



STUDIES OF PARADISE

WHERE LANGUAGE MEETS CULTURE IN THE PACIFIC

9.-10. March 2017
University of Bern, Switzerland

Welcome Note

The Micronesian Office of the University of Bern (unofficial title...) cordially welcomes you to the 'Studies of Paradise' Conference. Over the course of two days, (socio)linguists and anthropologists will come together and discuss transdisciplinary stances and approaches in the topics of language contact, language variation and change, postcolonial Englishes, mobility, power, policies and culture.

There will be 18 presentations informing about research projects on communities from all over the Pacific area: Vanuatu, Fiji, Samoa, American Samoa, the Cook Islands, Palau, Guam, Saipan, Pohnpei, Kosrae, Nauru, the Marshall Islands, Kiribati, Java, Australia, and Hawaii. The width and breadth of the topics cover themes as universal as globalization and mobility and as specific as distinctive variationist features of a speech community. Our aim is to create a collaborative environment, whereby academics can share new ideas, find commonalities to enhance current thinkings and keep up to date on contemporary investigation in the geographical area.

By bringing together, disciplines, which focus on language practice, in terms of the social and the cultural, we hope to determine how both quantitative and qualitative discoveries can broaden our understanding of our respective research.

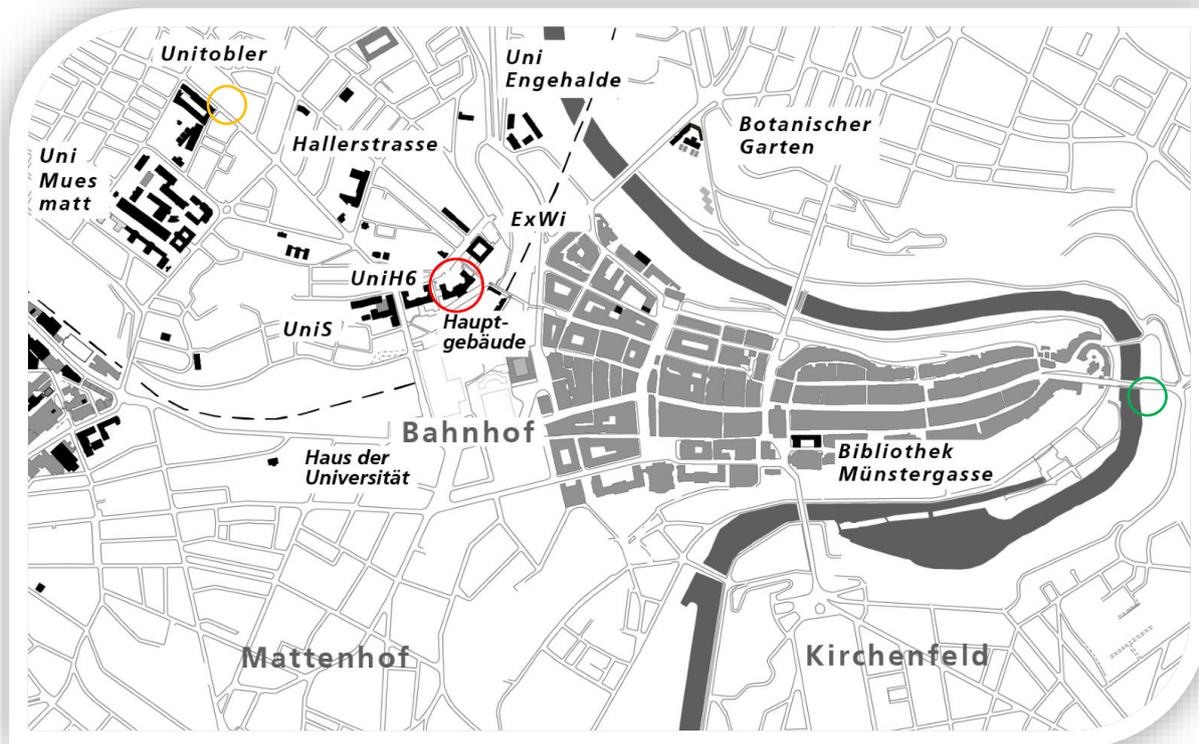
We hope that you find the presentations and discussions fruitful and enjoy the beauty Bern has to have offer.

We are excited to welcome you to our conference!



Conference Venue

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Carolin Biewer, University of Würzburg, Germany

Professor Carolin Biewer studied English, Mathematics and Philosophy at the University of Heidelberg in Germany and the University of Warwick in England. After completing her PhD at the University of Heidelberg, she was a visiting professor at Victoria University of Wellington, New Zealand, and the Fiji campus of the University of the South Pacific. She also held positions at the universities of Giessen, Zürich, and Bonn, and is now the chair of English Linguistics at the University of Würzburg in Germany.



Her research interests are English lexis, morphology, syntax, corpus linguistics, statistics for linguists, World Englishes, sociolinguistics, linguistic typology, variationist pragmatics, corpus stylistics, and forensic linguistics.

Her main research topics include semantics and pragmatics in Shakespearean literature, and sociolinguistic and morphosyntactic analyses of South Pacific Englishes.

Carolin Biewer, University of Würzburg, Germany

Studying the grammar of second-language varieties of English in the South Pacific is fascinating when characteristic traits are detected in which these varieties differ from Standard British English or other standard varieties of English as a native language. While a number of these features may at first glance be interpreted as typical ESL features you may equally expect in Asian or African Englishes, closer inspection often reveals more specific influences of the local substrate and the local cultural conventions of language use.

Sociocultural influences on the development and evolution of second language varieties of English still tend to be largely neglected in current research. But they really deserve closer investigation. They do not only point us towards characteristic traits of individual varieties but also give us a clue as to how the cultural perceptions of a speech community shine through and thus are preserved within a local form of L2 English. Discussing results with the speech community may help the speakers to take pride in their language skills and may help them identify with such a newly emerging variety of English, which is not a threat but a useful addition to their language repertoire and cultural heritage.

