

Organized by: Linguapax Asia.

Sponsored by: The Institute for Oriental and Occidental Studies, Kansai University
関西大学 東西学術研究所

LINGUAPAX ASIA
International Symposium
国際シンポジウム

‘MIGRATION, MIGRANTS AND LANGUAGE’

「マイグレーション、移住者と言語」

Current issues involving: Migration, language and new citizenship, language proficiency policies and requirements, migration to countries of language proximity, language change, terminologies (e.g. migrant vs refugee), language loss and maintenance, how language influences migration.

Kansai University, Osaka **関西大学,大阪**

Saturday, 9:15-18:00, June 11th, 2016

平成 28 年 6 月 11 日(土) 9:15-18:00

Kansai Daigaku, Suita, Osaka, Senriyama Campus, Ibunkan 4F, Seminar Space
関西大学千里山キャンパス。吹田大阪、以文館 4 F ・ セミナースペース

Organizing Committee for Linguapax 2016: Fred Anderson (Symposium Chair, Kansai University), Hirokazu Nukuto (Assistant to the Chair, Kansai University), John C. Maher (Programme Director, International Christian University), Jelisava Sethna (Director, Linguapax Asia), Sachiyo Fujita-Round (Rikkyo University)

Linguapax Asia is a non-profit, formerly UNESCO-affiliated organization. The symposium is open to the general public without registration/admission fees. Registration is on site, all day. 事前の参加申し込み、参加費は不要。6月11日当日、午前8時45分受付を開始しますのでご参加の場合は直接お越し下さい。なお受付は終日行っています。

PROGRAM

8.45 Registration 受付開始

(Registration is on site, all day. 受付は終日行っています。)

9:15-9:30 司会挨拶 Symposium Chair. シンポジウム司会 Fred E. Anderson, Kansai University.

Opening Message from 開会宣言 Biba Jelisava Sethna, Director, Linguapax Asia
リンガパックス・アジア理事長.

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| Welcome. 挨拶 Professor Nobuo Nakatani, Kansai University, Director Institute of Oriental and Occidental Studies 中谷 伸生、関西大学, 東西学術研究所所長 |
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Morning Session 午前の部

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| Chair 司会: Sachiyo Fujita-Round, Rikkyo University |
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1. Presentation and Discussion. 9:30-10:10 *The Interplay of Language, Religion, and Identity in the Narratives of Foreign Domestic Helpers in Hong Kong.* Ben Said, Selim, The Chinese University of Hong Kong, Hong Kong

2. Presentation and Discussion. 10:10-10:50 *Language policy in super-aged Japan: The case of the Economic Partnership Agreement.* Ruriko Otomo, The University of Hong Kong, Hong Kong.

10.50-11.10 Break

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| Chair 司会 Mary Noguchi, Kansai University |
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3. Presentation and Discussion. 11:10-11:50 *Crisis of the stability of Arabic language for Arab immigrants.* Kazuhiko Nakae, Kansai Gaidai University, Osaka, Japan.

4. Presentation and Discussion. 11:50-12:30 *Brazilian Schools in Japan: An Analysis in the Context of Migration.* Cláudio da Silva, Coimbra University, Portugal.

昼食

Lunch 12:30-13.40

Poster Sessions (Seminar Space)

Morning Break 10.50. *Conversational Interactions: Institutional Misunderstanding at a Call Center.* Yuriko Kite, Kansai University, and Mika Ishino, Osaka University, Japan

Lunchtime Break 13.15. *Local Practice and Global Competence: A Study of Multicultural Group Interaction in a Japanese University.* Hirokazu Nukuto, Kansai University, Japan.

Afternoon Break 15.40. *Multilingual Japan - Immigrant Communities of Japan.* Manami Ohishi, Gakushuin University, Japan

Film

12.35. *Pidgin: the Voice of Hawaii.* M. Booth and K. Young. New Day Films. 2009.

Afternoon Session 午後の部

Chair司会 Joseph DeChicchis, Kwansei Gakuin University

5. Presentation and Discussion. 13:40-14:20 *Migration and language attrition in Jejueo.* Moira Saltzman, University of Michigan, USA.

