Rethinking Language and Community: Diversity in Global Settings

Chancellors Hotel & Conference Centre

The University of Manchester

16-17 May 2019

Contents

Programme

<u>**Thursday, 16th of May**</u>

09:00 – 09:45	Registration
09:45 – 10:00	Welcome
10:00 – 11:00	First keynote: Talja Blokland, *Rethinking 'Community' as urban practice*
11:00 – 11:30	Coffee/tea break

Panel 1: The individual and "community" – micro-approaches to belonging

11:30 – 11:50	Angelika Heiling, *Linguistic voices and identities in a multilocal family context*
11:50 – 12:10	Narges Ghandchi, *Fuzzy boundaries of everyday language use among migrants/refugees with Afghan origin in Denmark*
12:10 – 12:30	Zainab Salloo, *Urdu as a 'heritage' language in Manchester's 'South Asian community'*
12:30 – 13:00	Questions and discussion
13:00 – 14:00	Lunch
14:00 – 15:00	Second keynote: Ulrike Freywald, *"Language" and "community" from the inside and the outside*
15:00 – 15:30	Coffee/tea break

Panel 2: Beyond the "linguistic community" - reconceptualising language and belonging

15:30 – 15:50	Giulia Pepe, *Translanguaging in a denied community: the case of new Italian migrants in London*
15:50 – 16:10	Katie Harrison, *Linguistic Variation among Ukrainians in the United Kingdom: Addressing the Relationship between Language and Community.*
16:10 – 16:30	Leonie Gaiser, *Understanding 'community' in the global diaspora: Arabic language practices and language maintenance practices in Manchester, UK*
16:30 – 17:00	Questions and discussion
19:00 - late	Dinner (at Chancellors Hotel, the Carriage restaurant)

Friday. 17th of May

10:00 – 11:00   Third keynote: Anne White, *Migrants as members of two societies: transnational social space, its fringes, and language-based constructions of 'community'*

11:00 – 11:30   Coffee/tea break

Panel 3: Talking about "community" - linguistic construction of belonging

11:30 – 11:50   Ayten Alibaba and Jo Angouri, *"He doesn't even speak his mum's language" Constructions of belonging in a diasporic community in London*

11:50 – 12:10   Silke Zschomler, *Talking integration - Public discourses, migrant language learners' 'self'- and 'other'- perspectives and the 'community of value'*

12:10 – 12:30   Khoi Nguyen, *A critical assessment of 'integrated communities' – Vietnamese in Manchester*

12:30 – 13:00   Questions and discussion

13:00 – 14:00   Lunch

Panel 4: Doing "community" - alternative approaches to belonging

14:00 – 14:20   Jessica Iubini-Hampton, *Rethinking community: a lesson from Esperanto*

14:20 – 14:40   William Cook, *Linguistic convivial labour: Negotiation of difference in the United Arab Emirates*

14:40 – 15:00   George Rawlinson, *"Live in this world as a traveller" – Community as Wayfaring among British Muslim Communities*

15:00 – 15:30   Questions and discussion

15:30 – 16:00   Coffee/tea break

16:00 – 17:00   Final discussion

First keynote speech

Talja Blokland
Humboldt-Universität zu Berlin

Rethinking Community as an Urban Practice

Sociologists started out linking their understanding of community to place at the birth of the discipline, then to understand community often through the lens of weak ties, strong ties, and social capital. In this lecture, Talja Blokland explores the limitations of these rather stable constructions of community, formed through durable relationships with kin, friends or neighbours, in a globalized, mobile and urbanized world. Drawing on her recently published *Community as Urban Practice* she draws attention to other webs of affiliations as meant by Georg Simmel and proposes to think about community differently: as an urban practice through which we constitute various relational settings, settings that differentiate our possibilities to construct identities and freedom to come in and leave as we wish.

Panel 1: The individual and "community" – micro-approaches to belonging

Angelika Heiling
Universität Graz

Linguistic voices and identities in a multilocal family context

The paper focuses on the role conceptions of *community* play in the research on translocal sociolinguistic identities. Working with community concepts such as that of the *speech community* (Gumperz 1962; Hymes 1979) has becoming increasingly problematic. Younger speakers, in particular, often defy any straightforward categorisations. Globalisation poses a challenge to traditional conceptualisations of communities as stable entities. Consequently, sociolinguists (Eckert 2000, Pennycook 2010, Blommaert 2017, among others) have adopted approaches which favour subjectivities and more dynamic, often rather ephemeral forms of social organisation.

