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Sociolinguistic Diversity – Bibliography

Max Planck Institute for the Study of  
Religious and Ethnic Diversity

Max-Planck-Institut zur Erforschung multireligiöser  
und multiethnischer Gesellschaften



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Max-Planck-Institut zur Erforschung multireligiöser und multiethnischer Gesellschaften,  
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## Preface

This document presents published abstracts and summaries of the bibliographic references of the concept paper 'Language and superdiversity' authored by Jan Blommaert and Ben Rampton. The concept paper functions as the charter of the Working Group Sociolinguistic Diversity (WG-SLD) and is published both as an **MPG Working Paper** and as the opening article in the special issue *Language and Superdiversities* of the UNESCO journal **Diversities (13/2, 2011)**. The main reason for elaborating the bibliographic side of the concept paper is that the latter expresses well the overall background, the basic concerns, and the emergent research options of the WG-SLD. As for background, the concept paper gives an excellent overview of the main trends and achievements of sociolinguistics over the past four decades. To be sure, it presents a 'selective tradition' of ethnography-driven and ideology/power-sensitive sociolinguists like John Gumperz, Dell Hymes and Michael Silverstein. More broadly, the social and cultural theory within which this selective sociolinguistic tradition is embedded is that of Bakhtin, Bourdieu, Foucault, Goffman, Hall and Williams. Qua expressing the basic concerns of the WG-SLD, the work and ideas of many of its members can be found in the concept paper. As the authors fully acknowledge, the WG-SLD charter indeed voices ideas and research sensitivities which have been emanating and circulating among WG-SLD members for some time – indeed, far longer than the existence of the Working Group which was created in 2011. Therefore, the latter may be granted the production role of 'animator' (in Goffman's inspired terminology), which of course does not in any way misrecognize Jan and Ben's formidable authoring achievement.

Putting together a bibliography, locating published abstracts and writing summaries is not the most arousing of academic tasks. For that reason I was relieved to receive the help of the student assistants at the MPG and of all the members of the WG-SLD. Among them Cecile Vigouroux, Piia Varis, Lian Malai Madsen, and Martha Karrebæk deserve special mention as well as 'member-elect' of the Working Group, Jef Van der Aa (Babylon, Tilburg University).

This bibliography is an elementary research tool as much as it is a static one; in its present form it does not allow for regular updates. For that reason the WG-SLD has opted to also develop other more flexible bibliographic instruments in the form of Endnote libraries. These can also be found in the **Publication section** of the **WG-SLD website** and will be updated every three months. Together with this basic bibliographic tool, the WG-SLD keeps its members, its many stakeholders and the public at large posted on both its fundamental sources of inspiration and its many publications. The latter attest to the confrontation of longstanding ideas with new challenges in the form of the super-diverse world, which the WG-SLD seeks to scrutinise.

Göttingen 2012, Karel Arnaut



**Agha, Asif 2007. *Language and social relations*. Cambridge: Cambridge University Press.**

**Published Abstract**

Language is closely linked to our social relationships and is the medium through which we participate in a variety of social activities. This [...] study explores the important role of language in various aspects of our social life, such as identity, gender relations, class, kinship, status, and hierarchies. Drawing on data from over thirty different languages and societies, it shows how language is more than simply a form of social action; it is also an effective tool with which we formulate models of social life and conduct. These models – or particular forms of social behaviour – are linked to the classification of ‘types’ of action or actor, and are passed ‘reflexively’ from person to person, and from generation to generation. [...]

**Agha, Asif and Stanton Wortham, Eds. 2005. *Discourse across speech events: Intertextuality and interdiscursivity in social life*. Special issue of the *Journal of Linguistic Anthropology* 15.1.**

**Published Abstract**

The articles in this special issue explore the many ways in which features of discourse establish forms of connectivity across events of using discourse. In doing so they open up our traditional analytic concern with communicative events to a concern with social processes that consist of many events, ordered or linked to each other in time. They invite us to locate traditional models for thinking about discourse within larger sociohistorical frameworks.

**Androutsopoulos, Jannis 2007. *Bilingualism in the mass media and on the internet*. In Monica Heller, ed, *Bilingualism: A social approach*. Pp. 207-232. Basingstoke: Palgrave.**

**Published Abstract**

As linguistic diversity is gaining an unprecedented visibility in the mediascapes of the late twentieth and early twenty-first century, a gradual shift occurs in the sociolinguistic condition of a domain that has traditionally been dominated by ideologies and practices of monolingualism. The transnational flow of populations gives rise to migrant communities that develop their own public spheres, including ethnic minority media. The transnational flow of information provides recipients with linguistic and semiotic resources that are appropriated and re-contextualized in local practices of cultural bricolage. Among other things, this paper illustrates how dense multilingual talk indexes power relationships in a multilingual society, examines strategies of resistance against monolingual norms in minority radio, the

use of migrant languages on the diasporic internet, and the stylization of immigrants in films addressed to monolingual mainstream audiences. The paper concludes that, although the new media are not per se sites of language revitalization and maintenance, spaces of online discourse allow for practices of conversational switching and mixing that are qualitatively different from traditional forms of bilingual written discourse, and provide opportunities to establish such practices as the default case.

**Androutsopoulos, Jannis 2009. Language and the three spheres of Hip Hop. In Samy H. Alim, Awad Ibrahim and Alastair Pennycook, eds, *Global linguistic flows: Hip Hop cultures, youth identities, and the politics of language*. Pp. 43-62. London: Routledge.**

#### **Published abstract**

This chapter aims at complementing the widespread conception of Hip Hop as a “universal language” or “global idiom” in a twofold way: By an account of the interplay of Hip Hop’s global spread and local appropriations on the one hand, and of the diverse social and generic contexts in which Hip Hop discourse is articulated on the other. This chapter aims at contributing to such a wider approach by using the concept of “vertical intertextuality” (Fiske 1987) to develop an understanding of Hip Hop as a system of three interrelated “spheres” of discourse: artist expression (corresponding to Fiske’s “primary texts”), media discourse (“secondary texts”), and discourse among Hip Hop fans and activists (“tertiary texts”). This chapter attempts to interrelate the different arenas of discourse in which Hip Hop culture is continuously constructed and transformed, and to examine how the tension between globalness and localness is negotiated within each of these arenas.

**Arnaut, Karel 2005. “Our Baka brothers obviously do not speak French’: Siting and scaling physical/discursive ‘movements’ in post-colonial Belgium.” *Language & Communication* 25(3): 217-235.**

#### **Published Abstract**

This paper argues that a space-sensitive sociolinguistics can instruct contemporary anthropological approaches to globalisation how to more radically consider place and scale constructs as products and processes of social and discursive action. The case considered here is the month-long protest of African associations against an exhibition of Baka Pygmies from Cameroon in a natural heritage site in Belgium. This case is subsequently dealt with in a multi-sited and a scale sensitive ethnographic description. The paper concludes that an alternative analytics of diaspora and globalisation needs to bring down the siting and scaling that occurs in glocalities to their fragmented materiality.

**Arnaut, Karel 2008. “Mouvement patriotique et construction de “l’autochtone” en Côte d’Ivoire.” *Africa Development/Afrique et Développement* 33(3): 1-20.**

### **Summary**

This paper examines space-and-identity related constructs in the speeches and the ways of organisation of the movement known as ‘Jeunes Patriotes’ (Young Patriots) in Côte d’Ivoire. The paper aims to understand the way identities are built through communication processes and infrastructure arrangements, which together constitute the emergent autochthony discourse. The overall purpose of this programmatic paper is to design an analytic model rather than providing a detailed analysis of the rhetoric and the organisation of the Ivorian autochthony movement over the preceding six years. At the core of this analytics is the concept of ‘scaling’, as developed during the last decade in political, social, and cultural geography. The concept of ‘scaling’ helps us show the flexibility of autochthony as an ideology, and of ‘the autochthones’ and ‘the allochthones’ as political identities. In general, and in accord with the ideas of Peter Geschiere, this flexibility is seen as the basis for the success of autochthony as post-ethnic and post-national concept in Africa and elsewhere.

**Bakhtin, Michael 1984. *Rabelais and his world* [Transl. Hélène Iswolsky]. Bloomington: Indiana University Press.**

### **Summary**

This work by the Russian philosopher and literary theorist Mikhail Bakhtin (1895-1975) examines popular culture in the Late Middle Ages and the Renaissance, especially the world of carnival and the everyday performances of the marketplace, as depicted in the novels on Gargantua and Pantagruel of the French renaissance poet François Rabelais. A classic now, *Rabelais and his world* was written in the 1930s at the height of the Stalin era, rejected as a doctoral dissertation, and ultimately published in 1965. In Bakhtin’s view, public folk culture in general and carnival in particular are exemplarily heteroglossic and display a multiplicity of styles. Although these two essential features of carnival are not theorised in *Rabelais and his world*, they are abundantly illustrated and shown to be central to the novel as characterized by Bakhtin. In this book, Bakhtin evokes carnival as a special, creative life form, with its own space and time, its marketplace language, and its semiotic resources related to what he calls ‘the material bodily lower stratum’. Carnival, with its emphasis on the earthy and the grotesque, is described as a locus of the symbolic destruction of official culture and the assertion of popular renewal.

**Bakhtin, Mikhail 1981. *The dialogic imagination*. Austin: Texas University Press.**

#### **Published Abstract**

These essays reveal Mikhail Bakhtin (1895-1975) [...] as a philosopher of language, a cultural historian, and a major theoretician of the novel. *The Dialogic Imagination* presents [...] four selections from *Voprosy literatury i estetiki* (Problems of literature and esthetics), published in Moscow in 1975. The volume also contains a lengthy introduction to Bakhtin and his thought and a glossary of terminology. Bakhtin uses the category “novel” in a highly idiosyncratic way, claiming for it vastly larger territory than has been traditionally accepted. For him, the novel is not so much a genre as it is a force, “novelness”, which he discusses in “From the Prehistory of Novelistic Discourse”. Two essays, “Epic and Novel” and “Forms of Time and of the Chronotope in the Novel”, deal with literary history in Bakhtin’s own unorthodox way. In the final essay, he discusses literature and language in general, which he sees as stratified, constantly changing systems of subgenres, dialects, and fragmented “languages” in battle with one another.

**Baron, Naomi S. 2008. *Always on: Language in an online and mobile world*. Oxford: Oxford University Press.**

#### **Summary**

*Always on* is one of the early book-length contributions to the study of technologically mediated communication, describing the effects of new communication technologies on language and social interaction. In this highly accessible book, Baron discusses the social consequences of new technologies and the ways in which recent socio-technological developments are shaping the ways we communicate with and relate to each other. The book gives a multidisciplinary overview of, and historical background information on, different forms of technologically mediated communication (e.g. instant messaging, text messages, email, and online social networks such as Facebook). Baron debunks the technologically deterministic view that technology is deteriorating language, and rather suggests that contemporary concerns over literacy should not be blamed on technology. While the book is interesting reading for linguists and communication and Internet studies scholars alike, the book’s focus is more on the social and cultural effects of technologically mediated communication – the social consequences of being ‘always on’.

**Barrett, R. 1997. The ‘Homo-genius’ speech community. In Anna Livia and Kira Hall, eds, *Queerly phrased: language, gender and sexuality*. Pp. 181-201. New York: Oxford University Press.**

#### **Summary**

Taking its lead from Mary Louise Pratt’s ‘linguistics of contact’, this chapter criticizes the view of gay male speech as that of a homogeneous speech community, because it can-



not account for the wide range of differing competences found among gay men with different backgrounds who participate in various social networks. The contact situation Barrett is looking into is that of so-called bar queens in Texas: these are gay men with dense social networks extending from gay bars. The queer linguistics, which the author proposes takes queerness as its centre “rather than forcing gay and lesbian language to conform to a heterosexual model of language production and learning” (p. 192). One of the main conclusions of the paper is that queen bar speech is the emergent locus of convergence and solidarity in an otherwise diverse and unpredictable environment. Characterizing it as a form of abrupt creolization, bar queen speech operates, the chapter argues, as the speech of a variety of individuals with different linguistic backgrounds who participate in producing a unified social identity. By characterizing several features of bar queen speech as ‘positive politeness strategies’ (in Brown and Levinson’s terminology), this speech variety is identified as belonging to a dominated group “built on social closeness, symmetrical solidarity, and reciprocity” (Brown & Levinson 1987: 245). The chapter concludes by pointing out that bar queen speech uses a variety of code switching (between ‘straight’ and ‘gay’ varieties), which is rare in heterosexual milieus. The exploratory form of code-switching used here suggests, according to Barrett, that it functions as “a means of determining the sexual orientation of one’s interlocutor” (p. 197) in mixed, unpredictable environments where gay community membership cannot be taken for granted.

**Bauman, Richard 1986. *Story, performance and event: contextual studies of oral narrative*. Cambridge: Cambridge University Press.**

#### **Published Abstract**

Based on a corpus of Texan oral narratives collected by the author over the past fifteen years, this study presents an analysis of the literary qualities or orally performed verbal art, focusing on the significance of its social context. Although the tales included are all from Texas, they are representative of oral storytelling traditions in other parts of the United States, including tall tales, hunting stories, local character anecdotes, accounts of practical jokes, and so on. They are also highly entertaining in their own right. [...] Bauman’s main emphasis is on the act of storytelling, not just the text. His central analytical concern is to demonstrate the interrelationships that exist between the events recounted in the narratives (narrated events), the narrative texts, and the situations in which the narratives are told (narrative events). He identifies these interrelationships by combining a close formal analysis of the texts with an ethnographic examination of the way in which their telling is accomplished, paying particular attention to the links between form and function. He also illuminates other more general concerns in the study of oral narrative, such as stability and variation in the oral text, the problem of genre, and the rhetorical efficacy of literary forms. As an important contribution to the theoretical and practical literary analysis of orally performed narratives, the book will

appeal to students and teachers of folklore, sociolinguistics and linguistic anthropology, and literary theory.

**Bauman, Richard and Charles Briggs 1990. "Poetics and performance as critical perspectives on language and social life." *Annual Review of Anthropology* 19: 59-88.**

### Summary

In this paper, Bauman and Briggs trace developments in performance studies and discuss several theoretical issues that have influenced both the study of performance as well as criticism of performance studies by others. The authors identify problems in the way some central terms such as 'performativity', 'text' and 'context' have been defined and the presuppositions used in framing these concepts. To overcome the limitations they identify, Bauman and Briggs aim at providing a framework in which greater attention is being paid to the dialectic between performance and its wider social and political-economic context. To this end, they discuss the move from 'context' to 'contextualisation', and the transition from 'text' to 'entextualisation' – changes in orientation that help overcome the problems in the concept of 'context' and introduce a step towards an 'agent-centered' view of performance. Placing the processes of entextualisation, decontextualisation (decentering) and recontextualisation (recentering) at the centre of attention, Bauman and Briggs foresee this shift as having profound implications for fieldwork – for the methods, goals and ethics of research, but also for the critical potential of performance-oriented analysis.

**Bauman, Zygmunt 1992. *Intimations of post-modernity*. London: Routledge.**

### Published Abstract

In *Intimations of Postmodernity*, Bauman sets out his essential ideas on the sociological and philosophical antecedents of postmodernity. He shows us how to use the concept without falling into the snares of introspective nihilism or mindless euphoria. Where other writers have bogged themselves down in abstract discussion, Bauman shows us how to use the concept concretely.

**Bezemer, Jeff and Carey Jewitt 2010. *Multimodal analysis*. In Lia Litosseliti, ed, *Research methods in linguistics*. London: Continuum.**

### Summary

Communication and meaning-making do not only take place through language and are not only shaped in speech and writing. This text focuses on the multi-modal nature of communication and discusses how multi-modality can be addressed within social linguistic research. The authors' approach is social semiotic. They discuss the nature of

modes, and how different modes are used in the socially and culturally situated construction of meaning by people. Bezemer and Jewitt also look at modes from an analytic perspective, including the methodological and analytical implications of excluding some modes, of highlighting or downgrading others. Four steps in the analytic process are suggested (collecting and logging data, viewing data, sampling data, transcribing, and analyzing data). A couple of exemplary and suggestive case-studies are presented, one in which a teacher orchestrates a class-room discussion of a short story with the analytic focus on gaze and gesture as well as language; another one which compares the graphic design and learning affordances of two textbook excerpts from 1934 and 2002.

