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MELBOURNE

# **Multilingualism/Pluricentricity**

## **A Tale of Many Cities**

Workshop hosted by  
Research Unit for Multilingualism and Cross-Cultural Communication,  
University of Melbourne

24–25 November 2016

### **Program and abstracts**

## THURSDAY 24 November 2016

9.00–10.00:	Registration, morning tea/coffee
10.00–10.30:	Welcome and introduction: Lesley Stirling, Deputy Head of the School of Languages and Linguistics & John Hajek
10.30–11.15:	Zane Goebel: <i>Unity, diversity and the market: Television representations of multilingual diversity in a Jakartan neighbourhood</i>
11.15–12.00:	Claudine Brohy & Doris Schüpbach: <i>Bilingualism, multilingualism and diglossia: A tale of two Swiss cities</i>
12.00–12.30:	Discussion session 1
12.30–1.45:	Lunch
1.45–2.30:	Jane Warren: <i>Norwich: A city of strangers</i>
2.30–3.15:	John Hajek: <i>Marvellous Melbourne: out with the old and in with the new?</i>
3.15–3.45:	Afternoon tea/coffee break
3.45–4.30:	Chloe Diskin: <i>Language, migration and multilingualism in an urban setting: The case of Polish and Chinese migrants in Dublin, Ireland</i>
4.30–5.00:	Discussion session 2
5.00–5.30:	Discussion of Day 1
5.30–6.30:	Refreshments
6.30:	Dinner

## FRIDAY 25 November 2016

9.00–10.00:	Arrival, morning tea/coffee
10.00–10.45:	Ruth Kircher: <i>Language Choices in Montreal: A Tale of Many Tongues in One City</i> (presentation via video link)
10.45–11.30:	Anu Bissoonauth: <i>Multiculturalism &amp; multilingualism Mauritian style: Port-Louis, a mosaic of cultures</i>
11.30–12.00:	Discussion session 3
12.00–1.30:	Lunch
1.30–2.15:	Sofie Henricson: <i>Kotka – the eastern outpost of the pluricentric language Swedish</i>
2.15–3.00:	Marie Nelson & Sofie Henricson: <i>Mariehamn, a Swedish-speaking “capital” in Finland</i>
3.00–3.30:	Afternoon tea/coffee break
3.30–4.00:	Discussion session 4
4.00–4.45:	Discussion of Day 2 and publication plans
4.45–5.00:	Concluding remarks
5.00–6.00:	Break
6.00–6.45:	Carla Amorós Negre: <i>Reflections of Catalan pluricentricity in the city of Valencia</i> (presentation via video link)
6.45–7.15:	Discussion session 5

## Presenters and topics

Carla Amorós Negre, University of Salamanca, Spain  
*Reflections of Catalan pluricentricity in the city of Valencia*

Anu Bissoonauth, University of Wollongong, Australia  
*Multiculturalism & multilingualism Mauritian style: Port-Louis, a mosaic of cultures*

Claudine Brohy, University of Fribourg, Switzerland & Doris Schüpbach, University of Melbourne, Australia  
*Bilingualism, multilingualism and diglossia: A tale of two Swiss cities*

Chloe Diskin, University of Melbourne, Australia  
*Language, migration and multilingualism in an urban setting: The case of Polish and Chinese migrants in Dublin, Ireland*

Zane Goebel, La Trobe University, Australia  
*Unity, diversity and the market: Television representations of multilingual diversity in a Jakartan neighbourhood*

John Hajek, University of Melbourne, Australia  
*Marvellous Melbourne: out with the old and in with the new?*

Sofie Henricson, University of Turku, Finland  
*Kotka – the eastern outpost of the pluricentric language Swedish*

Ruth Kircher, Liverpool Hope University, United Kingdom  
*Language Choices in Montreal: A Tale of Many Tongues in One City*

Marie Nelson, Stockholm University, Sweden & Sofie Henricson, University of Turku, Finland  
*Mariehamn, a Swedish-speaking “capital” in Finland*

Jane Warren, University of Melbourne, Australia  
*Norwich: A city of strangers*

## Discussants

- Heinz Leo Kretzenbacher, University of Melbourne, Australia
- Simon Musgrave, Monash University, Australia
- Catrin Norrby, Stockholm University, Sweden and University of Melbourne, Australia

# Abstracts

Carla Amorós Negre, University of Salamanca, Spain

## *Reflections of Catalan pluricentricity in the city of Valencia*

As it is well-known, the Catalan language extends to territories belonging to different states, mainly Spain (Catalonia, the Valencian Community, the Balearic Islands, the Eastern strip of Aragon and Carxe region in Murcia), but also France (the Roussillon plain), Andorra, and Italy (Alghero, Sardinia). With around 10 million speakers (Gencat 2014), Catalan is the ninth most-spoken language in the European Union; it has sole official status in Andorra and shares co-officiality with Spanish in the above-mentioned territories.

