bilingual school (in Helsinki- Finland) and those attending language maintenance courses (in Turku- Finland). Both groups were the same age at the moment of data collection (8-10 and 10-12 respectively).

The present topic, *Prestige and Attitudes*, has been analyzed through the questionnaires sent to the students' families and the interviews to the teachers. After gathering the information from the questionnaires and interviews, the data shows the high prestige of bilingual school[1] (number of applications and admissions, opinions, etc.) as well as for the maintenance courses. All the families are planning a better future for their children (Baker 2003, Piller 2001, Pavlenko 2004, Mills 2004).

The analysis of my data, about the context of bilingual formal instruction, shows the role of the mother in language maintenance and learning (Potowski 2009, Okita 2002, Kamada 1997), as well as the role of the father as an example to follow(Barton & Tomasetto 1994, Kim 2010) and underscores how mixed marriage facilitates the learning process (Okita 2002:192). Different data in graphs and tables about parents' origin, mother tongue, language used at home, etc. are displayed.

Another aspect analyzed is the relationship between the parents' level of education and the prestige of a minority language, in this case Spanish. Most of the parents have a high level education (62, 6% university studies, 28, 5% professional studies, and only 7, 3% primary school studies).

As for the attitude towards the language, the analysis is based on the home language, the directionality of language (student towards father, towards mother, towards brothers and vice versa), the language used at school outside the classroom, with partners, etc.

As for the discussion of the results, emphasis is placed both on the comparison of the results and on bilingual school vs. maintenance courses. The results show a dichotomy between prestige and attitude in the family context, where prestige is not supported to a large degree by an attitude of support for minority language, mainly in the aim of the bilingual school. This leads to a lesser use of the minority language at home; the use is almost null between brothers, null between partners, which may have worrying consequences. The consequences, among others, are problems of continuity and a switch from the bilingual to the monolingual line of the school.

1 In Finland almost all education institutions public; there are only few private schools, so formal instruction is free of charge.

Constructing Varoufakis: A politician's public image and its inception and construction in media discourse.

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In today's mass media, politicians are not only represented as political actors defending or opposing policy, but as personalities whose character traits play as much of a role in their work as their ideological and political orientation. Such mediatized personalities are complex discursive constructs and the result of on-going positioning practices, where multiple actors and actions – the authors of the texts, the anticipated recipients and the persons and practices commented on – are calibrated and pitted against each other. Such discursive images, or "personae", are an integral part of the formation of public opinion that does not rely on political reasoning alone but also heavily on emotional attitudes towards political actors. Since such formation processes are ultimately discursive in nature, the poster presentation proposes a discourse-analytical, sociolinguistic approach to the construction of these images, arguing that such an approach offers both a better understanding of the process as well as a solid foundation for critique.

The poster presentation focuses on one such persona construction, the construction of the persona connected with the name of Yanis Varoufakis, Greek Minister of Finance from January to July 2015. The poster presents results of an ongoing (Master's thesis) research project, which investigates into discursive persona constructions by means of language and imagery by example of the Varoufakis case. Empirically, the project draws on a self-compiled corpus of newspaper articles from the Austrian press that explicitly mention Yanis Varoufakis, collected from December 2014 to July 2015, as well as of extracts of audiovisual media such as TV documentaries and news programmes. Theoretically, it draws on sociolinguistic approaches to social positioning and stance-taking (such as Jaffe 2009, Spitzmüller 2013) as well as on enunciative-pragmatic approaches and the concept of polyphony proposed by the French school of enunciative pragmatics (cf.Ducrot 1984). The grand frame of the analysis is Critical Discourse Analysis as laid out in Ruth Wodak's discourse-historical approach (cf. Wodak/Reisigl 2009). An original theoretical contribution of the project that will be introduced, and particularly focused, by the poster is a connection of these methods with the concept of multimodality.

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Utilizing visual material as stimulus in studies of language attitudes and conceptions

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This paper presents ways of improving the precision of the Discourse Completion Task (DCT) using visual support. One traditional way to study language attitudes and conceptions the respondents have about their language use is to use tests like DCT. DCTs consist of scripted dialogue representing various scenarios, preceded by a short prompt describing the setting and situation. Participants' task is to elicit their response in each scenario. In spite of their shortcomings, these kinds of surveys are useful for obtaining quickly an overall view of phenomena in a particular society or to map the most relevant factors for a deeper analysis. They are also useful for studies of cross-cultural similarities and dissimilarities.

My paper focuses on the usage and development of these tests for studying address practices and conceptions related to these. One of the restrictions of DCTs is the difficulty of describing all the factors that affect the choice of an address form. Although they take into consideration several variables (e.g. age, familiarity, imposition), written descriptions cannot include all the relevant factors. For instance, if a questionnaire includes the question "How would you address an unknown middle-aged woman?", respondents may think of different women in different roles and clothing and so their responses may reflect their attitudes towards different subjects. With visual support, they see how a person looks.

In order to improve methods in the study of forms of address and to reduce the influence of unknown factors, we have tested the use of visual material when analyzing the reported use of address forms and mental images related to them. The aim has been that the informants will base their attitude on the person they see in the picture instead of mental images they might have of an imaginary interlocutor.

In my paper, I shall present recent experiments in which visual material has been utilized in studying forms of address. Firstly, photos of imaginary clients have been used in a questionnaire for studying reported use of addressing in service encounters, for instance among the staff working in the harbors of Helsinki and Tallinn. The photos were related to the make-believe scenarios. Secondly, visual material has been utilized in an experiment which was implemented in a shopping center in Helsinki using life-size, full-length photos of six Finnish public figures. The passers-by were asked to choose one of the figures and to imagine that they would meet that person in the shopping center. Their task was to address the person and ask permission to appear in the same photo with him or her. These requests were video-recorded for research purposes.

The focus of my poster is not on the concrete results of these experiments, but I will consider their advantages and disadvantages from a methodological point of view.

Mapping the social meanings of /str/-palatalization in Texas English

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Many varieties of English display variation in the realization of /str/. Extant work describes the variable as undergoing change, with a palatalized variant of the cluster's initial sibilant being most common among younger speakers (Durian 2007). While awareness of the feature among native speakers is limited, discussions in popular media contexts suggest that it is available for a number of stylistic and ideological purposes, including the indexing of ethnicity, class, gender and place. Being both ubiquitous and at the same time inconspicuous to most speakers, /str/-palatalization opens up a relatively mutable and multi-faceted indexical field (Eckert 2008). To our awareness, no attempt has been made as yet to systematically map the feature's indexical potentials.