This paper will focus on three newly emerging L2 varieties of English in the South Pacific: Fiji English as a Melanesian variety and Samoan English and Cook Islands English as two Polynesian varieties. I will first discuss mixed methodologies in field research and linguistic analysis as a means to create an appropriate framework for the detection and description of grammatical features of Pacific L2 varieties of English. I will then focus on grammatical features in the verb phrase (tense, aspect and modality) and the pronominal system, and their functions in various text types. The aim of the paper is to demonstrate that South Pacific Englishes are well worth investigating and that there are, as Enfield (2004: 3) puts it, many "ways in which culture is entwined in grammar."

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Nativisation of the English language and indigenous language vitality: A view from American Samoa

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American Samoa, like other US territories in the Pacific, has never been a settlement or exploitation colony. American interest lay mainly in Tutuila's natural harbour and the islands' strategically important position in the Pacific (Kennedy 1974: 6). Next to the educational system the presence of the US military has served as an important catalyst for the spread of English. Not only has the territory been under military rule until 1951 but the US Army remains one of the professional main avenues for young Samoans. In 2014 the Recruiting Station in Pago Pago was ranked number one in recruitment out of all recruiting stations around the world (US Army Reserve 2016).

Due to the close contact between the United States and the territory English and Samoan serve as co-official languages and English has long served as sole medium of instruction in all higher grades.

In this talk, I will explore the use of English as well as discourses about and attitudes towards the use of the English language in American Samoa. My presentation is based on a corpus of spoken AmSamE and on a language use survey conducted in American Samoa in 2015.

- The corpus based analysis addresses the complex question whether American Samoans orient towards American English as target variety or whether they are in the process of developing a nativised variety. I will examine this issue via an analysis of the way in which young Samoans express the past tense in English. The local system for past tense marking is characterised by a high degree of paradigmatic regularisation (Britain & Matsumoto 2015), which may be the result of L1 transfer, since the -ed suffix used in standard varieties of English often leads to consonant clusters contravening the phonotactic structure of many Polynesian languages (Lynch & Mugler 1999), including Samoan. A nativised variety might allow the younger generation to express their ethnolinguistic identity via the appropriation and reconstruction of the English language (Schneider 2007: 47). However, considering the close ties to the United States, it is also possible that these young speakers orient towards other US varieties and copy phenomena such as the deletion of alveolar plosives in word final position (e.g. Labov & Cohen 1967, Poplack & Tagliamonte 2001, Hazen 2011,) or the conversational historical present (Wolfson 1979, Johnstone 1987, Shiffrin 1981).
- Also, policy makers worry about the status of the Samoan language, fearing native language attrition and language death (Hunkin-Finau 2006, Manase et al. 2007). Indeed, a recent curriculum reform aims at implementing a „dual language“ plan (American Samoa Department of Education 2014), giving Samoan and English equal space in the classroom. The results of

my questionnaire support the contention that English has indeed made its way into many different domains of language use.

Overall, the combination of questionnaire data with in-depth analysis of spoken language corpus provides insights into the relationship between language use and shift in American Samoa.

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Saipan is the largest island in the Commonwealth of the Northern Mariana Islands (CNMI) in the north-western Pacific Ocean. English became a community language in Saipan when the US began its administration post-WWII. Saipan was first part of the Trust Territory of the Pacific Islands (TTPI) before becoming a Commonwealth in 1978. The two indigenous communities, the Chamorros and Saipan Carolinians, each have their own language, yet mostly use English as a lingua franca. Consequently, Saipan is shifting from an English as an L2 to an English as an L1 community according to Schneider's (2007) dynamic model.

The present study discusses this shift of English towards an L1 in Saipan in light of educational language policies established in the American era and the complex language contact situation due to global movement. The study is based on conducted ethnographical fieldwork and a collected corpus in 2015 consisting of 95 sociolinguistic interviews with indigenous speakers ranging in age from 12-79 years.

Since the administration of the US, the two indigenous languages and English are the official languages of the CNMI. Initially, English was taught in schools if an English-speaking teacher was available. In the early 1960s, an English only policy was implemented and Peace Corps were sent to Micronesia. By 1975 bilingual education programs were established and Chamorro and Saipan Carolinian were approved to be taught in (Topping, 1985, pp. 111-122). Despite the effort of the bilingual programs in school, English has developed to be the dominant language in education as well as in government, law, and media nowadays.

Additionally, the recent global movement complexes the language contact situation in Saipan. Saipan enjoys a multicultural, diverse, and mobile population with immigrating and emigrating people. The local residents only make up a fourth of the whole population and most immigrants (43% of the whole population) are contract workers from the Philippines or China, and present a strong and stable community (2010 Census). In this globalized language contact setting, English is used as the lingua franca. Accordingly, many children do not speak their native language and learn English as their L1. However, major socio-demographic changes are taking place and will continue in near future caused by immigration policy changes due the recent US federal government's take-over of immigration in the CNMI. Considering the outward mobility of indigenous people, many spend years off-island, usually in mainland US, for educational, work-related, medical or family reasons. A variationist study on the future tense in Saipanese English has, indeed, shown the strong effect of mobility in shaping the use of English: the patterning of the future tense variants of people who spent more than 5 years off-island resembles that of other, especially North American, L1 English varieties.

This paper explores how past and present (educational) language policies and global movement have contributed to the complex and dynamic language contact situation and the ongoing shift towards English as an L1 in Saipan.

