Abstracts for SoSy ‘22

Plenary abstracts:

Morning Plenary (8:30 – 9:30 am CST) Dr. Sonal Kulkarni-Joshi, Deccan College, India

A Century of Dialect Surveys in India: From Procedures to Insights

*Braj and Yamuna Kachru Distinguished Lecture in the Linguistic Sciences

Abstract:

Given the focus of this year’s SOSY on sociolinguistics in the global south, I propose to present an overview and a perspective on the development of Indian Sociolinguistics in relation to dialect survey practices and findings in the region. It is a cliché today to refer to India as a sociolinguistic giant. The count of Indian languages varies from 122 (Census of India 2011) to 447 (Ethnologue) or 860 (PLSI 2013). The discrepancy in the counts makes evident both the vagaries in defining language vs. dialect as well as variant methods of documentation and enumeration used by surveyors. The bhasha / boli (language/dialect) distinction has been a perennial thorn in the eye for chroniclers of Indian languages.

Tentative attempts to enumerate and classify the languages of the subcontinent began with the curious foreign scholars who visited the region in pre-British times. The colonial chronicler observed that Indians understand and separate dialects with hair-splitting subtlety but are unable to understand the concept of ‘language’ (Imperial Gazetteer of India, 1909. Vol.1: 350-351). The accuracy of this observation is arguable. The task of systematically collecting specimens of the land’s languages and of grouping these into languages and dialects on the basis of linguistic descriptions was assigned to the British officer, Sir. George Grierson. Grierson’s Linguistic Survey of India (LSI, 1898-1928) remains an indispensable resource for scholars of Indian languages even today. The LSI’s modus operandi included administering a standard word list, a sentence list and the elicitation of a narration – a field procedure which continues to be used in the majority of Indian dialect surveys. The presentation of the findings of the field survey in the form of (skeleton) grammars (rather than dialect maps used by traditional dialect geographers or the quantitative techniques of dialectometry or data visualisation techniques enabled by the use of computer technology) is preferred in Indian dialect studies with very few exceptions.

Ironically, a nation-wide survey of Indian languages matching the LSI in scope and detail has not been replicated in independent India. The New Linguistic Survey of India (NLSI, 2008 – 2010) held the promise of providing a comprehensive linguistic survey of modern India but instead became a casualty of an evasive bureaucracy. The People’s Linguistic
Survey of India (PLSI 2013) was an ambitious effort to chronicle Indic languages with the active participation of speaker communities. However, the unsystematic use of data collection methods in different parts of the country and variation in the presentation of the survey results compromise cross-linguistic /dialectal comparison. The nation-wide enumeration of mother tongues / languages via the decennial Indian Census has continued since colonial times. The Census procedures of rationalisation and classification have been criticised by scholars; the creation of Hindi as the single-most populous language in India is seen as an artefact of these procedures. The Census, however, remains an important record and often provides indirect data on bi- and multilingualism, the impact of literacy on bilingualism, language shift, etc.

India’s linguistic diversity is crisscrossed by social, cultural, religious and geographical plurality. This rather complex sociolinguistic reality poses peculiar challenges to a chronicler of dialects in India. The use of social dialectological methods for capturing such variation is the hallmark of modern dialectology; yet their systematic inclusion in large-scale surveys of Indian languages has been rare. A number of isolated studies of regional dialects have, however, investigated the effects of one or more socio-demographic factors such as education, social and geographical mobility, urbanisation, exposure to media, etc. in addition to region on the distribution of linguistic features. Dialect surveys of Marathi-Konkani, Kashmiri, Punjabi, Rajasthani, Kannada, Telugu, Tamil, and Malayalam were carried out from the 1960s until about 2000 albeit with a partial focus: the partial focus was either on generating grammatical descriptions of predetermined dialects (e.g. Ghatage 1963-71; Gusain 2003), or on documenting occupational vocabulary (e.g. Bh. Krishnamurti 1971) or vocabulary in selected semantic fields, (e.g. Dhongde 2013), etc. Dialect surveys of dialects spoken by indigenous / tribal populations (e.g. Phillips 2012 for Bhili and Siro 2017 for Apatani) highlight the importance of perceptions of shared history/ethnic identity and familiarity with regional dialects through long-term, active multilingualism rather than mutual intelligibility due to shared grammatical structure. The presentation will conclude by showcasing an on-going survey of Marathi dialects at Deccan College, Pune conducted using computer technology for data collection and data visualisation. The dedicated survey website (www.sdml.ac.in) provides interactive map displays of variation in selected lexical and grammatical features besides an annotated digital corpus of regional and social varieties of the language. The computer-generated maps based on comparable grammatical data are compared with the LSI record to infer processes such as dialectalisation, attrition and accretion in the region.
Methodological challenges to Arabic sociolinguistics

