



**University of  
Zurich<sup>UZH</sup>**

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**Zurich Conference on Colonial and Postcolonial  
Language Studies – Changes and Challenges,  
June 4–6, 2018  
Book of Abstracts**

**Biannual conference of the  
*International Association of Colonial and Postcolonial Linguistics***

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Sponsors:  
UZH Graduate Campus Short Grant  
UZH *Hochschulstiftung*  
Hosted and supported by the English Department of the University of Zurich

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## 1 Plenaries

**Eric A. Anchimbe, University of Bayreuth,**

*The pen of colonialism: Language, identity and power in British colonial letters.*

While much of the research on postcolonial linguistics deals predominantly with discourses produced in post-independence times, a look at communication and discourses produced during colonialism yields enormous insights into how the current (im)balances of sociopolitical power, linguistic stratification, identity restructuring, and cultural hybridism started and were negotiated then. Using letters written during British colonisation of Southern Cameroons (1916-1961), I take a look at these issues at a time when colonialism was in active exercise. The aim is reconstruct the base structure of contemporary postcolonial societies, their instantiation of colonial discourses, and their extensive admixture and hybridism in various aspects using the discourses, ideologies and politics played out in these letters. These letters which were exchanged between colonial resident administrators, indigenous peoples, the colonial administrative office in Enugu, Nigeria and the colonial office in London are central to this reconstruction. Through them, we see the significant role language (colonial vs. indigenous), political power (colonial vs. tribal), identity (ruler vs. ruled), and sociopolitical power structure (appointed vs. hereditary) played in choices in communication, the type of discourses produced, and the discursive strategies employed by each group. What constitutes power for the colonial administration and the indigenous ethnic authority is different, and this difference, along with other cultural elements, must be factored into the reading of these letters for them to be understood properly. In this talk, I will try to do just that.

**Rajend Mesthrie, University of Cape Town,**

*Postcolonial language contact studies in South Africa: changes, challenges, and opportunities.*

Linguistics has perhaps been slower than other disciplines within the humanities in engaging with the full implications of coloniality – notwithstanding important work by Gal and Irvine (within anthropologically aligned approaches), Braj Kachru (within sociolinguistically informed studies of World Englishes), and various scholars of small and endangered language traditions. In some ways the predominant generative paradigm stood outside the social and historical, transcending particularities of language and culture in favour of searching for universals of language processing. Worldwide movements have brought to the fore the persistence of hierarchies, inequalities and forms of domination well beyond the precolonial and colonial contexts that gave rise to them. These range from the Black Lives Matter movement of the USA, caste-based Dalit struggles in India, the Arab Springs to the #Rhodes Must fall and #Fees Must Fall student campaigns in South Africa. What are the implications of these challenges to prevailing hierarchical and social orders for sociolinguistic practice particularly? South Africa is a postcolonial site well suited to researching and answering this question. The transition to a postapartheid and postcolonial order has seen a fundamental shift in structures of authority and authenticity. Who controls the archive, who has the voice to speak with conviction and persuasion, and whose voices need to be resurrected are the drivers of engaged scholarship across the humanities in South Africa. My paper will focus on a number of communicative practices that contrast radically with those of a previous socio-political order. These include (a) the valorising of different kinds of multilingualism, (b) the consequences and opportunities for the range of varieties within any particular African language, and (c) the greater play given to diversity in English in the media and public speech. At the same time developments based on more global influences are also relevant. Where English studies are concerned I will offer a typology of South African Englishes showing these postcolonial shifts. I will also suggest the need to re-examine Schneider's Dynamic model within the context of these shifts.

**Ana Sobral Mourao, University of Zurich,**

*"And my profit on't is I know how to curse": Rap's Rough Language in a Postcolonial Context.*

From its early days as the self-celebrated "black CNN" in the USA, rap music has relied heavily on offensive language as a means of challenging power. Applying a postcolonial lens to rap music's penchant for insult, abuse, shock and rough language allows us to understand this tendency as a mode of linguistic appropriation along the lines proposed by Bill Ashcroft in *Caliban's Voice*. Indeed, with his prophetic lines "you taught me language/ and my profit on't is I know how to curse", Shakespeare's prototypical rebellious colonized subject expressed a sentiment that is still alive and kicking in postcolonial cultures across the globe. This lecture will investigate the power, potential and dangers of rough language in rap music from different countries and contexts, linking them to ongoing discussions about language and power in postcolonial studies.

## 2 Full Papers

**Komi Akakpo, *Ngugi and the Battle for African Languages in African Literature.*  
University of Upper Alsace**

As the idea became generally accepted that colonial languages were inadequate to fully express the African reality, some postcolonial African writers such as Chinua Achebe (1997), or Ahmadou Kourouma, who focus more on themes and settings than on the writing language, found a solution in Africanising the European languages. Unable to write in his own native language, due to colonial linguistic policies which forbade local languages in schools (Kourouma 1999), Kourouma had to Africanise the French language before he was able to better depict “the way in which Africans act and think” (qtd. in Lievois 2007). Other authors like Obi Wali (1963), or Ngugi wa Thiong’O, for whom language holds an important place in literature, opted for another solution: to decolonise African literature (Chinweizu 1975) instead of Africanising European languages. For Ngugi, Europhone African literature has stolen the literary identity of true African literature (Ngugi 2016), and is doing no less than perpetuating colonial domination, which can effectively be countered only by decolonising the minds of the African people (Ngugi 1986).

Taking Ngugi as our main author, our talk will first discuss various arguments advanced by advocates of literature in African languages. We will then investigate the factors that hinder the emergence of African languages and literature in African languages. We will finish this presentation by addressing some implications regarding the use of indigenous languages in African literature. How will be the extreme linguistic diversity on the continent dealt with? What would that imply for authors seeking international readership? To what extent will the promotion of literature in African languages be a boosting or an undermining factor in the development of the continent?

**Bruno Arich-Gerz, *Blended learning in Southern African German Studies classrooms, or: Exploring André Brink’s postcolonial novel The Other Side of Silence (2002) with the Digitale Sammlung Deutscher Kolonialismus (DSDK).*  
University of Wuppertal**

The current digitalization project of collected texts from the German colonial period, *Digitale Sammlung Deutscher Kolonialismus* (DSDK), invites a large variety of use(r)s. These range from historians eager to filter details from sources relevant to their investigations to specialists from (post)colonial linguistics and other disciplines who welcome the open access data base as a valuable and thus highly helpful tool for their respective research endeavors. The presentation proposed here exemplarily probes a new and as yet unnoticed field of operationalising and usefully exploring the DSDK: that of the German Literary Studies classroom in Southern Africa.

More exactly, it will demonstrate how source materials consulted by DSDK-using students in Namibia or South Africa can – in a specifically designed course with a well-premeditated teaching scenario – help elucidate Nobel prize laureate candidate André Brink’s *The Other Side of Silence*, a 2002 novel in whose center stands Bremen-born Hanna X. A prime example of postcolonial écriture, the South African writer’s novel pivots on Hanna’s fictitious story – that of a stereotypical subaltern figure brought to Deutsch-Südwest by the notorious *Deutscher Frauenbund* to suffer sexual exploitation and

<sup>1</sup> Ngugi distinguishes between African literature written in European languages, which he calls Europhone African literature, and African literature, which is written in African languages.

ultimately mutilation by representatives of the colonizer system – by alluding to sources, thus to factual material, which the narrator had allegedly found in German and other archives.

