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**BORDERLANDS  
MINORITIES  
MIGRATIONS**

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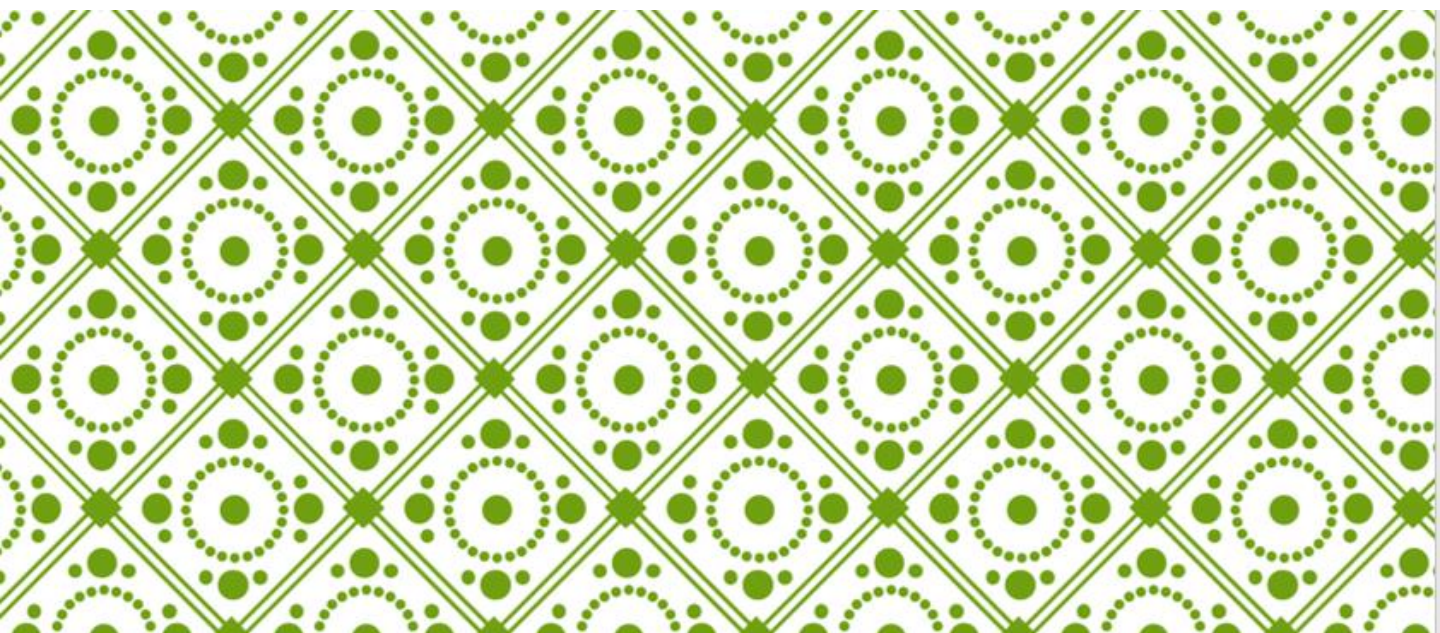
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# PLENARY LECTURES



## What do we mean by ‘successful intergenerational language transmission’?: Introducing the *saibhreas* model

The paper argues that although the field of Family Language Policy (‘FLP’) has contributed much to elucidating the fine-grained intricacies of language use in the family, FLP has not clearly defined ‘intergenerational language transmission,’ nor indeed what ‘success’ entails in this endeavour. Instead, there exists the tacit understanding that intergenerational language transmission equates to the child’s use of the minority language as an age-appropriate carbon copy of the caregivers’ language use. This paper proposes a model referred to as the ‘saibhreas’ model (which translates to ‘richness’ in Irish) as a means to more deeply interrogate the concept of ‘successful’ intergenerational transmission. The aim in this paper therefore to privilege the dynamic and emotional aspects of language use, in addition to the linguistic dimensions, in discussing successful intergenerational transmission. Conceived through work with *Tús Maith*, the complementary family language support programme in the Corca Dhuibhne Gaeltacht in Ireland, I argue that caregivers’ main aim is for their child to achieve *saibhreas* (‘richness’) in their language use, which in turn can be broken down into three intersecting components: competent language use; local language use; and embodied language use.