Abstract:

Recently, the field of critical sociolinguistics has brought to the forefront challenges to the way the field conducts research. These challenges pause methodological problems in research on Arabic sociolinguistics and need to be addressed in future research.

So far, research has almost taken for granted that the linguist is a neutral researcher devoid of her/his own cultural package, prejudices and ideologies. There is also the assumption that language and society are linked in a binary way in which social independent variables affect a static unified community and its usage of linguistic codes and variables, and in which there is a standard code and a non-standard one. In addition, the term ‘native speaker’ has been dealt with as a static description of a person’s ownership of a language, and usually only one language. Future research needs to address power and inequality while taking an ethnographic approach to data. This approach should be more reflexive. There is also an urgent need to address sociolinguistics more globally, while realising that the focus of research has hitherto been on Anglo-American settings, and to some extent European settings, and then applying these theories to other settings. This also means acknowledging the dominance and hegemony of the Western perspective and publication venues, and the minimisation of the role of the south in research.

Sociolinguistic perceptions of the self and the other: Divisions and connections between the Global North and South

Abstract:

In an unprecedented time of technological modernization, globalization, and international migration, Spanish speakers of the Global North and South are increasingly connected and exposed to each other’s varieties. The present talk focuses on the sociolinguistic consequences of large-scale Latin American migration to the United States, on the one hand, and Spain, on the other, to determine how certain variables, varieties, and visuals are used to position others across the Global North-South divide in two sociolinguistic perception experiments. In the first, I investigate how 150 Mexican and Mexican-American Spanish speakers perceive coda /s/ reduction in Mexican and Puerto Rican voices, and in
the second, I explore how 217 Spaniards in southeastern Spain make value judgments about the identity of three men based on their voices (from Argentina, Colombia, or Spain) and faces (a more mestizo or more white male face). Based on the results of mixed-effects linear regression models fitted to the data, I demonstrate that English-dominant Mexican Americans perceive coda /s/ reduction in much the same way as monolingual Mexican Spanish speakers. Both Mexican and Mexican-American listeners evaluated [h] as indicative of a Caribbean identity, lower status, and lower confidence, and evaluations were more nuanced for in-group Mexican voices, suggesting that variant-based judgments can extend across borders, generations, and differential language dominance, connecting the Global North and South. On the contrary, linguistic variety was used to create hierarchical divisions between locals and immigrants in southeastern Spain; a Spanish voice received the highest status, occupational prestige, and income ratings, and an Argentinian voice elicited significantly higher status and trustworthiness ratings than a Colombian voice.

Additionally, visual information impacted evaluations: the Colombian voice was perceived as significantly more religious when combined with a picture of a more mestizo face, which indicates that stereotypes evoked by dialect can be enhanced by visual information. I contend that listeners make use of the most salient cues available to them as they categorize unfamiliar speakers in social space. However, these evaluations are not static, depending crucially on listeners’ regional backgrounds (Paltridge & Giles, 1984), conceptions of community (Chappell, 2021), and attitudes toward others (Babel, 2012). I conclude that seemingly bright symbolic boundaries based on language are easily blurred (Alba, 2005), with identities, judgments, and ideologies permeating the Global North/South divide.