This paper aims to analyse the situation and status of Catalan in the Valencian Community, where the Catalan-speaking population represents over 2.5 million speakers (AVL 2008; Observatori de la llengua catalana 2014), especially in the city of Valencia. Unlike in Catalonia, where Catalan is strongly promoted and actively encouraged in all communicative domains, *top-down* language planning in the Valencian Community has generally favoured the use of Spanish instead of Catalan in the formal spheres with the consequent emphasis on the non-dominant character of the Valencian variety (Muhr 2005; Bodoque 2008).

As it has already been pointed out (Martines and Montoya 2011), there exist two different codifying institutions for the Catalan language, *Institut d'Estudis Catalans* (IEC), founded in 1911, and the recent *Acadèmia Valenciana de la Llengua* (AVL), established in 2001. The IEC is more committed to maintaining the unity of the Catalan language with the proposal of a compositional and polymorphic standard variety (Mas 2012), which is unique for the whole Catalan-speaking area. AVL, however, demands more presence of the Valencian variety in the language standardisation process and works towards a pluricentric codification for the language. Our main aim is to analyse how these two linguistic models, which Pradilla (2004) qualifies as *convergent* and *particularistic*, respectively, are reflected upon the language of the Valencian press so as to gain some insight into the degree of pluricentricity achieved in the Catalan case.

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Anu Bissoonauth, University of Wollongong, Australia

***Multiculturalism & multilingualism Mauritian style: Port-Louis, a mosaic of cultures***

The population of Mauritius is multi-ethnic, from African, Indian, Chinese and European backgrounds. According to the last population census carried out in 2011 the total population of the island was 1,2 million and two-thirds were described as Indo-Mauritian, 2% as Sino-Mauritian and almost a third as General Population (i.e. Mauritians of African, mixed and European descent). The three main religions followed by these ethno-linguistic groups are Hinduism, Christianity and Islam. The linguistic diversity on this small island is the result of its colonial history: French occupation in the 18<sup>th</sup> century and British in the 19<sup>th</sup> and 20<sup>th</sup> centuries. This presentation will focus on Port-Louis, the economic and administrative capital, where English comes in contact with dominant French, Creole and a variety of non-dominant Indian and Chinese ancestral languages. Port-Louis has a very interesting history and complex relationship with its colonial past and independent present, and is to date an under-researched capital city. The first part of the presentation will give an overview of the history and the language situation in Mauritius. The second part will focus on Port-Louis and its legacy as a vibrant, super diverse city shaped by history, modernity, migration and multilingual and multicultural productions that offer a mixture of complex colonial and national discourses. The conclusion will examine social representations and attitudes of Mauritians on their capital city in a brief snapshot taken in July 2016 and implications for the planned administrative decentralisation of Port-Louis in the next decade will be discussed.

Claudine Brohy, University of Fribourg, Switzerland & Doris Schüpbach, University of Melbourne, Australia

***Bilingualism, multilingualism and diglossia: A tale of two Swiss cities***

Switzerland is a multilingual country with four national/official languages and many immigrant languages. However, the four national languages are used in distinct areas of the country. Consequently, close contacts between Swiss residents from different linguistic regions are rather infrequent and territorial/institutional bilingualism is restricted to relatively few areas, notably those along the "language borders". Even

though these borders often run along geographic boundaries, in some instances towns are actually located *on* a language border and are thus considered bilingual. Fribourg/Freiburg - with a Francophone majority - and Biel/Bienne - with a German-speaking majority - are the prime examples of French-German bilingual cities in Switzerland.

Moreover, immigrants from allophone backgrounds tend to settle in urban rather than rural environments, so that both cities have sizeable allophone minorities and are in reality multilingual rather than bilingual.

In addition to bi- and multilingualism, there is also a diglossic situation among the Germanophone communities of the two cities (as in the rest of German-speaking Switzerland): the local Swiss German dialect is the variety spoken in all but the most formal situations whereas the Swiss variety of Standard German is generally used in written discourse and orally in certain formal contexts.

Our paper first provides an overview of the historic and demographic development of the two cities and outlines their language policies and legislation. It then investigates the official discourses in Biel/Bienne and Fribourg/Freiburg with regard to bilingualism and multilingualism, the non-official languages and the diglossic situation. In particular we explore the interplay of official bilingualism and actual multilingualism, the role allocated to and played by the non-official languages and the influence of the diglossic situation. By comparing the situation in the two cities, we identify and discuss major differences as well as commonalities.