## Ideologies, discrimination, and the discursive construction of difference: Twitter representations of Spanish as a heritage language in the United States

When migrants move to a new country, their language typically becomes a minority language – and specifically, a heritage language – within a new majority language context. Widespread social dynamics affect the migrants' as well as their descendants' language beliefs and practices, and monolingual ideologies favouring the majority language play a key role in this process. Spanish speakers constitute the largest heritage language community in the United States. Some of them moved there from Mexico, just across the border; others arrived from elsewhere in Latin America. Many newcomers arrived in the hope of better socio-economic opportunities than in their countries of origin. Yet, an English-only ideology has long been entrenched in American culture, and other languages – as well as their speakers – are systematically denigrated. This also affects how Spanish speakers themselves view and use their heritage language. In this talk, I will present a corpus-assisted discourse study of the manifestation of monolingual ideologies in online representations of Spanish and its speakers. Recent Twitter data from throughout the United States were used to create two corpora: one English and one Spanish (over 30 million words in total). Frequencies and collocations were analysed to establish statistically significant and meaningful trends, and concordance lines and larger discourse segments were examined to establish meaning in context. The results reveal evidence of the same ideologies found in offline contexts throughout the United States: name-

-ly normative monolingualism (drawing on the one-nation-one-language ideology and language purity ideologies) as well as raciolinguistic ideologies. Specifically, the data reveal that, among non-heritage-language speakers, the semiotic processes of iconisation and erasure lead to the – evidently erroneous – essentialisation of Spanish heritage language speakers as a homogeneous group of un-American, racialized immigrants with broken language. This discursive construction of difference constitutes the basis for the systematic discrimination of heritage language speakers, thus reflecting and reproducing social inequality. Notably, heritage language speakers themselves seem to have internalised language purity ideologies; however, they are challenging the one-nation-one-language ideology as well as raciolinguistic ideologies. I will discuss the implications of these findings with a focus on the necessity to protect minority groups such as heritage language speakers in online contexts.



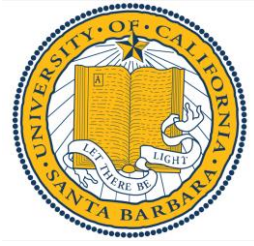


# PRESENTATIONS

## Bodily-cognitive migration through language and visual identity expressions

This study argues that language is employed not only when migrating across physical spaces and borders, but also cognitively within one's body, connecting body parts with linguistic resources and experiences. Given the monolingual standards in most education institutions, minority/non-standard language speakers seldom have the possibility to express their voices and are therefore disadvantaged. Literature has exposed the need for better explications of language hierarchies, in which power dynamics occur and negatively impact learning opportunities. Language portraits (Busch 2017) as an innovative, multimodal approach to investigate biographies were completed by Swiss university students and followed by focus groups. The data were analyzed through social interpretative analysis of images and interpretative phenomenological analysis. Findings revealed that participants 1) consciously attribute a specific place for each language within their body, and 2) assign meaning to various languages and move among them for emotional, intellectual, and practical reasons. Thus, they showcase potential, increase appreciation of (devalued) languages, foster equitable multilingual education without hierarchies, and challenge physical/cognitive borders.

Busch, B. (2017). Biographical approaches to research in multilingual settings: Exploring linguistic repertoires. In M. Martin-Jones & D. Martin (Eds.), *Researching multilingualism: Critical and ethnographic perspectives* (pp. 47-59). Routledge.



## Receptive multilingualism: reinforcing intelligibility and embracing translanguaging to foster language revitalization

Receptive multilingualism refers to the ability of a speaker to understand utterances or texts in another language, even when they are not able to speak it. Linguistic assertiveness (see Suay, 2016) strategies along with language awareness and increased confidence in multilingual conversations are necessary to break away from the diglossic dynamics that keep minoritizing our languages. In this talk I will present insights from language assertiveness work and research in the context of three Western European minoritized languages which are now increasingly acquired as L2 by migrants (Catalan, Basque and Frisians). I will explore the power dynamics that shape the politeness ideologies that lead speakers of minoritized languages to switch to the dominant language in interaction, and how this switch is often linked to the racialization of their interlocutors. In addition, I will present ongoing work with Mixtec languages (originally spoken in the states of Oaxaca, Puebla and Guerrero in present-day Mexico) in the diaspora communities of California, USA, where many varieties are lumped together under one new group.

Suay, F. (2016). *Com incidir sobre els usos lingüístics? Una perspectiva psicològica*. Presentation in the 24th Linguistic Colloquium: "La promoció de l'ús de la llengua des del sistema educatiu: realitats i possibilitats" at the Universitat de Barcelona.

## *Namiok* as a communication contradiction on the Polish-Belarusian migration route

The humanitarian crisis at the Polish-Belarusian border, provoked by the authorities of both Belarus and Poland, has found a reflection in communication patterns between social actors entangled in the situation. In order to describe the phenomenon of communication in Podlasie, I introduce the category of *namiok* (the Russian word can be translated as a suggestion, euphemism or allusion). The category of *namiok* denotes a cognitive process inscribed in power structures, in the center of which stands a contradiction between the action and a message that is being communicated verbally. The essence of *namiok* is the indirect transmission of a content, referring to the addressee's model of the world. At the same time, if the addressee does not have the appropriate contextual knowledge, the *namiok* (that is, in the case of Podlasie, the contradiction between the word and the action of the officer) is not realised by the addressee. In this paper I distinguish between high and low contextual recipients of *namiok*, discuss the characteristics of these groups and the social effects of this communication contradiction.