6. Presentation and Discussion. 14:20-15:00 *Impact of stereotype threats on the first language preservation of the second generation immigrants in the United States.* Yoko Miura, Wright State University, USA.

7. Presentation and Discussion. 15.00-15:40 *Migration from Central Asia to Russia.* Vlada Baranova National Research University Higher School of Economics, St. Petersburg and Institute for Linguistic Studies, Russia.

15:40-16:00 Break 休憩

Chair司会: Fred E. Anderson, Kansai University

8. Presentation and Discussion. 16:00-16:40 *Rabaul Creole German: From Low Prestige to a Marker of Pride.* Craig Alan Volker, The Cairns Institute, James Cook University, Australia.

9. Presentation and Discussion. 16:40-17:20 *Exposing a sociolinguistic adjustment of a marginalized minority: the case of Spanish speakers (SS) in Japan.* Analia Vitale, Kwansei Gakuin University, Japan.

17:20-17:30 Closing Remarks閉会のあいさつ: John C. Maher, ICU, Programme Director, Linguapax Asia.

18.00-20:00 Reception

The Interplay of Language, Religion, and Identity in the Narratives of Foreign Domestic Helpers in Hong Kong

Ben Said, Selim

The Chinese University of Hong Kong, Hong Kong

Abstract

This study explores the interplay between language and identity, and examines the role of 'religious identity' (Julé, 2005) and how it is mediated through language/discourse. It is also anchored in the field of 'language and religion' (Spolsky, 2003) and is especially related to the thriving work on the Sociology of Language and Religion (SLR) (Omoniyi, 2010; Omoniyi & Fishman, 2006). In my presentation, I will highlight the importance of the religious identity of transmigrant workers through their recollected narratives and shared experiences. My main objective is to relate the experiences and perspectives of a targeted transnational population and to explore the role of religion in their lives, bearing in mind that language and narratives are the medium through which this experience is elicited. The population examined consists in Muslim migrant workers, more specifically Foreign Domestic Helpers (FDH) from Indonesia and the Philippines living in Hong Kong. Transnationalism and geographical mobility constitute the daily realities of the investigated population, as such, their life stories are characterised by frequent mobility and transience, and what I call 'dislocation'. My drive in sharing data on this population derives from the fact that FDH are a marginalized (and often ostracized) population in Hong Kong society due to their lower social and migrant status (and therefore this study is a way to carry their 'voice' to a larger audience). I adopt a 'grounded theory' (Bryant & Charmaz, 2011; Charmaz, 2006) in which I build theoretical complexity "through an iterative process of collecting data, generating explanatory ideas, and developing them through the systematic selection of cases for subsequent investigation" (Hammersley, 2013, p. 49). This qualitative study is based on an on-going ethnographic fieldwork (Hammersley & Atkinson, 2007). The data collected consists in participant observation, field notes, supplemented by questionnaires, and audio-recorded interviews.

References:

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- Spolsky, B. (2003). Religion as a Site of Language Contact. *Annual Review of Applied Linguistics*, 23, 81-94.

Selim Ben Said is Assistant Professor at Chinese University of Hong Kong; previously of Nanyang University, Singapore. PhD Penn State (2010). Research interests include linguistic landscape, narrative research and identity, migration, and the sociology of language and religion. His co-edited book, *Conflict, Exclusion and Dissent in the Linguistic Landscape* (Palgrave), utilizes a range of interpretive frameworks and interdisciplinary approaches to expand the boundaries of linguistic landscape research, focusing particularly on phenomena of conflict, exclusion and dissent. His current research explores the religious identity of transmigrant workers through their recollected narratives and shared experiences. The population examined consists in Muslim migrant workers, more specifically the Foreign Domestic Helpers (FDH) living in Hong Kong. selimbensaid@cuhk.edu.hk

Language policy in super-aged Japan: The case of the Economic Partnership Agreement

Ruriko Otomo

The University of Hong Kong, Hong Kong

Abstract

Facing global changes in the political economy of elderly care and gendered migration, as well as demographic changes involving an aging population and declining birth rate, Japan, since 2008, has been recruiting migrant healthcare workers from Indonesia, the Philippines and Vietnam under the Economic Partnership Agreement (EPA). The EPA has drawn scholarly attention from researchers in healthcare, policy studies and Japanese language education. Among these different disciplinary studies, language has been identified as one of the crucial issues because migrant healthcare workers are expected to pass the national nursing/care-giving examinations in the Japanese language within three to four years in order to work in Japan on a long-term basis.