Consulting the DSDK can complement, enrich and essentially pave the classroom reading and discussion of the novel in many ways: it can verify the background information that the male narrator himself had relied on; it enables students to tell the colonial facts as they are represented in the online available sources from Brink's postcolonial fictionalization (thus paving the way for a deeper analysis of this kind of literature's writing strategies); and it opens a low-threshold access to German (as a language) for students learning at the very locale of the historical occurrences as described (originally in English: their own first or second language) by André Brink.

**Demet Arpacik, *Disguised Resistance: Transformation of Kurdish schools under colonial conditions in Turkey.***

**City University of New York**

I analyze the potential of Kurdish language activism in the field of education as a praxis for transformative, social emancipatory, critical education and the challenge that such a language education poses to the Turkish nation-state ideology, its dominant practices of language and education, and the linguistic hegemony using postcolonial theory (Fanon, 1967; Bhabha, 2012; Thiong'o, 1994; Ashcroft, Griffiths & Tiffin, 2003). Prohibited to be spoken even in private spaces until 1991 in Turkey, the Kurdish language has been an intense object of struggle between the Turkish state authorities and Kurdish language activists. After a period of relative tranquility from 2009 to 2015 due to the peace negotiation talks, the Turkish state closed down many Kurdish language and cultural institutions in 2016, including three Kurdish private primary schools collectively named as *Dibistanên Azad* (Free Schools) which were launched two years ago in Diyarbakir. *Dibistanên Azad*, Turkey's first Kurdish primary schools, were embodiments of Kurds' long quest for independent mother tongue education with a curriculum that echoed the Kurdish movement in general which is based on gender-equal, egalitarian, ecological and democratic ideals as opposed to the Turkish state's nationalist, homogenizing, militaristic, and increasingly religiously motivated schools. In response to the criminalization by the state, Kurdish activists transformed their activities and, by using myriad tactics of camouflage, continued in a disguised form. Parents of students whose schools were closed, offered their houses for the continuation of education in Kurdish despite being forced by the security forces to send their children to state schools. I am interested in understanding the ideological and practical responses of the Kurdish activists to the attempts of minoritization and criminalization by the Turkish state and what alternative epistemologies and imaginations emerge in these responses. I carried out one-year-long ethnographic research in 2017 to analyze this hidden resistance, the creative alternative platforms that were launched, expanded solidarity networks with the inclusion of previously less engaged groups, such as parents, and the transformation of spaces, such as houses into educational spaces. Kurdish language activists reject to be conceived as a minority left at the mercy of the nation state as defined by international covenants, and for this matter, their work poses a challenge both to the Turkish nation-state and international consensus about how minorities should be treated. I also aim to address the challenges and vulnerabilities associated with being minoritized, informal and disguised.

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**Anja Auer, *American Samoan English – Adapted to cultural norms?*  
Leipzig University**

This paper explores an entirely uncharted variety of English spoken in the US territory of American Samoa. While Pidgin and Creole languages in the South Pacific have attracted considerable linguistic interest, Pacific L2 varieties have received little to no attention (Biewer 2015: 1). Studying lesser-known varieties not only expands our database of World Englishes by an American-lexified variety. It can also help addressing prominent issues in linguistic theory, including dialect typology, language spread and contact-induced change (Schreier et al. 2005: 3).

My analysis focusses on the marking of past temporal reference. Like other L2 varieties (Jenkins 2000: 24), American Samoan English (AmSamE) shows a lack of morphological past tense marking. In fact, about 40% of all verbs with clear past tense reference are morphologically unmarked. While speakers L1 Samoan does not morphologically mark verbs for past tense (Mosel and Hovdhaugen 1992: 332) and its phonotactic structure does not allow consonant clusters (Alderete and Bradshaw 2013), attributing the relative frequency of unmarked verbs to L1 transfer or learner errors may fall short in capturing speakers' reality. American Samoans have been in contact with the US for over a century and are, in fact, regularly exposed to ENL varieties.

A logistic regression analysis reveals that speakers from different age groups make different selections from a feature pool (Mufwene 2002) to make English fit their communicative needs: Older speakers of AmSamE show a preference for standard forms within narratives, rather than outside of them. While this finding runs contrary to sociolinguistic wisdom (Labov 1972), these speakers are adhering to Samoan cultural norms according to which the genre of storytelling is associated with the use of the *tautala lelei* ('good language') as opposed to the *tautala leaga* ('bad language') of everyday conversation (Duranti 1994). Paying more attention to the linguistic choices Samoans' make within and outside of narratives can thus elucidate the niched transfer of Samoan cultural vs. linguistic norms.

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**Thomas Bearth, *Demythologizing 'whiteness' in a traditional Mande society.***  
**University of Zurich**

The term **kwí**, as Europeans are called in Mande-speaking Western Ivory Coast, apart from evoking white skinned beings whose humanness was once subject to controversy and experimental probing, evokes a wide spectrum of metonymy of ascriptions of status, mindset and dependencies related to attitudes, enforced development, institutions, and last but not least, language. Recorded memories, verbatim quotes of verbal interactions and stories from the Tura, known for their resilience to outside influence, date back to the dawn of last century, the local beginning of colonial age. Recorded memories covering a period of which, in conventional chronology, about half is colonial, and half postcolonial, globally rise the issue of chrono-semiosis: how are “official” periodicity and space reflected in Tura collective memory and tradition?

While the watershed effect of independence and local conflict accompanying it are indelibly engraved in contemporary memories, contemporary use of the term **kwí** serves as a reliable indicator of overlapping attributions of “whiteness” as part of a multi-purpose strategy for denouncing exploitation as a mode of dominance crossing over from colonial to postcolonial periods, but also for justifying contemporary exploitative practices. Proscriptive use of **kwí** as a signpost counter-indexing change in ecological, economic and sociocultural domains (e.g. FGM) is frequent, and suggests that imposed development is viewed as an extension of colonization, resulting in parallel discourses. It is noteworthy that language (**kwí-wuv** ‘French’) is exempt from negative connotation, being associated with vertical mobility at the individual, and with benefits of globalization at the societal level. A common denominator of usages of the epitome **kwí** is semiotic and cultural distance. Mutual recognition of actors of a common narrative rather than “white” vs. “African” as a strategy for reducing distance presupposes an endoglossic turn in favour of the latter.

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**Axel Bohmann, *When communication fails: asylum seekers' discursive construction of communicative breakdowns.***

**University of Freiburg**

The linguistic processes involved in situations of forced migration, flight, and asylum are receiving increasing attention, often under the theoretical perspective of language and super-diversity (Jacquemet 2015; Blommaert & Rampton 2011). One important focus has been on asylum hearings and the decision-making processes involved in asylum cases (e.g. Maryns 2016; Guido 2012; Jacquemet 2011). Less of the extant research concentrates on the everyday linguistic experiences of refugees whose access to the language of the majority population is limited (*pace* such important contributions as Goglia 2009). Against the backdrop of a mismatch between normative expectations and emerging practices (Blommaert 2013), it is important to analyze quotidian interactions as well as contexts in which the tension between institutional norms and actual linguistic performance surface.

This paper focuses on such conflict situations in the accounts of recent immigrants to Germany, most of whom are in the asylum application process. 20 interviews of approximately 60 minutes each have been orthographically transcribed and qualitatively investigated for accounts of communicative problems experienced by participants. I discuss the general communicative strategies (cf. Goglia 2009) employed and the reasons why in the situations under investigation these strategies were felt to be insufficient. Besides questions of language structure and competence, the paper discusses issues of agency and ideology: how is responsibility for communicative breakdowns discursively constructed and what explicit or implicit ideological claims are made about a) one's own linguistic competence and responsibility, b) the responsibility and motivations of other parties involved in communication, and c) the relationship between linguistic competence and legitimate participation?

