## Contents

### Invited plenary speech

**Adam, Robert** Sign Languages as Minority Languages: what are some of the issues? .......... 2

**Piller, Ingrid** Language shaming: enacting linguistic subordination .................. 3

**Pöyhönen, Sari** Seeking asylum in Swedish-dominant Finland: stories of Mohammad and Fatema .................. 4

### Paper

**Adler, Astrid, Beyer, Rahel and Kleene, Andrea** The current valuation of Low German: A study on attitudes towards one of Germany’s minority languages .................. 6

**Alsahafi, Morad** Arab immigrant children’s voices on bilingualism: ‘It’s like I have two languages and I have two mouths!’ .................. 8

**Bai, Hongye (Gegentuul)** Multilingualism in the periphery: contemporary Mongolian wedding ceremonies in Inner Mongolia .................. 9

**Bindrim, Yvonne** Swedish in Finland: an equal national language or a soon-to-be minority language? – Challenges in opinions about a language and its speakers. .................. 10

**Birnie, Ingeborg** Gaelic ga bruidhinn an seo? Linguistic practices and ideologies of Gaelic speakers in Stornoway .................. 12

**Bodó, Csanád, Noémi, Fazakas and Heltai, János Imre** Enregistering Authenticity: Linguistic revitalisation of Hungarian in East-North Romanian Moldavia .................. 14

**Boivin, Nettie** Intergenerational Digital Narrative of Migrant Families: Sharing Language Practices for Overcoming Challenges in Multicultural Societies .................. 15

**Boughaba, Hicham** The Effect of Minority Language Exposure on the Language of Schooling: the case of Berber in the North of Morocco. .................. 17

**Bowker, Lynne** French in Canada endangered by machine translation? A case study of the French-Canadian press coverage of the ”Portage” system in 2016 .................. 18

**Bártfai, Csaba** Udmurt, an (un)endangered language? .................. 19

**Capdeville, Sophie Alix** The Saami languages before Finland’s first Language Act of 1922 ........ 21

**Cavaion, Irina Moira** (Minority) Languages of the borders: need for integrated meanings and functions ........ 22

**Colaiuuda, Cinzia** Revaluing minority groups and their linguistic rights: the role of bottom up approaches to language education. ........ 23

**De Meulder, Maartje** (Re)valueing sign languages? A discussion of four different sites of (re)valueation ........ 25

**Disbray, Samantha** The role of language documentation methods in oral language teaching and learning – a transdisciplinary collaboration ........ 26

**Dogbe, Esther** Revaluing the Dompo language of Ghana: A possibility or a mirage ........ 27
Dunmore, Stuart Language revitalisation in Scotland and Canada: New speaker practices and ideology ................................................................. 28
Eckert, Eva Romani in the Czech Republic: Minority Language Framed by Racial Segregation ................................................................. 29
Edygarova, Svetlana Language repertoire of the modern Udmurt speakers ................................................................. 30
Fiala-Butora, Janos The European minority protection system: revitalizing or undermining minority languages? ................................................................. 31
From, Tuuli and Holm, Gunilla Valuing language in a bilingual school space in Finland and in Sweden ................................................................. 31
Granic, Jagoda Revaluing Minority Language Rights: The Core and the Periphery ................................................................. 32
Grgic, Matejka Revaluing a Minority Language through its Speakers: The SMEJse Project for the Development of Slovenian Language in Italy ................................................................. 34
Heiling, Angelika, Grond, Agnes and Fripertinger, Martin Multilingual Communities in Graz: a qualitative investigation of urban linguistic plurality ................................................................. 35
Heltai, János Imre The Pedagogy of Translanguaging Communication ................................................................. 36
Hickey, Tina and Nic Fhlanndchadha, Siobhán Minority languages and change: How do we value varieties? ................................................................. 37
Hodzic-Kadic, Azra Molise-Croatian language- bond of migration, cultural heritage and linguistic substratum ................................................................. 38
Horváth, Csilla Urban Mansi community at the crossroad of redefined identity constructions ................................................................. 39
Horváth, Laura Inserted Russian infinitives and verbal switches in Udmurt/Russian bilingual utterances ................................................................. 40
Huhtala, Anne "I often have to defend my choice of major" – Finnish speaking students of Swedish reflect on their studies ................................................................. 42
Janurik, Boglarka Re-evaluating Erzya–Russian code-switching? ................................................................. 43
Jones, Natalie and Pritchard, Shân The use of Welsh language digital resources ................................................................. 45
Keränen, Mari The status of the Kven language today ................................................................. 46
Kintopf-Huuhka, Magdalena and Andersson-Koski, Maria Finland-Swedish Sign Language – Building a future for a severely endangered language ................................................................. 47
Kornélia, Hires-László and István, Csernicskó Revaluing a minority language: the Rusyn in Transcarpathia ................................................................. 48
Kosonen, Kimmo Non-dominant – instead of minority – languages in education as a focus of research: why? ................................................................. 49
Kretzer, Michael M. Language practice(s) of pupils minority language(s) at secondary schools in Botswana ................................................................. 51
Lehtonen, Heini Shifting roles – children as language experts ................................................................. 53
Lenihan, Aoife "Long tail languages": Investigating the revaluation of minority languages in new media ................................................................. 54
Maia-Larretxea, Julian Analysing the rear-burden tendency among different groups of Basque users ................................................................. 56
Mandic, Marija and Belic, Bojan Role of the European Charter in Minority Language Emancipation: The Comparative Case Studies of Kven and Bunyev ................................. 58
McEvoy, Gearóidín Feeding the Crocodiles – Depoliticising the Irish Language in Northern Ireland and the Irish Language Act .................................................. 59
Medda, Roberta Minority Languages and Migration: Foes or Friends? Challenges and new perspectives of migration in sub-state territories with historical-linguistic minorities ....... 61
Moghaddam Kiya, Reza, Hosseini, Seyed Ayat and Emami Naeeni, Sadroldin Language Policies in Modern Iran and their Consequences: suggestions for enhancing the process of revaluing minority languages .......................................................... 62
Molnár Satinská, Lucia Hungarian in Slovakia: current trends ........................................... 64
Morvai, Tünde and Zsigmond, Csilla New generation, new media language use? Language use of minority Hungarian youth in the sphere of media .................................................. 65
Muhonen, Anu and Vaarala, Heidi Bridging the gap between old and new speakers: discourse on language ................................................................. 66
Mymrina, Dina and Schitz, Olga «The Second Life » of the Udmurt Language in Western Siberia ......................................................................................... 68
Noa, Nishimoto Indigenous Knowledge as an Intangible Cultural Heritage: Interaction between Tongan and English ......................................................... 69
OKAYAMA, YOKO Revaluing Indigenous Languages in Palau ................................................ 70
Ong, Teresa Language Maintenance of the Chinese Minority Languages in Penang, Malaysia: Preliminary Analysis from Fieldnotes ............................................. 72
Pachné Heltai, Borbála Revaluing Minority Languages in the Context of Residential Tourism – The Case of a German Speaking Community in Hungary ........................................ 73
Palviainen, Åsa The spatial metaphor ‘svenska rum’ as a vehicle for understanding in a minority context .................................................................................. 74
Papp, Attila The role of mother tongue programme in educational and community resilience. The case of Roma in Hungary. ................................................................. 75
Parry, Nia and Thomas, Enlli An evaluation of the effectiveness of Welsh second language across the curriculum in English Medium schools in North Wales ........................................ 76
Prys, Cynog and Hodges, Rhian ’Welsh is our first language and we’re happier speaking Welsh’: Assessing patterns of language behaviour and language use in communities of Wales: An Evaluation of the Welsh Government’s Language Strategy ......................................................... 77
Puura, Ulriikka Kuhu rodnus oled ka ken-ak oled. ‘Where you were born is who you really are.’ – Discourses of being Veps ........................................................................ 78
Said, Fatma, Szczepk Reed, Beatrice and Davies, Ian Valuing minority languages to support diversity: The case of Arabic Heritage Schools in the UK ........................................ 80
Salonen, Juhana Finding an identity with a help of Finnish Sign Language ........................... 81
Sayers, Dave Using language to help people, or using people to help language? ’New speakers’ of minority languages and human rights .............................................. 82
Sivunen, Nina Beyond languaging – narrative and multimodal analysis of interviews with deaf asylum seekers and refugees in Finland .............................................. 83
Stopfner, Maria  Children’s perspective on language and education policy ................. 84
Szabó, Tamás Péter, Kajander, Kati, Alonen, Riikka, Laihonen, Petteri and Dufva, Hannele Discourses of change in co-located Swedish and Finnish medium upper secondary schools: a linguistic landscape approach .......................................................... 85
Trach, Nadiya  Language Management concerning Minorities Languages in Contemporary Ukraine ................................................................. 86
Tsai, Mei-Hui  Minority Language as Instruction Language in College Education: Its Practice and Challenges .......................................................... 87
Tánczos, Outi  Voice for the minority? Views on the tasks of minority media by chief editors of Veps, Karelian and Romanian Hungarian newspapers ............................................. 88
Uribe-Jongbloed, Enrique and Le, Elisabeth  Minority Language Media as part of the Media in Minority Context Framework ............................................. 90
Voipio-Huovinen, Sanna  How do immigrant pupils value their first languages in Finland? ... 92
Yang, Chia-Ying  Promoting the value of Daighi through Taiwanese primary school education 93
Ó Cathalláin, Seán, Ó Duibhir, Pádraig and Nig Uidhir, Gabriele  Children’s agency and their use of Irish as L2 ................................................................. 94

Posters

Arana, Edorta and Amezaga, Josu  Immigration, diversity and language ................. 97
Belmar Viernes, Guillem  Bilingualism and Translation in Minority Languages Revitalization Movements ............................................................. 98
Benimmas, Aicha and Boutouchent, Fadila  The French Language and the Process of Integration of Immigrant Students According to Parents’ Perceptions ............................................................. 99
Boutouchent, Fadila  Learning French Minority Language in Canada: Importance of Social Norms and Willingness to Communicate for Anglophones Majority Learners. ............................................................. 100
Carlsson, Nina  Navigating two languages – immigrant integration policies in bilingual Finland 101
Djukanovic, Maja and Panic Cerovski, Natalija  Re-evaluating the status of minority language: Slovene in Serbia and Serbian in Slovenia ............................................................. 102
G. Bogár, Edit and Čudić, Marko  Languages and writing systems as a minority phenomenon: linguistic landscapes in Serbia ............................................................. 104
Kakashvili, Diana  Revitalisation of Tsoma-Tush language and its representativeness on the Internet ............................................................. 105
Kalfírtova, Paula  English and Mother-Tongue-Based Multilingual Education Policy in Linguistically Diverse Philippines ............................................................. 106
Kovacevic, Borko and Polovina, Vesna  Multiculturalism in classroom: learning Serbian as a foreign language ............................................................. 107
Kovács, Magdolna  Lexical creativity and uncertainty in Finnish–Hungarian–English code-switching ............................................................. 108
Kärkkäinen, Katarzyna  Language aspects in learning and teaching of adult migrants in Finland 109
Logue, Mark  Parlez-vous arpitan? ................................................................. 110
Montanari, Elke, Graßer, Barbara, Abel, Roman and Tschudinovski, Lilia Lexicon
Acquisition in the Heritage Language between Ages 6 and 10: Development and Factors  ... 111
Márku, Anita Hungarian minority in Ukraine, as new speakers in the social network ... 113
Sahradyan, Sonya Multilingual practices in the workplace: Migrant NGO practitioners in
Finland .............................................................................................................. 115

Workshop
Charleston, Chuck, Shelendewa, Kellen, Dillabaugh, Josh, Lucero, Carol, Toya-Waconda,
Tirzah and Tapaha, Valerie The State of Indigenous Languages at NACA .............. 117

Colloquium
Bartha, Csilla Diversity, multiplicity and partnership in learning, constructing knowledge and
empowerment – Sociocultural, evidence-based approaches to a new era of (Deaf) education . 120
Vaughan, Jill Discourses of Diversity and Multilingualism in Australia and New Zealand . . 124

Indexes
List of Authors ................................................................................................. 126
Invited plenary speech
Sign Languages as Minority Languages: what are some of the issues?

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It is a common feature of sign languages that they co-exist alongside a majority language. More often than not these majority languages are spoken languages (such as English, Finnish and other national languages), but in other cases these majority languages can be a signed language (for example Finnish Swedish Sign Language and Finnish Sign Language in Finland, or Australian Irish Sign Language and Auslan in Australia). This keynote will review some of the research carried out to date on minority sign languages coexisting with both majority signed and majority spoken languages, and refer to some of the language policy work undertaken (for example national legislation and international instruments such as the UN Convention on the Rights of People with Disabilities) in relation to these minority sign languages.

Keywords: Sign Languages, plenary, keynote.
Language shaming: enacting linguistic subordination

Ingrid Piller

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The value of a particular way of using language is always relative to other ways of using language. It is often assumed – and implicit in the terms 'minority' and 'majority' language – that linguistic hierarchies are largely a function of the size of a speech community and the communicative reach of a language. Consequently, attempts to enhance the value of a minority language usually operate within a group framework and seek to enhance the status and reach of the language by increasing speaker numbers, inserting it into new domains or fostering pride in speakership. Important as this approach has been, it overlooks that much linguistic disadvantage is tied not to minority language use per se but to stigmatized ways of using a dominant language; in other words, linguistic disadvantage is frequently the result of language use that is marked by traces of late acquisition and subordinate identities.

Therefore, I propose to examine processes of linguistic subordination and will focus specifically on linguistic stigma as it is enacted through shaming. By language shaming I mean (social) media campaigns or face-to-face interactions that deride, disparage or demean particular ways of using language. Although language shaming has received relatively little attention in sociolinguistics, it is, in fact, widespread and a key component of linguistic subordination. I will present examples of language shame campaigns from a variety of international contexts.

Research into other forms of stigma has shown that shaming has deleterious effects on the groups and individuals concerned and may reinforce the stigmatized traits or behaviours, may result in low self-esteem, a lack of self-worth and social alienation. Against this background, I will conclude by examining the consequences of language shaming for the language learning and settlement experiences of adult migrants.

Keywords: plenary, keynote, language shaming.
Seeking asylum in Swedish-dominant Finland: stories of Mohammad and Fatema

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Autumn 2015 brought a wake-up call for Europe regarding asylum seekers and refugees from countries like Syria, Iraq and Afghanistan. This paper asks: How do refugees seeking asylum carry on with their lives, dependent as they are on the decisions of the migration office and the courts, and far away from their homes and families? My insights derive from linguistic team ethnography Jag bor i Oravais which took place in and around a reception centre for refugees seeking asylum in Finland (2015–2017), a country that received over ten times more asylum claims in 2015 than the previous year.

The reception centre, established in 1991, is in a small rural municipality in a Swedish-dominant region, far away from the populous Helsinki Metropolitan area. The reception center has chosen to provide language education primarily in Finnish for all its residents – children and adults – despite its location. This is because Finnish is felt to enhance the possibility of social inclusion in the country: many people who leave the center subsequently settle in Finnish-dominant regions in Southern Finland (e.g. the Helsinki Metropolitan area) in hope of a better life for them and their children. Nevertheless, a range of linguistic repertoires are available in the daily lives of the residents.

In this paper I focus on two persons, Mohammad and Fatema, and how they navigate the labyrinth of Finnish asylum and language policies while awaiting the decision on their asylum claim. Drawing on interview, interactional and online multimodal data, I explore Mohammad’s and Fatema’s language use in the small Swedish-dominant village where the reception center was located, their relationships and social networks and their online life with people in Finland (Finns locally and nationally, as well as others from their home country) and their family back home. In so doing, I interrogate themes of majority/minority language use and linguistic repertoires. I examine these themes through narratives of displacement, theories of multisited policy-making and social networks, and an understanding of migration and ‘integration’ as inherently complex.

Keywords: plenary, migration, keynote.
Paper
Two thirds of the people living in Northern Germany wish to see more action undertaken in favour of Low German, the minority language spoken in the region (cf. Adler et al. 2016). However, rather than families, it is primarily the educational sector which is adjudged responsible. This reflects the current sociolinguistic situation of Low German in Northern Germany:

In the 1950s, a fundamental language shift took place during which Low German was replaced by the German standard language as the language used in families (Möller 2008). It is only during the 1990s, that there has been a return to the cultural value of Low German including a change towards positive valuation. Also since the 1990s, Low German is protected within the framework of the European Charta for Regional or Minority Languages. After revaluation there have been a lot of restauration programmes in kindergartens and primary schools that created new speakers. These days Low German is the most appreciated regional variety by Germans all over the country (cf. Gärtig et al. 2010:158).

So valuation and attitudes towards Low German seem to be crucial for changes in language behaviour. To detect these attitudes as well as to identify current language competence and language use, we conducted a survey in Northern Germany which is representative for the resident population there at the age of 16 and above. Overall, 1.632 people of eight different federal states were asked via telephone interviews.

In order to determine how the minority language is valued, we used the Attitudes Towards Languages scale (AToL, cf. Schoel et al. 2012). It elicits valuation of three dimensions (value, sound and structure) by means of closed-format questions. The results show that overall Low German gets slightly lower evaluation scores than standard German. To identify group differences in the evaluation (i.e. to address the question who values the minority language), we performed statistical tests to compare the valuation of several groups. One result is that speakers of Low German give significantly higher valuation scores than respondents who do not speak the minority language. Moreover, in comparison to the last poll (cf. Möller 2008), the total number of speakers seems to be stable. At the same time age and competence are strongly correlated, i.e. competence in Low German increases with age.

The coming years will show whether the restoration of (some kind) of natural multilingualism within the families – with increased use of Low German – succeeds or whether Low German becomes a cultural accessory.


Keywords: Language use, attitudes, Low German.
Arab immigrant children’s voices on bilingualism: ’It’s like I have two languages and I have two mouths!’

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A typical pattern for minority immigrant families arriving in their new places of relocation is to find themselves members of a minority group interacting with a more powerful majority group which is culturally and linguistically different (Clyne, 2003; Fishman, 1989). In such minority immigrant contexts, an understanding of immigrant children’s views on their two languages as well as on bilingualism is important for a greater understanding of the dynamics of language maintenance and transmission in their families. For example, children’s reports about their views on the home language may be considered an indicator of the effectiveness of their parents’ efforts towards home language maintenance and development. This paper seeks to explore how Arab immigrant children view Arabic, English and Arabic-English bilingualism. Data for the study were collected through interviews and participant observations with a group of 10 Arabic speaking immigrant families living in Auckland, New Zealand. Analysis of the data indicated that the children had positive attitudes towards Arabic, English, and bilingualism in Arabic and English. Despite their awareness of their inferior Arabic skills and preference for using English, the majority of the study’s child participants described Arabic as the ’first,’ ’main,’ or ’original’ language. Arabic maintenance was regarded as important for maintaining contacts with parents and extended families overseas and preserving religious identity. The children also held positive attitudes towards English and bilingualism. The majority of them said that they found English to be easier to learn and use than Arabic in their English-dominant environment. The importance of English was reinforced by such instrumental reasons as school success and communicating with members of the wider community. Similarly, the children reflected strong valuing of their bilingualism and articulated a number of their perceived practical advantages of being bilingual.

Keywords: bilingualism, Arabic, minority.
Multilingualism in the periphery: contemporary Mongolian wedding ceremonies in Inner Mongolia

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This study focuses on the language choices and semiotic practices of contemporary Mongolian wedding ceremonies in Inner Mongolia, an autonomous region of China, where Mongols constitute around 11 percent of the population (Jankowiak, 2013). Specifically, the study aims to understand wedding ceremonies as occasions for realizing and enacting Mongols’ changing ‘assets’ in a multilingual and transforming society in China. These ‘assets’ include the Mongolian language in its various forms and stereotypical Mongolian cultural symbols and identities. The study addresses three specific questions. Firstly, what language choices are made in contemporary Mongolian wedding ceremonies. Secondly, what multimodal cultural symbols of group identity are these language choices embedded in. And lastly, the study investigates the ideologies that undergird these linguistic and semiotic practices.

To address these research questions a range of ethnographic data were collected in Inner Mongolia in early 2016, including nineteen Mongolian wedding videos, participant observation, interviews with ‘cultural entrepreneurs’ involved in the wedding ceremonies, and other wedding ceremony related artefacts. Findings show that contemporary Mongolian wedding ceremonies encompass a rich mixture of local, national and global linguistic and semiotic repertoires, such as Mongolian chanting, popular Chinese social media expressions, and English pop songs. Furthermore, in the heterogeneous constitution of contemporary wedding ceremonies, the Mongolian language and cultural symbols have gained added values and have become highly reflexive on the ceremonial stage. At the same time, they also reference the context of shared Mongolian cultural heritage making the rites an expression of local ethnic identity. Thirdly, the ritual speeches and the ceremony landscapes are re-styled and creatively mixed with different languages and images to accommodate multilingual audiences, to create humor and to respond to the market. Re-stylization and creativity contest the boundaries of tradition and modernity, minority and majority, local and global. The results of this study will contribute to an improved understanding of the new sociolinguistic situation of minority languages and identities in a peripheral yet globalizing society. In addition, the research also illuminates a pressing question at this time of rampant commodification of human identity: Wherein lies the future of ethnicity?

References


Keywords: commodification, Mongols, China.
Swedish in Finland: an equal national language or a soon-to-be minority language? – Challenges in opinions about a language and its speakers.

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Swedish in Finland: an equal national language or a soon-to-be minority language? – Challenges in opinions about a language and its speakers.

People have a stronger motivation to learn other languages spoken in their own country, if it is considered useful to climb the social ladder, if it is the language of (higher) education or the country’s lingua franca or (only) official language or the majority language.

None of that is, generally speaking, true for Swedish in Finland. Historically, Swedish was the language of administration and the political and intellectual elite. It was only in 1863 that the foundation was laid for the equality of Finnish, the language of the majority, with Swedish in the then Grand Duchy of Finland. Swedish has not even lost its position as the other national language after Finland gained independence in 1917 from Russia, despite the historic language strife. Last, this position was confirmed in the Language Act of 2004, although the percentage of Swedish-speaking Finns had already dropped to less than 6% of the population.

Swedish language skills are generally not considered a necessity in Finland. Swedish- and Finnish-speaking Finns have the same linguistic rights, though, and all pupils have to study the other national language in school. The obligatory Swedish lessons are mostly being justified with the official status of Swedish and with the aspiration that everybody should be able to understand the other national language.

The ongoing public discussion about the country’s bilingualism does primarily revolve around obligatory language education, but also around the costs and benefits of the maintenance of public service infrastructure in two languages, especially in times of austerity.

In addition to political support, a country’s language(s) also need the support of society to remain relevant. In order to get people’s support, the language(s) must be perceived by them as valuable. This is especially true for lesser used languages. Regarding Finland, this leads to the question, how Finnish-speaking Finns value the Swedish language in Finland under different aspects:

- How do they value Swedish as a language spoken in Finland and it’s connectedness to the country?
- Do they attribute an economic value to Swedish?
- How are the speakers of Swedish valued in comparison to their first language?

Between 2015 and 2016, a language political survey (DFG-Project no: 250534512) was carried out, in which these questions were addressed. 635 Finns in five towns in Finland with different linguistic compositions answered the questionnaire. The mostly quantitative data allows a comparison between regions and different subgroups of participants. The focus will lie on the linguistic majority’s view on Swedish in Finland.

Literature:


Tilastokeskus: Kieli iän ja sukupuolen mukaan maakunnittain 1990 – 2015

http://pxnet2.stat.fi/PXWeb/pxweb/fi/StatFin/StatFin__vrm__vaerak/030_vaerak_tau_102.px/table tableViewLayout1/?rxid=f5eb07a2-441b-4a84-a72a-a579be8b84a6 (retrieved 25.02.2017)

Keywords: bilingualism, Swedish, languistic value.
Gaelic ga bruidhinn an seo? Linguistic practices and ideologies of Gaelic speakers in Stornoway

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The 2011 National Census recorded a total of 57,375 Gaelic speakers in Scotland, 1.1% of the overall population (National Record of Scotland, 2013). The information collected in the census allows an estimate to be made of the number of speakers of the language but does not provide an indication of how frequently Gaelic is used in the lives of those self-reporting to be able to speak the language, and in which sociolinguistic domains.