Baranov A. (2007). Namek kak sposob kosvennoy peredachi smysla in Trudy mezhdunarodnoy konferentsii "Dialog-2007", from <http://www.dialog-21.ru/dialog2006/materials/html/Baranov.htm>

Czarnota K., Dąbrowska A., Fiałkowska K., Karwan-Jastrzębska J., Klaus W., Kosowicz A., Mandelt M., Mazur J., Mikulska-Jolles A., Wesołowski F. (2021). Kryzys humanitarny na pograniczu polsko-białoruskim. Raport Grupy Granica.

Grice P. (1977). *Logika i konwersacja* in Przegląd Humanistyczny, 6 (141), 85-99.

Klaus W. (2022). Karanie za pomoc, czyli czy można pociągnąć do odpowiedzialności karnej osoby pomagające przymusowym migrantom i migrantkom na pograniczu in Poza prawem. Prawna ocena działań państwa polskiego w reakcji na kryzys humanitarny na granicy polsko-białoruskiej. Raporty INP PAN 1/2022, Warszawa.

## “Is Cieszyn Silesia also Silesia?” Public debate around identity and belonging

The concept of *Silesia* has become ambiguous – it means a large historical land, but parallelly is identified with a much smaller area, where the Silesian language is used and many people declare belonging to the Silesian nation, and also works as a colloquial term for an administrative unit called Silesian Voivodeship. This ambiguity raises special discussions in Cieszyn Silesia, which belongs to “historical” and “administrative” Silesia but there is a dispute over its connections to the “ethnic” one. The aim of the paper will be to present various trends in the public debate of Cieszyn Silesia – from those, which emphasize belonging to wider Silesian community, to those, which strictly rejected it and consider the region as completely separate or see it as a part of newly conceptualized *Podbeskidzie*. The subject of the analysis will be selected media statements of the last two decades and the heated discussions they have caused on forums and in social media.

Spyra J., (red.) 2008, Śląsk Cieszyński: Granice, przynależność, tożsamość. Cieszyn: Muzeum Śląska Cieszyńskiego.

Matykowski, N. (1997). Śląsk Cieszyński a Podbeskidzie – świadomość regionalna mieszkańców województwa bielskiego. *Studia Etnologiczne i Antropologiczne* 1. 99-114.



## A diachronic look at the A'ingae high fronting diphthong

A'ingae (or Cofán, ISO 639-3: con) is a highly underdocumented Amazonian language isolate spoken by ca. 1,500 Cofán people in Ecuador and Colombia. Around the 16<sup>th</sup> century, the Cofán used to live in the Andes. A'ingae is endangered and has little institutional support. Its 1,500 native speakers are under severe ecological and economic pressures. All the data were collected by the author in the indigenous communities of Dureno and Sinangoé, Ecuador. This talk focuses on the phonological process of *postlabial raising*: after labial consonants (e.g. *f*), */ai/* becomes *[i]* (1). Postlabial raising lacks any obvious phonetic motivation, posing an apparent challenge to phonetically grounded theories of phonology.

(1) /koehefa -ite/

[koehefiite]

summer -PRD

I argue that postlabial raising arose from a phonetically natural postlabial rounding *\*ai* > *\*ui* followed by unconditioned *\*u* > *i*. This is supported by two facts: (a) postlabial rounding is independently attested in A'ingae (*/ae/* > [oe]) and (b) prototypically, Andean languages have *u* while Amazonian languages have *i*, which supports *\*u* > *i* given the language's history. Thus, I show that a synchronically unnatural process may result

from a series of phonetically natural changes and demonstrate the importance of language history in internal reconstruction.

Lucitante, Hugo (2019). "The Cofán Peoples of Ecuador and their Struggles for Survival." BA honors thesis. Providence, RI: Brown University.

Ohala, John J. (1974). "Experimental historical phonology." *Historical linguistics II. Theory and description in phonology*, pp. 353-389.