Current research endeavours have shifted to a 'smaller' unit of analysis: the exploration of the repertoire dynamics of a multilocal, multilingual extended family. Family members "use language in patterned, ritualized ways to construct themselves as a social group" (Gordon 2009:197). Thus, families can be considered *communities of practice* (Lanza 2007). The linguistic practices and ideologies involved are explored from a transnational perspective with a focus on the formation of identities and modes of belonging at the complex intersections of language, race/ethnicity, socioeconomic status, gender, and generational processes. Important questions include how these are impacted by the transnational flows of discourses, ideologies, and people, as the language varieties in need change quickly (Appadurai 2001/2005; King et al 2008).

Discursive identity constructions occur both individually and collectively. The focus lies on practices and discourses within the family. Data is collected through multisited fieldwork, participatory observation, narrative interviews, recordings of interactions and is analysed in the context of critical sociolinguistics and cultural studies framework.

Traditional concepts of community do not become obsolete. However, more flexible, dynamic perspectives are useful tools for specification and de-essentialisation practices within macro structures in a global, transnational context characterised by mobility, increased complexity, and diverse and dynamic formations of linguistic, cultural and societal identities.

References:

Appadurai, A. 2005. *Modernity at Large: Cultural Dimensions of Globalization.* Public worlds 1, University of Minnesota Press.

Blommaert, J. 2017. Society through the lens of language: A new look at social groups and integration. *Tilburg Papers in Culture Studies*, Paper 207.

Eckert, P. 2000. *Linguistic variation as social practice*. Oxford: Blackwell.

Gordon, C. 2009. *Making meanings, creating family.* Oxford: Oxford University Press.

Gumpers, J.J. 1962. Types of Linguistic Communities. Anthropological Linguistics 4(1). 28-40.

Hymes, D.H. 1979. Soziolinguistik: zur Ethnographie d. Kommunikation. (Suhrkamp Taschenbuch Wissenschaft). Frankfurt am Main: Suhrkamp.

King, K. A., Fogle, L. and Logan-Terry, A. 2008. Family Language Policy. Language and Linguistics

Compass, 2: 907-922.

Lanza, E. 2007. Multilingualism and the family. In Li Wei & P. Auer (eds.), *Handbook of Multilingualism and Multilingual Communication.* Berlin: Mouton de Gruyter.

Pennycook, A. 2010. *Language as a Local Practice*. London: Routledge.

Narges Ghandchi
University of Aarhus

Fuzzy boundaries of everyday language use among migrants/refugees with Afghan origin in Denmark

During migration and settlement process, children have a significant role in mediating between their families and the host society both at social and linguistic levels. They are the families' first-hand helpers through language brokering. In addition, they present and interpret the socio-cultural codes of the society outside homes for their families. In this context, language boundaries are not anticipated to be stable in relation to home-society, particularly when children's language repertoires fade in and out over time. This progression/degression of language use in one or another language, on the one hand, and language brokering commitment, on the other, cause changes in the understanding of community of speech or minority diaspora. Families in this sense receive a unique character with similar mobility patterns of language use when exploring the new society through their lifetimes. The community as such can be perceived as being of indistinct shapes. This characteristic does not necessarily comply with the assumed understanding of community as a social, instructional and academic concept. Community in this overall sense is rather a taken-for-granted concept and potentially a matter of perspective with reference to a group of migrants stemming from a shared national language and/or a geographical origin. This encounter of perspectives/understandings will shape the backbone of the present study in light of children's language brokering.

I build the present study-a work in progress-on a series of semi-structured qualitative interviews with a cohort of Afghan-Danish youth who tell about their engagement as language brokers within their families since the time their families moved to Denmark and they were children (à 2 to 17 years of age). The study will explore how their weaknesses or strengths in one linguistic repertoire or another as well as their identity works were and are still perceived as changing community boundaries.

Zainab Salloo
University of Manchester

Urdu as a 'heritage' language in Manchester's 'South Asian community'

According to the 2011 UK Census, approximately 7% of Manchester's population can trace their heritage to the Indian subcontinent. This places them as one of the largest ethnic minority populations in the UK. In public and academic discourses, populations from India, Pakistan and Bangladesh are often subsumed under and referred to as the '(British) South Asian community'. This broad label obscures the great detail of linguistic, ethno-cultural and religious heterogeneity in these populations. A number of languages from the Indian subcontinent are visible in Manchester, corresponding with the distinct regions from which Manchester's South Asian populations originate from. These include official state languages such as Urdu and Bengali and regional languages such as Punjabi and Gujarati. Hindi and Urdu, mutually intelligible languages with different scripts, function as lingua francas across the South Asian populations, both in the Indian subcontinent and the UK. The majority of these populations have some degree of familiarity in each of these languages, alongside their 'heritage' languages of origin. Aside from its role as a lingua franca, Urdu also functions as 'quasi' liturgical language for Muslim South Asian populations and is used as a language of religious dissemination in Islamic education.

