



Book of Abstracts

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DAY – ROOM	1A	2A	6A	8A	Aula Specchi
Thursday 28 th					
14:00 - 14.30					Registration
14.30 – 15.30					Opening
15.30 – 16.30 Plenary					Plenary: Mosa Phadi <i>‘Pakhati’. Soweto’s Middling Class</i> Chair: Francesco Bachis
16.30 – 17.00 Coffee Break					
17.00 – 19.30	Musica e Classi Sociali Chairs: I. Macchiarella & C. Casula -Ignazio Macchiarella: <i>“Danzando di architettura”, a proposito di musica colta e musica popolare</i> - Paolo Dal Molin: <i>Osservazioni su un’opera musicale dedicata agli operai dell’Italsider</i> - Beata Kowalczyk and Isabela Wagner: <i>Social Classes and translational careers in the world of classical music</i> -Marco Lutz: <i>Un canto dei pastori sardi?</i> - Clementina Casula: <i>Professional Musicians and social Class</i>	Clases Sociales y literatura Chair: R. Badini -Giorgia Piras: <i>Representación de las clases sociales en la novela Balún Canán de Rosario Castellanos</i> -Domenico Branca: <i>“Nos Trataban como indios”. Clase y “raza” en la memoria de comuneros eymara en Puno</i> -Paola Mancosu: <i>Resistencia cultural y desigualdad social en “El sueño del pongo” de José María Arguedas</i> -Stefano Pau: <i>Paiches, huaganas e isangos. Conciencia de clase en una novela amazónica peruana</i> -Riccardo Badini: <i>De la “olla común” a la solidaridad globalizada en la poética de Domingo de Ramos</i>	Language Policy Chair: Olga Denti -Luisa Pèrcopo: <i>Multilingualism. Class and Ethnicity in Namibia</i> - Jessica Sierk: <i>“Here is more of a get-by”. Social class and the bigger challenge of the New Latino Diaspora</i> -Carla Roets: <i>Afrikaans or else. Regressive linguistic diversity, social class and policing of Afrikaans</i> Silvia Perin: <i>Language hierarchies in Italy: how the ideology of national unity affects language diversity and class differences</i> -Richard Hallett: <i>“You have nothing to lose and everything to gain”. Social class and Language Identity in travel phrasebooks</i>	Discourse, Ideology and social class (DIPE +) Chair: Jens Maesse -Jelena Timotijevich: <i>Volosinov on language use as an ‘Arena of Class Struggle’.</i> <i>An examination of discourse of violence in recent protest movements</i> -Jens Maesse: <i>Language, power and class formation by economic expert discourses. An outline of a Marxian and Foucauldian discourse-sociological approach</i> -Giorgio Borrelli: <i>Does language make classes? Some critical considerations on Rossi-Landi’s materialistic semiotics</i> -Milena Massalongo: <i>Lingua, classe e “falsa coscienza”.</i> <i>Marx, W. Benjamin, B. Brecht</i> -Andrea Luigi Mazzola: <i>Gramsci e il rinascimento. Per una teoria linguistica dell’egemonia.</i>	

THURSDAY 28TH / GIOVEDÌ 28 / JUEVES 28

15.30 – 16.30, Aula Specchi

PLENARY

Mosa Phadi, *'Pakhati'. Soweto's Middling Class*

Chair: Francesco Bachis

Two-thirds of adult Sowetans describe themselves 'middle class'. However, less than a third of the township's adults have regular employment of any kind, and the proportion of professionals and business owners is tiny. So why do so many say they are 'middle class'? I look at the lives and lifestyles of five self-identified 'middle-class' residents – all from different backgrounds – in order to find an answer showing some extracts from my research documentary *'Pakhati'. Soweto's Middling Class*. During the shooting of the documentary a furious argument between two women, one owning substantial businesses and the other living in a shack settlement ensues. They both contest the other's right to call themselves middle-class. However, it is not the full story, and the film concludes that studies of the middle class do not seem to focus on how social location affects the scope of people's social world and their range of comparison.

17.00-19.30, 1A.