Whereas the EPA is primarily a bilateral treaty to enhance economic benefits of the signatory countries, the present study treats it as a language policy that determines who learns which language for what end at the international and national levels and that is constantly negotiated by institutional actors with varying beliefs and ideologies at the institutional and individual levels. Therefore, this study is conceptually and methodologically informed by the perspective of language policy and planning (LPP), particularly, the ethnography of language policy. This presentation reports on an analysis of EPA policy texts and ethnographic data from seven months of fieldwork conducted in an elderly care home in northern Japan. I will first highlight ambiguities of the EPA that create implementational and ideological spaces (Johnson, 2010) and then show how these spaces are experienced and used by institutional actors (e.g. EPA migrant healthcare workers, Japanese care-giving staff, and the facility director), who differ in their institutional positions, responsibilities and experiences, and their ability to appropriate the EPA as a language policy.

Reference:

Johnson, D. C. (2010). Implementational and ideological spaces in bilingual education language policy. *International Journal of Bilingual Education and Bilingualism*, 13(1), 61-79.

Ruriko Otomo is a PhD candidate in the Faculty of Education at the University of Hong Kong under the supervision of Professor James W. Tollefson, Dr. Miguel Pérez-Milans, and Dr. Andy Gao. She has previously studied Applied Linguistics at the Australian National University, Australia and at Waseda University, Japan. Her PhD project examines a bilateral program in which Japan recruits healthcare migrants from Indonesia, Vietnam and the Philippines from the perspective of language policy and planning. Her research interests lie in language policy and planning particularly and sociolinguistics broadly. rotomo@hku.hk

Crisis of the stability of Arabic language for Arab immigrants

Kazuhiko Nakae □

Kansai Gaidai University, Osaka, Japan

Abstract

The recent political upheavals and floating situations in the Middle East have caused so many immigrant crises. Arab refugees have faced unprecedented crises not only in political issues but also in their language. To understand the idiosyncratic features of Arabic language is now one of the urgent issues for the understanding of their crises and for sincere consideration of their future. Arabic language is characterized as diglossic/multiglossic (Hary 1992). Simply to say, there are high variety (acrolect) as one extreme pole and low variety (basilect) as the other extreme pole. Between these two poles are so many mixed varieties (mesolect). The high variety, especially used for writing, can be acquired mainly through schooling, whereas the low variety, normally only spoken, is acquired as their native language. What matters is that this diglossia/multiglossia itself is an indispensable characteristics for Arabic native speakers to tend to preserve and that they keep to the conservative style where they resort to the high variety as their identity marker for combining dispersed Arab nation. In this research I will focus on two issues. (1) Diglossic/multiglossic settings might collapse through the language contact situation caused by their displacement. This argument challenges the general assertion that diglossia is stable. (Ferguson 1959, Hudson 2002 etc.) And this topic has been dealt with for EDP only. (Versteegh 2014) I challenge the case of IDP in Israel, where Arabs have been displaced inside the political territory of Israel. The theory of heavy language contact (Winford 2003) might be applied to the collapse of diglossia in IDP, which is a discussing point. (2) Lack of chances to have education deprives Arab refugees, especially youngsters, of the chance to acquire the high variety so that they cannot use Arabic writing systems, which leads to lowering their educational level as well as losing their identity marker as Arab, especially for Syrian refugees in various dislocated places. This argument can support Coulmas (2002)'s argument for the importance of writing and could apply it to the sound maintenance of diglossia/multiglossia, which is another discussing point. The serious situations might be caused by the misunderstanding of the significant role which language plays in the pursuit of their identity, as Bassiouney (2015) discusses in Egyptian case. Language education could help Arab refugees to enhance their resilience at least during prolonged floating situation.