**Blackledge, Adrian 2009. Inventing English as convenient fiction: Language testing regimes in the United Kingdom. In Guus Extra, Massimiliano Spotti and Piet Van Van Avermaet, eds, *Language testing, migration and citizenship: cross-national perspectives*. Pp. 65-85. London: Continuum.**

### Summary

This paper documents the gradual invention of the United Kingdom as a nation through the invention of English as a standard or a privileged set of linguistic resources. In this way proficiency in English is directly connected to the national utopia of social cohesion and unity. After presenting a short history of migration and migration conditions since the end of colonisation, Blackledge examines in detail the recent history of debates about language testing for citizenship applicants and immigrants in the United Kingdom. Over the last decade, the author observes how the British government has introduced legislative measures that require immigrants to demonstrate not only proficiency in English but also knowledge of ‘Life in the United Kingdom’, before they are granted citizenship. This reevaluation of citizenship has played out in public discourse relating to ideologies of multilingualism and minority Asian languages, in such a way that the liberalization of the general requirements for acquisition of citizenship is accompanied by a tightening of the language requirements. Here, the author takes issue with the fact that in almost all of the discourse surrounding such policy developments there is a tension between the often-heard “argument that the policy and legislation is liberal and egalitarian and the implementation of the law itself, which is illiberal and discriminatory” (p. 83). Taking his lead from Makoni and Pennycook (2007) who demonstrate that, alongside nations languages were ‘invented’ through the process of their classification and naming, Blackledge rejects the conception of languages as discrete, bounded, impermeable, and autonomous systems. Together with Makoni and Pennycook he calls for a ‘disinvention’ of such ideologies, and a reinvention which acknowledges heterogeneity. Only then will ‘minority languages’, and therefore their speakers, no longer be regarded as “a burden on society, as a threat to democracy, citizenship and nationhood, and as a threat to the cohesion of the communities in which they are spoken” (p. 83).

**Blommaert, Jan, Ed. 1999. *Language ideological debates*. Berlin: Mouton de Gruyter.**

### Summary

*Language ideological debates* is an edited collection focusing on the ways in which language ideologies are formed and articulated, and analysing the historical processes through which ideological positions concerning language and society are (re)produced. The book addresses language ideological debates as slowly unfolding processes of discursive exchange, inquiring into questions such as what makes one language ideology dominant rather than another, and how are language ideologies connected to broader political and ideological societal developments. The book presents eleven case studies, covering a wide range of geographical locations ranging from Corsica and Tanzania to the United States and Switzerland, from Mozambique to Spain and Canada, and from the Congo to Singapore and Israel. *Language ideological debates* integrates linguistics, social theory and historical research to arrive at an understanding of processes of power by identifying actors, practices and contextual factors involved in historical processes shaping language ideologies. It takes debates as its main object of analysis and shows how they are loci of ideology (re)production.

**Blommaert, Jan 2003. "Commentary: A sociolinguistics of globalization." *Journal of Sociolinguistics* 7(4): 607-623.**

### Published Abstract

Blommaert argues that when sociolinguistics addresses globalization, it will need new theory – not least because central sociolinguistic concepts such as ‘speech community’ become increasingly problematic in the context of globalization. In analyses of sociolinguistic globalization phenomena, we need a move from the abstract notion of ‘languages’ to language varieties and repertoires, and this move should entail looking into the language-ideological level of the phenomena. Blommaert introduces ‘scale’ and ‘mobility’ as key terms for a sociolinguistics of globalization: as language varieties, texts and images travel across time and space, we need to be aware of the different levels – the macro and the micro, the global and the local – at which sociolinguistic processes operate. A sociolinguistics of globalization, taking the world system as its highest level of contextualization, will have to explain the different forms of interconnectedness between levels and scales of sociolinguistic phenomena. The paper calls for more ethnographic work to be done to be able to explain ‘placed resources’ that are functional in one place, but can become dysfunctional as they are moved into other places. This also entails revisiting our ways of viewing form-function relations, as in the context of globalization the presupposability of values and functions of mobile semiotic resources becomes increasingly problematic.

**Blommaert, Jan 2005. *Discourse: a critical introduction*. Cambridge: Cambridge University Press.**

### **Summary**

In *Discourse*, Blommaert brings together a number of insights and approaches to present an overview of critical approaches to the study of discourse and various aspects of critical analysis of discourse. The book presents an outline of the basic principles, methods and theory of critical discourse analysis and a critical evaluation of them, including, for instance, a discussion on the restricted notion of context. For Blommaert, 'discourse' does not only refer to linguistic material, but to all forms of meaningful semiotic activity in relation to social, cultural and historical patterns of use, language being just one manifestation of such activity. Power and inequality are among the main concerns in this book, as Blommaert argues for a more historically informed and ethnographically driven critical discourse analysis that seeks to examine the effects of power. Blommaert suggests that a critical analysis of discourse in contemporary globalized societies is first and foremost an analysis of voice – an analysis of the workings of power in how we (fail to) make ourselves understood. *Discourse* shows how the study of discourse can offer crucial understandings into wider aspects of power relations.

**Blommaert, Jan 2008. *Grassroots literacy: writing, identity and voice in Central Africa*. London: Routledge.**

### **Summary**

*Grassroots literacy* addresses the relationship between globalisation and the growing gap between different literacy regimes. To this end, Blommaert examines the textual architecture of two bodies of text from the Congo, produced under 'grassroots' constraints, giving a description of the local economies in which the texts are produced, and analyses what happens to them when they start travelling and become translocal documents. The analysis addresses the problematic uptake of these texts written for 'Westerners'. Essentially, Blommaert's analysis is an analysis of voice – the capacity to make oneself understood in one's own terms – and the ways in which 'difference' is quickly converted into inequality, as 'grassroots' literacies are easily disqualified as 'poor' forms of literacy and people whose repertoires do not match normative expectations are marginalized and silenced. Globalisation is likely to intensify this form of exclusion, as even very 'local' documents travel, and, moving from one literacy regime to another, they often lose voice. Blommaert highlights the fact that we cannot understand contemporary globalization processes without attention to language and communication, and the processes of communicative inequality at the heart of globalization processes. Understanding issues of (il)literacy in relation to globalisation requires detailed ethnographic study of what happens to mobile texts in the global 'flows'.

**Blommaert, Jan 2010. Policy, policing & the ecology of social norms: Ethnographic monitoring revisited. A review of *Ethnography and Language Policy*, Teresa L. McCarty, ed. London/New York: Routledge, 2011. *Working Papers in Urban Language & Literacies*.**

#### **Published Abstract**

*Ethnography and Language Policy* represents an attempt towards paradigmatic change in the study of language policy. The attempt – characterized by the editor in terms of Hymes' 'ethnographic monitoring' – consists of a series of shifts in objects, assumptions and methodologies. Policy research consists of work on a variety of distributed objects, organized along different scales and operating on a variety of levels and in a variety of modes. This review article organizes these shifts along three axes: (a) understanding language policies as ideological complexes; (b) incorporating history and globalization as crucial 'contexts', enabling a different kind of generalization about dynamic systems; and (c) the introduction of vertical processes of stratification and layering alongside horizontal processes of distribution and presence. Taken together, these shifts offer a new program for ethnographic monitoring.

**Blommaert, Jan 2010. *The sociolinguistics of globalization*. Cambridge: Cambridge University Press.**

#### **Published Abstract**

Human language has changed in the age of globalization: no longer tied to stable and resident communities, it moves across the globe, and it changes in the process. The world has become a complex 'web' of villages, towns, neighbourhoods and settlements connected by material and symbolic ties in often unpredictable ways. This phenomenon requires us to revise our understanding of linguistic communication. In *The Sociolinguistics of Globalization* Jan Blommaert constructs a theory of changing language in a changing society, reconsidering locality, repertoires, competence, history and sociolinguistic inequality.

**Blommaert, Jan and Ad Backus 2011. Repertoires revisited: 'Knowing language' in superdiversity. *Working Papers in Urban Language & Literacies*. 67, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc).**

#### **Published Abstract**

Repertoire belongs to the core vocabulary of sociolinguistics, yet very little fundamental reflection has been done on the nature and structure of repertoires. In early definitions, repertoires was seen as a triad of language resources, knowledge of language ('competence') and a community. Due to developments in the study of language competence and in the study of social organization, this triad can no longer remain intact. In a super-diversity context, mobile subjects engage

with a broad variety of groups, networks and communities, and their language resources are consequently learned through a wide variety of trajectories, tactics and technologies, ranging from fully formal language learning to entirely informal ‘encounters’ with language. These different learning modes lead to very different degrees of knowledge of language, from very elaborate structural and pragmatic knowledge to elementary ‘recognizing’ languages, whereby all of these resources in a repertoire are functionally distributed in a patchwork of competences and skills. The origins of repertoires are biographical, and repertoires can in effect be seen as ‘indexical biographies’. This, then, allows us to reorient the triad of repertoires away from communities towards subjectivities, and suggest that repertoire analysis can be a privileged road into understanding Late-Modern, superdiverse subjectivities.

**Blommaert, Jan, James Collins, et al. 2005. “Spaces of multilingualism.” *Language & Communication* 25(3): 197-216.**

#### **Published Abstract**

This paper draws upon arguments about scale and spatial analysis in order to re-think multilingualism in an urban, diasporic-globalized context. Introducing space and scale allows us to re-examine two important bodies of the literature – Erving Goffman and Pierre Bourdieu – that both address the political and historical situatedness of linguistic competence and the centrality of interactional perspectives in social-linguistic analysis. While very influential, neither Goffman’s nor Bourdieu’s work engaged in a sustained way with questions of multilingualism. Space and scale offer a connection between macro-conditions and micro-processes, which allows us to focus on multilingualism as a matter of conditioned resources as well as interactionally ‘framed’ practices. This perspective has important effects on our view of competence. Criticizing existing accounts of both linguistic and communicative competence, we argue for reversing the usual order of thinking: multilingualism is not what individuals have and don’t have, but what the environment, as structured determinations and interactional emergence, enables and disables. Consequently, multilingualism often occurs as truncated competence, which depending on scalar judgments may be declared ‘valued assets’ or dismissed as ‘having no language’.

**Blommaert, Jan and April Huang 2010. Semiotic and spatial scope: towards a materialist semiotics. *Working papers in Urban Language & Literacies*. 62, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc).**

#### **Summary**

This paper outlines a project which aims at the construction of a genuinely materialist theory of signs: a study of signs that sees signs not as primarily mental and abstract



phenomena reflected in 'real' moments of enactment, but sees signs as material forces subject to and reflective of conditions of production and patterns of distribution, and as constructive of social reality, as real social agents having real effects in social life. Gunther Kress consistently calls this a social semiotics, but it is good to remember that methodologically, this social semiotics is a materialist approach to signs. Such a materialism reacts, of course, against the Saussurean paradigm, in which the sign was defined as "a psychic entity" with two faces: the signifier and the signified. The study of signs – semiotics – could so become a study of abstract signs, retrieving their meaning could become a matter of digging into their deeper structures of meaning systems, and semiotics could become a highly formal enterprise.

**Blumer, Herbert 1969. *Symbolic interactionism: Perspective and method*. Berkeley: University of California Press.**

### Summary

Written by one of the pioneers in the field. *Symbolic interactionism* is based on three simple premises. First "... human beings act toward things on the basis of the meanings that things have for them"; second, "... the meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows; and third "... these meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he encounters". Meaning is not intrinsic to the make up of the thing. Meaning arises out of the interaction between people. Symbolic interactionism sees meanings as social products, as creations that are formed in and through the defining activities of people as they interact. Aspects of social structure such as position, status, role, authority etc. arise out of relationships determined by the way people "act toward each other".

**Bolinger, Dwight 1975. *Aspects of language*. New York: Harcourt, Brace & World.**

### Published Abstract

A survey of the substance of linguistics and of the activities of linguists is presented in an attempt to acquaint ordinary readers with the various aspects of language. A discussion of the human tendency toward speech, of the traits of language, and of phonetic elements prepares the way for an analysis of the structure of language in terms of sound and syntax. The forces affecting language and the evolution which a language continually undergoes are covered, with historical changes in spellings, meanings, and sounds traced in some detail. Dialect study, linguistic geography, the relation of written to spoken language, and various approaches to language from traditional grammar to formal linguistics are then discussed. The volume concludes with a study of the relationship of language to meaning and of the way



human mental processes form a language and, consequently, are influenced by the conceptualization necessary for linguistic expression.

**Boyd, Richard 2006. "The value of civility?" *Urban Studies* 43(5-6): 863-878.**

#### **Published Abstract**

This essay argues for civility's vital place in contemporary urban life. Contrary to many critics who see civility as a conservative or nostalgic virtue deployed to repress difference and frustrate social change, it is argued that civility should be understood as democratic, pluralistic and premised on a sense of moral equality. Civility's most obvious contribution is functional – in easing social conflicts and facilitating social interactions in a complex and diverse market society. However, there is also and maybe more importantly an intrinsic moral value to civility. Observing the formal conditions of civility is one of the ways in which we communicate respect for others and generate habits of moral equality in the everyday life of a democracy.

**Briggs, Charles 1997. "Notes on a 'confession': On the construction of gender, sexuality, and violence in an infanticide case." *Pragmatics* 7(4): 519-546.**

#### **Summary**

This paper examines a text which was construed as a murder 'confession' within a context of institutional discourse. The case is that of a Warao women in Venezuela, Ms. Gomez, who was accused of and condemned for killing (aborting) a 6-month old baby. The author reconstructs the textual context in which the confession was construed and maps how particular words, lexical registers, stylistic parameters, modes of emplotment, and the like are extracted from previous reports, conversations, and interrogations and inserted into the 'confession'. The overall aim of this paper is a critique of 'foundational' conversation analysis, more particularly in the way it deals with institutional discourse: upholding the primacy of both oral face-to-face talk and 'ordinary' conversation as well as maintaining the analytic separability of discrete 'interactions' from events that take place in other places and at other times. Privileging 'casual conversation between peers' marginalizes, according to Briggs, the pervasiveness of inequalities of power in institutional discourse. The paper seeks to explore questions as to which parties command the ability to shape which modalities, what epistemological and political limits constrain different types of representation and their interaction, and who can produce and receive them.

**Briggs, Charles 2005. “Communicability, racial discourse, and disease.” *Annual Review of Anthropology* 34: 269-291.**

#### **Published Abstract**

This review proposes a model for analyzing the power of ideologies of communication in producing subjectivities, organizing them hierarchically, and recruiting people to occupy them. By way of illustration, it compares this productive capacity, which is herein termed communicability, with schemes of racialization and medicalization. The argument draws on critical discourse analysis, conversational analysis, post-Habermasian research on publics, Bakhtin, Bourdieu, Foucault, and work on language ideologies to synthesize a framework for studying spheres of communicability. The concept is then used in exploring how constructions of race and health intersect in some of the most powerful spheres of communicability—those associated with colonial medicine, HIV/AIDS, severe acute respiratory syndrome (SARS), Alzheimer’s, genetics, clinical trials, “race-based medicine”, organ transplant, and biostatistics. The review attempts to connect linguistic anthropology and discourse analysis more productively to medical anthropology, the history of medicine and public health, medical sociology, public health, genetics, and science studies.

**Brown, Penelope and Stephen Levinson 1979. *Social structure, groups and interaction*. In Klaus Rainer Scherer and Howard Giles, eds, *Social markers in speech*. Pp. 291-342. Cambridge: Cambridge University Press.**

#### **Summary**

This chapter examines how matters of social structure are related to aspects of verbal interaction. In addition, it discusses how linguistic markers can convey information about more than one social variable and how they can do this in both a direct and an indirect way. The authors explain that forms of conduct may index social type, and that indexical signs are conveyed intentionally as well as unintentionally ‘given off’ (cf. Goffman). For interactants to understand the social significance of linguistic items, they must have a prior understanding of the social structures within which interaction takes place and knowledge of the structural relations between aspects of interactional organization. In general, it is said, interactants do not treat socially significant linguistic features as simple signals of social facts – but rather take into account the interactional and social context in their evaluation of these features in highly complex ways. The authors take an emic approach to their topic, underscoring the importance of uncovering participants’ own understanding of linguistic markers and the relation of markers to social structure. Non-Western examples are manifold and come in particular from India.

**Cameron, Deborah 2000. *Good to talk? Living and working in a communication culture*. London: Sage.**

### Summary

This book addresses what Cameron calls ‘communication culture’ – the upsurge of concern about talk in our workplaces, classrooms and private lives. Cameron analyses how “a commonplace social activity has been transformed into a technical skill, with its own professional experts and its own technical jargon” (p. 2). In the introductory chapter Cameron launches two sets of questions. The first concerns the ways in which people are lured into communication culture: how people have become particularly self-conscious and reflexive about communication. The second set of questions relates to the perceived necessity to controlling and codifying talk. The core of the book is devoted to how communication is conceptualised and how talk is ‘ideologised’ in three domains: work (chapters 3 and 4), education (chapter 5) and social/personal life (chapter 6). Subsequently Cameron examines practices of ‘verbal hygiene’ in customer service work (chapter 3), studies standardized communication in call centres (‘communication factories’) (chapter 4), and examines the shallowness of language ‘skilling’ in British public schooling (chapter 5), and the ideological constructs of consensus and cooperativeness which the author detects in U.S. folk notions of communication. In the epilogue, Cameron claims that she wants to liberate communication “from the inflationary discourse that represents it as the cause and the remedy for all the world’s problems” (p. 182).