MUSICA E CLASSI SOCIALI

Chairs

Clementina Casula, Università di Cagliari, elcasula@unica.it

Ignazio Macchiarella, Università di Cagliari, macchiarella@unica.it

Ignazio Macchiarella, Università di Cagliari, macchiarella@unica.it

"Danzando di architettura": A proposito di musica colta e musica popolare

Linguaggio simbolico per eccellenza, la musica ha la capacità di veicolare - con estrema efficacia e meglio di altre espressioni culturali - significati, valori, immaginari ben difficili da esprimere/tradurre a parole. Di fatto, qualsiasi espressione musicale è *toujours beaucoup plus que la musique* (Rouget 1995), nel senso che è sempre *un qualcosa* in più di una semplice sequenza di suoni belli o brutti. *Un qualcosa* che cambia con il mutare degli scenari culturali, a tal punto che le medesime successioni di suoni, gli stessi comportamenti musicali possono avere senso differente. Tale variabilità è quanto mai intensa oggi giorno nell'abbondare di musiche diverse che circolano incessantemente e rapidamente nei mass media e nei nuovi scenari di incontro/scontro fra culture e gruppi, articolandosi in indefinibili mosaici di linguaggi che collidono fra di loro, si avversano, si giustappongono, si incrociano, si sovrappongono reciprocamente in forme e modi impensabili solo fino a qualche decennio fa. A fronte di ciò, nel discutere sulla musica, troppo spesso, persino in ambito accademico, si continuano ad adottare – pigramente - schemi di pensiero ereditati dal passato che paiono ignorare la molteplicità delle prassi e delle esperienze contemporanee. Caso esemplare è la presunta distinzione, talvolta addirittura presentata come una dicotomia, fra musica "colta" e "popolare". I due termini - a rigore entrambi pleonastici (tutte le musiche sono colte perché espressione di diverse culture; tutte le musiche sono popolari in quanto non possono essere trasmesse o aver senso senza essere associate ad un gruppo umano – Blacking (1986) - suggeriscono rappresentazioni quanto meno pregiudiziali ed etnocentriche che finiscono per alimentare una sorta di narrazione nobilitante dell'egemonia politico-economica dell'Occidente. Attraverso alcuni esempi significativi il mio intervento vuole dimostrare l'inconsistenza della distinzione

colto/popolare (e altre analoghe) per proporre una differente prospettiva terminologica e interpretativa della variabilità odierna del far musica umano, basata sulla più recente letteratura (etno)musicologica.

Paolo Dal Molin, Università di Cagliari, paolodalmolin@unica.it

Osservazioni su un'opera musicale dedicata agli operai dell'Italsider

In una lunga fase della propria carriera, Luigi Nono (1924-1990) affermò e difese il proprio ruolo di compositore impegnato e organico alla classe operaia, secondo la nota e abusata formula gramsciana. Lo affermò e lo difese da militante del Partito comunista italiano (dal 1952) e poi membro del Comitato centrale (dal 1975), in aperto dissenso con la vasta gamma di posizioni (realiste, tradizionaliste, folkloriste, ecc.) accomunate dall'indifferenza o ostilità dominanti verso le trasformazioni subite dal linguaggio musicale nel corso del novecento, trasformazioni i cui vari esiti poterono essere etichettati come formalistici, accademici, astratti, elitisti (Nono 2008). L'intervento si concentrerà sulla *Fabbrica illuminata*, opera di Luigi Nono del 1964, per soprano e nastro magnetico a quattro piste su testi di Giuliano Scabia e Cesare Pavese (Nono 2010). Adotterò un punto di vista tipologico, fondato però su basi genetiche e documentarie (Cossetini 2010 e Jozefowicz 2012), (1) per considerare il rapporto di Nono con la committenza della *Fabbrica illuminata*, le modalità elaborative del testo verbale e della musica, l'epitesto autoriale e allografo concomitante; (2) per identificare somiglianze e differenze con opere affini per genere musicale e sistema produttivo; (3) per valutare le corrispondenze tra il ricostruibile su basi documentarie e le affermazioni noniane relative alla censura subita e alla relazione instaurata durante e dopo la gestazione della *Fabbrica illuminata* con «gli operai» (Nono 2001, Borio 2001).