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The Influence of the Americanized Education Sector on the Guam Dialect of English

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In my paper, I discuss how socio-historic developments in the education sector are mirrored in the current language situation on the island of Guam. The island located in the Northern Pacific Ocean has had a diverse colonial past, with each colonial ruler (Spain, the United States and briefly Japan) enforcing their national language on the inhabitants, especially in the school system. As a result, the indigenous people have undergone a development from speaking Chamorro (their indigenous language) as a first language (L1) to an almost monolingual generation of English speakers in the time period of only a few generations. Some research documents the political influence on the island's language changes: Indalecio (1999) gives a historic overview of the education system in Guam and the implementation of English in the classroom. Kehoe (1974) summarizes the development of language policies which was heavily influenced by Guam's political dependency on the US. She pins the change in the inhabitants' first language down to the post World War Two generation that decided to raise their children in English. Barusch & Spaulding (1989) highlights the gap between elderly and the younger, heavily Americanized generation on Guam. She states that "it is only within the last 20-40 years that English has become the language of commerce on Guam, individuals who went through adolescence prior to 1944 are generally not proficient in the English language." Simoy (2012) explains the influence of the Naval Education System under Governor Maxwell which was greatly responsible for the change to English as the main language in the school system. This led to English as a first language in a majority of the homes. Underwood (1989) states how these changes in language and education policy have led to the loss of Chamorro on the island.

Although the changes in language policies in the educational sector and the push for English as an official language have been well documented, no research describes the influences the changes have had on the Guam Dialect of English. The policy changes are mirrored in the inhabitants' dialect as the older generations speak English as a second language and the younger generations have moved towards a monolingual language culture that reflects the heavy American influence on the island. An overview of the Guam Dialect of English shows which linguistic features are only existent in the older generations of Chamorros, which features newly emerged under the American influence and which features have persisted in all generations throughout the political and educational changes. In my paper, I will give an overview of the education system in Guam, past and present, regarding the implementation of English. With a list of phonetic and grammatical language features, I will illustrate how these changes are mirrored in the Guam Dialect of English.

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Research on Language Practices and Ideologies in the Context of Migration and Climate Change: Preliminary remarks on Kiribati language ideology in Kiribati and in New Zealand

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Climate change is expected to increase migration in Oceania, even though the relationship between climate change and migration is not straightforward (e.g. Campbell & Bedford 2014). Kiribati is one of the Pacific countries most vulnerable to climate change, its population pressure among the highest, and yet it possibly has the fewest number of international migrants (see e.g. Campbell & Warrick 2014). While the decision to migrate is obviously not made lightly, during the past decade the number of Kiribati people, *I-Kiribati*, in New Zealand, the most important migration destination for the I-Kiribati, has nevertheless doubled, reaching 2115 in 2013 (Statistics New Zealand 2013).

The existing studies of the Kiribati migrants in New Zealand suggest that maintaining Kiribati language and custom is a major, but not unproblematic issue in the well-being and cultural integrity of the I-Kiribati (e.g. Roman 2014, Gillard & Dyson n.d.; Fedor 2012). The purpose of this paper is to introduce my recently begun anthropological research project on Kiribati migration and language ideology, with fieldwork planned in Wellington late 2017. The aim of this research is to map the practices used to maintain Kiribati language and describe the language ideologies that inform language use in an I-Kiribati community in New Zealand.

Here language ideology is understood as the conceptions, values and feelings about language and the way they affect the structure and use of language (e.g., Woolard & Schieffelin 1994; Kroskrity 2004). It is assumed that for a minority group in a multilingual society, everyday life gives rise to practical questions of language choice in different contexts as well as to language ideological questions. It can further be hypothesised that Kiribati language may assume new kinds of significance for the migrants in the context of climate change, which threatens the existence of the original homeland as the basis for cultural identification (cf. Campbell 2010; Kempf & Hermann 2014).

At the background of the project and this paper is my understanding of Kiribati culture and language, based on my dissertation research (Autio 2010, 2008). In this paper I will first discuss some of the Kiribati conceptions, values and feelings about Kiribati language, based on my old fieldwork data from Kiribati (1999-2000). These include the notion of language as valuable knowledge as well as a source of enjoyment, the relatedness of language and custom (*katei*), understood to include a range of bodily practices (cf. Keating 2000; Duranti 1992), and some conceptions pertinent to learning language(s), equity/unity (*boorao*) and shame (*maamaa*). Secondly, using existing studies, I will outline what is known about language use in I-Kiribati communities in New Zealand. Thirdly, I will present my fieldwork plan, the proposed methods and questions, by which I hope to gain an understanding of Kiribati language practices and ideology in New Zealand, and the ways in which mobility affects the understanding of language. If climate change increases Kiribati migration in the

future, such knowledge about the linguistic and cultural practices used by migrants for surviving culturally in another country becomes increasingly important.

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'Migration with Dignity' and the role of English in Kiribati

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Kiribati is a nation comprised of 33 islands scattered across Micronesia, in the middle of the Pacific. Earliest contacts with the Westernised world only began in the 19th century, but at no point in time were there great numbers of foreigners, let alone of permanent settlers. Very little changed under British administration from 1892 until 1979, and to this day Kiribati remains a little-known, remote and isolated nation: there are hardly any foreign residents (2010 Census), and virtually no tourism (UN World Tourism Organization, 2015).

In recent years, however, Kiribati has received more attention. Consisting of low-lying atolls, the islands are very vulnerable to climate change effects. Virtually everywhere, the fresh water lenses are polluted with salt water due to rising sea levels - Kiribati is becoming uninhabitable. Thus, there are many national and international programs, projects and contracts that seek to tackle climate change issues. Moreover, under the former president, a program called 'Migration with Dignity' (see for instance Duong, 2015) has been created whose purpose it is to prepare I-Kiribati inhabitants for emigration and to enable them to have a successful new beginning in a foreign country.