We adopt a mixed-methods approach to address this gap, systematically examining i) media discourse surrounding /str/-palatalization, ii) its patterning with social variables in actual, spontaneous production, and iii) elicited meta-linguistic commentary from interviewees. Our data consist of a corpus of media sources (N = 29, with 300+ unique comments) for qualitative analysis and a corpus of

sociolinguistic interviews with 39 participants for quantitative phonetic analysis and elicited comments. The participants are native speakers of American English from Central Texas self-identifying as Hispanic, African-American, or white. The sample was balanced for gender and age.

The analysis of media discourse reveals a wide variety of indexical potentials, some of which (e.g. hyper-masculinity vs. homosexuality/effeminateness) seem to contradict each other. Rationalizations in terms of linguistic deficiencies (speech impediments, transfer errors) feature frequently, underscoring a predominantly negative social evaluation. In terms of ethnicity, there is a strong association between /s/-palatalization and African Americans.

Sociolinguistic interview transcripts were forced-aligned with audio files of the interviews using FAVE (Rosenfelder et al. 2011). Center-of-gravity (CoG) measurements were logged at the midpoint of the sibilant's duration in each /str/-cluster (data extraction performed in Praat, Boersma & Weenink 2012). Measurements were normalized by proportionally converting each speaker's range of variation between baseline tokens of /s/ and /ʃ/ to a scale from 0 to 10,000. Mixed-effects linear regression models show that linguistic (e.g. height of the following vowel) and stylistic constraints (free conversation versus wordlist readings) exert the strongest influence on /str/-realization. The picture for the social predictors is less conclusive, as we find several factors interacting in complex ways.

Our attempts to elicit explicit commentary proved relatively unsuccessful. Even users of the palatalized variant claimed little awareness of its existence. The feature was identified as indexing a Southern identity by several speakers, however.

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English and Irish in Belfast's murals: Language usage as a marker of ideology?

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My project is concerned with the usage of the English and the Irish language on the murals found in the city of Belfast, Northern Ireland; although the Northern Ireland conflict ended legally in 1998, murals remain a medium of expression for both the republican and loyalist community in the city. The aim of this project is to show that despite prevalent language stereotypes (loyalist-English/ republican-Irish) and divides between the two communities, both languages are being used in the artwork of muralists from both sides. By using a corpus that includes sectarian as well as non-sectarian murals found on the walls of the two respective housing areas and determining how the two languages are used, what meaning making functions, prestige and value are assigned to them and how locals perceive them, the project wants to offer a new point of view regarding the connection of language use and political affiliation in this specific context.

Although a lot of research has been done both on the level of both describing and archiving murals as well as on the level of making murals and their origination process a topic in narrative interviews with locals, but language itself does not seem have been a major research focus in the past.

Language choice is, in any context, a product of people's ideologies, whether they are politically or socially grounded. Even though both Irish and English are official languages in Northern Ireland, the usage of Irish is much more of a political marker than the usage of English: Northern Irish republicans (including the paramilitary Irish Republican Army) want Northern Ireland to be a part of the Republic of Ireland, this is why the Irish language is a vital part of the Republican movement. On the other hand, English is used on a daily basis by the entire population of Belfast and Irish is almost invisible in public space.

Methodologically, my project will try to classify the written text on a selection of murals according to their functions (f.e. is it a commemorative writing/a demand/ does it show support for paramilitary groups etc.?) and then look at the languages used with these specific functions. The second step will be

trying to find a usage pattern within the corpus and finding possible explanations for the usage of each language on each mural. These patterns will then (at least partly, depending on how fast the analysis will be proceeding) be presented on the conference poster.

French Ego-Documents from World War I period: Correlations between features of letters, cards and diaries of people not highly educated and their writing skills

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Since the 1950s, the notion of ego-document has been employed in the science of history whereas this concept has only recently been applied to linguistic research, see for example the studies of linguistic usage in Dutch emigrants' letters of the 17th and 18th century of Rutten and van der Wal (2014). The approaches in historical sciences mainly focus on autobiography, diaries and travel logs, and to a lesser extent on letters and postcards. These ego-documents represent not only a promising approach for historical research but also for linguistic investigation. Ego-documents bring into focus the human being in conditions of everyday life, in particular the „small people", who represent a research area rather neglected to date. All ego-documents have in common that they make available information regarding the auto-perception of a determined writer with respect to his family, his region, his land or his social status. This information provided by ego-documents can also reflect the relationship an individual develops with political systems and their changes. Of course, this information can present great variation in terms of quantity, value and content.

The approach followed here tries to combine the concept of ego-document, initially a historical one, with the notion of "peu-lettré", term initiated by Branca-Rosoff and Schneider (1994) in their study of French language use during the French Revolution. These writers are able to write and read, they do have an elementary level of education but they are not used to writing (any more). Their daily life or their profession does not require a regular writing practice. Only if they are forced by external circumstances they begin to write. World War I is such an external circumstance: many soldiers needed to write because it was the only way to communicate with their families who, in turn, responded by means of writing.

The linguistic testimonies from World War I period indicate various potential approaches to seizing the writing skills of less-educated writers completing thus the traditional view of the French language history. As an instance of linguistic scopes which allow deductions regarding different grades of writing skills shall be mentioned here the following features of ego-documents authored by less experienced writers:

- Ego-documents, and in particular letters, are part of discursive traditions: to what extent do less-experienced writers differ in the use of stereotyped formulae?
- The lack of linguistic reflection and grammatical consciousness for word units implies segmentation irregularities to a varying extent.
- The writers have acquired basic knowledge of French orthography without having internalised the norms; that is the reason why orthography often deviates from the standard, taking, in part, forms of phonetic orthography.

Quantifying speakers' awareness of a syntactic change in Shetland Scots

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Sociolinguistic research of the past decades has shown that language changes spread across social groups in an orderly fashion, a process which is typically explained by the notion of *prestige* – a metalinguistic property of linguistic variants that determines whether a speech community will seek to *increment* the use of a variant or not. Crucially, the establishment of social prestige is itself a puzzle to be solved: the choice of which linguistic form becomes 'prestigious' is as arbitrary as the choice of using one variant over another. The prestige value of a variant needs to be negotiated and spread across the speech community in the first place, a process which requires just as much explanation as the diffusion of the linguistic form that it is supposed to explain.

Recently, speakers' awareness of ongoing changes has been proposed as a solution to this problem of *incrementation*: being able to detect the 'age vector' (i.e. the direction and rate of a change) can provide a natural grounding for *prestige* that would allow speakers to systematically advance language changes across generations (Labov 2001; Tagliamonte and D'Arcy 2009). But while individuals' metalinguistic awareness of linguistic changes is a well-established fact in the field, evidence to this end has so far been mostly qualitative and anecdotal (Labov 2001; Tagliamonte 2012).