This paper seeks to critically assess the notion of a 'heritage' language, in reference to the Urdu language and the broadly categorised 'South Asian' community. Firstly, it will explore the spatial distribution of South Asian populations in Manchester and consider how this has influenced ideas of a 'South Asian community' in public and academic discourses. Secondly, the paper will aim to explore how members of ethnic minority populations utilise language in order to negotiate their individual positioning within a broadly conceptualised 'South Asian community', through a case study of an Urdu supplementary classroom.

Second keynote speech

Ulrike Freywald
Technische Universität Dortmund

"Language" and "community" from the inside and the outside

By reflecting upon concepts such as "language", "community", "linguistic community", and "community of practice", I am going to discuss the problem whether, and if so, then how communities can be defined linguistically. On the one hand, even stable communities need not be linguistically homogeneous and speakers of the same language can belong to discrete communities. On the other hand, it is a well-known fact that isoglosses and borders of language areas do not run randomly but are closely tied to historically grown and long-established thoroughfares and political and economic frontiers, which unveils a strong correlation between linguistic communities and communities of practice.

Using the German-speaking area as an example I am going to explore the range of linguistic criteria that can be used to define communities and discuss their suitability. A special focus will be laid on 'old' and 'new' multilingual areas, for example border regions and the linguistic minorities there vs the comparatively young manifestations of urban multilingualism in large cities and metropolitan areas.

In comparison to this relatively objective top view on (linguistically defined) communities I will also include in the discussion the view from inside communities, that is the view of the speakers themselves, taking into account perceptional judgements, language attitudes and lay concepts of "language" and "linguistic borders", and their perceived relevance for the self-conception as "community".

Panel 2: Beyond the "linguistic community" - reconceptualising language and belonging

Giulia Pepe
University of Westminster

Translanguaging in a denied community: the case of new Italian migrants in London

The 2008 financial crisis set in motion a new flux of Italian emigration that continues a long history of migration (Tintori and Romei, 2017). Italians migrated en masse towards the UK immediately after the Second World War (Vedovelli, 2011). While post-Second World War migrants mainly settled in industrial towns (Guzzo, 2014; Di Salvo, 2015), London has become the favourite destination of the post-2008 crisis wave. In the last decade, scholars focused on the social differences between the two waves (Conti, 2012; Scotto, 2015). The post-crisis migrants have been described as highly educated professionals, bilingual in Italian and English – an image that contrasts with previous generations of migrants who were mainly uneducated, poor and monolingual in their dialects. My research suggests that such depiction is misleading and too simplistic. With my ethnographic observation carried out since 2015, I highlighted diverse sociocultural and linguistic features that characterise the post-2008 crisis wave to point out the flaws of the *brain drain* depiction. As part of my doctoral research project, I recorded 20 participants during naturally occurring social gatherings, such as dinners, and I then interviewed them. From the qualitative analysis of the corpus, it emerges that linguistic practices, such as translanguaging (Li Wei, 2011), have an important socio-cultural value, since the new wave does not rely on other common social performative acts. Due to the extreme internal diversity of the wave, the participants often deny the existence of the Italian community and their belonging to it. By stressing their non-belonging, they challenge the notion of ethnic community and of national identity. Hence, translanguaging is a tool to negotiate and perform new migratory identities, to identify 'the other' (De Fina *et al.*, 2006) and thus the border of the community, and to discuss affiliation and disaffiliation to the migratory group and status.

References

Conti, F. (2012). The present significance of national identity issues: the case of Italian graduates in the UK. *Bulletin of Italian Politics*. 4 (1), 5-22.

De Fina, A., Schiffrin, D. and Bamberg, M. (Eds.). *Discourse and Identity* (Vol. 23). Cambridge: Cambridge University Press.

Di Salvo, M. (2015). I pugliesi di Cambrdige e i pugliesi di Bedford tra continuita' e variazione. *Italica*. 92(4), 919-936.

Guzzo, S. (2014). *A Sociolinguistic Insight into the Italian Community in the UK: Workplace Language as an Identity Marker*. Cambridge: Cambridge Scholars Publishing.

Li, W. (2011). Moment analysis and translanguaging space: Discursive construction of identities by multilingual Chinese youth in Britain. *Journal of Pragmatic*. 43(5), 1222-1235.