The study shows most participants to be adept communicative problem-solvers who draw on diverse strategies to maintain conversations in linguistically impoverished situations, in which little linguistic and pragmatic common ground can be assumed. Where issues are reported, participants' rationalizations of communicative breakdowns differ depending on at least three factors: their level of competence in German and/or viable *linguae francae* (typically: English), their interlocutors' willingness to accommodate to their communicative strategies, and participants' recognition of an inherent connection between the political-territorial entity Germany and monolingual German usage. Among the frequently mentioned sites of communicative breakdowns situations involving pronounced power asymmetries, such as medical consultations or interactions with state officials. This suggests a discrepancy between everyday communication, which is mastered despite adverse conditions, and these specific encounters, in which institutional power is enlisted for linguistic gatekeeping. The consequences of this discrepancy are explored from both a sociolinguistic and a political perspective.

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**Richard J. Bonnie, *Ghanaian Pidgin meets Nigerian Pidgin: capturing synchronic change in two contact languages.***

**University of Hamburg**

The number of Nigerian residents in Ghana has increased substantially over the past two decades with Nigerians reported to be the largest immigrant group in Ghana (Anarfi et al.: 2000; International Organisation for Migration Ghana Report 2011). Most of them do business or attend universities in the larger cities. In their daily communicative practices, they often use Nigerian Pidgin, which interacts

with Ghanaian Pidgin, the variety of pidgin used by Ghanaians. Given the relative structural and phonetic similarities between these two contact languages, successful communication is ensured, yet the linguistic outcome of this contact has not yet been described empirically. The higher social status of Nigerian Pidgin as a (developing) creole, as opposed to the pidgin status of Ghanaian Pidgin, and reported contrasting attitudes of lowest esteem in Ghana and widest acceptance in Nigeria (Peter and Wolf: 2007) suggest that speakers of Ghanaian pidgin will rather accommodate towards Nigerian pidgin.

The present study therefore sets out to explore the effects of this postcolonial contact situation. On the one hand, we want to see whether extralinguistic factors, such as length of stay in Ghana or linguistic background, determine the use of either Ghanaian or Nigerian Pidgin, and what the perceived status of the two contact languages is. On the other, we want to find out to what extent Ghanaian and Nigerian Pidgin influence each other structurally, i.e. whether there is convergence between the two and in what direction. We will address the first question by means of questionnaires collected in Accra in early 2018, while the latter will be analyzed on the basis of recordings of conversational interactions and the presence or absence of features in the varieties used among speakers. Our aim is to explore the effects of contact between structurally related contact languages in highly “society-wide” multilingual West Africa (Yakpo 2017: 51).

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**Marie-Ève Bouchard, *Linguistic variation and change in the Portuguese of São Tomé.***

**Concordia University Montréal**

This presentation focuses on the variety of Portuguese spoken in São Tomé, the capital of São Tomé and Príncipe. From the 16th century to the beginning of the 20th century, Forro, Angolar, and Lung'ie (three native creoles) were the most widely spoken languages on the islands (Hagemeyer, in press). However, the massive arrivals of contract laborers starting at the end of the nineteenth century, and the use of Portuguese as a lingua franca completely changed the sociolinguistic setting. As a consequence, a process of linguistic shift started to take place. This shift was intensified from the 1960s, with the rise of the nationalist movement, the independence of the country (in 1975), and the generalized access to education.

The objective of this presentation is to discuss the emergence of a Santomean variety of Portuguese, with special reference to rhotics and subject pronoun expression (SPE), and to explore the differences between Santomean Portuguese and other varieties of Portuguese. The study is based on 15 months of ethnographic fieldwork and sociolinguistic interviews with 56 native speakers of Santomean Portuguese, aged between 12 and 73 years old.

Results show that the use of the rhotics is an innovative and distinctive feature of Santomean Portuguese. Some Santomeans use the strong-R (the historical trill) in word positions that would be considered non-standard to European and Brazilian norms. This reflects a change in progress led by the younger generations.

Regarding SPE, less social significance is attached to this feature. One reason for this might be the fact that it is a feature that has maintained a usage that is similar to European Portuguese. The one element that differs from previous studies is social: highly educated people favor the use of overt subjects, while in European Portuguese null subjects are highly favored, and usually used more by educated speakers.

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### **J. Clancy Clements, *Speech Community, Linguistic Features and the Definition of Language*. Indiana University**

With the discovery of Sanskrit in the late 18<sup>th</sup> century and the development of comparative historical linguistics, languages were valued more highly if their structure was more complex. In speaking about Sanskrit, for example, William Jones (1786) noted “the Sanskrit language, whatever be its antiquity is of wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either.” With the rise of the Neo-Grammarians, linguistic features and patterns of change came to be conceived of as immutable. These developments established the use of linguistic features to determine genetic relatedness, which itself was conceived of in terms of parents and offspring.

With the emergence of sociolinguistics in the second half of the 20<sup>th</sup> century, defining a language came to be linked to behavior of speakers in a speech community. Croft (2000) and Mufwene (2001) developed a population-theoretic approach based on the manner in and the extent to which members of a given speech community engage in communicative intercourse with those of another speech community. The advantage of this approach is that the actual speakers of a given speech community and the communities of practice they create define their own variety. That is, speakers of a given language variety in a given speech community are the agents in defining their own variety. For speakers of pidgins and creoles, this is particularly relevant because often these varieties are vilified in various ways.

In the last 20 years, with the advent of corpora and language data bases, more sophisticated comparative approaches have evolved to test ‘genetic’ relationships among languages, and to make generalizations about structure and function across languages. This talk discusses results from some of these studies (Bakker et al. 2011, Markusson 2015), and particularly Clements et al. (2017) which concentrates on identifying groupings in a language sample that includes creoles, lexifiers and some substrates, as well as languages from none of these categories. In this last analysis, 8 of 34 features coded are the most significant for identifying creoles within one group. We discuss the suitability of these features for such an analysis, arguing that they inform us about the cognitive mechanisms involved in naturalistic second language and new language creation, but do not replace the perspective of defining a language in terms of speech community.

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**Ronald Francis, *A corpus-based study of semantic shift in the English compositions of St. Lucian students.***

**University of the West Indies St Augustine**

In St. Lucia, an English official Caribbean island, academic performance in English has been very disappointing, particularly in expressive writing. Common Entrance, a standardized examination taken by St. Lucian primary school students at Grade 6, has continued to yield poor national averages in Composition; for example, a national average grade of 16.14/30 at the 2017 examination. Researchers, most notably Isaac (1986) and Winch and Gingell (1994), have tried to account for this trend by investigating the influence of St. Lucian French lexicon Creole (Kwéyòl) on the writing of students. Both studies posited that there was some evidence of Kwéyòl transfer in students' writing although Isaac concluded that this transfer was a critical factor, while Winch and Gingell concluded that it was not. Little research has been undertaken to describe the linguistic competence of students in St. Lucia, that is whether they may be English-dominant or Kwéyòl-dominant, or to investigate the correlation between possible transfer and their academic performance in English.