In this work we investigate the human capacity for tracking ongoing changes in syntactic variables by probing speakers' awareness of three instances of the loss of verb movement in the variety of Scots spoken in Shetland, an island group to the North of Great Britain. Using a questionnaire methodology adapted from Trudgill (1972), 77 participants were asked to report their perceptions of usage levels among different age and speaker groups, alongside qualitative impressions of the 'age' of the competing variants for the three changing variables as well as a stable, non-changing control. This data allows us to extrapolate individual perceptions of differences in apparent time, showing that people are reliably capable of assessing variant age and determining the directionality of change for the changing variables.

Alongside our quantitative results we also discuss the challenge of disentangling metalinguistic knowledge about age stratification and linguistic attitudes, and make suggestions on how our novel methodology could be improved further.

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9. *e*-Posters

Code-switching or borrowing? Rating the phonological integration of mixed utterances in child bilingual speech
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This project addresses the topic of mixed speech in a group of Spanish/English G2 child bilinguals living outside of Chicago, asking the question: is it code-switching or borrowing? Borrowing, distinct from code switching, describes the phenomenon in which a word in one language is phonologically and morpho-syntactically adapted to the recipient language (Grosjean 2008). Code-switching, on the other hand, is thought to insert an English sounding utterance in the phrase. While the researcher can clearly identify if an item has been morphologically integrated into Spanish, it is less clear to determine if an item has been phonologically integrated. Basqueta illustrates a morphological integration within United States Spanish, wherein the English word basket, becomes integrated into Spanish incorporating a Spanish morphological suffix "-a", and comes to be used as a replacement for canasta. However, the phonological integration is more difficult to discern. To study these cases we employ a methodology of native-speaker rating.

This study relies upon a data bank of recorded speech of forty Spanish/English child bilinguals aged 6-12 living outside of the Chicago area. The children are U.S. born children of Mexican immigrants (G2 speakers). The recorded set was contained as part of an ancillary data collection of sociolinguistic interviews for one presenter's unpublished dissertation. The researchers have isolated segments of the child's speech found to contain mixed utterances. These include: el closet, el wolf, el jumprope, los cookies, etc. The segments were cropped as sound files and presented to fifteen native Spanish speakers, who were all foreign born colleagues of the presenters and from a variety of countries including Mexico, Spain, and South America. Raters were asked to rate the utterances on the following Lickert scale:

-definitely Spanish sounding.
-Sounds more like Spanish.
-Uncertain
-Sounds more like English
-Definitely sounds like English.

RESULTS: Results found that with the exception of 'el closet', most of the other segments queried reflected English-like morphological and our native speaker judges rated these as code-switching. Other findings were that code-switched terms were often integrated with a masculine default gender echoing the findings of Liceras (2008). Furthermore, we found that the child bilingual speakers who were recorded more often used Spanish articles such as el, la, los, las, that contained interpretable features (masculine, feminine, plural, singular) rather than English articles (the) which had no interpretable features, and this was the case whether or not the Spanish article reflected the referent's inherent gender.

These results have implications for the community studied. Phonologically integrated borrowings are most produced by competent speakers of Spanish. Thus, the finding of borrowings in this community underscore this community as one where Spanish is in high use, in spite of its location in the United States, and in spite of the fact that the recorded participants were U.S. born G2s. The prevalence of Spanish in this community could have effects on other data findings with respect to the use of other linguistic objects in this local community.

Russell re-Branded: An investigation into longitudinal stylistic variation and changing presentations of self

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The social constructivist turn in sociolinguistics has led to style being reconceptualised as a multidimensional entity (Moore 2004), a process that speakers actively engage in which allows them to construct different social types and personae in interactions. Previous work has illustrated that speakers are able to vary their stylistic practice in order to create distinctions between groups (Eckert 2000; Moore 2004; Mendoza-Denton 2008) and to create multidimensional understandings of the self during single interactions (Mendoza-Denton 2011; Levon 2015) or in different social contexts (Podesva 2007). However little work has considered the role that language plays in allowing individual speakers to alter their presentation of self over time. This paper provides a case study of the longitudinal stylistic practice of working-class comedian and political activist Russell Brand in order to answer the following question: how has Brand's presentation of self changed over time and how has he used language to achieve this?

The data analysed consists of six televised interviews of Brand appearing on the Jonathan Ross chat show between 2006 and 2014. Quantitative analysis reveals that Brand's use of TH-fronting and H-dropping has changed in statistically significant ways over time. While these variables are primarily associated with social class (Williams and Kerswill 1999; Kerswill 2003; Beal 2010), I show that Brand uses TH-fronting and H-dropping to construct three distinct styles. Qualitative analysis of the variables in context reveals that in the earliest two interviews Brand's high use of non-standard variants appears at points in the interaction where Brand is presenting a certain type of masculine personae, one characterised as "protest masculinity" (Connell 2005). In the third interview Brand's use of non-standard variants decreases to approximately 50%. I show that although Brand still presents his protest masculinity personae he also presents himself as a Hollywood actor and when doing so he avoids non-standard variants. In the final three interviews Brand decreases his use of H-dropping but increases his use of TH-fronting when presenting himself as a spiritually aware, left-wing political activist, a type of masculine personae similar to Connell's (2005) "a whole new world" masculinity. Drawing upon the combined quantitative and qualitative analysis, I argue that Brand's stylistic variation is strategic. In other words, variation does not simply co-occur with different masculine personae in Brand's performances, rather it is an important resource in their construction.

The findings from this study indicate that individual speakers can strategically vary their use of the same set of linguistic resources (in this case TH-fronting and H-dropping) in order to alter their presentation of self over time. This study also highlights the "intersectional" (Crenshaw 1989) nature of masculinity as a social category, given that variables primarily associated with class are used in the construction of specific versions of masculinity. Finally, the results of this study make clear that working-class masculinity is not a monolithic entity: there are multiple ways to 'be' a working-class man.

Revisión de la noción de prestigio: el caso de Galicia

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La dicotomía tradicional entre el español, como la lengua de prestigio en Galicia, y el gallego, como lengua estigmatizada, presenta al menos dos problemas fundamentales. Por una parte, se trata de una dicotomía sustentada en una ideología de homogeneización que no captura la complejidad y fluidez de las prácticas lingüísticas individuales en Galicia. Por otra parte, la relación de prestigio que refleja esta dicotomía se basa en el perfil sociocultural de los hablantes de ambas lenguas, aspecto que viene cambiando desde hace unas décadas.