Scotto, G. (2015). From 'Emigrants' to 'Italians': What is new in Italian migration to London?. *Modern Italy*. 20 (2), 153-165.

Tintori, G. and Romei, V. (2017). Emigration from Italy after the crisis: The shortcomings of the brain drain narrative. In Lafleur, J.M. and Stanek, M. (Eds.) *South-North Migration of EU Citizens in Times of Crisis*. Switzerland: Springer International Publishing, pp. 49-64.

Vedovelli, M. (Ed.) (2011). *Storia Linguistica dell'Emigrazione Italiana nel Mondo*. Rome: Carrocci.

Katie Harrison
University of Nottingham

Linguistic Variation among Ukrainians in the United Kingdom: Addressing the Relationship between Language and Community.

Taking the UK Ukrainian community as a case study, this paper will explore the ways in which linguistic variation present in ethnic minority groups, or communities, may challenge the widespread belief that language plays an important role in the formation of the identity of a given group. Much of the existing work on heritage/community languages and their speakers in the United Kingdom does not explore the linguistic variation that exists within these groups, with languages often being referred to using broad labels such as 'Spanish' and 'Italian', for example. Recent research, however, has started to explore linguistic variation within ethnic minority groups in the United Kingdom (Karatsareas 2018; Yilmaz 2018). In addressing linguistic variation, the notion of a single, named language playing a role in the group's identity is problematised.

Using data collected from members of the Ukrainian community in the United Kingdom (questionnaires, semi-structured interviews, observations at a Ukrainian complementary schools), this paper will explore the linguistic variation within this group, and thus challenge the notion that language plays a role in our understanding of community. First, an overview of Ukrainian migration to the United Kingdom and the social/historical factors influencing linguistic variation will be provided. Next, data on linguistic variation within the group will be presented, including data relating to linguistic repertoires and practices and language attitudes. The paper concludes by reflecting on how acknowledging and exploring linguistic variation within groups may alter the way in which we conceptualise the relationship between language and community.

References

Karatsareas, Petros. 2018. 'Attitudes towards Cypriot Greek and Standard Modern Greek in London's Greek Cypriot Community', *International Journal of Bilingualism*, 22: 412-28.

Yilmaz, Birgul. 2018. 'Language Ideologies and Identities in Kurdish Heritage Language Classrooms in London', *International Journal of the Sociology of Language*, 253: 173-200.

Leonie Gaiser
University of Manchester

Understanding 'community' in the global diaspora: Arabic language practices and language maintenance practices in Manchester, UK

This presentation draws on the example of Arabic in Manchester to discuss different understandings of 'community', exploring language practices, language maintenance, and practiced language policies. Arabic, the fastest-growing 'community language' in Manchester, is a prime example of how globalisation processes result in complex social relations and multi-layered linguistic repertoires, and how the diverse setting creates a space for dynamic re-negotiations of 'belonging': Manchester is home to migrants from across the Arab world, who use different colloquial varieties of Arabic for everyday communication. Arabic serves as a second language for Manchester residents of Kurdish and Somali background. Qur'anic Arabic enjoys a high status among Muslims, transcending 'community' boundaries imagined on the basis of home languages. Complex migration routes have shaped individuals' linguistic repertoires, further expanding the 'community language repertoire', and the creation and promotion of transnational networks add to such dynamics. This multi-layered diaspora setting challenges traditional notions of 'linguistic community', understood as rather cohesive social groups.

This presentation explores how speakers of Arabic and other local actors imagine, negotiate and re-negotiate notions of belonging, unity and difference, asking which practices and resources shape different understandings of 'community' and 'language'. I bring together a variety of angles of 'community' in terms of theory and methodology and discuss different ways of negotiating 'communities'. My methodological framework combines longitudinal ethnographic observation, participation, semi-structured interviews and focus groups across settings (community institutions, businesses, families, public services) with analyses of linguistic landscapes and online practices. I take an innovative approach of 'researcher as language learner', which offers a unique perspective through regular and active engagement in the Arabic supplementary school classroom.

This presentation draws on different types of data and a plurality of observation modes to argue that language beliefs and practiced policies, acts of self-and other-representation, and the diverse city space play a vital role in shaping notions of 'community'.