Beata Kowalczyk, Izabela Wagner, University of Warsaw, b.kowalczyk@is.uw.ed.pl, wagneri@is.uw.edu.pl

Social classes and translational careers in the world of classical music

Contrary to the common perception about the universal language of music and its inclusiveness, classical music world (Beckerian social worlds of orchestra musicians and virtuosos) (Becker 1982) is one of the examples of the strong and several dimensions selections universe. Those practices of selection occur during long years of professional training. Based on the ethnographical study of virtuoso violin education (Wagner, 2015) and qualitative study of Japanese musicians working in France and Poland (Kowalczyk, 2016) we would like to provide some elements to the discussions about the impact of the internationalizations and professional migrations on the social class related selections. We are asking the following questions: how the nationally (based on a particular ethnic culture and language) constructed system of selection operates with the cases of “foreign” musicians. How the people who are in charge of the selections recognize a “social origin” of a candidate? At which stage of career this “class origin” feature plays decisive role in such selections? In more general terms, we will dress the following questions: whether and to what extent the internationalization of classical music milieu by an influx of foreign-born musicians (Japanese, Poles or Russian in the countries of Western Europe and the US) affects and suspends national social structures. Is the world of classical music meritocratic and democratic in that integration into its structures is based on attained characteristics rather than ascriptive criteria (class, race, sex) (Linton 1936)? On the one hand we may assume that internationalization erases clear class divisions. Yet, on the other hand the milieus of native classical musicians might develop defensive mechanism to protect social borders and hinder foreigners' class assimilation by allowing them to function in vocational niches (Hughes, 1971).

Marco Lutz, Università di Cagliari, mlutzu@livestudio.it
Un canto dei pastori sardi?

“*Su tenore*” o “*cantu a tenore*” sono le denominazioni più comunemente utilizzate per identificare una pratica musicale a quattro voci e quattro parti diffusa nell’area centrale della Sardegna. Tramandata ancora oggi per tradizione orale (o, a seguito della diffusione delle tecnologie di fissazione del suono, con l’ausilio delle registrazioni, prima su disco in vinile e musicassetta, ora su CD o attraverso gli strumenti messi a disposizione dalla Rete) e praticata esclusivamente da cantori maschi, questa particolare tipologia di *multipart singing* (Macchiarella 2012) è considerata per eccellenza la forma di espressione musicale dei pastori sardi. Il legame tra *cantu a tenore* e una specifica classe sociale identificata con criteri di natura socio-economica (i pastori), oltre che ricorrente costantemente nell’opinione pubblica è stato più volte evidenziato dagli studiosi (Carpitella, Sole e Sassu 1973) e recentemente sancito dall’UNESCO, che nel 2005 ha iscritto il *cantu a tenore* nelle liste rappresentative dei patrimoni intangibili dell’umanità definendolo come “Sardinian pastoral song”. Ma possiamo veramente considerare il *cantu a tenore* esclusivamente come un linguaggio musicale prodotto da e destinato ai pastori? Scopo del mio intervento sarà quello di porre in discussione tale relazione. Supportato da documenti di varia natura (evidenze storiche, testimonianze etnografiche, analisi statistiche, disamina dei testi verbali) cercherò di mostrare come quella del *cantu a tenore* sia stata - e continui ad essere ancora oggi - una “lingua musicale” che supera i confini di classe, configurandosi piuttosto come una modalità espressiva capace nel corso del tempo di legarsi simbolicamente e rappresentare le istanze di differenti classi sociali.

Clementina Casula, Università di Cagliari, clcasula@unica.it
Professional musicians and social class

Within the Western tradition, appreciation of fine arts (attested in the musical field by the provision of music education for children, the display of pricy instruments in the house or the participation to music production) became a distinctive mark of high status positions (De Nora 2013). Since the late Nineteenth century the “classical canon” neatly defined music for “highbrow” audiences, while popular productions were labelled as aesthetically and ethically corrosive, even more because of their links with the developing musical industry (Weber 1994, Adorno 2002). “Non-classical” music was banned from the legitimated field of culture, as reproduced by established institutions for music education or music production, such as Conservatories or Concert halls (Kingsbury 1988, DiMaggio 1991). Drawing empirical evidence from a wider research on the reform in Italy of the sector of higher artistic and musical education (AFAM), the paper offers some reflections on the relation between music and social class focussing on the professionalization processes of current Conservatory music teachers in Italy, reconstructing the social logics behind their vocation and training trajectories (Coulangeon 2004). From a neo-institutional approach (Powell and DiMaggio 1991) actors’ strategies are considered within a wider context disclosing a significant cultural turn, challenging the highbrow/lowbrow distinction and legitimising previously banned musical genres (such as ancient music or jazz and, to a lesser extent, pop or rock music), gradually integrated both in Conservatories or Concert halls, and marking a shift of many high-status people towards increasingly eclectic (or even “omnivorous”) musical tastes (Peterson and Kern 1996). Such turn has led to a shift in focus of the literature, from subcultures as products of social classes to the analysis of individual forms of appropriation and consumption of cultural products (Magaudda 2009). However, as claimed by a more recent wave of studies harking back to the Chicago School and Birmingham School traditions and argued in the paper, the theme of social inequality still represents a central category in the study of music and culture.