Student abstracts:

09:40 am-1:00 pm: Individual Presentation Session 1

09:40-10:10 am: Muhammad Yasir Khan and Liaquat Ali Channa, BUITEMS, and Syed Abdul Manan, Nazarbayev University

Why mother languages acts fail in Pakistan?: The challenges in the implementation of Balochistan Mother languages Act, 2014

Teaching children their mother languages has highly been recommended. In this context, the Government of the Balochistan, Pakistan passed the Mother Languages Act (2014) whereby the province mandated that mother tongues of children be taught as additional compulsory subjects in Grades 1 to 5 in the public schools of the province. This study explored the challenges faced by the implementation of the Act across different levels of language planning in Balochistan. We collected our data via 12 in-depth interviews from
three different pools of stakeholders: the then relevant bureaucracy, members of concerned language bodies, and primary school teachers. To find out the impacts of these challenges on the end-users such as teachers and students, the data were analyzed through the framework of Kaplan et al. (2011), by finding out the factors that led to the failure of the Act. We found issues, categorized in the study as political, operational and institutional challenges. This study also recommends ways in which effective implementation can be ensured by identifying the goals, effective pedagogical methodologies, developing teaching, learning and assessment materials in the relevant languages, aligning teacher recruitment, training, and placement with the pedagogical approach to using language and cultivating support from and involving stakeholders—from policy makers to parents—in language plan development and implementation (DERP, 2015). Besides that, it also paves path for further research into the matter.

10:10-10:40 am: Athit Wu, Chulalongkorn University

Language attitudes of Thai high school students towards non-standard varieties of German /r/: an empirical study

According to O’Brien & Fagan (2016), there are three rhotic consonants which represent the grapheme in the German language: [r], [ʁ], and [ʁ]. Nevertheless, only [ʁ] is demonstrated as the only ‘standard’ and ‘good’ form of pronouncing the German , both in German as L2 textbooks and in various German as L2 learning platforms such as German language teaching videos on YouTube (Chowchong 2021). Therefore, this study investigates Thai high school German L2 learners’ reaction and attitudes towards both of the non-standard variants, [r] and [ʁ], according to the metalanguage discourse about the standard form. Moreover, this research intends to explore the ongoing language ideologies considering the standard form and learning German as L2 as well. 38 Thai high school students (Grade 10-12), which are German L2 learners with A1 to B1 level, participated in this study. Using the verbal-guise technique, the participants were asked to rate verbal-guise sentences on a scale of tendency to learn German with a particular speaker. The results show that [ʁ] is with statistical significance more positively evaluated than [r], since the manner of articulation is only one difference between phonetic properties of standard variant [ʁ] and the [ʁ] form. In comparison to [ʁ], [r] is more dissimilar with two differences from the standard variant [ʁ]: its place and manner of articulation. The participants’ answer explanations of their answers also imply that learners value teacher’s clearness and correctness of the articulation, as well as authority of L1 speakers (Native-speakerism). The study is significant as it empirically demonstrates the notion of rigid standard ideology in German language teaching context, alongside with being one of the few research studies about learners’ attitudes to German as L2 in Thailand, which could show the status and situation of learning and teaching German as L2 in Thailand. Moreover, this research also poses a theoretical question to the notion of Diglossia (Ferguson 1959), whether it is a
dichotomy or a spectrum, since the variant, which resembles the standard variant, is deemed more positive.

10:45-11:15 am: Sachin Wanniarachchi, Bhiksu University of Sri Lanka

Sahan Wanniarachchi, University of Peradeniya

*Understanding Hegemonic Masculinity/ies in the ESL Textbooks Prescribed for Monastic Education in Sri Lanka*

