



# Linguistic Dominance and Inequality Conference

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BOOK OF ABSTRACTS

## **Gisela Håkansson**

### *Multilingualism in the Swedish educational system – a challenge for the 21st century*

The ambition from the Swedish educational authorities has long been to provide for multilingualism. Foreign language teaching, mother tongue teaching and Swedish as a second language have been offered in compulsory school for decennia. However, the conditions for multilingualism in education are rapidly changing. My talk will give an overview of multilingualism and multilingual education in Sweden, with the changing terminology as a starting point, reflecting change in language use and attitudes in Sweden today.

When immigrant children first entered the Swedish school system in the 1950's and 1960's, teaching of their home languages was first organised with the postulation that the children were going to migrate back to their "home countries" and the home language support would facilitate the reintegration. This idea was soon abandoned and the aims gradually changed into a respect for culture and identity and *home languages* in their own right. The label *home language* from 1977 was changed into *mother tongue* in 1997, still with the aim of promoting bilingualism through school. Later the term *heritage language* was introduced for the same kind of instruction (Bylund & Diaz 2012), indicating that the proficiency in the home language/mother tongue is declining (Montrul 2012). Also the terminology relating to Swedish is changing. *Swedish as a second language* was introduced as a school subject for children with another *first language* around the 1990s. Today, with many children born in Sweden it is not always easy to decide whether Swedish is their first or second language and what kind of instruction they need (Sahlee 2017). For adults, there are courses in *Swedish as a second language*, but also *Swedish for the newly arrived*, *Swedish for immigrants*, *Swedish as a foreign language*, *Swedish for international students*, *Swedish for foreign students* etc.

Finally, also the status of English is changing in the school system. From having been defined as a *foreign language*, it is now seen as a *second language* (Hyltenstam 2004) and Swedish-speaking children understand quite a lot of English before they start instruction (Håkansson 2017). This despite the fact that the curriculum for the public school system declares *bilingualism* the aim of mother tongue teaching, but not of the teaching of English.

## **Pia Quist**

### *Media Representations of Multiethnic Youth Styles*

This talk explores how linguistic dominance and inequality is circulated and maintained through mediated representations of linguistic variation in society. The case in point will be multiethnic youth styles (sometimes called ethnolects or multi-ethnolects) and their representations in Danish media. When appearing on TV or radio it is typically as either a parody or a news item presenting the latest linguistic trend. It rarely happens that multiethnic youth styles occur in media when spoken by the young people in their own contexts. Multiethnic youth styles are either stylized by actors in comedy and satire or represented by news journalists and experts who describe and evaluate them. This questions not the least the role of experts (linguists in these cases) and their responsibility as 'representers' of minority speakers. Two sets of analyses will be presented in the talk. First, an analysis of the discursive representations of multiethnic youth styles in broadcast media, radio and tv, and online and

print news media. Second, an analysis of 141 written comments from an online debate that followed a newspaper article entitled "Have you spoken" perker-dansk "today, young man?" (perker-dansk is a derogatory name for 'immigrant-Danish'). The analysis is compared to sociolinguistic studies of media representations of multiethnic youth style in Scandinavia, Germany and UK, and it concludes that also in Denmark media representations and debates reproduces language ideologies about a 'pure' and 'correct' language that should not be mixed with foreign elements'.

### **Björn Melander**

#### *"A complete language, serving and uniting our society" – Swedish reactions to global English*

In the Swedish debate, English has been portrayed as both an asset and as a problem. On the one hand, the usefulness of English as a global lingua franca is obvious and a good command of English is a skill highly rated by almost all. English has also had a reputation for being a superior language being more expressive and precise by e.g. having far more words as compared to the supposed meager Swedish vocabulary. The fact that Sweden often has been highly ranked in international comparisons of proficiency in English has also generally been seen as a positive fact and strength well worth protecting.