Chloe Diskin, University of Melbourne, Australia

***Language, migration and multilingualism in an urban setting: The case of Polish and Chinese migrants in Dublin, Ireland***

Recent sociolinguistic research has placed increasing emphasis on large urban centres as the loci of language variation and change, particularly as an outcome or reaction to migration and globalisation (see Blommaert 2010). Large cities such as Toronto (Hoffman & Walker 2010), London (Cheshire *et al.* 2011) and Stockholm (Stroud 2004), amongst others, have been studied as the focal point of the emergence of multilingual 'ethnolects', where new varieties emerge as a result of high degrees of language contact between individuals from differing language backgrounds living in multi-layered, superdiverse spaces (Vertovec 2006).

However, cities such as Dublin have received less attention, despite the fact that Ireland provides a unique sociolinguistic setting, having two official languages (Irish and English) and where one of the oldest contact varieties of English, Irish English, is spoken. In addition, whereas Ireland has previously been known as a country of large-scale outward migration, it has in recent years witnessed a dramatic increase in the number of migrants: a 143% increase in the period 2006-2012 (Central Statistics Office 2012: 7). The outcomes of language contact between migrants and 'native' Irish in Ireland have been given only limited attention in the sociolinguistic literature to date (but see Nestor *et al* 2012; Nestor & Regan 2015).

This paper discusses the acquisition of Irish English by 41 recently-arrived Polish and Chinese migrants, who, in terms of their contrasting migratory trajectories and differing motivations for 'investing' in their lives in Ireland, offer many points of comparison. The paper focuses on discourse-pragmatic features, examining the acquisition of more stereotypical features of Irish English, such as 'like' in clause-final position (see [1] below), as well as features that have been shown to be undergoing widespread parallel development cross-culturally and cross-linguistically, such as quotative 'like' (2).

(1) When he met me first, he drew me a picture of the family like.

(2) And I was like "There, bottom shelf over there!"

It has been found that the belief system held by learners or speakers of an additional language can have ramifications for the 'language identity' that is adopted among new speakers of a variety (see De Costa 2011; 2012). As well as examining effects that are typically taken into account within the sociolinguistic and second language acquisition literature, such as speaker sex, age, proficiency in English and level of education, this paper also looks at the role of language ideologies, or "sets of beliefs about languages and their speakers" (Irvine 1989: 255).

Taking a discourse analytic approach, this paper analyses the interview data from these migrants. The main ideologies that emerged were that they found Irish English to be non-standard, strange, fast-paced and at times isolatory, as well as being at odds with the English they acquired within the formal education system in their home countries, where British and American English are taken as pedagogical models. Moreover, many of the migrants were particularly adept at recognising the social stratification of Dublin city into its three main class-based varieties (see Lonergan 2013): Southside Dublin English (affluent), Northside Dublin English (working class), and Inner City Dublin English (deprived). It was found that those migrants who were more likely to have noticed these class-based differences were also more likely to judge Irish English more harshly, to express avoidance-targeted views towards its use (see Diskin & Regan forthcoming), and to be less likely to have adopted certain features of the local vernacular.

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Zane Goebel, La Trobe University, Australia

***Unity, diversity and the market: Television representations of multilingual diversity in a Jakartan neighbourhood***

In recent years market forces have increasingly invited attention from sociolinguists because these forces have helped revalue minority and ethnic languages vis-à-vis national ones (Heller, Bell, Daveluy, McLaughlin, & Noel, 2015; Heller & Duchêne, 2012; Heller, Pujolar, & Duchêne, 2014; Kelly-Holmes & Mautner, 2010; Pietikäinen & Kelly-Holmes, 2013; Pietikäinen, Kelly-Holmes, Jaffe, & Coupland, 2016). In Indonesia similar forces have been in play since the early 1990s in the domain of television production (Goebel, 2010, 2015). In this paper I examine how these market forces have helped redefine ideologies about language as a unitary phenomenon to language as a mixed one and how this relates to imaginaries about one mega-city, Jakarta. My focus will be on one soap opera (*sinetron*) that represents the everyday lives and language practices of inhabitants of a linguistically, ethnically, religiously, generationally, and class-stratified urban Jakarta neighbourhood. I will argue that the producers or “principle” (Goffman, 1981) of these representation have tried to harness the forces of diversity to make a profit by widening the potential programming audience. This is done through presenting portraits of Chinese migrants and their children who are represented as speaking mixes of Javanese, Sundanese, Indonesian, Chinese, Betawi and English, internal migrants from Javanese speaking areas who move between Indonesian, Javanese, Betawi, and English, and multiple generations of local ethnic Betawi who move between Betawi, Indonesian, Arabic, and English. In doing so, the market has helped to reformulate an older language ideology that represented mixed language practices as codeswitching (i.e. the movement between two separate unitary languages) to the representation of the use of fragments