Even without this detailed information, low speaker densities would suggest that Gaelic has all but disappeared as a community language in Scotland, the exception being the Western Isles. The Western Isles can be considered the last remaining 'heartland' of the Gaelic language, home to a quarter of all Gaelic speakers in Scotland and the only local authority where a majority of the population, 52.2% (National Record of Scotland, 2013), can speak the language. Previous studies assessing the linguistic practices in the Western Isles have shown that language shift is continuing and that the number of domains in which Gaelic is routinely used is decreasing. Census data would suggest that intergenerational transmission, named by Fishman (1991) as the sine qua non of language saliency, has all but ceased in the Western Isles and this has shifted the focus to sustain and support the language as a tool for communication to the institutionalised public domains, which have not been traditionally associated with the language.

This presentation discusses the findings of a research study that explored the interplay of these language support initiatives and linguistic practices and associated ideologies of Gaelic speakers in Stornoway, the largest settlement in the Western Isles. The study, the first of its kind in Scotland, collected qualitative data in situ and in real time about language practices in a selection of public domains fulfilling a variety of social functions, to assess how, when and by whom Gaelic was use. The information obtained through this linguistic soundscape study was supplemented by language use diaries and ethnographic interviews with Gaelic speakers in Stornoway. The qualitative data obtained through these diaries and interviews was used to evaluate the ideologies underpinning the language choice made by Gaelic speakers in a variety of sociolinguistic domains.

From this study it can be concluded that there is a clear dichotomy between the expressed ideologies, which favour the use of Gaelic in Gemeinschaft domains, and the linguistic practices which have become increasingly associated with Gesellschaft domains only. This dichotomy has significant implications in the way Gaelic is imagined, both by the speech community and those tasked with supporting the language in Scotland.

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Keywords: Language revitalisation, linguistic practices, language ideologies.
Enregistering Authenticity: Linguistic revitalisation of Hungarian in East-North Romanian Moldavia

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Seeking to revitalise a language is also about searching for its authenticity; nevertheless, there is an inevitable distance between novel linguistic connections and earlier forms of language use in the community. In spite of this, little attention has been given to how the mismatch between ideology and experience is discursively handled in the practice of language revitalisation. In this paper we argue that linguistic revitalisation is also the enregisterment of the language to be saved, that is, any attempt to hinder the death of a language or dialect involves the conceptualisation of this language or dialect as an autonomous and a semiotic register recognized (valued) as such. Specifically, we will be looking at the revitalisation programme of Moldavian Hungarian, which aims at saving the local language – the so-called Csángó dialect – by teaching Hungarian to children. Revitalising the Csángó, which is believed to be the most archaic dialect of Hungarian, is supported both by the Hungarian state and everyday citizens from Hungary. The Moldavian Hungarian educational programme is intertwined with the enregisterment of the Csángó dialect to the extent that the publications and letters which represent the linguistic achievements of the children participating in the programme, and which primarily target its supporters living in Hungary display ‘archaic’ forms of the Hungarian language, that are, however, ‘authentic’ and familiar to the monolingual Hungarian audience. The motivation of linking language revitalisation to enregisterment also seems to be connected to the commodification of the Moldavian Hungarian dialect.

Keywords: language ideology, commodification, enregisterment.
Intergenerational Digital Narrative of Migrant Families: Sharing Language Practices for Overcoming Challenges in Multicultural Societies

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In the 21st century, with globalization and widespread migration, the return of religion to the public sphere and despair from totalizing language ideologies have led to reconsideration of concepts related to language, identity, cultural, ethnic and religion practices. The growing migration of transnationals impact on multicultural society’s ability to support inclusive education, equality, and social coherence. Research focusing on the recent impact of cultural, ethnic, and language practices upon and intersections with, community education is limited (Bekerman, & Geisen, 2012). In current language and migration research, the interplay between beliefs and practices, often familial and community-based education, and civic, public school and political and non-profit-organisational based education is neglected. Frequently, the perspectives of language practices constructing transmigrant identity intersecting and co-constructing with local and national identity is absent. This study examines 1) How does the intersections of cultural, ethnic, and language practices and civic education of transmigrant families contribute to ‘just, peaceful and inclusive societies’ (SDG16)? 2) What is the relevance of experiencing intergenerational differences through digital narratives for transmigrant families? How do language and cultural practices of transmigrant families intersect with educational and community institutions to contribute to an inclusive society? The methods in the project utilize reflective digital narratives, and pre- and post-interviews. The intergenerational digital narratives were used for data collection, learning opportunities, and identity construction. The pilot participants were four case study communities from Armenian and Uzbekistan migrants to Kazakhstan. The case studies were from four differing regions providing a more comprehensive evaluation of how digital narratives facilitate awareness of language practices and civil education. Interviews of participants and working with families (intergenerational) themes discussed included: migrant, identity, and socio-cultural practices. Family members were asked to discuss their experiences as migrants in their new country. Grandparents, parents, and children then played back their digital narratives allowing other family members to experience and compare their perspectives. Finally, data analysis assessed the digital narratives to find commonalities and highlight differences within their shared migration experiences. Grounded theory was applied for data analysis to understand the experiences of children and young people, and older adult relatives (Charmaz, 2006). Initial pilot findings revealed an improved understanding of the intersections between religious practices and civic education within transmigrant families. In addition, the study led communities to more nuanced responses to differences of ‘race’, ethnicity, religion and culture in modern multicultural societies. Moreover, utilizing the digital migration narratives allowed for a generational connect to technology and innovation in transnational identity construction. This also gave the participants a feeling of empowerment, and a deeper understanding of the cultural capital housed within social, cultural, ethnic, and religious practices. These practices provide the local community an understanding of the importance of diversity, globalized, and transnational cultural practices.

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www.undp.org/content/undp/en/sustainable-development-goals.html

Keywords: Intergenerational, Digital narratives, Migrants.

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Children who are native speakers of a minority language are often reported to experience difficulties in schools which use a different language. This paper examines this situation among Berber-speaking children in the north of Morocco where the language used at school is significantly different from their mother tongue. All the 12 participants in this study are native speakers of Berber who were raised in monolingual environments.

Although Berber is spoken by 75 % of the Moroccan population (UNESCO 2004), it is still considered by many as a minority language associated with the Berber ethnic group. Unlike Standard Arabic, the language of schooling in Morocco, Berber is not a language of wider communication as it is not used in finance, science, technology and international affairs (Ennaji, 1991). Many researchers in the fields of language acquisition and education have stressed the importance of minority language education. This is defined as the schools’ use of the mother tongue of a minority group in their education (Garcia, 2005). In this regard, Berber-speaking children in Morocco face a dual challenge. First, they have to learn the content presented to them at school. Second, they are supposed to learn that content in a language which they have never been exposed to before. This could present some difficulties for children when they first join school. However, the presence of some linguistic features specific to the language of schooling in their home environment may help them overcome such difficulties.

There seems to be large differences in the ways home environments prepare children for the use of the language of schooling (Snow et al., 2001; DeGarmo et al., 1999; Hoff, 2003; Hoff-Gingsberg, 1991). One of the explanations of the problems these children face at school can be traced back to the language input they have received from their parents (Bernstein, 1971; Hoff-Gingsberg, 1991). This paper aims to find out to what extent we can identify the features of language that are specific to school language in the input of parents during some home language activities performed with children. The data consists of naturally occurring speech collected from conversations running between 12 Berber children with their mothers at home. Also, the aim is to identify the factors that lead to differences in the language input provided by the parents.

Keywords: Minority language, language of schooling, second language acquisition.

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Despite increasing use of machine translation (MT) in selected contexts, reactions to it remain divided. In early 2016, a powerful example of the strength of reactions from Canada’s official language minority community was observed in the French-Canadian press following a proposal to provide an in-house MT system (Portage) for use by Canadian federal government employees. Announced by the government’s Translation Bureau as a means of providing both English- and French-speaking public servants with access to higher quality and more suitable results than were available from generic MT systems, the proposal to implement Portage provoked such strong opposition that its release was eventually postponed so a House of Commons Standing Committee on Official Languages could review the proposal and its potential ramifications. Eventually, Portage was rebranded as a “linguistic comprehension tool” rather than an MT system, but does this rebranding constitute a genuine effort to revalue the use of French within Canada’s civil service, or is it an empty gesture designed to advance an underlying agenda that revolves around cost-cutting?

Inspired by Leppänen and Pahta’s (2012) investigation of language ideological debates on English in the Finnish press, we undertook a case study in which we analyzed 46 articles about MT written by thirteen different contributors that appeared in three French-Canadian newspapers between January 20 and June 20, 2016. Anxiety over the future of French in the face of Portage is manifest in headlines that speak of worry («Un précédent inquiétant»), suspicion («Croc-en-jambe») and irritation («Un affront à l’égalité des langues officielles»). In the accompanying articles, MT is typically depicted as a danger that can seriously disrupt the purity of the French Canadian language and culture. Meanwhile, during that same period, Canada’s English-language press published just one article: a humorous piece about errors generated by free online MT software. Evidently, Canada’s minority French-language community and majority English-language community do not share the same perceptions of or concerns about MT.

Newspapers were selected for this case study because they constitute an institutional discourse arena whose representations of MT as it relates to language ideologies can be consequential in the wider society. The press is a visible and influential societal forum where the voices, arguments and attitudes of the civil society are expressed. Language ideological issues and debates on the allegedly dangerous impact of MT on French Canadian language and culture are at the core of this project. More specifically, we investigate recurrent themes in the language ideological debates on the dangerousness of MT for Canada’s minority language community, and we attempt to assess whether the rebranding and introduction of Portage as a ”linguistic comprehension tool” constitutes an empty gesture or a genuine revaluing of the French language by and within Canada’s federal government.

Reference


Keywords: machine translation, language ideological debates, official language minority community.
Udmurt, an (un)endangered language?

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According to UNESCO’s list of endangered languages, the Udmurt language is "definitely endangered". However, there is a relatively new domain of language use: the digital domain. As Kornai (Kornai 2013) proposes the idea of digital language death and digital language vitality. In this paper, I would like to compare the online and offline presence of the Udmurt language, while investigating the purpose and reality of a digitally vital language in the world of endangered minority languages.

There will be two main topics in this paper: 1, the digital use of the Udmurt language mostly on the SNS Vkontakte. 2, the linguistic landscape of Izhevsk, the capital of Udmurtia. Comparing these two fields, it is obvious that the Udmurt language is more vital in the digital world, than on the streets of Udmurtia.

The Udmurt language is one of the most digitally active minority languages of Russia (Pischlöger 2014). The speakers are present on both SNS and other parts of the web. There are lots of materials on Youtube, Facebook, Vkontakte, other websites and even mobile applications. In other words, Udmurt is not even close to being endangered from the digital point of view.

The other point of the paper is the linguistic landscape of Izhevsk, the capital of Udmurtia, which is a subject of the Russian Federation. There are two official languages: Russian and Udmurt, however, in practice the Russian language seems predominant,(Zamyatin 2014) but no comprehensive research has been conducted so far on how unbalanced is the bilingualism of the LL of Udmurtia and Izhevsk. I personally collected the materials through 10 months. There are three languages present in the LL of Izhevsk: the two official languages – Russian and Udmurt -, and English. Surprisingly the results show, that the English language is more present on the streets of Izhevsk, than the Udmurt language, while Russian dominates the scene without question. The Udmurt language can usually be found on government or government related buildings, while English can usually be found on commercial signs. It is not unusual that English words or phrases are written in Cyrillic script.

The motivation behind these tendencies can be explained by two different phenomena. The power relations between the Udmurt and the Russian languages creates an approving, but also limiting atmosphere for the indigenous people of Udmurtia, while English – as a politically non-present third party – symbolises the Western modern commercialism, and paves its way into being the second dominant language of the linguistic landscape of Izhevsk.

Altogether it seems, there is a huge difference between the online and the offline vitality of the Udmurt language and it is a question for the future, how much (if at all) does the digital presence helps minority languages to survive.

References:


Keywords: Udmurt Language, Linguistic Landscape, Sociolinguistics.
The Saami languages before Finland’s first Language Act of 1922

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The Saami languages were not mentioned in the Finnish Constitution until 1995, and the Saami language Act was issued only in 2004. However, the Saami languages were not totally ignored during the 19th century, at the time the Finnish language was recognised as the second official language of the Grand Duchy of Finland. Already then there were people who expressed their support to the use of Saami languages in Saami speaking areas. Among these few expressions of support were the archbishop’s order to print Saami translation of catechism’s books in Finland in 1824, and a rescript given by the Emperor and the Finnish Senate to use Saami languages in Saami speaking areas (1848–1849). While the first Saami books were published after these decrees were issued, the next ones were not published until after the so called district law in 1898. According to this law, education was to be given to children in their mother tongue. According to a 1901 article by Pastor L. A. Itkonen, the legislation did not provide enough support for the use of the Saami languages.

In his study of language policy and legislation in different countries, MacRae (1998; 1999) also describes the situation in Finland, but does not consider the mentioned facts presented. However, MacRae mentions the publications of E. N. Setälä on the language situation in Finland, and the first language act of 1922. Setälä (1924) is an extensive discussion of the language law and its applications and also includes a highly interesting concept of minority. In my talk, I will discuss the above issues in more detail and also reflect on the effects of the first language law on the position of Saami languages.


SETÄLÄ, Emil Nestor 1919. The language fight in Finland. Helsingfors.

Keywords: language, Saami, rights.
(Minority) Languages of the borders: need for integrated meanings and functions

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Within the rich constellation of regional and minority languages which makes up and binds Europe to its cultural, linguistic, identity diversity we address the case of different linguistic communities converging around nationally diverse borders (Klatt, 2013) in the context of open frontiers which are both ancient, historical, multicultural and multilingual areas, and increasingly international and globalised areas looking for ”new functional places or for old ones to be restored” (Bufon, 2008, p.30).

The languages addressed are the mainstream language of a country which, due to historical conflicts, also extends onto the other side(s) of the border, becoming a separated community within a homeland, namely a contiguous national minority community and technically a Neighbouring Language.

National Minority Languages/Neighbouring Languages are here described as a case of underestimated and sometimes stigmatised languages that have not reached yet a serene, scientific attention capable of assigning them a more ”positive” and constructive role, valuing their potentialities as a means of promoting plurilingualism and intercultural understanding in multilingual border areas. Such position stems from an attentive reading of important reference studies and documents of authors like Malloy (2010), Malloy et al (2008) who claim that ”the notion that national minorities can promote rather than obstruct European integration has yet to be accepted in politics and explored fully in research” (Malloy, 2010, p. 10).

In the paper will be reconstructed the path which has brought National Minorities and their language to enjoy substantial sociolinguistic and legislative differences during the 21th century (Iannaccaro, Dell’Aquila, 2011) with advantages in terms of early gained protection within a national territory. On the other hand we will sustain how those same laws, as a result of international treaties and negotiations, followed more the need of preventing conflict between homeland nations than cultural valuing of National Minority Languages (Brezigar, 2003, 2006; Klatt, 2013; Malloy, 2010). Such a position needs now to be challenged.

National Minority Languages deserve new meanings and roles within modern open borders where they are called to answer key functions in terms of social, interethnic integration following an exhaustive language planning, conceiving also the presence of linguistic varieties characterising these multilingual areas which are far from being a coexistence of monolithic diverse language communities. Important European papers call for these change like Maalouf, 2008; the Rec (2005) 3 of the Committee of Ministers on teaching neighbouring languages in border regions; various implementations of the Framework Convention for the protection of National Minorities.

We specifically report the case and example of Italian-Slovenian Littoral multilingual border region (with Slovenian and Italian languages as respective National Minority Languages/Neighbouring Languages) characterised by intense crossborder mobility, important changes in civil society and where we identify the need to promote an encouraging language planning conceiving National minorities as ”agents of transnational borderlands” and ”bridge-builders” in cross-border cooperation, removing possible fears of losing the specific minority identity in an integrated, transnational, cross-border region (Klatt, 2013).

Keywords: National Minority Languages, Neighbouring Languages, Border regions.
Revaluing minority groups and their linguistic rights: the role of bottom up approaches to language education.

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In the last decades strong waves of migration have colonized cultural and linguistic spaces of many European countries, whose social texture has endured deep changes due to the complexity of globalization processes that have generated new forms of diaspora at worldwide level producing situations of "superdiversity".

Nowadays new minority languages, that still don’t have an official status, coexist with languages and cultural minorities that have been recognized by national states, with national languages, dialects and other linguistic varieties. In these heterogeneous linguistic contexts, speakers of language minorities can’t often use their mother tongue to communicate in daily life and are forced to learn or use the language of the host country.

They are often marginalized by the social system due the persistence of stereotypes and new forms of xenophobia and racism against minority groups and linguistic communities.

The aim of this paper is to analyze the main documents of the Council of Europe (CoE) about the role of minority languages in our society in relation to linguistic policies developed by the Language Policy Division (CoE) over the last years, concerning the role of plurilingual and intercultural education for fostering an inclusive and democratic society based on equal rights for all citizens.

The outcomes of an action-research project carried out in the last five school years (2011 – 2016) in Italy will be described through a document analysis procedure based on school diaries, reports, multimedia, posters, videos, produced by primary school teachers and their pupils. In the macrostructure of the project were involved the main languages of schooling foreseen by the National Curriculum for primary school in Italy, minority languages officially recognized by Law 482/1999, new and old minority languages, that still don’t have an official status according to the Italian legislation, represented by children from migrant backgrounds, gypsies and travelers.

All in all, the proactive participation of parents and the involvement of all languages and cultures in the didactic pathway had a positive impact on all co-actors, particularly on those with a migrant background. The experimentation of plurilingual and intercultural school curricula through the use of a whole community approach to education that involved teachers, children, parents, local cultural associations in the action – research project, had a positive impact on the integration of all pupils and of their families in the Italian social context.

The project itself contributed to the revaluation of minority languages and cultures as essential components of a multicultural and multiethnic society and underlined the importance of a whole community approach to education. It’ll be shown the importance of local actors’ involvement in the development and implementation of language policies at local level and the role that bottom up approaches to education can play for fostering social cohesion and democratic living through the protection of linguistic rights of all citizens in complex multiethnic ecosystems.

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Keywords: multilingualism, Superdiversity, bottom up approaches.
(Re)valuing sign languages? A discussion of four different sites of (re)valuation

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The 21st century has brought a unique dynamic for sign languages and Sign Language Communities (SLCs), as they respond to pressures and opportunities resulting from changing conditions in both their external and internal environments.

Sign languages can be characterised as "small languages", both in terms of the number of signers compared to the dominant national language and in terms of the diminished number of signers among those who claim to share a cultural identity (Pietikäinen et al. 2016). Not unimportantly, and in this they differ from other (small) languages, sign languages are also seen as belonging to the policy field of disability, which has significant consequences for both their policy and planning and the status of their communities (De Meulder 2016).

Currently sign languages, just like many other minority languages, are undergoing a process of (re)valuation, which is multi-layered and multi-sited. The terms and outcomes of these processes differ however based on who is deciding the stakes, and discourses around this (re)valuation can and do contradict each other. This presentation will discuss four different and sometimes overlapping sites on which this process of (re)valuation is currently taking place.

The first one is the changing ideological atmosphere that does increasingly question and (re)value, in a negative way, deaf people's (and primarily deaf children's) "need" for sign language. This changing atmosphere results from a renewed discourse of medical normalisation targeted at SLCs and the associated monolingual focus on speech, changes in the sociolinguistic ecology of SLCs and the erosion of intergenerational transmission settings. A second site are SLCs themselves which are, mainly in Western countries, also engaging in a process of re-evaluation, since their boundaries are becoming more permeable (hence the transition from 'deaf communities' to 'sign language communities'). Their demographic profile is increasingly dominated by a growing number of deaf and hearing new signers and an ever-decreasing number of deaf traditional signers, which leads to a re-evaluation of the very nature of SLCs and their relationship, and that of their individual members, to majority societies. A third site consists of the arguments used by SLCs to achieve legal recognition of sign languages. While this is still paramount on SLCs’ political agenda, a re-evaluation is happening from a focus on the recognition of sign languages towards a recognition of the inherent multilingual status and practices of SLCs. A last site of re-evaluation is that of the popularisation and institutionalisation of sign languages, which results in tensions between promotion of sign languages and loss of ownership and authenticity. This brings up questions of linguistic and cultural ownership and appropriation, and linguistic prescriptivism and purism.

References


Keywords: sign language policy and planning, deaf communities, sign languages.
Language documentation methods present an important transdisciplinary affordance for languages teaching, learning and maintenance. Oral language teaching and learning of minority and Indigenous languages in school settings is often overshadowed by literacy. Yet oral language skills are crucial for continued maintenance. Speaking the language is essential, and children’s use of complex vocabulary and grammatical structures may be at risk (cf. Allen, 2007; Campbell & Muntzel, 1989; O’Shannessy, 2012). This presentation reports on a collaborative and transdisciplinary project in a complex multilingual setting. Warlpiri language teachers in four remote Central Australian schools have worked with research linguists and drawn on language documentation methods, materials and findings to plan and monitor language teaching and learning. Recordings and transcriptions of Warlpiri child narrative data collected through language documentation work were transformed into online audio-visual products. In professional development sessions teachers used these to identify and explore evidence of language development and of language change. They then targeted language features and oral language teaching strategies for bilingual programs in the schools (Devlin, Disbray and Friedman Devlin, 2017). The sessions increased Indigenous and non-Indigenous teachers’ metalinguistic knowledge, their understandings of children’s oral language development, and their capacity to promote children’s bi- and multilingual language development (Disbray, 2014).

References


Keywords: Oral language, transdisciplinary, Warlpiri.
Revaluing the Dompo language of Ghana: A possibility or a mirage

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REVALUING THE DOMPO LANGUAGE OF GHANA: A POSSIBILITY OR A MIRAGE

In light of the global problem of language endangerment, some African languages, termed majority languages, have received much more recognition and development in terms of documentary works, having written grammars and other reference materials and recognition and use as part of school curricula, over others, also known as minority languages. This is due to factors such as the former, having a larger number of speakers and its prestige. Speakers of minority languages that have not enjoyed these privileges are constantly at a risk of shifting from actively speaking their languages to the privileged languages. A possible consequence is an eventual total abandonment of their native languages.

One such language that is likely to suffer this fate is the Dompo language, spoken in the South Western part of Ghana. Ethnologue classifies it as belonging to the Niger-Congo language family while Painter (1967) notes it as a North Guang language. Dimmendaal (2011) also argues that it is an isolate. Out of about 676 members of the community, only about 10 people, between the ages of 45-85 speak it, while a few, claim some knowledge of it. It is little wonder that the language is fast losing its position as the native language of the Dompos to the Nafaanra language.

Most Dompo speakers have replaced their language with Nafanra, a more dominant language belonging to the Niger-Congo, Gur, Senufo language family (Ethnologue). Its speakers have migrated from the neighbouring country of La Cote d’Ivoire into the villages adjacent Dompofie, where Dompo is spoken, and subsequently into the Dompo community itself.

Nafanra is thus not only the language that is used in almost all speech events but also has become the first language of the children, grandchildren and great grandchildren of the native speakers of Dompo.

This paper introduces the socio-cultural lifestyle of the Dompos with a focus on their history, religious and belief systems and cultural practices. It further looks at the language’s phonology and morphosyntax. While it has primarily been asserted that one of the major causes of language endangerment is the prestige and dominance of a threatening language, this paper will look at some internal factors caused by the Dompo speakers, which has subsequently led to their language being endangered.

It can be said that the language is in a critical stage of endangerment. This fact is so because of the few number of speakers who are well pass their prime years and the main fact that these speakers have not transmitted it to their children and thus they in turn cannot transmit it to the next generation. The paper further discusses measures to help bridge this gap and furthermore evaluates their effectiveness.