Third keynote speech

Anne White
University College London School of Slavonic and East European Studies

Migrants as members of two societies: transnational social space, its fringes, and language-based constructions of 'community'

It is often assumed that non-naturalised immigrants – who live outside the borders of their nation-state, but officially are not full members of the receiving society – should be grouped into some extra-societal ethno-national minority category such as 'community' or 'diaspora'. The migrant falls between two stools. I argue that in today's globalised world, and especially in the EU, the situation is the reverse: many migrants, especially if they belong to large, heterogenous and mobile migrant populations, can best be conceptualised as living in two societies. This describes how they feel for much of the time, although their sense of belonging to one or the other society often fluctuates, depending on their day-to-day experiences. Such migrants participate in processes such as socialisation and social mobility in both societies. It is true that migrants can suffer social exclusion abroad, but this may be more connected to class or gender rather than migrant or ethnic identities, and in any case is insufficient justification for dumping them into some 'community' or 'diaspora' box. These latter terms also possess the disadvantage of implying a group solidarity and cohesiveness which is often lacking. Migration scholars today are concerned to avoid methodological nationalism, and my interpretation surely follows logically if   one   adopts   a   transnational   approach.

Taking Poland as a case study, but also referring to examples from other papers in this conference, I will argue the case for 'Polish society abroad'. This section of the paper will be based mostly on my co-authored book *The Impact of Migration on Poland: EU Mobility and Social Change* (White et al 2018). I will also discuss the 'fuzzy edges' of society abroad: where is it seen to 'end', and how is this border marked? In particular, I will refer to the position of second- and third-generation migrants who can find their Polish social identities strengthened as a result of the influx of Poles from Poland since 2004. Drawing on my recent project, Invisible Poles (White and Goodwin 2019), I will discuss how these increasingly 'visible' Poles talk about language, community, and their identifications with both the UK and Poland, and their social relations with Polish-born Poles.

References

White, A. and K. Goodwin (2019) *Invisible Poles: a Book of Interview Extracts* (UCL Discovery) Open access pdf
 White, A., I. Grabowska, P. Kaczmarczyk and K. Slany (2018) *The Impact of Migration on Poland: EU Mobility and Social Change* (London: UCL Press) Open access pdf.

Panel 3: Talking about "community" – linguistic constructions of belonging

Ayten Alibaba & Jo Angouri

Centre for Applied Linguistics, University of Warwick

"He doesn't even speak his mum's language" Constructions of belonging in a diasporic community in London

This paper focuses on language and belonging in modern diasporas with an emphasis on the role of diasporic communities. We are particularly interested in how knowledge of the language of origin is negotiated in the context of diasporic community events and becomes a resource for claiming/resisting belonging to the community.

Drawing on a project on Turkish Cypriot community in London, UK, we take an ethnographically informed approach and we show how two conflicting discourses coexist, one claiming Turkish Cypriotness through associations with the Turkish Cypriot dialect in the community and the other claiming London/ness through resisting the use of language of origin. The community participants move in and out of these categories negotiating Turkish Cypriotness in the context of the local encounters.

In this context we are particularly interested in the dialogic relationship between belonging in/to a community and the linguistic repertoire that is indexed in the space of the participants. We discuss the construction of sense of belonging to a community and the commodification of language in this context. We problematize the limitations of traditional dichotomies such as, foreign/local, here/there, us/them. We pay special attention to meanings associated with participants' transnational diasporic identities as they are enacted in the liminal space of the diasporic community.

The analysis indicates that belonging is indexed indirectly through the multiple and often conflicting positions the interactants claim in different contexts. Participants' transnational diasporic identity is associated with ways of being and living projected to an imagined community which transcends national borders and connects past and future. We close the paper by going back to the politics of belonging and provide directions for further research on modern diasporas.

Silke Zschomler (PhD Candidate)
University of Cambridge

Talking integration - Public discourses, migrant language learners' 'self'- and 'other'- perspectives and the 'community of value'

London's rise to global city status alongside its long history of inward migration has led to a superdiverse as well as culturally and linguistically complex and diverse urban setting where entrenched forms of social and economic inequality have become exacerbated, impacting both historical residents and newcomers. At the same time, protectionism and nationalism are increasing. Drawing on ethnographic fieldwork within and beyond an institution offering English language classes for adult migrants, this paper sheds light on the lived experience of the participants who have come to London in the pursuit of setting up a new life and find themselves caught up in these inequitable relations. It particularly considers how public discourses that emphasize migrants' agency and responsibility to learn English in order to "integrate" and "to play a full part" in their new communities and surrounding help frame the way in which they present themselves and others in this context.