## “Jesce duzo sie godo po polsku” – Polish language in multilingual Brazil

Polish is one of approximately thirty immigrant languages in Brazil which share their space with over two hundred other autochthonous and allochthonous languages in this country. Despite its rich linguistic scenery, Brazil is still permeated by monolingual ideologies, which have strong impact on minority languages' usage and their legal status. The aim of this presentation is to explore the presence of Polish language in the southern states of Brazil from the sociolinguistic perspective. I will focus especially on the domains of its usage and the factors of language maintenance and shift observed during field research held in one of the Polish descendants' communities in the state of Paraná. The combination of the quantitative and qualitative data analysis will allow me to present not only the main tendencies in terms of language maintenance/shift, but also the speakers' own narratives on the role of Polish language in their everyday language practices. The fragments of their speech will serve also as basis for contact linguistic analysis, especially on the lexical level, since it reflects the sociohistorical space in which Brazilian Polish developed and the linguistic history of its speakers' community.

Altenhofen, Cléo V.; Margotti, Felício W. O português de contato e contato com as línguas de imigração no Brasil. In: Mello, H.; Altenhofen, C.V.; Raso, T. Os contatos linguísticos no Brasil. Belo Horizonte: Editora UFMG, 2011. p. 289-316.

Fishman, Joshua. Language Maintenance, Language Shift, and Reversing Language Shift. In: Bhatia, Tej K.; Richie William C. (Org.). The Handbook of Bilingualism and Multilingualism. Wiley-Blackwell, 2012. p. 466-494.

Goczyła Ferreira, Alicja. A presença da língua polonesa na Colônia Dom Pedro II, Campo Largo, Paraná. 2019. 222 f. Dissertação de Mestrado. Universidade Federal do Paraná, Curitiba.

Oliveira, Gilvan M. de. Plurilinguismo no Brasil: repressão e resistência lingüística. Synergies Brésil, nº 7, p. 19-26, 2009.



## A sociolinguistic analysis of the Arvanitika speakers' attitudes in Greece

This study aims to approach the Arvanitika language, an endangered minority language in Greece, from a sociolinguistic perspective. We are investigating the linguistic attitudes of the Arvanitika speakers towards Arvanitika in certain regions of Attica, Boeotia and Argolis in the South of Greece, as well as several regions of North-Western Greece, such as the villages in the prefecture of Florina. The research questions aim to investigate the attitudes of the speakers towards their language as well as participants' discourse on key themes related to the attrition of Arvanitika. The results emerging from the Discourse Analysis of the semi-structured interviews and focus groups highlight several aspects of the linguistic community in question, from linguistic-related to more historical and sociolinguistic ones. The discussion hopes to focus on the patterns found in participants' discourse, which might be linked to the decline of Arvanitika.

Crystal, D. (2000). *Language Death*. London: Routledge

Trudgill, P., & Tzavaras, G. (1975). *A sociolinguistic study of Albanian dialects spoken in the Attica and Biotia areas of Greece*. London: Social Science Research Council Report.

Tsitsipis, L. D., & Elmendorf, W. W. (1983). Language shift among the Albanian speakers of Greece. *Anthropological Linguistics*, 288-308.

Tsitsipis, L. D. (1998). *A linguistic anthropology of praxis and language shift: Arvanitika (Albanian) and Greek in contact*. Clarendon Press.

## Linguistic challenges in cases of forced unexpected migration: the case of mutual (un)intelligibility in the Southern European refugee crisis (2010-)

In recent situations of unexpected migration, linguistic challenges have become apparent. There were widespread communication issues reported during the Southern European refugee crisis (2010-), specifically related to the diversity of the refugee populations (TWB, 2017). A significant underlying issue was that Non-Government Organisations favoured using Arabic as a default language, which exposed the pitfall of what Tamburelli (2014, 2021) has termed 'Ausbaucentrism', namely the tendency to see languages as sociological objects rather than as intelligibility-based systems. This disregards that Arabic is an umbrella language (or "macro" language) comprised of over 30 different language varieties (Ethnologue, 2022) that raise considerable intelligibility issues. I argue that the Ausbaucentric approach was at the heart of interpreters' failure to facilitate communication between migratory populations and aid workers from the host nations (TWB, 2017). In line with Ausbaucentric ideology, planners treated Arabic as a single 'language', though in reality the sometimes-low degrees of mutual intelligibility between so-called Arabic 'dialects' hindered operations consistently. This presentation will outline research that evaluated whether a stress based, mutual intelligibility and comprehension paradigm can inform the debate on whether Mashriqi Arabic is a set of minority languages. Which in turn, can advise communication strategies to improve the processing of refugees.

[Ethnologue] Eberhard, David M., Gary F. Simons, and Charles D. Fennig (eds.). 2022. Ethnologue: Languages of the World. 25th edition. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>.