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Kazuhiko Nakae is Professor of Linguistics and the Middle Eastern Studies and a researcher in General Linguistics and Arabic Linguistics. His major concern is Arab Grammatical Tradition, one of the disciplines of Islamic Sciences, and the history of Arabic dialect. His study deals with vast stretches of Arabic language from pre-Islamic era to the present and with vast areas where Arabic speaking people reside. nakae@kansai-gaidai.ac.jp

Brazilian Schools in Japan: An Analysis in the Context of Migration

Cláudio da Silva

Faculty of Psychology and Education Sciences, University of Coimbra,
Portugal

Abstract

According to the Brazilian Ministry of Foreign Affairs, in 2014 there were about 180,000 Japanese-Brazilians living in Japan, which is the third largest Brazilian community abroad (Governo do Brasil 2015). Despite this significant number, only in the last decades did the Brazilian government start to develop public policies for the education of these people. One of the factors that explains this slowness lies in the fact that migration in Brazil is a recent and very diverse phenomenon (Callegari 2009).

The movement of Brazilians to Japan began in the late 1980's and intensified in the second half of the 1990s (Sasaki 2006). Recruited to supply cheap labour market with jobs that are rejected by the Japanese, Brazilians spend long hours in factories, which contributes to their absence in family life. Cultural barriers caused by the difficulty of learning the Japanese language, the little time spent in monitoring their children's education, plus a "temporary" identity constructed by the failure to establish roots in the country, result in problems in learning and the formation of their children's cultural identity. All these factors encouraged the emergence of Brazilian schools in the late 1980's, as an alternative to the education of these children in Japan. These institutions appeared without planning or oversight, coordinated by unqualified practitioners or people that despite holding a qualification had migrated with the intent of working in factories but ended up teaching at schools as a second option (Monteiro & Alonso 2012).

This article reflects on some of the socio-cultural issues that affect the education of Brazilian children in Japan and which are related to a context structured by the complexity of the migration phenomenon. We believe that only structural changes in Japanese society can offer new prospects for a more just and equitable future for the whole community.

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Sasaki, Elisa. "A imigração para o Japão." *Estudos Avançados* 99-117. Internet. 4 February 2016. <http://www.scielo.br/scielo.php?pid=s010340142006000200009&script=sci_arttext>.

Cláudio da Silva is a social education masters student at the University of Coimbra, Portugal. He studied biology at the Pontifical Catholic University of São Paulo and education in a special Japanese-Brazilian binational program of the Federal University of Mato Grosso. After working as an environmental education co-ordinator in Brazil, he came to Japan in 2005, working as a teacher first at the Escola Comunitária Paulo Freire in Toyota and then until 2014 at the Escola Brasileira Professor Kawase in Gifu Prefecture. His current research deals with the integration of indigenous and scientific knowledge in indigenous communities in Papua New Guinea. clau.smith@gmail.com

Conversational Interactions: Institutional Misunderstanding at a Call Center in Japan

Yuriko Kite, Kansai University, Japan

Mika Ishino, Osaka University, Japan.

Abstract

This study investigates cross-cultural institutional (mis)understanding interactions among 3 parties: Japanese staff and non-Japanese visitor(s) at a site such as a station, and a Japanese translator at a call center. When they encounter problems, they call for translation assistance using an iPad. The interactions are analyzed by means of Goffman's framework of 'response' and 'reply' to make clear their interactional patterns, pointing to the varying actions such as 'assessment'. The findings also show that besides being a translator, she exhibits multiple roles by providing cultural norms and expectations, solutions, and phatic opening and closing. Almost all the interlocutors are non-native speakers of English situated in Japan, and the findings point to (mis)understanding of cross-cultural communications beyond the interactions of short visitors.

Yuriko Kite is professor Emerita at Kansai University, Japan. Her Ph. D. is from the University of South Carolina, USA, in linguistics with a focus in sociolinguistics. She has published a chapter in *Studies in Japanese Bilingualism*, *Studies in Language Sciences*, and *Language Learning*. Her most recent book chapters are *Proceedings for The Fifth Asian Conference on Education*, and in *Japanese Internationalization at Kansai University* (2015), and *International Baccalaureate and Learning* (2014). She has been on the editorial board for *JALT Journal*, *Japan Journal of Multilingualism & Multiculturalism*, TESOL conferences, and was a book review editor for *JALT Journal*. She is an UALS liaison representing JALT. ykite@kansai-u.ac.jp

Mika Ishino is a Ph.D. candidate at the Department of Language and Culture at Osaka University. She also is a JSPS Fellow in social science. She earned her M. A. in Foreign Language Education and Research at Kansai University. Her research interests are conversation analysis and foreign language teacher education. She has presented her research at numerous international conferences such as Asia TEFL, JALT, International Doctoral Student Conference on Conversation Analysis, and JALT Pan-SIG conference. Her recent paper will appear in *Japanese Educational Technology Research*.