In my presentation, then, I seek to answer the following question: Do these environmental issues have an effect on linguistic behaviour, in particular, on the English spoken in Kiribati? When previously there was little incentive to learn English, it has gained much more prominence exactly due to climate change problems and it is central in programs such as the aforementioned 'Migration with Dignity'.

In order to answer this question, I refer to a corpus of 1-hour long sociolinguistic interviews with 33 I-Kiribati who differ in age, sex, and experience with the English language; half of the informants were born during Britain's administration, while the younger half only knows Kiribati as an independent republic.

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Paradise no more: The contestation of linguistic hegemony in the Republic of the Marshall Islands

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In the Republic of the Marshall Islands, English has official status which it shares with the indigenous language, Marshallese (Bauldauf and Nguyen 2012:627). A language with a proud and flourishing oral tradition (Tobin 2002, Joash et al. 2000) and a small but increasing literacy component (Jetnil-Kijiner 2014), Marshallese has long been denied visibility in the public domain, including higher education, business and the linguistic landscape (Ferguson 2012). At the same time, achievement records of Marshallese public school children in standardised English tests are amongst the lowest in the Pacific (Pine and Savage 1989, Marshall Islands Journal 2016). In this paper, I will consider ongoing community-wide efforts to contest the English hegemony and strengthen the ethnolinguistic vitality of the Marshallese language while helping children achieve competence in the “superlanguage” (Bénéï 2005: 159). Recent language management strategies include two status planning initiatives proposed by the RMI government in summer 2015:

- A language education policy reform aims to facilitate the development of functional bilingualism by increasing the use of Marshallese as a language of instruction at all levels of secondary school in the public school system (Ministry of Education 2015:3).
- The Ministry of Education also proposed a bilingual language policy for the linguistic landscape, which requires all “public notices and ... public signs, press notices, publicity campaigns, advertisements and exhibitions [to] ... include both Marshallese and English languages” (Marshall Islands Journal 2015).

Importantly, these top-down measures are embedded in a bottom-up movement towards cultural renewal focusing on local traditions and folklore (such as seafaring and waving projects, community gardening, etc.), which buttress community empowerment as well as the recent language revitalization efforts.

This paper explores the processes of “languageing and ethnifying [which are] active way[s] of negotiating, resisting [or] empowering” an ethnolinguistic group (Garcia 2012:86). I will focus on the objectives and the challenges of the newly proposed language policies, including their pedagogical and cultural implications and their community-wide reception. An analysis of the competing discourses about linguistic maintenance, cultural contestation and language-focused community engagement allows me to explore the process of “making and shaping” the RMI linguistic ecology (Pennycook 2009:308).

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“I owe you money o' wot?” Hawai'i Creole between commodification and demarcation”

Christoph Neuenschwander, University of Bern, Switzerland

Hawai'i Creole (locally known as 'Pidgin') has come a long way, from being called an „abomination in the sight of the Lord” (Honolulu Star-Bulletin 1962), to what Christina Higgins' (2015: 145, 146) observes to be a “prestige shift” that has turned the creole into “a language that embodies Local-style pride.” This development is evidenced in the fact that Hawai'i Creole is increasingly used in political propaganda to express local interests and in the marketplace to advertise local products or local business (cf. Higgins 2015, Hiramoto 2011).

While previous research has primarily been concerned with the commodification of HC in selling other products, in this paper I argue that much can be learned about the role of the creole by taking this investigation one step further and turning our attention to HC as a product. Higgins (2015: 149) distinguishes between “commodification purposes in the tourism industry” and those that target “Local consumers”, but many commercial items that have HC as the primary selling point - such as Pidgin stickers, t-shirts with Pidgin prints or the famous Pidgin to da Max dictionary - address both a local and non-local audience. These items accommodate both the local community's claim to HC as an identity marker that sets islanders apart, and tourists' desire for an authentic yet intelligible experience of the Hawaiian 'other'.

The present paper explores not only how this is accomplished, but also links these Pidgin products in a historiographical approach (Blommaert 1999) to metalinguistic discourse, as well as discusses implications for the current status and role of HC in Hawai'i.

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A Talk from the US Embassy: The U.S. and the Pacific

**Matthew Boullioun, Vice Consul,
United States Embassy in Switzerland and Liechtenstein**

The political history of Fiji, particularly Fiji's "coup culture," and the events leading up to Frank Bainimarama's election in 2014 will be discussed. Furthermore, the island nation's colonial history, and how history, geography, and demographics have contributed to modern-day Fijian life are touched upon.

Mapping Environmental Degradation, Human Mobility and Human Development: The challenges in the Pacific region

Elisa Fornalé, Word Trade Institute, Switzerland

The presentation provides a short introduction to the new SNSF project “Framing Environmental Degradation, Human Mobility and Human Development as a Matter of Common Concern“(CLI_M_CO2). This project will take a closer look at the recent transition from migration control to “migration as adaptation“ by using the principle of common concern to define the changing contours of responsibilities of states in framing normative responses to global environmental change.

The entry point of this project in the current debate is the interaction between environmental degradation and migration in the Pacific region. The focus is on how the different levels of regulation (e.g. international trade regulation (Mode 4), regional arrangements (the Temporary Movement of Natural Persons scheme), bilateral agreements (temporary bilateral schemes), and national framework (National Labour Migration Policy, adopted by Kiribati and Tuvalu) may interact in the pursuit of common solutions and how to promote incentives for facilitating a migration as adaptation strategy.

To this end, this project considers how the persisting challenges in using existing or emerging forms of labour mobility to address the effects of environmental crises can result in tools with only a limited ability to absorb the human rights implications. Acknowledging the limits of the current labour mobility framework for securing climate justice, the analysis aims to reappraise the role of international migration regulations to adapt to and to identify new opportunities.

