



Programme and Abstracts

- 16:30 – 16:45
Welcome address
Valentina Serreli (University of Bayreuth)
- 26/06** 16:45 – 18:00
Urbanization and standardization. Comparing European models and Arab cases
Catherine Miller (IREMAM-CNRS, Aix-Marseille University)
- 18:15 – 19:30
Language change as a product of social change
Enam al-Wer (University of Essex)
- 27/07** 9:00 – 10:15
Arabic Language Policy and Ideology: Language, Nation and Identity in Morocco
Laura Gago (IEMYRhd - University of Salamanca)
- 10:30 – 11:45
Gramsci and Juba Arabic: Cultural Hegemony, Metalinguistic Representations and State Ideology
Stefano Manfredi (CNRS-SeDyL)
- 11:45 – 12:45
General discussion and closing remarks

Urbanization and standardization. Comparing European models and Arab cases.

Catherine Miller, IREMAM-CNRS/Aix-Marseille University

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Processes of standardization leading to the development of either official codified national standards or informal regional standard varieties have often been associated with the development of urban centres and urban varieties (Haugen 1966, Ferguson 1987, Auer 2011). A number of linguistic dynamics such as convergence, focusing, leveling, koineization have traditionally been considered key factors in the development of both urban and standard varieties. But standardization implies also a wide range of social, political and ideological dynamics leading to the acceptance of a dominant standard ideology (Milroy 2001). Ideological stands regarding social order and social norms play a crucial role in the definition of what is or should be a standard language/variety (Lane et al 2017). The boundary between vernacular and standard is far to be clear-cut (Kristiansen & Coupland 2011, Macaulay 1997). And in many urban contexts, youth language uses seem to foster process of destandardization (Røyneland 2009, Androutsopoulos & Georgakopoulou 2003, Rampton 2011).

Comparing between Europe and the Arabic-speaking world, this presentation will discuss the issue of Arabic urban 'standard' varieties. How far are the analytical models of standardization/destandardization applicable to the sociolinguistic situation of the main Arab cities? Can we talk of the presence of non –official regional/national standards? If yes, are they the result of vertical or horizontal leveling? On which criteria can we decide that an urban variety functions as a *de facto* informal standard? What about ambiguous or complex notions such as 'modernity', 'acceptance of a common norm', 'prestige', 'use of a common 'neutral norm', etc? What about the impact of youth speech?

Key references

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- Haugen, Einar. 1966. " Dialect, Language, Nation." *American Anthropologist* 68, 4: 922-935

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Language change as a product of social change

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Contrary to a widely held perception about sociolinguistics, as being that branch of linguistics that is only concerned with the effects of social factors on linguistic variation, sociolinguistic analysis gives prime concern to internal linguistic constraints as well as constraints external to the system, which may include social, areal and stylistic factors. In short, the sociolinguistic approach towards analysing variation and change envisages multiple causes that interact, sometimes enhancing and other times inhibiting each other.

In this talk I will focus on the interaction between internal and external constraints on linguistic variation and change in relation to Arabic data. The data I will use to demonstrate various processes and developments are drawn from research which was conducted by members of the Arabic Sociolinguistics Research Group at Essex over the past decade or so, which has dealt with dialects in the Peninsula and the Levant.

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Arabic Language Policy and Ideology: Language, Nation and Identity in Morocco

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Since its Independence, Morocco has adopted different strategies to handle multilingualism, ranging from active intervention (Arabization) to neglect (Amazigh), to a redefinition of the national cultural identity.

Two major periods can be differentiated in its linguistic policy. During the first period, spanning from Independence to the late nineties, Arabization was pursued: Arabic was the sole official language and the linguistic policy was built upon a specific cultural-linguistic and territorial nationalism (Aslan, 2015; Benjelloun, 2002; Mezran, 2007). The second phase starts in the last years of Hassan II's reign and it is characterized by a gradual opening to the Amazigh language, which became official, alongside Arabic, in the 2011 Constitution (Benítez Fernández, 2010, 2012). The Arabic language played a relevant role in the conception of national identity during the first period mentioned above, and it may have undergone important changes as a result of the new official bilingualism. However, although the 2011 Constitution fosters a composite identity, the actual accomplishment of this new self-definition depends on the measures put forward and its real implementation.

In this frame, this study presents the analysis of five drafted laws, registered between 2015 and 2017 and concerning directly the construction of the new bilingual Morocco. More specifically, they refer to the implementation of Amazigh's official role (Law number 26.16 of 2016 and Law 12/11/2015), the 'protection' and development (modernization) of Arabic (Law 11/15/2017) and the establishment of the National Council for the Moroccan languages and culture (Law number 04.16 of 2016 and Law 06/09/2017). Two levels of analysis are considered here. On the first level, the prospective effectiveness of the linguistic measures is examined. On the second level, the linguistic ideology supporting the political decisions in these laws is unveiled. Both analysis will enable us to check whether the nationalist ideology is substantially different from the one promoted in the Arabization policy.

References:

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Mezran, K. (2007): *Negotiation and Construction of National Identities.* Leiden: Martinus Nijhoff.

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Gramsci and Juba Arabic - Cultural Hegemony, Metalinguistic Representations and State Ideologies in South Sudan

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Juba Arabic is an Arabic-based pidgincreole spoken in South Sudan. Despite being the most widespread vehicular language of the country and the main vernacular language of the local urbanized population, Juba Arabic has neither national nor official status. This lecture explores the official discourse lying behind the formalization of South Sudanese language policies and it assesses its impact on speakers' metalinguistic representations of Juba Arabic. By adopting the Gramscian notion of Cultural Hegemony, it analyses different normative and immanent aspects of the linguistic regimentation of South Sudan. In the first part of the lecture, I shall introduce the theoretical notion of Cultural Hegemony and describe the sociolinguistic situation of Juba Arabic in post-independence South Sudan. In the second part of the lecture, I shall analyze the formalization of local language policies and the official discourse about Juba Arabic against the backdrop of interviews with government officials. Finally, I will investigate the impact of the official discourse on speakers' representations and attitudes towards Juba Arabic. The critical discourse analysis of interviews eventually reveals the indexical nature of State's hegemony enacted through the imposition of self-contained categories like 'indigenous languages'.

References

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