World language diversity:
Old and new frontiers, emerging scenarios

Barcelona, 23rd November 2017

Aula Magna, Casa Convalescència – c/ Sant Antoni Ma. Claret , 171

Diversitat lingüística al món:
velles i noves fronteres, escenaris emergents

Barcelona, 23 de novembre de 2017

Aula Magna, Casa Convalescència – c/ Sant Antoni Ma. Claret , 171

BIOS & ABSTRACTS

PETER AUSTIN

BIO

Peter K. Austin is Märit Rausing Chair in Field Linguistics and Director of the Endangered Languages Academic Programme, Department of Linguistics, SOAS, University of London. His main research interests are theory and practice of language documentation, syntax (with a focus on Lexical Functional Grammar), morpho-syntactic typology, computer-aided lexicography and multi-media for endangered languages. He has extensive fieldwork experience in Australian Aboriginal languages and is currently involved in a language revitalisation project in South Australia with the Dieri Aboriginal Corporation. He is also documenting Sasak and Samawa (Lombok and Sumbawa islands, eastern Indonesia). He has been editor of Language Documentation and Description since 2003 and in 2014 with David Nathan and Julia Sallabank established EL Publishing to publish double-blind peer reviewed free online open access books, articles and multimedia on endangered languages. He has also established EL Training for distribution of free training materials on language documentation and revitalisation.

In addition to usual academic publishing he is active on social media and contributes regularly to EL Blog and Ngayana Dieri Yawarra Yathayilha blog. Homepage: https://www.soas.ac.uk/staff/staff30592.php

ABSTRACT

Engaging with revitalisation: academia and beyond

Over the past 20 years the field of Language Documentation (or Documentary Linguistics) has emerged as one response by linguists and others to the perceived threats to the world's linguistic diversity. The field has attracted a host of researchers and large amounts of grant funding, and has become established as an academic area with its own theorisation, recommendations for good practices, publications, and training courses. Over the same period, language revitalisation, which focuses on expansion of domains and/or speaker numbers for threatened languages and began through grass-roots community activism many years earlier, has seen some developments, but has been overshadowed by language documentation within academia. In the four years at SOAS we have reoriented our documentation training and research towards community involvement and engagement (especially in collaboration with London's Sylheti community) and through a partnership with Warsaw University and Leiden University have been developing an approach to theories and practices of revitalisation called "Engaged Humanities". This talk will present some of the results of ongoing research on this reorientation and engagement with revitalisation.

NICHOLAS OSTLER

BIO

Nicholas Ostler holds an MA in Classics, Philosophy and Economics from Oxford University, and a PhD in linguistics from Massachusetts Institute of Technology. He has lectured in linguistics at universities in Japan, Turkey and Kazakhstan, as well as at SOAS in London. He has published 6 articles on the grammar of the extinct language Chibcha, spoken by the South American Muisca people who founded the legend of El Dorado.

In his consulting career, he focused on language technology (for the UK government and the European Union); he is now linguistic adviser to ICANN on Internationalized Domain names in the root zone of the Internet. Since 1995, he has founded and chaired the Foundation for Endangered Languages, a charity based in England and Wales: it has held an international conference world-wide every year since (including 2004 in Barcelona), and so far awarded 130 grants for small projects.

Since 2005 he has written four works on language history: Empires of the Word, a language history of the world (2005); Ad Infinitum, a biography of Latin (2007); The Last Lingua Franca, the rise and fall of world languages (2010); and Passwords to Paradise, how languages have re-invented world religions (2016).

He now lives in Hungerford, England, with his wife (the literary biographer Jane Dunn) and three whippets, while he researches a new book on Sanskrit story-telling.

ABSTRACT

The Last Lingua Franca: A Graphical Approach

Linguae francae vis-à-vis contemporary geocultural contexts and communication environments.

Five possible bridges across language barriers are considered as to historical role, and compared diagrammatically. These are bilingual interpreting, lingua franca, systematic text translation, language analysis and teaching, machine translation (leading to automatic interpreting). Their places in the modern world are evaluated, especially considering the likely future for English, and other "big beasts" among great languages.