17.00 – 19.30, 2A.

CLASES SOCIALES Y LITERATURA

Chair

Riccardo Badini, Università di Cagliari, CISAP, badini@unica.it

Giorgia Piras, Università di Cagliari, CISAP, giorgiapiaras@yahoo.it

Representación de las clases sociales en la novela Balún Canán de Rosario Castellanos

Escritora de múltiples facetas, Rosario Castellanos representa una de las más reconocidas voces de la producción literaria indigenista procedente del estado mexicano de Chiapas. A lo largo de su breve trayectoria de vida, la autora comprometida con la sociedad de su tiempo publicó una extensa obra literaria y experimentó variados géneros literarios, poesía, ensayo, novela, cuento. Su primera novela es titulada Balún Canán (1957), que significa “Nueve estrellas”, nombre que según la tradición dieron los antiguos pobladores mayas al sitio donde hoy se encuentra Comitán, ciudad donde nació la autora. La novela es la representación literaria de la cotidianidad ciudadana, que hace de tela de fondo a las desigualdades sociales entre población indígena y *ladinos* (mestizos), en una época de transición, marcada por profundos cambios sociales debidos a la realización de la reforma agraria cardenista. Narrada por la voz de una niña de siete años y de rasgos autobiográficos, la novela pone de manifiesto las hondas diferencias culturales y sociales de la realidad comiteca, que se reflejan en el uso de la lengua hegemónica (español) y la subalterna (tzeltal). Este artículo además de enfocarse sobre la representación de la identidad y del conflicto de clase, pretende analizar como la categoría de etnia se entrelaza a la de clase, en un contexto histórico caracterizado por una economía de rasgos feudales y por la formación del campesinado y de su concientización como clase social.

Domenico Branca, Università di Cagliari, CISAP, domenicobranca@gmail.com

“Nos trataban como indios”. Clase y “raza” en la memoria de comuneros aymara en Puno (Perú)

La Reforma Agraria de 1969 provocó en el Perú cambios trascendentales en lo económico, lo social y lo político. La repartición de las tierras – otrora en mano de grandes propietarios casi siempre *criollos* y *mestizos* – a las comunidades campesinas; el cambio jurídico de denominación de “india/o” a “campesina/o”; las migraciones masivas del ámbito rural al urbano; el cada vez mayor acceso de las capas rurales a la educación superior y universitaria; el cambio de perspectiva de economicista a étnica en las ciencias sociales, y el surgimiento paulatino de movimientos étnico-identitarios son todos factores que necesitan ser analizados en sus articulaciones para entender las actuales reivindicaciones políticas aymara en el sur de Perú. En esta comunicación, centraré la atención en mostrar cómo las relaciones de clase y “raza”, y los términos sociológicos que las describen, deben ser estudiados en su interseccionalidad. A partir de relatos etnográficos recogidos en comunidades aymara de Puno entre 2013 y 2016 estudiaré, desde los recuerdos de algunos comuneros ancianos, las relaciones de clase en su imbricación con la “raza” entre la población campesina y los hacendados y terratenientes. Más específicamente, procuraré mostrar en lo micro (las relaciones cotidianas) y en lo macro (la percepción étnica de la Reforma) el complejo social del período, resaltando finalmente las actuales demandas étnico-identitarias.

Paola Mancosu, Università di Cagliari, CISAP, pamancosu@gmail.com

Resistencia cultural, lenguaje y desigualdad social en El sueño del pongo de José María Arguedas

José María Arguedas (1911-1969), antropólogo y escritor peruano, en su inagotable labor

de recopilación de la tradición oral quechua, reelabora – a partir del relato de un comunero de Quispicanchis, departamento de Cusco – un breve cuento en una versión bilingüe española y quechua. El relato, titulado *Pongoq mosqoynin/El sueño del pongo*, es publicado tres años antes de la Reforma Agraria (1969). Muestra por tanto la intervención del autor en el debate sobre la complejidad de las relaciones de “raza” y clase en el Perú de la década de los 60. Asimismo, plantea la capacidad de las culturas subalternizadas de subvertir las desigualdades tanto en lo socio-económico como en lo cultural. A partir de estas premisas se analizará el relato, retomando el concepto gramsciano de *resistencia*, y se enfocará la atención en el lenguaje, términos e imágenes que denuncian las jerarquías de “raza” y clase descritas en el cuento.

