

International and interdisciplinary conference

“B/ORDERS IN MOTION: Current challenges and future perspectives”

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PANEL C3: Reconfiguration of Language Boundaries: Exploring the Spatial and Temporal Dimensions of Liminality

Konstanze Jungbluth (Frankfurt/Oder)

The empirical examples for the Panel *Migration and Language Use: (Un-)Doing Borders* will compare plurilingual *Communities of Practice* (CP; cf. Wenger 1998) from European (Gerst forthcoming, Jańczak 2016; Jungbluth/Rosenberg/Zinkhahn Rhobodes 2015) and post-Soviet areas (Höfler 2016, Loladze 2016), as well as from Latin America, including Brazil (Gaio 2018, Savedra/Jungbluth 2017, Pöhlmann forthcoming), and their particular way of (re-)establishing collectivity.

The historical contexts are singular as is the (un-)doing of borders the communities experience in the different parts where they themselves or their ancestors settle, but all these cases show that on the one hand singularity is maintained (cf. *process of singularization of the social* Reckwitz 2017). On the other hand «*le don collectif*» (Bourdieu 1979) is transformed into a multicultural capital which becomes open to be shared by everyone belonging to the municipality, their grand common place. It is not always the language which serves as *lieu commun*. The Greeks in Georgia foreground the service at their Greek orthodox churches. The descendants of migrants speaking *Veneto* in Brazil turned their *casa de Italia* into their referential place. Both cases may be considered as CP in their active phase. But what about previous and forthcoming challenges? Do they confirm the metaphorically postulated “Life Cycle” of a CP (Scaratti 2006, Gaio 2018) pacing forward the following activity states: latent > potential > active > memorable > latent? Through which practice(s) is the process driven at the respective transitions? Is it a recurring cycle, or are there indications that it is a directed or steered movement?

The primary goal of this panel is to show which different places the members of the different CPs choose when transforming permeable spaces into collectively important liminal spaces (Turner 1998; Vallentin/Gerst/Höfler forthcoming; Banse et al. 2018) thereby un-doing former borders. The results stemming from this research serve to sharpen and advance theoretical perspectives on border and boundary research.

PANELISTS:

The third space of bilingualism. Crossing and blurring of language boundaries on the example of German-Polish language mixing phenomena

Dagna Zinkhahn Rhobodes (München, Frankfurt/Oder)

The processes of opening, crossing, blurring and dissolving language boundaries as result of language contact, globalization and migration have become common in communication in multilingual contexts. In my presentation, the concept of the border and its spatial and temporal dimensions will

be discussed from a linguistic perspective, using the example of German-Polish language contact along the international border. How can the language contact-induced processes of opening, crossing and dissolving language boundaries be described and explained? What actually happens at the language border between two languages during language mixing processes, and what are the structural consequences of these dynamic phenomena? The aim of this presentation is to analyse such liminal forms resulting from the reciprocal influence and blending of grammatical structures. Applying a model which integrates the term of the border with its three defining characteristics – *durability*, *permeability* and *liminality* – I aim to show how interdisciplinary theory on the characteristics of borders can be successfully combined with language analysis.

Language, border and space in immigration context in Brazil: the Tyrolean case

Mario Luis Monachesi Gaio (Niterói)

The present work investigates Tyrolean immigration in Brazil from an ecolinguistic point of view. Among European immigrants, the Germans and Italians have been extensively studied. However, few have mentioned the presence of Tyroleans, who were frequently labeled as Germans or Italians because of their respective languages (ALTMAYER, 2016, p. 66). This identification is an allusion to the nationalist ideal of people-language-nation. Tyrol, regardless of its political division, is a region in which diverse cultures and linguistic groups have long lived together. Currently, we can identify groups of German, Italian and Ladin speakers, but these linguistic differences have never led to the exclusion of any of these groups. Rather than being a linguistic entity, the Tyrolean ethnicity (BRUBAKER, 2002; JENKINS, 2008) is based on its common territory, history and culture. Starting from the notion of people, border and movement, this research provides additional theoretical support for Ecosystem Linguistics and addresses the issues of identity and belonging according to Brubaker (2002); Pfaff-Czarnecka (2011); Anthias (2013).

Language vitality and transculturalization of European immigrant minorities: Pomeranian in Brazil

Mônica Maria Guimarães Savedra (Niterói)

This contribution presents some of the results from the project *Ethnicity in motion: transculturalization of European immigrant minorities*.

Coofficialization marks an important period in the history of Brazilian language policy: For the first time in about 70 years, minority languages (indigenous as well as immigrant languages like German or Italian varieties) are allowed to be designated as official languages in selected communities (*municípios*). In the case of Pomeranian, an oral variety of allochthonous origin, its implementation as a school language was initiated quite recently as an attempt to revitalize the language. This is a challenging task, as Portuguese is the language of official affairs and the Pomeranian has yet to establish a robust institutional framework. After describing the present language policy, we will discuss the notion of autochthony, proposing the concept of neo-autochthonous languages with reference to Brazil. The goal of language revitalization, however, should not strive for ethnic self-reliance as was the case in the 19th century, but rather a transcultural framework in which Pomeranian is part of a hybrid construction of belonging together with Portuguese.