SINFREE MAKONI

BIO

Sinfree Makoni holds a BA (hons) in English with Linguistics from the University of Legon, Ghana, Accra. He has a PhD in Applied Linguistics from Edinburgh University. He currently teaches at the Pennsylvania State University in the Department of Applied Linguistics and Program in African Studies. He has published extensively in areas of language policies and planning, security, health, aging and philosophies about language. He has been published in a number of journals which include, *Language Policy, The International Journal of the Sociology of Language, Language and Communication, Language in Society, Journal of Multicultural Discourses.*

ABSTRACT

Human Linguistics

The main objective of this presentation is to analyze African sociolinguistic scenarios using Yngve (1996) 'human linguistics'. In 'human linguistics' language is not a thing that leads a life of its own outside and above human beings, but it has true existence only in the individual, and all changes in the life of a language can only proceed from individual speakers. In the presentation I will analyze using 'human linguistics' the implications on language policy and planning and African sociolinguistics of four different ways of framing diversity: (i) Linguistic diversity as enumerability (ii) the naming game (iii) constructing indigeneity in African languages (iv) dictionaries as discourse theories about language.

KAMRAN KHAN

BIO:

Kamran Khan gained his joint PhD at the at the University of Birmingham, UK and University of Melbourne, Australia. His PhD won him the Edward Cadbury Award for best thesis in Education at the University of Birmingham. He was subsequently a post-doctoral researcher on the ESRC (Economic and Social Research Council) British citizenship project at the University of Leicester and on a European Commission funded integration project at the International Research into Superdiversity centre at the University of Birmingham, UK. He is currently a co-investigator (with Professor Ben Rampton) on the British Academy-funded 'Sociolinguistics and Security' project at King's College London where he is on a two-year visiting scholar position. He is also an Associate Lecturer at the Universitat de Lleida, Catalonia where he teaches and is researching the experiences of people of colour within the Catalan higher education system. His first book, 'Becoming a citizen: linguistic trials and negotiations' is due to be published in 2018 by Bloomsbury. His research interests within sociolinguistics include naturalisation, immigration, multilingualism, language testing, radicalisation, surveillance and security.

ABSTRACT:

The responsibilisation of citizenship: monolingual tests and multilingual citizens

In recent years, the introduction of citizenship tests for immigrants has become an increasingly popular way of managing migration in many European countries. These tests are often positioned as offering order and assimilation in the face of increasingly diverse and fragmented populations. I will reflect on seven years of research about language

within the naturalisation process in the UK. My work spans three superdiverse cities (Birmingham, London and Leicester) and will focus on how individuals negotiate the citizenship tests and what this tells us within a wider socio-political context.

My talk will be based on two studies. The first study was based on a year-long ethnography within Birmingham which followed a Yemeni migrant through the citizenship process. The second involved interviewing over 150 people in London and Leicester as part of an ESRC (Economic Social Research Council) project at different points during their citizenship journey.

One of the shifts in the UK has been in the way that the individual is expected to take responsibility for his/her preparation for the LUK (Life in the UK) citizenship test. That is to say, there had been previously been 'ESOL with Citizenship' available for lower level learners as an alternative requirement to the LUK test. However, the British government abolished this route and learners must now find ways of passing the test with little support from government financed classes. Thus, they must rely on themselves and the immediate networks for support.

The 'responsibilisation' of test preparation means that there are a variety of ways in which migrants engage with the test. Most notably, there are those who find creative ways of dealing with the preparation materials. Some migrants use their multilingual repertoires to overcome their weaknesses in English to pass a monolingual test. Such approaches undermine the basis of citizenship tests by emphasising the importance of other languages other than English. I will also focus on those who find the test most difficult to keep in mind the discriminatory aspects of citizenship language testing.

I will also use my talk to consider the role of minority language contexts within national citizenship testing such as in Catalonia and Spain. The imposition of a national language test can undermine the legitimacy of minority languages. In Spain, citizenship testing is conducted only in Spanish with no choice in language for those living in autonomous regions. Thus, there is a message that only Spanish is needed to be a citizen.

I will conclude by relating the findings to broader socio-political debates and specifically, how citizenship tests not only contribute to becoming a citizen a multilingual citizen.