Tamburelli, Marco (2014) 'Uncovering the 'hidden' multilingualism of Europe: an Italian case study,' *Journal of Multilingual and Multicultural Development*, 35:3, 252-270, DOI: 10.1080/01434632.2013.860149

Translators with Borders. (2017). 'Putting Language on the Map in the European refugee response', Mixed Migration Platform

## Slovaks in Canada – opportunities research of their culture and identity at present

As a result of the mass emigration of Slovaks in the context of migratory movements in the world at the turn of the 19th and 20th centuries, which formed in the process of social emigration and political or religious emigration, many Slovaks remained outside our country, but still belong to Slovak national history. In more than one hundred and fifty years, Slovaks living abroad have undergone several changes in their way of life and culture as a result of acculturation and assimilation processes. The paper represents a partial part of my dissertation thesis (*Slovaks in America – current identification, cultural-forming and revitalization processes*) its aim is to present the possibilities of research into the culture and identity of Slovaks in Canada as a minority culture through the method of mapping the cultural potential in a selected locality. The paper looks at the problem solved mainly in terms of the importance and topicality of the topic as the number of people living overseas (and not only there) reporting to Slovaks is constantly decreasing, thereby undermining their consciousness of Slovak affiliation, which leads, among other things, to the loss of ethnicity or identity (ethnic, religious, cultural), which is a key area in the research of minority culture.

## Institutional support in language maintenance of Czech minority language in Serbia

In the 1950s, numerous Czech colonists settled in the southern Banat region. According to some sources, by the first half of the 20<sup>th</sup> century the number of settlers was close to twenty thousand people. In the present, the situation is slightly different and according to the 2011 Census, only 1824 members of the Czech national minority live in Serbia. In this paper we would like to deal with the problem of language assimilation of the minority Czech language with the majority Serbian language, and if this process negatively affects the preservation of the Czech ethno-national identity in Serbia. We will refer to the field research of authors who have so far studied the Czech language in Serbia in order to illustrate the assimilation process and its results. We also noticed that these studies often mention governmental and nongovernmental institutions and the steps that they are taking in order to maintain Czech language in Serbia. We would like to explore these efforts and their on-line visibility in order to see the extent to which these activities are aimed at promoting Czech language learning. Our goal is to conclude if these activities positively affect the awareness of Czech minority of the importance and benefits of maintaining their heritage language.

Garcia, M. E. (2003). Recent research on language maintenance. *Annual Review of Applied Linguistics*, 23, Cambridge University Press 23, 22—43.

Irović, K. (2019). *Vliv srbštiny na jazyk české menšiny v Srbsku*. Praha: Univerzita Karlova, Filozofická fakulta

Šatava, L. (2001). *Jazyk a identita etnických menšin: Možnosti zachování a revitalizace*. Praha: Cargo Publishers o.s..

Štěpánek, V. (2016). Bádání o českých menšinách na Balkáně — staronové téma české slavistiky. *Slavica litteraria*, 19/2, 121-133.

## Cultural and language practices of Georgian migrants residing in Poland

The paper presents which practices Georgian migrants residing in Poland operate with while interacting in their own and other migrant communities, communicating with Poles and other migrants from the so-called 'post-soviet' countries. There are three cultural and language areas present in the migrant practices of the research group, i.e. Georgian, Polish and Russian. The research paper depicts, based on initial research results derived from participant observation, individual and group conversations, which domains prevail in individual and group multilingualism among Georgian migrants, which language they use in a given domain as well as how they identify and perform their cultural and language practices in accordance to the given obstacles and set tasks. One of the currently relevant obstacle influencing Georgian migrants language practices in Poland is the impact of linguistic and cultural resilience towards Russian aggression in Ukraine and the way it influenced towards Russian language practice and interaction within other Russian-speaking migrant communities in Poland. Fieldwork was conducted among Georgian migrants residing in Warsaw, Katowice, Bydgoszcz and Tricity (Trójmiasto) for at least two years by the period 2021-2022.

Hubertus, J. (2021). Identities and Representations in Georgia from the 19th Century to the Present. (2021).

Blommaert, J. (2013) Language and the study of diversity. In: Tilburg Papers in Culture Studies.

Bourdieu, P. (2010). Distinction.

## The Azerbaijani community of Georgia: borders, mobility and practices

Marneuli district in Georgia is a borderland area in Kvemo Kartli region, situated close to the border with Azerbaijan and Armenia on south-east Georgia. The Azerbaijanis are the largest minority there, which leads to local strategies for maintaining peaceful interethnic relations and produces unique phenomena, making the location particularly interesting for research. The border is a material phenomenon of division between states, still negotiated and as in the context of Georgia, contested as exemplified by the pandemic and armed conflict in Nagorno-Karabakh, as well as the perimeters between community (boundaries) and the state (Barth 1969). The border between Georgia and Azerbaijan suddenly changed its dimension after the outbreak of first a pandemic and then the war in Nagorno-Karabakh. What does it mean for local inhabitants, Azerbaijanis of Georgia? The aim of the proposed abstract is to answer this question showing current mobility patterns and translocal practices.