This paper forms part of a larger study that examines non-standard forms in the writing of St. Lucian students with the aim of identifying sources of non-standard forms in writing. Employing an error analysis methodology on a corpus of Common Entrance Composition scripts, the study seeks to first identify and then classify these non-standard forms as either L1 transfer or learner error caused by English complexity. This paper focuses specifically on the categorisation of lexio-semantic forms and shows strong evidence of semantic shift caused by the transfer of Kwéyòl in the writing of students. It demonstrates that for some students in St. Lucia, English is very clearly an L2 and highlights the need for corpus-based studies as an insightful tool for informing pedagogy and improving academic performance in English.

**Ken'ichiro Higuchi, *A Study of the Acceptance of Foreign Constitutional Terms in the Creation of the First Constitution of the Republic of Korea.***

**Sugiyama Jogakuen University**

It is widely known that one of the major socio-linguistic issues that arose on the Korean peninsula after its liberation from Japanese rule in 1945 was that of "reclaiming the (Korean) language". This can be said to have been the starting point for the efforts to "purify" the Korean language that have continued to this day in South Korea. The Japanese scholar of Korean descent Chung Dae-kyun has pointed out, however, that during the period immediately following the liberation, "the Japanese version of the collection of the world literature was replaced by the Korean version, English-Japanese dictionaries were replaced by English-Korean ones, and laws and institutions of the Japanese colonial era were reworked to create Korean equivalents. In the course of this process of replacing and 'reworking', the

Korean language came to be replete with words and expressions originating in Japanese, and [South Korea's] legal and educational systems came to incorporate numerous elements of those of Japan. In due course, these 'reworked' versions were further refined by the Koreans and took root [in South Korean society]". This presentation aims to deepen and relativize the "reclaiming" / "purification" debate of the immediate post-Liberation period, as well as the concomitant debate regarding rejection / acceptance of Japanese and Japanese-influenced formulations in South Korean society. The centerpiece of the presentation will be an examination of the language employed in the first version of the Constitution of the Republic of Korea (South Korea), promulgated in 1948. Specifically, the language found in the initial manuscript of the preliminary draft of this document, prepared by legal scholar Yu Chin-o and entitled *Initial Outline of the Preliminary Draft of the First Constitution*, will be analyzed. This document, which appears as an addendum to *Memoirs of the Creation of the Constitution* written by Yu in his later years, served as the basis for the preliminary draft, and survives in facsimile form. It is an important document for understanding the initial structure conceived of by Yu for the first South Korean constitution. In addition, some of Yu's notes regarding the constitutions of other nations, which he consulted when working on the 1948 Constitution, survive today, and these will be included in the analysis. By looking at the kinds of "Japanese-like" and "foreign" terms that were chosen for use in the Constitution as a consequence of Yu Chin-o's post-Liberation thoughts and ideas regarding the creation of such a document, this presentation will attempt to relativize the debate on the history of language in South Korean society, which has tended to be viewed as having two distinct and quite separate periods, one between 1910 and 1945 (the Japanese colonial period) and the other after Liberation in 1945.

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#### **Lars Hinrichs, *Dialect mixing and emerging linguistic practice: A study of second-generation Caribbeans in Toronto.***

**The University of Texas at Austin**

As a postcolonial society in the West Indies, Jamaica is particularly affected by the entropic powers of globalization that cause emigration and diasporization. With about half of all Jamaicans living outside of the homeland, linguistic research into Jamaican language is forced to find ways of incorporating the study of transnationalism and heritage language use in diasporic locales. In this ongoing sociolinguistic study of Jamaicans in Toronto, Canada, I investigate how Jamaican identity is preserved and recreated via heritage orientations toward Jamaican language and culture. This paper focuses on a qualitative typology of idiolectal diasporic code inventories, ranging from more to less strongly integrated approaches to codes such as Jamaican Creole, Canadian English, and others.

**Matthias Hüning & Phillip Krämer, *Negotiating standards between Suriname and the Netherlands*.  
Freie Universität Berlin**

For most European languages, it is a well-documented fact that speakers attach a particular value to the standard, constructing it as superior to non-standard varieties based on ideas like purity, historical heritage or universal expressivity (Milroy 2001, Vogl 2012, Hüning 2013). The effects of this ideology may count as what we call ‘language making’, i.e. the process of creating a language as an imagined unit with clear-cut boundaries and neatly defined norms. This paper investigates the effects of standard language ideology in the post-colonial society of Suriname.

We offer a critical discourse analysis of articles and reader comments from the website of the online newspaper *Waterkant* (for a similar approach cf. Krämer, *forthc.*). A substantial part of the readership of *Waterkant* are residents of the Netherlands with personal ties to Suriname. Thus, the website fulfils the function of bridging the public of the two countries and it can serve as a platform for an ongoing exchange or ‘export’ of language ideologies (Hüning/Krämer 2018). The articles we extracted deal with language-related issues and spark debates among the readers about the role of Dutch as an official language in Suriname, the relationship between the European and the emerging Surinamese standard of Dutch and the role of local languages, most prominently the English-based Creole language Sranan which is a lingua franca in the country without being officially recognized or standardized.

Our findings are embedded in a wider comparison of post-colonial societies. Even after decolonization, standard language ideology remained strong in most contexts, but with differing languages being targeted. Suriname is one of the cases where the former colonial language has a particularly strong standing whereas in other societies, standard language ideology is directed towards local or Creole languages and serves rather than contradicts a post-colonial logic of emancipation.

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**Eva Kuske, *Colonized and Americanized – The Systematic Alignment of Guam English Towards an American Norm.***

**University of Bern**

In my paper, I discuss how more than a century of (almost) continuous American colonial and post-colonial influence has shaped the diachronic development of Guam English (GE). The indigenous people of the Pacific island of Guam have undergone a shift from speaking Chamorro as a first language to a mostly monolingual generation of English speakers in the time period of only a few generations. Barusch and Spaulding (1989) state that “during the last 40 years, the U.S. territory of Guam has undergone rapid modernization, accompanied by a deliberate attempt to ‘Americanize’ its population. This effort was successful in producing a generation of young people who share American ideals and aspire to an American life style” (p. 61).

Although the American influence on the island has been well documented, no research describes the influence of these changes on GE. The changes are mirrored in the inhabitants’ dialect as the older generations speak English as a second language and the younger generations have moved towards a monolingual language culture that reflects the heavy American influence on the island. Analyzing the short front vowels of a corpus of 64 GE speakers, I will demonstrate the systematic alignment over time to show evidence of a developing orientation towards American English. The dataset includes recordings of approximately 60-minute-long sociolinguistic interviews with representative Chamorro, Filipino and Caucasian GE speakers. Vowel plots of younger speakers show a lowering and backing of the TRAP, KIT and DRESS vowels, similar to the changes happening in regional American English varieties.

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**Carsten Levisen, *Postcolonial Prepositions: Semantics and Geopolitics in the Danosphere.***

**Roskilde University**

This study explores Danish-Greenlandic relations from the vantage point of two salient Danish constructions: *på Grønland* ‘on Greenland’ and *i Grønland* ‘in Greenland’. The two prepositions *i* ‘in’ and *på* ‘on’ present two different construals of Greenland and/in the Danosphere. In Danish geopolitics these prepositions have come to stand for two different Danish attitudes towards Greenland, in short, the *på*-attitude and the *i*-attitude. In order to scrutinize this Danish “grammar of Greenland”, the paper makes use of Postcolonial Semantics, an NSM-based framework for understanding meaning and discourse in (post)colonial contexts (Levisen, in progress). The aim of the paper is to provide semantic explications for the *på*-construction and the *i*-construction, and to articulate the related *på*-attitudes and the *i*-attitudes by means of cultural scripts. The analysis draws heavily on Goddard’s work on the semantics of “on-constructions” in English (Goddard 2013), and takes up some of his ideas on how symbolic and indexical meaning can be studied together within the NSM-framework (see in particular Goddard 2002).