On the other hand, English has been described as a danger. For a long time this negative perspective mainly consisted in a fear that too many English loanwords should turn Swedish into Swenglish. But from the middle of the 1990s another aspect became the dominating one: the idea that Swedish was involved in what was usually called a process of 'domain loss' to English, i.e. that English was replacing Swedish as the main language used in certain spheres of society. Among the areas specifically mentioned were science, higher education and parts of the business world. This was seen as a threat to the vitality of Swedish: it would no longer be used in all domains of life and not the main language of the country. Problems of linguistic inequality was also feared if a development towards a diglossic situation with English as the 'high' language would take place. The basic solution proposed was to promote a 'parallel usage' of Swedish and English. This idea has been a central part of the official Swedish language policy that has been established during the last 15 years as expressed by for instance the language policy goals set by the parliament in 2005 and the language law of 2009.

Against this background, I will in my talk try to do three things:

- 1) Challenge the idea that Swedish is language particularly affected by English influence and Sweden a very 'Americanized' society.
- 2) Describe the development of the current Swedish language policy and discuss its effects.
- 3) Reflect upon the need to revise the language policy in the future.

## **Robert Phillipson**

### *Reducing English to equality in European higher education*

Organizing school and university education so as to educate critical multilingual citizens is a real challenge when we live in an Orwellian world of some languages being more equal than others. The 2006 Declaration on a Nordic Language Policy aims to ensure a healthy balance between Nordic languages and English, and that language policy issues are widely understood. One of the language rights specified for all residents ('nordbor') is 'to preserve and develop their mother tongue and their national minority language'. How can this be achieved at a time when Nordic universities are moving into bilingual education, combining English with a national language, while downgrading the learning of foreign languages other than English, and continuing to neglect minority languages? Investment in the linguistic capital of several languages needs to be made productive, so that university language policy documents become more than merely pious goals. How Swedish universities currently grapple with English and Swedish, with some openness to other 'big' languages, has been thoroughly analysed (Hult and Källkvist 2016). There are also concrete proposals for strengthening multilingual diversity in universities, including a taxonomy of language-in-education policy variables that should be articulated and acted on rather than being left to market forces (Phillipson 2015, 2016, 2017). The pressures of neoliberalism, internationalisation, and linguistic neoimperialism can lead to English being added to linguistic repertoires, but there is a risk of the dispossession of the linguistic capital of national languages, and of an insufficient investment in minority languages. Aggravating these risks is the misuse of concepts like 'global English' and 'lingua franca' in both political and academic discourse.

## **Jelena Simunovic Poluga**

### *Influence of English in Serbian popular psychology literature translations*

This paper aims at answering some questions regarding the growing number of popular psychology books that have been translated from English and published in Serbian, while preserving some English structures and/or imitating them, as well as using forms that are not in accordance with the current norm and practice. The influence of English in this respect has been quite strong, due to the nature of popular psychology books, their various themes, their large readership as well as the different ideologies surrounding this genre, and language ideologies in general. The publishing industry has also contributed to this problem as new translations of popular best-sellers have been quickly launched on the market, without proper editing and evaluation of their translations. Furthermore, the popular psychology books written in Serbian tend to use the foreign structures and phrases often taken directly from English.

Many linguists have written about globalization and the influence and status of English in today's world, but not many studies have ventured into the world of publishing and language translation. While one of the most prominent Serbian linguists and pragmatitians Tvrtko Preic (2000) calls this kind of language *Anglo-srpski* (Anglo-Serbian), others are writing about globalization and the world of Englishes (Crystal 2010). Yet, only within the

field of translation studies there was some real input in the role of publishing companies and their influence on language (Lawrence Venuti's *Scandals of translation*, 1998 and Umberto Eco's *Experiences in translation*, 2001). Therefore, this research is focused on translation induced language changes (Becher et al. 2009, Kranich et al. 2011), that appear because of the above-mentioned trends.

Having concluded that this topic also deals with language contact, we are dealing with a study of two lexical and syntactic systems, and two cultures and different ideologies. That is, the changes that are often described within the field of contact linguistics (Haugen 1988, Weinreich 1953; in the Balkans Filipovic 1986, Ajdukovic 2003) are now appearing through an indirect contact and translation of popular culture elements. These changes, the foreign sounding expressions and phrases, may influence the future language trends and especially find their own place within the popular psychology books, affecting their rather numerous readership. Consequently, this paper will focus on microcontact research and creation of the new patterns in translated written language in the English to Serbian translation.