Elizabeth Keating, University of Texas at Austin, USA

Professor Elizabeth Keating is a linguistic anthropologist who studies culture and communication. She completed her PhD. in Anthropology at the University of California, Los Angeles in 1994. She is currently a Professor in the Department of Anthropology, at the University of Austin at Texas. In the past, she has been Director of the Science, Technology and Society Program, in Liberal Arts.

She has a wide range of research interests in linguistic anthropology, including language and social hierarchy, virtual environments, societal impacts of technologies, visual language, multimodality, and language practices in the cross-cultural work place.

Her primary research topics focus on the impacts of technology on language practices, and she has conducted fieldwork in Pohnpei, Micronesia, a society with a complex hierarchical ranking system that is maintained through a process common to many languages.



Anthropological Perspectives: Language and Power in Pohnpei and the Pacific

Elizabeth Keating, University of Texas at Austin, USA

Language plays a key role in creating and maintaining cultural habits of individuals and communities, including identities, categories, attitudes and values. Language makes possible all kinds of collaborations and activities, from everyday mundane acts of recognition and discussion to highly ritualized forms of status differentiation and disputation. People build or resist authority, worship, argue, and imagine through language, naming and giving meaning to aspects of experience from particular perspectives. The famous anthropologist Malinowski recognized early on in his fieldwork in the Trobriand Islands that words do not merely represent meanings, but “fulfill a social function, and that is their principal aim” (1923: 315).

In this talk I’ll discuss some social aspects of language-- how language and culture are linked in the transmission of knowledge, in the maintenance of social hierarchies, and in ideologies about language use and its relation to human behavior--as well as some implications for language contact.

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A Postcolonial Semantics of Personhood: Anglicizations, Reinventions, and Contradictions in Urban Bislama

Carsten Levisen, Roskilde University, Denmark

This paper explores the semantics of personhood constructs in Urban Bislama, an English-related creole variety spoken in Vanuatu's capital (Crowley 1990; Meyerhoff 2013). Personhood constructs are words such as *mind*, *soul*, and *heart* in English, and similar conceptual constructs in other languages that provide an answer to the question: "what makes up a person?" The paper aims to articulate semantic explications and cultural scripts for personhood constructs in Bislama, being mindful of the anglicizations, contradictions, and reinventions that are characteristic of postcolonial discourse.

'Postcolonial Semantics' draws on both cognitive semantics and linguistic ethnography, but adds to these perspectives an analytical focus which is inspired by recent developments in postcolonial language studies (Anchimbe & Janney 2011; Stolz, Warnke & Schmidt-Brücken 2016). Cross-linguistic research has revealed that personhood constructs differ radically across geographical areas and linguistic communities (Levisen and Jogie 2015; Wierzbicka 2016; Levisen in press/2017). Precisely therefore, the study of personhood constructs provides a great starting point for exploring linguistically-specific worldviews, as well as for studying the dialectic of how socio-cultural and semantic change emerge.

The paper provides an overview of the emerging semantics of personhood constructs in Bislama, comparing Camden's findings in colonial New Hebrides (1979) with results from recent semantic fieldwork in postcolonial, contemporary Port Vila, 2013-2015 (Levisen 2016a, 2016b). I will focus on the keyword *tingting* 'mind, heart' (from English 'think-think'), and the related concepts *speret* (from English 'spirit'), *devil* (from English 'devil'), and *pija* (from English 'picture'), as well as more recent imports from English: *maen* (mind), *sol* (soul), and *had* (heart). The meanings of these words, some of which are competing in discourse, will be carefully compared and discussed from the perspective of colonialism, universality, innovation and areal semantics. My research shows that personhood concepts in Bislama appear to be undergoing change, on multiple levels. Traditional terms like *devil* and *pija* are being problematized by urban speakers, and are both in decline. *Sol*, *maen*, and *had* have become more common, and *speret/spirit* has undergone a semantic anglicization. *Tingting* remains the key construct, around which Bislama personhood semantics is organized, but the postcolonial urban Bislama concept differs from Camden's descriptions of *tingting* in colonial Bislama.

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“Who am I?”: The post-colonial effects on senses of belonging and language practices in Kosrae, Federated States of Micronesia

Sara Lynch, University of Bern, Switzerland

Kosrae, located in the North Pacific, is one of four island states which constitute the Federated States of Micronesia (FSM). The country gained independence in 1986, following a complex colonial past, having withstood Spain, Germany and Japan as previous colonisers. The national autonomy was gained by FSM along with a “Compact” agreement with the US, combining economic assistance and a freedom of movement deal for the islanders. This is of particular current interest as the political terrain is in a state of insecurity with the Compact of Free Association due for revision in 2023.

The relationship with the US dates back further with the coming of missionaries to the island in the late 1800s, and later of greater impact, bringing relief to a post-world war II devastated nation. Following the decimation of the population to just 200-400 people, through disease brought by traders, the missionaries helped resurge the population by introducing Western medicine and reducing STD communication (Buck, 2005). For this reason, and in conjunction with their more recent support to the FSM, the US has been held in high regard, evident in not just cultural shifts, but also language practices; both English and Kosraean are official languages. English is used to communicate with other states in the FSM, and official records and later education are conducted through English.

Ethnographic evidence suggests, however, that there is an increasing attitude of resistance towards US presence. The lack of a “wall” or border, has allowed the Kosraeans access to a life in the US, though the migrated islander is still circumscribed by the socioeconomic wall. They are generally destined to work in a minimum wage job, sharing a house with numerous other compatriots, and having to send much of their salary home. This has incurred a sentiment of othering whereby FSM citizens are abased in US media and public perception, and come to be non-members of either imagined community. The gap, whereby the Kosraean is neither American nor still a simple islander has anticipated consequences. Correspondingly, the manifestation of US culture is now appearing as a threat to Kosraean language and culture, especially salient with older men.