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Keywords: Dompo, Ghana, Nafanra.
This paper will present data from an ongoing investigation of new speakers, who have acquired their additional language outside of the home setting, and their importance to Gaelic revitalisation initiatives in Scotland and Canada. Over the next three years, this research will assess the language practices, attitudes and ideologies that distinguish new speakers in these contexts from the majority of adults who received Gaelic-medium education (GME) in Scotland, among whom Gaelic use has previously been shown to be generally limited. Policy-makers and activists in Scotland and Canada make frequent reference to the role that new speakers may play in the future(s) of the Gaelic language, and second language teaching has been prioritised as a mechanism for revitalising Gaelic. In addition to Scotland’s 57,602 speakers the 2011 Canadian census recorded 1,275 Gaelic speakers in Nova Scotia, only 300 of whom reported Gaelic as their 'mother tongue’. As in Scotland, new speakers have recently emerged as a significant element in the Gaelic language community in Nova Scotia, though Gaelic educational opportunities in Nova Scotia are limited by comparison with Scotland. In spite of the small overall numbers of reported Gaelic speakers in Nova Scotia, the provincial Office of Gaelic Affairs has reported that a third of Nova Scotians claim descent from families who spoke Gaelic historically. In light of the importance attached to Scottish heritage by policy-makers in that context, I argue that an analysis of new speaker identities and ideologies will be instructive, particularly in view of language ideologies previously identified in my doctoral research. Language advocates and teachers in Nova Scotia appear to focus a great deal on learners’ development of a sense of identity as Gaels. This emphasis is stronger than in Scotland, where a more multicultural perspective on Gaelic can often be detected, and where new speakers’ identification as Gaels is generally weak. Drawing on an analysis of preliminary data from interviews and focus groups, this paper will explore the issue in detail.

Keywords: new speakers, language revitalisation, ideologies.
Romani in the Czech Republic: Minority Language Framed by Racial Segregation

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Romani in the Czech Republic: Minority Language Framed by Racial Segregation

Recent research among Czech students of a prestigious Prague high school revealed sharper boundaries drawn among groupings based on race and ethnicity than we have expected. Specifically, ethnic boundaries between the Roma and non-Roma were self-evident not only in social, cultural, territorial and professional domains of public life but also in private minds of individuals. Sociolinguistic and cultural image of Czechs vs. the Roma, manifested in the social subconscious and cognitive representation of the students whom we interviewed, brought to surface stereotypical awareness of the other, reluctance to part with traditional sociocultural models of ethnicities and reliance on trusted media sources while forming one’s opinion. In practice, all this was acknowledged by the ways the students have shaped their social networks, denied to recognize the presence of Romani language and persisted in ethnically homogeneous speech communities. The primary sources of our research were student questionnaires and narratives, and teacher interviews.

In the light of our findings, we consider attempts to activate Romani linguistic resources and perhaps revive Romani for an active presence in “Czech” social contexts unrealistic and even absurd. It appears to us that it does not stand a chance as a language that could be actively regenerated through intergenerational transmission. Although the language may subsist in certain rural, city peripheral and other localities as an excluded, albeit minority language, it remains invisible in the global context of the Czech society. Framing the research by the critical race theory revealed silent, denied and covert racial prejudice present across diverse social strata.

Keywords: ethnic boundaries, segregation, racial stereotypes.
The modern Udmurt is a minority language spoken in the Russian Federation. The language and language community have had a long history of contact with the Russian language; and today almost all the Udmurt population is bilingual. The modern language is almost not used at all in official domains; the standard form suffer from purist attitudes while the vernacular variety may be mixed (Edygarova 2014).

The present study shares some results of the post-doc research on morphosyntactic variation in possessive structures in Permian languages. The study is based on a translation test data (from Russian into one’s mother tongue) containing possessive structures, which was collected by the author during sociolinguistic fieldwork, and analyses variation in possessive markers and the choice of possessive marker by informants.

In this proposal, the focus is placed on the analysis of the linguistic repertoire of informants. In particular, informants are evaluated according to their knowledge and use of different varieties of Udmurt language and Russian. The evaluation is made based on informants’ linguistic backgrounds and the results of the translating test. The study demonstrates that in a bilingual context different types of language use (e.g. code-mixing, code-switching or using ‘pure’ codes) depends, first of all, on knowledge and use of a set of linguistic varieties; and on the ability of speakers to operate with these varieties. In communities like Udmurt people bilingualism is not simply bidirectional phenomenon, rather one continuum of different language varieties.

References:


Keywords: bilingualism, language repertoire, Udmurt language.
The European minority protection system: revitalizing or undermining minority languages?

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My paper will critically evaluate the impact of the European minority rights protection system on minority languages. I will focus on the example of the Hungarian language in Slovakia. The Hungarian community in Slovakia is one of the largest minorities in Europe, concentrated in the country’s southern region. Despite favourable demographic conditions, the use of the Hungarian language is restricted by the country’s notorious State Language Act. Although the law specifically aims to suppress minority languages and its application leads to frequent and well-documented violations of linguistic rights, European minority protection bodies have been unable to offer a consistent critique of the Slovakian legislation.

My paper undertakes and in-depth country-level analysis to uncover why international norms fail to protect minority languages. I will explore the legal framework’s impact on the Hungarian language in four areas: communication with public administration bodies, in healthcare institutions, the language of public signs, and broadcasting. I will analyse how European human rights bodies evaluated these areas, concentrating on the Council of Europe’s Advisory Committee on the Framework Convention on National Minorities (AC FCNM) and the Committee of Experts on the European Charter of Regional and Minority Languages (CoE ECRML). I argue that European minority protection standards are unable to provide effective protection to minority languages because of structural factors that are inherent in international human rights law. Human rights norms rely on a particular conception of "rights" that is too formalistic, individual-centred, and rests on an artificial distinction of public and private spheres which makes them unsuitable as a basis for language policies aimed at revitalizing minority languages.

My paper shows a discrepancy between the Council of Europe’s commitment to protect the rights of minorities and the inability of its instruments to secure minority rights in practice. I will critically engage with the normative assumptions behind international law’s protection of national minorities. If the system’s goal is to ensure that minorities do not experience direct interference with their rights which might result in increased inter-ethnic tensions, more modest amendments to and a better implementation of the present system can be sufficient. On the other hand, if the system is to ensure that minority and majority languages became substantively equal in areas important to their preservation, that minority languages are accepted as constituent identities of the state, a different system must be created. My aim is not to argue which goals should be pursued, but to show the underlying values the different normative commitments are promoting, and the advantages and disadvantages of each alternative.

Keywords: human rights, minority languages, Slovakian State Language Law.
Valuing language in a bilingual school space in Finland and in Sweden

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The status of a language and the value of linguistic competence within a nation space are constructed under particular socio-historical conditions and political discourses. In this presentation we discuss the valuing of language in bilingual educational spaces in Finland and Sweden, particularly from the perspective of two linguistic minorities; the Swedish-speaking Finns in Finland and the Sweden-Finns in Sweden. Swedish is due to historical reasons the second national language in Finland, whereas Finnish only in the beginning of the millennium gained the status of an official minority language in Sweden.

Various theories observe how some languages are seen as resources in the linguistic market, whereas some are considered less prestigious or less valuable. Language can be considered as bourdieusian symbolic capital, unequally distributed and gaining different values and access to educational, social or material resources. Education has been seen as a means in enabling access to these symbolic resources. Bourdieu argues that linguistic difference in education is a matter of symbolic domination and that legitimation of power relations and distribution of resources are done through linguistic practices. Linguistic competence is a situated resource, which is connected to societal power relations and is valued differently in different spaces of education. Debates over linguistic norms can be viewed as debates over controlling resources and education acts as a key site for these processes.

By using a cross-cultural ethnographic approach we want to emphasize the political and historical contextuality of linguistic competence and the value of language constructed in a particular space. The ethnographic fieldwork of this study was carried out in one monolingual Swedish- and one Finnish-speaking public primary school co-located in the same building in Finland and in a bilingual Sweden-Finnish independent school in Sweden. The data consist of participatory observations during formal and informal activities of the schools during 70 days in the course of one school year, participatory photography and photo elicitation interviews with 35 pupils as well as 23 individual interviews with the school personnel. Sociologically informed theories on language, power and spatiality have guided the analysis.

The results shed light on how language is constructed as symbolic capital and as a resource in the school space. Despite the slowly dispelling stigma of being a Sweden-Finn in the Swedish society the connotations related to Finnish language were still in places strongly classed as in connected to societal power relations. Swedish language in the Finnish society does not carry a similar stigma and was most often seen as a form of symbolic capital and as a prestigious resource in the linguistic market. Pupils in both countries mostly considered bilingualism as a communicative resource attached to their everyday life. Perceptions of social class emerged while defining the symbolic and instrumental value of a language and whether linguistic difference was seen as a resource or a deviance in a bilingual school space. Discussing linguistic value hierarchies in educational spaces will bring new perspectives to language and minority policy in linguistically diverse societies.

Keywords: symbolic capital, power, ethnography.
Minority language rights are on the upswing nowadays. Kymlicka (2001) sees this as a defense mechanism against the formation of the nation-state with its assimilatory policy, but a further reason is the various postnational aspects of globalization (Wright 2004). Since nationalism a priori rejects the role of minority languages in public communication, the majority needs to be persuaded one way or another (not to say forced) to relax its language policy: not giving up its own national feelings, but permitting others to express their national identification too. If there is enough political good will, new patterns can be found for the satisfaction of all. Some new patterns have their value, so that countries abandon rigid measures and soften their attitudes. Such is the case with membership in the European Union. In 1993, in the context of EU expansion, the European Council adopted the "Copenhagen Criteria" which all future members would have to meet. But the new criteria were not retroactive. Whoever was already "in" didn’t have to comply with them. Of course, it’s a paradox that these very countries insist on fulfillment of the new criteria but don’t themselves accept them and probably never will. For the EU, then, protection of minorities has become an article for export, not for domestic use (De Witte 2002) but on the periphery of its interests. The "old” members or ”core countries” have once again shown the high place they occupy in the hierarchy, ”more equal than others”.

Double standards go far to undermine the credibility of the Union, for they reveal its unfair and selective application of minimum criteria for the defense of minority language rights. Clearly, the lack of codification of minority rights leads to a false perception of the problem, so that both governments and minority communities view it as a matter for national, rather than supranational (language) policy. The EU’s reticence on minority problems contributes to such a perception and to neglect of the existing international standards.

Minority rights, fragmentation of the national territory and multilayered identities affect linguistic behavior (Wright 2004). Only when all member-states reach a consensus on the minimum of rights that each must guarantee its minorities (the "old”, the “new” and the most recent newcomers on the periphery) will we be able to speak of the codification of minority rights. In this way we will eliminate double standards and maintain language diversity; with other mechanisms of language policy the "new” minorities (migrants and refugees) can gain competence in the majority languages and avoid segregation within minority and/or majority language communities. Double, multiple and multilayered identities are the proof of what has been said. Large-scale population migrations and the arrival of new language communities show a need for reevaluating the existing European language policy and for creating new standards in our multicultural and multilingual world.

Keywords: minorities, revaluing language rights, European language policy.
Revaluing a Minority Language through its Speakers: The SMeJse Project for the Development of Slovenian Language in Italy

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The concept of mother tongue is generally linked with early learning and a consequentially “obvious” optimal language proficiency. The definitions mother tongue, first language and native speaker also presume a static condition: that the speakers have the best knowledge of the same language through their entire life and that this is the language they learned in early childhood. In fact, a proficient, fluent or confident use of a language in a wide range of circumstances is not only a matter of nativity, motherhood or origin, but also a fact of training, exposure, and need.

The speakers of the Slovenian language in Italy learn at least a local variety of the minority language in the early childhood and receive their formal education in the minority language as well; moreover, the minority language is protected by law, which gives the speakers the opportunity to use it in several circumstances.

Nevertheless, more recent research has shown that the opportunity and the possibility to speak a certain language are not enough to ensure the effective use of that language in a wide range of circumstances and environments. Again, using a minority language in community-based circumstances only can lead to some phenomena that usually occur in language enclaves (relexification, attrition, fossilization, double standard, hybridization, convergence, code-switching and code-mixing), and the minority language becomes a heritage language instead of developing within its linguistic continuum. This path can lead on the one hand to language secessionism and, on the other hand, to a general loss of proficiency in standard varieties of the language (in our case, the Slovenian spoken in Slovenia).

In order to ensure a constant exposure to different varieties and uses of the Slovenian language and to provide at least a web-assisted full immersion context for the speakers, the Slovene Research Institute (SLORI) and the Student center S. Kosovel set up a web platform (www.smejse.it) with ad hoc materials, tools and links for the development of the minority language within the Slovenian language continuum. The goal is to promote, among the speakers, a continuous contact with different (even non-standard) varieties of the Slovenian linguistic continuum, make the speakers aware of the language contact phenomena without any stigmatization or disapproval, and enable them to choose the language they want to use.

In the forthcoming paper I am going to introduce, very briefly, the platform, and to discuss some theoretical, methodological and practical challenges of the project.

Keywords: Slovenian minority in Italy, languages in contact, Slovenian language.
The study Multilingual Communities in Graz analyzes the sociolinguistic situation of three communities which have migrated under varying circumstances to the diverse urban area of Graz. The migration movements of Iranians started quite early in the second half of the 20th century with reasons being constant political changes, religious extremism, and the acquisition of further education. Besides Farsi, many speakers are also competent in other language varieties from Iran. The second community consists of speakers from Turkey using Turkish as well as Kurmanji, whose immigration to German-speaking countries started in the 1960s and to Graz in the 1980s/1990s. Approximately 80% belong to Kurdish minorities. In comparison to these two communities, the migration history of the third community with speakers from Rwanda and Burundi is relatively short. The majority came as students or as refugees from the mid 1990s onwards due to the political unrest in their countries. Their linguistic repertoires typically comprise of Kinyarwanda, Kirundi, Swahili as well as former colonial languages.

The aim of this project is to investigate the central sociolinguistic issues of language use, language attitude, and language transmission. Language use describes individual and social linguistic practices among a speech community. Thereby, the choices speakers make regarding languages convey functionality as well as prestige of individual languages in domain-specific contexts. How certain languages are perceived and attached with values is demonstrated in individual language attitudes. Language attitudes provide insights into dominant discourses on language(s), while also illustrating cases of language maintenance and a linkage between language and identity. Both language use and language attitudes affect language transmission, which reveals, among other things, inter-generational changes in language competence.

Data was collected via semi-structured interviews held primarily in German but also in Farsi, Turkish, Kurmanji, and English. Due to the establishment of further contacts, it was possible to additionally acquire extensive ethnographic data. The data is analyzed in the context of a poststructuralist critical framework.

The purpose of the study Multilingual Communities in Graz is the description of linguistic plurality in the context of urban multilingualism. The socio-political relevance of languages for single speech communities and beyond that for society as a whole shall be argued. Preliminary results indicate significant differences in language use as well as language attitudes among the generations of each speech community. Dominant discourses on language policy in Austria as well as language ideologies seem to shape perceptions on languages per se and language use to a great extent. Additionally, language transmission appears to correlate with the level of education, political orientation, processes of identity formation, and prestige of the language variety in use.

Keywords: urban multilingualism, language ideologies, linguistic communities.
The Pedagogy of Translanguaging Communication

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Numerous more or less effective programmes have already been elaborated to manage sociolinguistic diversity at school. García et al (2016) have recently developed their programme called ‘translanguaging classroom’, which deconstructs the monoglossic concepts about language and builds on the complex linguistic repertoire of the pupils. However, García’s concept, similarly to various other approaches, attempts to introduce standardised ways of languaging at school, while it does not treat the ways of nonstandard languaging. This lecture explores how to extend the school application of the García model to nonstandardized ways of languaging, realizing the approach that we call the pedagogy of translingual communication. Through this approach, pupils can use their entire linguistic repertoire regardless of the enregisterment (Agha 2007) of the resources used by them. The theoretical and practical aspects of the pedagogy of translanguaging are presented by the example of a segregated school of a Roma community in Eastern Hungary, where in the regime of the standard monoglossic ideology pupils earlier could only use a part of their linguistic repertoire (linked to the Hungarian language), but could not use the resources linked to the nonstandardised Romani language. (The approaches to standardise Romani in Hungary have not reached this community). In this school, we have launched a model project to make nonstandardized ways of languaging part of everyday classroom work. To explore the sociolinguistic context of the project, we do multilayered ethnographic fieldwork; we conduct interviews at the school, at home and at several community spaces with the teachers, the parents and the pupils. While previous paradigms of language planning connected the creating of the school role of non institutionalized languages to their standardisation, the programme applied by us affects the discoursive practices of the pupils by questioning the priority of the relationship between school and standard language use.

References:


Keywords: nonstandardized, translanguaging, everyday classroom work.
Irish is a minority language now typically acquired simultaneously with English, or as L2, in a context of universal bilingualism, where almost all Irish speakers are also proficient in English. The Irish language appears to show the accelerated change commonly seen as minority languages come under increasing pressure from the dominant language (Péterváry et al., 2014, Nic Fhlannchadha, 2015). The variety of Irish now spoken by L1 children and young adults is frequently problematised and viewed as deficient as a result of rapid change and convergence, while variability in adult usage makes it harder to identify the "end-point" towards which children’s Irish acquisition is progressing. A better understanding of varieties used by Irish speakers is necessary, accompanied by consideration of how speakers evaluate the authority and authenticity of different groups of Irish speakers and the role of the language in identity formation. This study will first present data on the accuracy in gender marking of child and adult speakers, in order to explore generational change in this minority language. Performance data on novel tests of gender marking were collected from bilingual children aged 6-13 years (n=306) in the Gaeltacht (officially designated Irish speaking areas), and these are compared with data on the same tests from proficient Irish speaker adults (n=135). Qualitative data were also collected in semi-structured interviews with 19 young adult Irish speakers (8 native speakers, 5 female, age range 18 – 26; and 11 proficient ‘new speakers’ of Irish, 7 female, age 19-31). Results from the performance tests revealed that gender marking on nouns and adjectives was very low across the Gaeltacht child sample, regardless of age or their home language. The pattern evident is no longer one of gradual acquisition of complex features of Irish among school-age children, but rather of the acquisition of parts of grammatical gender marking in Irish being ‘timed off the map,’ even for children with the most Irish input at home. Among the adults, it was the proficient L2 speakers who were overall the most grammatically accurate in gender marking, though a significant age effect was also found, whereby the older (aged over 55) L1 adult participants were the most accurate and those aged under 25 were the least accurate, regardless of language background. These findings will be considered in light of the findings of the qualitative study which explored what native and new speakers believe about themselves and each other, exposing central themes relating to language authority and authenticity. The implications for researchers, policy makers, educators and parents are discussed.


Keywords: Irish, change, authority.
Molise-Croatian language- bond of migration, cultural heritage and linguistic substratum

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Molise-Croatian language- bond of migration, cultural heritage and linguistic substratum

Molise Croats are settled in one of the smallest Italian region called Molise in villages Acquaviva Collecroce, San Felice del Molise and Montemitro. There are a number of theories about how Molise Croats came to this region, but one of the best-known hypotheses argues that more than 500 years ago they came from valley of river Neretva, which mainly flows through Herzegovina and a little bit through Dalmatia. People of that time brought its own mother tongue when they came, but they also learnt Italian which was indigenous language in that region. Croats who settled in the area of Molise made huge effort to preserve their language, but with contact and interaction with neighboring people, they developed new idiom specific only for that region. That lexical characteristics created in this area is the topic of this doctoral research. The accent is put on forming this minority language influenced by identity, linguistic diversity, dialect of the area (Abruzzi dialect) and linguistic history. Special attention is given to verbal repertoire and linguistic changes of Molise-Croatian language, in other word, from its creation until today. This socio-linguistic research points out social changes which caused forming completely new idiom, the one in which original Slavic language is preserved as well as Italian, Latin, Early Croatian and Abruzzi dialects combined with regional speech of individuals. This doctoral research will demonstrate the influence of migration on forming new linguistic and ethnic group in Italy (Molise-Croatian linguistic minority), evolution of Molise-Croatian language and standardization and linguistic code, its lexical heritage and literature made in this language as well as influence of speaker’s identity on newly-created language.

Keywords: Molise-Croatian language, identity, migration.
Urban Mansi community at the crossroad of redefined identity constructions

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The aim of the paper is to analyse and to discuss the situation of the urban Mansi community of Khanty-Mansiysk with regards to the recent changes in the linguistic vitality, the attitudes towards minority languages or multilingualism, and revaluation strategies created by the majority and minority society. The presentation briefly introduces the Mansi community of Khanty-Mansiysk, the situation of Mansi linguistic vitality, with special attention to the structure of education available in Mansi.

Mansi is an endangered Uralic language, spoken in Western-Siberia. The vitality of Mansi is problematic to describe. Although the prestige of Mansi language and culture is rising, the number of Mansi speakers is critically low. Mansi plays limited role in its Russian-dominated, multi-ethnic and multilingual environment, it is heavily affected by the loss of the traditional way of life and rapid urbanisation as well. While the Mansi have been (and in some respect still are) regarded as followers of traditional, nomadic lifestyles, and are expected to live in rural conditions, the majority of the Mansi live in multi-ethnic urban environment. The controversial situation can be observed in every domain of language use and it is extremely prominent in the case of Mansi language education.

The presentation focuses on the mosaic-like strategies revaluating the position of the urban Mansi community and the Mansi language, the individual projects and programs connected to education planning (the alternative educational centre Lylyng Soyum), attitude planning (Mansi language courses on the program of the local TV channel), identity planning (the place of Mansi in the linguistic landscape of Khanty-Mansiysk). The data used in the presentation were collected during fieldwork in the Khanty-Mansi Autonomous Okrug (six times between 2006 and 2015). The data on initiatives and institutions of heritage language education were collected during participant observation carried out at governmental and alternative schools in Khanty-Mansiysk.

Bibliography:


Keywords: identity discourses, revaluation of speakers, Mansi language.
Inserted Russian infinitives and verbal switches in Udmurt/Russian bilingual utterances

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Language contacts between Russian and Udmurt have begun in the 12th-13th century, and Udmurt-Russian bilingualism has become more and more common especially in the 20. century: the current oldest generation can be regarded as the first actually bilingual generation (Salánki 2007: 81–85). In my presentation, I aim to discuss typical cases of Russian-Udmurt verbal codeswitching on the basis of blog texts and structured interviews conducted in Udmurtia and Tatarstan in 2015 and 2016.

1. Russian verbs can often be inserted into the Udmurt matrix sentence in their infinitive forms (it is the dictionary form of the Russian verbs), e.g. by using constructions consisting of an embedded Russian infinitive complement and an Udmurt matrix verb (kari' do' or kari769:ki-- the same kar-stem with the Udmurt reflexive suffix -769;k) which carries the inflectional and derivational markers. These matrix verbs have lost their original lexical meaning and their only function is to integrate the verb of the source language (for cross-linguistic examples, see e.g. Muysken 2000: 184–185):

   (1) Informant No. 32 (Aleksandrovo)
   produkti814; zakazi814;vat' kar-i769;k-om
   product.PLRUS order.INF.IPVRUS do-PRS-1PL
   'We use to order products.'

2. Russian infinitives can also be integrated into the Udmurt syntactic frame by attaching a nativizer -t suffix to them:

   (2) Informant No. 19 (Izhevsk)
   televizor .. ta781;i814; perekl'u269;at'-ti814;-sa ul-ko
   television so switch.over.INF.IPFVRUS-NTVZ-CVB live-PRS.1SG
   'I just keep switching the tv over.'

Both the RUSINF + VUDM 'do’ constructions and the RUSINF + nativizer suffix are used among the Udmurts, but RUSINF + VUDM 'do’ constructions are referred to be more common in the Southern dialects, while RUSINF + nativizer suffix in the Northern dialects. This can be explained, e.g., with earlier Russian influence in Northern Udmurtia (for further details, see Salánki 2008: 182– 4). It is, however, worth mentioning that there seem to be at least one other reason for choosing one strategy over another: namely, that Russian reflexional infinitives do not seem to allow the Udmurt -t- suffix to be attached to them (e.g. *stroi357;sja-ty-ny 'to be built').