**Cameron, Deborah, Elizabeth Frazer, et al. 1992. *Researching language: Issues of power & method*. London: Routledge.**

### Summary

*Researching language* is the result of collaboration between five researchers from different disciplines (sociolinguistics, anthropology, cultural studies and sociology), all working on language in society. The main focus of the book is the politics of studying language, and the intricate relationship between researchers and their subjects. *Researching language* discusses different approaches to the relationship between researchers and research subjects, with a keen awareness of the fact that research on language in society is often carried out in situations characterised by inequality (e.g. in terms of ethnicity, class, and gender). The writers aim at a discussion on how researchers could empower their subjects rather than just treat them as sources of data. The core of the book consists of four empirical case studies. In the empirical chapters, the authors engage in retrospective reflection on the methods used, and their usefulness in empowering the research subjects. The collectively written introduction and conclusion place the discussion within a broader theoretical frame concerning the politics of knowledge. The book addresses important epistemological issues pertaining to the production of knowledge and also provides practical guidance on ‘empowerment research’ – how research can benefit not only the researcher, but also the researched.

**Cicourel, Aaron 1992. The interpenetration of communicative contexts: Examples from medical discourse. In Alessandro Duranti and Charles Goodwin, eds, *Rethinking context*. Pp. 291-310. Cambridge: Cambridge University Press.**

### **Published Abstract**

Verbal interaction is related to the task at hand. Language and other social practices are interdependent. Not all students of language use and social interaction, however, will concede that ethnographic material, participant attributes, and patterns of social organization that are constitutive of talk need to be included in studies of conversation or discourse. The researcher can exercise considerable discretion in what the reader will be shown or told about “context”. In the present paper, I discuss two senses of “context” as it involves conversational interaction in a bureaucratic environment. This use of the term “context” includes an institutionalized framing of activities or ways that group-derived prescriptive norms pressure and/or channel people with designated titles, presumed competencies, duties or responsibilities into certain physical spaces at certain times in order to engage in a finite number of specifiable activities. Within this institutionalized context or framing of activities, emergent processes of talk appear that creates a more narrow view of “context” in the sense of locally organized and negotiated interaction. I have chosen a conversation between three physicians in a university medical center to underscore the importance of context at different levels of analysis. The analyst’s decision to focus on particular sociolinguistic notions rather than the interrelationship between discourse and broader and narrow senses of social structure will frame different expectations for the reader and different substantive conclusions on the part of the researcher.

**Cohen, Robin 1997. *Global diasporas: An introduction*. London: UCL Press.**

### **Summary**

Because of its attempt to offer new typologies for, and partly re-theorize diasporas, this book is more than a classic introduction. The author enlarges the scope of diaspora to include populations whose massive emigration is not related to a catastrophic trauma. Cohen identifies other basic features of diasporas. These form the basis of a typology, which also structures the book. While Armenians and Africans have been subject to a ‘victim diaspora’ (chapter 2), that of the Indian workers in tropical plantations during the 19th century and the British population movements to overseas dominions, are characterized as a ‘labour’ and an ‘imperial’ diaspora respectively (chapter 3), and those Chinese and Lebanese described as trade diasporas of the 19th and 20th centuries. In chapter 5, Cohen looks back, so to speak to the homelands left behind while focusing on the cases of the Zionist Jews and the Sikhs. Chapter 6 presents the complex case of the Afro-Caribbean ‘cultural diaspora’ with the help of the postmodernist literature on cul-

ture, identity and hybridity and prepares the way for the following chapter on diasporas and globalization, two terms and processes between which Cohen vaguely discerns a Weberian ‘elective affinity’: globalization enhances “the practical, economic, and affective roles of diasporas” (p. 155), while the latter reinforce the on-going globalization. The book ends by considering the future of diasporas whose fate is tied up with, among other things, the future of multiculturalism and the nation-state.

**Collins, James 1998. *Understanding Tolowa histories: Western hegemonies and native American responses*. London: Routledge.**

### **Summary**

Developing a multi-leveled historical inquiry of the Native Tolowa of the US, James Collins explores the linguistic and political dynamics of place-claiming and expropriation as well as the relation between otherness and subjugation. This book is about native American histories, in particular those of the Tolowa of northern California. It analyzes processes of dispossession from land and territories, and the European colonial and American national ideologies justifying those dispossessions. The book uses ethnographic, linguistic, and historical methods and materials to reconstruct a historical analysis of ‘claiming place’ in three timespace scales: (a) European and American national timespace (200-500 years), (b) Californian timespace of 150 years, and (c) local Tolowa timespace of 30-150 years. The author further analyzes the dynamics of class and gender in aboriginal and post-contact Tolowa society.

**Coupland, Nikolas 2007. *Style*. Cambridge: Cambridge University Press.**

### **Published Abstract**

Style refers to ways of speaking: how speakers use the resource of language variation to make meaning in social encounters. This book develops a coherent theoretical approach to style in sociolinguistics, illustrated with copious examples. It explains how speakers project different social identities and create different social relationships through their style choices, and how speech-style and social context inter-relate. Style therefore refers to the wide range of strategic actions and performances that speakers engage in, to construct themselves and their social lives. Coupland draws on and integrates a wide variety of contemporary sociolinguistic research as well as his own extensive research in this field. The emphasis is on how social meanings are made locally, in specific relationships, genres, groups and cultures, and on studying language variation as part of the analysis of spoken discourse.

**Creese, Angela and Adrian Blackledge 2010. "Translanguaging in the bilingual classroom: a pedagogy for learning and teaching?" *The Modern Language Journal* 94(1): 103-115.**

#### **Published Abstract**

This article reports on research that questions commonsense understandings of a bilingual pedagogy predicated on what Cummins (2005, 2008) refers to as the "two solitudes" assumption (2008, p. 65). It sets out to describe a flexible bilingual approach to language teaching and learning in Chinese and Gujarati community language schools in the United Kingdom. [The author] argue[s] for a release from monolingual instructional approaches and advocate teaching bilingual children by means of bilingual instructional strategies, in which two or more languages are used alongside each other. In developing this argument, the article takes a language ecology perspective and seeks to describe the interdependence of skills and knowledge across languages.

**Eisenlohr, Patrick 2006. *Little India: Diaspora, time and ethnolinguistic belonging in Hindu Mauritius*. Berkeley: University of California Press.**

#### **Summary**

*Little India* offers an extensive historical and ethnographic analysis of linguistic diversity in Mauritius. In the course of its long colonial history dating back to the Portuguese discovery in the fifteenth century, followed by the Dutch, French and British presence, massive labour migrations resulted in two-thirds of the population being of Indian ancestry. Apart from several Indian languages, Mauritius' linguascape also comprises global lingua francas such as French and English as well as local ones such as Creole. Eisenlohr's study focuses on the *longue durée* of diaspora-formation among the different people ('communities') of Indian descent, and shows how inventions of traditions operate through the cultural phenomenon of Indian ancestral languages. The author stresses the variety of cultural practices that construct and transform boundaries of 'communities' in diaspora and illustrates different modes of experiencing the temporal relationships between diaspora and homeland.

**Eisenlohr, Patrick 2009. "Technologies of the spirit." *Anthropological Theory* 9(3): 273-296.**

#### **Published Abstract**

Users of contemporary media technology in religious settings often oscillate between immediacy in spiritual interaction and the increasing complexity and visibility of media technology as human artifacts. Drawing on approaches to mediation from philosophy and media theory, [the author] examine[s] Mauritian

Muslims' uses of sound reproduction in performing a devotional genre to show how theological assumptions about mediation shape the domestication of media technology in religious settings in different ways. A semiotic approach can throw new light on the dialectics of mediation and immediacy that frequently result in searches for technical solutions to bypass established forms of interacting with the divine.

**Erickson, Frederick 2001. Co-membership and wiggle room: some implications of the study of talk for the development of social theory. In Nikolas Coupland, Srikant Sarangi and Christopher Candlin, eds, *Sociolinguistics and social theory*. Pp. 152-181. Harlow: Longman.**

### Summary

How can sociolinguistic studies of oral discourse contribute to, or be a source of criticism of general social theory? That is the leading question of this chapter that, more concretely, pitches this question at the level of social actors by claiming that what local actors do, can not only be seen as influenced by wider society but also as influencing it. After reviewing Bourdieu's popular concept of 'habitus', Erickson argues in favour of a revised notion of habitus which allows to see it as a locus of "potentially transformative as well as reproductive local action" (p. 164). In terms of the problematic of micro-macro levels, the author proposes a dialectical relationship between large-scale discursive formations and local discursive practice. In order to appreciate the potential of language use within the micropolitics of social encounters, Erickson proposes to accept the multiplicity of actors' social identities as well as of their sociolinguistic repertoires. The latter should not be conceived of as fixed but as fluid and relational configurations, which differ across various social situation and from moment to moment within a given situation. A case study of the construction of co-membership in a standard gatekeeping interaction between an academic advisor and a student in a junior college, illustrates how discursive local social action allows for (a) non-deliberate innovation as well as non-deliberate conformity, and (b) practice that tends in counter-hegemonic directions as well as for practice that tends in the direction of hegemony. This "wiggle room of bricolage", according to Erickson, suggests that we need a "more probabilistic, less totalising way of accounting for social and cultural production and reproduction" (p. 177).

**Errington, Joseph 2008. *Linguistics in a colonial world*. Oxford: Blackwell.**

### Summary

Drawing on both original texts and critical literature, *Linguistics in a colonial world* surveys the methods, meanings, and uses of early linguistic projects around the world. The book explores how early endeavours in linguistics were used to aid in overcoming practical and ideological difficulties of colonial rule. It also traces the uses and effects of colo-



nial linguistic projects in the shaping of identities and communities that were under, or in opposition to, imperial regimes. Furthermore, the book examines enduring influences of colonial linguistics in contemporary thinking about language and cultural difference and brings new insight into post-colonial controversies including endangered languages and language rights in the globalized twenty-first century.

**Fabian, Johannes 2001. *Anthropology with an attitude*. Stanford: Stanford University Press.**

### Summary

This book brings together published and unpublished works of Johannes Fabian. The first part of the book addresses questions of current critical concern: does it still make sense to search for objectivity in ethnography? What do we gain when we invoke ‘context’ in our interpretations? How does literacy change the work of the ethnographer, and what are the boundaries between ethnology and history? This part ends with a plea for recuperating negativity in our thinking about culture. The second part extends the work of critique into the past by examining the beginning of modern ethnography in the exploration of Central Africa during the late nineteenth century: the justification of a scientific attitude, the collecting of ethnographic objects, the presentation of knowledge in narration, and the role of recognition – given or denied – in encounters with Africans. A final essay examines how the Congolese have returned the ‘imperial gaze’ of Belgium by the work of critical memory in popular history. The ten chapters are framed by two meditations on the relevance of theory and the irrelevance of the millennium.

**Ferguson, Charles 1982. Foreword. In Braj B. Kachru, ed, *The other tongue: English across cultures*. Oxford: Pergamon.**

### Summary

In his Foreword Charles Ferguson remarks that the importance of the papers collected in this volume is threefold. Firstly, the papers contend with one of the most significant linguistic phenomena of our times, the incredible spread of English as a global language. Secondly, they deal directly with one of the most debated current foci of linguistic research, the nature and extent of variation in natural language. Thirdly, the papers engage with an important topic long neglected by linguists, the structure and use of non-native varieties. Ferguson further argues that “the whole mystique of native speaker and mother tongue should probably be quietly dropped from the linguist’s set of professional myths about language”.



**Gal, Susan and Judith Irvine 1995. "The boundaries of languages and disciplines: How ideologies construct difference." *Social Research* 62(4): 967-1001.**

**Published Abstract**

This article discusses the boundaries of languages and disciplines. In nineteenth-century Europe, the rise of interest in exotic languages as well as local dialects coincided with colonial expansion and the creation of a European regime of nation-states. Through the dichotomizing discourses of orientalism, Europe created itself in opposition to a broadly defined East that often included not only Asia but also Africa. As Said, Olender, Mudimbe, and others have pointed out, scholars of language and ideas about linguistic differences played a significant part in the development of such categories of identity. Arguments about language were central in producing and buttressing European claims to the superiority of the metropolitan bourgeoisie over backward or primitive others, whether they were residents of other continents, other provinces, or other social classes.

**Gee, James Paul 1999. *An introduction to discourse analysis: theory and method*. London: Routledge.**

**Published Abstract**

Discourse analysis considers how language, both spoken and written, enacts social and cultural perspectives and identities. Assuming no prior knowledge of linguistics, *An Introduction to Discourse Analysis* examines the field and presents James Paul Gee's unique integrated approach which incorporates both a theory of language-in-use and a method of research. The third edition [...] includes new material such as examples of oral and written language, ranging from group discussions with children, adults, students and teachers to conversations, interviews, academic texts and policy documents. While it can be used as a stand-alone text, this edition has also been fully cross-referenced with the practical companion title *How to do Discourse Analysis: A Toolkit*. Together they provide the complete resource for students with an interest in this area. [...] *An Introduction to Discourse Analysis* includes perspectives from a variety of approaches and disciplines, including applied linguistics, education, psychology, anthropology and communication to help students and scholars from a range of backgrounds to formulate their own views on discourse and engage in their own discourse analysis.

**Gilroy, Paul 2006. *Multiculture in times of war*. London: London School of Economics.**

**Published Abstract**

The article presents a discussion of Great Britain's present circumstances in a historical setting illuminated by early 20th century commentaries on war, peace and

cosmopolitan responsibility, and by mid-20th-century speculations on race and racism which have continuing links between racism, nationalism and imperialism in the age of extraordinary rendition. The author concludes that conviviality may yet become legitimate goals in a larger strategy for bringing British citizenship to life.

**Goffman, Erving 1964. "The neglected situation." *American Anthropologist* 66(6\_PART2): 133-136.**

### Summary

In 'The neglected situation', Goffman points to the fact that situations have been ignored as topics of investigation in their own right, and makes an explicit plea for more attention to be paid to the social situation – the here-and-now of face-to-face interaction – as a key social variable. In this short paper, Goffman outlines the components of a social situation, i.e. a situation in which we have access to and are accessible to interaction with others. He characterises those taking part in a social situation as forming a 'gathering', and the interactions taking place among those in the gathering as 'encounters'. Goffman argues that understanding the physical setting of the social occasion is necessary for a thorough description of the interaction taking place, as contexts shape the way in which utterances are produced and understood. He draws attention to the interactional order – the regularities in conduct in face-to-face interactions – to underscore that interaction is socially organised and has its own regulations, and occurs within ritually governed social arrangements.

**Goffman, Erving 1981. *Forms of talk*. Oxford: Blackwell.**

### Published Abstract

*Forms of Talk* extends Erving Goffman's interactional analyses of face-to-face communication to ordinary conversations and verbal exchanges. In this, his most sociolinguistic work, Goffman relates to certain forms of talk some of the issues that concerned him in his work on frame analysis. This book brings together five of Goffman's essays: "Replies and Responses", "Response Cries", "Footing", "The Lecture", and "Radio Talk". Of lasting value in Goffman's work is his insistence that behavior — verbal or nonverbal — be examined along with the context of that behavior. In all of these classic essays, there is a "topic" at hand for discussion and analysis. In addition, as those familiar with Goffman's work have come to expect, there is the wider context in which the topic can be viewed and related to other topics — a characteristic move of Goffman's that has made his work so necessary for students of interaction in many disciplines.

**Goffman, Erving 1983. "The interaction order (American Sociological Association, 1982 Presidential Address)." *American Sociological Review* 48(1): 1-17.**

### Summary

*The interaction order* was the presidential address Erving Goffman delivered at the annual meeting of the American Sociological Association in 1982. Often regarded by many critics as his only systematic work, this article explicitly proposes as a main object of study, that particular social occasion in which two or more individuals find themselves in a situation of mutual co-presence. Starting from this basic definition, the author deals with those social categories having some kind of relation with the interaction order, although this order, as Goffman often underlines, forms an independent domain. It stands somewhere between the two classic and often conflicting categories of social analysis – the individuals on the one end, and the social institutions on the other – and is governed by peculiar (cerimonial) rules. Among these different domains, though, there is no rigid separation; on the contrary they show many connections and mutual interferences, as Goffman tries to explain in the final part of the essay, reaffirming his striking ability for subtle analysis.

**Goffman, Erving 1959. *The presentation of self in everyday life*. New York: Doubleday.**

### Published Abstract

*The presentation of self in everyday life* is Goffman's best-known work and considered as the foundation for his later works. In this seminal book, Goffman outlines a sociological perspective to the study of social life, highlighting the social and relational aspects of human action. Goffman's framework is based on the metaphor of theatrical performance and dramaturgical principles, and takes as its starting point the idea that all actions are social performances. In this dramaturgical theory of self, individuals have two ways of expressing themselves: with what they consciously 'give' of themselves, and what they 'give off' unintentionally. To describe the intricacies of face-to-face interaction and impression management, Goffman provides a 'theatrical' vocabulary for describing social life, with social interaction likened to a theatre, people viewed as actors on a stage playing a variety of different roles, following different scripts and utilizing certain props, and other individuals acting as the audience for our performances.