EDDIE ÁVILA

BIO:

Director of Rising Voices, the outreach initiative of Global Voices. Working to promote digital equity among underrepresented communities online. One of its primary projects is Activismo Lenguas, which seeks to support indigenous digital activists in Latin America working to revitalize their native languages by using digital media and the internet. He started with Global Voices as a volunteer writer and later became its Latin America Editor. Prior to his work with Rising Voices, he co-founded the Voces Bolivianas project, providing digital media training to indigenous students in the city of El Alto, which led to the creation of the first Aymara-language blog and other types of activity on social media. He currently resides in Cochabamba, Bolivia.

ABSTRACT:

How indigenous digital activists are leveraging the internet to revitalize their native languages.
Indigenous language digital activism is an emerging movement across Latin America. Tech-savvy young people have discovered how the internet can play a major role in promoting communication in their native language, as well as to pique the interest of others.
Society has often sent the discouraging message that indigenous languages are not functional in the modern age, but these young activists are providing these detractors wrong by communicating and creating digital content in blogs, Wikipedia articles, YouTube videos, free software localizations, and on other platforms, all in their native languages.
This work is not always simple, as many digital activists pursue this work as a labor of love, using their own resources to become active promotors of their language and culture online. In order to overcome technical, linguistic, and socio-cultural challenges, the digital activists find innovative and collaborative solutions through local and regional networks designed for peer learning and exchange.
While the internet won't magically solve the issue of language loss in these communities, it's clear that it can be a tool to encourage the next generation to keep their language alive. The opportunity is there for these young digital activists

to team up with academics, linguists, policy makers, and other grassroots groups to be an important part of an overall strategy aimed at preserving and revitalizing indigenous languages of Latin America.

SUSAN C. HERRING

BIO

Professor of Information Science, Adjunct Professor of Linguistics. Department of Information & Library Science (in the School of Informatics, Computing, and Engineering) - Indiana University, USA. Susan C. Herring's first intellectual passion was foreign languages. Linguist by training (M.A. and Ph.D. from University of California, Berkeley). In 1992 she moved to the University of Texas at Arlington, where she was an Associate Professor in the Linguistics Program from 1992 to 2000. During that time the Internet was expanding rapidly, and her research interests shifted from traditional linguistics towards computer-mediated communication. In 2000, she joined the School of Library and Information Science at Indiana University, where she was promoted to Professor in 2002. She also holds an Adjunct Professor appointment in the Linguistics Department at Indiana University and is a Fellow in the Center for Research on Learning Technologies and a Fellow in the Center for Social Informatics. In 2012-2013, she was a Fellow at the Center for Advanced Study in the Behavioral Sciences in Stanford, California. She is a past editor of the Journal of Computer-Mediated Communication and the current editor of Language@Internet.

ABSTRACT

Emergent forms related to digital, computer-mediated communication
For languages with an internet presence, computer-mediated communication (CMC) modes such as email, forums, media-sharing sites, microblogs, and social network sites have transformed the ways people communicate. Meanwhile, digital communication technologies continue to evolve and innovate. In this talk, I describe three emergent trends in CMC: interactive multimodal platforms, graphical CMC (including emoji- and avatar-mediated communication), and telepresence robot-mediated communication. I consider the potentials and obstacles associated with widespread adoption of each as communication media, as well as cultural differences that can already be discerned in the early stages of their development and use. From questions of language and mode choice, to the effects of technological mediation on discourse and social interaction, to design considerations, these emergent trends open up new vistas for research and communication in a globalized, networked world.

Languages and spiritual traditions
Linguistic and religious diversity
in global cities
Barcelona, 24 November 2017
Auditorium of the Centre d'Estudis i Recursos Culturals (Pati Manning) – C/ Montalegre, 7

Llengües i tradicions espirituals
Diversitat lingüística i diversitat religiosa
a les ciutats globals
Barcelona, 24 de novembre de 2017
Auditori del Centre d'Estudis i Recursos Culturals (Pati Manning) – C/ Montalegre, 7

JORDI PIGEM

BIO

És Doctor en Filosofia per la Universitat de Barcelona (1998). De 1998 a 2003 va ser professor al Masters in Holistic Science del Schumacher College de Dartington i la Universitat de Plymouth (Anglaterra). En l'actualitat és professor de diversos cursos universitaris, com el Màster en Agricultura Ecològica de la Universitat de Barcelona. Autor de diversos llibres, entre els quals destaquen *L'odissea d'Occident*, *Bona crisi*, *GPS*, *La nova realitat* i *Intel·ligència vital*, tots ells publicats per Kairós.