from multiple languages, often referred to as polylinguaging, translanguaging, metrolingualism, and enough-ness (Blommaert & Varis, 2011; Garcia & Wei, 2014; Jørgensen, Karrebæk, Madsen, & Møller, 2011; Pennycook & Otsuji, 2015). In concluding, I point out how these types of representations produce images of and imaginaries about unity in diversity in the mega-city.

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John Hajek, University of Melbourne, Australia

### ***Marvellous Melbourne: out with the old and in with the new?***

Melbourne, established in 1835, was even its early days a dynamic centre of immigration and population growth. In one year, 1851, when gold was discovered nearby, its population increased from 29,000 to 75,000. Within ten years it had more than half a million inhabitants. It was for a time the wealthiest city in the world. Today it has more than 4.5m residents and continues to increase in size, with more than a third of its population born overseas. In the process Melbourne's linguistic and cultural makeup shows signs of ongoing expansion and complexification that most are unaware

of but which are in many respects also indicative of broader national and international trends, e.g. the rise of international education, transient mobility, etc....

Melbourne has also been a focus of research on multilingualism and migration for some time (e.g. the work by Michael Clyne and colleagues, papers in Sharifian and Musgrave 2013).

In this paper we look at Melbourne as a complex dynamic organism or structure that can be viewed and understood through a number of lenses at the same time. These lenses necessarily intersect:

(a) geographical/physical – a city that is expanding outwards and in new directions, as well as renewing/transforming existing internal structures close to the centre;

(b) chronological – a city whose population and language profile changes over time through such things as ageing and immigration;

(c) demographic/human – a city whose social, linguistic and cultural profile is rapidly changing, through migration and its diversification, social change, education, etc...

We see that people and their languages are moving in, through and out of time and space – but not in the same way as in the past, as a result of gentrification, social class, date of arrival and the different types of migration that exist today. New languages and their communities no longer predictably concentrate in the inner city (except in public housing) but are increasingly pushed to the urban edge even at initial settlement – with the exception of specific sub-classes of communities that have brought their languages into or near the city centre or to parts of inner and middle Melbourne that are traditionally established monolingual Anglo-Australian.

We also look at a small number of language-specific case studies to highlight and understand the different development and status of linguistically diverse communities in Melbourne. In one case, for instance, we see a mismatch between physical and demographic reality and popular belief. While many of the patterns and changes seen in Melbourne may be seen as predictable consequences of living in a large city, closer inspection of specific communities also indicates that they are the undergoing their own specific processes of language shift – as a result of transnational processes under way elsewhere – under a local roof of language maintenance, shift and change over time.

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Sofie Henricson, University of Turku, Finland

### ***Kotka – the eastern outpost of the pluricentric language Swedish***

Swedish is a pluricentric language, with two main geographical centres (Reuter, 1992). In the western centre, i.e. Sweden, Swedish is the main language. In the eastern centre, i.e. Finland, Swedish is one of two national languages, spoken by a numerical minority constituting about 5% of the entire population, while the vast majority of the population is Finnish-speaking (Official Statistics of Finland, 2015). A majority of the 290,000

Swedish-speaking Finns live in bilingual municipalities, but there are also small Swedish-speaking communities situated in monolingual Finnish surroundings outside the traditional Swedish-speaking regions of the country. Colloquially, these Swedish communities are referred to as *Svenska språköar i Finland*, i.e., Swedish language islands in Finland. The largest and most long-lasting of these Swedish language islands are to be found in four Finnish cities: Kotka, Oulu, Pori and Tampere (Henricson, 2013).

In this paper, I discuss one of these Swedish language islands, namely Kotka. Today, the Swedish-speaking community in Kotka consists of about 500 individuals, adding up to merely 1% of the city's population (Official Statistics of Finland, 2015). With this percentage, the Swedish-speaking minority in Kotka constitutes the eastern outpost of the pluricentric language Swedish.

The presentation consists of a descriptive overview of the history and present status of the Swedish-speaking minority in Kotka, and an empirical analysis of about 12 hours of interview data with Swedish-speaking adults from Kotka. These interviews were collected in 2007–2008 as part of the project *Document the Finland-Swedish speech* at the Society of Swedish literature in Finland.