Barth Fredrik, 1969, Introduction, in: F. Barth (red.) *Ethnic Groups and Boundaries*, Oslo: Universitetsforlaget.

Levitt Peggy, Nina Glick-Schiller, 2004, Conceptualizing Simultaneity. A Transnational Social Field Perspective on Society, "International Migration Review", Vol. 38, No. 3, 1004-1039.

Pelkmans Mathijs, 2006, *Defending the border: Identity, Religion, and Modernity in the Republic of Georgia*, Ithaca: Cornell University Press.

## Ethnolinguistic situation of the Hungarian minority in Slovakia – identity and language (comparative and content analysis)

The paper is part of my dissertation research entitled Ethnolinguistic situation of the Hungarian minority around Nitra and Žitný Ostrov. The paper presents the results of a comparative and content analysis of censuses and selected research that are thematically focused on the Hungarian minority in connection with its ethnolinguistic situation in Slovakia over the past 20 years. The paper is divided into two parts. In the first part, I will describe the language policy and language discourse that influenced the formation of the identity and language of the Hungarian minority in the Slovak Republic from the year 1993 to the present. The subject of the second part of the paper is the analysis of collected research data from censuses and selected research from 2001 to 2021. In the context of the issue, I focus on the concepts of language vitality, ethnicity, and ethnic consciousness.

Šatava, L. 2009. Jazyk a identita etnických menšín. Praha: SLON.

Bačová, V. 2005. Postavenie, vitalita a psychologické charakteristiky minoritných etnických spoločenstiev na Slovensku – pokus o porovnanie. In: Národ a národnosti na Slovensku v transformujúcej sa spoločnosti – vzťahy a konflikty. Prešov: Universum, s. 80 – 81.



## The methodology of folklore studies in research of language ideologies.

### The case of Wymysorys

Wymysorys (also called Vilamovian) is the smallest Germanic language in the world: it is actively spoken by forty elderly native speakers living in Wilamowice in Poland. Historically, the idiom has coexisted with Standard Polish, Polish dialects of Małopolska, Standard High German, and East Central German vernaculars. This borderland, as many complex sociolinguistic context surfaces has been connected to existence of complex system of language ideologies and attitudes. The analysis of this system is in case of Wymysorys an important issue in language planning. In my paper I will show that the folkloristic perspective can be useful in analysis of language ideologies and attitudes. These can be found also in many memoirs-based stories, which are being passed to succeeding generations. The fabulized and folklorized stories, even if they concern times centuries ago, tell us much about the recent language attitudes and ideologies.

Dołowy-Rybińska, N., Hornsby, M. (2021). Attitudes and Ideologies in Language Revitalisation. In: J. Olko & J. Sallabank (eds.). *Revitalizing Endangered Languages*. Cambridge: Cambridge University Press, 104–116.

Hajduk-Nijakowska, J. (2016). *Doświadczenie pamięci. Folklorystyczny kontekst opowieści wspomnieniowych*. Opole: Uniwersytet Opolski.

## Borderland communication: Phonetic features contributing to Slavic spoken intercomprehension

Intercomprehension refers to an inclusive communication practice involving closely related languages and vernaculars. Cross-lingual communication is common to border regions and allows for relatively efficient interaction between members of various speech communities [1]. In this presentation, I outline the results of an intercomprehension experiment involving five Slavic languages (Bulgarian, Croatian, Czech, Polish, and Russian). The aim of this study is to discover which phonetic (segmental and suprasegmental) features contribute to and which impede intercomprehension in the auditory modality. A Visual World Paradigm eye tracking experiment was conducted to investigate the understanding of fixed SVO-type sentences among native speakers of the aforementioned languages. It is assumed that the phonetic distance between the sentence predicates and the information-theoretic notion of surprisal influence the gaze anticipatory behaviour and moderate the sentence understanding [2]. The results showed that verb-mediated referential processing can trigger the attention shift to a visual field with a direct object, controlling for collocation strength, even if a perceived sentence comes from a non-native language. Furthermore, a degree of intercomprehension can be moderated by the information-theoretic notion of surprisal, and the phonetic distance between the corresponding predicates. Such findings contribute to strong cross-lingual communication competence among native speakers of the Slavic languages.

[1] Gooskens, Ch. (2013). Experimental methods for measuring intelligibility of closely related language varieties. In R. Bayley and R. Cameron (Eds.) *The Oxford Handbook of Sociolinguistics*, Oxford University Press, pp. 195-213.