**Goodwin, Charles 2000. "Action and embodiment within situated human interaction." *Journal of Pragmatics* 32(10): 1489-1522.**

### Published Abstract

A theory of action must come to terms with both the details of language use and the way in which the social, cultural, material and sequential structure of the environment where action occurs figure into its organization. In this paper it will be

suggested that a primordial site for the analysis of human language, cognition, and action consists of a situation in which multiple participants are attempting to carry out courses of action in concert with each other through talk while attending to both the larger activities that their current actions are embedded within, and relevant phenomena in their surround. Using as data video recordings of young girls playing hopscotch and archaeologists classifying color, it will be argued that human action is built through the simultaneous deployment of a range of quite different kinds of semiotic resources. Talk itself contains multiple sign systems with alternative properties. Strips of talk gain their power as social action via their placement within larger sequential structures, encompassing activities, and participation frameworks constituted through displays of mutual orientation made by the actors' bodies. The body is used in a quite different way to perform gesture, again a class of phenomena that encompasses structurally different types of sign systems. Both talk and gesture can index, construe or treat as irrelevant, entities in the participants' surround. Moreover, material structure in the surround, such as graphic fields of various types, can provide semiotic structure without which the constitution of particular kinds of action being invoked through talk would be impossible. In brief it will be argued that the construction of action through talk within situated interaction is accomplished through the temporally unfolding juxtaposition of quite different kinds of semiotic resources, and that moreover through this process the human body is made publicly visible as the site for a range of structurally different kinds of displays implicated in the constitution of the actions of the moment.

**Gumperz, John 1982. *Discourse strategies*. Cambridge: Cambridge University Press.**

#### **Published Abstract**

To understand the role of language in public life and the social process in general, we need first a closer understanding of how linguistic knowledge and social factors interact in discourse interpretation. [...]. Gumperz here synthesizes fundamental research on communication from a wide variety of disciplines – linguistics, sociolinguistics, anthropology and non-verbal communication – and develops an original and broadly based theory of conversational inference which shows how verbal communication can serve either between individuals of different social and ethnic backgrounds. The urgent need to overcome such barriers to effective communication is also a central concern of the book. Examples of conversational exchanges as well as of longer encounters, recorded in the urban United States, village Austria, South Asia and Britain, and analyzed to illustrate all aspects of the analytical approach, and to show how subconscious cultural presuppositions can damagingly affect interpretation of intent and judgement of interspeaker attitude. The volume will be of central interest to anyone concerned with communication, whether from a more academic viewpoint or as a professional working, for example, in the fields of interethnic or industrial relations.

**Gumperz, John and Jenny Cook-Gumperz 1982. Introduction: Language and the communication of social identity. In John Gumperz, ed, *Language and social identity*. Pp. 1-21. Cambridge: Cambridge University Press.**

#### **Published Abstract**

In this volume [the authors] present a series of case studies exploring situations of intergroup communication in modern industrial society. These studies are instances out of which we seek to develop interpretive sociolinguistic approaches to human interaction which account for the role that communicative phenomena play in the exercise of power and control and in the production and reproduction of social identity. [The] basic premise is that social processes are symbolic processes but that symbols have meaning only in relation to the forces which control the utilization and allocation of environmental resources. We customarily take gender, ethnicity, and class as given parameters and boundaries within which we create our own social identities. The study of language as interactional discourse demonstrates that these parameters are not constants that can be taken for granted but are communicatively produced. Therefore to understand issues of identity and how they affect and are affected by social, political, and ethnic divisions we need to gain insights into the communicative processes by which they arise. However, communication cannot be studied in isolation; it must be analyzed in terms of its effect on people's lives. We must focus on what communication does: how it constrains evaluation and decision making, not merely how it is structured. [...]

**Hall, Stuart 1980. Encoding/decoding. In Stuart Hall, Dorothy Hobson, Andrew Lowe and Paul Willis, eds, *Culture, media, language: working papers in cultural studies, 1972-79*. Pp. 128-138. London: Unwin Hyman.**

#### **Summary**

In 'Encoding/decoding', Hall takes issue with the straightforward, linear 'sender-message-receiver' model of (mass) communication. He highlights the importance of interpretative work in decoding messages and emphasises the fact that meaning is not transparent. While Hall acknowledges that there are limits to interpretation – i.e. meaning is not 'individual', and we simply cannot read anything off of discourse – he puts forward the idea that decoders do not necessarily operate within the dominant or 'preferred' code. This means that the moments of encoding and decoding are relatively autonomous, and there is no necessary correspondence between the two: the correspondence achieved is not given, but constructed, and emerges as a product of articulation between the two. Hall proposes three possible decoding positions from which decoding of televisual discourse – his focus at the time – may be constructed: a dominant-hegemonic, a negotiated, and an oppositional one. The fact that individuals do not necessarily operate within the dominant or 'preferred' code should not be seen only as a source

of possible ‘misunderstandings’, but also the space for active interpretation and diversity within reception. In Hall’s work, struggle over meaning is seen as characteristic of all communication.

**Hanks, William F. 1996. *Language and communicative practices*. Boulder Colorado: Westview Press.**

#### **Published Abstract**

[T]his introduction to the study of language in context presents a [...] new approach to communicative practice. Emphasizing the dual status of language as linguistic system and as social fact, William Hanks offers fresh insights into the dynamics of context, the indeterminacy of cultural forms, and the relation between human experience and the making of meaning. Drawing on a broad range of theory and empirical research, Hanks explores the varieties of reflexivity in language, relating them to linguistic structure, textuality, and genres of practice. He shows how the human body both anchors the communicative process and provides a reference point for displaced and mediated speech. Tracing the movement of meaning through social fields and communities, Hanks casts new light on the ways that utterances are fragmented and objectified in social life. Speech emerges as a contingent process in which the production and reception of meaning are tied into multiple dimensions of time and context and history rests on the objectification of practice. Hanks’s penetrating readings of classic works in linguistics, philosophy, and social theory are complemented by suggestions for further reading. Within the framework of communicative practice, he integrates elements of formal grammar and semiotics, phenomenology, cultural anthropology, and contemporary sociology. Neither a history nor a summary of the field, *Language and Communicative Practices* is a critical synthesis of the dialectics of meaning that inform all language and speech.

**Hannerz, Ulf 1992. *Cultural complexity: Studies in the social organisation of meaning*. New York: Columbia University Press.**

#### **Summary**

More than an introduction to the anthropology of contemporary cultures, *Cultural complexity* aims to begin to construct a macroanthropology of culture – one that needs to replace the old one which was geared towards ‘primitive cultures’ and ‘savage minds’. Hannerz is concerned with a type of society which he calls, hesitantly, “modern”, and more confidently “complex” (p. 6) – in which culture production is organized (a) through a far-reaching division of labour, (b) in states which constitute important frameworks for social life and the flow of meaning, and (c) in markets where culture is also in part commoditized. Finally, educational systems, literacy, electronic media, but also footloose

people play a part in shaping and circulating culture. Abstractly, Hannerz situates culture in two loci – the human mind and the public forms – and distinguishes three basic dimensions: (a) ideas and modes of thought, (b) forms of externalization, and (c) social distribution. The latter dimension is a critical one because it covers the many ways in which the collective cultural inventory of meanings and meaningful external forms is spread over social relationships and networks thereof. Hannerz' distributional model mainly aims to debunk the equation of shared culture with consensus or hegemony, and of heterogeneity with conflict and disintegration. The book consists of two sections. Section one is largely theoretical and concerned in general terms with questions of conceptualization and with the social organization of meaning. The second section offers more concrete applications in contexts of urbanization ('The Urban Swirl') and globalization ('The Global Ecumene').

**Harris, Roxy 2006. *New ethnicities and language use*. London: Palgrave.**

#### **Published Abstract**

This book is a study of self-representations of their own patterns of language use of a group of 30 adolescents of mainly South Asian descent in West London. The study contributes to an analysis the nature of ethnicity amongst Britain's visible minorities at the turn of the century. The young people portrayed are living out British identities which go largely unrecognised, as dominant voices both inside and outside their communities seek to foreground and hold in place alternative positionings of them as principally Sikhs, Hindus and Muslims or as Indians, Pakistanis and Bangladeshis, or again as Panjabi, Gujarati, Hindi, and Urdu speakers. However, a significant number of these young people, while retaining both diasporic and local links with a variety of traditions derived from the Indian subcontinent, are nevertheless fundamentally shaped by an everyday low-key Britishness – a Britishness with new inflections. This sensibility marks them as Brasians.

**Harris, Roxy and Ben Rampton 2010. *Ethnicities without guarantees: An empirical approach*. In M. Wetherell, ed, *Liveable lives: negotiating identities in new times*. Pp. 95-119. Basingstoke: Palgrave.**

#### **Summary**

This chapter argues that the language practices, which the authors observed in peer interaction in highly diverse urban comprehensive schools, confirm Gilroy's analysis that race and ethnicity feature for the most part as subsidiary issues and conform to the 'unruly convivial mode' Gilroy identifies. The authors open by criticising the official multiculturalist discourse on ethnic divisions and opposition while pointing out that researchers risk emulating this discourse on ethnicity and race by limiting themselves to research interviews. The latter privilege the relatively detached commentary and illustrative nar-



rative, seldom serve as sites for the contestation of identity claims, and miss nuance and multiple meanings. The promising new take on these issues in Hall's 'new ethnicities' and Gilroy's 'conviviality' approach so far lacks empirical substantiation. That is where the work of the authors since the 1990s seeks to make a contribution. They outline the advantages of linguistic ethnography as a method for revealing the "jostling, allusive, multi-voiced" flavour of actual mixing and the positioning of self and others in ordinary life. Holding closely to the contexts of everyday life, linguistic ethnography, they claim, helps to put ethnicity and race into contexts of what **Wessendorf (2010: 18)** calls everyday "unpanicked multiculturalism" or as the authors have it: "as significant but by no means all-encompassing processes, intricate but much more ordinary and liveable than anything one might infer from the high octane, headline representations of the political and media arena" (p. 115).

**Heller, Monica 2007. Bilingualism as ideology and practice. In Monica Heller, ed, *Bilingualism: A social approach*. Pp. 1-24. Basingstoke: Palgrave.**

### Summary

In this chapter, written as a general introduction to the book, Heller gives a critical account of the way bilingualism has been studied since Weinreich's 1953 groundbreaking *Languages in contact: Findings and problems*. She does so by reviewing core notions used in the field such as 'code-switching' (e.g. situational vs. metaphorical), 'domains', and related foundational concepts such as 'community', 'identity' and 'language'. She shows how bilingualism has been mainly conceived as "multiple monolingualism" and argues for the refashioning of our analytical tools in order to address the drastic social changes of our post-modern world characterized by diversity, mobility and multiplicity. Joining the voices of others, she argues for a shift of paradigm where languages are not longer analyzed as bounded systems, closely connected to clear-cut identities and to well defined nations and states. Heller insists on power dynamics that participate in the educational, political or academic definitions of language, identity and community. Bilingualism can no longer be studied as autonomous structure disconnected from practice and process.

**Heritage, John and J. Maxwell Atkinson 1984. Introduction. In J. Maxwell Atkinson and John Heritage, eds, *Structures of social action: Studies in conversation analysis*. Pp. 1-15. Cambridge: Cambridge University Press.**

### Summary

This introductory chapter to an influential volume in the field of conversation analysis, presents a short history, the main goals and the fundamental principles of conversation analysis. Following Garfinkel's early suggestion the main objective of conversation analysis is defined as describing the procedures or regular forms by which participants



in conversation organise their interaction. Firmly based on the premises of ethnomethodology, conversation analysis contends that the procedures, forms and orders they describe are perceived, felt and operated by the interactants themselves. Among other things, the introduction examines the collection and analysis of data while stressing that conversation analysts tend to work exclusively with naturally occurring occasions, which are recorded for analysis and later inspection. Much attention is given to the issue of sequential analysis. The primary unit of conversation analysis are sequences of action rather than isolated acts or utterances. Recognizing that utterances mainly occur at some sequentially relevant, structurally defined place in talk, this placement can be seen to provide the primary context for an utterance's intelligibility and understanding. Thus utterances must be contextualized within sequences of action. Given the importance of details for the analysis of conversation, the introduction addresses the issue of transcription and transcription standards.

**Hewitt, Roger 1986. *White talk, black talk: Inter-racial friendship and communication amongst adolescents*. Cambridge: Cambridge University Press.**

#### **Published Abstract**

This book studies the relations between black and white adolescents in an urban environment (South London); the processes by which racism is relayed within adolescent communities, and the strategies which subvert or encourage them. More specifically Hewitt examines the sociolinguistic impact of the "London Jamaican" creole used by young black Londoners on the language and culture of young whites. Basing his work on extensive fieldwork amongst racially mixed groups in youth clubs, schools and "street corner" contexts. Hewitt is able to examine the way racial attitudes and cultural allegiances are expressed in, and affected by, inter-racial friendships. *White Talk Black Talk* is a uniquely ethnographic account which places the use of black language forms in the speech of whites firmly in its social and political setting: integrating disciplines in a creative way, Hewitt sites a practical sociolinguistic study within a much wider and systematic sociological context of group interaction. This study [is] of special interest within sociolinguistics, the sociology of race relations and of youth culture, and urban anthropology [...].

**Hill, Jane H. 1999. "Styling locally, styling globally: What does it mean?" *Journal of Sociolinguistics* 3(4): 542-556.**

#### **Published Abstract**

In discussion of the papers in this special issue, we note that styling and crossing are not new phenomena, but are found world wide and are very old. This suggests that analyses of styling and crossing in comparative and historical perspective would be highly desirable. Such analysis will require rigorous macroanalytic

characterizations of speakers and interlocutors in order to make comparison possible. The complex pragmatic effects of styling challenge both theory and method in pragmatics, but we will not fully understand what these challenges are until we attempt relatively formal analysis of these effects, which must include very large-scale phenomena such as domination and appropriation versus transgression and liberation.

**Hogan-Brun, Gabrielle, Clare Mar-Molinero, et al. 2009. *Discourses on language and integration: Critical perspectives on language testing regimes in Europe*. Amsterdam: John Benjamins.**

#### **Published Abstract**

One of the most pressing issues in contemporary European societies is the need to promote integration and social inclusion in the context of rapidly increasing migration. A particular challenge confronting national governments is how to accommodate speakers of an ever-increasing number of languages within what in most cases are still perceived as monolingual indigenous populations. This has given rise to public debates in many countries on controversial policies imposing a requirement of competence in a 'national' language and culture as a condition for acquiring citizenship. However, these debates are frequently conducted almost entirely at a national level within each state, with little if any attention paid to the broader European context. At the same time, further EU enlargement and the ongoing rise in the rate of migration into and across Europe suggest that the salience of these issues is likely to continue to grow. This volume offers a critical analysis of these debates and emerging discourses on integration and challenges the assumptions underlying the new 'language testing regimes'.

**Hua, Zhu 2008. "Duelling languages, duelling values: codeswitching in bilingual inter-generational conflict talk in diasporic families." *Journal of Pragmatics* 40: 1799-1816.**

#### **Published Abstract**

This paper aims to investigate the complex relationship between social interaction and socio-cultural values. Samples of conflict talk between parents and children in the Chinese diasporic families in the UK are examined. Through a detailed analysis of the sequential organization of codeswitching as well as what is termed as "talk about social and cultural practice", we aim to demonstrate how conflicts in values and identities are negotiated, mediated and managed in bilingual interaction and the emergent nature of new family dynamics and values. The study provides new insights into the (changes of) socio-cultural values in diaspora and migrant communities and contributes to the development of a general theory of the pragmatics of bilingual codeswitching.

**Huang, April 2010. *London Chinatown: A sociolinguistic ethnography of visibility*. PhD diss. University of Jyväskylä.**

### **Summary**

The author of this doctoral thesis has been collecting her data from London Chinatown since 2006 and in particular, focusing on the visual presentation of language materials in signs that are available to every public audience. She sets out to decode the various modes of everyday language material and reveal the symbolic power of language in a multilingual and multicultural environment. In her research project, Chinatown exemplifies a lot of what happens to language in a context of super-diversity – the new multicultural society of globalisation. The signs that the author discusses are results of new migration patterns in the Chinese diaspora in London Chinatown, including a new labour migration and global tourism, and these seemingly chaotic signs aim to communicate with audiences that represent hybridity, multiplicity and indeterminacy in a highly globalised megacity. The micro-semiotic details we see in all visual signs are indexical cues that help us to decode the layering and polycentricity within ‘Chineseness’ and thus enable us to see the macro-level of super-diversity as an effect of globalisation. Demonstrating how ‘spaces talk semiotically and literally’, the author extends the ethnography of speaking/communication into a more recent focus on visibility in literate design. In this framework, the functions of visual signs are as important as their linguistic and multimodal structure. She contends that multimodal analysis is essential to complement studies of linguistic landscape, which until recently confined themselves to linguistic materials ignoring modalities of shapes, colours, and fonts. Through ethnographic fieldwork, the author demonstrates the importance of text vectors and calligraphy in reading meanings and concludes that the language uses and choices can be received as purely symbolic and without much consideration to their linguistic meanings, depending on the multilingual as well as visual repertoires of each individual user. Language resources in such cases are mobile semiotic resources whose functions – linguistic or otherwise – depend on space, audience, purpose and design. These language materials can be seen as linguistically ‘empty’ signifiers but indexically ‘full’ of direct and indirect meaning potential, depending on the audiences’ linguistic and visual repertoires. The author concludes that visibility is an issue that awaits to be explored more fully in sociolinguistic ethnography.