Empirically, the study relies on discursive evidence from two Danish social media sites: *Heste-Nettet* ‘Horse Net’, and *Pokernet* ‘Poker Net’. While horses and poker have little to do with Greenland and (post)coloniality, both communities have recently taken up the question of “what preposition to use when talking about Greenland”. Rich on metapragmatic statements and emic viewpoints, these



discussions provide a window on the values, indexicalities, and naïve pictures of the world that undergird the choice of preposition. The analysis shows that the *på*-attitude emphasizes Greenland's "islandness" and by implication, its inability to become an independent nation, whereas the *i*-attitude allocates attention to Greenland's status as a nation, and by implication, Denmark's obligation to establish a truly postcolonial relation with a fully independent Greenlandic nation. It is demonstrated how NSM semantics can be used to unearth (post)coloniality in discourse, and help analyse the language-geopolitics interface with new insight, rigor and clarity.

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**Beatriz Lorente, *Maid of memory: the trajectories of scripts of servitude.***

**University of Bern**

Scripts of servitude are templates of language practices that index being a domestic worker (Lorente, 2017). As a form of conduct of conduct (Foucault, 1982), these templates link particular personhoods, relationships between speakers and interlocutors, and social practices to moral questions of what constitutes good, appropriate and responsible conduct (Dean, 2010). This process produces consequential imaginaries of racialized and gendered Others estranged from a moral order and subject to containment, linguistic and otherwise. This paper examines and compares artifacts of such scripts of servitude, namely texts that describe and prescribe the linguistic practices of female domestic workers and their female employers. The texts are drawn from different historical moments: (1) the 'era' of British and American colonization in Asia when phrasebooks, household manuals and memoirs for and about American and British *memsahibs* were produced, and (2) the contemporary 'era' of transnational migration where phrasebooks for transnational domestic workers (e.g. Arabic language and culture for transnational Filipino domestic workers), and for employers of domestic workers (e.g. Household Spanish for English speakers who employ Spanish speakers in their households) circulate. By tracing the discourse trajectories (Blommaert, 2005) of these texts, this paper shows to what extent and how changing definitions of what it means to be a ('good') employer or a ('good') domestic worker or servant are can be tracked across time and space in the linguistic practices represented in the texts. In doing so, it hopes to contribute to an understanding of the strange continuities of colonial presence (Stoler, 2016).

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**Oliver Mayeux, *Beyond decreolization: Contact, change and endangerment in creole languages*.  
University of Cambridge**

All languages change, and creoles are no exception. Research on language change in creoles, however, hinges on *decreolization*: a process by which the creole undergoes advergence with its lexifier, the dominant colonial language (Bickerton 1980:109). Decreolization has been critiqued as an example of Creole Exceptionalism (DeGraff 2005:553, see also Siegel 2010), but few attempts have been made to problematize this framework from the perspective of language contact and change (though see e.g. Aceto 1999, Russell 2015).

This paper draws on the author's PhD research to present a critical account of decreolization in Louisiana Creole, a critically-endangered French-lexifier creole indigenous to Louisiana. Louisiana has been the site of settler colonialism from France, Spain and, most recently, the United States; Louisiana Creole has been in intensive contact with two dominant colonial languages, French and English. A quantitative sociolinguistic analysis of a diachronic corpus aims to explore the comparative effects of these dominant languages on the creole grammar. Given that decreolization does not account for contexts where a creole is in contact with a language other than its lexifier, how does English influence Louisiana Creole? Are all contact-induced changes from French straightforward decreolization? How does language endangerment impact on language change in creoles? Finally, attention turns to the online language revitalization community. How do these new speakers harness language and new media as tools for decolonization? How does this impact their linguistic practices and, ultimately, language change?

In concluding, this paper questions the usefulness of a creole-specific language change process, integrating decreolization into a mainstream framework of language contact. Ultimately, creoles should be addressed not only through the lens of colonialism, but as languages in their own right.

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**Maria Mazzoli, *Decolonial methodology in linguistic fieldwork (in North America)*.  
University of Bremen**

In a colonial world, European agents and Western agents dealt with languages and communities non-familiar to them perpetrating patterns of domination and dispossession, while spreading Western-based assumptions and ideologies about language knowledge and structures. Linguistic academic research in the contemporary world too reiterates these patterns and tends to reduce languages to objects of knowledge. Academics speak about languages as if they do not have speakers, thus making those speakers irrelevant within the research projects that focus on their own languages. Often,

methodologies of linguistic research are invasive, and the kind of knowledge generated is predatory for the communities involved.

This holds true even when researchers duly adhere to the ethical protocols established by universities and academic journals. In fact, informed consent, portability and fair access of linguistic data are academic-focused concepts. Instead, the possibility to negotiate research priorities and goals with non-academic local stakeholders seems insane to many academics. The naivety of linguistic experts in dealing with postcolonial language issues is evident (Ladefoged 1992, Vaux and Cooper 1999: 6-7), although postcolonial and decolonial approaches within the academia are emerging.

In this contribution I will present my experience as a European linguist researching the Michif language (mixed Plains Cree-Metis French, Bakker 1997), and conducting fieldwork in Canada and the USA (February-July) in an effort to meet good methodological practices inspired by Community-Based Language Research (CBLR, Czaykowska-Higgins 2009), Action Research (Greenwood and Levin 2007), and Insurgent Research (Gaudry 2011). I will present about (1) conciliating academic productivity and truly collaborative work with the communities, (2) the discomfort that linguistic research may cause in community members and the researcher (cf. the concept of “white fragility” DiAngelo 2011), and (3) the urgent need for linguists to reassess their ideologies and methodologies by, for instance, integrate learners and semi-speakers in research activities on endangered languages.

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#### **Geraldine Ifesinachi Nnamdi-Eruchalu, *Influence of the English Language on Igbo Orthography: The Case of Proper Names.***

**Nnamdi Azikiwe University**

The invasion of the African soil, especially the Igbo land, by the British colonial masters has bastardized her language. The people are currently at the verge of losing their language, their culture and their identity due to the shift which the language has been undergoing since the colonial era. English influence on Igbo orthography is all-pervasive. The word ‘Igbo’ itself was anglicized to ‘Ibo’ by the colonial masters, and till date many Igbo people do not know it is anomalous. This also applies to many personal and place names. Anglicization of Igbo names has, therefore, introduced spelling inconsistencies and unnecessary difficulty in mastering the orthography of a language whose words are ordinarily spelt as they are pronounced. This study argues that the inconsistencies scare away the people who are being persuaded to master their language and pass it down to younger generations to forestall its death. It also argues that it is time to right the wrongs done to the Igbo language by English. Drawing from the sociolinguistics theories of language shift and language maintenance, this study is designed to carry out an extensive descriptive study into the social problem. The data for analysis are

collected from observations, radio and television programme, the internet, social and print media, as well as interviews aimed at sourcing useful information from Igbo language experts. Literature on Igbo orthographies are also consulted. The study concludes that reverting to the Onwu Orthography which simplifies the Igbo writing conventions will facilitate the acquisition of the language at this time when the call for language maintenance is rife.