[2] Weber, A. and Cutler, A. (2004). Lexical competition in non-native spoken-word recognition, *Journal of Memory and Language*, 50(1), pp. 1–25

## Helping foreigners as a calling and career in Poland 2018-2020

The presentation explores the understanding of help and help practices based on participant observation and interviews at Warsaw NGOs of the migration sector conducted between 2018 and 2020. The ethos of helpers is interpreted against their social background and career path. The presentation draws a distinction between helpers driven by a calling to help and those for whom work at an NGO is also a career opportunity. It also explores the differences in work ethics and motivations between helpers with and without a migration backgrounds. Nonetheless, the research data show there is a common understanding of what help means in relation to its recipients and that helpers form communities of intense, but widely accepted, social control.

Fassin, Didier. *Humanitarian Reason*. University of California Press, 2011.

Malkki, Liisa H. *The Need to Help*. Duke University Press, 2015.

Smith, Steven Rathgeb, and Michael Lipsky. *Nonprofits for Hire*. Harvard University Press, 1993.

## Challenges of minority language transmission in the Lusatian context of asymmetric bilingualism

Based on narrations obtained from biographic interviews, I discuss the challenges of minority-language transmission in mixed-language families in Upper Lusatia in Germany, home to the autochthonous Slavic minority of the Sorbs. My research is situated in the Catholic Sorbian area, where the Sorbian language is spoken on a daily basis, but where asymmetric Sorbian-German bilingualism can be observed. When analysing linguistic attitudes and ideologies, the common acceptance of the accommodative convergence to German is striking. Various referred to as the courtesy rule or the linguistic subordination norm (Hornsby 2011), it is highly relevant for the home domain, as official maintenance and revitalization strategies for Sorbian strongly focus on the educational context, leaving room for individual family language policies. These often take the shape of a one-person-one-language approach, with a tendency to use German in interactions involving all family members. In addition to language attitudes and ideologies, I pay attention to language practices and management attempts, following Spolsky's language policy model (Spolsky 2004, 2009). This includes, besides the aforementioned narrative interviews, participant observations in the homes of some of the participating families.

## Polish as heritage language in the municipality of Cruz Machado (Brazil): nasal vowels

Heritage language, henceforth HL, concerns the language of the ancestors in a certain community (Fishman 2001). In this research we will use the term HL to refer to Polish spoken by Brazilians of Polish descent from municipality of Cruz Machado in Paraná State. Polish immigrants arrived in the municipality in 1911. As we will demonstrate, the use of Polish as HL occurs nowadays mainly in the family environment and between neighbors it is maintained through intergenerational oral knowledge. This work is part of the larger doctoral project meant to present the realization of the nasal vowels in Polish language as HL. This language has six oral vowels, /a, ɛ, i, ɪ, u, ɔ/, and two nasal vowels, /ẽ, õ/ which are carried out phonetically as nasalized diphthongs (Gussmann 2007). The Brazilian Portuguese, according to Câmara Jr. (2007 [1970]), presents seven oral vowels orais /a, e, ɛ, i, o, ɔ, u/ and five nasal vowels /ã, ẽ, ĩ, õ, ũ/. For this presentation, the empirical data will be obtained from field remarks, carried out in the rural area of the municipality of Cruz Machado. The study aims to provide recording of speech data in Portuguese and in Polish as HL analyzing both naturalistic and experimental data.

Fishman, J. A. 300-plus years of heritage language education in the United States. In: Peyton, J. K.; Ranard, D. A.; McGinnis, S. (ed.). *Heritage languages in America: Preserving a national resource*. Washington/McHenry: Center for Applied Linguistics & Delta Systems, p. 81-97, 2001.

Gussmann, E. *The phonology of Polish*. Oxford, 2007.



## Politics of land access and indigenization of land power along Uganda-Congo border: A frontier that separates one group of Kinyarwanda speakers from another

This paper intends to analyze the underlying dynamics of access to farmland by Bafumbira across the border in the Democratic Republic of Congo. The urge by Bafumbira to overcome the problem of acute land shortage in their home country is highly dependent on informality of acquisitions and tenure that may not stand the test of time. This lack of clear formal procedures on access to land across the border is likely to create conflict between the two *governments* and the communities' living at the border. The central argument of this paper is that this kind of informality that underlies access to farmland across the border cannot guarantee their legal and tenure rights in the long term as the competition for farmland with the Congolese citizens intensifies, unless bilateral engagements are entered between Uganda and D.R. Congo over the land issue. This paper will be guided by three major themes, namely; Land, Power, and Ethnicity, and the definition of each of the three themes will be analyzed separately.

