

langue discours communication
llengua discurs comunicació
taal redevoering communicatie
lengua discursu comunicacón
kieiti diskurssi viestintä/dil sōylem̄ iJetisim̄
språk diskurs kommunikation
language discourse communication
sprache diskurs kommunikation
jazyk konverzace komunikace

KING'S
College
LONDON

**International Consortium
on Language & Superdiversity**

London Meeting
Thursday 26th & Friday 27th
November
2015

**King's College London
James Clerk Maxwell Building (JCMB) Room G.16 ***

* Located at the south east end of Waterloo Bridge opposite the IMAX centre, the James Clerk Maxwell Building is marked in yellow in the second map at: <http://www.kcl.ac.uk/campuslife/campuses/waterloo/Waterloo.aspx>. If you have difficulty finding it, you can phone: 07710 767 659 (my mobile); 020 7848 3168 (Claire Cooper, Administrator, Centre for Language Discourse & Communication).

Academic Programme

Thursday 26 November,

9.15-17.00, JCMB Rm G.16

9.15 Tea, coffee & introductions

<i>Doctoral projects at the Centre for Language Discourse & Communication</i>

9.45-10.15 Sam Holmes: 'I have to like tell people my whole life story to explain the fact that I'm black': labelling Lusophones in superdiverse London

10.15-10.45 Hulya Baysal: The meaning of Turkishness among 'Turkish' and 'Kurdish' adolescents in London

10.45-11.00 Break

11.00-11.30 Kelvin Lui: Community organisations as agents of localisation? The case of a multiethnic youth centre in urban Hong Kong

11.30-12.00 Melanie Cooke: Brokering Britain: teaching citizenship to adult migrants

12.00-12.45 Reflections (inc. 15 mins to prepare for Didier)

12.45-14.15 Lunch (Franklin Wilkins Building Glass Suites 1 & 2)

<i>(In)securitisation and language: A discussion with Didier Bigo</i>

14.15-15.30 Didier on (in)securitisation
Two of his papers have been pre-circulated: 'Globalized (in)Security: the Field and the Ban-opticon' (2006) & 'Afterword - Security: Encounters, misunderstanding and possible collaborations' (in *The anthropology of Security* 2014)

15.30-16.00 Tea

16.00-17.00 (In)securitisation and language

19.45 Dinner at the House Restaurant, Royal National Theatre (South Bank)

Business Meeting

27 November 2016

Room JCMB G.16

10.00 - c.16.00

Agenda

9.45 Tea and coffee

The timings below are approximate

10.00-11.00 InCoLaS course *Multilingualism & Transcultural Practices* (Sirpa & Samu)

11.00-12.00 NWO Int.Hum: Data platform update: audience, purpose, format, costs & ethics

12.00-13.00 NWO Int.Hum: a WPs collection?; staff & student exchanges & post-doc

13.00-14.00 Lunch (Franklin Wilkins Building Glass Suites 1 & 2)

14.00-16.00 H2020 (see the pre-circulated H2020 wp1617)

PhD summer school (Copenhagen)

Grants, notable publications, upcoming events and other announcements

Date and location of next meeting

Abstracts for the Academic Programme

Sam Holmes: *"I have to like tell people my whole life story to explain the fact that I'm black": Labelling Lusophones in superdiverse London*

Within London's ethnic ecology, there is an absence of any widely circulating discourse which accounts for brown-skinned, Portuguese-born Londoners of African descent. On the one hand, locally dominant understandings of what it means to be "Portuguese" equate this with "white", while on the other, notions of being "black" are rooted in London's particular history of immigration. My ethnographic data from a school in south London suggest that local conceptualisations of blackness are dominated by a street-tough "Jamaicanness" with high social currency, and a less savvy "Nigerianness" with high aspirations but lower social currency. Ideas of Lusophone African or Portuguese blackness are not widely recognised. For young Portuguese-born Londoners of African descent like the one quoted above, this can lead to a tension between what black is "supposed" to mean, and their own migration history, affiliations and appearance. This highlights the role of locally dominant discourses of ethnicity, alongside transnational ties, in channelling the ethnic claims and affiliations available to individuals.

Hulya Baysal: *The meaning of Turkishness among 'Turkish' and 'Kurdish' adolescents in London*

Focussing on a group of adolescents of Turkish and Kurdish descent in a mainstream secondary school in London, this ethnographic research investigates how youth ethnicities are negotiated in their situated language use and mundane activities in this diasporic setting. Regardless of their diverse linguistic repertoires and fluid ethnic attachments, these young Londoners have been homogenously classified as 'Turkish Speakers', a label which emerges from the nation-centric ideologies of the Turkish state. A microscopic look into their talk-in-interaction and popular cultural consumption brings out the multiplicity and complexity of their linguistic and ethnic affiliations, and thus offers alternative ways of conceptualising their ethnicities in super-diverse London.

In my presentation, I will first show a brief video in which four female informants were performing the 'traditional' folk dances of various regions in Turkey for a school-organised cultural event. A particular focus on their costume and accessories adorned with elements related to Turkish/Kurdish traditional forms as well as global youth trends indicates their identification with a hybrid form of London-influenced Turkishness. Besides, I will also present the prevalent use of a phoneme, the uvular /k/, which exists in non-standard varieties of Turkish (South-eastern, Kurdish region in particular), by adolescents of all ethnicities in this school setting. This language behaviour hints at the influence of migration from Turkey in the local multi-ethnic vernacular of north London.

Kelvin Lui: *Community organisations as agents of localisation? The case of a multiethnic youth centre in urban Hong Kong*

In response to the rapid rise of South Asian students enrolling in mainstream schools and their allegedly poorer academic outcomes, the government has recently commissioned charitable organisations to provide remedial Cantonese classes for migrants in mainly working class districts. This linguistic ethnography looks into one of these educational spaces, where competing discourses of decolonisation and internationalisation intersect in the teacher-student interaction. The centre-goers on the one hand are being socialised into being English-dominant cosmopolitans in their day-time schools, and on the other hand are exposed to the Centre ideologies that deems English as disadvantage for successful social integration.

The presentation will focus on an excerpt of talk when the urban youths produced metalinguistic commentary on their Hongkongese voluntary teachers' allegedly substandard English; as well as one illustrating their mocking use of a stylised Cantonese-accented English in protest of the classroom activity. Although institutional ideologies primarily imagined South Asians as deficient in the new "national" language of postcolonial Hong Kong, by self-positioning as authentic English-speakers vis-à-vis their Cantonese peers, these young people also simultaneously resisted minoritisation and marginalisation.

Melanie Cooke: *Brokering Britain: Teaching citizenship to adult migrants*

This paper draws on an ethnographically informed study of two teachers of ESOL who were tasked with inserting citizenship into their classes as an alternative to the *Life in the UK* test. The teachers adopted different stances towards this role: one perceived ESOL and citizenship to be synonymous and made few changes to her lessons whilst the other attempted to teach citizenship explicitly. Teaching about Britain, however, required considerable relational and 'stance work' on the part of the teacher as she mediated between students, the official programme and her own values and beliefs. In attempting to mitigate more troublesome aspects of 'Britishness', certain citizenship related topics were avoided and students were positioned more frequently as representatives of their countries of birth rather than as Londoners; in this way, their differences were highlighted and citizenship remained at one remove from their local knowledge and experiences. My findings suggest that if citizenship is to be addressed meaningfully in adult ESOL, social and political content needs to be brought centre-stage alongside a language curriculum and pedagogy which develops the capabilities for active, participatory citizenship.