This research paper posits that the political Buddhism in Sri Lanka is premised upon the ideological hegemonic masculinities inculcated through monastic education. The many representations of the hegemonic masculinity/ies present in the ESL textbooks prescribed for monastic education has undeniably had an impact in shaping the ideology (ies) of Sinhala Buddhist monks. Taking into account the examples in the ESL textbooks such as limiting the role/s of women to baking, interpreting Madduma Bandara as a national hero for ‘fearlessly’ facing death unlike his brother, and recurrent depictions of the importance of being born a male, it is understood that the ESL textbook is more an apparatus of nurturing hegemonic masculinity/ies in Sinhala Buddhist nationalism than a book of second language teaching. While discussing the impact of the inclusion of examples of male autonomy in the ESL textbooks and the subjugations of the woman in the Sri Lankan context, this research further examines how the ‘need’ for the masculine authority has been extolled in ESL textbooks through the dominant Sinhala Buddhist ideology to form a hospitable ground for the Buddhist monk to further their political agendas, which is predominantly biased towards the dominant ideology. The return to Sri Lanka’s ethnocracy which is highlighted by the election of the current president in 2019, buttressed the much favored postulation that the intervention of the Buddhist monk in the local politics is crucial for the perpetuation of the dominant political ideology; Sinhala Buddhism, despite its discriminatory disposition towards a non-Sinhala Buddhist male. Hence, fostering the ‘cruciality’ of further establishing male dominance through Jataka Tales and the ESL textbooks (published by the Ministry of Education) prescribed for tertiary and secondary education respectively is understood as a deliberate act of ushering the Sinhala Buddhist monk, whose mediation in politics is largely unchallenged, to misogyny. Thirty undergraduates/ Sinhala Buddhist monks of the Bhiksu University were interviewed for the purpose of the study. They were individually interviewed in order to examine their understanding of the male dominant representations in ESL textbooks and Jataka Tales. Further, the research participants were provided with questionnaires related to the oppression of women in the ESL classroom and politicized Buddhism in Sri Lanka. It was understood in the research that these examples included in the ESL textbook are detrimental towards forming a society that is inclusive and tolerant. Even though many an optimist hail ESL texts for their (seeming) modernity and for exposing its learners to what is “new”, this study proves that that is not necessarily true.
Investigating the Social Factors causing Second Language Anxiety among Pakistani ESL Undergraduate Learners

The anxiety faced by foreign language ESL speakers has been an over emerging issue across the globe. This study focuses on Pakistani graduates having a lacking in speaking English which makes it for them as quite an intimidating task. This alarming situation is due to the anxiety faced by foreign language speakers which ultimately serves as a hindrance for the Pakistani graduates to speak fluently in English. There can be different causes of anxiety which the learners have been victimized to, including education level, gender and, age. The data has been collected from the undergraduate students of one of the public sector universities of Pakistan. The collected data has been analyzed with the lens of gender, education level and age. The Purpose of this article is to determine the extent to which students attribute their second language speaking anxiety to the three afore mentioned social factors. Moreover, the role three factors identified by Horwitz et al causing second language anxiety i.e communication apprehension, fear of negative evaluation and test anxiety has also been determined. The difference in operation of factors with reference to gender and education level has also been investigated. For the purpose of data collection, a likert-scale type questionnaire has been developed on the basis of FLCAS proposed by Horwitz, et al (1986). This article will be helpful for the second language instructors as by identifying the in depth analysis of extent of anxiety at each level with relation to gender and education level as well as the role of factors in causing second language anxiety can lead them to take specific precautionary measures to reduce the extent of anxiety in order to get the maximum outcome and increased potential of learners. The results exhibit that maximum anxiety is faced by the students due to difference in education level. The results show that females and the graduated students are more vulnerable to anxiety. Test anxiety is the most prevailing anxiety provoking factor among the participants.

Style shift in Kuwaiti TV stations: A quantitative analysis on the impact of contexts and gender on the pronunciation of the Daad variant

In the Arab world, people use two main varieties of Arabic, Modern Standard Arabic (MSA) and the vernacular varieties that differ depending on the region of the speaker, this phenomenon is known as diglossia (see Ferguson, 1959). MSA is used in formal contexts (e.g. political speech, news broadcasts, university lectures, and educational textbooks), whereas the latter is used in casual settings.
This paper studies style shift in the speech of Kuwaiti TV presenters in two contexts. In the first context, Kuwaiti TV newscasters read the news from autocues that display written scripts in MSA (i.e. formal/careful reading contexts), whereas in the other context I focus on the speech of a different group of Kuwaiti TV presenters who interview guests in talk-shows (less formal/casual speaking contexts). In the speaking contexts, the TV presenters shift between MSA and Kuwaiti dialect (KD) when conversing with their guests. The primary linguistic feature of this study is the Daad variant [dˤ] one of the features of MSA, that has been replaced with Dhaa [ðˤ] in KD. Meaning that instead of saying ‘mawdˤuʕ‘ (topic) as pronounced in MSA, KD speakers pronounce it as ‘mawðˤuʕ‘.