**Hymes, Dell 1980. Educational ethnology. In Dell Hymes, ed, *Language in education: Ethnolinguistic essays*. Pp. 119-125 (Also in *Ethnography, Linguistics, Narrative Inequality*, 1996. London: Taylor & Francis, pp. 1917-1922). Washington DC: Centre for Applied Linguistics.**

### **Summary**

In this article, Hymes develops the idea that ethnography as a social practice (also referred to as ‘ethnographic monitoring’) should be cumulative, cooperative and comparative; and consequently, that ethnographic knowledge resulting from these practices

also needs to have these elements if it wants to count as ‘democratic knowledge’. The potential for implementing this approach in the anthropological study of schools and schooling is then sketched. Hymes proposes the term ‘ethnology’ to explicitly create opportunities to compare schools, schooling and education in general, moving from specific inquiry to a more comparative focus, allowing the analyst to formulate programmatic points concerning social change in the long run. Knowledge about schools and schooling is seen as knowledge about social life in general, and the history of anthropological knowledge about the nature of social phenomena such as kinship and religion feeds directly into the kind of knowledge one can gather with regards to education.

**Hymes, Dell 1980. Ethnographic monitoring. In Dell Hymes, ed, *Language in education: Ethnolinguistic essays*. Pp. 104-118 (Also in H. Trueba, G. Guthrie and K. Au (eds), 1981, *Culture and the Bilingual Classroom: Studies in Classroom Ethnography*. Rowley, Mass.: Newbury House, pp. 1956-1968). Washington DC: Centre for Applied Linguistics.**

### Summary

This article discusses a mode of inquiry and a practice called ‘ethnographic monitoring’. This practice is epistemological in nature, and is compatible with both the demands of knowledge and the demands of cooperation. Hymes then turns to three practical steps to make this purpose operational in the context of education. First, ethnographers consult teachers and parents to identify the issues that concern them most. A second step is to observe behavior relevant to that issue in a series of contexts in and out of the classroom. The final step is to share these findings with the educational actors involved. The epistemological weight of local educational knowledge resonates throughout the program and is linked to the anthropological roots of such an inquiry: in an ethnographic research program one should seek knowledge that is already out there, and that is known and valid for the people that make use of it. The ethnographer serves as a long-term academic consultant in the spirit of a continuing mutual cooperation, making implicit knowledge explicit by reporting on this in a way that is democratic and accessible to the educational actors involved.

**Hymes, Dell 1980. Speech and language: On the origins and foundations of inequality among speakers. In Dell Hymes, ed, *Language in education: Ethnolinguistic essays*. Pp. 19-61 (Also in *Ethnography, Linguistics, Narrative Inequality*, 1996. London: Taylor & Francis, pp. 1922-1962). Washington DC: Centre for Applied Linguistics.**

### Summary

This article sketches language as a human problem. Hymes points out that linguistic diversity, literacy and multilingualism have attracted attention in this respect, but merely as practical rather than theoretical matters. In doing so, he sketches four dimensions that deal with language (in its singular form the human capacity to produce it) as some-

thing to overcome: diversity, medium, structure and functioning of language. These dimensions then lead us to linguistic inequality, and to think about the sources and consequences. Again, Hymes proposes four dimensions: languages (in its plural form the different ways of speaking of individuals and communities) differ in their makeup as adaptive resources, as an aspect of persons and personalities, according to the institutions of a community and according to the values and beliefs of a community. Hymes ends with a plea to understand speech communities on their own terms ('voice') instead of looking at it from a generative point of view (the Chomskyan perspective). Language use can only be studied by paying close attention to its structure and function in actual speech. Addressing inequality goes beyond the potential equality of languages, and towards a humanist view which can deal with concrete situations of inequality in order to transform them.

**Hymes, Dell 1983. *Essays in the history of linguistic anthropology*. Amsterdam: John Benjamins.**

**Published Abstract**

Anthropology and linguistics, as historically developing disciplines, have had partly separate roots and traditions. In particular settings and in general, the two disciplines have partly shared, partly differed in the nature of their materials, their favorite types of problem the personalities of their dominant figures, their relations with other disciplines and intellectual current. The two disciplines have also varied in their interrelation with each other and the society about them. Institutional arrangements have reflected the varying degrees of kinship, kithship, and separation. Such relationships themselves form a topic that is central to a history of linguistic anthropology yet marginal to a self-contained history of linguistics or anthropology as either would be conceived by most authors. There exists not only a subject matter for a history of linguistic anthropology, but also a definite need.

**Hymes, Dell 1996. *Ethnography, Linguistics, Narrative Inequality: toward an understanding of voice*. London: Taylor and Francis.**

**Published Abstract**

This collection addresses the contribution that ethnography and linguistics make to education, and the contribution that research in education makes to anthropology and linguistics. The first section of the book pinpoints characteristics of anthropology that most make a difference to research in education. The second section describes the perspective that is needed if the study of language is to contribute adequately to problems of education and inequality. Finally, the third section takes up discoveries about narrative, which show that young people's narratives may have a depth of form and skill that has gone largely unrecognized.

**Irvine, Judith 2001. 'Style' as distinctiveness: The culture and ideology of linguistic differentiation. In Penelope Eckert and John Rickford, eds, *Style and sociolinguistic variation*. Pp. 21-43. Cambridge: Cambridge University Press.**

### Summary

In this seminal chapter, Irvine considers linguistic style as a truly sociolinguistic phenomenon, that is, as the “organization of distinctiveness that operates on a linguistic plane yet is constitutive of social distinctiveness” (p. 42). Inspired by the work of Hebdige and Bourdieu on the social semiosis of distinctiveness, Irvine reviews the conceptualisation of ‘style’ together with ‘dialect’ and ‘register’, before choosing to focus on the processes rather than the outcome of differentiating or, as she calls it, on the axes of distinctiveness. In these processes speakers appear as agents in social or sociolinguistic spaces in which they renegotiate their positions and aspirations in a system of limitations and affordances. Evidently, these acts involve the speaker’s ideological awareness of salient social groups, activities, and practices, including forms of talk. To some extent collapsing the traditional distinction between register and style, Irvine argues that the latter also includes the subtle ways in which individuals navigate among available varieties in order to perform a coherent representation of a distinctive self. This awareness resides in local ideologies of language which operate through three semiotic processes which Irvine identifies as ‘iconization’, ‘recursivity’, and ‘erasure’. These processes are illustrated with her own ethnographic material about speech varieties – ‘noble speech’ versus ‘griot speech’ – in a Wolof village in Senegal, and Susanne Gal’s data on linguistic differentiation – between *Handwerkerisch* and *Bäuerisch* German – in a German/Hungarian community in southern Hungary. The paper concludes by claiming that style is above all a creative process embedded in a system of distinction, which it reproduces and renegotiates at the same time.

**Jaspers, Jürgen 2005. “Linguistic sabotage in a context of monolingualism and standardization.” *Language & Communication* 25(3): 279-297.**

### Published Abstract

This paper considers the way a group of Moroccan adolescents in Belgium engages with the hegemonic structures that envelop them at school by constructing playful linguistic sabotage. Much in contrast with general stereotypes about these boys’ supposed incompetence in Dutch, Moroccan boys could be observed styling several Dutch varieties and employing them to wrong-foot adults and authorities in situations of increased accountability. Crucial in this practice was the concept of doing ridiculous, which involved play-acting, creating ambiguity and feigning enthusiasm for schoolish, research-related or other ‘boring’ activities. Doing ridiculous with linguistic varieties helped Moroccan boys to shape and negotiate their participation at school and challenge stereotyping identity categories and elbow-room limiting situations.



**Jaspers, Jürgen 2011. 'This isn't possible anymore': Indexical shifts in a white urban dialect. *Working Papers in Urban Language & Literacies*. 66, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc).**

#### **Published Abstract**

This paper argues that in interactions among teenagers at a secondary school in Antwerp one can find indications of a shift taking place in the connotation potential and usability of a traditionally 'white' urban dialect. Although multi-ethnic teenagers clearly distinguished between jocular uses of Antwerp dialect and their own, regular, voice, and although they explicitly associated the dialect with hostile ethnic others, in their interactional practices it was often hard to find evidence of an insider-outsider perspective. Instead, exaggerated uses of Antwerp dialect often highlighted (potential) incidents between pupils and teachers, while much more modest uses of it pervaded key informants' personal, non-jocular and non-standard vernacular. So, even if ethnicity was much more speakable for interpreting local linguistic differences, teenagers' actual use of Antwerp dialect features seemed to suggest they were actively engaging with processes of class stratification.

**Jørgensen, J. Normann 2010. *Languaging: Nine years of poly-lingual development of young Turkish-Danish grade school students*. Copenhagen: Copenhagen Studies in Bilingualism.**

#### **Summary**

This book deals with the development of linguistic behaviour among linguistic minority students in the Danish grade school. It describes the so-called Køge project, which is a longitudinal study among Turkish speaking students in Copenhagen. Part one offers a theoretical discussion of some central concepts in studies of "polylingualism" (multilingualism). It suggests giving up the idea of languages as separate units. Instead, one can analyse language use at the level of features – features ascribed to the abstract ideological units called languages. In part two the author discusses his analytical methods, and describes the educational, linguistic, and social aspects of the Køge project. The educational aspect includes the teaching provided to the students during the first three years of school. The social aspect includes the parents' attitudes to and evaluations of their children's linguistic development. This aspect was treated in connection with an Inter-Nordic study of language use and language choice among immigrants. Finally, the linguistic study deals with the acquisition of Danish, and with the development of code choice patterns. Part three further elaborates on the development of code choice patterns among the young minority students through their school years, from beginning acquisition over automatization to creative use and language play. The latter comprises highly sophisticated and creative use and language play, accompanied by intricate social negotiations. Along the way the young students develop into poly-lingual 'languagers' who employ the linguistic features that are at their disposal, without regard for mono-

lingualist norms. The fourth part of this book unites the different perspectives raised by the Køge project and concludes that it is vital to understand the necessity of involving minority experience in the educational system.

**Jørgensen, Jens Normann 2008. "Polylingual languaging around and among children and adolescents." *International Journal of Multilingualism* 5(3): 161-176.**

#### **Published Abstract**

The uniquely human capacity of using arbitrary signs to transfer concept and experience over great distances in time and place is what we call language. We use language with a purpose, and we use whatever features are at our disposal to achieve our ends, regardless of the fact that some speakers think that certain features should be held together and not used in combination with certain other features. The phenomenon of language is not necessarily a construction, and while all individual languages are constructed, it is not possible to clearly delimit them from each other. The crucial phenomenon is language, not any specific language. While some Some speakers think languages should be kept apart, others combine three, four, or more different sets of features (i.e. so-called 'languages') in their linguistic production. This is characteristic of polylingualism (where multilingualism is characterised by the knowledge of several separate languages). These speakers do not choose their features randomly. Particularly in late-modern urban youth groups the simultaneous use of features from many different sources is frequent.

**Kress, Gunther 2009. *Multimodality: A social-semiotic approach to contemporary communication*. London: Routledge.**

#### **Published Abstract**

The 21st century is awash with ever more mixed and remixed images, writing, layout, sound, gesture, speech, and 3D objects. Multimodality looks beyond language and examines these multiple modes of communication and meaning making. *Multimodality: A Social Semiotic Approach to Contemporary Communication* represents a long-awaited and much anticipated addition to the study of multimodality from the scholar who pioneered and continues to play a decisive role in shaping the field. Written in an accessible manner and illustrated with a wealth of photos and illustrations to clearly demonstrate the points made, *Multimodality: A Social Semiotic Approach to Contemporary Communication* deliberately sets out to locate communication in the everyday, covering topics and issues not usually discussed in books of this kind, from traffic signs to mobile phones. In this book, Gunther Kress presents a contemporary, distinctive and widely applicable approach to communication. He provides the framework necessary for understanding the attempt



to bring all modes of meaning-making together under one unified theoretical roof.  
[...]

**Le Page, Robert B. 1988. "Some premises concerning the standardization of languages, with special reference to Caribbean Creole English." *International Journal of the Sociology of Language* 1988(71): 25-36.**

### Summary

This paper opens with one in a series of four basic premises concerning standardization and language change, claiming that the primary task of the sociolinguist is not so much to account for variation in ideally homogeneous languages, as to account for the very idea of a language coming into being. Given the monogenesis of the human species, sociolinguists should rather investigate the variable ways in which linguistic features with identifiable social and cultural associations get clustered together. Some progress could be expected in the domain of pidgin and creole languages. Two other premises, which the co-author of *Acts of identity* (1985) submits, apply to the cultural conceptualization of language and how linguists should handle them. Generally speaking, most of the concepts that we hold about the nature of language are stereotypes. This applies to what we think a language is, or even our concepts of grammar and of the meaning of a word. Moreover, the author contests the pertinence of notions such as 'mother tongue' of 'native speaker', 'standard/ideal language' other than as emic categories in local language ideologies. The fourth and last premise is that the sole locus of language is the individual: speakers and writers create the patterns for their verbal behaviour either to reduce or to emphasize differences between themselves and others. Here the author perceives of linguistic activity as a process of projection and identification that generates focused linguistic systems. In these processes standardisation occurs through intensive interaction (e.g. in urban contexts), through the breakdown of ethnic barriers and the emergence of new norms. The latter can arise through the combined activity of institutional actors (e.g. prestigious schools, prominent universities, civil service, academies, etc.).

**Leppänen, Sirpa 2009. Playing with and policing language use and textuality in fan fiction. In Ingrid Hotz-Davies, Anton Kirchofer and Sirpa Leppänen, eds, *Internet Fictions*. Pp. 62-83. Newcastle: Cambridge Scholars Publishing.**

### Published Abstract

Fan fiction is a domain where fandom, youth, gender and sexuality, for example, can be constructed relatively freely and without much external censorship. Fan writers adopt a repertoire of semiotic resources with which they, in the frame of fan websites, fandoms, fan cultures and also more general cultural, moral and soci-

etal norms, produce and negotiate their identities. Thus, their texts – the language, textual structures and conventions they draw on – can be seen as identity work, through which a sense of similarity and difference, identification and dis-identification are built, maintained and modified. Fan fiction is not, however, merely free play, but like human social spaces generally are, it is regimented and regulated by its own orders of normativity and mechanisms of control which constrain the discursive and identity options fans may have in them. Using texts by young Finnish fan fiction writers [...], the chapter discusses the ways in which they make use of resources provided by more than one language and a range of genres and generic conventions, as well as establish and maintain a particular normative system with differential rights and obligations for participants and mechanisms of evaluation and policing. The discussion is based on a corpus of fan fiction texts collected from popular Finnish fan fiction sites from 2003 onwards as well as a questionnaire (n=107) administered on Finnish fan fiction sites in 2005. The chapter shows that neither the romanticised views of fans as ‘cultural heroes’, nor the pessimistic and cynical views of them as uncritical super-consumers and media dupes are suitable to understand what fan fiction is and what it means to fans. Instead, it demonstrates how fan fiction is no different from how human beings communicate in general: their discourse is simultaneously about change, innovation and creativity, as well as about regulating and constraining what can be said and written, in what ways, and what these ways of talk and text index about social reality and identities.

**Leppänen, Sirpa 2012. Linguistic and discursive hybridity on the translocal Internet: the case of web writing. In Mark Sebba, Shahrzad Mahootian and Carla Jonsson, eds, *Language mixing and code-switching in writing: Approaches to mixed-language written discourse*. London: Routledge.**

#### **Published Abstract**

The chapter looks at linguistically mixed written discourse in web writing. More specifically, it investigates mixed language practices of a particular activity culture, young Finnish fan fiction writers. Although fan fiction represents a unique case as a type of web writing, it highlights many of the typical strategies of linguistically mixed writing on the Internet. Consequently, it is used as an illustration of a more general preponderance of writers on the translocal Internet for a style which mixes, integrates and juxtaposes different kinds of language resources. At the same time, fan fiction has many characteristics which distinguish it from other genres of web writing. One of these features is its fundamental interventionality: its core aim is to rewrite texts produced by someone else and thus create discourse which is a mixture of elements from the original and novel elements created by the fan writers. What this means is that fan fiction typically is not only linguistically mixed,

but also discursively mixed: it combines, juxtaposes and integrates resources from different genres, texts and modalities. Thus, to make a more general point about this type of web writing, the chapter complements the investigation of the linguistically mixed style of the texts in focus here by an analysis of their discursive heterogeneity, and, with its help, argue that linguistic mixing in this type of writing is actually a part of a more general heteroglossic communicative style.