My data show certain complicity with a hostile "us versus them" rhetoric. In making sense of these findings, I use Bridget Anderson's exploration of 'communities of value' and distinctions between the 'deserving' and 'undeserving' (2013) to critically examine these migrant narratives. The means by which my participants negotiate, navigate, speak about, question, reproduce and resist these characterisations are elucidated to understand how they think about their own space of possibilities. It also amplifies how they employ moralistic narratives of prevalent English language learning for integration discourses in their own complex, multivalent and often contradictory bid for recognition and legitimacy through processes of distancing, blame, and boundary formation which as such may contribute to the reproduction of inequalities, divisions and, with an ever-growing competition over resources, the aggravation of latent tensions.

Anh Khoi Nguyen
University of Manchester

A critical assessment of 'integrated communities' – Vietnamese in Manchester

This paper critically evaluates the notion of an ethnic minority community by means of an ethnographic case study of the Vietnamese minority in the city of Manchester. Since Vietnamese minorities in western countries are often popularly described as an integrated community, this statement and its presuppositions will be analysed and critically assessed.

Firstly, the terms 'community' and 'integrated' will be discussed in theoretical terms before showing how they can and cannot be applied to ethnic minorities such as the Vietnamese. To that end, historical developments, external descriptions of the group and internal perceptions will be compared with each other to determine what is meant by the 'integrated Vietnamese community,' and to what degree that notion is useful and applicable. Particular focus is put on the linguistic aspect of ethnicity and perceived group membership, and the ways that language does or does not contribute to community formation.

Empirical data is drawn from interviews with individuals of Vietnamese origin or descent, observations at sites or events with a high concentration of Vietnamese individuals, analyses of Vietnamese social media groups and websites, and statements from public service providers and city council officers, as well as official documents produced by the city. It will be shown that the external categorisation of ethnic Vietnamese does not match various internal divisions according to regional ancestry, politics and language, and that the actual community configurations are more complex and can stretch beyond simply 'Vietnamese-ness.'

Panel 4: Doing "community" – alternative approaches to belonging

Jessica Iubini-Hampton
University of Liverpool

Rethinking community: a lesson from Esperanto.

The concept of a transnational community as one whose members do not feel an affiliation with any one geographical territory, language, or culture, may seem increasingly relevant in recent times. The advent of new technologies, such as the now widely available internet, social media platforms, work-related mobility, and faster and more economical transportation, have contributed to the multi-faceted, multilingual, and culturally diverse landscape that very often goes hand-in-hand with the phenomenon of globalisation. However, there is one community whose nature inherently shares the characteristics of transnationalism; that is the Esperanto community. Whenever looking at society through the transnational lens, focus is given on members' agency. It is the very actions performed by the members that bring into existence links across nation-states, thus resisting and rejecting – whether consciously or not – the traditional view of geographical belonging (i.e. one state – one identity). In this paper, I aim to show how Esperanto, a language developed at the end of the 19th Century by Polish-Jewish ophthalmologist Zamenhof, is a prototype of transnational community whose members enact and embody the locality of language as a practice that goes beyond geographical and political borders in its everyday use. Crucially, while it may be said that Esperanto failed in achieving its original aim of becoming the new *lingua franca*, it now boasts a lively community of speakers and a very wide spectrum of uses which ranges from formal domains, such as academic papers, to everyday relations – including caregiver-to-child interactions. It is by acknowledging Esperanto as a language worthy of attention that we can observe how its speakers successfully negotiate their identity and consequently broaden our understanding of 'community'.

William R. A. Cook
York University - Toronto, Canada

Linguistic convivial labour: Negotiation of difference in the United Arab Emirates

Researchers in human geography and cultural studies have increasingly distanced themselves from the term "community", at least to the extent that it implies "identification with like-selves" and "exclusion of unlike-selves" (Noble, 2009, p. 53). Instead, they have recently turned towards concepts or reformulations that emphasize the negotiation of difference that is a fundamental component "lived communities" (Noble, 2009; Wise & Noble, 2016; Wise & Velayutham, 2014). Concepts such as "conviviality" and "convivencia" have been taken up as a means to of understanding "togetherness as lived negotiation, belonging as practice" (Wise and Noble, 2016, p. 425). Thinking about communities in terms of the work that is required to continually (re)produce them has led researchers to focus on the specific practices that make up this "convivial labour" (Neal, Bennett, Cochran & Giles, 2017; Wise, 2016). In this paper, I explore the idea of linguistic convivial labour through an investigation of language choices made by multilingual individuals living and working in Ras al Khaimah, a small city in the United Arab Emirates. The city is a highly linguistically diverse space in which multilingualism is the norm and linguistic negotiation, translation, interpretation and translanguaging are a part of normal everyday experience. It is also a space divided along deep racial, socioeconomic and ethnolinguistic lines which significantly limit the scope and frequency of meaningful contact across these borders (Kathiravelu, 2012; Piller, 2018). In analysing the "small story" narratives (Georgakopoulou, 2015) that my participants shared of their everyday linguistic experiences in the city, I explore the ways that their language choices and interactions constitute a form of convivial labour. This linguistic convivial labour serves to negotiate differences, ease tensions and produce "local liveability" (Amin, 2002, p. 959) in and between fragile and contested communities in the city.