El presente trabajo propone una revisión de dicha dicotomía a partir de un estudio cualitativo de actitudes. Los datos corresponden a las respuestas de 74 participantes durante una entrevista semi-estructurada sobre sus prácticas lingüísticas y sobre sus ideas u opiniones ante diversos lugares comunes del discurso lingüístico de Galicia (por ejemplo, el bilingüismo, las variedades de español y de gallego, la importancia del gallego, el lusismo o la relación entre lengua e identidad). Siguiendo el método de la Teoría Fundamentada (Grounded Theory), las respuestas de los participantes se analizan para teorizar sobre la relación entre lengua y prestigio para este grupo particular de hablantes.

La propuesta principal a la que se llega con el análisis es que Galicia se encuentra en un espacio liminar sociolingüístico en el que se están reformulando las relaciones de prestigio y surgiendo nuevas formas de la desigualdad inherente al uso de la lengua como indicador de estatus. Aunque históricamente el prestigio lingüístico en Galicia haya sido el resultado de un proceso de iconización de raíz socioeconómica, hoy en día cabe hablar de relaciones de estatus asociadas a las prácticas lingüísticas (no a los hablantes individuales) en diversas instituciones y espacios sociales. Entre las construcciones discursivas de los participantes del estudio que fundamentan esta propuesta, cabe destacar la inversión del discurso reivindicativo de los derechos lingüísticos minoritarios: en este grupo son los hablantes mayoritarios de español los que consideran el uso institucional del gallego una "imposición" que viola sus derechos etnolingüísticos.

Se puede hablar por tanto de un re-análisis por parte de los hablantes de lo que confiere "prestigio" a una lengua. En este caso particular, el estatus de la lengua surge de ciertas formas de usarla en determinados contextos y no necesariamente de la estratificación social de sus hablantes. Esta revisión tiene implicaciones teóricas que van más allá de la situación particular de Galicia y pueden explicar el reajuste de las relaciones de estatus y las desigualdades resultantes en otras comunidades históricamente multilingües.

"A gente só fala nós": variation and attitudes in first person plural pronouns in Brazilian Portuguese
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The emergence of "a gente" as a pronoun in the pronominal paradigm of Brazilian Portuguese is registered (Cavalcante & Duarte, 2008, Taylor, 2009) and sociolinguistic approaches about the variation between "nós", the canonical form, and the emergent form, in first person plural show that considering frequency criteria "a gente" is incoming to default (Lopes, 1998, Zilles, 2005). However, social forces, such as schooling, and pragmatic stylistics, such as formality, constrain the process (Freitag, 2014, 2015). The results of an investigation of pronoun variation in first person plural in the subject position, in four samples from "Falares Sergipanos" dataset (Freitag, 2013), constituted by different methods of data collection to obtain the control of (in)formality degrees, show that "a gente" is the default:

i) in the sample constituted by sociolinguistic interviews 82,2% (N = 884) and interactions 85% (N = 1031) collected among undergraduates from Itabaiana city;
ii) in the sample constituted by meeting records 75% (N = 154) and sociolinguistic interviews 66% (N = 746) collected among members of a religious community, having mixed age group and schooling, from Lagarto city;
iii) in the sample constituted by meeting records 78% (N = 277) and sociolinguistic interview 82% (N = 1151) collected among members of an academic community of Math undergraduates, from São Cristóvão city;
iv) in the sample constituted by sociolinguistic interviews 92% (N = 269) and interactions 79% (N = 659) collected among high school final grades, from Aracaju city.
If frequency criteria seems to corroborate the hypothesis that variation in first person plural is incoming to change, with the implementation of "a gente" as a default, the social evaluation goes towards the opposite direction. Matched guised tests (Labov, 2001) are applied in subjects form samples iii) and iv), at the end of the sociolinguistic interview.
(1) Doc: Quando você está falando de você junta mais alguém você costuma usar mais o nós ou o a gente?
    AND-M: Nós... a gente fica muito estranho fica a gente
    Doc: Mas você acha que é melhor usar mais o nós do que o a gente?
    AND-M: Por isso que eu falo mais nós

In the tests, the subjects like (1) claim that they are used to using the "nós" pronoun, but, during all the records that compound the sample (interaction, meeting and sociolinguistic interview), all of their realizations of first person plural are "a gente".
Although in the four samples the linguistic constraints (verb tense, morphemic gram, reference and subject presence) follow the trend to use "a gente", which is pointed by other studies in other

communities of speech, the results of social evaluation of the variants point to the lack of the form. This is an effect of tension between linguistic forces and social forces, mainly the school effect over emergent variants.

Exploring sociolinguistic issues in popular romance fiction novels

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This paper offers some preliminary results of the Research Project FFI2014-53962, recently funded by the Spanish Government Research Program. In this study we approach a sample of popular romance fiction novels using a sociolinguistic perspective. One common characteristic of the texts analyzed here is that their plots either are totally or partially set in the Canaries. This involves interaction between Spanish- and English-speaking heroes and heroines. Our main aim is to show how throughout these texts we can find details which reveal that the authors are well aware of a number of sociolinguistic issues. Thus, the close relationship between language and social factors is easily seen whenever the writers give certain lexical, grammatical or phonological features to the characters' utterances. This contributes to their literary representation and to the construction of their identities as members of a particular social group, such as low-class, non-standard or non-native English speaker. Likewise, gender will also be explored as a factor that marks the discourse of male and female characters through a number of strategies. Ideologies and sociocultural attitudes to gender issues will also be shown.

In addition, the texts selected are sprinkled with words and expressions taken from the Spanish variety spoken in the islands, which seem to play an array of functions beyond merely providing the writing with some local colour (González-Cruz & González de la Rosa, 2006, 2007). Following Callahan (2004), we have categorised the hispanicisms which appear in these texts according to the main function they perform in order to ascertain whether some of these functions prevail in this type of texts. For the analysis of linguistic data taken from literary texts we draw on Lakof & Tannen (1984), Fowler (1988), Toolan (1992), Fludernik, (1996), Jaworski (2000), Chapman (2011) - who justify the validity of this type of study, since it allows the inspection of speakers' abstract knowledge about what they are expected to do in their discourse as language users. As Chapman (2011) stated: "creating and reading literary texts are important and interesting examples of language use".