Entre 1995 i 1996 va ser assistent de Raimon Panikkar en la publicació de les seves obres. Ha rebut el Premi de Filosofia de l'Institut d'Estudis Catalans (1998), el Premi d'Assaig de Resurgence i la Scientific and Medical Network (2006) i el XXV Premi Joan Maragall (2016).

Va començar la seva carrera en els anys 80 com a periodista especialitzat en el paradigma ecològic, sent coordinador de la revista Integral i editor de l'obra col·lectiva Nova Consciència: plenitud personal i equilibri planetari per al segle XXI. Col·labora amb diversos mitjans de comunicació en castellà, català i anglès.

ABSTRACT

"Havent-hi en la paraula tot el misteri i tota la llum del món..."
La llengua és molt més que un mitjà de comunicació amb finalitats pragmàtiques. Una de les premisses de la ciència moderna, explícita al segle XVII i generalment implícita des d'aleshores, és que tan sols és plenament real allò que és quantificable i reificable. La lingüística moderna, com tota ciència, s'ha emmirallat en aquesta premissa. Ara bé, l'essencial del llenguatge no és quelcom mesurable o reificable: podem mesurar-ne aspectes sociològics, sonològics i molts d'altres, però no pas el que constitueix el seu nucli, el que dóna força a una llengua i sentit a les seves expressions. Escoltar amb atenció què és i que diu una llengua ens porta a transformar la nostra comprensió de la realitat i de l'existència. Com ja afirmava Joan Maragall, "Havent-hi en la paraula tot el misteri i tota la llum del món [...]".

NICHOLAS OSTLER

BIO

Nicholas Ostler holds an MA in Classics, Philosophy and Economics from Oxford University, and a PhD in linguistics from Massachusetts Institute of Technology. He has lectured in linguistics at universities in Japan, Turkey and Kazakhstan, as well as at SOAS in London. He has published 6 articles on the grammar of the extinct language Chibcha, spoken by the South American Muisca people who founded the legend of El Dorado.

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He now lives in Hungerford, England, with his wife (the literary biographer Jane Dunn) and three whippets, while he researches a new book on Sanskrit story-telling.

ABSTRACT

How Missionary Faiths Evolve, as they Expand into New Languages
Missionary faiths are those - e.g. Buddhism, Christianity, Islam - which attempt to convert outsiders. Each claims their own faith as universal, but languages are not; therefore, they are bound to provide versions of their faith expressed in new languages - what I call "new passwords to paradise". Innovation will be needed in translating vocabulary; in deciding what scriptures to recognize; in incorporating philosophy in the new language's tradition, in heirlooms (old gods and favoured styles of language); and in community - the last because every language defines a speech-community, and this must be reconciled with the new faith. The paper provides examples of all these, as Buddhism, Christianity, Islam spread to create new faith communities.

VALLY LYTRA

BIO

Dr Vally Lytra is Senior Lecturer in Languages in Education in the Department of Educational Studies, at Goldsmiths, University of London. A common thread running through her research and practice is a focus on bilingualism and biliteracy in homes, schools and communities that have experienced diverse migration flows. Her work has been shaped by an emergent and dynamic view of language, culture and identity, advocating for the need to understand and use bilingualism and biliteracy as a resource to create inclusive educational environments for all. She is the author of *Play Frames and Social Identities: Contact Encounters in a Greek Primary School* (John Benjamins, 2007). She has edited *Multilingualism and Identities across Contexts: Cross-disciplinary Perspectives on Turkish-speaking Youth in Europe* (Copenhagen Studies in Bilingualism, 2008) with Jens Normann Jørgensen, *Sites of Multilingualism Complementary Schools in Britain Today* (Trentham, 2010) with Peter Martin, *When Greeks and Turks Meet: Interdisciplinary Perspectives on the Relationship since 1923* (Ashgate, 2014) and *Languages, Literacies and Identities: Religion in Young Lives* (Routledge, 2016) with Dinah Volk and Eve Gregory.