Stefano Pau, Università di Cagliari, CISAP, pau.stefano@ymail.com

Paiches, huanganas e isangos. Conciencia de clase en una novela amazónica peruana

A mediados de los años '20 del siglo pasado, José Carlos Mariátegui subrayaba – en su capital obra “Siete ensayos de interpretación de la realidad peruana” – uno de los problemas principales del Perú: la urgencia de la liquidación de la feudalidad y del latifundio, espejos de las desequilibradas relaciones económicas, políticas y sociales entre la población de ascendencia occidental y la raíz autóctona del país. En la “montaña” – es decir la inmensa región amazónica – tanto las disparidades sociales, como la subalternización física y epistemológica de las poblaciones autóctonas se habían hecho aún más patentes a partir de la mitad del siglo XIX, cuando el Gobierno impulsó la “colonización de las regiones orientales”, con la entrega de inmensos territorios a colonos de origen europeo (Santos Granero y Barclay 2002; Chirif 2004; Rumrill y de Zutter 1976), y en particular con el llamado “boom de las gomas” de finales del mismo siglo. El problema de la gestión de las tierras es el eje central de “Paiche” – una novela escrita por el pintor César Calvo de Araujo en 1942 y publicada tan sólo en 1963 – ambientada justamente en la selva amazónica. En la ponencia, a partir de algunos ejemplos de relatos metafóricos muy difundidos en las filosofías indígena y mestiza amazónica, se intentará abordar el tema del surgimiento de la conciencia de clase en el protagonista, Sojo Arimuya, y en los demás personajes de la novela. Éstos, en efecto, enfrentan y quebrantan ese sistema basado en la disparidad social, el trabajo coercitivo y el aprovechamiento indiscriminado de los recursos naturales, creando una comunidad socialista en el medio de la selva, en la que también las diferencias étnicas se esfuman.

Riccardo Badini, Università di Cagliari, CISAP, badini@unica.it

De la “olla común” a la solidaridad globalizada en la poética de Domingo de Ramos

En el clima de violencia política, crisis económica y total pérdida de confianza en las instituciones que caracteriza el Perú de los años 80, irrumpe con Domingo de Ramos una voz poética, procedente de la clase social pobre y de los sectores marginales de la ciudad, totalmente inédita a nivel de lenguaje y de elaboración literaria. Con una capacidad de ser culto y popular al mismo tiempo, vanguardista y distópico, anti realista y testimonial, De Ramos reta el discurso oficial con una poética visionaria y hermética que se nutre de un imaginario, autóctono y cosmopolita. Sin caer en cierta idealización y a veces paternalismo, con los cuales los sectores intelectuales limeños han en cierta medida interpretado el aporte de la clase popular al discurso artístico y social de los 80, en la ponencia se tratará de individuar como los puntos de fuerza de la poética de De Ramos se ubican en la tensión entre centro y periferia y entre clases sociales. Como eje central de un discurso de clase se analizará la actitud solidaria que el poeta demuestra hacia otras poblaciones oprimidas, al interior de una poética que se configura como un viaje entre ruinas y sin rumbo, forjada en las prácticas colectivas y de familiarización con el otro puestas en acto por los sectores

sociales marginales como estrategias de sobrevivencia.

17.00 – 19.30, 6A.