In this research I apply Labov’s attention to speech approach (1966) to compare the impact of context on the production of the Daad variant. In addition to that, the results of the TV presenters have been subdivided into male and female speakers to spot any divergence between genders’ speech in pronouncing the Daad in both contexts. Even though there is a variety of research about Arabic style shift on TV stations, none of it has considered taking Labov’s approach in classifying the contexts between careful and casual speech.

The findings of the current study support Labov’s approach; the Kuwaiti newscasters paid more attention to their speech when they were reading in contrast to the TV presenters in speaking contexts. Hence, the Daad variant was intensely produced by the newscasters while reading the news, whereas in speaking contexts the presenters’ pronunciation of the Daad variant were appreciably lower. Accordingly, the context is a significant variable (pvalue< .0001), however, the results illustrate that gender is insignificant in predicting Daad production in context.

12:30-1:00 pm: Esma Latić

Paradise Lies Under the Feet of Mothers: A Critical Analysis of Discourse on and by Muslim Women in Bosnia and Herzegovina and Serbia

Grounded in the notion that subversion of patriarchy requires identifying and eradicating its covert and seemingly benign forms, this study attempts to contribute to the endeavor by exploring such forms in discourses on and by Muslim women in Bosnia and Herzegovina and Serbia. The rationale behind such an exploration lies between two arguments: on the one hand, there is a need to rethink the function and value of religion and believers’ attitudes within the intersectional approach to feminism; on the other, powerful discourses, such as religious ones, are not only influencing their adherents but are rather constructing systems of knowledge and values through which the society as a whole perceives the world. As a discourse analysis with a critical approach, the research explored personal discourses of thirteen young Muslims, female and male, from the two religious communities. The data collected from semi-structured interviews were analyzed to explore how the
participants construct gendered selves and others as powerful or powerless, legitimize and morally evaluate claims, present their arguments as given rather than constructed, and negotiate their own meanings using discursive means. The analysis offers several deductions. First of all, it demonstrated that the participants construct the identity of a ‘Muslim woman’ not as a monolithic and fixed stereotype but rather a fluid construct. Nevertheless, patriarchy and androcentrism – legitimized mainly through religion – seem to permeate virtually all analyzed discourses. Moreover, the legitimation through religion was largely done by resorting to depersonalized authorities, in reality representing the corpus of mainstream, androcentric and heteronormative exegeses, understood as fixed and definite rather than fluid and ever-changing corpora of knowledge. Secondly, the analysis confirmed the notion that patriarchy is upheld through an interplay of several rather than one element of social realities, reflected in the mild yet existing differences between the two communities. Finally, it indicated that both of the communities possess discursive and non-discursive means and fundaments for challenging and subverting the order of inequalities both within and outside the collective.

2:40-5:30 pm: Individual Presentation Session 2

2:40-3:10 pm: Azler Garcia, University of the Basque Country

A rapid study of Basque (lako): Local identity construction and the dying fishing sector