3. In addition to the switches being mentioned above, there are also Russian verbal switches without morphological integration to the Udmurt sentence structure.

In my presentation, I plan to discuss the possible reasons in choosing between these strategies. Beside the reflexivity and dialectological motives, aspectual role of the Russian embedded elements are going to be taken into consideration as well.

References


Keywords: Udmurt, code-switching, Russian.
"I often have to defend my choice of major” – Finnish speaking students of Swedish reflect on their studies

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The starting point of my study is the noticeable contradiction between an occasionally heated debate on the position of Swedish as an obligatory school subject on the one hand, and the observable enthusiasm for the language that I have encountered among university students of Swedish on the other. This contradiction has led me to study, e.g., beliefs and motivation of university students of Swedish more closely. Even though Swedish is one of the two official languages in Finland, in practice it is a minority language, spoken by ca 5.3 % of the population (Statistics Finland), mainly in the coastal areas of the country.

In this paper I am interested in how Finnish speaking students who study Swedish as their major or one of their minors experience their studies and how they describe their relationship to the language. As my data I have written narratives by 34 university students. These narratives are analyzed qualitatively, through a thematic content analysis (see, e.g., Denzin & Lincoln, eds., 2000) and a metaphorical analysis. I see metaphors also as a cognitive phenomenon (Lakoff & Johnson, 1980; Lakoff & Turner, 1989), not only as words.

The results of the thematic analysis are presented within three major categories: firstly, what students see as valuable; secondly, what they see as demanding; and thirdly, what keeps them going with their studies. The results of the metaphorical analysis show that students often have a strong emotional relationship to the language they study. Text extracts from the data are used to illustrate the thematic and metaphorical richness of the narratives.

References


Keywords: narratives, metaphors, university students.
Re-evaluating Erzya–Russian code-switching?

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In my paper, I study how the status of the minority language Erzya and Erzya–Russian code-switching are evaluated by Erzya–Russian bilinguals. My analysis is based on radio interviews from the Radio Vaygel. I focus on both the radio reporters’ and their guests’ comments to assess how speakers relate to the status of the Erzya language in general and to Erzya–Russian code-switching in particular.

Erzya is a minority language in the Russian Federation with approximately 400,000 speakers. Although it is an official language of Mordovia (along with Russian and Moksha), it is in a minority position because Mokshas and Erzyas constitute only 33% of the population in the republic. A standard Erzya variety was created in the 1920s. Today this standard constitutes the High Variety in a diglossia-like situation in which the Low Variety involves code-switching to Russian.

Written media is characterized by a semi-monolingual variety of Erzya, with journalists avoiding Russian-origin elements in their articles. Example 1 from the children’s magazine Chilisema illustrates the typical strategy of intellectuals in dealing with Russian loanwords: the author creates a neologism mezen’gak arsevks ‘invention, lit. the thought of something’, but also includes the morphologically adapted Russian equivalent (izobretenija) in brackets (the Standard Russian form would be izobretenije).

(1) mezen’gak arsevks (izobretenija) langs dokument
'A document about an invention.'

In my paper, I compare practices of the written media to strategies used in Radio Vaygel in relation to Russian loanwords and code-switching. I discuss speakers’ comments and analyze their flagged switches. I rely on Gafaranga’s 2000 model, and consider these switches medium repairs.

The strategy applied in the written media (cf. example 1) is also present in the data from the Radio Vaygel. In these cases, reporters or their guests flag their switches, first uttering the Erzya word, then the Russian equivalent to clarify the meaning of the neologism. The other type of comments I discuss involves references to the use of Russian loanwords and code-switching. In example 2, a guest, a writer herself, deems the Russian-origin conjunctions shto ‘that’ and shtobu ‘in order to’ as unnecessary and even denies that they are parts of the Erzya language.

(2) alkuks karmin’ sodamo shtot shtobut èrzjan’ kel’sè arast’ i syn’ a erjavit’
'I really started to realize that there are no shtos and shtobus in the Erzya language and there is no need for them.'

The main aim of the paper is to analyze how reporters and guests at Radio Vaygel evaluate the status of the Erzya language and code-switching. In addition to this, I study whether their assessment of code-switching (and Russian loanwords) differs from the one prevailing in the written media, i.e. whether the status of Erzya–Russian code-switching is being re-evaluated in broadcast media as opposed to press media.

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Keywords: media, Russian Federation, code-switching.
The use of Welsh language digital resources

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The rapid changes in the development and use of technology in the twenty first century have completely transformed the way we communicate and socialize together. The introduction of new media and digital content, together with changes in the way in which we access information and utilise online content in general, bring new opportunities and challenges for speakers and learners of minority languages, including speakers of the Welsh language. This paper will highlight to what extent Welsh speakers value digital minority language content, and the ways speakers make use of various technological resources.

Within a minority language context, Welsh is a relatively well-resourced language following government investment, and commitment to facilitate the use of Welsh in a digital environment, over the last few years (Welsh Government, 2013). Although the influence of technology and the media in the promotion of language revitalization has been increasingly recognised by many academics over recent years (Crystal, 2000; Moriarty, 2009), the use of the Welsh language within a digital context remains relatively scarce within academic research. This paper will present the initial observations of two current research projects, funded by the European Social Fund, that analyse speakers’ use of Welsh language content on digital platforms. Both projects were conducted with mixed methods research approach in regards to data collection, utilising questionnaires and focus group interview. These preliminary findings have been generated using a thematic analysis of the focus group data.

The first project will focus on evaluating the success of Welsh and bilingual digital applications (apps) placing particular emphasis on factors that influence consumers’ experiences of using Welsh apps such as language skills and attitudes towards the language within a digital context. The second part of the paper will focus on how Welsh speakers, consume Welsh language media content with the help of digital platforms. The focus will be on television viewing habits and the impact that emerging and current digital services have on the viewers’ choices.

The paper will conclude by formulating current themes involving the role of the Welsh language within the digital age.

References:


Keywords: Welsh language, Media, Digital resources.
The status of the Kven language today
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Kven minority has settled the northernmost counties of Troms and Finnmark since the 16th century. Those first Finnish-speaking immigrants and their descendants hundreds of years since have been struggling with e.g. linguistic rights and assimilation to the Norwegian-speaking majority. In 2005 Kven gained a status as an independent national minority language in Norway after being considered a North Finnish dialect until that day. This improved the chances of revitalizing the language, but even today Kven families are losing the inter-generational transmission of language due to insufficient access to language education, among other things. The situation during the last few years has showed careful signs of improvement, for example the first language immersion group has been established in Porsanger municipality and the attitude towards the language is improving both inside and outside the language community. Young people show increasing interest in their background and are proud of wearing the traditional Kven costume in celebrations like the Norwegian Constitution Day. But there are still severe lacks that Norway is reminded about in every report that the experts’ committee of the European Commission gives out, in terms of the European Charter for Regional and Minority Languages that Norway has ratified based on part II for Kven.

In my dissertation I discuss whether language planning can affect on vitality of endangered minority languages, with case studies in Kven and North Sámi that are compared to the Norwegian written standards Bokmål and Nynorsk. In this study I apply a corpus planning analysis model developed by Lars S. Vikør. This model presents a list of principles that can be identified in language (corpus) planning. By classifying the principles of corpus planning with an analysis of the work of the language-planning bodies (language councils/language boards) I intend to review how language-planning bodies could contribute to language revitalization. In this paper I will discuss the past, present and future of the Kven language from the language-planning point of view. After the suppressive history and through a linguistic emancipation the Kven minority is starting to realize how fragile the status of their language actually is. The whole language planning of Kven is rather young at age as it was initiated in 2007 and only now can its results be analyzed systematically.

Keywords: Kven, revitalization, minority.
According to evaluative factors used by UNESCO, Finland-Swedish Sign Language (FinSSL) is a severely endangered language. Today the group of Finland-Swedish Deaf is estimated to approximately 90 native language users in Finland. Due to the lack of service and education in the language, many language users have moved to Sweden or are forced to use Finnish Sign Language (FinSL) on a daily basis. The total number of language users is unknown and generally there is an enormous need for more information and research on the language and the language community.

The project Lev i vårt språk (Livs 2015-2017), at Humak University of Applied Sciences, aims to strengthen the language through an educational programme. Beyond organizing a course (30 ECTS) that has brought various FinSSL users together under the topic of language identity and Sign Language Work, the project also supplies basic tools to enable future education in the language.

Keywords: Endangered language, Finland-Swedish Sign Language, Finland.
Revaluing a minority language: the Rusyn in Transcarpathia

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At the time of the 2001 Ukrainian census, 10,090 people declared Rusyn nationality, and 6,724 of them also Rusyn mother tongue in Transcarpathia. However, these data are not fully reliable, as "Rusyn" was not one of the listed nationalities in the census, and this may have affected the responses. Those professing to be of Rusyn nationality are included in official statistics as a subgroup of Ukrainians, and those who declare Rusyn as their mother tongue are included among Ukrainian as mother tongue speakers.

The official Ukrainian academic standpoint does not accept that Rusyns are an independent ethnic group with a separate language. Ukrainian linguists consider the Eastern Slavic varieties of Transcarpathia to be dialects of Ukrainian, Rusyns to be a subgroup, an "ethnographic group" of Ukrainians. Some Ukrainian researchers suspect political aims behind the Rusyn movement, seeing their goals as separatism threatening Ukraine's integrity, regarding Rusyns to be a pseudo-minority.

Approximately two-thirds of the area of Transcarpathia is covered by mountains. Industry in the region is underdeveloped and arable agricultural land is scarce, which renders tourism as a possible area of economic breakthrough for the region. The demonstration of local values holds special importance in enhancing Transcarpathia’s touristic appeal. Besides the local cuisine, which bears motives of the multiethnic environment, as well as untouched nature, romantic mountain scenery and comfortable public baths, these include the Rusyn language or the local Slavic dialect, differing from standard Ukrainian, neighboring dialects and surrounding Slavic and non-Slavic languages alike and carrying Hungarian, Polish, Slovak, Romanian, German, Russian and Yiddish linguistic elements. With Ukraine practically losing the Crimean Peninsula, its most favored destination for summer vacations, in March 2014, Transcarpathia’s touristic appeal continues to grow.

Whether we consider these language variants as subordinates to the standard Ukrainian dialect or an independent Rusyn language separate from Ukrainian, the prestige of these is increasing continually in parallel to the growing appreciation of regional values.

In our paper we examine the language ideologies that are manifested in the realm of tourism in Transcarpathia’s linguistic landscape. Language ideologies are a key concept for investigating people’s assumptions and interpretations about the relationship of language to the social world. Language ideologies typically serve the interests of certain groups, whereas others are marginalized by dominant language ideologies in different societies and cultures. The study of language ideologies in touristic and cultural materials can explain why some languages and/or dialects are displayed, used in different functions or commodified and why others have been removed from different spaces in Transcarpathia.

Whether they are considered to be dialects of Ukrainian or of a separate Rusyn language, the growing use of regional language phenomena in public spaces, in linguistic landscape, on the Internet, and in cultural contexts is not the manifestation of separatism that politically threatens the territorial integrity of Ukraine, but, instead, an economic effort to treat the local diversity of the region as a resource. It is the commodification of language, and the revaluing the Rusyn language.

Keywords: language ideologies, linguistic landscape, economic effort.
Non-dominant – instead of minority – languages in education as a focus of research: why?

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Some researches, including myself, have found concepts such as ”minority language” or ”indigenous language” inadequate for comparative and theoretical study of language issues in education – beyond descriptive case studies. As valid comparisons require clearly defined generic concepts and terms, some of us have begun to use the term non-dominant language (NDL) instead, seeing NDLs as ”languages or language varieties spoken in a given state that are not considered the most prominent in terms of number, prestige or official use by the government and/or the education system” (Kosonen 2010: 74). Although many researchers and practitioners agree on the suitability of NDL concept in their research (see e.g. Benson and Kosonen, 2012, 2013; Brown, 2015; Taylor-Leech, 2013) in diverse contexts of Africa, Asia, Europe and Latin America, others have questioned the suitability of the term in some multilingual contexts. Therefore, a thorough discussion on the rationale and components of this concept is needed. It is also useful to discuss the applicability of this concept in the Nordic contexts.

This paper attempts to further this discussion by:

1) Elaborating on the three main components of the term non-dominant language; number of speakers, prestige, and official use of the languages, and providing practical examples of each component from different parts of the world.

2) Determining different types of NDLs; a) local language, b) indigenous language, c) first/home language of ethnolinguistic minority communities, d) non-standard varieties ”dialects” of official standard languages, and e) ”dominant NDLs”, i.e. regional LWC/lingua franca.

3) Discussing the changing balance between dominant and non-dominant languages due to geographical and historical/political factors.

The paper concludes by proposing NDL as the most appropriate term in comparative research on language-in-education issues not focusing on the dominant official or national languages.

References


Keywords: minority language, non-dominant language, education.
Language practice(s) of pupils minority language(s) at secondary schools in Botswana

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Abstract

Language policy in Botswana is closely related to nation-building. Hence, since the independence in 1966 many efforts were done by politicians to portray Botswana as a monolingual Setswana society. Although the first election materials in 1964 were available in five languages and reflected the multilingual character of Botswana, after independence English and Setswana were the only Language(s) of Learning and Teaching (LoLTs). This reflects the multilingual reality of Botswana only inadequate as some authors mention up to 28 languages for Botswana. Hence, next to a variety of Bantu languages, also Indo-European languages and Non-Bantu click languages are spoken in Botswana. Significant regional differences exist for the various minority languages. Nevertheless, due to migration and urbanisation and because only English and Setswana are widely used at schools in Botswana this effects the identity of the pupils largely. This article focuses on the obstacles of such an official language policy for the language practice(s) of the pupils and their sense of belonging. Research was conducted at public secondary schools in September 2015 in Kgatleng, South-East and Southern District. All in all 270 pupils participated in the survey at nine researched schools. The questionnaire focused on the individual language competencies of the involved pupils as well as their language practice(s) during lessons and their communication with peers. The study revealed a significant higher usage of various minority languages than expected. The pupils were not merely monolingual Setswana speakers, but rather multilingual. The pupils used a variety of minority languages. Hence, the pupils used regularly code-alternation (CA) in their various communication situations. This study concludes that the communication with parents and oral communication at lessons was more multilingual and many different indigenous languages were used more often compared to written communication or in conversations with their peers. The main minority languages spoken by the pupils were Sekalanga, Sekgalagadi or Seherero, whereas the pupils often preferred English with their peers. This mixed selection of minority languages or language varieties depending on different social settings indicates the importance of languages for identity construction of pupils at secondary schools in Botswana. Hence, this study showed the still existing, non-negligible, but rather meaningful usage of various minority languages by pupils. This covert language policy and linguistic reality at public secondary schools should be further researched and its (hidden) potentials more developed to enhance all pupils at schools regardless of their linguistic background.

References: (extract)


Keywords: Sekgalagadi, Sekalanga, Code Alternation (CA).
In this paper I will present results of a case study that has been conducted as a part of a linguistic ethnography and an action research project in a school class in an elementary school in Helsinki. The pupils speak 15 different first languages altogether. The project focuses on making (sometimes stigmatized) minority languages visible and adding value to them, as well as on multilateral language learning.

I will describe a series of events, where two linguists, a visual artist as well as a journalist were working together with the class and the teacher to learn the Cyrillic and the Arabic alphabet and to produce an artistic visualisation of these alphabetic systems on the walls. I will especially show how, during these events, the roles of the participants shift: the pupils (who know Russian or Arabic and the alphabet) become language experts, the researchers become pupils, and the teacher becomes a researcher, for instance.

The data consist of audio and video recordings as well as field notes and photos. I will analyze excerpts where knowledge about language is manifested and negotiated.

My analysis shows that the action research project increases language awareness in the class and may even change the ways in which the pupils perceive their own linguistic skills as well as increase their interest towards other languages. Thus, my paper contributes to the discussion of linguistic ideologies and language awareness in schools characterized by immigration.

Keywords: multilingualism, school, language awareness.
"Long tail languages": Investigating the revaluation of minority languages in new media

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This paper investigates the conceptualisation of minority languages as 'long tail languages' by new media entities. 'Long tail languages' is a term coined from the related concept of 'long tail marketing' from the business/marketing domain (Anderson, 2004, p. 3). The long tail market is a market which includes all commodities no matter how small or niche the audience (e.g., back catalogues, older albums, live tracks, B-sides, remixes, etc.). The key idea being that if a commercial entity has a number of niche/long tail markets, the result may be a market as large as a traditional mass market. Initial research found that new media entities, such as Facebook, classify Irish, Welsh and other minority languages as 'long tail languages' which in turn impacts how the entities treat these languages in their processes of internationalisation and localisation. Facebook, for example, classify many 'long tail languages' as 'unsupported' languages in their Translations application, the application they created to 'crowdsource' translated versions of their website. These 'unsupported' languages are languages open for translation whose quality is not assured by the Facebook internationalisation team or professional translators (Ellis, 2009). In these languages/apps the 'finalization' stage in the translation process comes down to percentages, 'once a certain percentage of strings have been translated, Facebook publishes it' (Ellis, 2009).

Given Facebook’s status as the largest social network site with 1.13 billion active daily users on average (Alexa, 2016), its treatment of minority languages as 'long tail languages' and thus 'unsupported' languages in its internationalisation process raises the question as to whether this is also the case in other new media domains. Indeed, Facebook plans on opening 'many more [languages] in the long tail' (Ellis, 2009) for translation via its Translations app. In Facebook’s case, the availability of its website in a number of minority languages, including Irish, demonstrates the market value of such languages. As Coupland (2010) notes, the revaluation of minority languages by commercial entities comes with the risk that these languages may be seen simply as shortcuts to authenticity, goodwill and commercial gain, and not valued as important aspects of people’s culture. The notion of 'long tail languages' is evidence of the commercialisation of minority languages (cf. Heller, 2010) by new media entities as they identify languages directly with markets and with increasing user numbers. This paper aims to consider the revaluation of minority languages as 'long tail languages' in the new media context and examines the impact of this commercially-driven reality on the social value of minority languages.


Keywords: long tail languages, new media, facebook.
Analysing the rear-burden tendency among different groups of Basque users

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Basque language is living a normalization and revitalization process since the language policy applied at the Basque society started to foster that language at the end of General Franco’s dictatorship in the seventies of the 20th century. Since that time, Basque language has been developing in different domains of use, one of them being the area of the logical-discursive written prose.

When Basque users started to use more extensively that kind of prose, one of the most relevant features of the predominant model pattern about the word-order in Basque sentences was that in affirmative utterances the verb should be placed at the end of the sentences. That was in great contrast with the patterns in the surrounding languages in contact with Euskera, whilst it was considered as the authentic way to show (and foster) the uniqueness of the Basque language, a pre-indo-European language highly differing from the other languages in its environment. This tendency to put the verb at the end of the sentences falls within the so-called "rear-burden phenomenon”, which is defined as the effect occurring when key-elements for the gradual processing of the message (e.g. the verb) are "pushed” towards the end of the sentence, thus delaying and making more difficult its comprehension at first reading.

That "rear-burdened organization” of the elements in sentences was initially followed and fostered over the first decades of the normalization process, but some criticism started to appear around the end of the 20th century, arguing that a lower rear-burden was needed in order to increase the communicative efficiency of Basque written prose (e.g. Zubimendi & Esnal, 1993; Hidalgo, 1995; Kaltzakorta, 2007; Sarasola, 2016). As a result, nowadays it can be said that there is no just one tendency on the issue of the order of the elements in Basque sentences.

In this context different pieces of research are being carried out since 2011 with the aim of analysing the empirical position of different groups of users of the language (all related to the educational area) on the rear-burden.

Within that project, some experts’ and university students’ trends have been analysed as well as samples of High School teachers and students, through a set of 61 linguistic items. The outcomes about the percentage of the tendency towards a high rear-burden are the following:

-experts (N=8), 19% (in 2011);
-High-School students (N=417), 41,6% (in 2015);
-High-School teachers (N=88), 51,4% (in 2015);
-undergraduate university students (N=212), 60% (in 2011).

As an overall conclusion we point out the existence of clearly differing trends in the behaviour of different users and groups, whilst data are compatible with the idea of an evolution that is taking place on the issue of the word-order in Basque written prose, based on results showing that highly qualified experts display a clearly lower tendency towards a high rear-burden than other users.

References:


Keywords: Basque, syntax, rear-burden.
European Charter for Regional or Minority Languages (1992) is undoubtedly one of the most important normative instruments of the European Union language policy and protection of regional and minority languages. Additionally, institutional-legal framework for minority language protection and promotion of multilingualism and plurilingualism has been provided by, European Bureau for Lesser Used Languages, European Framework Convention for the Protection of National Minorities (1998), Action plan for language learning and linguistic diversity 2004-2006, and Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR, 2001). The European language policy thus aims at promoting and protecting language diversity. What might be a problem, is that this policy is created for named, standardized languages with prescribed norms of correctness which are encapsulated in dictionaries, literature and grammars. Thus, the language policy of the European Union has received criticism for its standardizing national regimes and language nationalism which seem to be underpinned both on national and regional level, and even by the above mentioned European supranational agencies. Although one may be skeptical in relation to the European version of multilingualism, one has to admit that some significant steps towards minority language recognition and overcoming of centuries long stigmatization have been made.

In this paper we intend to examine the role European Charter for Regional or Minority Languages has played in the emancipation of two minority languages spoken on the European periphery, i.e. Kven in Norway and Bunyev in Serbia. We compare emancipation of the two languages, thus trying to observe possible, if any, similarities between the two sets of circumstances surrounding the languages, which may contribute to the awareness of the effective use of the European Charter for Regional or Minority Languages, pros and cons of the European language policy and its controversies.

Keywords: language policy, European Charter, language emancipation.
Feeding the Crocodiles – Depoliticising the Irish Language in Northern Ireland and the Irish Language Act

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The Irish language has long been a symbol of what it is to be Irish. It represents a connection to history, culture and national identity. However, in Northern Ireland Irish is also in the uncomfortable position of being a tool of nationalism and whether this connotation is justified, it is nevertheless a symbol of the republican agenda.

Despite its minority speaking population, Irish experienced a revival in Northern Ireland during The Troubles – a period of extreme violence from the late 60s to the early 90s caused by systematic oppression of Catholics, or those who identified as Irish. The death of infamous hunger strikers while seeking political prisoner status gave rise to an explosion in the use of Irish among Catholic communities during the 70s and 80s. In particular, the reports of IRA prisoners held at Long Kesh prison, communicating in Irish so as to avoid detection from their prison guards resonated with Irish communities in Northern Ireland and solidified the language’s importance among the republican movement.

This revival may have been beneficial for the resurgence of Irish, but nevertheless, it has placed a language at the centre of a political and often paramilitary movement, rendering its speakers in Northern Ireland as republicans, Catholic, pro-Sinn Féin or at worst, IRA sympathisers, regardless of their true political or religious affiliations. The recent statements from DUP leader who equated language rights for Irish speakers in Northern Ireland with republican Sinn Féin policies and demands shows how this view persists in society today. Furthermore, the reluctance within the UK to provide for Irish, given its political associations to republicanism is evident in the disparity between the protections granted for both Welsh and Scots Gaelic and the Irish language in Northern Ireland, where no legislative protection have been granted.

This paper will trace the value and identity of Irish-speakers in Northern Ireland and explore how the association of republicanism has hindered the growth of Irish under Northern Irish law. It will demonstrate the affects a negative, unjustified external value can have on a minority language. By discussing how the flawed public perception of Irish-speakers as purely republicans, this paper will portray how Irish is impacted not only in respect of its symbolic value, but also its legal standing. It will then trace the efforts made by Irish-speaking communities to distance themselves from political ties and their struggle to achieve legislative recognition and protection for the language of their culture and heritage. It will present an argument in favour of depoliticising the Irish language in Northern Ireland in an effort to protect and legislate for its usage, free from historical sectarian bias.