LANGUAGE POLICY

Chair

Olga Denti, Università degli Studi di Cagliari, odenti@unica.it

Luisa Pèrcopo, Cardiff University, percopol1@cardiff.ac.uk

Multilingualism: Class and Ethnicity in Namibia

Like most of African countries, Namibia Is a multicultural and multilingual nation. Following independence in 1990, one of the new government's first actions was to choose English as Namibia's only official language, assigning the other thirteen main languages a 'national' status. This move was aimed to unite the many different Namibian peoples and languages under one common tongue, 'the language of liberation', leaving behind the colonial overtones of Afrikaans and German. While Afrikaans is still the lingua franca among many of the older generation, English has the same role among the younger generations 'the born frees' having become the language of education, the professional sphere and the media. For the even newer generations English risks becoming the only language spoken among peers and in a familial environment to the detriment of the many heritage languages they may possess. and class is playing a major role in attributing to English a more prominent role than the one envisaged by the Government at independence notwithstanding Namibia holds the infamous record of being the country with the highest levels of inequality in the world (UNDP 2009). This paper, based on some of the field experience gained during an ongoing AHRC Global Challenges research project in partnership with the University of Namibia, will examine the intrinsic role class is playing in redesigning the linguistic map of Namibia 30 years after independence.

Jessica Sierk, St. Lawrence University, jsierk@stlawu.edu

"Here it's more of a get-by": Social class as the "bigger challenge" of the New Latino Diaspora

In her book *A Framework for Understanding Poverty*, Ruby Payne (2013) draws on the liberal notion of individualism, implying that there is a set of norms to which people in poverty do not subscribe, thereby leading to their failure. In this paper, I describe how White school personnel in two New Latino Diaspora (Murillo & Villenas, 1997) high schools in the Midwestern U.S. call on Payne's claims to divert attention away from students' racial and/or ethnic backgrounds (while simultaneously ignoring the intersectionality between race and class). Ethnographic data, including participant observations and semi-structured interviews, were collected in 2015. Findings reveal that school personnel made class-based assumptions that perpetuated stereotypes associated with the myth of a "culture of poverty," while also promoting colorblindness. For example, school personnel acknowledged circumstances that may contribute to students' lack of extracurricular participation and low academic achievement (e.g., childcare, work, mobility); however, they simultaneously conflated these perceived deficits to students not valuing education and being generally unmotivated. While school personnel identified a number of problems with low-income students and ways they differed from the school's middle-class norms, they offered very few solutions that might circumvent the difficulties "students of poverty" experience. In terms of promoting colorblindness, school personnel found it easier to talk about students' economic struggles rather than their experiences with racial and ethnic discrimination. They alluded to a hierarchy of oppression, citing socioeconomic status as the "bigger challenge," thereby relegating the confrontation of

racism to the periphery. In their statements, SES, race, ethnicity, citizenship, language, etc. were presented as distinctly different issues, when in reality they are intricately related. These results can help schools understand their role in perpetuating a deficit view of low-income students, particularly those of color and from immigrant backgrounds. In understanding the implications of the language used to discuss issues related to social class, school personnel are better equipped to develop their class consciousness and challenge stereotypical notions of what it means to value education and how students who may not fit the traditional middle-class norm demonstrate this value and their educational motivation in different, but equally valid ways.

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'Afrikaans or else': Regressive linguistic diversity, social class and policing of Afrikaans

The category of Whiteness in South Africa, we could argue, came into existence through fraught and ambivalent discourses. As far back as colonialism, Whiteness and White supremacist language came into existence at the expense of black and coloured speakers of English and Afrikaans. Although both English and Afrikaans speaking White South Africans have been “whitened” differently, on account that the English speaking White South African subjugated historically Afrikaans-speaking Whites, both groups have always shared the privilege, protection, and benefits of their “whiteness” across a range of societal areas. In a post national South Africa, the construction of whiteness, as well as the constant rivalry between white Afrikaans speakers and white English speakers to “own” real whiteness has been widely debated, and these conversations play a vital role in transforming South African society from a *de jure segregation* of the past (Dodge, A 2017:1). The construction of whiteness is needed in South Africa in order to “provide vision, guidelines, strategies, plans of action that will help those not wanting to be stuck with the heritage of whiteness to access more democratic and self-respecting subject positions” (Steyn 2004:146). In this presentation, I will draw on a research project that focusses on middle-class White Afrikaner youth that forms part of a particular Afrikaner youth group in South Africa. This project is based on an ethnographic fieldwork study with a particular focus on youth between the ages of 14 and 18 years. I report on themes that emerge in interviews with those youth, interactional data as well as document analysis to demonstrate how language ideologies frame and promote discourses of empowerment of the “modern Afrikaner”. I draw on Irvine and Gal’s (2000) language ideology model, applying the notions of *iconization*, *fractal recursivity*, and *erasure*. I argue that through the act of language policing in their policies as well as with their interactional practices, the youth group in my study seem to adopt the strategy of *erasure* as a technique to dismiss other sociolinguistic groups by attempting to simplify and maintain their sociolinguistic field, which “render some persons or activities as invisible” (Irvine and Gal 2000:38). I will also comment on how this act of *erasure* contributes towards *de facto segregation*, which exists based on social class (Dodge, A 2017: 1).