### **Alex Baratta**

#### *Developing a standard accent(s) for teaching in Britain*

In Britain, Received Pronunciation (RP) was historically the standard accent. In modern Britain, however, a standard accent would go against the current trend of respect for diversity and equality. Nonetheless, given the particularly negative connotations of certain regional British accents (Coupland and Bishop, 2007), I report on what the implications might be of such for British teachers. Are certain accents championed in British teaching as being reflective of a 'professional' teacher (linguistic) identity (and others not)? I obtained the views of 32 British trainee teachers and from the results, it is clear that for Northern/Midlands teachers in particular, accent modification is something that is required by their mentors; for teachers from the Home Counties, accent is rarely mentioned. While the mentors' rationale for accent modification is to ensure teachers are better understood, many teachers feel that it is based on linguistic prejudice. Moreover, several teachers do not understand why, given a focus on celebrating diversity in the classroom, that this is not reflected on a linguistic level, describing accent modification as 'backwards' as teachers are told to 'sound the same'; a Midlands teacher in the South was told that it was 'best to go back to where you come from' if she couldn't modify her accent to Southern pronunciation.

From the results, there are three broad phonological changes expected:

- Northern/Midlands-accented teachers need to change to Southern pronunciation in words such as *bath* and *bus*; thus, a change from [baθ] [bʊs] to [bɑ:θ] [bʌs]
- Teachers from the North (e.g. Yorkshire), told to change from monophthongs to diphthongs; thus, a change from [go:] to [gɔʊ]
- Glottal stops to be avoided; a teacher from South London was told by her mentor to write the word 'water' with a capital t (waTer), in order to avoid her use of a glottal stop

This study is timely for the following reasons. First, it addresses an area for which equality is not necessarily relevant – that of accent in the British workplace. Second, while many British people arguably have an instinct for ‘broad’ versus more ‘general’ versions of regional accents, this study is perhaps the first to explain what this means from a purely phonological perspective. Finally, given that the Teachers’ Standards do not mention accent, this study hopes to start a national debate as to whether or not they should, rather than shy away from what can be a potentially complex – and sensitive – topic.

### **Mustafa Coban**

*A study based on the analysis of world Englishes and English as a lingua franca (elf) discussions in English teachers’ LinkedIn© groups*

This article aims to analyze the content of English teachers’ discussions of World Englishes and ELF using a qualitative research design. The data for this study were collected from the selected LinkedIn discussion groups by utilizing the principles of virtual ethnography. The ethical aspects were taken into consideration. The findings highlight the importance of raising awareness of World Englishes and ELF and rejecting only Standard English variety policy. Furthermore, the clarification of these concepts was suggested to be useful in terms of preventing misunderstandings among inner, outer and expanding circle countries. In addition to the significance of intelligibility and communication among varieties, the findings revealed that the pedagogical concerns of the concepts, such as the issue of codification and classroom aspects should be handled as regards to methodology, assessment, historical background and benchmarks for proficiency. In fact, the findings of this study are crucial since it analyzed naturally occurring data in the virtual space. The findings offer new insights into World Englishes and ELF movement regarding the future of new media and bottom-up language policies.

### **Elnur Aliyev**

*Budukh language: endangerment and solution*

The Budukhs, the representatives of indigenous minority group of Shahdagh people have resided on Azerbaijan since ancient times. “*Budanu mez*” - Budukh language belongs to the Lezgian subgroup of the Daghestanian group of Caucasian languages family.

During summer in 2017, within the framework of the project - "Audio/Video Archive of Budukh language" supported by the Endangered Languages Fund, I held field work totally in 16 villages (3 districts) of Azerbaijan. Some villages were alpine without roads. Some were in the lowland and one village was near the Caspian Sea. Only four villages were inhabited only by Budukhs. In other villages, the ethnic composition was mixed (with lezgians, tats, turks, kryzs, haputs and so). During expedition I recorded 17.5 hours of HD quality video and about 2 hours only audio recording. Native speakers mostly talked about their history, villages, traditions, memories, or novelties. Some old women sang songs, told fairy tales, a poem. More than 90 percent of my interlocutors were grandparents' generations. Because parents' generation and youngers found it difficult to speak or cannot speak at all.