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Restrictions and subjective evaluation on the variation of verbal agreement in Brazilian Portuguese

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The purpose of this research is to analyze the verbal agreement in Brazilian Portuguese (BP), taking into consideration third person plural subjects, expressed or not. In BP, this phenomenon corresponds to a variable rule, so that we can observe the influence of structural and social restrictions on the expression of plurality. In order to bring additional evidence to support the analysis of the relationship between language and Brazilian society, we will observe not only the alluded restrictions, but also the social value of the verbal variants.

BP presents marked verbs, such as eles fazem (they-3PP do-3PP), and unmarked ones, such as eles faz (they-3PP do-Ø). Results about patterns of agreement (VIEIRA, BAZENGA, 2013) show that the first option is the most productive one in urban areas. Additionally, non-marked forms are usually considered non-prestigious, a kind of stereotype in Labovian terms. It is also supposed that the more prominent is the mark of the verbal agreement, the greater is the perception about what is heard. In general terms, the broad access to school would help to disseminate the prestigious variant. In fact, social values are often informed through the speech, mainly when people choose a variant instead of another. Sometimes, people are unaware of it, but other times they intentionally use or avoid using a linguistic form to achieve social prestige. Thus, based on the Theory of Variation and Change (WEINREICH, LABOV, HERZOG, 1968), the investigation of the evaluation problem will be developed.

The research is guided by the principles of Variationist Sociolinguistics, so that its methodology includes the observation of verbal forms on a sample of speech collected in Rio de Janeiro (urban Copacabana neighborhood). Considering a representative sample, mathematical analysis has provided results relative to the influence of factor groups, such as "position of stress in the verbal forms", `verbal phonic salience of singular-plural opposition" and "level of education". Additionally, we have applied some tests for collecting beliefs of individuals about verbal agreement. Thus, it will be possible to observe some speakers' impressions about the perception of verbal agreement variation and to know how the individual´s social profile relates to these beliefs. For each observed structure, informants should answer if they ever heard before the sentence, if they know anyone who would speak the same way, if they would say something like that, and in which situation they would speak that structure. They should also answer how much, on a scale from 1 to 5, the structure looks negative or positive.

We hope that this work can contribute to explain the relationship between, on one side, the variation of third person verbal agreement and, on the order hand, the role of beliefs and attitudes concerning this linguistic phenomenon.

Modernization of Mari ethnic identity in the Russian context
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Modernization described as evolutionary transition to a 'modern' society is considered to have a positive effect on it. Of course the profits of that are undisputable but is the effect so positive on minority communities? In most cases minority groups being a part of dominant societies are involved into the process of modernization process, and share all the changes, both positive and negative. The side effect of it is abandoning of their the traditional culture, language and changes in ethnic identities.

Traditionally, the undoubted features of Mari ethnic identity were a command of native language, origin, knowledge and following of Mari traditions. Location in rural area, and living separately from other ethnic groups allowed them to maintain their ethnic identity almost unchanged for centuries. The situation changed on the second half of the twentieth century due to purposeful Russification of ethic minorities in the territory of the former USSR. Intense modernization made them abandon their traditional way of life and in most cases caused their assimilation (koybalts, kamasins etc).

It is the time when one can state about emerging of existential threat of Mari (550,000 people), a Finno-Ugric people, living in the central part of Russia. Transition from old traditional way of life to urban caused changing their identity and, thus, led to their gradual assimilation. Ethnic movement of the 90s of the 20th century to some extent allowed to strengthen the meaning of some attributes of Mari ethnic identity but it did not work for a long time.

The given paper views the issue of ethnic identity of the Mari in the 21st century. Empirical research made in 2013 and 2014 allowed to reveal the complicated nature of modern Mari identity. First of all, it appeared that current components of Mari identity are quite different than they were about 20 years ago. And second, in the given context modernisation of Mari identity is equal to the processofso-called ''blurring of identities' (Ehala 2015). It allowed to conclude that a modern Mari person possesses several ethnic identities which, in its turn, indicates the vektor of Mari collective identity development in the Russian context.

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A Discourse Analysis of Attitudes in United Nations Security Council Resolutions: A Corpus Linguistic Study of Semantic Preference and Discourse Prosody

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Discourse analysis and corpus linguistic studies about semantic preference and discourse prosody have been applied to different types of discourse such as disaster reporting (Potts, 2015) and Muslim representations in media discourse (Baker, 2013). However, legal and diplomatic genres have so far received relatively little academic attention. Therefore, it is the aim of this exploratory study to tackle the aforementioned linguistic notions in this specific type of discourse since semantic preference is "context-, genre- and domain-dependent" (Bednarek, 2008, p.123). For this pilot study, I carried out a corpus linguistic study investigating collocations in the United Nations Security Council (UNSC) discourse which plays a significant role in shaping not only decisions but also opinions about the international conflicts (actors, events, consequences, causes). Before taking action, the SC provides an overview of the conflict where attitudes and views are supposed to be directly and indirectly expressed. Semantic preference and discourse prosody are thought to be apt tools to carry out a discourse analysis studying attitudes of UNSC members concerning certain issues. As a matter of fact, semantic prosodies are considered to be "evaluative or attitudinal and are used to express the speaker's approval (good prosody) or disapproval (bad prosody) of whatever topic is momentarily the object of discourse" (Sinclaire, 1996: 87) (cited in Begagić, 2013, p. 405). The corpus is composed of UNSC Resolutions about the Syrian and Libyan conflicts issued between 2011 and 2013. The aim of this analysis is twofold:

- To detect semantic preferences and discourse prosodies in legal and diplomatic discourse.
- To explore the construal of social actors in the UNSC resolutions. In other words, to analyse how participants are viewed by the SC and how the latter express their attitudes.

Applying corpus linguistic methods to analyse semantic preferences and discourse prosodies would be an attempt to explore these linguistic notions in legal and diplomatic discourse. On the other hand, these tools have important implications for the study of attitudes expressed in UNSC resolutions that, in turn, represent and may shape different aspects of a conflict.

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Spanish Children and Anglicisms: Their Use and Exposure to English Loanwords

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The influence of English in Spanish has led to the use of a considerable number of pure Anglicisms to designate child-related concepts. This poster intends to examine the degree of exposure of children to English terms by analysing the increasing presence of Anglicisms. With that purpose, the amount and the kinds of Anglicisms present on TV commercials of four popular TV channels in Spain (*Antena 3, La Sexta, Telecinco* and *Disney Channel*)have been explored from 2013 to 2015.

The study reveals that English borrowings are quite present in different subject areas. English usage in global advertising is a marker of modernity, progress and sophistication.