**Leppänen, Sirpa and Arja Piirainen-Marsh 2009. "Language policy in the making: an analysis of bilingual gaming activities." *Language Policy* 8(3): 261-284.**

**Published Abstract**

Building on an understanding of language policy as continually evolving, emergent and influenced by norms of specific communities and cultures, this paper investigates the practices through which young people negotiate informal language policies when interacting with new media in the context of electronic gaming. We examine how young new media users participating in gaming activities construct norms of bilingual language use. Gaming is a new media setting where the resources of more than one language are deployed to create local meanings and negotiate situated identities. Gamers and fans as social agents appropriate contextually available linguistic resources and thus actively and sensitively negotiate the norms and policies relevant to them. We argue that future discussion of the impact of new media on language use should be informed by detailed analysis of the micro-management and policing of norms, practices and repertoires in specific contexts of media use.

**Leppänen, Sirpa, Anne Pitkänen-Huhta, et al. 2009. "Young people's translocal new media uses: a multiperspective analysis of language choice and heteroglossia." *Journal of Computer-Mediated Communication* 14(4): 1080-1107.**

**Published Abstract**

The aim of this paper is to shed light on the particularities of the linguistic, social and cultural action of young Finns in translocal new media spaces, and the ways in which they themselves make sense of and account for their actions. We present findings from four case studies, each of which illustrates aspects of translocality in young Finns' new media uses. Theoretically and methodologically the case studies draw on sociolinguistics, discourse studies, and ethnography, making use of the concepts of language choice and linguistic and stylistic heteroglossia. Through the four cases in focus, the paper shows how young people's linguistically and textually sophisticated new media uses are geared by and express translocal affective, social, and cultural alignments and affinities.

**Leung, Constant, Roxy Harris, et al. 1997. "The idealised native speaker, reified ethnicities, and classroom realities." *TESOL Quarterly* 31(3): 543-560.**

### **Published Abstract**

TESOL [Teaching of English to Speakers of Other Languages] practice in the schooling sector in England has implicitly assumed that ESL [English as a Second Language] students are linguistic and social outsiders and that there is a neat one-to-one correspondence between ethnicity and language. This perspective has tended to conceptualise L2 learners as a linguistically diverse group (from non-English-speaking backgrounds) but with similar language learning needs. However, demographic and social changes in the past 30 years have rendered such assumptions inadequate and misleading, particularly in multiethnic urban areas. In this article we seek to (a) offer an alternative account of the classroom realities in contemporary multilingual schools where the linguistic profiles and language learning needs of ESL students are not easily understood in terms of fixed concepts of ethnicity and language; (b) draw on recent developments in cultural theory to clarify the shifting and changing relationship among ethnicity, social identity, and language use in the context of postcolonial diaspora; and (c) question the pedagogical relevance of the notion of native speaker and propose that instead TESOL professionals should be concerned with questions about language expertise, language inheritance, and language affiliation.

**Levinson, Stephen 1988. Putting linguistics on a proper footing: explorations in Goffman's concepts of participation. In P. Drew and A. Wootton, eds, *Erving Goffman: exploring the interaction order*. Pp. 161-227. Oxford: Basil Blackwell.**

### **Summary**

This elaborate paper explores the full complexity of participant roles, following suggestions by Goffman, Hymes and others that 'Speaker' and 'Hearer', and the corresponding grammatical categories (first and second person) are not sufficient categories. Levinson shows how both at the producing and the receiving end of an utterance, one can distinguish many participant roles. An 'Author' needs to be distinguished from a 'Relayer', a 'Sponsor' or a 'Ghostor' depending on whether or not he/she motivates the message, transmits it and/or is responsible for its form, respectively. Such a decompositional approach reveals how the apparently simplest situation of utterance may hide an enormous complexity. This is even more the case in situations where these roles are distributed over more parties: where participant role fragments are inhabited by different persons. Moreover, Levinson distinguishes participant roles applicable to the 'utterance event' and those relating to the broader 'speech event'. The decompositional approach has been criticised, for example by Judith Irvine, for focusing too closely on the role frag-

ments rather than on the fragmentation distribution process from the participants' point of view.

**Li, Wei 2006. "Complementary schools, past, present and future." *Language and Education* 20(1): 76-83.**

**Published Abstract**

Complementary schools for immigrant and ethnic minority children in the UK have been an important socio-political, educational movement in the country for nearly half a century. They have made a major impact on the lives of thousands of children of different ethnic backgrounds, attracted public debates vis-à-vis the government's involvement in educational management, and challenged the dominant ideology of monoculturalism in the country. Yet, they have received relatively little attention from educational researchers. The present special issue, focusing on language and interaction in a selected group of complementary schools in England, provides new impetus for more research in this particular area. In this short discussion paper, I will first outline the socio-political histories of complementary schools in the UK. I will then look at some of the key issues emerging from these schools and from the studies that are published in the present volume. Finally, I will discuss what kinds of research should be done in the future that will inform both the policies and practices regarding complementary schools and the public debate over multilingual and multicultural education in the country.

**Lytra, Vally 2007. *Play frames and social identities*. Amsterdam: John Benjamins.**

**Published Abstract**

This book is a sociolinguistic study of children's talk and how they interact with one another and their teachers in multilingual, multicultural and multiethnic schools. It is based on tape recordings and ethnographic observations of majority Greek and minority Turkish-speaking children at an Athens primary school. It offers [insights] into the ways in which children draw upon their rich interactional histories and share, transform and recontextualize linguistic and other semiotic resources in circulation to construct play frames and explore, adopt, resist available as well as novel social roles and identities. Drawing on ethnographically informed approaches to discourse, the book shows the ways in which verbal phenomena such as teasing, joking, language play, music making and chanting can provide a productive locus for the study of the negotiation of social identities and roles at school. [...].

**Madsen, Lian Malai 2008. *Fighters and outsiders: Linguistic practices, social identities, and social relationships among urban youth in a martial arts club*. University of Copenhagen. *Dept. of Nordic Studies & Linguistics*. PhD dissertation.**

### **Summary**

This thesis focuses on the construction and negotiation of social identities and social relationships through linguistic and interactional practices among children and adolescents in an urban, recreational community of practice. The study is based on 10 months of ethnographic field work in a Taekwondo club in a multicultural area of Copenhagen. From an ethnographic and interactional sociolinguistic perspective, the author looks into how individuals participate in a community, negotiate their place in the social order, relate to different social categories, and in particular employ linguistic and interactional practices to do so. One of the central findings of the doctoral research is that in their interactional identity-work, participants employ a variety of linguistic features and sometimes combine semiotic features in multilayered constructions. These ‘linguaging’ practices are poly-lingual, without there being a one-to-one relation between language and identity. In making strategic use of stereotypical social connotations related to certain codes and features, participants to some extent reproduce dominant ideological constructions, while also challenging and renegotiating these stereotypical assumptions. These and other findings shed light on the inadequate account of integration in the assimilationist view, which is so common in public and political discourse.

**Makoni, Sifree and Alastair Pennycook 2007. *Disinventing and reconstituting languages*. *Disinventing and reconstituting languages*. Pp. 1-41. Clevedon: *Multilingual Matters*.**

### **Summary**

This outstanding introductory chapter to an equally thought-provoking volume presents an ambitious programme to put sociolinguistics on new footing when it comes to dealing with ‘languages’. First the authors abundantly demonstrate that ‘languages’ are the products of processes of ‘invention’ – a notion that combines elements from Hobsbawm’s ‘the invention of tradition’ and from Anderson’s ‘imagined communities’. These process require critical historical reconstruction, which the authors demonstrate with a particular focus on the ‘invention’ as well as the naming and classifying of languages in colonial contexts, e.g. in Africa and India. The ‘segregational linguistics’ which Pennycook and Makoni see at work in the colonies (and ever since) emanates from a ‘metadiscursive regime’, which conceives of languages as separate and enumerable, bounded and autonomous systems. This serves to reduce, codify, and purify languages while simultaneously outlawing creoles and mixed language practices. Second, Pennycook and Makoni suggest that the proposed reconstruction of the invention processes – the moment of ‘disinvention’ – serves the purpose of ‘reconstituting’ languages on the basis of “how people communicate”. Such a counter-move against the convenient

fictions of ‘languages’ is necessary, the authors argue, because “the effects of language inventions are very real”. The reconstitution of language practices should not only enable sociolinguists to deal more aptly with the language imposition and linguistic imperialism on national and international scales, but also with the on-going and increasing importance of transnational flows and transidiomatic practices.

**Maryns, Katrijn 2006. *The asylum speaker: Language in the Belgian asylum procedure*. Manchester: St Jerome.**

#### **Published Abstract**

Drawing on first-hand ethnographic data, field interviews with interpreters, interviewers and decision-makers, observations and off-record comments, *The Asylum Speaker* examines discursive processes in the asylum procedure and the impact these processes may have on the determination of refugee status. The book starts from the assumption that far-reaching legal decisions often have to be made on very limited grounds. Unable to submit any evidence to substantiate their case, the only chance that many asylum seekers have is to argue their case during the oral hearings with public officials at the different asylum agencies. Maryns investigates the performance of the asylum seeker during these interviews and analyzes the relationship between narrative structuring and gradations of linguistic competence. She explores a number of related questions: first, how the interaction between applicants and public officials proceeds; second, how this interaction forms the discursive input into long and complicated textual trajectories, and third, how the outcome of these discursive processes affects the assessment of asylum applications. Maryns demonstrates how propositional aspects play a crucial role in the asylum procedure whereas little attention is paid to narrative-linguistic diversity and multilingual speaker repertoires. Her analysis reveals how insufficient insight into the linguistic structure and narrative features of the asylum account often results in a deficient processing of important details.

**Mehan, Hugh 1996. *The construction of an LD student: A case study in the politics of representation*. In Michael Silverstein and Greg Urban, eds, *Natural histories of discourse*. Pp. 253-276. Chicago: University of Chicago Press.**

#### **Summary**

This often-quoted case-study in critical discourse analysis addresses the ‘politics of representation’, that is, competitions over the meaning of events, people and objects. More particularly this paper looks at contests in the attribution of lexical labels in the educational sphere and the processes of entextualization that this comprises. The case is that of a nine-year-old pupil who is identified as suffering from ‘learning disability’ (LD) in spite of the fact that the classroom teacher and the mother attest to the substantial



learning abilities of the pupil. The analysis consists in a diachronic reconstruction of the different reports, commissions, and above all oral interventions and meetings that lead to the ultimate decision. Mehan distinguishes between three discourse registers: the psychological, the sociological, and the historical, and concludes that ultimately the disjuncture between the three discourses was resolved by “credentialing the psychological version as the official version of this student” (p. 272). The case is a convincing instance of how a multifocal discourse is gradually “devoiced and decentered” and emerges in the form of a ‘text-artifact’, a linguistic ‘fetish’, which masks the different voices and, above all, their differential positioning and valuing.

**Moerman, Michael 1974. Accomplishing ethnicity. In Roy Turner, ed, *Ethnomethodology*. Pp. 54-68. Harmondsworth: Penguin.**

#### **Published Abstract**

The paper contends that much of what is called cultural anthropology consists of reporting the folk predicates of folk ethnic identification labels, of assuming that all predicates are properly ascribable to such labels, and of looking for human populations to which the labels can be applied. The contention is illustrated with data on the Lue of Chiengkham, Thailand. The paper suggests that participant observation is an inappropriate technique for ethnographers for discovering native categories that must be obtained to analyze the underlying rules that natives use to ascribe events, things, and persons to these categories. Ethnic labeling appears to be motivated rather than self-explanatory, the motivated nature appearing to be associated with a retrospective rather than inductive use of traits.

**Moore, Robert E., Sari Pietikänen, et al. 2010. “Counting the losses: Numbers as the language of language endangerment.” *Sociolinguistic Studies* 4(1): 1-26.**

#### **Published Abstract**

This paper provides a set of critical reflections on the use(s) of numbers to communicate facts about the changing dynamics of speech communities undergoing language shift. Such numerical representations are widespread, and they are of important in segments of language expertise. After a literature survey of counting practices, the paper focuses on three language-ideological decisions underpinning language counting: First, decisions need to be made as to who counts as a speaker. In discussions of language endangerment, speaker counts are the most important single index of the endangered character of the language. Secondly, in order to count the number of distinct languages in a region, country, or world area, decisions must be made which privilege a notion of languages as bounded, closed, and geographically fixed entities. Finally, decisions need to be made with respect to the domains in which “small”, endangered, or minority languages continue to be used.

From the discussion of domains we develop an alternative vision that centers not on distinct, named, countable languages, but on speakers and repertoires, and on the actual resources that speakers deploy in actual contexts. The contemporary situation of speakers of indigenous Sami, African and Native American languages will be drawn upon for examples.

**Otsuji, Emi and Alastair Pennycook 2010. "Metrolingualism: fixity, fluidity and language in flux." *International Journal of Multilingualism* 7(3): 240-254.**

#### **Published Abstract**

By extending the notion of metroethnicity, this paper proposes the notion of metrolingualism, creative linguistic practices across borders of culture, history and politics. Metrolingualism gives us a way to move beyond current terms such as "multilingualism" and "multiculturalism". It is a product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with and negotiate identities through language. The focus is not so much on language systems as on languages as emergent from contexts of interaction. Looking at data from workplaces where metrolingual language use is common, [the authors] show how the use of both fixed and fluid linguistic and cultural identities is part of the process of language use. The notion of metrolingualism gives us ways of moving beyond common frameworks of language, providing insights into contemporary, urban language practices, and accommodating both fixity and fluidity in its approach to language use.

**Pan, Lin 2010. "Dissecting multilingual Beijing: The space and scale of vernacular globalization." *Visual Communication* 9(1): 67-90.**

#### **Published Abstract**

Following Scollon and Scollon's *Discourse in Place: Language in the Material World* (2003) in which the authors proposed that the placement and lettering of signs in public places convey the sociopolitical meaning of the region and society, this article employs the geosemiotic principles that they introduced to explore how regimes of languages are organized in fast globalizing Beijing. In doing so, the author incorporates the 'space and scale' perspective initiated by Immanuel Wallerstein and enriched by Blommaert, in an attempt to anchor the analysis of the phenomenology of multilingual language usage in a social and ideological context. She examines how the occurrence of standard and non-standard multilingual patterns in the streets of Beijing, a fast globalizing city, reflects people's unequal access to global linguistic resources and marks the social stratification and power disparity that operate at various vertical scales. The article argues that the international discourse flow to China not only produces horizontal linguistic diversity

but also engenders a ‘vertical scaling’ of domination and subordination, and proposes that linguistic globalization in Beijing can be viewed as a product crucially connected with social, political and ideological processes.

**Parkin, David 1977. Emergent and stabilised multilingualism: Polyethnic peer groups in urban Kenya. In Howard Giles, ed, *Language, ethnicity and intergroup relations*. Pp. 185-210. New York: Academic Press.**

### Summary

In this chapter, Parkin presents important ethnographic-linguistic findings based on his long-term fieldwork in Kenya, more particularly in the city of Nairobi from the late 1960s onwards. His research focus is on processes of multilingualism as constitutive of, or related to, the dynamics of social (e.g. generational) and ethnic differentiation in the rapidly changing context of post-colonial urbanization in Africa. Parkin distinguishes two ideal-types of multilingualism: emergent and stabilized forms of multilingualism. The latter is defined as ethnic speech polarization, which occurs in a relatively stable situation of political and cultural confrontation and is documented with examples from the US and Mexico. The Kenyan data are brought in to describe and analyse situations of emergent multilingualism. This is a more dynamic situation in which language choice is part of emergent ideological differences regarding the statuses and prospects of its ‘speech communities’ in the structure of urban opportunities. The case presented is that of youth groups that either identify themselves as mainly English speaking ‘societies’ or Swahili-speaking ‘gangs’. Parkin’s general argument is that speech differentiation and the language ideologies that motivate or are shaped by it, may serve as a basis for the emergence of cultural differentiation of new social groups or for the redefinition of existing groups.

**Pennycook, Alastair 2007. *Global Englishes and transcultural flows*. London: Routledge.**

### Summary

This book examines global ‘Englishes’ and the way they are part of transcultural flows. The central empirical focus of this book is the eminently global cultural form known as Hip-Hop and the way it is subject to, or indeed, only exists in the different ways it moves across space, and traverses (national) communities while simultaneously being localized. Likewise, and more broadly, English is involved in global flows and is appropriated by users around the world. In order to conceptualize these intricate processes Pennycook wishes to build a ‘transgressive theory’ based, among other things, on Judith Butler’s understanding of performance and performativity. In conclusion, Pennycook argues that the linguistic practices which feature in the realm of popular culture could be taken into account by educators. Students, Pennycook claims, are in the flow, and “pedagogy needs to go with the flow” (p. 158).