**Uchenna Oyali, *The Semantic Elaboration of Iko in Igbo Bible Translation.***  
**University of Bayreuth and University of Abuja**

Before their contact with Christianity and colonialism, several Igbo communities practiced *iko mbara*, an institution where a married person openly had a paramour with the consent of their spouse. This practice was condemned by the Christian missionaries who used the term in their representations of *fornication, adultery, harlot* and *concubine* during Bible translation. This study investigates how the meaning of *iko* has changed over time since its use in the Bible. It is guided by the following questions: What did *iko* mean prior to its use in the Igbo Bible? In what ways is its use in the Bible different from its use prior to the Bible translations? To provide answers to these questions, I explore the traditional Igbo practices that are designated with the term *iko*. These are compared with the different contexts where the term is used in Igbo Bible translation. Findings show that prior to its use in the Bible, *iko* was not used to refer to fornication, adultery and prostitution, but the use of *iko* in representations of these concepts semantically extends its meaning to embrace these concepts. Furthermore, the concept of *iko* is slightly different from the concept of ‘concubine’ in English, for in English only men could have concubines and only women could be concubines. On the contrary, both men and women could have and be *iko*. So, the use of *iko* in the Bible semantically extends the meaning of *iko* to embrace these other forms of sexual relationship, which appears to be an ideological strategy aimed at giving *iko* a pejorative meaning unlike its meaning in traditional, i.e. pre-colonial, Igbo practices. This way, Igbo Christians would be discouraged from the practice of *iko mbara* by equating it with concepts considered to be sinful in Christianity.

**Danae M. Perez, *Perceptions of language loss in enclave communities: the speaker's versus the linguist's views.***  
**University of Zurich**

Enclave communities often speak endangered language varieties that are gradually abandoned. The loss of a language is often perceived contradictorily by different agents, and while language advocates lament that language loss equals the reduction of linguistic diversity (e.g. Harrison 2007; Evans 2010), Mufwene (2008: 232) stresses that speakers adapt to “changing socioeconomic ecologies”, and that each case of language loss needs be understood in its context in order to understand the social factors determining language shift.

In this presentation, I will look at two different enclave communities that have experienced shift from their minoritized heritage language to the sociolinguistically dominant one: speakers of English in Paraguay who shifted from English to Guarani, and speakers of Afro-Yungueño Spanish in Bolivia who shifted to Andean Spanish. These communities differ in that the former is an enclave community that used to speak a language that is dominant in many parts of the world, while the latter used to speak an isolate that was only spoken in this particular community (cf. Edwards 1992). The languages that were lost in these settings are hence of different social statuses; the perceptions of language loss, however, differ widely in both cases. I will show how speakers, linguists, and outsiders

portray these cases in a different light depending on their individual interests and perspectives. My aim is to support Mufwene's claim in that each case of language loss in enclave communities is different, and that only an unbiased approach can ensure a better understanding of the determining factors of language loss in enclave communities.

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### **Torun Reite, A Fanonian take on urban Young Mozambican adults' spatialization of sociocultural practices.**

**Stockholm University**

This study adopts a Fanonian lens to unravel the dynamics of urban Young Mozambican adults' spatialization of sociocultural practices in daily socialization. Frantz Fanon (1925-1961) analyzed everyday racism as an alienating spatial relation and considered colonization as a spatial organization – both material and mental (Kipfer, 2005). Fanon's three dimensions of alienation: the subjective, the cultural, and the political (Gibson, 1999) are discussed and exemplified based on interviews, ethnographic observation and metalinguistic discourses of 24 young Mozambican adults aged 18-26.

Although Fanon's theories were developed prior to the spatial turn in social theories the analyses demonstrates their continued relevance towards the untangling of the interplay between social and economic orders of spatial stratification associated with decolonization on one hand, and the individuals' embodied and often conflicting orders of spatialization of sociocultural practices, on the other.

One of the most original features of Fanon is his continuous shifting between politics and psychiatry, between the social and the subjective, between the unconscious and history. This study mediates a dialogue between Fanon and more recent theorists within urban studies and human geography (Macey, 2005; Lefebvre, 1991) and sociolinguists (Kerfoot & Hyltenstam, 2017; Coupland et al., 2016) eliciting the interplays between the subjective, the cultural and the political dimensions of alienation.

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**Melanie Röthlisberger, *Mapping syntactic variation in varieties of English world-wide: A comparative sociolinguistic approach.***

**University of Zurich**

Recent studies show that new varieties of English can be categorized not only on the basis of morphosyntactic or lexical differences but also with respect to the stochastic constraints that drive linguistic variation – their probabilistic grammar (Szmrecsanyi et al. 2016). The present study adopts this later viewpoint and compares the probabilistic grammar of varieties of English on the basis of the syntactic variation between the ditransitive dative (e.g. Mary gives John a book) and the prepositional dative (e.g. Mary gives a book to John) using comparative sociolinguistic methods (Tagliamonte 2002). To that end, 13,171 dative tokens were extracted from the International Corpus of English and the Corpus of Global web-based English sampling data from five non-native varieties – Hong Kong, Indian, Jamaican, and Philippine English – and four native varieties of English – British, Irish, Canadian and New Zealand English. Each token was coded for numerous factors given the literature, such as length, animacy, or givenness of the constituent (see, e.g., Bresnan et al. 2007; Wolk et al. 2013). Next, mixed-effects models (Pinheiro & Bates 2000) and conditional random forests (Breiman 2001; Strobl et al. 2008) were fitted separately to each variety to approximate the variety's probabilistic grammar. Distances between varieties regarding statistical significance of the factors, their strength, and their relative importance were then calculated and visualized using multidimensional scaling techniques (Kruskal & Wish 1978).

Results indicate that varieties do not cluster together based on regional background or variety-type but depending on their linguistic roots: Canadian and Philippine English (both American English-influenced) are consistently close together in the probabilistic domain. This finding contrasts with studies that use morphosyntactic features to map World Englishes (Kortmann & Szmrecsanyi 2009) and thus calls for a re-evaluation of traditional classifications of postcolonial varieties.

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**Siham Rouabah, *Language Ideologies and Shifting Identities in Batna, Algeria.***  
University of Essex

This paper looks at language ideologies and shift among Chaouia speakers in Batna, east of Algeria. Chaouia is a Tamazight (Berber) variety largely spoken in Aures region, one of the least developed and most isolated areas in the country. It is progressively threatened by the spread of Algerian Arabic.

Language shift is a ‘cumulative process’ (Fishman, 1991: 40). It is driven by socio-economic, political, and ideological forces. These language ideologies are not about language itself, but rather about peoples’ beliefs (Irvine and Gal, 2000), bridging between language and identity and social reality (Hachimi, 2012). The paper explores two domains of language use, family and school, to shed light on social network ties, identity and language policies as explanatory factors in the process of language change.

As a response to the long scars of the French colonisation in the 19<sup>th</sup> century, a strict Arabisation process was implemented immediately after independence in 1962 to reshape the linguistic profile of Algeria (Benrabah, 2013). Consequently, Tamazight was conceived as a taboo and a long ideological conflict between its varieties, Algerian Arabic, Modern Standard Arabic, and French continues to dominate the political and social debates.

The data to be analysed in this paper is part of a field study conducted in three regions in Batna in 2017. Questionnaires, interviews, social network surveys and ethnographic observations were used to combine qualitative and quantitative methods. Early analysis suggests a shift in progress across generations. As schooling and mobility fostered contact between Arabs and Imazighen, Chaouia is becoming a symbol of ‘rurality’ and ‘backwardness’ identity, while other languages continue to challenge the linguistic hierarchy of the country in response to modernisation.