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Ruth Kircher, Liverpool Hope University, United Kingdom

### ***Language Choices in Montreal: A Tale of Many Tongues in One City***

Montreal is the urban centre of the Canadian province of Quebec. As such, the city is home not only to many francophones but also to comparatively large anglophone and allophone communities (Statistics Canada 2011) – with ‘allophones’ being the term used in the Quebec context to describe those individuals who have a mother tongue other than French or English. These allophones are immigrants as well as individuals of immigrant descent, who have arrived from diverse countries of origin and speak a vast variety of different languages. Most native Montrealers are bilingual, and the majority of newcomers and their descendants also learn both French and English – French as it is Quebec’s only official language, and English as it is the language of upward mobility in the rest of Canada as well as the global lingua franca (Pagé and Lamarre 2010). Provincial language legislation has been implemented to promote the use of French in the public sphere, but language choices in private domains are not regulated (Oakes 2005).

This paper presents the findings of a new questionnaire-based study that investigates the language choices of 950 francophone, anglophone and allophone Montrealers in a wide range of private and public contexts. Specifically, the participants' language choices are investigated in terms of their Dominant Language Constellations – that is, the vehicle languages which perform the most vital functions in speakers' lives in multilingual environments (Aronin and Singleton 2012). The findings provide nuanced insights into Montrealers' Dominant Language Constellations, revealing how these are affected by factors such as age, gender, educational background, type of occupation, level of proficiency, and language attitudes. The findings also demonstrate the complex influences of Montreal's social history, of provincial language planning, and of the effects of globalisation.

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Marie Nelson, Stockholm University, Sweden & Sofie Henricson, University of Turku, Finland

### ***Mariehamn, a Swedish-speaking "capital" in Finland***

This paper highlights the city Mariehamn on the Åland Islands. Through a written questionnaire and focus group recordings we examine the current language situation in Mariehamn. Mariehamn is the only town on the Swedish-speaking islands of Åland, situated in the Baltic Sea between Sweden and Finland. Åland is an autonomous part of Finland but, contrary to mainland Finland which is officially bilingual, Åland's official language is Swedish only. In total, less than 30,000 people live on the Åland Islands. People living in Åland are very familiar with both Finland and Sweden, but strongly identify themselves with their own region (Allardt Ljunggren, 2008; Nelson, in press 2016). This study discusses the language situation on the Åland Islands and its "capital" Mariehamn in terms of language use, attitudes, and identity. The study is part of the research programme *Interaction and variation in pluricentric languages – Communicative patterns in Sweden Swedish and Finland Swedish* (IVIP).

A pilot questionnaire, handed out in Mariehamn in May 2015, shows that the Swedish language has a strong position in the inhabitants' everyday life, and is an important part of their perceived identities (Nelson, in press 2016). To gain new insights into the language situation in Mariehamn, we now complement these data with further questionnaires and focus group recordings (see e.g. Krueger & Casey, 2015). During the focus groups, the participants discuss their experiences of linguistic practices in their everyday life in Mariehamn. In our paper, we present the results of this enterprise.

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### ***Norwich: A city of strangers***

*A city is a place where people can learn to live with strangers, to enter into the experiences and interests of unfamiliar lives. (Sennett 2001)*

In an era of superdiversity, particularly in urban contexts, it is worthwhile reflecting on cities where cultural and linguistic diversity appears more muted, at least at first sight and sound. Norwich, capital of the county of Norfolk in the UK, is one such city. Up until recently, Norfolk has been stereotyped as an isolated, outlying region, cut off from the rest of the UK by its location, poor transport connections and comparative lack of industrialisation, its population largely monocultural, white British. The county's self-deprecating 'Normal for Norfolk' tag for what outsiders might consider odd behaviours and customs, and its traditional motto of 'Do different', point to a self-awareness of and a certain pride in its distinctiveness and isolation from the rest of the country.

A closer look at Norwich reveals, perhaps not unsurprisingly, a rather more complex and nuanced picture of migration and mobility, reconfiguring the city at different times and in different ways. In the 16<sup>th</sup> century, for example, immigrants from the Low Countries settled in Norwich, and by the late 1500s Dutch and French speaking immigrants made up nearly 40% of the city's population. They were known as 'Strangers' – a word that in Norwich at the time applied to anyone who was not part of the city community (Meeres 2012: 35).

This paper will investigate how and to what extent Norwich in its past and current configurations is a site of multilingualism and diversity. It will compare and contrast the city of the 16<sup>th</sup> and 21<sup>st</sup> centuries, two periods of transnational population movement that have shaped and are shaping the linguistic landscape of the city.

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