In this paper, I report on the results of a rapid study [1, 2] that investigates the variable (lako) in Bermeo Basque [3]. Tokens were elicited from 222 participants aged approximately 13-80, who were divided into five estimated age groups: retirees, older adults, middle-aged adults, younger adults, and teenagers. Although mixed effect models identify no significant linguistic effects, the age distribution confirms a female lead in innovative, non-standard variants as observed in previous work in the community [4]; however, a retreat into conservative, standard forms is found in middle-aged females possibly due to the implementation of Standard Basque in education and media 50 years ago. By contrast, younger males are progressively, though non-significantly, moving towards non-standard variants (Figure 1). Stratification by occupation reveals relatively unexpected trends in the three adult cohorts: while speakers with lower-education jobs are on average significantly more likely to use non-standard variants, older adults with higher-education jobs produce more non-standard forms (Figure 2). Moreover, patterns resulting from stratifying a subset of the sample (retirees, N = 32) by participation in fishing activities further support previous work [4] in that members of the fishing community and females use non-standard variants significantly more. Given that the fishing sector has become a tertiary one in Bermeo since the 1960s fishing crisis and the demographic increase of labour migrants [5, 6], the generational development of (lako) suggests that non-standard variants have progressed gradually despite the transition of a locally relevant category (i.e. that of a member of the old
fishing community) from economically powerful to primarily symbolic in the community. With that in mind, I conclude by explaining how demographic, economic, and sociolinguistic factors may lead to local identity construction through variants associated with a dying occupational sector.

3:15-3:45 pm: Tania Rodriguez Chavez, Universidad Mayor de San Simón

Quechuas in the border: Ethno identity construction in migration contexts

Indigenous migration in the current Latin American conjuncture has reconfigured the physical space of the territories, but also the way in which they are understood and the life within these territories. These socio-spatial reconfigurations are developed within the framework of imaginaries about the indigenous people, at the center of which resides the ethnic self-definition. In the case of the Bolivian Quechuas, their cultural self-perceptions have been closely linked to their native language. In this presentation I will focus on answering how migrant Quechuas construct their ethnicity in urban contexts. At a methodological level, characterizing the ethno-identity construction of Quechuas who migrated from different parts of the Bolivian territory to the urban context of Cochabamba was arduous because the study of identity implies a displacement between the subjective and objective world. However, seeking to adopt an action research approach, this study combines discourse analysis and multilocated ethnography. Preliminary results indicate that the current socio-territorial structure makes it difficult to distinguish sociolinguistic limits, reconfiguring ethnic self-perceptions in such a way that it is nowadays not possible to label ethnoidentities with a single word. Moreover, we will show that the ethnolinguistic reconfiguration of migrant Quechuas originates another Quechua group with a hybrid ethnic identity construction, which is strongly influenced by the political discourse of the state and by territorial circulation. Preliminary results indicate that Quechua migrants reconfigure their ethnic self-perceptions with different labels, but the same concept: they are another type of Quechua. Moreover, we will show that the territorial origins mark differences between the Quechuas, but language and mainly the country political discourse generate the emergence of an ethnolinguistic reinvindicative discourse.

3:50-4:20 pm: Victor Hugo Mamani Yapura, Universidad Mayor de San Simón / Université Catholique de Louvain

Spanish the “new” language of the Sikuyas

In Bolivia, indigenous peoples are constantly in contact with cities. In addition, they have their residence in rural areas, they have accessed urban spaces under their own mechanisms. In the North of Potosí (place of our inquiries) the Sikuyas (indigenous group) have migrated to the city of Llallagüa. This type of mobility has had a strong impact on
language behavior. The Sikuyas have also mastered the Quechua and Aymara languages and have acquired the Spanish language in the streets. In operational terms for this research I took into account multi-situational ethnography. This is "a way of transcending the old idea of situating ethnographic work in a delimited space or geographical area and betting instead on "examining the circulation of cultural meanings, objects and identities in a diffuse space-time" (Marcus, quoted by Márquez and Diez 2015, p. 135). Ethnographic work attempts to answer the following questions: Does the use of the Spanish put at risk the continuity of the Aymara and Quechua languages? On the contrary, does it constitute a friendly language? According to the preliminary results, we can point out that in this context of migration, the Spanish language contributes to the maintenance of the Aymara and Quechua languages. In other words, the Spanish language in its written and oral version does not erode or displace the two indigenous languages of the Sikuyas; on the other side, it contributes to their continued dynamism in the different areas of greatest preference.