3. Welsh Language Act, 1993
4. Gaelic Language (Scottish) Act, 2005
5. Furthermore, based on the tone of many politicians in Northern Ireland, the prospect of an Irish Language Act is limited. See note 2. See also http://www.bbc.com/news/uk-northern-ireland-29895593
Keywords: Northern Ireland, Irish, Republicanism.
Minority Languages and Migration: Foes or Friends? Challenges and new perspectives of migration in sub-state territories with historical-linguistic minorities

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Migration is an important reality for many sub-national autonomous territories where traditional-historical groups (so-called ‘old minorities’) live, such as Flanders, Catalonia, South Tyrol, Scotland, Basque Country, and Quebec. Some of these territories have attracted migrants for decades, while others have only recently experienced significant migration inflow. The presence of old minorities brings complexities to the management of migration issues. Indeed, it is acknowledged that the relationship between ‘old’ communities and the ‘new’ minority groups originating from migration (so-called ‘new minorities’) can be rather complicated. On the one hand, interests and needs of historical groups can be in contrast with those of the migrant population. On the other hand, the presence of new minorities can interfere with the relationship between the old minorities and the majority groups at the state level and also with the relationship between old minorities and the central state as well as with the policies enacted to protect the diversity of traditional groups and the way old minorities understand and define themselves. The present lecture analyses whether it is possible to reconcile the claims of historical minorities and of new groups originating from migration, and whether policies that accommodate traditional minorities and migrants are allies in the pursuit of a pluralist and tolerant society.

Keywords: Traditional-historical groups, New Minorities, Migration.
Accommodating speakers of languages and dialects from different language families, Iran has always been a multilingual community. Inhabitants of Iranian plateau have gradually and naturally chosen Persian language as a lingua-franca to communicate with each other. This did not change even during times that Iran was ruled by non-Persian-speaking tribes, and the result has been an enormous and fruitful literature in Persian shared by different ethnic and linguistic minorities. In modern era, however, having one language for each nation-state globally became the instrument and the symbol of the modern nation. As a consequence, in 1930’s Iranian government adopted a language assimilation policy to strengthen the status of Persian as the single official language of the country to consolidate the power of the nation-state. This policy, however, led to a failure and had serious undesirable effects such as social and cultural conflicts among speakers of different languages, the impact of which continued even after the victory of the Islamic Revolution in 1979 which led to more language rights for the ethnic groups. Today local TV and radio channels broadcast programs in minority languages, several newspapers and magazines are published in various languages all over the country, and in recent years, two main minority languages namely Kurdish and Azerbaijani are being taught in schools and universities. In spite of all these achievements, still dissatisfaction and discontent can be observed among minority rights activists which manifests itself on social networking media and occasional gatherings. Part of this discontent is a consequence of globalization. In the globalized world, probably in opposition to economic, financial and cultural globalization, the minority language communities will do their utmost to exert pressure to promote their own survival and re-discover their lost or faded identity. Considering the costly consequences of the imposed modernization in the country, the present study suggests a pluralistic approach to language planning in Iran assuming that as a component of comprehensive and equal development, pluralistic paradigm is the most functional approach for convergence and integration of the nation and revaluation and protection of minority languages in Iran. This study argues that since certain countries have been able to democratically conjugate linguistic and cultural diversity and political unity, it seems possible for a country like Iran to learn from these experiences and adopt a unique language policy appropriate to its linguistic, cultural and geographic circumstances.

Keywords: language policy, minority languages, linguistic pluralism

References:


Keywords: language policy, minority languages, linguistic pluralism.
Hungarian in Slovakia: current trends

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The paper presents an overview of research done in the frame of the project ”The Slovak Language in the Context of Multilingual Communities in Slovakia” which runs since 2013 and finishes in september 2017. The project brought together researchers from various departments of the Faculty of Arts, Comenius University in Bratislava and Slovak Academy of Sciences. The focus of the paper is on the current social and political status of the largest linguistic minority of Slovakia, Hungarian, which includes around 500 000 speakers. Hungarians in Slovakia have political representation, schools with Hungarian medium language, numerous cultural institutions, yet according to the censuses in the past few decades, the number of Hungarian speakers is decreasing. The prestige of Hungarian in Slovakia has been low due to the historical relations between Hungary and Slovakia. The paper addresses the issue of minority language vitality from the perspective of language activism and the way it may affect the social value and status attached to the given language in the Slovak society. It will present the current trends in promoting Hungarian in Slovakia both for the traditional and the ”new” speakers.

Keywords: language activism, Hungarian, Slovakia.
New generation, new media language use? Language use of minority Hungarian youth in the sphere of media

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In the second half of 2015 we conducted a comprehensive survey of youth sociology among Hungarian speaking youngsters, aged between 15-29, living beyond the border of Hungary: in Transylvania (Romania), in South-Slovakia, in Vojvodina, Serbia and in Transcarpathia, Ukraine.

On the one hand the paper analyses a database of a representative sample of 2700 (Transylvania 1000, South-Slovakia 700, Vojvodina 500, Transcarpathia 500) respondents and seeks to answer the question that what factors influence the habits and the language of media consumption among our target group. On the other hand the presentation will introduce the impacts of technological development on language use, explicitly how does native language of minority people have suppressed in comparison to the state language at certain communicational channels, and how English could serve as an alternative language through the social media (like Facebook, Twitter, etc).

Regarding such traditional activities like watching television and listening to radio we experienced significant differences. In the investigated four regions Hungarian language TV channels were dominated, which most of the cases means channels of the kin-state, Hungary, which have been made available beyond the border too. As far as radio channels are concerned, young people of Vojvodina are involved the most, and the ratio of listening to state language channels is the highest (60%) among them.

Regarding the language of online contents, minority Hungarian youngsters browse mostly in their native language on the Internet. However we can emphasise some of the peculiarities connected to age groups or the different regions. One fourth of Hungarian youngsters in Vojvodina use the state language during using online media tools, and mostly the Transylvanian target group had the practice of using a third (not the native and not the state) language when surfing on the Internet, especially when they are reading online news. People in the highest age group choose state language the most, the youngest respondents use English above average.

Keywords: minority youth, media language use, social media.
Bridging the gap between old and new speakers: discourse on language.

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Bridging the gap between old and new speakers and discourse on minority language and identity

Community-engaged pedagogy – often called ”service learning” – combines learning goals and community service in ways that can enhance both student growth and the common good. It is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities. Based on experiential pedagogy, learning occurs through cycles of interactions as students seek to achieve real objectives for the community and deeper language and culture skills for themselves. The opportunities to put service learning into practice in Toronto are good, due to the quite large (11,000 persons) Finnish-speaking minority living there.

In the Finnish Studies program at the University of Toronto, community engagement has been incorporated into language learning programs: Finnish as a foreign language students regularly meet with elderly Finnish immigrants and participate in their daily encounters. The idea for community engagement emphasizes students’ needs to learn Finnish in meaningful discourse. The rapidly aging Finnish-speaking Finnish-Canadian community is also creating different kinds of needs and welcoming young participants to their lives. In the community-engaged service learning these two communities come together and engage in mutually beneficial encounters.

The purpose of our paper is to investigate discourses and discourse practices on language and identity within these two different groups of Finnish speakers. We are looking for answers to the following research questions:

1) What kind of discourses on language, culture and identity are elderly Finnish Canadian immigrants and young Finnish as a foreign language students engaged in?

2) How do these discourses interact in the community engaged service-learning encounters between these two groups?

3) Does service learning bridge the gap between these old and new speakers of Finnish?

Investigations on discourse practices are used as a window (see Blommaert 2005: 66) through which participants’ practices and ideologies are explored. Selected discourse practices are analysed together with ethnographic observations, which forms a core practice on sociolinguistic ethnography (see Creese 2008), a method applied in this paper.

The core data for the investigation are ethnographic interviews with the participants, and photos and field notes collected during participation and field trips to the community. We will focus on one elderly immigrant couple in particular and the nexus of their life worlds.

Our paper will further touch upon discourse on language in connection to community-engagement and volunteering, belonging and identity, service learning and, for example, the concept of family. In a large frame of reference, we aim to address different ways in which minority languages are subject to multiple, overlapping and even contradictory discourses and practices of appreciation, valuation and revaluation among these two groups of speakers.


Keywords: language learning, Community-engaged pedagogy, Finnish Canadian immigrants.
«The Second Life » of the Udmurt Language in Western Siberia

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The paper focuses in the possible reasons for native language devaluation and the results of its revaluation on the example of the linguistic situation in the Udmurts’ villages of the Tomsk region on the basis of the data collected during 2016 expeditions.

The Udmurts’ resettlement to Siberia which occurred to a greater extent at the beginning of the 20th century is known to have been due to the land reform undertaken by the government of the Russian Empire. The reform, also known as the Stolypin agrarian reform, included resettlement benefits for peasants who moved to Siberia. The Udmurts of the Sarapul uezd of the Vyatka province were some of those who started out for Siberia in search of the fertile land that they hoped to find in the region of Tomsk. Nowadays most of the offspring of the Udmurts that came to the Tomsk region live in the territory of three village settlements in the Chainsky district: Podgornoye, Kolomino and Ust-Bakchar where originally four villages were founded by the Udmurt immigrants: Pervaya Tiga, Vtoraya Tiga, Tretya Tiga and Chetvertaya Tiga.

The people that have been living compactly and in isolation from the main ethnos for more than 70 years have no well-established contacts with their historical homeland. It has been found out that in case with the Udmurts of the Tomsk region almost total loss of language and traditional culture can be observed. This process began to appear with the second generation of those arrived at the territory, which can be explained by several reasons, one of which is an “aggressive” Russian cultural and linguistic environment, which the immigrants had to face on a daily basis. Practically in each Udmurt family, Russian predominates in all the communicative spheres, including everyday life. Even in those families where the Udmurt language is passed from parents to offspring, its use is constantly and rapidly decreasing.

At the same time it should be mentioned that the 2000s have witnessed a growing interest in the language and culture among the Udmurts of the Tomsk region. So, attempts to enhance cultural ties with the Republic of Udmurtia were made; a school course of the native Udmurt language was organized; the Udmurt cultural center was opened owing to Tigas’ inhabitants and the financial support of the local authorities. These may appear as activities that aim to promote the value of the Udmurt culture and revitalize the Udmurt language in Western Siberia. Yet, it seems that these attempts have not been enough to reverse the language shift that occurred in the region, which is mainly due to the remoteness of the Siberian Udmurts from the main ethnos and predominance of the Russian language on the one hand, subsequent lack of practical motivation to learn the language observed among the youth on the other hand. Still, these is a certain revival of interest in the Udmurt culture, its customs and traditions both in the village settlements and in the region, which would be impossible without all the efforts made.

Keywords: language revitalization, Udmurt, language shift.
Indigenous Knowledge as an Intangible Cultural Heritage: Interaction between Tongan and English

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Tongan is spoken by people of the Kingdom of Tonga, which consists of over 170 small islands. This presentation reports my pilot research conducted in December 2016 at Nuku’alofa, the capital of Tonga.

Tongan, evidently, is the native language of the Tongan people, used in their daily life. Then again, it is observed that English is more widely used by the Tongans, particularly the generations born after 1980.

Until Grade 3 elementary, Tongan is the medium of instruction, and English is taught as a subject at school. However, after grade 3, English replaces Tongan as the medium of instruction. Furthermore, higher education is conducted in English with some Tongan students studying abroad in New Zealand, the US, or EU countries.

Tongans below their 20s tend to intentionally choose to communicate in English. However, why do they choose English over Tongan, their native language? The following presents three predicable reasons: (1) the economic status of English, such as business English, (2) English for migration, particularly the bilateral migration between New Zealanders and Tongans (3) English for tourism.

However, why do the Tongans need to speak Tongan? The owner of Ancient Tonga, which offers Tongan cultural tours for foreigners, said that the younger generation has become ignorant and distant from their Tongan culture. That is also the primary reason why she started showcasing the Tongan culture through tours that offer diverse cultural and traditional Tongan experiences. She emphasised on the urgency to conserve the Tongan culture and language especially because politicians do not allocate budgets for cultural preservation. Japan has established a museum at Nuku’alofa; however, it remains empty. Furthermore, I was shocked to hear from an informant who said that ‘Tongan is not suitable for academic purposes because its vocabulary and expressions are not as rich as English’. I have conducted numerous linguistic studies, and some countries including Japan have attempted to localise English academic words. However, we should remember that there is no order of merit in languages because although the structures, expressions, and syntax differ, all are equal.

Lastly, monolingual speakers of Tongan do exist in the capital. One has helped me research on the indigenous knowledge that applies to and coexists with nature. He speaks only Tongan; however, he has memorised extensively traditional herbal medicine and can heal illnesses not treatable by modern medicine: The mother of Ancient Tonga’s owner was cured of her gout. Furthermore, people in the remote areas with limited access to modern technology and medicine still retain their Tongan tradition and language. They apply their indigenous knowledge of nature and herbal lore that were transmitted through generations. As there is an inevitable conflict between English and Tongan culture and language, the question remains: Which should be subscribed? For that, we should share and discuss to achieve a sustainable development of the future.

Keywords: Tongan, English status, intangible cultural heritage.
The purpose of this case study is to explore how three indigenous languages of Palauan, Sonsorolese and Tobian have been revalued or not revalued in Palau since the end of World War II. Additionally it intends to study the situation of these languages by a system proposed by Lewis (2008, p. 36) with analyzing Palau’s language policies and planning (LPP), language practices at school, actual language use in various contexts, and Palauans’ opinions of these languages. Palau is an island country in the Pacific with an approximate population of 20,000. It was occupied by Japan before and during World War II, and by the United States of America under the United Nation’s Trusteeship subsequently. While Palau’s official languages are Palauan and English, Sonsorolese and Tobian are spoken in the remote islands of Sonsorol and Hatohobei (Tobi) respectively.

This study explores the following research questions: 1) What LPP have been implemented in Palau after World War II? 2) How are the LPP practiced in schools in Palau? 3) What problems exist in schools that practice the LPP proposed by the Palauan government? 4) What languages are employed in various contexts in Palau? 5) What are the Palauans’ opinions about these languages?

To answer these questions, I collected data from historical documents, interviews, observations and a questionnaire survey, while undertaking fieldwork in Palau. Since 2001, I visited Palau more than 20 times to gather multiple sources of evidence endeavoring to triangulate the data based on a Sequential Exploratory Design (Creswell, 2003, p. 213).

Forty-four interviewees include former and current school teachers, parents, students, and officials of Palau’s Ministry of Education, and 137 respondents completed the questionnaire. All but seven of the participants in this study were Palauan aged between 14 and 85 years.

The data were “categorized within seven parameters of vitality/endangerment” (Lewis, p. 36), discussed and analyzed comparatively and holistically. The theoretical framework proposed by Taylor (2002) was used to analyze the LPP in Palau (p. 318).

The data analysis revealed that Palauan was currently not endangered although it might lose its status as the primary language in the future. However, the other two languages, Sonsolorese and Tobian, were in a crisis and in danger of extinction.

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education programs in Estonia and South Africa. Comparative Education Review, 46, 313-338.
Keywords: Tobian, Sonsorolese, Palauan.
The study of language maintenance and language shift is a complex area of sociolinguistic studies which is deeply connected to the socio-cultural identity of an ethnic group. In Malaysia, the Chinese are the largest minority ethnic group. The Malaysian government has explicitly encouraged the use of Mandarin Chinese in the Chinese-language schools because of the economic value it offers. This encouragement has caused a decline in the usage of Chinese minority languages such as Hakka, Hokkien and Cantonese in many private and public spaces. There is evidence of a widespread language shift from Chinese minority languages to Mandarin Chinese especially among the younger generation. This shift has disrupted the patterns of minority language use in many Malaysian-Chinese families and raises questions about the ultimate survival of them in the Malaysian society.

Moving away from traditional approaches to examine language maintenance, this study acts as an answer to Li’s (2000, p. 147) call to shift the attention to a ”more evaluative, even critical, area of social science” by employing Haugen’s (1972) scheme to investigate the interrelationship between national language policy and the situation of the Chinese community in Penang. This study aims to explore (i) the official planning efforts in place in Penang relating to Chinese minority language maintenance, and (ii) the extent to which these efforts are being supported in local Chinese communities. Penang is an ideal research site given its long history as a Chinese settlement and the presence of the Chinese community provides Penang with its special cultural character. The preliminary analysis based on fieldnotes demonstrates various attitudes and perceptions from both the official and community levels regarding the maintenance of these Chinese minority languages. The investigation of Chinese minority language maintenance from a top-down and bottom-up perspective contributes to the understanding of the relationship between language policy and active efforts to maintain minority language use in a multilingual setting, particularly in Penang, Malaysia.

Reference:

Keywords: "Chinese minority languages”, language planning and policy, "language maintenance”. 
Revaluing Minority Languages in the Context of Residential Tourism – The Case of a German Speaking Community in Hungary

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Following the Second World War, the processes of building nation states in Central Europe resulted in the violent regrouping of the ethnic structure. In Hungary, the changes in the composition of the population accelerated the language shift of minority communities. By the time of the political transition in the early ’90s, minority languages have been put into a peripheral position. Susan Gal (1993) highlighted the diversity of linguistic ideologies in the region as early as that. However, since then, with the establishment of the democratic institutional system and Hungary’s accession to the EU, a new social-legal environment have developed, and certain forms of multilingualism seem to be revalued. An example of this transition is the phenomenon of residential tourism. The paper examines a minority settlement, Geresdlak, located in Southern Hungary, where Germans and Finns have bought several properties. The majority of the local population belongs to Hungary’s German minority, who were settled in the 18th century. Staying in their second homes on a seasonal basis, the new inhabitants offer economic potential for the otherwise aging rural community. The commodification of the community’s linguistic and cultural resources is however not a process without ideological conflicts (cf. Heller et al 2014).

The paper builds on the sociolinguistic research I have been doing in Geresdlak since 2009. The results underline that the local German variety is less and less used, and speakers consider that German resources can more and more be capitalized on a global linguistic market only. On the other hand, the presence of the new foreign inhabitants leads to new multilingual practices. Those locals who have active relationship to the foreigners experience again the value of their German linguistic resources on a local level. At the same time, the new settlers start to learn languages based on ideological decisions. While they can mobilize German resources on a higher level, too, as tourists in the surrounding countries, in the local context the knowledge of Hungarian enables them to construct the feeling of authenticity and belonging to the community.

Making use of the method of nexus analysis (Scollon-Scollon 2004), I am going to highlight in the paper how these ongoing processes result in concrete social practices. I analyse a radio report made at the annual festival of the village. I am going to examine how the participants, with their discursive practices, construct the value of the different language varieties in a given time and place, and as a result how they maintain or question existing linguistic ideologies. The analysis of the connections between the micro and macro level will highlight certain contradicitional processes of the current Central European social environment.


Keywords: Hungary, commodification, minority languages.
Lakoff (1980, 19) has stated that our physical and culture experience provides many possible bases for spatialization metaphors but also that which ones are chosen and prominent vary from culture to culture. In a Finnish context, the notion of ‘svenska rum’ (approx. ‘Swedish (-speaking) spaces) plays an important role for the Swedish-speaking minority, in a concrete as well as an abstract manner. In an attempt to capture the multitude of meanings that come with the use of the concept, From and Sahlström (2016) referred to it as a physical and monolingual place where only Swedish is used (e.g. inside a school building with walls), but also as a societal mental space, important for the construction of cultural membership and identity formation.

In this paper I deal with and deconstruct ‘svenska rum’ from a linguistic as well as a discursive point of view to show “that metaphor can serve as a vehicle for understanding a concept only by virtue of its experiential basis (Lakoff 1980, 18)”, in this case, by virtue of being a member of the Swedish-speaking community in Finland. First, I show how the words ‘svenska’ and ‘rum’ in a dictionary sense are not possible to translate into neither English nor Finnish. Second, by corpus analysis of Finnish text sources in Finland I show how the in-exact translations into Finnish lead to mis-matches in use and understanding. Third, by extending the corpus analyses to Swedish texts from Sweden, I show that the notion is used in Sweden, but in a concrete sense (e.g. rooms with Swedish architecture). Finally I provide evidence from empirical interview data with three school-leaders with different backgrounds (one Swedish-speaking Finn, one Finnish-speaker who has lived in Sweden and one Finnish-speaking Finn from Finland) showing that their cultural and linguistic backgrounds, as well as their experiences of being either majority or minority language speakers, affect their understanding of ‘svenska rum’. The findings together suggest that ‘svenska rum’ is fully understood only by those for whom it has a true relevance and function: the Swedish-speaking minority in Finland.

Keywords: discourses, Swedish-speaking Finns, spatial metaphors.
The role of mother tongue programme in educational and community resilience. The case of Roma in Hungary.

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The concept of resilience originally refers to the individual’s capacity to cope with unexpected shocks and unpredictable situations. In the context of education, the concept has been applied to explain how disadvantaged students had overcome structural constraints and became educationally successful and socially mobile (Werner 1982, Masten 2001, Reid – Botterrill 2013).

In Hungary many scholars have argued that the Roma issue is not a linguistic problem. Social politics addressed to Roma population are mainly framed by improving social conditions of Roma people in areas like educational integration, housing and labour market. These socially based assumptions one can found in European Union and Hungarian public documents as well. Despite these social "orientation" in Hungary exist the so called "nationality (minority) education" programme, which could be organized in various forms: 1. as mother-tongue education; 2. as bilingual education; 3. as language teaching minority education; 4. as Roma/Gipsy minority education in Hungarian language; 5. as auxiliary minority education. From my point of view the 4th type is a kind of mixture of socially orientation and the cultural assumption of Roma minority: in this case the Roma community as such is recognized in legal terms, however it is also implied that they are mainly using Hungarian language. In the framework of this educational form the Beash or Romani language can be taught in schools if some parents are requesting it.

My presentation will be based on Hungarian National Assessment of Basic Competences (NABC) data. (Horn – Sinka 2005, Hermann – Molnár 2010). I define resilient schools as schools that overperform in comparison to schools with similar social intake. Since the NABC database contains data on the estimated rate of Roma students in each school, and also it is included if a school adopt the "nationality (minority) education programme" as well, it is possible to identify schools located in different multi-ethnic environments. By statistical analysis we can compare resilient and irresilient schools’ performance related to rate of Roma students and to the existence of Roma/Gipsy minority education. Finally I could answer the question whether the ethnic segregation in Hungary increases the school achievement. Also, it will be easy to identify school related factors which contributes to resilience in the case of schools with relative high proportion of Roma students. The main question at this point is whether the existence of Roma/Gypsy minority education consist of these school related factors or not.

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Keywords: Hungary, school, resilience.
An evaluation of the effectiveness of Welsh second language across the curriculum in English Medium schools in North Wales

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It is widely acknowledged that minority language survival is not possible unless it is supported at school, in the home, and in the wider community. However, accessing a minority language at school, either as a medium of instruction or as an academic subject, does not necessarily provide children with the confidence and/or ability to use the language comfortably either in the academic or in the non-academic domain. The recent 2013 Census data revealed a decreasing trend in the number of people who claim knowledge of Welsh, reflecting a continual decline in the use of Welsh at home, at school, and in the wider community despite its official status within the education sector. Whilst the implementation of Welsh language policies in education continues to contribute towards the maintenance of the language, the extent to which some of these policies work in practice is under-researched. In English-medium schools where Welsh is taught as an academic subject only, the L2 Welsh-learning child’s opportunity to use and hear Welsh is often limited to that context. Consequently, a recent innovation – Incidental Welsh (Davies, 2012) was introduced across Wales, which implements the use of ‘everyday Welsh’ across the curriculum. This paper presents data from the first stage of a larger-scale study evaluating the effectiveness of various pedagogical interventions in supporting incidental Welsh. Stage 1 of the research aims to explore to what extent this innovation is implemented in North Wales, how it is implemented, and how it raises the standards of Welsh Language in pupils, raising pupils’ confidence in their own abilities and in their willingness to use Welsh.

