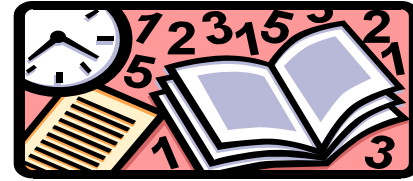




## Lecture 3: Bilingualism

### Approaches to Language

# QUICK QUIZ



1. How many multilingual nations are there?
2. How many languages are there in the world?
3. What is/are the official language(s) of the UK?
4. Define bilingualism? – Are you bilingual?

# Multilingualism & languages of the world.

1. How many multilingual nations?

— — —

2. How many languages in the world?

— — — —

[www.ethnologue.com](http://www.ethnologue.com)

# Closer to home

1. What is/are the official language(s) of the UK?
2. Define bilingualism? – Are you bilingual?



# Measures e.g. Mackey (1968)

Skills	Phonological/Grammatical A/B	Lexical A/B	Semantic A/B	Stylistic A/B	Graphic
Listening					
Reading					
Speaking					
Writing					

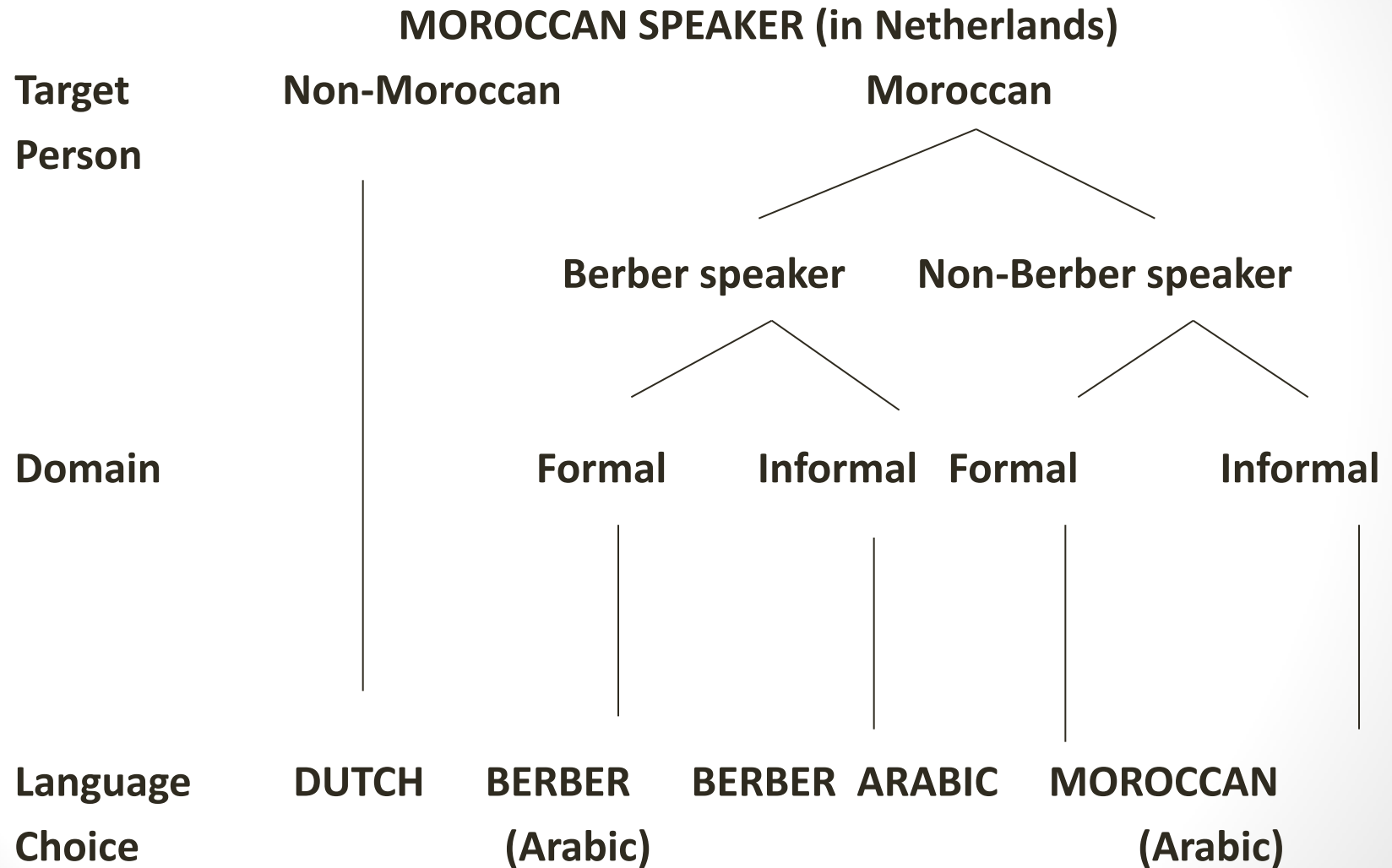
## Continuum of bilingualism:

←>proficiency in A-----balanced----->proficiency in B  
B→

# Functional Bilingualism

1. Who is the speaker?
2. Who is the listener/s (target audience)?
3. What is the context (e.g. educational/social/religious)
4. What is the topic of conversation?
5. What is the purpose of the conversation/speech event?