Local Practice and Global Competence: A Study of Multicultural Group Interaction in a Japanese University

Hirokazu Nukuto, Kansai University, Japan

Abstract

This case study describes “local practice” (Pennycook, 2010) in English learning and use, in a Japanese university global program, as constructed through multicultural group activity, and in relation to pedagogical discourse. Pennycook (2010, p. 1) proposes “...a view of language as a local practice whereby languages are a product of the deeply social and cultural activities in which people engage”. In this definition, practice is not a reproduction of ideal discourse, such as institutional discourse, but a discursive process in which participants construct meaning through language use.

As globalization proceeds, universities are developing curricula which aim to grow students as global persons. Within the focus course of this study, participants need to become aware of and acquire “communicative competence” (Hymes, 1972) in academic group interaction, thus acquiring English as a medium of practice, not only as a target language.

The data (documents, interviews, and group interaction data) for this research were gathered during the author’s ethnographic fieldwork (Blommaert and Dong, 2010) over a period of one semester in a TOEFL preparation class. The interactions from the target group were recorded through the class. The group consisted of one American TA (an undergraduate exchange student from the US), one Japanese student (an undergraduate student from the university where the study was conducted), one Thai exchange student, and one Indonesian exchange student. In order to supplement the recorded sessions, interview data were also gathered for the study.

In the analysis, it was found, through the interviews, that the participants felt 1) they were involved in the group as a global community, 2) they noticed the need for communicative competence as well as English competence to accomplish the group activity. However, a review of the interaction data suggests that the group practice was locally constructed based on group discourse rather than on global elements aimed at the goal of the curriculum.

References

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- Pennycook, A. (2010). *Language as a local practice*. Oxford: Routledge.

Hirokazu Nukuto, a Ph.D. candidate at Kansai University Graduate School, researches Sociolinguistics, English linguistics and English education. He is particularly interested in language socialization and intercultural communication. As his latest research topic, he has been researching translanguaging and language learning as a local practice, based on data from a multicultural English classroom in a Japanese university. He won *the 2015 BAAL Best Poster Prize* at the 48th annual meeting of the British Association for Applied Linguistics. He is also a part-time English teacher at Kindai University and Setsunan University in Osaka. nukknuky0506@yahoo.co.jp

Multilingual Japan - Immigrant Communities of Japan

Manami Ohishi

Gakushuin University, Japan

Abstract

In this elective course at Gakushuin University we learnt about “the immigration and language in Japan “. At first we read a newspaper article and watched a short video about immigrants in Japan, and we discussed what sort of challenges they are facing. Then we chose our own topic, such as Australian, Philippine, Bangladeshi, etc., immigrant communities for the presentation. My topic was Kurdish refugees in Japan. Since I am majoring in political science, I thought this would be interesting. Through the research, I learned many immigrants are struggling to learn Japanese and I noticed that they are not getting enough support from the Japanese government.

Manami Ohishi is a 4th year Political Science student at Gakushuin University. She is mainly studying about international relations. From 2014 to 2015, she studied at the Institut d'Etudes Politiques de Rennes (‘Sciences Po’), Rennes, France. After one year of study abroad, she is particularly interested in refugee and immigration issues.

Rabaul Creole German: From Low Prestige to Marker of Pride

Craig Alan Volker

The Cairns Institute, James Cook University, Australia

Abstract

Rabaul Creole German, called Unserdeutsch (“Our German”) by many of its speakers, is the only known creole language with a German lexifier. For most of the 120 years of its existence, it has been a language of low prestige and little public use, but in the last decade its last elderly speakers and their descendants have started to see it as a symbol of ethnic and community pride. The language developed in the late nineteenth century in German New Guinea when children of mixed racial backgrounds were taken from their families and gathered into an orphanage. As adults they continued to speak this in-group language among themselves and most tended to marry each other. Their language was ridiculed by Germans in the colony and because of social pressure to prove they were “real Germans”, they rarely used it in the presence of others.