This paper presents data from a series of observations and interviews conducted with six target Secondary Schools in North Wales. Six teachers were interviewed to gauge their opinions about their current use of the innovative and teachers were observed leading classes in various subjects delivered to 12 to 13 year-old pupils. In addition to the interviews and observations, questionnaires were distributed to the children that enquired about their awareness of Incidental Welsh in their school and to what extent they feel willing and confident to use Welsh beyond their Welsh lessons. The results revealed that whilst teachers were fully supportive of the innovation, there were limited resources to help them implement the innovation in an effective way, and hence the innovation tended to become predictable and limited in scope. The implications of the findings, particularly in relation to effective language policy strategies in minority language contexts, are discussed.

References

Keywords: Welsh, Education, Bilingualism.
This paper will discuss the findings of a recent study assessing the Welsh Government’s strategy for promoting the use of Welsh within the community. This study aimed to enhance the Welsh Government’s understanding of how the Welsh language is being used in communities, and assess whether the type of programs funded by the Welsh Government to promote the use of Welsh are meeting the needs of communities. In its Language Strategy, (A living language: a language for living, 2012), the Welsh Government acknowledged the need to ‘stabilize the situation of Welsh in our communities’ (WG 2012: 14) and this will form the subject matter of this research paper. This paper will assess language use, and the perceived value placed on the use of Welsh, within 6 communities in Wales.

Despite the growing success of bilingual education in Wales, it is recognised that Welsh is still not always used socially beyond the classroom as English if often the language of choice (Hodges 2009, Hodges 2014, Thomas and Roberts 2011). The concern for planners and educators is the linguistic paradox that exists between language use within the education sector and the language that is used socially beyond the classroom. Indeed, this paradox calls into question the value placed upon Welsh in a social context by various social actors.

Moreover, this paper will attempt to assess factors influencing how Welsh is valued within community settings. It will discuss key research themes such as language use patterns, social norms, language skills, confidence, socio-linguistic context and attitudes toward language. It reflects the views of members of the communities and their opportunities to use Welsh in their communities. Six communities were selected to be part of a research study Cardigan, Bangor, Llanrwst and Ammanford, Aberystwyth and Porthmadog and focus groups and street surveys were conducted within those communities. Research findings discussed within this paper will be key in informing the Welsh Government’s vision of creating one million Welsh speakers by 2050.


Keywords: ”language use””, ”community”, ”Welsh language”

77
Kuhu rodnus oled ka ken-ak oled. ’Where you were born is who you really are.’ – Discourses of being Veps

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Recent sociolinguistic literature suggests that the world has moved to a post-nationalist era due to globalization and increased mobility. The essentialist relationship between language and ethnicity would have lost its foothold even in relative stable nation states. (e.g. Heller 2011.) In case of minority language speakers such as the Veps of the Russian Federation, the relationship between speaking the minority language and ethnic affiliation has been a complex issue far longer. However, the multiple identities and changing affiliations have received little attention until recently. (See, e.g. Kontra & Lewis & Skutnabb-Kangas 2016.)

According to the latest Russian census of 2010 there were significant differences between the self-reported ethnic affiliation and native language competence among the Veps living in three different administrative areas. While in the Republic of Karelia less than every third of those declaring Veps ethnicity was able to speak Veps, in Leningrad and Vologda oblasts Veps ethnicity and Veps language competence were tied much closely together. (Perepis 2010.) It is presumed that the existing titular status and language legislation (although merely declarative in nature) of the kindred Karelian people in the Republic of Karelia enhances those of Veps origin to attest a Veps ethnic affiliation despite the lack of Veps language skills. Previous studies have shown that regions with high minority protection standards for the titular people often also foster cultures of other minorities as well (Saarikivi and Toivanen 2015: 23).

In this paper I examine the Veps-speakers discourses about being Veps. How are the borders of the Veps speaker communities defined among the Veps living in different administrative areas? Is a person considered Veps if she does not speak the Veps language? What kind of attitudes are expressed towards different varieties of Veps, i.e. Rural Veps, New Speaker Veps, Veps Standard? The data derive from two sets of field interviews: firstly, interviews conducted in 2006-2009 among rural Veps of Leningrad oblast, and secondly, interviews conducted in 2011 in the Republic of Karelia as part of the ELDIA-project (Puura & al 2013). The data is approached through critical discourse analysis (Wodak & Meyer 2001).


Publications.

Keywords: veps language, identity, mother tongue.
Valuing minority languages to support diversity: The case of Arabic Heritage Schools in the UK

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Many ethnic minorities and transnational families in the UK maintain their culture and language through community-led supplementary schools. Heritage schools, (or supplementary/Saturday schools) have been in the UK since as far back as the 1960s. Although originally set up as a way to help black ethnic minority children to do better in their mainstream education, especially in English and mathematics (Li Wei, 2006; Creese & Martin, 2006;) have evolved to include the teaching of ’minority’ languages (Martin et al, 2003; Li Wei, 2011; Szczpeck-Reed, Said & Davies, in press) and religion (Lytra et al, 2016). Much empirical research has shown that for some of these schools in addition to cultural and ‘minority’ language learning the children’s academic performance in their mainstream classrooms improves (Paul Hamlyn Foundation, 2015) compared to their counterparts who do not attend these schools.

In light of the current changing socio-political climate in the UK, this study focuses on Arabic supplementary schools, specifically on their educational practices for teaching Arabic; and on whether and, if so, how Fundamental British Values (democracy; rule of law; individual liberty and mutual respect; tolerance of different faiths and beliefs) are taught. Further this study explores how pupils and teachers conceptualise their ethnic, national and social identity and asks how these schools contribute to diversity in the UK society. As a pilot study for a larger project in which we hope better to understand and enhance the possibilities for promoting democratic diversity in education, the researchers study five supplementary schools through classroom recordings, observations, questionnaires and interviews. We have collected data from two schools so far and interviewed participants (30 students, 8 teachers and 2 head teachers), video recorded Arabic classes in action, and to date have 20 students who completed a questionnaire. The data are analysed using principles of Discourse Analysis (thematic analysis, coding) and simple descriptive statistics.

The data we have collected so far suggests that these schools are highly aware of the current socio-political climate and teach values to their students many of which fall within the Fundamental British Values (tolerance, kindness, respect of other religions and customs etc.). They also share with their local communities, where possible, their cultural practices and customs. Importantly, the data also highlights the fact that Arabic, a minority language, is valued because of its representation of religion (Islam), Arab culture and personal identity. By learning the Arabic language and knowing their roots and culture, these young students feel that they are better placed to serve their society and be proactive citizens; through for example sharing their culture with others. The commitment of these schools to teach, in this case, Arabic (like others teach Polish, Russian, Turkish etc.,) and of the students to learn the language is their contribution towards building a more diverse UK in which space is made for all languages and in which multiculturalism is supported, celebrated and valued.

Keywords: Heritage language, Arabic, Diversity.
Finding an identity with a help of Finnish Sign Language

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In this paper the researchers present an auto-ethnographic study of Juhana Salonen´s life. Salonen is a Deaf person who suffered hard psychiatric problems during puberty as a consequence of unawareness of his language identity and a lack of social-emotional skills. Syväoja is a hearing psychiatrist and she is also Salonen´s mother.

The purpose of this research is to discuss openly Salonen´s life and consider especially a meaning of such a minority language as Finnish Sign Language in a process of finding the language identity. The focus is based on two main angles: the socio-cultural (bilingualism, sign language, Deaf culture) and the medical (welfare, social-emotional functioning, mental health). The presenters tell from their personal experiences and combine these both angles.

An auto-ethnography as a qualitative research method includes the interconnectivity of the self and others (Chang 2008). The data of the present study consists of personal memories, self-observation, self-reflection and external material collected from the researchers themselves, and takes the form of diaries, interviews and documents. Through these the researchers analyse individual and communal discourses, especially about the experience of being Deaf and social relations with the family and the neighbourhood.

The research shows why it is important to examine closely how a Deaf person can find a language identity in the society. Sign languages are minority languages around the world – very often accessibility of information and facilities by sign languare are inadequate. This can cause severe crises to a Deaf person who doesn´t know her/his linguistic and cultural rights in the mainstream. Salonen experienced difficult conflicts in his self-esteem, social-emotional functions and mental health in his youth. He didn´t feel to belong to anywhere in the society. After long battles he succeeded in finding his language identity and social-emotional skills. A thorough understanding and awareness of sign language and Deaf culture helped in this process (i.e. Deafhood by Ladd 2003).

More detailed discussion is needed of how language identity and social-emotional skills within the minority language can be developed. When it concerns a Deaf person and the people in her or his immediate environment, it is necessary to break stereotypes and analyze more exactly human rights and their implementation in the Deaf community. An auto-ethnographic approach is one of the key factors which helps the mainstream to understand better diverse humans from a perspective of the minority language itself.

References


Keywords: sign language, social-emotional skills, language identity.
Using language to help people, or using people to help language? ’New speakers’ of minority languages and human rights

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Minority language planning has long striven to redress injustices for minority language speakers, but the emphasis has been on those who already have a close heritage connection to the language. The last few decades have seen the emergence of a rather different imperative: to recruit new speakers regardless of their heritage connection, and to expand minority languages into new areas.

Witness the rise of new speakers – individuals ”with little or no home or community exposure to a minority language but who instead acquire it through immersion or bilingual education programs, revitalization projects or as adult language learners” (O’Rourke et al. 2015: 1).

The historical imperative to social justice has long been articulated in terms of ’language rights’ and ’linguistic human rights’. But in asserting a ’right’ to speak and use a given language, new speakers assume a rather different moral position. Often this involves more general appeals to the value of languages as cultural goods in and of themselves, as well as links between a language and a geographical area, rather than immutable human rights.

I discuss different extremes in this spectrum of moral positions, in relation to the human rights theory of ’capabilities’ – the idea that people should be enabled to improve their material wellbeing and achieve things like sustenance, civic engagement, justice, and other tenets of social inclusion. At one end of the spectrum, there is no attempt to recruit new speakers, only to equip minority speakers with skills in the majority language as a form of capability. A key example is African American English, where government language policy (though rather fragmented) tends to focus on proficiency in standard American English, not recruiting new speakers of African American English. The putative priority is quality of life and capabilities, not language.

At the other end of the scale, the sole focus is recruiting new speakers of the minority language. The focus is cultural value, not demonstrably increasing quality of life. An example here is the Cornish language, which died out entirely in the eighteenth century and whose speakers today are all by definition new speakers. Cornish is promoted in relation to culture, heritage, and place. There is no logical recourse to traditional ’rights’ of social justice etc., only appeals to language as cultural good.

In most cases, minority language planning sits somewhere between these two extremes, with a mix of rationales and differing emphases on new speakers. I consider a range of cases around the world that sit at different points on this continuum, and I ask what this might mean for the future of language planning. After all, in many cases there are clear signs of new speakers beginning to outnumber traditional speakers; so the minority language planning of tomorrow may look like a very different endeavour, requiring different explanations.


Keywords: New speakers, Language rights, Capabilities.
Beyond languaging – narrative and multimodal analysis of interviews with deaf asylum seekers and refugees in Finland

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In Finland, deaf asylum seekers face language barriers in the process of seeking asylum as they meet many authorities while going through demanding asylum and integration procedure. They have no common shared language. Finnish law dictates that asylum seekers can get interpreter services in connection with their asylum application (see Act 746/2011). Sign language interpreters with Finnish Sign Language and/or International Sign skills often serve the deaf asylum seekers, but these language and communication methods are difficult for the asylum seekers and refugees to understand. International Sign is created by western world as a lingua franca and often promoted as an official "language" at Deaf international conferences, academia and sports (see Whynot 2016; Hansen 2016). Deaf asylum seekers and refugees are also using other linguistic resources and semiotics as languaging for communicating and telling their stories, like using gestures, pointing and objects found in the interview room.

The narrative and ethnographic data of this longitudinal study consists of 8 videotaped interviews of deaf asylum seekers, following their use of languages and linguistic resources in reception centres around Finland. The deaf asylum seekers and refugees were asked about their language background, thoughts and experiences on communicating and learning new languages in Finland. To find out how they are using linguistic resources linked to (trans)languaging (García & Wei 2014), the data were subjected to qualitative multimodal interaction analysis (Norris 2004). Discourse analysis is also used to find out language ideologies of deaf asylum seekers and refugees.

The languaging implications of deaf asylum seekers and refugees will be discussed closely in the presentation.

References:


Keywords: asylum seeker, multimodal, languaging.
Children’s perspective on language and education policy

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Language policy in the Italian province of South Tyrol, with its three official languages Italian, German and Ladin, is shaped by historical processes that started almost a century ago. After the end of World War I, as the Austro-Hungarian Empire ended and South Tyrol was given to Italy, German and Ladin-speakers faced severe repressions; at the same time, Italian-speaking workers and officials were strategically settled in the region. With the creation of an autonomous province of South Tyrol, laid down by the Second Autonomy Statute in 1972, tides turned: Nowadays, legal minority protection in South Tyrol is seen as a model for the treatment of language minorities (cf. Voltmer et al. 2007). However, the relationship between the different language groups is still reflective of the past, as can be seen in the records of the public debates in the run-up for the new Autonomy Statute (cf. Autonomiekonvent 2016). What is more, due to the arrival of new minorities, the focus shifts towards migrant languages, disturbing the hitherto established sociolinguistic balance.

In school, majority, minority and migrant languages converge and create new forms of multilingualism, in addition to the traditional tripartite form of multilingualism in South Tyrol. Starting with a general introduction to the situation of minority and migrant languages in South Tyrol (a.o. Alber 2012; Voltmer et al. 2007), the paper will, thus, focus on education policy, yet, from a rather unconventional perspective, i.e. the perspective of schoolchildren. Adopting a discourse analytic approach (a.o. Lawton 2016; Wodak 2006; Luke 1995), the analysis will discern dominant argumentative structures and recurring topoi in 200 opinion essays written by South Tyrolean pupils in their first year of middle school (aged 11 to 12), expressing their view on language education in the Autonomous Province of South Tyrol. In this way, the paper aims to extend existing research on language policy by adding the voice of those at the bottom of the hierarchy whose attitudes towards language and language learning are not only target of, but also an essential key to successful multilingual language policy.

References


Keywords: policy, discourse, multilingualism.
Discourses of change in co-located Swedish and Finnish medium upper secondary schools: a linguistic landscape approach

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Recently we have witnessed a trend that schools move to shared campuses. Most often high maintenance costs as well as poor air quality conditions or constructional problems lead local municipalities to the decision that two or more schools should be co-located. We argue that moving together initiates and boosts multi-level negotiation processes in the institutions involved. We build on qualitative and ethnographic linguistic landscape studies (e.g. Lou 2016; Waksman & Shohamy 2016) that have argued that spaces as social constructs are sites of object-mediated negotiations of cultural practices and ideologies that explain, evaluate or challenge certain institutional routines, traditions and processes. Schools with different histories, organizational cultures and population size need to adjust their practices regularly with regards to their co-existence and co-operation with the other institution(s).

Our presentation analyzes a Swedish and a Finnish medium upper secondary school that share premises since 2013. These two schools have been co-operating for more than ten years; for example, they have offered joint courses for the students of both schools. The premises of the two schools were close to each other, and the ongoing co-operation projects have built several links between the two institutions. However, as community members’ accounts tell, moving together and sharing the very same premises have changed the intensity and quality of interaction between the two school communities. Against this background we ask how school community members of the two focal schools relate to the situation of co-locatedness and its effects on school activities.

Our data consist of three annual surveys among the students of both schools over the period of 2013–2015, and different forms of interviews and discussions recorded during a fieldwork in 2016. In this paper we focus on the latter data, which was generated through the ‘tourist guide technique’, developed by Tamás Péter Szabó. This method is based on a setup that the researcher is a tourist and a local school community member guides her/him through the premises as a guide, foregrounding the community members’ perspectives. Our paper is based on the multimodal analysis of 13 walking tours led by students and teachers of both schools. We also draw from the qualitative analysis of 6 individual and group interviews and discussions with the principals and teachers.

Our findings indicate that teachers and students from both schools have recently sensed a switch towards preferences of ‘togetherness’ (rather than ‘separateness’) in the school discourses. Many of them would go beyond the dichotomies of ‘Swedish’ vs. ‘Finnish’ and ‘our school’ vs. ‘their school’ in the design of learning spaces, courses and recreational activities. Drawing on our experience with the participating schools, we discuss how such design can be enhanced by school–researcher co-operation.

Keywords: co-locatedness, schoolscape, change.

85
In contemporary Ukraine, language management is in the process of vivid and development. Since 1991, when Ukraine became independent, language policy strategies changed many times according to the vectors of general policies of the Ukrainian presidents and leading political parties. The history of language policies dynamics is in detail described in Besters-Dilger et al. (2009) and Moser (2014), besides in numerous research the Ukrainian language policy is considered from different perspectives – historical and sociocultural (Masenko, 2008), ideology battles (Kulyk, 2010), language and speaker rights (Pavlenko, 2011), multilingualism (Palvenko, 2013).

On the other hand, in the Ukrainian sociolinguistics, the very term 'language management' is mentioned seldom, that creates a research niche for the presented subject. Few exceptions are Spolsky’s work where he provided examples of Ukraine, describing early Soviet language policy strategies (Spolsky, 2011, p. 184) and mentioning preservation of the Ukrainian language in the Ukrainian diaspora in the USA (Ibid, p. 197). Hence, in detailed overview of language management in post-Soviet countries Hogan-Brun and Melnyk analyze the Ukrainian situation in different contexts, underlying the process of strong Russification during Soviet times and explaining the main features of language management during independent Ukraine, especially in the sphere of education and minority languages protection (Hogan-Brun, Melnyk, 2012). Moreover, Csernicskó and Ferenc in their recent paper provide a chronological classification of the Ukrainian language policies from 1989 till 2014 when the Russian-Ukrainian military conflict began (Csernicskó – Ferenc, 2016).

However, Euromaidan revolution (2013-2014) and further Russian annexation of Crimea and military aggression on Donbass has stimulated grassroots movements in different spheres of public life, among them cultural and language policy. Nowadays, the actors in language management decisions are not only political parties and government bodies, but also language activists groups and organizations.

In January 2017, different political parties and NGOs present three new draft laws concerning changes in current language policy. It provokes a huge discussion in mass-media and social networks, at the moment all three draft laws are at the parliament agenda, but none of it still becomes a law to implement concrete changes. Therefore, on the material of these draft laws and mass-media discussion around them I will present what actors try to influence the language policies concerning minorities languages (deputies, journalists, writers, linguists), in what direction they try to change it, what political interests they are presented, and what concrete measures are proposed in the draft laws and what is reaction for these measures.

The presentation is a part of a larger post-doc project ”Language Policies in Contemporary Ukraine, Georgia and Moldova”, therefore, I will try to develop a research model that I could further apply also to Gerogia and Moldova language policies analysis.

Keywords: minority languages, language management, discourse-analysis.
Minority Language as Instruction Language in College Education: Its Practice and Challenges

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Given that minority language is commonly, and regrettably, stereotyped as unsophisticated or primitive, it is perhaps unsurprising that the language of instruction in most education levels is dominated by an official or high socio-economic language. Against this trend, some college professors in Taiwan choose to lecture in the local dialect, Taiwanese. Based on semi-structured interviews with five Taiwanese professors, this study explores the pedagogical challenges and feasibility involved in this practice. A recurring theme emerging from the interviews is as follows. Given that their specialist knowledge was not initially acquired in Taiwanese (but rather in Mandarin, the official language in Taiwan, or English), few of the interviewees would consider Taiwanese as their "cognitive language". The practice of a non-cognitive language as the instruction language initially leads to a "humble" self-perception in which the professors view themselves as "unqualified" or "non-authentic" Taiwanese speakers, and a common anxiety that their lecture might not be intelligible enough. These initial anxiety and perception were eventually overcome since (1) all lectures were accompanied with written material in the lingua franca, viz. Chinese or English (2) the professors developed an awareness that language users of all proficiency levels (including themselves) are also creators in the dynamic language construction process. The above findings demonstrate how college professors as social actors can help expand the use of minority language in an "elite" context, opening up the possibility of elevating the language’s marginalized status, and how the vital role of written lingua franca can facilitate this revitalization process.

Keywords: language revitalization, written lingua franca, instruction language in college education.
Minorities are typically underrepresented in the majority media and presented only in connection to some problem (Riggins 1992: 2). One of the main functions of minority media is to create an alternative public sphere and to provide the minority with visibility in the society. They have symbolic value and modify how the minority and the minority language are perceived. They may challenge the state to support the maintenance of minority culture and language. (Cormack 2007: 54–55.) The ability to balance the majority media may also support ethnolinguistic vitality (Moring & Husband 2007: 76). The media also construct group identity. They make important choices when deciding whom to include as their target audience. For example, does a newspaper cater to those, whose language skills are not sufficient for reading in the minority language? Are they visible in the paper? These choices play a role in determining the community.

This presentation is about the tasks and goals of three Finno-Ugric minority newspapers as described by their editors. The language communities included are the Veps and the Karelians in Russia and the Hungarians in Romania. These Finno-Ugric minorities differ significantly in size: Veps has less than 4000 speakers (Puura & al. 2013: 27; 102-111), Karelian approx. 25,000 speakers (Census 2010) and Hungarian in Romania 1,444,000 (Euromosaic). The latter community receives both symbolic and financial support from neighboring Hungary. The linguistic culture (see Schiffman 1996) in both countries can be described as normative and strongly favouring standard language. Both countries are multilingual, but the public sphere is strongly dominated by the majority language.

I interviewed the chief editors of the Veps Kodima and the Karelian Oma Mua in Petrozavodsk, Russia, and the Hungarian Szabadság in Cluj-Napoca, Romania. The papers differ significantly in their size and resources, but their goals are similar. In my earlier studies I have noted that Kodima and Oma Mua focus more on the traditional culture and the language than Szabadság. I was interested in how the editors see their paper’s role and responsibility and how they evaluate their effort in language maintenance, and what kinds of challenges they encounter.

References


Keywords: Hungarian in Romania, Finnic minority languages, minority media.
Minority Language Media as part of the Media in Minority Context Framework

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It has been mentioned that Minority Language Media is a growing area of study (Browne & Uribe-Jongbloed, 2013; Cormack, 2007), which still leaves many questions to be answered, and as a field in its own right it might have ways to go (Smith, 2014).

What we offer here is a perspective that encompasses Minority Language Media (MLM) within a larger framework that includes other types of classifications, and which might serve to overcome an European bias of concentrating on stateless national languages. Language is an important issue in regards to media use, but it is only one of various cultural identity aspects and political participation allegiances that linguistic minorities need to face when using media to reach the public sphere. As previous studies have shown, there are many identities at stake when MLM are concerned, and although language is paramount in most cases, it is not the only identity aspect at stake. Negotiations of identity take place, particularly in those cases where language is not the strongest marker of difference.

As García Canclini (2004) has pointed out, certain indigenous peoples in Latin America are at once different, unequal and disconnected, meaning they are culturally misunderstood, economically underprivileged and technologically ill-suited in contraposition to the majority population. A similar situation can be spotted with most indigenous/aboriginal populations in North America and various ethnic minorities in Africa and Asia.

Then, the framework we want to present seeks to provide a common ground for discussion, beyond language as the only key factor, in order to give a better insight into the MLM situation worldwide. Thinking of Media in Minority Contexts (Le, 2015) as the overarching umbrella where all of these media exist helps us understand more of their structure, development and production systems. Thanks to the Internet and to migratory trends, languages now also create digital geo-linguistic regions, and the landlocked concern of various MLM researchers might now be more akin to those of diaspora media.

References:


Keywords: Minority Language Media, Geo-linguistic regions, Theoretical framework.
How do immigrant pupils value their first languages in Finland?