ABSTRACT

Faith literacies matter: Reflecting on the role of faith as a force for learning, socialisation and personal and collective identification in young people's lives in a global city
Faith is a crucial driving force worldwide. Yet, the investigation of faith literacies in young lives has received limited attention in scholarly research. Most often than not, schooling and wider society tend to ignore or disparage the role of faith in young people's educational achievement, socialisation and identity development and unfavourably compare it to that of school literacies (Genishi & Dyson 2009, Gregory et al 2004, Skerrett 2013). In my talk, I will share insights from the BeLiFs project, a multi-sited team ethnography of young people's faith literacies in four faith communities in London, UK (www.beliefs.co.uk). Through illustrative examples, I will discuss how faith literacies nurture language and literacy learning and the development of a sense of community and belonging alongside strong expectations of high standards for achievement, a sense of agency and positive learner identities as young people partake in everyday and special events at places of worship, homes and religious education classes. Our work challenges long-held binaries between learning in religious contexts and learning in other contexts, bringing to the fore the wealth and complexity of languages, literacies, heritages and identities in faith settings, as we work collectively toward a more pluralistic, democratic and equitable approach to local and global societies (Lytra et al 2016).

PARTICIPANTS DE LA TAULA:

MUSTAPHA AOULAD SELLAM

Mustapha Aoulad Sellam, és Licenciat en ciències físiques, Màster en Anàlisis i Intervenció en Conflictes Socials i Postgrau en Mediació i Resolució de Conflictes, a l'Escola de Prevenció i Seguretat Integral (EPSI-UAB). Entre 2005 i 2015, fou tècnic de gestió de la diversitat religiosa en l'Oficina d'Afers Religiosos de Barcelona. L'any 2007 va participar en un estudi de recerca sobre L'Associacionisme Marroquí a Catalunya, encarregat per a la Secretaria per a la Immigració de la Generalitat de Catalunya i coordinat per el Dr. Jordi Moreras. Ha participat igualment en el projecte Trajectòries d'èxit dels i les joves marroquines a Catalunya. Una anàlisi qualitativa des d'una perspectiva comparada. Entre 2014 i 2015, va participar en l'estudi: Diagnòstic sobre la vigència dels discursos i pràctiques islamofòbiques a

Catalunya. Entre 2015 i 2016 fou coordinador del districte 6 de la ciutat de Badalona, que conté els barris d'Artigues, Sant Roc i Remei. 2016 va coordinar l'elaboració del Pla municipal de lluita contra la islamofòbia de Barcelona, i actualment, esta coordinant diverses mesures del mateix Pla.

President de l'associació Stop Als Fenòmens Islamofobs, i coordinant el projecte de formació: l'islam i els musulmans de Barcelona; per una ciutat sense odi.

JORGE BURDMAN

Jorge Burdman, educador i responsable de Diàleg - Interreligiós de la C.I.B. (Comunitat Israelita de Barcelona). És membre de l'AUDIR (Associació Unesco per al Diàleg Interreligiós) i del Gter. Voluntari en activitats de mediació i assistència social.

MONTSE CASTELLÀ

Montse Castellà i Olivé, traductora de textos budistes. Ha estat membre de Trafil, grup de recerca de l'UAB dedicat a la traducció i a la transferència cultural del budisme tibetà. Fundadora i actual vice-presidenta de la Coordinadora Catalana d'Entitats Budistes. Presidenta de l'Associació UNESCO per al Diàleg Interreligiós.

GAGANDEEP SINGH

Gagandeep Singh Khalsa, nascut a la ciutat de l'Amritsar a l'any 1986. Va completar la carrera d'informàtica i des de l'any 2008 viu a Catalunya, actualment viu a Badalona. Parla set llengües. Va treballar, com a docent de la llengua catalana, a ajuntament de Badalona. Va estudiar la mediació intercultural a l'any 2010 i actualment treballa a l'ajuntament de Barcelona com a mediador intercultural. I és el portaveu de la comunitat Sikh de Catalunya. És el autor del llibre ''Els de Cinc Rius a Catalunya'' per el la llengua catalana no és només una llengua; més aviat, és un sentiment.