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**Mirjam Schmalz, *Changing attitudes in the Caribbean: A Case Study in St. Kitts.*  
University of Zurich**

St. Kitts, forming part of the island state of St. Kitts and Nevis in the Lesser Antilles has for a long time been a central point within the Caribbean. From a historical perspective, it was the first island to be settled within the wider region by the English in 1624 and served as a point of dispersal thereafter (Parkvall 2000: 123). The high degree of mobility of the islands' inhabitants has resulted in the claim that St. Kitts was the location from which certain features, or even an "embryonic" basic variety of English (Baker 1998: 347) might have spread to other locations within the region. Today, the island's mobility is still high, with a considerable number of immigrants from all around the Caribbean, seeking work on the island and locals going off island for tertiary education.

Due to this high degree of mobility, St. Kitts lends itself well to perceptual research to gain a better understanding of the changing attitudes towards different varieties of English within the Caribbean. As Hackert (2016: 95) states, "while overt beliefs about standards of English still often center around the former colonial power, awareness of emerging local norms and diversity seems to have grown considerably in the postcolonial Caribbean". In the present study, the changing attitudes of Kittitians towards different varieties of English (including both male and female sound files) will be investigated. On the basis of first-hand data collected in St. Kitts in form of sociolinguistic interviews, hand drawn maps and the listening to sound files from Jamaica, St. Kitts, the UK and the USA, it will be shown that on St. Kitts, too, high prestige attitudes start moving away from old colonial standards to more local, endocentric varieties of English.

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**Armin Schwegler, *The role of the researcher as an (in)active agent: (Re)shaping the language of post-colonial Palenque (Colombia).***

**University of California, Irvine**

Perhaps more than any other Black community in Latin America, marginalized Palenque (Colombia) has shown resistance and emancipation by adapting and appropriating new forms of communication (Schwegler et al., eds. 2017). Scholarship by linguists has had much to do with how and when this (re)shaping has taken place in this former maroon village, where linguists began arriving on the scene around 1970 to document their unique local creole.

Based on decades of fieldwork in the community, this paper traces how scholars' activities have shaped (and literally "saved") Palenque's language. Recent globalizing forces and changing sociocultural dynamics have drastically altered Palenque's situation, so much so that we linguists must now ponder whether we should remain active agents of local language use and planning.

To that end, this paper will evaluate critically Palenqueros' assumptions about a particular aspect of their language: predicate negation. As has been shown on multiple occasions (Dieck 2000,



2002; Schwegler 1991, 2016, 2017, forthc.), Palenquero has historically featured three rather different negation strategies: a preverbal one that seemingly mirrors Spanish usage, and two postverbal ones that have a distinctly local creole flavor. Heritage language teaching in the community explicitly characterizes the preverbal configuration (e.g., *suto nu kelé ablá* 'we don't want to talk') as "interference from Spanish". Attempting to keep the creole free of Spanish influence, *Lengua* teachers nowadays routinely admonish their students that preverbal negation "ought to be avoided".

Documented historical facts about Palenquero make it clear, however, that preverbal negation is not an intrusion from Spanish, and that, therefore, teachers' claims are in error. This paper examines the sociolinguistic dimensions of these and similar educational trends in the community, and asks: how should linguists best adapt their input in(to) the changing speech dynamics of the Palenquero community.

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**Eeva Sippola, *Historical perspectives to place names in Metro Manila and Cavite, Philippines*.  
University of Helsinki**

This paper traces the development of place names in two Philippine regions, Metro Manila and Cavite province. The Philippines were ruled by Spain from 1571–1898 and then by the US until 1946. Little work on Philippine place-naming practices has been done (e.g., Medina 1992), but this colonial history provides a fascinating opportunity to study place names from a sociolinguistic perspective. Following principles in (post)colonial toponomastics (Stolz & Warnke to appear), this paper classifies and compares settlement names in these regions. It also discusses if and how place names reflect naming practices in general in postcolonial settings.

Based on data from maps and geographical surveys produced from 1734-2005 by Spanish, American, and Philippine authorities, the analysis shows that precolonial Tagalog endonyms were generally based on environmental features (e.g., *Malabon* 'abundant silt deposits'), but the Spanish introduced the practices of giving settlements religious names or honouring influential people. After the Spanish period, Filipinos retained many of these names and practices; however, emphasizing their freedom from Spain, they have also sometimes reverted to older Tagalog names or honoured

revolutionary heroes. English influence is mostly seen in how military zones and administrative units (e.g. forts, cities) are labelled. Hybrid place names are also common (e.g., *Cavite City*).

The results show how place-naming practices in these regions have changed over time in ideological response to two forms of colonial occupation and the development of a national identity. The process is not complete. Philippine place names continue to change today, for example by reverting to older names or using Filipino names alongside English ones, as place identity continues to develop during the postcolonial era.

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#### **Bernard Spolsky, *Non-linguistic pressures on language management in Portuguese and French colonies after independence.***

**Bar-Ilan University**

The effects of colonialism continue to show up even after independence. The states formed after they won or were granted independence from Portuguese and French colonial rule were left with social, economic, political and linguistic problems that have been hard to solve. In studies of these two empires, it becomes clear that the imposition of monolingual hegemonic Imperial language policies did not produce a well-educated citizenry or overcome the conflicts of ethnic diversity. Most of these states in Africa and the Americas and the Pacific continued the colonial selection of the metropolitan language as sole official language (in Asia, local languages took over, and in North Africa, Arabization was attempted). However, non-linguistic forces prevented or handicapped severely the implementation of the language policy. Although a small elite (including the governing classes) had gained control of the metropolitan language, a successful language policy that produced a literate population aware of and able to participate in political affairs was generally blocked by continued civil strife, foreign military intervention, a corrupt leadership, serious public health issues, poverty and starvation, and regular natural disasters like droughts and floods. Most of these former colonies then appear high on the lists of failed states, having been exploited by their colonial rulers for economic gain under the excuse of serving as a civilizing power.

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**Sabrina Stallone, *Spaces of appearance and epistemic injustice: Breaking the Silence in the Israeli media discourse.***

**University of Amsterdam**

In her seminal work on the public sphere, Hannah Arendt defines the space of appearance as a site of political potential in which “men speak and act together” (Arendt 1958: 199). In her most recent work, Judith Butler proposes a gendered and “ecological perspective” (Butler 2015: 113) to Arendt’s romanticized view of the polis, by offering insight on the infrastructural marginalization and precarization of agents in public space. What is largely missing from Arendt’s and Butler’s analyses of speakers and actors as situated and relational beings, is a focus on the constraining and enabling effects of social power within language and communication, especially in contexts of (post-)colonial regimes: who gets to speak to whom in the public sphere? What are the epistemic conditions of possibility for a speaker to be heard, and a knower to be believed in a public environment? How and when does ‘speaking and acting together’ marginalize agents rather than empower them? I will attempt to confront these questions with an analysis of the anti-militaristic work of Israeli NGO *Breaking the Silence*, their representation in the Israeli media discourse and the media’s resistance to their claim to truth through testimony. Operating since 2004, their activism aims at disturbing the Zionist public discourse and hegemonic transmission of knowledge with testimonies of violence issued by former soldiers of the Israeli Defense Forces (*Breaking the Silence*. <[www.breakingthesilence.org.il](http://www.breakingthesilence.org.il)>). With this case-driven approach, I will question the theoretical productivity of an Arendtian space of appearance as a space in which speech acts undeniably create a ‘polis’. This critical examination of the term and its implications will be achieved through the interpellation of recent work in feminist epistemology, among others Miranda Fricker’s definition of epistemic injustice as “a wrong done to an agent in their capacity as a knower” (Fricker 2007: 1) and Gaile Pohlhaus Jr.’s work on ‘willful hermeneutical ignorance’. This paper will help to a better understanding of marginalized communication in the public sphere and its irrevocable entanglement with trust, credibility and social power, with a focus on the settler-colonial context of Israel/Palestine.