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The goal of functional bilingualism of pupils with an immigrant background has been present in Finnish core curricula ever since 1994 (POPS 1994, POPS 2004). In the newest core curriculum, the objectives of linguistic minority pupils’ plurilingualism are stated in two different ways: “The specific task of the syllabus in Finnish as a second language and literature is to support the development of the pupil’s plurilingualism and to awaken the pupil’s interest in lifelong development of language proficiency and to provide the necessary tools” (for sub-subject Finnish as a second language, FSL; National Core Curriculum for Basic Education 2014, English translation p. 125). The appendix of objectives, contents, and assessment of the pupil’s learning in the instruction in his or her mother tongue (L1) complementing basic education states the purpose of the instruction: "The purpose of the instruction of the pupil’s mother tongue is to support the development of active plurilingualism and to develop his or her interest in the lifelong development of language proficiency.” (National Core Curriculum for Basic Education 2014, English translation p. 498.)

Barcelos and Kalaja (2011, 285) describe the nature of language beliefs as e.g. fluctuating, complex and related to emotions, among other features. In this presentation, I will concentrate on the language beliefs and ways of valuing minority languages as immigrant pupils themselves value their first languages in Finland. Another important question in my presentation will be: How could Finnish schools support immigrant pupils to value and revalue their first languages higher and better in the future? Therefore, language awareness is a key concept in developing the education of immigrant languages and valuing immigrants’ plurilingualism in general and locally.

For my PhD study I conducted qualitative, ethnographically influenced interviews with immigrant students (N=14 with a Somali or a Russian language background) in upper comprehensive schools in Helsinki, the capital of Finland. These interviews were repeated after one year and the data for the presentation includes these 28 interviews. The ongoing PhD study mainly concentrates on immigrant students’ language beliefs, their linguistic resources and repertoires, language identities and attitudes. The data of the presentation consist of the data for the PhD study and recent remarks from schools in southern Finland.

References:


Keywords: bi/plurilingualism, valuing languages, pupils’ beliefs.
Promoting the value of Daighi through Taiwanese primary school education

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Language is a right and a resource (Kontra, Phillipson, Skutnabb-Kangas, and Varady, 1999; May, 2012). Moreover, the link between language and culture, and language and heritage cannot be overlooked. Language is itself heritage; and culture is maintained through language, either in spoken form, or in written texts. However, when languages became threatened, endangered, or even on its path to its death, this heritage and along with the culture that the language carries also die out. Unfortunately, ‘many thousands of languages are dying, and thousands more are destined to die out during the first half of this century’ (Fishman, 2000:1).

This paper focuses on one of the indigenous languages of Taiwan, Taiwanese (Daighi). Due to Taiwanese history, Daighi has developed into an endangered language that is going through an intergenerational shift: the younger generations (the under 30s) of the Minnan ethnic group have switched to become monolingual in Taiwanese Mandarin. Starting from 2001, the Ministry of Education implemented the Local-Language-in-Education policy to make indigenous languages one of the primary school mandatory subjects in National Curriculum. This paper sets out to explore Daighi teachers’ motivation and reasoning in devoting themselves to mother tongue education. 20 interviews with Daighi teachers were conducted: 10 teachers teaching in the capital city of Taiwan, Taipei, where based on the census 2010, intergenerational language shift from Daighi to Taiwanese Mandarin is shown to be at the fastest rate compared to the rest of the cities, as Taiwanese Mandarin is the predominant language (see Yeh, Chan & Chen, 2004); and another 10 teachers teaching in Changhua, where the 2010 census indicates over 96% of resident reported using Daighi at home.

The findings show that most of the Daighi teachers who participated in the study are strongly passionate in Daighi education. They express reasons such as understanding Daighi as the key for family bonding and as a tool for the younger generation to communicate with their grandparents. It also preserves the ancient pronunciation that serves the purpose to correctly recite poems from Tang Dynasty, dating back to year 618. Daighi teachers also expressed the prestige value of Daighi by defining its unique beauty, their personal attachment to Daighi, identifying the strong link between Daighi and Taiwanese identity, and how it preserves Taiwanese ancestors’ wisdom and Taiwanese culture.

Bibliography


Keywords: Heritage language, mother tongue education, language maintenance and shift.
Agency has been viewed as one of many facets of the self (Vitanova et al., 2015) and different types of agency should be considered including both complicit agency and oppositional agency (Ahearn 2001). Drawing on Ahearn (2001: 112) we view agency as the ‘socioculturally mediated capacity to act’. Sociocultural approaches to agency are grounded in Vygotsky’s (1978) sociocultural theory. Agency is not an individual construct but is being constantly negotiated with others and society at large (Lantolf and Pavlenko 2001). Learner agency is seen as a fundamental construct in language learning and for language learners’ identities (van Lier, 2008). Children’s multilingual repertoires are resources for enacting agency, i.e. for making linguistic choices, in goal-oriented and context-embedded situations (Duran 2015).

Research participants included both primary (10-11-year-olds) and post-primary school pupils (15-16-year-olds) in Northern Ireland and the Republic of Ireland. All pupils were attending Irish-medium schools including both stand-alone schools and Irish-medium units in English-medium host schools in areas where English is by far the dominant community language. Only a tiny minority of participants spoke mainly Irish at home. A questionnaire (response rate 60.1%) based on Gardner’s (1985) AMTB was administered to all participants and they were also requested to answer an open ended question on their motivations to use Irish.

Responses to the open ended question revealed that pupils’ motivation to use Irish was linked very closely to their sense of cultural identity and to family support. Indeed, patterns of language use at home were also related to the children’s perceptions about value placed on the language. Participants were agentic in availing of affordances at home, in the local community and beyond to use Irish in agentic ways that were sometimes complicit and, at other times, oppositional.

References


Keywords: identity, sociocultural, agency.
Poster
Immigration, diversity and language

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Europe is facing major challenges when it comes to addressing the social, cultural and language diversity. It is an issue of a multidimensional and complex diversity, in the face of which it is necessary to outline efficient measures by which to assure intercultural coexistence and minimize the risk of social exclusion. It is not, of course, a new question, and there have been countless attempts to deal with these risks. In the current research we seek to make an in depth approach to this dilemma, directing the focal point at the positive interventions which are developed, on a daily basis, by different social movements which work on integration, gender equality and language revitalization. Considering the subject of this conference, we will focus specially on the potential that integration into the minority language community can have for the social inclusion of the migrant people. Indeed, in our context, an immigrant who has acquired the Basque language usually reaches a great social acceptation not only among the speakers but also among the non-speakers as well. Thus the existence of a minority language should be considered not as an added obstacle for the social inclusion of the immigrants, but rather as an opportunity for that.

The region in which we frame our research is the Basque Country. Although small in size, it represents a typical example of multiculturality, given that within its terrain, both the original Basque language, Euskera, as well as Spanish in Spain and French in France have been spoken historically although with varying demographic importance according to the period.

It has been a territory which has experienced both emigration and immigration. At present, the Basque Country is a diverse territory, with 8% of its inhabitants of foreign extraction and 20% of people born in Spain or France and outside the Basque Country. The rate of those born abroad has doubled in the last decade.

All these characteristics make Basque society a privileged space to study diversity. The relationship between the diverse languages has been troubled in part, but it has also given rise to a rich associative movement in favor of the Basque language. Immigration has also led to friction and conflict with the local population, but the historical experience of the 1950s and 1960s in the Spanish Basque Country can be considered successful, because in spite of logical tensions, an inclusive theorising of immigration was established. In other words, an open and even inclusive conception of what it means to be Basque was constructed. Moreover, from the 1970s onwards, mainly, there has been a growth of a vast network of collectives and organisations in civil society, among which one should also highlight the feminist and environmentalist movements whose activity has not ceased since then, and which has given rise to numerous associations and campaigns through the Basque territory.

This paper will describe some of the movements, inclusive initiatives and practices that have been developed in Basque society, the result of its rich and well-organised civil society.

Keywords: immigrants, "language, diversity".
Bilingualism and Translation in Minority Languages Revitalization Movements

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All literature reflects existing discourse in a given community. Translation, as a process of rewriting texts, is a readily accessible tool which linguistic minorities can use to shift power dynamics in their society or, at least, suggest new paradigms and new discourses. Through translation, speakers of minority languages have access to a whole new array of texts and tools in their own language. All kinds of materials novels, films, webpages, apps, social networks... can be translated into any indigenous/minority language and used for teaching, learning or entertainment. At the same time, the language gets exposed to new expressions, new settings, new cultures and new usages which enrich the language. All this ’newness’ often triggers discussions on standardization and language planning.

In this paper, the following issues will be dealt with: standardization with special emphasis on the creation of new registers and neologisms, choice of texts to translate, target audience of our translations, diglossia, actual bilingualism and translation among minority languages.

Keywords: translation, Discourse, Language Revitalization.
The French Language and the Process of Integration of Immigrant Students According to Parents’ Perceptions

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Recently, the cultural diversity became visibly important in New-Brunswick, the only French-English official bilingual province in Canada. Despite French minority language and culture has to be promoted among youth who are often more immersed in the English dominant context, French-speaking immigrants can be an asset to the Francophone community. However, parents find themselves in a dilemma: having their kids learning both official languages of the host society while keeping the original languages alive; and embracing new social codes and values without neglecting the original cultural values. Do these parents perceive French minority language schooling as an asset of integration? How important the English dominant context weight in their decision making process? How are immigrant parents satisfied with the learning outcomes of their children? How are they satisfied with the learning outcomes of their children? A semi-directed interview grid was used to collect data and a thematic approach for qualitative analyses (Paillé & Mucchielli, 2012). Fourteen parents have voluntarily participated to these semi-directed interviews Results show that the French minority language is less valued. This poster presents in addition to the theoretical framework and the methodological aspects, more detailed outcomes and their discussion.


Keywords: Immigrant parents, French minority language, Integration.

Figure 1: 

Figure 2:
Learning French Minority Language in Canada: Importance of Social Norms and Willingness to Communicate for Anglophones Majority Learners.

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The comparison of research results about French as a first language and a second language learning in Canada, revealed that French as a second language maintaining is directly and indirectly related to several important sociolinguistic parameters (Clément, Baker and MacIntyre, 2003, Landry, Allard and Deveau, 2008, 2013, Saindon, Landry and Boutouchent, 2011, Boutouchent, 2015). Data collected from 625 English-speaking Canadian learners of French as a second language allowed assessing relationships between sociolinguistic experiences in French as a second language and the development of the French second language speaking behavior in a conceptual model with EQS software. Results are suggesting that the bilingual development amongst English majority learners is related to French-language experiences in the minority settings. These experiences in addition to social norms related to French language that are perceived in the environment are contributing to the development of individual attitudes towards the second language learning and therefore, impacting the willingness to communicate in French as a second language. The results do not allow assert that the minority settings of French language in Canada is also affecting learning French as a second language (Boutouchent, 2015).

Keywords: second language acquisition, French minority context., Bilingualism in Canada.
Navigating two languages – immigrant integration policies in bilingual Finland

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States with more than one official language face a dilemma when formulating linguistic integration policy for immigrants. Should immigrants be required or supported to learn a regional or minority language, the majority language, or possibly several languages? Research (e.g. Barker 2015, Zapata-Barrero 2014) has shown how particularly territorially concentrated linguistic minority nations (such as Quebec) have used immigrants for strengthening their own nation-building projects, through restricting the use of the national majority language and promoting the territorially dominant minority language. This paper investigates how bilingual Finland governs language in their immigrant integration policies by researching the role of the Swedish language in integration policy. Theoretically, the paper uses multiculturalism scholarship, in particular Will Kymlicka’s theorization on immigration and national minorities. The paper reflects on the role of territorial majority positions, non-territorality, the role of the status of the minority language for immigrant integration, as well as implications of legacies of oppression and non-oppression by the majorities toward the minorities on immigrant integration policy. The paper situates Finland into the previous scholarship investigating the question of linguistic integration policy in multilingual states by contrasting Finnish integration policies to integration policies of other multilingual states such as Canada, Belgium, Spain and Italy.

By analyzing documents and interviews on integration in Swedish-speaking Finland, this paper discusses the uniqueness of the Finnish situation in light of the strong legal position of Swedish as an official national language yet with a weak or declining social position. Furthermore, the possibilities and obstacles of immigrants to voluntarily select Swedish as their language of integration is discussed by analyzing the implications of the municipal organization structure of Finland, the role of the Swedish language in bilingual municipalities, the social status of the Swedish language, as well as the perceived ease to learn Swedish as compared to non-Indo-European Finnish. The paper also shows how Swedish political and other actors have mobilized to ensuring an availability of an opportunity to choosing Swedish as language of integration outside of majority Swedish municipalities.

Keywords: Immigrant Integration, Multiculturalism, Swedish-speaking Finland.
Re-evaluating the status of minority language: Slovene in Serbia and Serbian in Slovenia

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This paper presents results of a research that examines the status of Slovene language in Serbia, as well as Serbian language in Slovenia during two different periods: during the former common state of Yugoslavia and during the period in which these two languages have become minority languages in the newly formed states. The paper also analyzes and compares social and economic factors contributing to higher motivation for studying the Slovene and/or Serbian language displayed by members of both minority and non-minority communities. One of the most reliable ways of preserving minority languages is regulatory acknowledgement of the category of national minorities and the respect of minority rights – the most significant of them being those in the field of education and language use, which are recognized as some of the key tokens of national identity of each nation. Based on the conducted research, guidelines for further development of the teaching minority languages and their promotion among majority population have been proposed, with the aim of deepening mutual understanding between the peoples of these two nations.

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Keywords: Serbian, Slovene, minority language.
The official Serbian alphabet is Cyrillic but they also use Latin script in many places. The authors will display when, where and how in Serbia these writing systems are used alone or together. To present this dual writing system, linguistic landscapes are to be shown with road signs, tourist information, official documents, newspapers, book stores, TV programs, internet pages, etc. Generally, we may say that in everyday usage Latin script occurs more frequently while in official places, e.g. educational and academic affairs, police, etc. it is Cyrillic which is overwhelmingly used. (NB, the Serbian – English bilingual application form for a foreigner’s residence permit can only be filled in in Serbian; nevertheless, with either of the scripts.)

Additionally, the language usage in the bilingual territories, esp. in the Autonomic Province of Vojvodina (but also in other districts and possibly in some other new states established on the territory the former Yugoslavia, e.g. Kosovo, Montenegro) will also be introduced. Besides Serbian, there are 28 ethnic groups in Serbia, from among which, according to the European Charter for Regional and Minority Languages, 1992, the language of 10 (Albanian, Bosnian, Bulgarian, Croatian, Hungarian, Romani (Gypsy), Romanian, Rusyn, Slovak, Ukrainian) are officially recognized minority languages. Linguistic rights and practice vary in many aspects and it can also be seen in the streets. Pictures taken by the authors will display practical fulfilment of the above mentioned linguistic rights, and legal background will also be introduced.

Selected literature:


Keywords: minority languages in Serbia, linguistic landscapes in Serbia, usage of the two writing systems in Serbia.
Revitalisation of Tsova-Tush language and its representativeness on the Internet

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At present the Tsova-Tush language is spoken only in one village (the Municipality of Akhmeta, the village of ZemoAlvani, Georgia). According to UNESCO classification it belongs to the list of endangered languages (severely endangered).

In modern era, the representativeness of a language on the Internet serves as a safeguard of the language on the one hand and a mean of its revitalisation of the other hand. Moreover, it can be stated that if a language is not represented to an appropriate degree on the Internet, the threat of its extinction is rather high. None of other factors are as vital as the latter nowadays. Electronic space and modern technologies provide opportunities for the creation of resources as well as offer rapid and efficient exchanges, which are essential to successful revitalisation process. The Tsova-Tush language has no official status and is used only as a conversational language in local households. Its absence from the Internet provides for more limitations of its social status and function.

The Tsova-Tush language (as well as other small-scale spoken languages) is scarcely represented on the Internet. Unlike the multiple printed materials, which are widely presented, no on-line or electronic resources, electronic study materials or corpora are available in the Tsova-Tush language (except for documented resources made by the means of the DOBES project).

Last year in the village of ZemoAlvani, local activists made an effort to initiate activities aimed at the language revitalisation. The present report will analyse problems and needs, which emerged during the mentioned process.

Keywords: Revitalisation, Endangered, Tsova-Tush.
The linguistic and cultural diversity in the Philippines makes implementing language policy a complex issue, especially in education as there are more than 7000 islands and 181 distinct languages. It is crucial that language policies be carefully reviewed and context driven for the protection of minority speakers. The current sociolinguistic situation in the Philippines has been influenced by factors such as post-colonial legacies, the power of global English, and local attitudes to policy. The language landscape in the Philippines is a complicated one; today, the Philippines is one of the most ethnolinguistically diverse countries in the world; locals often live bilingual lives in multilingual environments, while maintaining a strong national identity. Nonetheless, English enjoys a high status as it is the vehicle of economic and social advance whereas Filipino is the official symbolic language, influencing language policy at present and through history. The new national policy has developed out of pilot projects called Mother-Tongue Based Multi-Lingual Education, which utilizes minority languages in education and emphasizes the importance of curriculum imbedded in the local culture. Though the new policy faces challenges, the Philippines is an instructive case study in linguistically diverse contexts. This research answers why the mother tongue based instruction in education is important for disadvantaged vernacular speakers in the specific context of the Philippines. What are the points of meeting between the local region and the national policy?

The purpose of this research is to observe the case study of the new language policy supporting mother tongue instruction in the Philippines and how such large scale national reform influences linguistically diverse areas and its ethnolect speakers. While we know that MTBMLE is supported in the Philippines, it presents problems on the ground level. The policy does not recognize the limitations of targeting children’s education in English as the policy is inadequate through the limitation of targeting English as the final goal of achievement. Achieving English literacy should not be the ultimate goal in a policy of such potential. Nonetheless, the economic infrastructure in the country presents a real need of communities to work through English. The policy also disregards some areas which have no need for English and does not recognize the diversity of socioeconomic needs of the community. I want to show that the policy has holes as it is not relevant through all places in the Philippines. The Philippines offers a challenging environment for implementing a language policy which can serve the whole country.

Keywords: Minority, MTBMLE, Diversity.
Multiculturalism in classroom: learning Serbian as a foreign language

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This paper discusses some remarks that have been collected during four year work with the students who learned Serbian in the project Svet u Srbiji (The World in Serbia). The participants of the project were students from different countries, different continents, and different cultures, whose native languages belong to different language families.

The research emphasizes some linguistic presuppositions that can learning of Serbian make easier or harder. Students from Mali, Burundi and Ghana are much faster in the process of learning the language than the other students. The paper shows that there are some purely linguistic reasons for this fact. We also show some sociocultural differences that can bring to mistakes or misunderstanding in communication in Serbian.

The conclusion is that teaching a foreign language (in this particular case Serbian) has to be adjusted to linguocultural models that students belong to. A teacher has to prepare different teaching materials and to use different teaching strategies depending on linguistic and cultural background of students.

Keywords: communication, cultural models, Serbian as a foreign language.
This paper focuses on the multilingual practices of two Finnish–Hungarian families. Hungarian is spoken in Finland by Hungarians living in Finland and their descendants. Code-switching is used here as a cover term for the use of two or more languages during the same discourse. Besides code-switching, other expressions and terms have recently emerged to describe multilingual practices, for example, language/code crossing (Rampton 2005), polylanguaging (Jørgensen et al 2011), translanguaging (Garcia 2009) and metrolinguism (Otsuji & Pennycook 2010). The new terms are associated with multilingual practices in (post)modern societies and urban life, where “code-switching” functions either as a sign of modern, mixed and diverse life, or it is a tool for better understanding of the message or functions, helping to manage acting between different language groups. At a very micro level, it might be applied for managing different languages in families.

In this study, the linguistic analysis of switches re-evaluates the traditional grammatical and pragmatic functions of code-switching. The aim is to discuss two contradictory functions of code-switching, which may also occur simultaneously. They are 1) code-switching acting as a tool of lexical gap-filling, and 2) code-switching as expression of linguistic creativity with “crossing languages”, for example, in multilingual puns (Knospe et al 2016). The example below shows the second case: the bilingual conversation stretched into a trilingual one including play on words. The humor emerges from lateral thinking across languages. The word Watsapp without pp sounds is close to Finnish word vatsa ’stomach’ and the [Wats]a(p)pja sounds like an English–Hungarian mixing (’What’s father’):

Daughter: – Anya, ha apának lenne Watsappja, átküldhetném neki is a képet. ’Mom, if father would have Watsapp, I also could send the picture for him.’

Father: [start to push his stomach up]: Minä todella tarvitsisin Watsappia. ’I really need Watsapp.’ / ’I really need stomach (vatsa) up’. <all three laugh>

Mother: Hát, a(p)pjának kellene lennie. ’Well, father has to have an app/up.’ / ’[One] should have father.’

The data contains diary entries, text and voice messages and interviews.

References


Keywords: code-switching, lexical gap, humor.
Language aspects in learning and teaching of adult migrants in Finland

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The poster presentation deals with language aspects in learning and teaching of adult migrant students. Language is believed to play a central role in learning and teaching, because we define our experiences, thinking and knowing through language (for example Gay 2010, Lantolf & Thorne 2006). Language is a tool of communication and communication is a crucial issue in empowering of students. Teaching itself is a linguistic activity. Teacher teach, explain things, give instructions, feedback by using language. Certainly understanding of what teacher says and what is written is also a central for students’ learning (Dooley 2009). Previous research points out to empowering role of knowledge of other languages in classroom setting and students’ (Ahlholm 2015, Creese & Blackledge 2010, Creese & Blackledge 2015, Cummins 2005, Gay 2010, Hélot & Laoire 2011). However, there is more acceptance and place for expression of some languages than of other one in society and in educational institutions (Hélot & Laoire 2011, Piller 2012).

The data for this study consists out of eleven individual, semi-structured interviews, and a focus group interview with six student participants with a migrant background. In addition, twelve trainers participated in interviews as did the Rector of the Institute. All participants of the study are from the same Adult Institute in Finland (aikuisopisto). Analysis of interview data was accomplished using qualitative content analysis (Schreier, 2012; Tuomi & Sarajärvi, 2009). The analysis was conducted with the assistance of Atlas.ti (Friese, 2014).

The analysis of data in this study shows that language aspects are present often in trainers’ as well as migrant students’ talks on learning and teaching. While reflecting on language matters in learning and teaching participants of the study focus on challenges related to lacks in language proficiency and required level of knowledge of host country language needed for successful learning in different learning sites, in Institute and workplaces.

Migrant participants of the study do not relay in their studies only on knowledge of Finnish language, but they do also benefit from knowledge of other languages. There is however, more acceptance and space for using of some languages than others. The discussion on possibility of using English during a time of vocational studies is a sign of considering the knowledge of that language as important. The same relates to students’ knowledge of medical terms in Latin, which is highly recognized language in this field. However, the knowledge of any other language is seldom seen as a resource or a source of being proud of. Especially a knowledge of, as one of the trainers names it, ”unrecognizable” languages is seen as problematic as that is considered rather as a barrier to getting forward in Finland.

Keywords: learning and teaching, adult migrants in Finland, recognition of minority languages.
Europe is home to a number of minority languages, languages that have, in most cases, no official state recognition. The number of speakers of these lesser used tongues ranges from around four million native speakers for Catalan to around fifty speakers for Pite Sami. How do speakers of these minority languages live their languages? How do they live their lives in the shadow of another language or other languages? I propose to give a presentation on one such minority language: Franco-Provencal. This romance language is spoken by about 140,000 people in France, Italy and Switzerland. It was named by Graziadio Isaia Ascoli, an Italian linguist, in the nineteenth century and it is only recently that its speakers have developed a linguistic conscience. The name of this language misleadingly implies that it is somehow a mixture of French and Provençal. In order to avoid this confusion, a new name for this language was proposed: Arpitan. This comes from the word for the Alps in that language. This language, many of whose numerous dialects are not comprehensible with one another, has not had an easy time. It has never had a unifying political or cultural centre and its literature has been marginal. In my communication, I propose to talk about the Arpitan language, about its structure, its history and its present situation. Is such a marginal language worth preserving, and if it is, how does one go about that task?