**Pennycook, Alastair 2010. *Language as a local practice*. London: Routledge.**

**Published Abstract**

*Language as a Local Practice* addresses the questions of language, locality and practice as a way of moving forward in our understanding of how language operates as an integrated social and spatial activity. By taking each of these three elements – language, locality and practice – and exploring how they relate to each other, [The book] opens up new ways of thinking about language. It questions assumptions about languages as systems or as countable entities, and suggests instead that language emerges from the activities it performs. To look at language as a practice is to view language as an activity rather than a structure, as something we do rather than a system we draw on, as a material part of social and cultural life rather than an abstract entity. [The book] draws on a variety of contexts of language use, from bank machines to postcards, Indian newspaper articles to fish-naming in the Philippines, urban graffiti to mission statements, suggesting that rather than thinking in terms of language use in context, we need to consider how language, space and place are related, how language creates the contexts where it is used, how languages are the products of socially located activities and how they are part of the action. [...]

**Pratt, Mary Louise 1987. Linguistic utopias. In Nigel Fabb, Derek Attridge, Alan Durant and Colin Maccabe, eds, *The linguistics of writing: Arguments between language and literature*. Pp. 48-66. Manchester: Manchester University Press.**

**Summary**

This very influential paper offers a sharp critique of notions of consensus in linguistics. Analytical concepts such as speech community, shared knowledge, and the cooperative principle, according to Pratt, reproduce ideologies of consensus, community, nationhood, and solidarity – constructs masking domination, exploitation, and repression. The paper begins and ends with Pratt examining the on-going transnationalisation of culture, literature, and language practices in the face of persisting powerful utopias such as the modern nation as bounded sovereign community, and its linguistic counterpart, the speech community. With reference to Benedict Anderson's 'imagined communities', Pratt characterises the prototype case of language as the speech of adult speakers face to face in monolingual, even monodialectal situations. This she contrasts with "the fractured reality of linguistic experience in modern stratified societies" (p. 51). In discourse analyses in school and medical contexts, Pratt detects other instances of unwarranted homogenizing speech communities in which the subaltern voices of children, pupils, and patients are delegitimized. Also in pragmatics, the author criticises the way gender is dealt with in general, and the way speech forms associated with women are systematically marginalised. Other instances of nation-like communities invented by sociolinguists – the subcommunity as the equivalent of subculture in cultural studies – or in literary stu-

dies – the interpretive community – are criticised for dividing up the social space into separate unities instead of exploring the latter's on-going contact and structured relations of inequality and contestation. As an alternative, Pratt suggests a 'linguistics of contact', which focuses on the operation of language across lines of social differentiation, and across zones of contact "between dominant and dominated groups, between persons of different and multiple identities, [and] speakers of different languages" (p. 60).

**Pyke, Karen and Tran Dang 2003. "‘FOB’ and ‘Whitewashed’: Identity and internalized racism among second generation Asian Americans." *Qualitative Sociology* 26(2): 147-172.**

#### **Published Abstract**

An analysis of 184 in-depth interviews with grown children of Korean and Vietnamese immigrants finds that the racial beliefs, meanings, and stereotypes of the mainstream society shape how they think about coethnics, generate local identities, and deflect stigma from themselves. [The authors] examine the terms "FOB" ("Fresh Off the Boat") and "whitewashed" that were commonly deployed to denigrate coethnic "others" as "too ethnic" or "too assimilated" while casting those at the bicultural middle as the "normals." [The paper] describe[s] how this system of "intraethnic othering" serves as a basis for sub-ethnic identities, intraethnic social boundaries, and the monitoring and control of social behavior. [The authors] draw on the concept of internalized racial oppression in framing [their] findings.

**Quist, Pia and J. Normann Jørgensen 2009. *Crossing – Negotiating social boundaries*. In Peter Auer and Li Wei, eds, *Handbook of multilingualism and multilingual communication*. Pp. 371-389. Berlin: Mouton de Gruyter.**

#### **Summary**

This chapter deals with Rampton's felicitous term 'crossing' as the acquisition and use of languages involving movement across quite sharply sensed social or ethnic boundaries. It consists of three sections. In the first section, the authors look into crossing in relation to the dynamics of identification and group construction. Central to their concern are negotiations of in- and out-group relations, more particularly among youngsters. The second section examines parodic use of crossing in contexts that involve stereotyping and stigmatization. Obvious instances of mocking and joking are stylizations of minority languages and language varieties both in the media and in social interaction. The third section explores the different meanings of crossing in social networks. With the use of sociograms the authors show how crossing may be one means of constructing a legitimate identity within a peer network. The authors conclude that given the fact that transgressions are open and observable acts performed with a purpose, crossing becomes

“an ever-interesting source of knowledge about local and global meaning construction and negotiation” (p. 386).

**Rampton, Ben 1995. *Crossing: Language and ethnicity among adolescents*. London: Longman.**

### Summary

This study of sociolinguistic processes in urban youth culture focuses on language crossing: the use of Panjabi by adolescents of African-Caribbean and Anglo descent, the use of Creole by adolescents with Panjabi and Anglo backgrounds, and the use of stylized Indian English. Its central question is: how far and in what ways do these intricate processes of language sharing and exchange help to overcome race stratification and contribute to a new sense of mixed youth, class and neighbourhood community? The answers draw on detailed ethnographic and interactional analyses of spontaneous speech data, and integrate the discussion of particular incidents with theories of discourse, code-switching, social movements, resistance and ritual drawn from sociolinguistics, sociology, anthropology and cultural studies. Descriptions of adolescent life in youth clubs and school playgrounds provide insight into the ways in which young people manage to ‘live with difference’, and full consideration is given to crossing’s critical implications for education policy.

**Rampton, Ben 1998. *Speech community*. In Jef Verschueren, Jan-Ola Östman, Jan Blommaert and Chris Bulcaen, eds, *Handbook of pragmatics*. Amsterdam/New York: John Benjamins (Also available as WPULL 15 at <http://www.kcl.ac.uk/depsta/education/ULL/wpull.html>).**

### Summary

Although the author agrees with Judith Irvine that the analytical concept of ‘speech community’ has never been a key tool outside of the variationist tradition, he notes that “the argument and unease that have dogged the term suggest that there has been quite a lot at stake in it, and that somehow or other, it has been a sensitive indicator of assumptions that might be as fundamental as they are hard to articulate”. In general, this chapter observes a series of reconceptualisations of how language does and does not connect people. Rampton’s overview subsequently considers pragmatic versus distributional perspectives on speech community, speech community at the interface of ‘tradition and modernity’, late modern discourse on language and community, the seemingly more promising concept of ‘communities of practice’, the community as a semiotic sign, language ideologies and the production of community, Pratt’s suggestion to move from a ‘linguistics of community’ to a ‘linguistics of contact’, and finally, the concept of community in computer mediated communication and the multimedia world.

**Rampton, Ben 2000. Continuity and change in views of society in applied linguistics. In Hugh Trappes-Lomax, ed, *Change and continuity in applied linguistics*. Pp. 97-114. Clevedon: BAAL/Multilingual Matters.**

### **Summary**

This paper outlines signs of a shift in sociolinguistics corresponding to a general shift in the humanities and social sciences. The interface between modernity and post-/late-modernity rather than the encounter between tradition and modernity is becoming the dominant problematic. The notion of 'speech community' has broken down and instead gone in two directions within sociolinguistics: one towards close-up analysis of face-to-face interactions in research on 'communities of practice', and the other towards analysis of the notion of community as semiotic representation and ideological discourse. In addition, linguistic self-consciousness has become increasingly important within sociolinguistic research on the level of large scale language ideological processes as well as on the level of everyday communication, and there is a shift of interest from routine, unself-conscious language use to linguistic reflexivity, acts of performance and stylisation. These shifts relate to the larger movement in the social sciences towards a focus on the flows of people, knowledge and texts across social and geographical spaces rather than a definition of the core features of certain groups or institutions. Rampton argues that far from being the distinctive product of late modern experience, reflexivity and self-consciousness about language have long been constitutive features of foreign language education, and this recent shift within sociolinguistics makes applied linguistics more intellectually mainstream.

**Rampton, Ben 2006. *Language in late modernity: Interaction in an urban school*. Cambridge: Cambridge University Press.**

### **Summary**

This book takes a close look at everyday communication, and uses this to interrogate some of the major changes associated with late modernity: Does social class still count for young people in multi-ethnic urban settings? Is traditional authority being undermined by popular media culture? How can we best make sense of linguistic practices processes of identification and socialisation in contemporary urban classrooms? In the process, the book also challenges received ideas about linguistic insecurity, about the fluidity of identities in discourse, about the orderliness of classroom talk, and the experience of learning foreign languages at school. The book offers a post-structuralist reconfiguration of sociolinguistics tuned to the conditions of late-modernity, and uses linguistic, interactional and ethnographic data to address major topics in sociolinguistics, linguistic anthropology, education, sociology and cultural studies. The book is based in ethnographic sociolinguistics, but it tunes to debates in sociology, cultural studies, anthropology and education, and contains extensive analytic reflection on the problems and opportunities of interdisciplinarity.



**Rampton, Ben 2007. "Neo-Hymesian linguistic ethnography in the United Kingdom." *Journal of Sociolinguistics* 11(5): 584-607.**

**Published Abstract**

This paper describes the development of 'linguistic ethnography' in Britain over the last 5-15 years. British anthropology tends to overlook language, and instead, the U.K. Linguistic Ethnography Forum (LEF) has emerged from socio- and applied linguistics, bringing together a number of formative traditions (inter alia, Interactional Sociolinguistics, New Literacy Studies and Critical Discourse Analysis). The career paths and the institutional positions of LEF participants make their ethnography more a matter of getting analytic distance on what's close-at-hand than a process of getting familiar with the strange. When linked with post-structuralism more generally, this 'from-inside-outwards' trajectory produces analytic sensibilities tuned to discourse analysis as a method, doubtful about 'comprehensive' and 'exotic' ethnography, and well disposed to practical/political intervention. Linguistic ethnography sits comfortably in the much broader shift from mono- to inter-disciplinarity in British higher education, though the inter-disciplinary environment makes it hard to take the relationship between linguistics and ethnography for granted.

**Rampton, Ben 2011. "From 'Multi-ethnic adolescent heteroglossia' to 'Contemporary urban vernaculars'." *Language & Communication* 31(4): 276-294 (also available as Working Papers in Urban Language & Literacies, vol. 261, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc)).**

**Summary**

Research on crossing and stylisation in the everyday practice of young people in multi-ethnic urban areas of Britain during the 1980s and 1990s pointed to the destabilisation of inherited ethnicities, to a good deal of ground-level anti-racism, and to the emergence of new ethnicities. Recent reassessment of this data has brought out the social class underpinnings of these heteroglossic/polylingual processes, and this is also in line with the findings of a growing body of sociolinguistic research in European cities. Indeed, there is compelling evidence that these kind of mixed language practices have been a stable feature of the urban working class sociolinguistic landscape for at least 30 years. At the same time, research on this contemporary heteroglossia have overwhelmingly focused on young people, to the extent that polylingual urban vernacular speech is quite often referred to as 'youth language'. But are these speech practices really only transient age-specific phenomena that young people grow out of? This paper presents some evidence to the contrary. Drawing interview and observational recordings from an ESRC-project 'Dialect development and style in a diaspora community', the paper focuses on post-adolescent and middle-aged informants in West London during 2008 and 2009, describes the enduring significance of the kinds of speech practice initially identified with youth, examines the place that these styles now occupy within the informants'

repertoires more generally, and attempts to settle some of the terminological dispute that characterises recent sociolinguistic research in this field, using Agha's theory of 'register' to try to reconceptualise the notion of 'vernacular'.

**Rampton, Ben 2011. "Style contrasts, migration and social class." *Journal of Pragmatics* 43(5): 1236-1250.**

#### **Published Abstract**

Research on stylisation and language crossing often underlines the agency of speakers, but how do these practices fit into larger systems and structures? Drawing on two substantial datasets, this paper focuses on two pairs of contrasting styles – posh and Cockney, and Creole and Asian English – and its account of stylisation connects the ways that British adolescents engaged with these sociolinguistic contrasts to their experience of class, ethnicity and migration. Posh and Cockney were closely tied to class, and adolescent stylisations denaturalised class stratification. The Creole/Asian English binary linked to ethnicity and migration, and here, stylisation domesticated potentially divisive ethno-linguistic imageries circulating more generally in public culture. These reworkings of Creole/Asian English were grounded, though, in a shared working class position, and so although migration and ethnicity mattered a great deal, the structuring

**Rampton, Ben 2011. *Style in a second language. Working Papers in Urban Language & Literacies*, 65, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc).**

#### **Published Abstract**

This working paper is designed as an exploratory contribution to the study of L2 style that (a) avoids an a priori separation of first and second language speakers, (b) analyses artful performance and L2 linguistic limitations together, and (c) addresses the dynamic interrelations of structural form, interactional practice and language ideology. It presents the case-study of a man who migrated to London in his late twenties, and uses three complementary definitions of style to examine his English segmental phonology: style as quantitative style-shifting, as rhetorical stylisation, and as register. It offers normative appraisals of his speech, pegged to the local currency of different forms, to situation-sensitive expectations about genre and footing, and to the compensatory effect of co-occurring semiotic signs, and it examines his stylistic self-positioning within two axes of ideological differentiation, one related to migration and the other to social class. Working at the interface between sub-disciplinary traditions, the paper also addresses methodological issues in some detail, and although there is no longitudinal component, it concludes with reflections on learning and metalinguistic reflexivity.

**Rampton, Ben and Constadina Charalambous 2010. *Crossing: A review of research. Working Papers in Urban Language & Literacies*, 58, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc).**

### **Summary**

This paper discusses ‘language crossing’: the use of a language or variety that feels anomalously ‘other’ for the participants in an activity, involving movement across quite sharply sensed social or ethnic boundaries. Evidently such projections can raise questions of legitimacy and belonging. The paper begins by linking research on crossing to a more general shift in the assumptions governing linguistics and the study of multilingualism, and then differentiates ‘crossing’ from other kinds of mixed speech. Moreover, the paper identifies several major themes emerging in recent empirical work, and finally shifts the focus from sites of urban migration and popular culture to educationally-sponsored crossing in a postconflict society (Cyprus). The paper ends by pointing to areas for further research.

**Reyes, Angela and Adrienne Lo, Eds. 2009. *Beyond Yellow English: Toward a linguistic anthropology of Asian Pacific America*. New York: Oxford University Press.**

### **Summary**

*Beyond Yellow English* consists of five parts: (a) interactional positionings of selves and identities, (b) discursive constructions of groups and communities, (c) languages in contact, (d) linguistic practices in media contexts, and (e) educational institutions and language acquisition. There is a commentary at the end of each part. The editors of the volume aim to expose what they call the invisibility of Asian Pacific Americans (APAs) in language research, by problematizing terms such as ‘Asian American’ and ‘yellow’, and explaining how these terms “point to a racializing discourse that has a profound impact on the ways that APAs are situated in a racial and ethnolinguistic landscape” (p. 4). The contributors represent a broad range of perspectives from anthropology, sociolinguistics, English, and education-focus on the analysis of spoken interaction and explore multiple facets of the APA experience. Authors cover topics such as media representations of APAs, codeswitching and language crossing, and narratives of ethnic identity. The collection examines the experiences of APAs of different ethnicities, generations, ages, and geographic locations across home, school, community, and performance sites. Beyond this diversity of perspectives, research foci, and subject matter, one can discern a common concern with the way in which identity is fluid, and ambivalently as much subject to stereotypical ascription as destabilized and reclaimed by APAs and significant others.

**Roberts, Celia, Evelyn Davies, et al. 1992. *Language and discrimination: A study of communication in multi-ethnic workplaces*. London: Longman.**

**Published Abstract**

*Language and Discrimination* provides a [...] study of the linguistic dimension of racial discrimination. Based upon extensive work carried out over many years by the Industrial Language Training Service in the U.K, [the book] argues that a real understanding of how language functions as a means of indirect racial discrimination must be founded on an expanded view of language which recognises the inseparability of language, culture and meaning. After initially introducing the subject matter of the book and providing an overview of discrimination and language learning, the authors examine the relationship between theory and practice in four main areas: theories of interaction and their application; ethnographic and linguistic analysis of workplace settings; training in communication for white professionals; and language training for adult bilingual workers and job-seekers. Detailed case studies illustrate how theory can be turned into practice if appropriate information, research, development and training and co-ordinated in an integrated response to issues of multi-ethnic communication, discrimination and social justice.