This study stems from ethnographic data and a sociolinguistic corpus of 96 speakers conducted during a 3 month-long field study on Kosrae, in the Summer of 2015. I investigate the complex situation of belonging and identity in a postcolonial context, with reference to public speeches by high status members of the Kosraean community. I discuss the effects of free movement between the US and FSM on the sense of identity, and demonstrate the attested implications of language use on attitudes towards traditionalism and cosmopolitanism. These are examined in terms of a current identity dichotomy developing on the island as a result of a more mobile climate, a stronger focus on language policies, an increased demand for paid employment, education, and a more western lifestyle.

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The Linguistic Constitution of the Javanese Kinship System

Monica Buzdugan, University of Cologne, Germany

The universality of the category kinship is still challenged, so that kinship is an “essentially contested concept” (Gaille 1995) in cultural and linguistic anthropology. The concept of kinship is central to debates about the relationship between conceptualization strategies developed by the human mind and language, especially grammar. The common aspect they all share is the universal combinatorial structure (Jones 2010).

In the current study it will be argued that both theories of conceptual structure and the generative syntax approach to grammar apply to kin terminology. The diversity of kin terminology across languages derives from the interaction of culturally adapted conceptual systems within the respective social environment and the respective grammar system.

Kinship among the Javanese plays an important role in the structuring of their economic, social, political behavior. It reflects the complexity of the Javanese socio-cultural environment. Drawing on anthropological and linguistic resources, this paper examines the linguistic construction of the Javanese kinship system, analyzing its wide range and socio-cultural relevance. Central to the analysis of the Javanese kinship system are going to be concepts of cognitive schemas and cultural practice through which kin terms reflect the Javanese society. The paper will use various language resource-morphosyntactic, pragmatic and semantic to picture the constitution of the Javanese kinship. Central to the linguistic inquiry are terminological systems related to descent, affiliation, alliance and marriage systems, which are collected along the corresponding normative behavior of the Javanese people.

The kin terminology described in Geertz’s outline of the Javanese kinship and social practices (1961) is to be compared with present-day data collected from Central Java, Indonesia. Change and variation in the coinage of kin terms and practice of cultural traditions are going to be explained within the field of anthropological linguistics. In an initial phase of the current study, a minimal set of terminological distinctions was obtained through questionnaires that have been validated based on a sample of 15 people. Using the data from upcoming intensive field studies in Central Java that address the complexities of the Javanese linguistic etiquette, the domains of anthropology and cultural linguistics that have developed so far independently in parallel are to be bridged.

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Kazuko Matsumoto, University of Tokyo, Japan

This paper reports variationist research on the adoption and adaptation of indigenous Palauan discourse-pragmatic features in a newly emerging postcolonial English variety in the Pacific. The use of the Palauan address terms *ollei*, *charrach* and *cherrang* has been expanded in Palauan English, so for example, Palauan’s male-exclusive term *ollei* (Josephs 1990) is used by females in Palauan English. The original function of *ollei* as an address term has also been expanded to serve some of the functions that *you know* (e.g., appealing for understanding: Müller 2005) and *dude* (exclamation, mitigation, agreement, discourse structure: Kiesling 2004) are acknowledged as serving in other varieties of English.

The data consist of over 85,000 words by 20 teenagers, which is part of a “new” larger corpus of Palauan English containing recording of different generations collected between 2010 and 2015. Spontaneous conversation among same-sex close friends are qualitatively and quantitatively analysed to examine both the distributions and functions of *ollei* together with those of *you know* and *dude*.

Our real-time analysis of these address terms on the basis of an “older” corpus of Palauan English conversations collected in 2000 and a “newer” one collected between 2010 and 2015 indicates linguistic change in progress. We can draw this conclusion from only rare occurrences of these Palauan address terms in our older corpus as opposed to their very frequent use among predominantly teenagers in our newer corpus. This suggests that they are likely to have been only slowly entering the variety in the late 1990s, but have been spreading rapidly by 2010, mostly among teenagers.

Our statistical analyses of these address terms used by teenagers in our new corpus according to gender and education indicate that they are strongly sociolinguistically stratified by education and gender. Particularly boys who are publicly, rather than privately educated, and who have not travelled extensively outside of Palau appear to be leaders of this linguistic change. A closer analysis of functional distributions, however, suggest that young girls also use *ollei* to other girls only when *ollei* serves functions other than its original function as an address term. Girls seem to be conservatively following the traditional rule of how to use *ollei* in Palauan (i.e., the male-exclusive term used by males to address males; Josephs 1990), not using *ollei* when it serves as the original function as an address term, but only when *ollei* serves the expanded functions, do girls also use it.

The actuation of the adoption of these indigenous address terms in Palauan English is discussed in terms of (a) contextual factors (the continued lack of face-to-face American English input to everyday life in Palau) and (b) change in speakers’ perceptions towards English spoken in Palau

(from L2 for adults to their own distinct variety of English, “Palish”, for youngsters). This paper argues that this is potential evidence of the nativisation of Palauan English, while emphasising the need for a further, more specific account for the linguistic diffusion of these grammaticalised discourse markers.

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Colonialism, capitalism and cross-cultural communication: The complex case of Nauruan English

Laura Mettler, University of Bern, Switzerland

Nauru is a tiny island republic in the western Pacific Ocean located just 60 km south of the equator. It belongs to the region of Micronesia and its nearest neighbour is Banaba (Ocean Island) in the Republic of Kiribati, 330 km to the east. Nauru is bordered to the south-west by the Solomon Islands and to the north and north-west by the Marshall Islands and the Federated States of Micronesia.