After the Australian takeover of New Guinea, there was increasing pressure to speak English, conform to Australian society and not use a “foreign language”. After Papua New Guinean Independence in 1975, most speakers emigrated to Australia, increasing their assimilation into English-speaking society.

Today all 100-120 speakers and semi-speakers are over 50 years of age. Current fieldwork has shown that in recent years these older speakers have developed an open pride in their mixed heritage and the language of their community. Many have shown an interest in helping linguists document their language and have even set up their own Facebook page. In these activities Rabaul Creole German is a symbol of the community and there is much less shame at speaking it in the presence of outsiders. There is as yet, however, no organised language maintenance program and the language is likely to disappear in a few decades.

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Craig Alan Volker is Adjunct Professor in the Cairns Institute of James Cook University. Previously he was Professor of Languages at Gifu Shōtoku Gakuen University and Professor of Linguistic Research at Divine Word University in Papua New Guinea. His PhD in linguistics is from the University of Hawai‘i. He is particularly interested in the indigenous and pidgin-creole languages of the New Guinea Islands. He is editor of the *Oxford Papua New Guinea Tok Pisin English Dictionary* and co-editor of *Education in Languages of Lesser Power: Asia-Pacific Perspectives*. His home is in New Ireland, Papua New Guinea, where he is a *Wangpaang* (Associate Talking Chief). Craig.Volker@jcu.edu.au

Exposing a sociolinguistic adjustment of a marginalized minority: the case of Spanish speakers (SS) in Japan

Analia Vitale

Kwansei Gakuin University, Japan

Abstract

This presentation introduces results of a sociological questionnaire survey administered to 55 SS economic migrants living in Japan over twenty years. The survey is designed to capture their backgrounds, acquisition and self-evaluations of their Japanese language skills, and daily use of Japanese and Spanish in private and public domains.

There are approximately 60,000 registered SS in Japan, mostly from Peru; they make the ninth largest foreign group and were first considered “birds of passage” to become permanent residents. Some of them are Japanese descendants but are not fluent in the Japanese language or culture. They represent a flexible workforce of low-skilled manual workers with precarious employment, for which being proficient in Japanese is not a requirement (Takaya, et.al. 2015).

The analysis reveals that the use of Spanish in the family, with friends and in one’s social life in general is relatively high. Their self-assessment of their Japanese shows a survival level of listening and conversational skills and a low level of reading and writing skills. They struggled between the need to work and engaging in formal Japanese language learning opportunities, but indeed most of their work does not require Japanese language skills, and there is a lack of a “community of practice” with native Japanese and overall societal participation. Additionally, a high proportion of Spanish use in mass media and new technologies allow them to be close to Spanish relatives and friends and to have more cultural enjoyment.

It is recognized that second language learning and attitudes of adult migrants are entwined with social economic structure, cultural and symbolic capital as well as identity matters (Norton, 2013; Block, 2014). In line with Piller (2014), these findings suggests the existence of a marginalized minority with a precarious socio-integration, pending their social inclusion as belonging to, being connected to and being accepted by their social surroundings.

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Analia Vitale is currently Full-Time Lecturer of Spanish at Kwansei Gakuin University, in Hyogo Japan. She studied Sociology in her country Argentina and had a Ph.D. also in Sociology from Osaka University. She is a member of a Japan Association for Latin American Studies. Recently she has published about Spanish Speakers living in Japan in relation to the maintenance of the language and linguistic outcomes and socio-cultural background of these migrants. Her research deals with migration, adults, second language acquisition and use, identity and gender in an age of globalization. av2206@gmail.com

Migration from Central Asia to Russia

Vlada Baranova

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Traditionally, fluency in a language is considered as essential for anyone wishing to be part of life in a community; and ‘as the single most important preliminary condition or prerequisite for assimilation’ (Zhou 1997: 86). Undoubtedly, language is an initial barrier for recent migrants. During the process of assimilation into host society new citizens learn language or specific ‘bits of language’. Nevertheless, the languages of immigrant have a series of peculiarities. Some of it linked to interference with their native language and it can be interpreted as *interlanguage* (Selinker 1972). Term *interlanguage* refers to the specific linguistic system which later should be replaced ‘normal’ variant; nevertheless, it can be preserved for a surprisingly long time. More specifically, the paper will characterize varieties of Russian among migrant from Central Asia in some detail.