Keywords: Arpitan, Franco-Provencal, dialects.
How does the heritage language (HL) lexicon of bilingual pupils develop during primary school and which factors affect acquisition? In order to find this out, we conducted a cross-sectional study with 113 Russian-German children aged 6;0 to 10;11 years (M: 8;6 years, SD: 1;3 years). All children live with at least one parent whose L1 is Russian, and 62.5% of them attend Russian lessons at school and/or in an association.

We tested the children’s expressive and receptive vocabulary in both languages by using the picture naming test WWT 6-10 (Glück 2011), which is standardised for German and which we adapted for the Russian language. In individual test sessions, 95 items per language were investigated. The languages were tested at an interval of one to four weeks in random order.

45.1% of the children were unable to complete the expressive part of the Russian test. The children who completed the expressive test had a well-developed Russian vocabulary. However, there is no further development during primary school; a comparison between grades using ANOVA yields no significant result. 97.3% of the children completed the receptive part of the Russian test. The children who completed the expressive test achieved an average raw value of 85.87 in the receptive test; those who failed to complete the expressive test scored 72.62. The two groups do not differ with regard to their average age. The children who failed to complete the expressive test do understand many words in their HL. The receptive vocabulary size in Russian increases only slightly by four items on average over four school years; ANOVA does not deliver a significant result that would change the receptive vocabulary size in Russian. We understand these findings as an attrition effect because a growth in vocabulary is expected at primary school age.

Concerning the children’s linguistic situation, we considered the following factors: language balance, input and socio-economic status. Only the balanced bilinguals achieve a development of the heritage language. If the parents use OPOL or address the child only in Russian, this has a positive effect on vocabulary size in the HL. Socio-economic status has an impact in the form of the parents’ level of education: a university degree has a positive and highly significant effect on the vocabulary size in the HL.

References


Keywords: school-age children, bilingual lexicon acquisition, heritage language Russian.
Hungarian minority in Ukraine, as new speakers in the social network

Anita Márku

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Transcarpathian Hungarians, the Hungarian minority in Ukraine use two/three languages during their everyday interactions (Hungarian which is in minority status, Ukrainian that is the state language and Russian, the non-official state language of the former Soviet Union, de jure another minority language). A Transcarpathian Hungarian person often gets into a situation where he/she has to choose two or more languages for communication and sometimes has to switch between languages (Márku 2013, Csernicskó ed. 2010). The (vernacular) language can be defined as the po zakárpátsk” contact variety, called so by the community of locals themselves, identified as the Transcarpathian dialect of Hungarian. Contact phenomena as lexical borrowings, interference in translation and codeswitching are integral parts of this language variant, however, in everyday interactions of individual speakers they appear with different frequency (Márku 2013). In the last decade numerous investigations have been done in this respect, however, until recent years, studies on netspeak”, new internet-based activities, the impact of the internet on the native language, bi-/multilingual competence and repertoire, language ideologies, ethnicity, social identities, and language vitality have been completely missing.

The spread of internet-based communication and other forms of technology-mediated linguistic practices has had a significant impact not only on formerly preferred modes of interaction within the Transcarpathian Hungarian community but also on the concepts of private and public communication.

The aim of the paper/poster is to obtain a deep insight into the nature and functions of internet-based language activities of Hungarians in Transcarpathia, as new speakers (O’Rourke et al. 2015) in the social networks. It is based on the results of the post-doctoral research (Márku & Bartha 2015, Bartha & Márku 2016). Focusing on the peculiarities of language use and the presence of contact phenomena in the electronic discourse of the communities of practice of Transcarpathian Hungarians, the paper is aimed at exploring ’digital’ language and communicative practices, and the actual as well as the potential impact these have on Hungarian language maintenance, the increase of language vitality, language creativity (Swann & Maybin 2007), identity constructions, establishing and balancing bilingualism.

Literature


Márku Anita 2013. Po zákárpátszk” Kétnyelvűség, kétnyelvűségi hatások és kétnyelvű kommunikációs stratégiák a kárpátaljai magyar közösségben. Ungvár: Líra” Poligráfcentrum.


Keywords: internet language use, new speakers, Transcarpathian Hungarians.
Multilingual practices in the workplace: Migrant NGO practitioners in Finland

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The non-governmental organizations (NGOs) have recently become important agents in the Finnish context. Not only are they expected to recruit migrants in the field of multiculturalism and integration, but also become support structures for the integration of migrants into Finnish society and working life (see, Act on the Promotion of Immigrant Integration 1386/2010). Even though migrants are actively involved in the NGOs as a workplace, little attention has been paid to migrants working in those NGOs or their language practices in the workplace.

This poster presents one of the main themes of my doctoral research focused on migrant NGO practitioners’ language practices in the workplace. In particular, I examine the language choice and use of migrant NGO practitioners at work. The key participants are multilingual migrants working in the NGO based in Finland. For my study, I have adopted linguistic ethnography (Copland & Creese, 2015; Rampton et al., 2004) and combined it with multi-sited ethnography (Marcus 1995) and online ethnography (Androutsopoulos, 2008). I carried out ethnographic fieldwork for about one year and collected multilingual data through participant observation, photographs, documents, artefacts, audio/video recordings and informal talks. In addition to the offline settings, I collected different kinds of texts through mailing lists, websites and Facebook groups or pages. After the fieldwork, I also conducted interviews with the migrant NGO practitioners. Theoretically, the analytical framework of the study draws from the traditions of narrative and discourse analysis.

The preliminary findings show that the migrant NGO practitioners used different languages at work, and their language choice was usually negotiated with visitors, clients and participants of activities, services and meetings. It was also found that Finnish, the language of the host country, was mainly employed in internal or 'backstage' communication, whereas more than one language was used as a multilingual franca in external or 'frontstage' communication. Overall, the initial analysis illustrates that multilingual practices of migrant NGO practitioners play an important role in the multilingual workplace, which promote their integration into Finnish working life.

References


Keywords: workplace, multilingual practices, migrant NGO practitioners.
Workshop
The presentation group is affiliated with the Native American Community Academy (NACA), located in Albuquerque, NM USA. The academy started as a grade 6-12 charter school. As of this year, a Kinder-1 elementary program has been incorporated. NACA has been in operation for 11 years, and provides instruction in 5 North American heritage languages. The curriculum is classified by the state as a heritage bilingual language program with 5 hours per week instructional time each semester. The 5 languages are listed in order of tenure: Dine (Navajo), Lakota, Tiwa (Isleta Pueblo), Keres (Laguna Pueblo), and Zuni. The NACA program is very much invested in the improvement process. The NACA language team, like all other NACA content teams, is responsible for collecting data to make informed decisions and adjust content curriculum or instructional methods the following school year.

The assessment tools utilized were acquired through a state public education department initiative called Academic Language Development for All Students (ALD4ALL). The initiative was intended to provide educators and administrators with culturally and linguistically responsive professional development training focused on students’ academic heritage language development. The assessment tools produced data sets utilized by the state in the previous year. The NACA language team and administration continued to use these assessment tools to improve upon instruction and program development. With two consecutive years of data sets now available, the NACA language team and administration is creating next step plans based on subjective judgments to further improve language acquisition in and outside of the classroom setting.

The assessment tools involve multiple processes of evaluating student skills. The teacher observation evaluation is based on student performance based assessments, along with whole group interaction observation assessments. The oral language proficiency scale has 5 levels with specific performance criteria: (1) Preproduction, (2) Early Production, (3) Early Production II, (4) Speech Emergence, (5) Beginning fluency. The student completes a self-assessment at the close of each quarter term to provide insight into the student perspective. The collective use of these tools allow the instructional team to determine each student’s oral language proficiency level in the heritage language. The focus of the curriculum is oral language development, as such listening and speaking are the key aspects for assessment. Students are observed in a variety of settings in the classroom, social interactions, behaviors and encounters in and outside of the classroom. Students are rated in the following areas: listening, comprehension, fluency, vocabulary, pronunciation.

Along with these assessments a family survey was conducted to gather qualitative feedback. The family survey was an intentional community based approach in gathering feedback and has been a method practiced since NACA’s inception. Based on the trends observed from the students’ language proficiency and family input generated through a survey, the NACA language team will create realistic next step plans and language instructional team goals for the 2017-2018 school year. The use of this qualitative and quantitative data will assist this yearlong process of improvement to increase language development among the youth in the NACA community.

Keywords: 5 N.A. Heritage Languages, Community, NACA.
**Figure 1:** Navajo Level One Student Population Proficiency

**Figure 2:** Navajo Level One Whole Class Comparison
Colloquium
Two competing paradigms have influenced both scientific and public discourse of Deafness and Deaf education prominently: the medical-pathological versus the anthropological-cultural interpretations. As a result of the first one, Deaf people and Deaf culture” in many countries have been the target of oppressive attempts, where oralism, the auditory-verbal pedagogical practice of forcing deaf children to master speech and lip-reading while neglecting the use of sign language, soon became the symbol of the hearing others”, who are removed from the Deaf interests and goals eliminating their own cultural values through hegemonic practices excluding them from the normal” way to access education and social participation.

However, emerging research on sign languages and signing communities during the past decades has had a great influence, although to a varying extent, on several scientific fields, including linguistics, neuroscience, cognitive psychology, child language acquisition, sociolinguistics, bilingualism, cultural anthropology, and deaf education.

Through the colloquium we would like to emphasize learning, education and mutual knowledge construction in a way that how the partnership of researchers building on diversity and empirical research projects (including mutual engagement, mutual building of Deaf and academic knowledge on sign language) can contribute to learning and real access for the diverse groups of the Deaf, and what is also very important: how this knowledge, these research results can contribute to reforming previous practices of science and education.

As we would like to introduce this approach through the work of two research communities being in relationship for years – a North-European one acknowledged in western science, and an Eastern-Central European one – our goal is to highlight that a paradigm shift is needed in the research on sign language user communities and sign languages, and a critical re-evaluation of roles forming research and education, and top-down constructed centre-periphery arrangements is necessary. The colloquium is organized around three major topics: research in the light of partnership and mutual knowledge construction, research on and implications of bimodal-bilingual language acquisition and language use, and the role of bottom-up research in various aspects of Deaf education.

Colloquium Co-Chairs: Ritva Takkinen, Csilla Bartha & Peter Zalan Romanek

1. Ownership and user participation – Possibilities and perspectives of research

Csilla Bartha, Research Institute for Linguistics of the Hungarian Academy of Sciences

In Hungary, the education of the Deaf in special schools as well as in mainstreaming “integration programs” was solely based on the auditory-verbal method. However, this method did not prove to be sufficient, as compared to the mainstream society, the members of the Deaf community are disproportionately under-qualified and under-employed. There is an increasing demand for the implementation of bilingual (Hungarian Sign and Spoken Language based) education, the necessary conditions for its implementation, however, have been missing so far.
During the presentation we would like to expound the experiences and implications of our research in the Research Centre for Multilingualism, especially of the SIGNificant Chance project. The main principles of our research were mutual engagement and empirical grounding, based on which a learning community of practice was established including Deaf and hearing experts, practitioners and members of the community from several disciplines. Accomplishments of our complex, multidisciplinary project with its comprehensive, corpus-based grammar and dictionary, can provide an essential starting point for establishing the necessary theoretical, methodological and practical conditions for a new educational model.

2. LIVS – Lev i vårt språk, Live in Our Language
Satu Siltaloppi, University of Helsinki
Liisa Halkosaari, HUMAK – University of applied Sciences
As a part of revitalization measurements for the Finland-Swedish Sign Language Humak University of Applied Sciences has organized a course for 30 ECTS-credits during 2016–2017. Students with various backgrounds have been exploring the history of Finland-Swedish Deaf, discussing the language and its use in different situations, language contact with both Finnish and Swedish Sign Languages. Students have got a brief experience on different areas of working with a minority language; field work, interviewing native language users, annotating video material, translating, interpreting and teaching one’s own language to others. We hope to see this course bring new ideas and people to the process of revitalization.

3. Bimodal bilingual language acquisition and language usage practices in a minority context
Laura Kanto, University of Jyväskylä
KODAs (Kids of Deaf parents) acquire simultaneously sign language that has clear minority status in the surrounding community and spoken language that represents the language of a majority group. In my research, I have explored the features in the linguistic environment of KODAs, their bilingual language development and language usage practices in different interaction contexts. The results showed that sign language may need more support to secure children’s bilingual development and in different interaction contexts KODAs easily leaned towards Finnish e.g. by using more code-mixing rather than using only FinSL. The factors to support bilingual language acquisition will be discussed.

4. Miracle or vain hope? – Meta-analysis of cochlear implantation
Csilla Bartha, Margit Holecz, Research Institute for Linguistics of the Hungarian Academy of Sciences
The main goal of a practice of different educational programs called the oralist method is the promotion of social integration through perfect spoken language acquisition, it fits the desire of hearing parents who would like their children to be similar to hearing children (see Marschark – Spencer 2006). Thus no surprise that cochlear implantation is spreading, a cochlear implant (CI) is a surgically implanted device for hearing improvement which transforms sounds to electrical signals and forwards them to the hearing nerve. Though CI is held to be the ”cure” and ”solution” for Deafness, research results are quite controversial.

In our research when analysing international research results dealing with the applicability and success of CI we searched answer for questions that which aspects were examined of CI success (e.g., reading comprehension, speech perception), factors beyond speech production and perception were examined or not (e.g., cognitive and socioemotional development, integration, identity, self-esteem), long term effects were examined or not, both advantages and disadvantages of implantation appeared...
or only one type, sign language inclusion or contra-indications appeared. During the analysis we compared the published actual results of several science areas (medicine, Deaf studies, education etc.). We also present the general and educational aspects of our research results, inter alia the limits of CI applicability.

5. Bimodal bilingual language acquisition and language usage in deaf children using a cochlear implant

Ritva Takkinen, University of Jyväskylä

Most deaf children are born to hearing parents, who are not familiar with sign language (SL). However, some of them start to study SL and use it with their deaf child even if they decide to have a cochlear implant (CI) for their child. In the longitudinal study I have followed the acquisition and use of SL and a spoken language in five children till their adolescence. The results show that when the spoken language started to develop, the parents invested more in it, and the input in SL was considerably smaller. Only one child had instruction of SL at school. One child practically lost SL, one used it mostly passively, and others had also some active use of SL. The family would need more support from the society and school authorities that the deaf children with CI could develop the resources also in their minority language.

6. Adaptation of the Common European Framework of Reference for Languages to sign languages – Challenges, limitations and the possibilities of empirical, multidisciplinary research and partnership

Csilla Bartha & Peter Zalan Romanek Research Institute for Linguistics of the Hungarian Academy of Sciences

Assessing knowledge of language and language skills plays an important role not only in L1 education but also in L2 education, so it is no surprise that there has been an increasing demand for adapting the Common European Framework of Reference for Languages (CEFR) to sign languages during the past years. However, in the case of visual modality sign languages it is a question whether the system developed explicitly for written and spoken versions of spoken languages is applicable or not, and if yes, to what extent. One of the biggest challenges is the lack of literacy, another challenge is the detailed, precise and sign language based grammatical description of the important elements of meaning construction of sign languages (such as grammatical function of space, non-manual elements etc.), furthermore, sign language curricula should not only be evidence-based, but they have to capture various aspects of sign language use as well. Our presentation highlights the issues of the adaptability of CEFR building on the recent results and experiences of corpus research, dictionary construction and standardization for educational purposes of the Hungarian Sign Language.

7. Sign language corpora in grammar education

Csilla Bartha & Margit Holecz Research Institute for Linguistics of the Hungarian Academy of Sciences

Though there were previous attempts for developing different sign language educational materials in Hungary, too (with regard to both vocabulary and other knowledge of language use), these materials were mainly prepared with the help of only a few sign language user. This is highly problematic in case of sign languages which have great diversity, and there is only small consensus in terms of phonetic and grammatical features and acceptance, therefore, in case of a small number of informants we may get very false results, or we can draw only limited conclusions (Johnston–Schembri 2013). Sign language teachers teach their own language use due to the lack of high quality, comprehensive and accessible materials, therefore, it is common that something taught by one teacher at a sign language course is considered to be false by another teacher.
First we present the experiences of our interviews with sign language teachers and learners, then we demonstrate – through the annotation of the sociolinguistically based first Hungarian Sign Language corpus of the SIGNificant Chance project (2013–2015) – how the regional and social diversity of sign languages can be explored, and how an evidence-based sign language corpus processed by empirical research methods can become the basis of grammatical descriptions and educational materials.

Keywords: sign language research, bimodal-bilingual language acquisition, Deaf education.
The linguistic and cultural diversity of Australia and New Zealand encompasses hundreds of Indigenous and migrant spoken and signed languages. Paradoxically, however, both nations are characterised by a widespread 'monolingual mindset' (Clyne 2005) which normalises monolingualism and renders invisible the diverse realities, needs and potentials of a multicultural society (Meakins 2014; Piller 2014, 2016). In this colloquium, we explore the functioning of monolingual/multilingual 'mindsets' and ideologies in the region. The papers explore the ramifications of these conflicting discourses across Indigenous, migrant and other speech and sign communities, and consider alternative lenses with which to approach the needs of communities.

Papers:

Divergent discourses of multilingualism in Maningrida – Jill Vaughan (NTNU)

In Maningrida (north-central Arnhem Land), fourteen languages representing three language families are spoken alongside English and Kriol. This linguistic diversity reflects long-standing practices of multilingualism and diversification akin to 'small-scale' or 'egalitarian' multilingualism, and now accommodates more recent linguistic arrivals, the impact of newer patterns of mobility, and the reification of certain local languages in community institutions. Using a corpus of recent naturalistic language use and linguistic biography interviews, this paper considers how local valorisations of multilingualism and diversity contrast with the bilingualism-as-deficit discourses common in certain community and governmental institutions.

Some languages are more equal than others: Indigenous language repertoires in monolingual and multilingual Australia – Sally Dixon and Denise Angelo (ANU)

While the 'monolingual mindset' is an instinctively accurate perspective on Australia’s problem with languages, it fails to specify what perspective should take its place. A traditional 'bilingual mindset' can also fail Indigenous students, and render invisible the practices and needs of speakers of contact languages (creoles, mixed languages, English dialects) and re-awakening languages. We argue instead for an 'ecological' mindset in education which engages with the diversity and complexity of linguistic practices to which these language resources are deployed.

Australian Indigenous sign languages in multilingual contact zones – Margaret Carew (Batchelor Institute), Jennifer Green (UMelbourne), and Cindy Jin-marabynana (Maningrida College)

Indigenous sign languages are an important part of the multilingual/multimodal language ecologies of Central Australia and the Maningrida region. In these cross-modal contact zones, communication involving speech and sign is the norm for a population with heterogeneous linguistic identities. Sign is used – with or without speech – in everyday communication and carries a greater functional load in
certain contexts. Some signs are shared across parts of Northern Australia, and the functional range of sign includes its role as lingua franca within multilingual communicative practices.

Emotions in language maintenance among Filipino migrants in New Zealand – Julia de Bres (Luxembourg)

Despite its origins as a country of migrants, New Zealand is not famed for its multilingualism. The hegemony of English may be shifting, however, as a result of migration. In a culturally diverse society, are recent migrants more at ease with using their multilingual resources? Using reflective drawing and interview data collected with 12 Filipino migrants (a young, fast-growing, highly multilingual community), this talk focuses especially on emotions expressed by participants about their language practices, relating these to contemporary dynamics of language maintenance in New Zealand.

Discussion session – Chair: Ingrid Piller

Keywords: Australia, New Zealand, multilingualism.
List of Authors

A
Abel Roman, 111
Adam Robert, 2
Adler Astrid, 6
Alanen Riikka, 85
Alsaahafi Morad, 8
Amezaga Josu, 97
Andersson-Koski Maria, 47
Arana Edorta, 97

B
Bártfai Csaba, 19
Bai Hongye (Gegentuul), 9
Bartha Csilla, 120
Belic Bojan, 58
Belmar Viernes Guillem, 98
Benimmas Aicha, 99
Beyer Rahel, 6
Bindrim Yvonne, 10
Birnie Ingeborg, 12
Bodó Csanád, 14
Boivin Nettie, 15
Boughaba Hicham, 17
Boutouchent Fadila, 99, 100
Bowker Lynne, 18

C
Capdeville Sophie Alix, 21
Carlsson Nina, 101
Cavaion Irina Moira, 22
Charleston Chuck, 117
Colaiuda Cinzia, 23
Č
Čudić Marko, 104

D
Davies Ian, 80
De Meulder Maartje, 25
Dillabaugh Josh, 117
Disbray Samantha, 26
Djukanovic Maja, 102
Dogbe Esther, 27
Dufva Hannele, 85
Dunmore Stuart, 28

E
Eckert Eva, 29
Edygarova Svetlana, 30
Emami Naeeni Sadroldin, 62

F
Fiala-Butora Janos, 31
Fripertinger Martin, 35
From Tuuli, 32

G
G. Bogár Edit, 104
Graßer Barbara, 111
Granic Jagoda, 33
Grgic Matejka, 34
Grond Agnes, 35

H
Heiling Angelika, 35
Heltai János Imre, 14, 36
Hickey Tina, 37
Hodges Rhian, 77
Hodzic-Kadic Azra, 38
Holm Gunilla, 32
Horváth Csilla, 39
Horváth Laura, 40
Hosseini Seyed Ayat, 62
Huhtala Anne, 42

I
István Csernicskó, 48

J
Janurik Boglarka, 43
Jones Natalie, 45

K
Kajander Kati, 85
Kakashvili Diana, 105
Kalfirtova Paula, 106
Keränen Mari, 46
Kintopf-Huuhka Magdalena, 47
Kleene Andrea, 6
Kornélia Hires-László, 48
Kosonen Kimmo, 49
Kovács Magdolna, 108
Kovacevic Borko, 107
Kretzer Michael M., 51
Kärkkäinen Katarzyna, 109

L
Laihonen Petteri, 85
Le Elisabeth, 90
Lehtonen Heini, 53
Lenihan Aoife, 54
List of Authors

Logue Mark, 110
Lucero Carol, 117

M
Márku Anita, 113
Maia-Larretxea Julian, 56
Mandic Marija, 58
McEvoy Gearóidín, 59
Medda Roberta, 61
Moghaddam Kiya Reza, 62
Molnár Satinská Lucia, 64
Montanari Elke, 111
Morvai Tünde, 65
Muhonen Anu, 66
Mymrina Dina, 68

N
Nic Fhlannchadha Siobhán, 37
Nig Uidhir Gabrielle, 94
Noa Nishimoto, 69
Noémi Fazakas, 14

O
OKAYAMA YOKO, 70
Ong Teresa, 72

Ó
Ó Cathalláin Seán, 94
Ó Duibhir Pádraig, 94

P
Pachné Heltai Borbála, 73
Palviainen Åsa, 74
Panic Cerovski Natalija, 102
Papp Attila, 75
Parry Nia, 76
Piller Ingrid, 3
Polovina Vesna, 107
Pritchard Shân, 45
Prys Cynog, 77
Puura Ulriikka, 78
Pöyhönen Sari, 4

S
Sahradyan Sonya, 115
Said Fatma, 80
Salonen Juhana, 81
Sayers Dave, 82
Schitz Olga, 68
Shelendewa Kellen, 117

Sivunen Nina, 83
Stopfner Maria, 84
Szabó Tamás Péter, 85
Szczeppek Reed Beatrice, 80

Táneczos Outi, 88
Tapaha Valerie, 117
Thomas Enllí, 76
Toya-Waconda Tirzah, 117
Trach Nadiya, 86
Tsai Mei-Hui, 87
Tschudinovski Lília, 111

U
Uribe-Jongbloed Enrique, 90

V
Vaarala Heidi, 66
Vaughan Jill, 124
Voipio-Huovinen Sanna, 92

Y
Yang Chia-Ying, 93

Z
Zsigmond Csilla, 65