According to the Interactive Atlas of the World's Languages in Danger (UNESCO) the Budukh language is described as severely endangered. Several reasons conditioned the inclusion of the Budukh language in the mentioned list. Classification of endangered languages is considered by generation. During expedition I had chance to meet members of all generations, in order to clarify what the real status of the Budukh language. I was very interested in how native speakers, members of different generations or residents of different villages see solution. What they offered or is waiting for.

I will present report on my field research, including sociolinguistic situation and latest data. I will criticize native speakers' position or suggestions and will try to find the best solution.

### **Beatrice K.C.Obwoye**

#### *Linguistic Dominance exhibited by Ekerogoro over Ekemaate Dialects of EkeGusii: A Bantu Language of Kenya*

The paper identifies two areas of language that separate Ekerogoro (Northern) and Ekemaate (Southern) dialects of EkeGusii; a Bantu language spoken in south-western Kenya in Kisii and Nyamira counties. The language itself is fairly homogenous, without visible isoglosses in its orthography but it is not free of variation. Ekerogoro operates as the standard variety and is the one used by the media, church hymn and liturgy as well as for instruction in lower primary school (grade one to three). The two areas identified in this paper that speakers of the language use to divide the two dialects are phonological and lexical variation. For instance, Ekerogoro dialect uses the voiceless alveolar plosive sound /t/ while in the same environment Ekemaate makes use of the voiced alveolar plosive sound /d/. The difference is on the aspect of voicing. At the lexical level, there exist lexical variations between the two dialects of EkeGusii which are quite minimal. A form of linguistic dominance is exhibited by the Ekerogoro dialect speakers over Ekemaate dialect that result from attitude. Ekerogoro speakers use attitude to dominate and suffocate Ekemaate speakers thereby disadvantaging Ekemaate speakers politically, economically, socially and academically. Ekemaate is neither used as a media of instruction nor taught as a stand-alone subject in schools in the region. The Ekemaate dialect is considered primitive and lacking sufficient vocabulary or even regularity of grammar. In high school, students who speak with Ekemaate accent are ridiculed and forced to change. This makes Ekemaate dialect speakers of EkeGusii feel embarrassed and consider their speech to be wrong. The paper therefore identifies language dominance and inequalities experienced by speakers of the same language that result from attitude. It is recommended in the paper that structural differences between dialects of a language should not be used to rank dialects of the same language in a scale of superiority. Instead, harmonization of the two dialects should be carried out and be reflected orthographically. A language archive and an academy should be set up to preserve undescribed dialects and languages. Data for this research was collected in real conversations by Ekerogoro and Ekemaate speakers. The researcher, being a speaker of Ekerogoro dialect, used own intuition as well as participatory observation to collect data. Findings showed that Ekerogoro dialects dominate over Ekemaate and that Ekemaate dialect speakers are considered inferior. The

paper takes a sociolinguistic angle therefore, the social identity theory by Henri Taifel will be used.

### **Aisara Yessenova**

#### *Language Training Programmes for students from immigrant backgrounds: Language-As-Problem, Language-As-Right, and Language-As-Resource*

Language is not mere a tool of communication (Bourdieu, 1977), but one of the mechanisms of social cohesion and social control (Sole, 2014). In the world of increasing diversity caused by migration, language training becomes a pass-ticket for many newcomers wishing to join the local communities and labour markets. Although many receiving countries frame their policies within acceptance and integration discourse (Gibbs, 2015), majority of programmes for migrant students follow the “deficit model” (Guo, 2015) and perceive immigrant languages as a threat to the national security, homogeneous society, and integration (Ros i Sole, 2014).

In some countries language assessment becomes the important part of getting citizenship; the Netherlands as a bright example, where immigrant should go through three stages of language testing before gaining the entry and citizenship (Ros i Sole, 2014). In light of naturalization procedures, Marshall (1950) considers access to the language of a host country as a social right and opportunity for inclusion (as cited in Bron, 2003, p. 607).

The attitudes towards a particular language and community of its speakers form the complex sociocultural and power relationships. In this light, language policies can be analyzed as a part of orientations of language planning. The term "orientations" was coined by Robert Ruíz (1984) and refer to "complex of dispositions toward language and its role, and toward languages and their role in society (p. 16). Ruíz (1984) conceptualized those orientations as "language-as-problem, language-as-right, and language-as-resource" (p. 15). Although, it may seem that this framework is outdated, Ruíz's (1984) orientations of language planning can serve as a comprehensive framework for analyzing language training for adult migrants. While currently immigrants' linguistic repertoire is seen as "language-as-problem", shift towards "language-as-right" and "language-as-resource" may enhance the efficiency of the language training programmes and help learners to gain communicative competence.