Nauru has a complex colonial history and experienced a variety of different colonial rulers: Germany, Great Britain, Australia, New Zealand and Japan are all implicated. First contacts with the English language took place in the 19th century: Traders, whalers, beachcombers and runaway convicts called on Nauru sporadically, and the first missionaries arrived towards the end of said century. It was the discovery of phosphate in 1900, however, what undoubtedly changed the fate of this small nation forever. Vast deposits of this exceptionally valuable mineral put Nauru much in demand, which has powerfully shaped its social, economic, political and especially also linguistic development ever since. High numbers of mining workers were imported from China and Nauru's neighbouring islands, while the colonisers were in charge of administration, business, politics and profits until 1968, when Nauru finally gained control over the phosphate and as a result thereof also obtained political independence.

Due to the diverse language groups present on Nauru, English has since initial colonisation served as the main lingua franca (except for the short Japanese occupation) and continues to be the main language of education, administration, business, politics and intercultural communication. The case of Nauru is especially interesting because few communities where English emerged under Australian rather than British or American colonial rule have been studied so far. Nonetheless, there exists but one paper on Pidgin English in Nauru to date. With the aim of addressing this research gap, I collected informal recordings of 39 participants in 2015, resulting in approximately 34h of recorded Nauruan English.

This presentation has the following aims: Firstly, to set the emergence of English in Nauru into the context of the country's complex colonial past. Nauru's colonial rulers have exercised control in different ways, with different degrees of settler migration and social involvement, different local policies, and with the mining worker communities Nauru experienced a wide range of different linguistic influences over the course of the 19th and 20th centuries. Secondly, a brief portrait of the main linguistic characteristics of this emerging variety introduces its phonological, morphosyntactic, and lexical features. Thirdly, language attitudes towards both English and Nauruan are presented. The results stem from analyses based on a questionnaire study as well as recordings of semi-structured interviews with Nauruans. The aim is, therefore, to give a holistic sociohistorical, political,

linguistic as well as attitudinal account of the process by which a new English emerges in a (post-) colonial environment.

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Manfred Krug, University of Bamberg, Germany
Valentin Werner, University of Bamberg, Germany

In our paper, we present a study on Australian English (AusE), the variety arguably representing the local hub or “epicentre” (Peters 2009) for many varieties of English in the Pacific (Collins 2014). The focus is on lexical choices between (erstwhile or more) British and (erstwhile or more) American variants. We offer evidence based on sociolinguistic questionnaire data (47 Australian informants and, for comparison, several hundred from other varieties, including British and American subjects; see also Krug & Sell 2013).

First, by way of an explorative aggregative approach, using the *NeighborNet* algorithm (Huson & Bryant 2006), we take a bird’s eye perspective. This analysis yields that, overall, our AusE subjects are clearly oriented towards British usage patterns in the area explored; indeed, they often exhibit a more conservatively British English usage than our British subjects. We interpret this overall tendency in terms of “colonial lag” (Görlach 1987; cf. Trudgill 2004). Interestingly, AusE as a L1 variety markedly deviates in this respect from postcolonial L2 varieties of English: These typically show Americanizing (and often globalizing) tendencies and have figured between a British and an American pole in previous studies (Krug, Schützler & Werner 2016). However, a more fine-grained analysis of the data identifies a number of trends suggesting that current AusE in fact represents a globalizing variety as well. We can identify the following tendencies:

- The younger the informants are, the more Americanized or globalized their linguistic choices become.
- Immigrants to Australia have more globalized average ratings than informants born in Australia.
- Some items are strikingly Americanizing in AusE (and more so than in other varieties we have so far investigated). These include some exceptions to the tendency mentioned above: Erstwhile (more) American lexical choices like *eggplant*, *(potato) chips*, *stroller*, *for rent* and *soccer*, for instance, are preferred - although to different extents - by our AusE informants over their (more) British equivalents *aubergine*, *(potato) crisps*, *pushchair*, *to let* and *football*.
- Some items (such as *lorry* and *ill*, which are being marginalized by *truck* and *sick*, respectively in other varieties of English as well) are more patently globalizing or Americanizing around the world, while others seem more stable (cf. Krug, Schützler & Werner 2016 for different patterns of linguistic globalization). Not surprisingly, stability in Australia is found more frequently in the lexical domains of everyday usage and household vocabulary, an example being *dummy* (vs. American English *pacifier*), which is almost exclusively used by our informants in its British variant.

The major conclusions related to the conference theme seem evident: AusE (like other postcolonial varieties of English) behaves differently both from its “parent” and from the “global hub” American English (Mair 2013). Furthermore, our apparent-time studies strongly suggest that AusE is currently globalizing overall and also at the finer granular level. An additional finding is that linguistic contact, in particular mobility, speeds up linguistic globalization, so that mobility can be seen as a supporting factor in shaping linguistic behaviour in the contexts studied.

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David Britain, University of Bern, Switzerland

David Britain obtained his PhD in sociolinguistics at the University of Essex in Colchester. In 1991 he began a two-year Postdoctoral Fellowship Victoria University of Wellington on New Zealand English. He returned to the University of Essex as a Lecturer in 1993, but continued as a British Academy-sponsored Visiting Scholar at Victoria University, and as a visiting Scholar at the University of Sydney. In 2002 he became Senior Lecturer at Essex. Since January 2010 he holds the Chair of Modern English Linguistics here at the University of Bern.



His research interests embrace language variation and change, varieties of English (especially in Southern England, the Southern Hemisphere and the Pacific), dialect contact and attrition, dialect ideologies, and the dialectology-human geography interface, especially with respect to space/place, urban/rural and the role of mobilities.

His current main topics of research include language contact in the Republic of Palau with Dr Kazuko Matsumoto of the University of Tokyo, the emergent Englishes of Micronesia, and English on the Falkland Islands.

Kazuko Matsumoto, University of Tokyo, Japan

Kazuko Matsumoto, completed her PhD thesis at the University of Essex, entitled “Language contact and change in Micronesia: Evidence from the multilingual Republic of Palau”, where she later became a lecturer. She was a senior lecturer at the Queen Mary University, London, before obtaining her current position of Associate professor in the Department of Language and Information Sciences at the University of Tokyo.