References

Amin, A. (2002). Ethnicity and the multicultural city: Living with diversity. *Environment and Planning A*, *34*(6).

Georgakopoulou, A. (2015). Small stories research: Methods – analysis – outreach. In A. De Fina & A. Georgakopoulou (Eds.), *The handbook of narrative analysis* (pp. 255-272). Malden, MA: John Wiley & Sons, Inc.

Kathiravelu, L. (2012). Social networks in Dubai: Informal solidarities in an uncaring state. *Journal of Intercultural Studies*, *33*(1), 103-119.

Neal, S., Bennett, K., Cochrane, A. & Mohan, G. (2018). *Lived experiences of multiculture: The new social and spatial relations of diversity*. Abingdon, UK: Routledge.

Noble, G. (2009). Everyday cosmopolitanism and the labour of intercultural community. In A. Wise & S. Velayutham (Eds.), *Everyday multiculturalism* (pp. 46-65). London, UK: Palgrave Macmillan.

Piller, I. (2018). Dubai: Language in ethnocratic, corporate and mobile city. In D. Smakman & P. Heinrich (Eds.), *Urban sociolinguistics: The city as a linguistic process and experience* (pp. 77-94). London, UK: Routledge.

Wise, A. (2016). Convivial labour and the 'Joking Relationship': Humour and everyday multiculturalism at work. *Journal of Intercultural Studies*, *37*(5), 481-500.

Wise, A., & Noble, G. (2016). Convivialities: An orientation. *Journal of Intercultural Studies*, *37*(5), 423-431.

Wise, A., & Velayutham, S. (2014). Conviviality in everyday multiculturalism: Some brief comparisons between Singapore and Sydney. *European Journal of Cultural Studies*, *17*(4), 406-430.

George Rawlinson
University of Manchester

"Live in this world as a traveller" – Community as Wayfaring among British Muslim Communities

This paper will outline and explore how community identity is affectively and discursively done processually among Muslim communities in a contemporary British context in a manner which subverts, conflates and transcends ethnic, institutional and sectarian parameters. Past conceptualisations of Muslim community identity have accorded with a taxonomic, categorical notion of community, whereby Muslims are demarcated according to sect, institution and ethnicity. Through exploring how affective notions of "spirituality", connection and felt-brotherhood cultivate community in the context of the majlis, the devotional gathering, this paper will demonstrate the situational malleability of Muslim community identity as something done and felt. Building upon this, it will assess the extent to which current methods of classification accurately reflect this dynamic fluidity and will propose an alternative which better encompasses the way in which Muslim community identity is done and felt. Beyond this, it will consider how discursive traditions processually and situationally entwine with affective flows between bodies and within spaces to produce stories which partially crystallise and articulate expressions of community. The consciousness of being "Other" among Muslims in contemporary Britain, where Islam is defined as a problem space, has also both cultivated parameters of community and built bridges of compassionate outreach. This has been most notably informed by wider societal discourse concerning Islam, multiculturalism and the civic potential of "faith communities," which will all be acknowledged here. Drawing on Ingold's line theory and his notion of the meshwork, this paper will propose a novel conceptualisation of community as a process of wayfaring, an interweaving of discursive and affective flows made situationally intelligible through stories. This argument will be further substantiated and elucidated through the inclusion of data acquired in multiple Sufi-Sunni mosques in and around Manchester.