4:25-4:55 pm: Sara Castro Cantú, University of Illinois at Urbana-Champaign

**Constructing identity through language: Perceptions of fluency of English and Spanish bilingual speakers**

In the United States, the study of heritage languages (HL) remains relevant because of the high number of households in which a language other than English is spoken. In California, the location of the present study, 44% of the population speaks a HL at home, with Spanish being the most widely spoken. Research has found that young people who grow up with two languages may feel like outsiders in both cultures (Cunningham-Andersson & Andersson, 1990). Additionally, previous studies have investigated the relationship between language and identity among college students to understand how bilingualism and biculturalism shape their educational experiences (Brown, 2009; Kang & Kim, 2012). However, further research is necessary that explores this relationship in college students of Spanish-speaking backgrounds living in Southern California, an area with high levels of language contact between English and Spanish. It is important to understand how Spanish-English bilinguals who seek social mobility through higher education solve the identity conflicts that may arise from their perceived lack of Spanish fluency which can also affect their perceptions of belonging within their cultural community. This project examined the relationship between perceptions of HL fluency, identity, and sense of belonging of 10 English-Spanish bilingual speakers in Southern California. The participants were university students who self-identified as being from Spanish HL backgrounds. Data was collected through the following measures: a demographic questionnaire, self-assessed language proficiency survey, and a semi-structured interview. Survey data were analyzed using three regression analyses and the interviews were transcribed and coded for relevant themes. While most participants admitted to having some Spanish proficiency, only three confidently stated that they were fluent in Spanish. Others stated that, while they can communicate in the language, they are not really “fluent.” Four reported ambivalence or a sense of
in-betweenness regarding language and identity. Other participants discussed the ways in which speaking Spanish has been a positive experience and has led to positive outcomes. These findings show that Spanish-speaking college students did not consider themselves highly fluent despite their self-assessed ability to communicate effectively in Spanish. Childhood acquisition of Spanish did not lead to feelings of HL proficiency, but generally, perceptions of low Spanish proficiency did not negatively affect their sense of belonging in their families and communities. The responses about identity differed among participants, which suggests that the relationship between language and identity is not straightforward. These findings have significant implications on HL language maintenance and identity construction research, particularly within Spanish-speaking communities in the U.S.

5:00 -5:30 pm: Raegeom Lee & Yoko Hama, University of Minnesota, Twin Cities

**Linguistic attitudes of Korean and Japanese immigrant communities in Latin America: Contrasting ethnic identities and motivation for language maintenance**

Even though patterns of generational language shift have been observed (e.g. Fishman 1966), the progression of language shift vs. maintenance varies in each linguistically minoritized community. One of the key elements that contributes to such variation is linguistic attitudes (Weinreich 1953) that are unique to each linguistic community. For this reason, the current study investigated the linguistic attitudes of East Asian immigrants and their descendants in Latin America and analyzed the connection between language maintenance and identity formation in transnational and multilingual individuals. Specifically, the Korean and Japanese immigrant communities in Peru, Mexico and Paraguay were examined and contrasted based on audio recordings of sociolinguistic interviews with fifteen participants from each ethnic group. Both Korean and Japanese participants born in Latin America shared their experiences of being perceived as non-native speakers of Spanish due to the racialization of their East Asian phenotypes and their categorization as foreign (Kim 2016). However, they also described many situations in which they defied such stereotypes by demonstrating their linguistic abilities. Furthermore, our participants challenged the prevalent miscategorization of East Asians as a monolithic cultural and ethnic group. Specifically, these two communities differentiated themselves from each other as well as from other Asian ethnic groups in terms of their language preferences and priorities. For example, members of the Japanese-Latin American community were more confident of their proficiency in Spanish, and therefore indicated that they were well integrated into the host society. In contrast, Koreans are more recent immigrants to Latin America and therefore tend to feel less established in the society of the “host” countries, and they considered the maintenance of the language of their “homeland” to be of higher priority. Our participants from the second generation, despite being balanced bilinguals, identified Korean as their dominant language, and they believed that speaking it fluently could be crucial to gain social and economic advantage. In addition, those of the Korean immigrant community tended to put less emphasis on the sense of belonging to the local
society than their Japanese counterparts. This study contributes to the understanding of language maintenance and the process of language shift, as well as the construction of linguistic and ethnic identities and priorities of individuals and communities of the Asian diaspora in Latin America, which remains generally understudied.