Findings in this research reveal that children in Spain are considerably exposed to this influence. The following table reveals the different subject areas with a presence of Anglicisms in the area of TV commercials addressed to children. Some of the covered areas were:

- Food and drink (52 anglicisms- 46%)
- Clothes, shoes and accessories (6 anglicisms- 5.3%)
- Leisure and entertainment (8 anglicisms- 7%)
- Games and toys (31 anglicisms- 27.4%)
- Personal hygiene (16 anglicisms- 14.1%)

A classification of pure anglicisms, pseudo-anglicisms, adapted anglicisms, and hybrids has been made.
- Pure anglicisms = 98
- Adapted anglicisms= 2
- False anglicisms= 11
- Acronyms = 2

However, this poster will focus on pure Anglicisms, since they are the most frequently used in TV commercials. Different categories were distinguished:

- **Names of products**. It includes products addressed to children, and some examples are: *Monster High Pokemon; Mutant Pollutants; Toy box; Party Princess; Disney Princess; TUC crackers; Fitness; Pediasure; Haribo Gold Bear; Haribo Land; Sunny Delight; Relec; Full Marks; Maxibon Brownie; Drynites.*Nombrespropios de distintasmuñecas son *Twilight Sparkle; Fluttershy; Applejack; Rainbow Dash; Pinky Pie; Cerise Hood; Blondie Locks; Peppa Pig.*
- **Names of companies or brands.** Some examples are: *Toys'r'Us, Fisher Price, McDonald's* and*Burger King.*
  - **Messages in English embedded in the TV commercial**."*smartphone* no incluido" (Cupets); "El sabor es el *king*" (Burger King); "Pasátelo*happy*" (McDonald's); "Sube tu actuación más rompedora a nuestra *web*" (Batidos Puleva);"Los nuevos bolsos de *color change* en *color me mine*" (Color me mine); "Con los nuevos *superhotlights* de *sketchers* nunca temerás la oscuridad. Actívales con el botón *on /off*" (Superhotlights.
  - **Websites of products**.www.everafterhigh.es; www.YouTube.com/maxibon; www.facebook.com/ colacao; www.clubpenguin.es; Navifun@navifunmadrid; www.real-life.es.
  - **Written Anglicism (no oral) in ads.**Some examples are: *Do not stack above this line* (ParqueTemático Disneyland París); *Superman and all related characters and elements are trademarks of DC Comics* (Parque Warner Madrid); *Real life/London International High School* (Real Life); *Playmobil city action/Playmobil country; Playmobil dragons* (Playmobil); *Latest styles/show off with sparkle* (Twinkle toes); *New feature on/off* (Super hot lights); *Creative/glop games* (Elastic color);

As a conclusion, the use of English in TV commercials seems to be a strategy to attract customers and provide a cool and fashionable image to the advertised product.

Los pseudoanglicismos en la publicidad televisiva española (2013-15)
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El uso de pseudoanglicismos o falsos anglicismos en la publicidad en España es cada vez más frecuente debido a que el exotismo de estas formas suele llamar la atención de los compradores de ciertos tipos de productos, en especial, aquellos en los que la ciencia y la tecnología resultan muy recurrentes para su venta como las cremas antiarrugas, las hojillas de afeitar o las máquinas depiladoras (García Morales et al. 2015).

El objetivo de este póster es la exposición de los datos del empleo de pseudoanglicimos, así como su descripción y etiología en un corpus de anuncios recopilados en un proyecto de investigación

(Globalización e Impacto de la lengua inglesa y la cultura angloamericana en la publicidad televisiva española), en el que se ha estudiado la utilización de los extranjerismos en la publicidad televisiva, con especial atención a los anglicismos (puros, parcialmente asimilados, totalmente asimilados y pseudoanglicismos), que ocupan un lugar destacado en los distintos medios publicitarios (Durán 2002, Rodríguez Díaz 2011). Se recopiló un corpus a partir de varias muestras de las principales cadenas privadas españolas en distintos períodos. En concreto, las áreas temáticas analizadas fueron las siguientes: higiene personal, cosmética y moda; coches, aseguradoras y hogar; telefonía, informática; cultura, ocio, diversión, alimentación y restauración; anglicismos vinculados al mundo infantil.

En una primera fase, se grabaron las emisiones de las principales cadenas televisivas españolas (Antena 3, La Sexta,Telecinco y Disney Channel) durante una semana en distintos períodos (julio 2013; diciembre 2013; marzo 2014; junio 2014; diciembre 2014; enero 2015). Se realizaron en dos franjas horarias: infantil (16:00-17:30) y máxima audiencia (20:00-23:30). En una segunda fase, se recogieron todos los anglicismos de los anuncios, tanto los orales como los escritos. Para ello, se utilizó una ficha que recogía diferentes datos (nombre comercial del producto, argumento del anuncio, ausencia o presencia de mensaje oral o escrito, anglicismos o expresiones anglófonas y su función). En la tercera fase, se realizó el estudio de campos semánticos concretos y un análisis estadístico cuantitativo del número de anuncios en cada uno de ellos, con el fin de determinar cuáles eran los más expuestos al empleo de anglicismos, además de un análisis cualitativo del corpus y de la presencia de la cultura angloamericana en la imaginería y la música, si bien en este póster se expondrán solamente los resultados relativos a los pseudoanglicismos.

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The many faces of medical cases – new varieties of medical case reports

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This poster presentation reports on work in progress on a "wide-angle" genre analysis of recent developments in the genre of the medical case report. The medical case report deals with unknown diseases, their new aspects or anything novel about a specific treatment or drug use. They belong to the oldest forms of communication in medicine and, for a very long time, were treated as repositories of medical knowledge. Yet, with the "paradigm shift" (Kunt-Akbas 2013) in medical discourse to evidence-based genres such as the research article, the case report was relegated to the role of a teaching resource. Recently, however, a revived interest in case reports has been observed, which resulted in their many modifications and new applications (Nissen and Wynn 2014). These varieties include not only regular journal series such as interactive case reports (Smith 2008a; b), integrated narrative and evidence based case reports (Reis et al. 2002) or Case challenge (Pregerson 2014), but also project-based Patient Experience case studies or the storied model (Bayoumi and Kopplin 2004). Drawing on Berkenkotter's (2009) qualitative "wide-angle" approach, in the analysis, both micro- and macro-perspectives are adopted, where not only the textual layer (language and structure) is studied but also the professional practices in which these reports are embedded. The data examined are selected case reports of various types from specialist medical journals published online. The new varieties demonstrate the creativity on the part of medical professionals who are introducing new forms of the genre in order to utilise their potential in a number of medical contexts.