Useful information

Conference venue

Chancellors Hotel and Conference Centre

Chancellors Way

Moseley Road

Fallowfield

Manchester
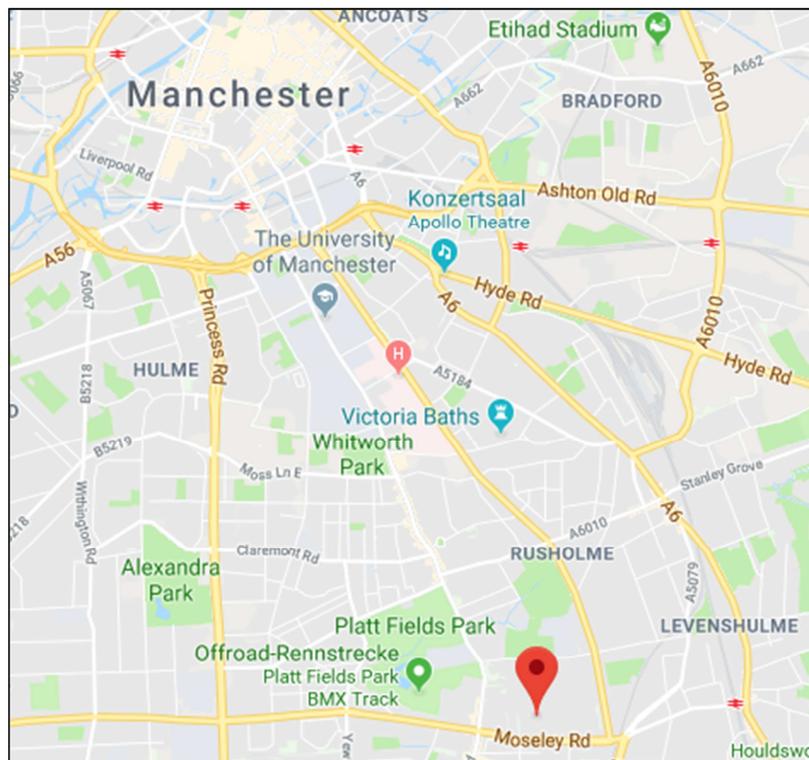
M14 6NN
UK

http://www.chancellorshotel.co.uk

All presentations and the panel discussion take place in the Griffiths Meeting Room, where the registration and information desk are located as well.

Griffiths Meeting room is equipped with WIFI, LCD projectors, flipcharts, plasma TVs and DVD players. Chancellors Hotel offers free high-speed broadband and WIFI in all public areas.

For colleagues who stay at Chancellors Hotel, check in time is from 2pm and check out is until 11am.

Travel information

Chancellors Hotel & Conference Centre is located in the south of Manchester city centre.

A Google Map showing the location of the venue can be found here.

https://www.google.co.uk/maps/place/Chancellors+Hotel/@53.443615,-
2.213155,13z/data=!4m5!3m4!1s0x487bb23235de09b1:0xda2f02164699d59b!8m2!3d53.4
434823!4d-2.2135131

Travel by road

Chancellors Hotel & Conference Centre has a secure onsite car park with up to 90 spaces free of

charge. Additional spaces are available close by.

For Satnav users, please use M14 6ZT. Once you arrive at this location the hotel is signposted.

Travel by plane

Manchester International Airport is approximately 5 miles from Chancellors Hotel & Conference Centre (about 20 minutes by taxi). If you wish to take the train from the airport, there is a 24-hour service which runs 7 days a week, every 15 minutes during peak times and goes direct to Piccadilly Train Station.

Travel by train

Long distance trains arrive at Manchester Piccadilly Station. Either take a taxi (approximately 15 minutes) or take a five-minute walk to Piccadilly Gardens Bus Station. From here either take a taxi or catch one of the many buses that follow the route to Wilmslow Road, Fallowfield (see below).

Short distance rail services arrive at Manchester Oxford Road Station. From here either take a taxi or catch one of the many buses from Oxford Road that follow the route to Wilmslow Road, Fallowfield (see below).

Travel by bus

The easiest way to get to the conference venue from Manchester city centre is by bus from Piccadilly Gardens Bus Station or Oxford Road (e.g. stop Oxford Road/Oxford Road Station Stop B).

The following buses stop near the conference venue on Wilmslow Road, Fallowfield (Bus Stop Owens Park):

- 41, 42, 42A, 42B, 43 or 142 from Oxford Rd/Oxford Rd Station (Stop B)

From Wilmslow Road, walk to the junction with Moseley Road and turn left. At the next set of traffic lights turn left into Chancellors Way and the hotel is on your left, opposite the Armitage Sports Centre.

Travel by taxi

There is a taxi rank outside the Piccadilly train station. If you arrive at Oxford Road train station, there is a taxi rank on Whitworth Street West. A taxi will take 15 minutes and cost approximately £12.

Local Taxi Companies:

Street Cars: +44 (0)161 228 7878

Union Cars: +44 (0)161 2255566

Contact information

Leonie Gaiser

Email: leonie.gaiser@manchester.ac.uk

Mobile: +44 (0)7842 733225

Zainab Salloo

Email: zainab.salloo@manchester.ac.uk

Mobile: +44 (0) 7429 562815

Khoi Nguyen

Email: anhkhoi.nguyen@postgrad.manchester.ac.uk

Mobile: +44 (0) 7477 216419