Her research interests lie within the interdisciplinary fields of sociolinguistics, sociology of language, and linguistic anthropology., whereas her main research interests are language variation and change, dialect contact and new dialect formation, language maintenance and shift, language contact and death, and first and second language attrition.

Her main area of focus is variationist sociolinguistics, mainly, language contact in the multi-language society of Palau. She was awarded the prize of winning thesis in 2010 by the 10th Japanese Society for Oceanic Studies Awards.



“Remote islanders are savage ‘cos they eat sashimi without soy sauce”: Contact-induced borrowings in the domain of food in Palauan

David Britain, University of Bern, Switzerland
Kazuko Matsumoto, University of Tokyo, Japan

It is often argued that there is a strong relationship between intensity of language contact, and the linguistic level of borrowings (Thomason/Kaufmann 1988): whilst lexical borrowings often require little more than light contact, morpho-syntactic borrowing will only occur when contact is much more intensive. Even within the category of “lexical borrowings”, however, differing levels of contact can have different consequences - more intense contact is more likely to lead to the borrowing of words from a wider range of grammatical categories as well as “core vocabulary” - words that are inalienable and/or deeply rooted to local culture.

We focus here on food-related borrowings. Food forms an important part of (evolving) local culture, ranging from the formal (e.g. ceremonial feasts) to the informal (everyday meals and snacks), and, accordingly, we include here the ways food is produced, prepared and sensed. We argue that borrowing of such culturally important food-related words will be more common when there is more intense sociolinguistic contact, but rarer when contact is weak.

We examine such borrowings in Palauan, an Austronesian language of the Western Pacific. Colonialism since the late 19th century has forced Palauan into contact with Spanish, German, Japanese and English, but only the Japanese used Palau as a settlement colony, so contact with their language was more intense than with any other. Rather than simply extracting apparent borrowings and their apparent meanings from dictionaries, we combined analyses of these and other written sources with our own ethnography alongside discussions with young and old Palauans. We are, thereby, able to demonstrate that borrowings from Japanese are by far the more frequent and examine the way in which the meanings of food-related loanwords into Palauan have, over time, been restricted, expanded or totally shifted.

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Notes

Conference Programme

Thursday - March 9th

08.30-09.00	-Welcome and Conference Opening-
09.00-10.00	<p>KEYNOTE SPEAKER</p> <p>Pacific languages, Pacific cultures and the grammar of South Pacific Englishes</p> <p>Carolin Biewer</p>
10.00-10.30	<p>Nativisation of the English language and indigenous language vitality: A view from American Samoa</p> <p>Anja Auer</p>
10.30-11.00	-Coffee Break-
11.00-11.30	<p>English as the new L1 in Saipan? The impact of language policies and globalization</p> <p>Dominique Bürki</p>
11.30-12.00	<p>The Influence of the Americanized Education Sector on the Guam Dialect of English</p> <p>Eva Kuske</p>
12.00-14.00	-Lunch (Mappamondo)-
14.00-14.30	<p>Research on Language Practices and Ideologies in the Context of Migration and Climate Change: Preliminary remarks on Kiribati language ideology in Kiribati and in New Zealand</p> <p>Petra Autio</p>
14.30-15.00	<p>'Migration with Dignity' and the role of English in Kiribati</p> <p>Tobias Leonhardt</p>
15.00-15.30	<p>Paradise no more: The contestation of linguistic hegemony in the Republic of the Marshall Islands</p> <p>Isabelle Buchstaller</p>
15.30-16.00	-Coffee Break-
16.00-16.30	<p>"I owe you money o' wot?" Hawai'i Creole between commodification and demarcation"</p> <p>Christoph Neuenschwander</p>
16.30-16.55	<p>The U.S. and the Pacific</p> <p>Matthew Boullioun (U.S. Embassy)</p>
16.55-17.20	<p>Mapping Environmental Degradation, Human Mobility and Human Development: The challenges in the Pacific region</p> <p>Elisa Fornalé (World Trade Institute)</p>
17.20-19.00	-Optional Walking Tour-
19.00	-Conference dinner (Tramdepot)-

Friday - March 10th

09.00-10.00	<p>KEYNOTE SPEAKER</p> <p>Anthropological Perspectives: Language and Power in Pohnpei and the Pacific</p> <p>Elizabeth Keating</p>
10.00-10.30	<p>A Postcolonial Semantics of Personhood: Anglicizations, Reinventions, and Contradictions in Urban Bislama</p> <p>Carsten Levisen</p>
10.30-11.00	-Coffee Break-
11.00-11.30	<p>“Who am I?”: The post-colonial effects on senses of belonging and language practices in Kosrae, Federated States of Micronesia</p> <p>Sara Lynch</p>
11.30-12.00	<p>The Linguistic Constitution of the Javanese Kinship System</p> <p>Monica Buzdugan</p>
12.00-14.00	-Lunch (Mappamondo)-
14.00-14.30	<p>Speaking “Palish”? Social embedding of linguistic changes in progress</p> <p>Kazuko Matsumoto</p>
14.30-15.00	<p>Colonialism, capitalism and cross-cultural communication: The complex case of Nauruan English</p> <p>Laura Mettler</p>
15.00-15.30	-Coffee Break-
15.30-16.00	<p>Australian English: Aspects of Americanization and Globalization</p> <p>Manfred Krug & Valentin Werner</p>
16.00-17.00	<p>KEYNOTE SPEAKER</p> <p>“Remote islanders are savage 'cos they eat sashimi without soy sauce”: Contact-induced borrowings in the domain of food in Palauan</p> <p>David Britain & Kazuko Matsumoto</p>
17.00	-Wrap-up-