# Decision tree (Baker 1996:13)



# Concepts

- Diglossia
- Language shift
- Language maintenance
- Language death



Diglossia: Ferguson (1959) – two varieties of same language.

<b>Context</b>	<b>High function</b>	<b>Low function</b>
Home & family		+
Schooling	+	
Mass media	+	
Business & commerce	+	
Social & cultural life		+
Correspondance with friends/relations		+
C. With officials	+	

# Narrow definition: Diglossic communities

- Arabic  
(Standard/Colloquial)
- Haitian  
(Standard French/Creole Haitian)
- Swiss German  
(Standard German/Swiss German)

Ferguson -> a stable language situation  
HOWEVER .....

# Global Sociolinguistic Settings

1. Individual bilingualism & diglossia *e.g. Paraguay, Cyprus*
2. Diglossia without bilingualism, *e.g. Switzerland*
3. Bilingualism without diglossia, *e.g. bilingual immigrant communities*
4. Neither bilingualism nor diglossia, *e.g. some speakers in UK*

# Language shift/maintenance/death

- **Shift** (language loss/revival/replacement)
  - changes in: population of speakers; domains of use; levels of proficiency.
- **Death** – final stages of language shift.
- **Maintenance** – number & distribution of speakers; domains of use & proficiency levels.

# Some factors encouraging maintenance

## **I. Political, social & demographic factors**

1. Large number of speakers living in close proximity;
2. Recent and/or continuing in-migration;
3. Ease of travel to homeland + preference to return;
4. Employment where home language is spoken;
5. Low social & economic mobility;
6. Endogamous marriage & procreation;
7. Support from host country.

## **B: Cultural factors**

1. Mother-tongue institutions (community organisations, schools, media, leisure);
2. Cultural & religious ceremonies in own language;
3. Ethnic identity tied to own language;
4. Emphasis on community/family cohesion.

## C: Linguistic Factors

1. Mother tongue is standardised and exists in written form – encourages literacy in community.
2. Home language is internationally recognised.
3. Limited code-switching or borrowing from host language.

# Some factors leading to loss

## I. Political, social & demographic factors

1. Small number of speakers – dispersed.
2. Lengthy & stable residence in host country.
3. Employment requires use of majority lang.
4. High educational, social & economic mobility.
5. Ltd desire for return to homeland.
6. Ltd support from host nation (melting pot; even discrimination).



## **B: Cultural factors**

1. Lack of mother-tongue institutions.
2. Language not fundamental to ethnic ID.
3. Use of majority language for community gatherings – religious/social.
4. High emphasis on individual achievement; low emphasis on community ties.
5. Culture similar to host nation.

## **C: Linguistic factors**

1. Mother-tongue is non-standard or has no written form.
2. Illiteracy in the home language.
3. No need for written language in home.
4. High tolerance for language borrowing and code-switching.

# Examples

- Li Wei (1994, ongoing) –  
3 generation shift: NE Chinese community
- Paulston (1994) – Pittsburgh, USA  
3-generation shift – Italians  
4-generation shift – Greeks
- Gardner-Chloros, McEntee-Atalians, Finnis  
(2005)  
4-generation shift – Greek-Cypriots (London)

# Language Death: Oberwart (Gal 1979)

**Hypothesis:** – language choice dependent on:

- a) values associated with the language
- b) age
- c) sex
- d) social network – peasant/non-peasants

# IMPLICATIONAL SCALE – choice of H or G by women

No. of speaker	Age	1 God	2 Grand- parent	3 Clients	4 Parent	5 Minister	6 Pals	7 Siblings	8 Sales- people	9 Spouse	10 Children	11 People < 20	12 Govt officials	13 Grand- kids
1	14	H	G		G	G	G	G	G				-	
3	25	H	GH	GH	G		G	G	G	G	G	G	-	
4	15	H	GH		GH	GH	G	G	G					
5	13	H	GH		GH	-	G	GH	G				-	
6	13	H	H		GH	-	G	G	G				-	
7	27	-	H		GH	-	G	G	-			G	-	
11	39		H		GH	-	-	GH	G	G	G	-	-	
12	52	H	H	-	GH	-	GH	-	-	GH	G	G	-	G
14	22	H	H		H	GH	GH	GH	-			G	-	
15	33	H	H	H	H	-	GH	-	-	H	GH	G	G	
16	35	H			H	-	GH	GH	-	GH	GH	G	-	
17	40	H			H	-	GH		-	GH	GH	G	-	
19	43	H			H	-	-	-	-	GH	GH	G	-	
20	68	H				H	H	-	H	H	H	H	-	H
21	71	H				-	H		H		H	H	-	H