**Robins, Robert H. 1979. *A short history of linguistics*. London: Longman.**

**Summary**

This book offers a comprehensive account of the history of linguistics from its European origins some 2500 years ago to the present day. A brief introduction is followed by seven chapters dealing with Greece, Rome, the Middle Ages, the Renaissance, the 'eve of modern times', comparative and historical linguistics in the nineteenth century, and linguistics in the twentieth century. Robins also examines the development of linguistic science in Non-Western contexts in as far as they influenced European and North-American linguistics throughout history: Hebrew, Arabic, and Chinese work in the Renaissance chapter, Indian linguistics in the 'eve of modern times'. The chapter on the twentieth century is brief and shallow but that has been remedied in later editions.

**Sarroub, Loukia 2005. *All American Yemeni girls: Being Muslim in a public school*. Philadelphia: University of Pennsylvania Press.**

**Published Abstract**

Drawing on 26 months of fieldwork in a Yemeni community in south-eastern Michigan, Loukia Sarroub tells the story of six Yemeni-American girls as they try to pick a pathway between the conflicting cultural values of home and school. The hijabat, as she calls them, are the daughters of immigrants who came to the US in the 1970s but who have retained a high level of cultural attachment to their parents' country of origin. They are all teenagers, all students at public schools, all subject to the complex marginalization processes of religion, ethnicity, gender, family, cul-

ture, nationality, schooling and socio-economic status, and yet all are presented as negotiating their home and school identities in unique and creative ways. Sarroub is aware of many of the pressures under which the girls live their lives — pressures to be good students so that the option to go to college and become a nurse or teacher remains a possibility; to be obedient daughters who do the housework and will marry husbands of their fathers' choosing; to be faithful Muslims who live out the precepts of the Qur'an; and to uphold the honour of the family through their modest behaviour. The girls themselves are depicted as fluctuating between optimism and desperation, often questioning whether they can live up to any of the expectations placed upon them.

**Schieffelin, Bambi B. , Kathryn Ann Woolard, et al. 1998. *Language ideologies: Practice and theory*. New York: Oxford University Press.**

#### **Published Abstract**

Language ideologies are cultural representations, whether explicit or implicit, of the intersection of language and human beings in a social world. Mediating between social structures and forms of talk, such ideologies are not only about language. Rather, they link language to identity, power, aesthetics, morality and epistemology. Through such linkages, language ideologies underpin not only linguistic form and use, but also significant social institutions and fundamental notions of person and community. The essays in this [...] volume examine definitions and conceptions of language in a wide range of societies around the world. Beginning with an introductory survey of language ideology as a field of inquiry, the volume is organized in three parts. Part I, "Scope and Force of Dominant Conceptions of Language", focuses on the propensity of cultural models of language developed in one social domain to affect linguistic and social behavior across domains. Part II, "Language Ideology in Institutions of Power", continues the examination of the force of specific language beliefs, but narrows the scope to the central role that language ideologies play in the functioning of particular institutions of power such as the law, mass media, or nationalism. Part III, "Multiplicity and Contention among Ideologies", emphasizes the existence of variability, contradiction, and struggles among ideologies within any given society. [...]

**Scollon, Ron and Suzie Wong Scollon 2003. *Discourses in place: Language in the material world*. London: Routledge.**

#### **Summary**

*Discourses in Place* explores how the physical and material characteristics of language in the world give meaning to communication. The authors argue that one can only interpret the meaning of public texts like road signs, notices, and brand logos by considering

the world and culture that surrounds them. Drawing on a wide range of examples, from signs in the Chinese mountains to urban centers in Europe, Asia and America, the authors develop methodological tools and models for undertaking research in 'geosemiotics', a key interface between semiotics and intercultural communication. The book includes a 'how to use this book' section, suggests group and individual activities, and contains a glossary of main terms.

**Scollon, Ron and Suzie Wong Scollon 2004. *Nexus analysis: discourse and the emerging internet*. London: Routledge.**

#### **Published Abstract**

Nexus analysis takes human action rather than language or culture as its unit of analysis. We take one specific case to illustrate the methodology as well as its continuity with the project of Dell Hymes, and of Franz Boas before him, to take action against racism. A nexus analysis takes the constitution of human social groups and languages as a problem to be examined, shifting the focus away from groups toward action as the prime unit of analysis. This shift disrupts power relations between ethnographer as participant and observer and those observed who are now participants and observers in partnership, with consequences concerning when, where, and with whom ethnography can be done, consequences for the security of subjects as well as national security. [The authors] begin where inequality is perceived and analyze the actions that bring that about, [their] analysis itself being a form of action.

**Seidlhofer, Barbara, Ed. 2003. *Controversies in applied linguistics*. Oxford: Oxford University Press.**

#### **Published Abstract**

There are several issues in English teaching on which applied linguists take very different positions: e.g. linguistic imperialism, the validity of critical discourse analysis, the pedagogic relevance of corpus descriptions of language, the theoretical bases of second language acquisition research, the nature of applied linguistics itself. This book presents exchanges between scholars arguing different positions, and directs attention to the key points at issue.

**Silverstein, Michael 1998. "Contemporary transformations of local linguistic communities." *Annual Review of Anthropology* 27(1): 401-426.**

#### **Published Abstract**

An emergent focus of linguistic anthropological research is discernible in the investigation of the causes and consequences of contact of local language communi-

ties with forces of the wider polities in which they have become incorporated. This focus can be sketched by surveying a number of its component conceptual approaches, such as anthropological linguistics, ethnography of communication, variationist sociolinguistics, and the sociology and politics of languages. Its consideration of language as a total cultural fact is outlined by reference to studies that differentially emphasize language structure, entextualization/contextualization of language, and language ideology.

**Silverstein, Michael and Greg Urban, Eds. 1996. *Natural histories of discourse*. Chicago: University of Chicago Press.**

### Summary

The perspective of *Natural histories of discourse* tackles the anthropological issue of culture-as-text. According to this perspective, culture is an ensemble of texts that can be read if one learns how to do so. Texts are understood as mobile semiotic artifacts that travel from one context to another, be it from one generation or one semiotic form to another (e.g. a written text transformed into a performance, an conversation into a transcription). While ‘traveling’, texts enter new orderings between texts and as a result are inserted into new economies of meaning-making. This process described as ‘entextualisation’ implies simultaneous decontextualization and recontextualization, during which texts not only acquire new meanings, but also create new contexts of interpretation. If texts can be said to be entextualized semiotic forms, to what extent such a thing as text in its durable form exist? Does textuality bear the traces of its antecedent contexts of interpretation?

**Talmy, Steven 2008. “The cultural productions of the ESL student at Tradewinds High: Contingency, multidirectionality, and identity in L2 socialization.” *Applied Linguistics* 29(4): 619-644.**

### Published Abstract

Although the originators of the language socialization paradigm were careful to cast socialization as a contingent, contested, ‘bidirectional’ process, the focus in much first language socialization research on ‘successful’ socialization among children and caregivers may have obscured these themes. Despite this, [the author] suggest the call for a more ‘dynamic model’ of language socialization, while compelling, is unnecessary: contingency and multidirectionality are inherent in language socialization given its orientation to socialization as an interactionally-mediated process. This paper foregrounds the ‘dynamism’ of language socialization by examining processes comprising ‘unsuccessful’ or ‘unexpected’ socialization. [...]. Contingency and multidirectionality are explicated through analysis of two com-



peting ‘cultural productions of the ESL student.’ The first, manifest in ESL program structures and instruction, was school-sanctioned or ‘official.’ Socialization of Local ESL students into this schooled identity was anything but predictable, however, as they consistently subverted the actions, stances, and activities that constituted it. In doing so, these students produced another, oppositional ESL student identity, which came to affect ‘official’ classroom processes in significant ways.

**Talmy, Steven 2009. Forever FOB?: Resisting and reproducing the Other in high school ESL. In Angela Reyes and Adrienne Lo, eds, *Beyond Yellow English: Toward a linguistic anthropology of Asian Pacific America*. Pp. 347-365. New York: Oxford University Press.**

### Summary

This chapter explores the cultural production of English as a Second Language (ESL) by examining the outlines of a hegemonic, institutionally sanctioned ESL identity that positions students labelled ‘ESL’ as exoticised newcomers, and as cultural and linguistic ‘others’. This othering reifies idealized, stereotypical imaginings of these students’ pasts and their present circumstances, denying them the possibilities of more complex, hybrid, and shifting affiliations and identities. This chapter is based on research among ESL students at Tradewinds High, a multilingual public high school in Hawaii and focuses on the derisive category of ‘FOB’ (‘Fresh Off the Boat’), which signifies a “recently arrived, monumentally uncool, non-English-speaking rube of mythical, and for some, hilarious proportions” (p. 348). This categorisation is identified as an instance of ‘linguicism’, to be understood as language chauvinism or linguistic racism exposing how language serves as a proxy, through which inequality can be legitimated and (re)produced. Within this process of reproduction the author distinguished the sub-processes of ascription to, resistance from, and reinscription by the ‘FOB’ of his or her ‘otherness’. The chapter ends with suggestions on how to interrupt the reproduction of linguicism in ESL contexts.

**Trappes-Lomax, Hugh, Ed. 2000. *Change and continuity in applied linguistics*. British Studies in Applied Linguistics. Clevedon: BAAL/Multilingual Matters.**

### Summary

The papers in this volume were originally presented at the British Association of Applied Linguistics Annual Conference in 1999 that had the general theme of ‘Applied Linguistics – the State of the Art’. The papers focus on one of the four sub-themes of the conference: language, learning, society and teaching. The sheer diversity of papers illustrates well Rampton’s point that Applied Linguistics is a ‘pluri-centred field’. In his introduction, the editor Hugh Trappes-Lomax signals the danger of fragmentation and isolationism while stressing the need of a general research programme which may, following Brumfit, boil down to a theoretical and empirical investigation of real-world problems in which

language is a central issue. This volume illustrates that Applied Linguistics is, paraphrasing Bakhtin, a battlefield in which centripetal forces towards integration confront centrifugal forces towards usurpation and new formations.

**Tremlett, Annabel 2008. *Representations of Roma minorities: public discourses and local practices*. PhD dissertation, King's College London.**

#### **Summary**

This thesis examines the interface between public and local representations of Roma people and considered these representations to form an important part of the way in which Roma people are approached and treated at different institutional levels. For reconstructing 'public discourses', examples were used from academic literature and European institutional documents. The 'local practices' form the core of the thesis, for which 15 months of ethnographic fieldwork were completed from 2004 onwards. This thesis questions whether 'difference from non-Roma', a framework often used in public discourses, is a useful way to represent Roma people. The data presented does not point to 'binary difference' as being the overwhelming feature of Roma identity in comparison to non-Roma identity. This leads to the conclusion that while the cultural designation 'Roma' may well have some kind of historical salience in the Hungarian context, close empirical observation and analysis in a specific local context tends to reveal very few practices or characteristics which could be described as being significantly or distinctively divided into 'Roma' or 'Hungarian'.

**Urla, Jacqueline 1995. "Outlaw language: creating alternative public spheres in Basque free radio." *Pragmatics* 5(2): 245-261.**

#### **Summary**

This paper explores the public sphere of free radio, its distinctive ideology of radical democratic communication, and how these are reflected in a variety of linguistics strategies. Existing on the margins of legality, ephemeral, and often nomadic in both a geographic and temporal sense, free radios provide a soundtrack for minority languages, values, and cultural expression by pirating the airwaves, appearing and disappearing. The public constructed by Basque radical nationalist youth is described as a segment of a plural, rather than singular, counterpublic sphere. This public is decidedly oppositional, challenging both the Spanish state and the Basque regional government's control over the terms of public discourse and the exclusions that control entails. Programmers embrace a hybrid, playful, and anti-normative set of language practices. The paper reveals a more heterogeneous conception of publics and language than studies of minority language movements might otherwise convey. Through colloquial and parodic language use of Spanish and Basque, through heterography and the appropriation of African-American cultural and linguistic resources, free radios create a space that is simultaneously syn-

cretic, local, and transnational. Free radios open up new spaces at the same time that they address the spatiality of local and national linguistic domination.

**Verschueren, Jef 1999. *Understanding pragmatics*. London: Arnold.**

### **Summary**

Examining the mental and social processes involved in communicating through language, *Understanding Pragmatics* is a comprehensive introduction to the subject. The book provides an original and systematic outline of the theoretical basis of pragmatics, incorporating its major theoretical perspectives and exploring its methodological issues. Looking at pragmatics in its broadest sense, it covers a wide range of cognitive, social, and cultural factors involved in language use viewed as a dynamic process of interactive meaning generation. The book does not require previous training in pragmatics. While initiating, however, it also tries to be innovating by bringing together usually fragmented observations and approaches in a coherent framework. The book contains chapter-by-chapter summaries, suggestions for further reading, and topics for further study.

**Vertovec, Steven 2007. "Super-diversity and its implications." *Ethnic and Racial Studies* 30(6): 1024-1054.**

### **Published Abstract**

Diversity in Britain is not what it used to be. Some thirty years of government policies, social service practices and public perceptions have been framed by a particular understanding of immigration and multicultural diversity. That is, Britain's immigrant and ethnic minority population has conventionally been characterized by large, well-organized African-Caribbean and South Asian communities of citizens originally from Commonwealth countries or formerly colonial territories. Policy frameworks and public understanding ? and, indeed, many areas of social science ? have not caught up with recently emergent demographic and social patterns. Britain can now be characterized by "super-diversity", a notion intended to underline a level and kind of complexity surpassing anything the country has previously experienced. Such a condition is distinguished by a dynamic interplay of variables among an increased number of new, small and scattered, multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants who have arrived over the last decade. Outlined here, new patterns of super-diversity pose significant challenges for both policy and research.

**Wang, Xuan 2010. 'I am not a qualified dialect rapper': Genre innovation as authenticity. *Working Papers in Urban Language and Literacies*, 64, [www.kcl.ac.uk/ldc](http://www.kcl.ac.uk/ldc).**

**Published Abstract**

This paper attempts to address features of mixed, multi-layered language use in hip-hop produced in Enshi, China, which largely draws on the stigmatized fangyan/dialect local to Enshi, but breaks out of it by blending it with resources from the normative Chinese variety of Putonghua and the globally prestigious variety of English. The complexity, multimodality and creativity in the way different language resources are blended and intertwined in Enshi hip-hop only become transparent and understandable when its ideology of authenticity is brought into question. That is, the hip-hop ideology of authenticity on the one hand, and the local language ideology, i.e. 'orders of authenticity', in China on the other. Thus contexts and trajectories of resources from which Enshi hip-hop takes its shape serve an indispensable part of its critical analysis and interpretation. Different scales of authenticity converge and create polycentric norms of language practice, which, paradoxically, is achieved through innovations of genre in terms of both hip-hop and Enshi dialect. This raises questions about our understandings of issues such as locality, authenticity and identity, and notions of language and culture in the context of globalization.

**Warriner, Doris S. 2007. "Transnational literacies: Immigration, language learning, and identity." *Linguistics and Education* 18(3-4): 201-214.**

**Published Abstract**

This special issue on "Transnational literacies: immigration, language learning and identity" [aims] to complicate discussions of local literacy practices on the one hand and questions of transnationalism on the other. Highlighting the lived experiences, human practices, and "cultural logics" of people whose everyday lives are dramatically shaped by large-scale global and transnational processes, the authors explore the different social, cultural, political, ideological, and material consequences of literacy. In so doing, they provide specific accounts of the relationship between globalization, immigration, and educational access [...]. Of special interest are the contribution of McGinnis *et al.* who explore the ways youth present particular identities, including transnational identities, through the hybrid textual practices of online communication sites, and of Richardson Bruna who argues that tagging in the classroom be regarded as instances of "literacies of assistance". They are proactive requests by newcomer youth for the help they need in developing cultural fluency between their transnational identity and the classroom context.

**Widdowson, H.G. 1984. *Explorations in applied linguistics 2*. Oxford: Oxford University Press.**

**Published Abstract**

The papers in this collection are further enquiries into issues raised by Professor Henry Widdowson in *Explorations in Applied Linguistics*. The papers range from descriptive to pedagogic issues and they are concerned with the formulation of a relevant model of language which [can] serve as a source of reference for a principled approach to language teaching. There are six sections: Theory and practice (Chapters 1-3), Discourse: the use of written language (Chapters 4-7), Discourse: schema, procedure, and sign (Chapters 8-9), The use of literature (Chapters 10-12), English for specific purposes (Chapters 13-15), Communicative language teaching (Chapters 16-18).

**Williams, Raymond 1977. *Marxism and literature*. Oxford: Oxford University Press.**

**Published Abstract**

This book extends the theme of Raymond Williams's earlier work in literary and cultural analysis. He analyses previous contributions to a Marxist theory of literature from Marx himself to Lukacs, Althusser, and Goldmann, and develops his own approach by outlining a theory of 'cultural materialism' which integrates Marxist theories of language with Marxist theories of literature. Williams moves from a review of the growth of the concepts of literature and ideology to a redefinition of 'determinism' and 'hegemony'. His incisive discussion of the 'social material process' of cultural activity culminates in a re-examination of the problems of alignment and commitment and of the creative practice in individual authors and wider social groups.