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Communication in Oncology: What about Migrant Patients?

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Introduction: The cultural diversity of cancer patients is clearly increasing but there are few researches on its influence on clinical interactions in oncology. This study aims at exploring the problems that oncology clinicians (physicians and nurses) face when they take care of patients from diverse linguistically and culturally background.

Methods: An on-line survey was sent to practising physicians and nurses in public and private oncology departments in French speaking parts of Switzerland. This survey investigated the frequency and types of problems encountered with linguistically and culturally diverse patients. The questionnaire was informed by previous surveys in the field of Cultural Clinical Competence (CCC). The survey included 15 areas of questions that explored problems in the four following domains: (i) language barriers (missing common language, translation by interpreters, translation by relatives); (ii) variability of sociocultural background of patients (level of understanding, perceptions of illness and treatment, active involvement, announcement of bad news, discussion of sensitive themes, roles of families); (iii) insufficient background knowledge of clinicians (health and support network for migrants, life conditions and residence status of migrants, personal stereotypes about groups of patients); and, (iv) missing institutional resources (interpreters, time constraints, written materials in other languages, experts in cross cultural communication).

Results: A total of 152 clinicians responded to the survey: 71% were nurses and 80.3% were women. A large number of clinicians reported facing communication problems with migrant patients (59.8% responded "sometimes" and 15.8% "frequently"). A majority of respondents rated the absence of written materials in other languages as "very problematic" (50.7%), and a slightly smaller number identified the absence of a shared common language with the patient also as "very problematic" (46%). Two aspects were identified as "less problematic": the clinicians' own stereotypes of certain groups of patients (44.7%) and the collaboration with interpreters (46.7%).

Discussion: This study shows that several aspects related to the social and linguistic diversity of cancer patients is perceived as a source of difficulty by clinicians in oncology. Accordingly, CCT should be integrated into the curriculum of oncology clinicians. The results of this study can be helpful in this process.

Re(constructing) Language and Identity: Burgenland Croats in Slovakia

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Burgenland Croats are members of a Croatian minority in the Austrian province Burgenland and neighbouring areas of Hungary and Slovakia. Although there is no precise data, it is estimated that in the mid-16th century around 200.000 people left Croatian territories while escaping from the Ottoman invasion and colonized 200 settlements in the area which was historically known as Western Hungary (German: Westungarn, Croatian: Zapadna Ugarska). One third found the shelter in 60 settlements in today's Western Slovakia.

Throughout the 16th century Croatian was the main language but in the first half of 17th century the descendants of Croats in Slovakia, i.e. the second and the third generation were already bilingual and multilingual (Slovak, German, Hungarian).

The members of the Burgenland Croatian community in Slovakia today are living in the four areas encompassing the agglomeration of the capital, Bratislava (Čunovo, Devinska Nova Ves, Jarovce and Chorvatsky Grob). According to some estimates, there are only 3,000 Burgenland Croats in Slovakia, and the 2011 Census results indicate that there are only 1,022 Burgenland Croats left, although 1,234 consider Croatian as their mother tongue.

The main aim of this ethnographic research is to gain insight into the link between language, culture and identity within the Burgenland Croatian community in Slovakia combining both qualitative and quantitative methods. The key questions this research is concerned involve: Croatian as a minority language, its position and status within the community in question, prevailing attitudes towards the language(s) and linguistic practices used by the minority community members, consequences of the rather long and intense contact between Croatian and Slovak, principles and mechanisms that the community members activate (younger vs. older, male vs. female, active members vs. less active members...) when using their linguistic repertoires in order to construct / negotiate different identities and the role of the minority language in the construction of the (minority) identity. This research is still work in progress. Upon its completion the obtained results will be compared to similar studies concerning Croatian minority communities, primarily Burgenland Croats in Austria.

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Creaky voice usage among French female learners of English: acoustic and electroglottographic study

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Creaky voice, also known vocal fry, refers to a quality of voice characterized by periodic bursts of air through a very small chink near the front end of the vocal folds. This generates a tapping sound (Catford, 1964). Creaky voice is used as both a tool for age, gender, and social distinction, and for phonological contrasts within some of the world's languages (Gick, Wilson, & Derrick, 2013, p. 109). In recent years, creaky voice has been considered as a new feminine voice quality for "young, urban-oriented, and upwardly mobile American women" (Yuasa, 2010) and has attracted the attention of teachers of second language phonetics to the importance of including sociophonetic indicators in their teaching of English pronunciation to French learners at university. Hitherto, very little research has been dedicated on second language acquisition of this sociolinguistic phenomenon.

The intention of this study is therefore to investigate creaky voice usage among female French advanced learners of English (postgraduate students majoring in English studies) who aim for or who have adopted an American accent. In the first part of the experimental study we check whether female French learners produce creaky voice in both English and French and which language presents a

greater amount of creakiness. The corpus consists of 48 text readings of an excerpt from Antoine de Saint-Exupéry's 'Le Petit Prince' (12 speakers × 2 texts in English × 2 texts in French). The data were collected with a two-channel EGG (EG2-PCX2 system) and a headband microphone. Our first hypothesis was that French learners would display more creaky voice phonation in English than they would in French and our results confirmed this hypothesis (creaky voice occurrences: p=3.29 × 10-5, creaky voice duration: p=2.49 × 10-5). The second hypothesis investigated the possibility for French learners of American English to significantly increase their production of creaky voice after listening to a female native speaker resorting to this vocal pattern extensively. L2 speakers were then required to do a second reading of both English and French versions of the same text trying to adopt a creaky voice as much as possible. Results show that all speakers displayed significantly more creaky voice in English (p = 2.49 × 10-5) in the second reading (p = 7.5× 10-4) after listening to the reading of a native American female speaker. This suggests that French learners of English are aware of a difference in phonation type between L1 and L2. The study also shows that French learners' awareness of – and their ability to produce – creaky voice in American English can be raised by simply listening to a short sample of speech containing creaky voice.

International's students' experiences: Examining their sociocultural adjustment
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A record-breaking number of international student enrollments for both undergraduate and graduate programs in American colleges and universities has been identified (Haynie, 2014). International students decide to travel abroad for their academic studies for a variety of reasons. Grayson (2005) suggested that these students decide to travel abroad to study at reputable universities, gain knowledge and skills, and then contribute to the development of their native countries and its economy. The host country also benefits from the enrollment of international students as education has become a worldwide export commodity (Ryan, 2011).