The purpose of this presentation is to analyze language programmes for students from immigrant backgrounds by applying Ruíz's (1984) language-as-problem, language-as-right, and language-as-resource framework. Discussion of each orientation will be followed by considering implications for educators and policy makers.

### **Ahmed Kabel**

#### *Enduring linguistic hierarchies: neoliberal multilingualisms and the linguistic and epistemic hegemony of 'global' English*

There has been a surge of interest and celebration of multilingualism in official discourse and recent language and education policy literature. While this ‘multilingual turn’ (May 2014; Conteh and Meier 2014) brings to the fore new understandings of language, learning and



multilingual practice, questions of power and inequality are often ignored or underrated. Official celebration and promotion of multilingualism often mask subtle forms of linguistic hierarchization. This is done through distinctive discursive and institutional framings of different languages in a given language ecology. One fundamental discursive framing is the distinction between languages of identity and languages of ‘modernity’ and ‘globalization’. ‘Local’ and minoritized languages are often seen through the lens of ‘cultural primordialism’ primarily as emblems of ethnic or other ‘premodern’ forms of identification while ‘global’ languages such as English are cast as necessary instruments of access to modernity, development and globalization. This division is reflected in language and education policies including in higher education as well as in the linguistic landscape of urban settings. Additionally, linguistic hierarchies are also sanctioned based on different constructions and valuations of knowledge. ‘Powerful’ and ‘legitimate’ knowledges are thought and vehicled through ‘powerful’ and ‘legitimate’ languages such as English. These linguistic and epistemic hierarchies are ensconced in language ideologies of deficit and value-neutrality. They are also embedded in hegemonic neoliberal ideologies of globalization, development and knowledge economy, and are predicated on narrow neoliberal conceptions of equity and social justice. This paper will discuss these issues with reference to the intersection between ‘neoliberal multilingualisms’, the politics of knowledge and the hegemony of English as a global language. Specific examples from Morocco and other ‘postcolonial’ contexts will be used to illustrate these themes. The paper will conclude with a discussion of the notion of ‘*il/legitimate/ unequal multilingualisms*’ (Kabel forthcoming) to theorize hierarchizing and subtractive logics and effects of language policies that officially endorse and promote plurilingualism and linguistic justice.

### **Stefania Marzo**

Here we speak Cités. *Localization and legitimation of urban vernaculars in Flanders (Belgium) and beyond: evidence from production and attitude research*

Over the past twenty years contemporary urban vernaculars (CUVs) have been identified across a wide range of European contexts and generally in urban areas with a large immigrant population. In all these contexts, CUVs are spreading among local youngsters and are stylized in social media. A great deal of research on CUVs has studied how established policies stigmatize these practices and how youngsters react against or play with these ideologies (Jaspers 2011).

Against this background, this talk deals with the status of Cité Dutch, a CUVs that is spreading in Flanders (Belgium) (Marzo 2016). Our analysis is multimethodological on several levels, as it combines production and attitude research on the one hand, and qualitative and quantitative analyses on the other. As for the production data, this means that we will integrate discursive and variationist insights into the use of Cité Dutch. In the attitude part of the study, we will combine a societal treatment analysis of prevailing public opinions about Cité Dutch and a quantitative attitude experiment on individual attitudes towards Cité Dutch among Flemish speakers.

We will show how the use of Cité Dutch, as well as the opinions and attitudes about it can be framed in two dialectic tendencies. On the one hand, there are clear signs that Cité

Dutch has developed from an ethnolectal way of speaking towards a local vernacular used by native and non native Flemish speakers. Moreover, users of Cité Dutch tend to legitimate their urban talk as a new local urban dialect. On the other hand, language gatekeepers but also Flemish laymen tend to reject this localization of Cité Dutch by delegitimizing it as a non proper ethnic way of speaking, often leading to educational and professional disadvantage.

Although this study is based primarily on Cité Dutch data, we will also refer to other CUV contexts, in particular the Netherlands and Norway.