# Language choice x age x social network

1. > peasants in one's network, > likely to use H
2. older informants use >H
3. young people interacting with workers use >G
4. older people interacting with workers use >H compared to young people

# Gender

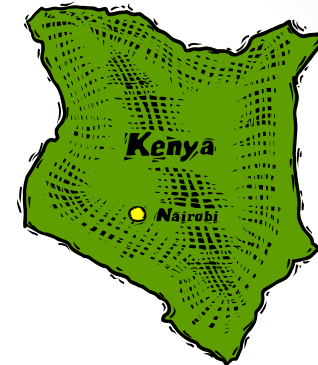
- **Men**
  - i. steady increase in use of G across generations;
  - ii. > increase if social network = non-peasant
- **Women**
  - i. older generation – only peasant contacts;
  - ii. middle aged – pattern similarly to men;
  - iii. younger generation - >German than men of same age – rejecting peasant life

# AFRICA – Myers-Scotton

- **Pattern of bilingualism (Nigeria/Kenya)–**  
speaker's mother-tongue + lingua franca (French/English)  
**Pattern of trilingualism –**  
mother tongue + Swahili + lingua franca
- Language choice – varies:  
social background + type of interaction







- Urban Kenyans:
  - with ethnic group (home/socially) mother tongue – marker of ID + secures economic gain (material + employment)
  - Upper classes – use English at home – aid children's educational performance
  - In Nairobi – speakers switch between mother tongue, Swahili & English (mixed form established – Sheng – Swahili + English – slang which has emerged particularly amongst young speakers)
  - White collar workers – use English – speaking with superiors + indicator of secondary school education (+ when speaking with a colleagues with same mother-tongue will use English to mark out discourse as work-related)
  - Formal public interaction - English

# COMMUNITY/INDIVIDUAL NORMS OF USE

- Individual trends may differ to community trends
- E.g. service encounter at a post office in Nairobi  
Clerk: OK..what do you want?  
C: Give me the form for withdrawing money  
Clerk: Give me your passbook first  
C: Say how about taking my form  
Clerk: Mister you can't take money out today  
C: *Help I'm in trouble*  
Clerk: *I can help you but don't repeat it*  
(*Italics: Luo – expression of common ethnic ID*  
Normal: Swahili)



## Account 1

My brother was arrested by the police and sent to the chief for making beer without a license. He asked to be forgiven (in the local language) by the chief, who rejected the plea. I went to the chief's centre where I found some policemen at the door. Nobody was allowed to enter. I spoke English to one of the policemen and said I wanted to see the chief. The police allowed me in. It was, I strongly believe, my English that gave me the honour to be allowed in. And it was my English during my talk with the chief, that secured the release of my brother.

(Myers-Scotton 1993: 30-1)

## Account 2

“At a beer party near my home, two boys broke into talk in English. The reaction of the old men was bitter and they said, “Who are those speaking English? Are they back-biting us? They are proud! Push them out.” Although the boys were not addressing the beer party as such, this was regarded as an insult.”

(Myers-Scotton 1993: 30-1)

# TYPES OF SWITCHING

- May be subconscious – on reflection speakers not always aware of which variety they have used
- **Situational** – use changes according to context e.g. socially determined, Church ceremonies, or otherwise
- **Metaphorical** – change in topic accompanied by change in lang. E.g. anecdotes, reporting on another conversation, use for ‘solidarity-marking’
- **Code-mixing** – conversants use both languages in course of an utterance
- E.g. Norway (Hemnesberget) – Blom & Gumperz (1972)  
Standard = Bokmal                      local dialect = Ranamal  
*Situational* e.g. lecture in Bokmal; discussion – Ranamal  
*Metaphorical* e.g. local businessmen use standard but dialect for effect.

# Plain text = Hungarian

## *Italics = German*

1. Grandfather: Poor little one
2. Grandmother: Don't fool around like that if you're sleepy!
3. Mother: Just give her a good slap!
4. Grandmother: Oh sure.
5. Grandfather (to child): It's a good thing your mother's not home (all day) because you'd get an awful lot of slaps from her.
6. Mother: ***You bet there has to be order!***

(Adapted from Mesthrie et al: 165)

# MOTIVATIONS

- Myers-Scotton – language choices convey meanings about the speakers; markers of rights and obligations.
- Gal – **marked/unmarked** language choices  
Unmarked – expected variety according to context  
e.g. switch to an ethnic variety when in contact with fellow country man  
– index common ID, young Chinese – use both Cantonese + English –  
index dual ID  
Marked – unexpected “ “ “
- MARKED CHOICES – attempts to redefine elements of context or relationship between interlocutors e.g. formalise interaction, increase social distance, express authority
- Myers-Scotton – developed ‘markedness model’ (included marked/unmarked) + **exploratory** function – not sure which variety to use e.g. with interlocutor of uncertain status.