Since the year 2000, there has been a 72% increase in international student enrollment in the U.S. (Institute of International Education, 2015) with the majority of students arriving from China, India, and Korea. The reasons students' stated to study in the U.S. were: 1) high-quality educational systems, 2) wide-ranges of degree programs, and 3) friendly environments. However, upon arrival many international students may experience obstacles adjusting to their new host country and classmates.

Researchers from multiple disciplines (e.g., education, sociology, psychology, anthropology) have studied cultural adjustment (Yusoff, 2012). The common finding is that individuals moving to different geographic areas need to adjust to their new surroundings in order to function successfully (Coles & Swami, 2013; Yusoff, 2012). Coles and Swami (2012) further stated that adjustment in the literature contains two facets (i.e., psychological sociocultural). Psychological adjustment refers to one's mental state and well-being; whereas, sociocultural denotes cross-cultural factors and one's behavior. Therefore, the larger the distance between these two cultures the greater the difficulty individuals may have adjusting to their host country's culture (Galchenko & van de Vijver, 2007). Therefore, another purpose of this research was to explore the possible academic needs of international students as they adjust to their new cultural and academic settings.

A total of 80 participants completed an online, open-ended survey. Participants also completed an in-depth, semi-structured interview session in English. Interview questions were focused on participants' English language learning experiences and their use of English and their native language in the U.S. Additionally, questions focused on their cultural background and how their cultural beliefs have or have not changed since their arrival.

There were several major themes found among participants. These themes provide a better understanding of international students' motivations to study abroad, English language experiences, and the cultural changes experienced in the U.S. This study identified multiple common academic and social experiences across nine different nationalities. This study informs higher education researchers and administrators of the common (and a few uncommon) motivations and experiences related to the reasons international undergraduate and graduate students study abroad, their English language experiences, and their cultural changes experienced within the U.S.

Language contact in Galicia. An initial study on speakers' perceptions and attitudes

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The aim of this study is to explain the interest to learn about speakers' metalinguistic discourse in an area on the border between Galician speaking domain and neighboring territories. In order to do that, we will present the objectives and the outline of the methodology of a PhD project of Perceptual Dialectology. This project continues with previous investigations on the border between Galicia and Portugal in which the author has participated.

The field work of this study includes different situations of language contact: i) contact between Galician varieties and Spanish varieties; ii) contact between Galician varieties and Portuguese varieties; c) contact between Galician varieties and Astur-Leonese varieties. The main interests of this investigation deals with topics related to the following questions:

- What speakers think about linguistic variation?
- How they categorize the linguistic varieties?
- In what elements they perceive the variation?
- How speakers evaluate the variation?
- How speakers use the linguistic varieties they know?

To try to answer the questions above, we elaborated a questionnaire that we are going to use with about 50 informants from different places of the Galician border with Portugal, with Asturias and with Castilla y León. In this work-in-progress project we will present the survey points and we will explain the particularities that each area involves.

Differences in the history of each language and the sociolinguistics complex network that comes from the coexistence of languages in contact are an incentive for research. The areas are particularly interesting because the informants belong to areas with different varieties attached to more than one language. In this situations the identification to social communities, to political limits or to groups of speakers usually follow different ways. This particularity and other salient features influences the way people conceive each situation and, at the same time, it defines how they act in each comunicative situation. Therefore, the implication of several varieties enrich the speech of speakers.

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Elicited directives in interactional map-tasks: Stance-taking as socio-pragmatic variation or speaker idiosyncrasy?

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This e-poster presents a study of stance-taking in the theoretical interface of variational pragmatics (Schneider & Barron 2008) and recent, third-wave sociolinguistic approaches to micro-level stylistic variation (Jaffe 2009, Eckert 2012). Based on experimental data from first- and second-generation immigrants in two different diasporic communities, Chinese in San Francisco and Gujarati Indian in London, I investigate different strategies of issuing directive modality in social interaction (Leech 2014). Interactional map-tasks were used to elicit the stance of direction-giving with varying interlocutors (ethnic in-group/familiar and out-group/unfamiliar), resulting in a number of different linguistic forms, e.g. imperatives (pass the house), present progressive (you're going down), modals of obligation (you have to stop), or other frequent deontic constructions (you want to turn left).

The following factors will be discussed with regard to their potential to influence both inter-speaker and intra-speaker variation: macro-social indices of e.g. the national standard varieties (American and British English) or ethno-cultural backgrounds and first languages (Chinese and Gujarati), as well as micro-social factors such as social distance, register, addressee effects or politeness strategies (e.g. Tannen 1981). The poster combines data from work in progress as well as two pilot studies.

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## Fanonian social order of the language/dialect dichotomy

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The e-poster works in the field of linguistic ideologies how the language / dialect dichotomy (dialect or any of the labels that substitute it as diatopic variety) involves a social order based on zone of being and zone of nonbeing, proposed by Frantz Fanon in his book Black Skin, White Masks, in 1952. It implies a hierarchy based on the inferiorization and domination, with social consequences from the point of view of equality of people and social justice. Assuming the Walter Benjamin's challenge proposed to brush history against the grain, the goal of the our work is to relate linguistic and politic ideologies underlying this dichotomy in Spain with Fanonian global hierarchy (racism) in relation to the Andalusian language variety and its speakers. My thesis is Andalusian people (in general) are linguistically devalued through the language as marker.

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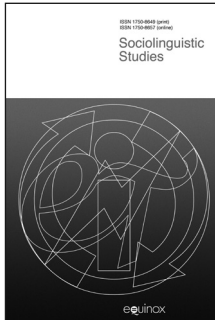
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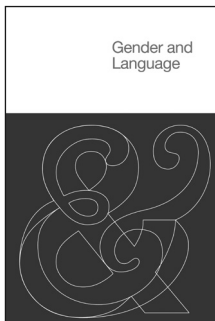
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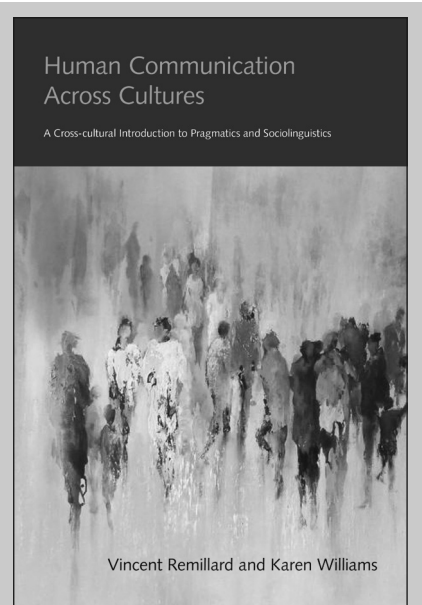
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