## Racioliteracy practices in Haitian children's experience in a Brazilian elementary school

This presentation is an excerpt of an ethnographic research on Haitian children's school experience in a Brazilian public institution. In this study, I aim to discuss how colonial structures are manifested socially and linguistically through ideologies that hierarchize linguistic practices associated with racialized groups. I conceive racialization as the social naturalization of human differences based on their skin color and the school, as a social institution, is one of the nodes where colonial racial structures branch out. The school experience of Haitian children, then, is permeated by notions of cognitive ability and learning thought from a literacy metric based on racial criteria, which I define in this work as racioliteracy. In this presentation, I problematize the notion and the consequences of racioliteracy practices in Haitian children's experience in a Brazilian elementary school. In/from the research context, I explore how racioliteracy practices are manifested as colonial perspectives on language supported by criteria of a cultured norm of Brazilian Portuguese, which defines black Haitian children enrolled in a Brazilian basic education school as illiterate and without language.



## Three generations, three languages. The language shift in Masuria after WW2 in collective memories of present-day Masurian families

Masurians of the former East Prussia have formed a unique borderland identity and culture, based on protestantism, usage of Middle Polish religious books, loyalty to the Prussian and German rulers and speaking the Masurian variety of the Polish language. They have traditionally used Masurian at home and in informal contacts, standard Polish in churches and German in schools and offices. Despite the fact, that they had simultaneously used three language codes quite fluently, their competence in these codes and the status of their L1 language(s) have changed over time – they predominantly used Masurian before 1930's, German in 1930-1950 and Polish onwards, due to drastic political changes during this period. These dynamic changes have often left some strong trails in the collective memories of the present-day Masurian families, some of them were clearly identifiable during my research (2018-2022) on Masurian language biographies and practices. The purpose of the speech is to present and analyze the most symptomatic narratives about the language shift(s) and attitudes in the Masurian society.

Kossert, A. (2001). *Preußen, Deutsche oder Polen? Die Masuren im Spannungsfeld des ethnischen Nationalismus 1870-1956*, Wiesbaden

Sobolewska, K. (2017). Warmia i Mazury na styku kultur. Relacje między językiem polskim, niemieckim a gwarą w wypowiedziach autochtonów z lat 50. XX wieku. In: B. Osowski, J. Kobus, P. Michalska-Górecka, A. Piotrowska-Wojaczyk (eds.) *Język w regionie, region w języku 2*, Poznań

## Migration and language contact: The case of an Italian community in the UK

Migration is a phenomenon that has important repercussions on the linguistic and communicative relationships among the people involved and a crucial role in the emergence of some language contact phenomena and outcomes. An example of this kind of situation is the case of an Italian community living in Bletchley (UK), which dates back to the 1960s and has now reached the third immigrant generation. The community is characterised by tight bonds among its members, who come from the same two villages in Southern Italy and share a strong sense of Italian identity. Taking into account these characteristics, the paper aims to detect patterns of language use within the community and language contact phenomena in spontaneous speech involving three language varieties, i.e. a variety of English, an Italo-Romance dialect, and a variety of Italian. In particular, it aims to look at instances of ‘code-mixing’ (Muysken 2000) and, after assessing their variation across the three generations, verify if some shared trends exist at the community level. As in other studies on Italian emigration (Rubino 2014), particular trends of language use and contact phenomena have been observed. The first results of the study also show a quite homogeneous linguistic behaviour within the community, probably due to its peculiar sociolinguistic features.

Muysken, P. (2000). *Bilingual Speech. A Typology of Code Mixing*. Cambridge University Press.

Rubino, A. (2014). *Trilingual Talk in Sicilian-Australian Migrant Families. Playing Out Identities Through Language Alternation*. Palgrave Macmillan.

## The current state of Kashubian accentuation – a preliminary study

Kashubian accentuation has been an object of interest for many scholars since the end of the 19<sup>th</sup> century. The main works on Kashubian stress were based on research conducted at the beginning of the 20<sup>th</sup> century and after World War II (e.g. Lorentz 1959: 598–654, AJK XV: 15–42). Since the number of Kashubian speakers is getting smaller and, on the other hand, some revitalization efforts have been made, it is expected that the prosodic system is changing. Preliminary research carried out in 2021 and 2022 on the territory where the three main Kashubian dialects (northern, central, and southern) are spoken shows what main changes can be observed in the prosodic system (e.g. stress tends to move towards the left edge of the word).

AJK = *Atlas językowy kaszubszczyzny i dialektów sąsiednich*. 1954–1964. I–XV. Ed. Z. Stieber & H. Popowska-Taborska. Wrocław: Zakład Narodowy imienia Ossolińskich.  
Lorentz, Fryderyk. 1959. *Gramatyka pomorska. Tom II: fonetyka, słowotwórstwo*. Wrocław: Zakład Narodowy imienia Ossolińskich.