Another point of view focuses on the act of identity of second-migrant generations which save ethnic styles of speaking (Kern & Selting 2011) or language crossing’s identity as a sociolinguistics practice (Rampton 1995: 267). The adults and adolescents establish an ‘interlanguage’ which can, in some cases, fossilize in the form of a pidginized variant of the language, which they use to communicate with members of the host community and migrants of other ethnicities. In some communities there is a new variant of language(s) which Blommaert and Velghe (2014) called ‘supervernacular’ in a mobile phone texting code.

How exactly do migrants gain access to the new language and master it? The analysis of the linguistic biographies of first- and second-generation migrants demonstrates that in the present day the official channels for learning Russian before moving to Russia are almost non-functioning. There are Russian language exams for labor migrants without linguistic support and the language policy ignores actual city’s multilingualism, which makes integration even more problematic for migrants.

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Impact of stereotype threats on the first language preservation of the second generation immigrants in the United States

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Abstract

The purpose of this study is to inform the U.S. school leaders and teachers to improve educational experiences of immigrant children, or English Language Learners (ELL). The United States hosts 46.6% of the total international migrants, the largest hosting country in the world (The United Nations, 2015). As of 2015, Immigrants consist of approximately 15% of its total population. The presence of immigrants is a vital reality in the U.S., in regards to its impact on industries, education, health care, policy, and many other areas. Although the fundamental beliefs and political practice of the United States are both accessible to immigrants than in other regions of the world, the complexities of life of immigrants do not deplete. Stereotype threats is among one of such complexities in experiences of immigrants. It is known that descendants of immigrants to the United States lose their native language at fast pace. Generally, language of the family origin is lost completely by the third or fourth generations (Valdes & Figueroa, 1994). Having the potential of fluency in both the family language and English, many second generation immigrant children do not develop fluent language functionality in the two languages. Case studies observing language developments of bilingual children report that the language acquisition of the family language are more diverse than in the official language, English (Meisel, 1994). To explain variability in the language development, this study attempts to apply theories associated with stereotype threats, focusing on the impact of stereotype threats on the first language preservation among the second generation immigrants to the United States. It is hypothesized that bilinguals possess bicultural identity and vulnerability associated with the family language and/or the common language of the country, which may be moderated by individual personality attributes and inclinations to a certain group identity.

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Migration and language attrition in Jejeuo

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Migration is at the heart of language loss in Jejeuo, the indigenous language of Jeju Island, South Korea. Jejeuo has 5,000-10,000 speakers located in Jeju and in a small, diasporic enclave in Osaka, Japan. With the vast majority of speakers over age 70, Jejeuo was classified as critically endangered in 2010 (UNESCO). The migration of Jejeuo speakers to the Tsuruhashi neighborhood of Osaka over the past 80 years has led to separate clines of language attrition in the varieties of Jejeuo spoken in Korea and Japan. This study investigates the linguistic and extralinguistic factors for Jejeuo language attrition in Jeju and Osaka.

In the 1950s Korean mainlanders fleeing the Korean War migrated to Jeju, doubling the island's population. This wave of migration ushered in intensive language contact between Jejeuo and Korean, the prestige code of Korea. In the 1970's the Park administration cemented the burgeoning diglossia, by prohibiting Jejeuo use in education, media, government and indigenous religion. These historical circumstances and language ideologies set in place Jejeuo's cline toward eventual shift to Korean. Migration from Jeju to Osaka occurred in waves throughout the 20th century. Owing to a tight social network of Jejeuo speakers in Tsuruhashi, and Japanese as the dominant language, the Jejeuo spoken in Osaka preserves more of its structural integrity. Interference from Korean is mainly at a shallow lexical level for speakers in Osaka, and is unrelated to age. Unfortunately fewer than 5% of Jejeuo-speaking immigrants transmitted their language to the next generation after arriving in Osaka. A second aim of this presentation will be to examine current Jejeuo language revitalization efforts in terms of their potential efficacy for local and diasporic speech communities.

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