Plain text = Kikuyu

Underlining = Swahili

*Italics* = English

K1: *How are you Mr Karanja?*

K2: *Fine, I've just arrived.*

K1: *Well please, let's take one bottle, a little to remove the dust from our thoughts.*

K2: Fine.

K1: (to bar waiter): Bring Scotch on the rocks here.

Waiter: What? (Waiter has no idea what K1 has in mind. This is a rural bar.)

K1: *Listen to him! Some warm Tusker beer.*

K2: *How are things?*

K1: Not bad. *Why were you rioting on the Nairobi campus?*

K2: Just matters of home.

K1: *Even if the country can't do without you to stone cars is not good.*

(Adapted from Myers-Scotton 1993: 143 in Mesthrie et al: 170)



# STUDIES OF SOCIAL MOTIVATIONS FOR CS HAVE CONCLUDED

- Bilingual CS is meaningful – it fulfills certain functions in interaction
- A speaker's language choice is related to maintaining, negotiating a certain social ID in relation to others – CS allows speakers to access different social identities
- CS may be marked/unmarked or exploratory

# DISCOURSE FUNCTIONS OF CS

(i.e. use of CS as a communicative option)

(Gumperz 1982)

- Transactional (situational) v metaphorical (non-situational) –  
transactional – dependent on the event – i.e. topic/participants e.g. service encounters  
- metaphorical – communicative effect the speaker wants to convey.
- Discourse functions: e.g.
  - quotations – direct reportage
  - sentence fillers/or to mark interjections
  - clarify or emphasise a point
  - qualify a message
  - specify an addressee in conversation
  - mark personal opinion (subjectivity) v fact (objectivity)
  - mark genres e.g. lecture/discussion
  - ‘we’ and ‘they’ codes

(These categories are not exhaustive)

# CS: The Organisation of Conversation

(Li Wei, Milroy, Pong 1992)

- **Preference marking**
  - to indicate a preference
- **Repairs**
  - correct an utterance
- **Insertion sequences (pre-sequences)**
  - a conversational structure that sets the ground for what is to come

# Preference marking

Dinner table talk between mother A and daughter B

A: Oy-m-oy faan a? Ah Ying a?  
Want rice or not?

B: (No response)

A: Chaaufaan a. Oy-m-oy?  
Fried rice. Want or not?

B: (2.0) I'll have some shrimps.  
*[Dispreference marked in English]*

A: Mut-ye? (.) Chaaufaan a.  
What? Fried rice.

B: Hai a.

OK

*[Preference marked in Cantonese]* (Li Wei 1994)

# Repair

A & B both women in their 40s.

A: ...koei hai yisaang  
He's a doctor

B: Is he?

*[CS – contrasting language to A – ‘repair initiator’]*

A: Yichin (.) hai Hong Kong  
Before. In Hong Kong.

*[A self-repairs offering >accurate information]*

(Li Wei 1994)

# Pre-sequences

A is talking with his female cousin B about one of his friends who is ill.

A1: Did you see Kim yesterday?  
*['checking the precondition for his subsequent enquiry about his friend's health']*

B1: Yeah

A2: Mou [mat si...]  
It's not serious

B2: Yau di tautung je, Mou mat si ge  
She only has a little headache. It's nothing serious.

NB: Boundary between first and second utts i.e. between presequence and target sequence is marked by CS

(Li Wei 1994)

# Summary

- Definition of bilingualism
- Diglossia
- Language maintenance & shift
- Language varieties are embedded with meaning  
— a resource

# CONCEPTS INTRODUCED

- Balanced bilingualism
- Bilingual/ism
- Death
- Diglossia
- Functionality
- Maintenance
- Proficiency (& measures)
- Shift



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- Komondouros, M. & McEntee-Atalianis L.J. (2007) 'Shifting Patterns of Language Use in the Greek Orthodox Community of Istanbul.' *Journal of Multilingual and Multicultural Development*.

# Post-class

- Investigate another reported case of language shift. What factors appear to have determined the demise of the language involved?  
Discuss your findings on 'Discussion Board'.
- **Hints –**  
Dorian (1981) – Scots Gaelic  
Komondouros & McEntee-Atalianis (2007) – Greek-Orthodox Community in Istanbul