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**Tonjes Veenstra, *On preserving biocultural diversity in post-colonial societies.***

**Leibniz Zentrum Allgemeine Sprachwissenschaft Berlin**

The Amazon region is a special area as it has harbours not only the greatest biological diversity but also constitutes one of the most diversified linguistic areas (Aikhenvald 2015). At the same time both are under serious threat, due to deforestation and monocultural farming. Forest clearing and disturbance in the Brazilian Amazon have a devastating effect on the biological diversity (Ochoa-Quintero et al 2015) as well as a major impact on climate change. The setup of big plantation-like businesses leads to social disruption and weakening the position of indigenous and post-colonial communities in the region. Small farming techniques on the other hand have a positive effect on both

the biological and linguistic diversity, as it strengthens the linguistic and cultural viability of these communities preventing en mass language shift, in addition to protecting the biological diversity of the forest (Blackman et al 2017). In this paper we discuss a social project in Brazil that was directed towards enhancing the transmission of cultural heritage between different generations in eighty Quilombolas communities, which are maroon societies established during the colonial period by run-away slaves of African descent, in the following states of the Brazilian Amazon: Para, Amapá, Tocantins and Maranhao. The main idea behind the project was to strengthen the communities in their struggle for attaining formal legal title to their lands to slow tropical forest destruction as well as their cultural viability. This was done by having young adolescents interview the older generation on a variety of topics, including their oral history and traditional ways of cultivating their lands. The interviews were all recorded on video. Due to the fact that the interlocutors were all from the local communities, the recordings also document the local linguistic repertoires of the different Quilombolas communities without possible interference from (more) standard varieties of Brazilian Portuguese. As such, they give us a new and unique glimpse of the rich tapestry of Afro-Brazilian language varieties in the Amazon region, still a rather neglected area (cf. Lucchesi et al 2016, Mufwene 2014).

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### **Brigitte Weber, *Early Venetian – “volgare veneziano” – a colonial language?***

#### **University of Klagenfurt**

Of particular interest and complexity is the study of European colonial languages and their aftermath in the respective colonies all over the world. Language contact resulted in the emergence of pidgins, creoles and different sorts of contact languages. First communication usually originated by trading.

Venetian emerged in writing around 1200, it appeared in different linguistic varieties prevailing in the Venetian lagoon. In the half-century after 1381, the “Stato da Mar” underwent a burst of colonial expansion that would carry the Republic (of doges) to the height of maritime prosperity and imperial power. This expansion allowed Venice to dominate, for a time, the trade of the world.

There is a parallel development between the language and the trade. Culturally, Venetian is characterized by seafaring on the one hand, but also by trading on the other. Due to the absence of land and agriculture, the original lexicon has no connection to the earth, only later with the exploitation of Crete. After its establishment at sea, as well as in its colonial empire as an international trading language, Venetian started to conquer the dry land by superimposing itself on the old dialects and thus creating a ‘Neo-Venetian’. It left more loans in foreign languages (Serbo-Croatian, Greek, Turkish) than literary Italian did.

On the basis of old Venetian documents some of these characteristics will be discussed. The levelling of marked dialectal features might bring to light the koine character of Venetian. Colonial as well as military life brings people of different origins in close contact in restricted and isolated communities and in the case of “Stato da Mar” Venetian is the instrument and means of commercial communication. This “Veneziano coloniale” offers us a rich subject of study including onomastic and toponomastic research.

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### **Jasper Wu, *Revisiting 'postcoloniality' through the processes of semiotic landscaping in Hong Kong's Umbrella Movement***

**The University of Hong Kong**

Postcolonial scholarship, as criticised by Dirlik (2016, p. 774), has been focusing on “the impact of colonization on the colonizer” and “the appropriation of the colonial by native subjects in strategies of resistance”. This model presupposes the coloniser-colonised dichotomy, leaving cultural integration and cases where ‘independence’ is not the trajectory taken under addressed (Chow 1992, p. 153; Dirlik 2016, p. 674). These aspects are salient in the context of globalisation and (neo-)colonialism (Mufwene & Vigouroux 2008, p.1), in which cultural/national categories have been ‘liquidised’ (Bauman 2000), and ‘emancipation/independence’ may risk falling as protectionism and itself becoming a form of oppression (see Heller 2009, p. 105).

This paper seeks to contribute to the literature by addressing the conceptual gap, with a focus on the semiotic practices of emancipation’. It argues that language (and other semiotic resources) is used to construct imaginations alternative to the established national categories. Hong Kong, as a former colony still positioned between the U.K. and China, provides insights for understanding how

community members construct 'localness' through a transnational repertoire. The paper explores the case of the semiotic landscaping (Järlehed & Jaworski 2015) – including the employment of interdiscursive resources, multilingual signage, and embodied activities, in the Umbrella Movement in 2014, Hong Kong. Juxtaposing images to data collected from participant interviews, the paper explores how an alternative style of 'postcoloniality' (see Abbas 1997, p. 10) has been imagined through linguistic/semiotic practices (cf. Anderson 1983).

The presentation starts with a brief introduction to the (post)colonial context of Hong Kong and the Umbrella Movement. It then moves on to an analysis of observations relating to and constituting the Movement's landscape. Building upon the finding, it concludes with a discussion on the plausibility of going beyond the discursive frame of the coloniser-colonised dichotomy through the lens of semiotic cultural integration.

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**Liesbeth Zack, *The power of invention: Willcocks' proposal to make Egyptian Arabic the written language of Egypt***

**University of Amsterdam**

The sociolinguistic situation in the Arab world is an example of diglossia, where there are two varieties of the same language in use, each with their own different domains: the high variety, called Classical Arabic or, for the modern era, Modern Standard Arabic, is used predominantly for writing and official spoken discourse, while the low variety, the local dialect, is used in day-to-day conversation. The high variety is learned at school, but is nobody's mother tongue.

This situation attracted the attention of the hydraulic engineer William Willcocks (1852–1932), who worked for the Egyptian Public Works Department during the British occupation, and in this capacity designed the first Aswan Dam. Besides this, Willcocks also was an amateur linguist. He believed that the Egyptians suffered from a lack of ability to invent. He attributed this to their use of Classical Arabic for writing, which, not being their mother tongue, according to him impeded their creative ability. He presented this idea in 1892 in a lecture entitled *Lima lam tūḡad quwwat al-ixtirā' ladā al-miṣriyyin al-'ān?* "Why do the Egyptians no longer have the power of invention?" His solution for this problem was that Egyptians should write in the dialect instead of Classical Arabic. In the 1920s, after his retirement, he put this idea into practice by publishing the New Testament in Egyptian Arabic,

in the hope of converting the uneducated, who would not be able to understand Classical Arabic very well, to Christianity.

In this lecture, two aspects of Willcocks' mission will be discussed: firstly, his views on the language situation in Egypt, as well as his ideas about Egyptian Arabic (which he thought derived from Punic rather than Arabic); and secondly, the reception by Egyptian intellectuals of Willcocks' attempts to impose a change in the written language, from his own contemporaries until today.

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