Silvia Perin, University of Auckland (Te Puna Wānanga, School of Māori and Indigenous Education, Faculty of Education and Social Work), s.perin@auckland.ac.nz
Language hierarchies in Italy: how the ideology of national unity affects language diversity and class differences

When two or more language varieties are in contact, a matter of language hierarchy naturally develops. The nature of this hierarchy depends on the context, and, as Gramsci shows, it is through political, economic and cultural ideologies that a language can gain or

lose its hegemony in relation to another. This sociolinguistic reorganisation can also determine whether an idiom is defined ‘language’ or ‘dialect’, which in turn can respectively increase or decrease the prestige of an idiom, and transform it into a derogatory marker of social class. What happens, then, when language diversity is a historical reality, but the dominant ideology promotes a monolingual language regime, downgrading what is not ‘national language’ as ‘dialect’, stigmatising its speakers? Through the discussion of key language policy theories and Gramsci’s philosophy, this paper analyses the case of the languages of Italy from a theoretical socio-linguistic perspective. This case study shows how the ideology of national unity has generated unequal hierarchies, where the endogenous languages of the peninsula have been labelled as ‘dialects’, and merely twelve minorities have been officially recognised by law, more than a century after the Unification of Italy. The Language Question, initiated in the sixteenth century and strengthened in the nineteenth century, has been silently ongoing ever since. D’Azeglio’s famous quote “We have made Italy, now we have to make Italians” is one of a long series of attempts to create an Italian identity promoting language inequality rather than diversity. As a consequence, all the regional and local varieties spoken in Italy have been downgraded to the status of ‘dialects’, and associated with marginalised and lower socio-economic classes. Only some of those local languages, due to geographical and political factors, have been referred to as ‘minorities’ and regulated by special legal tools. This inequality is now being problematised, and Italy’s Language Question is seeing new life as shown by the case of Veneto, where a process of identity building has contributed to organise initiatives such as the *Convegno Internazionale sulla Lingua Veneta*, the first international conference on the language of Veneto, which can regenerate the hegemony of local languages.

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“You have nothing to lose and everything to gain”: Social Class and Language Identity in Travel Phrasebooks

As Block (2014:134) notes, being able to travel is a prerequisite to becoming a global citizen, “very much a middle class aspiration.” This presentation examines the language attitudes presented in travel phrasebooks, in Gilbert’s (1999) terminology, “transcultural texts,” as they reify and reinforce attitudes toward languages other than English (LOTE). In so doing, phrasebooks bolster the hegemonic positioning of the English language in opposition to other languages and their speakers through fractal recursivity (Irvine and Gal 2000). This paper addresses language attitudes towards LOTE, mostly non-Western languages, in the phrasebooks published by Lonely Planet for English-speaking travellers to multilingual regions of the Global South. Specifically, this paper examines attitudes toward the languages exemplified in Lonely Planet’s second edition of *Africa: Phrasebook and Dictionary* (2013), second edition of *India: Phrasebook and Dictionary* (2014), fourth edition of *Pidgin: Phrasebook* (2015), third edition of *Hill Tribes* (2008), second edition of *South Pacific Phrasebook* (2008), and third edition of *Southeast Asia: Phrasebook and Dictionary* (2013). Using Critical Discourse Analysis, this research argues that these phrasebooks describe these languages and their speakers as exotic, monolithic, simplistic, and deterministic; and construct the traveller’s efforts to use these languages as acts of benevolence that will be well-received by the natives.

- (1) Madagascar’s language is just as colourful and fascinating as its wildlife, landscapes and people
- (2) it’s as though every Shona speaker is a poet
- (3) any efforts to speak to locals in Yoruba will be greatly appreciated

- (4) Try your hand (or rather tongue) at Assamese – this will surely endear you to its proud owners!

Building on Long's (2013:37) claim that language-specific teaching materials for tourism "are routinely unrealistic and misleading" as most of these language for specific purposes materials are written by authors with no knowledge or specific data about this field, this presentation analyzes the explicit and implicit value and class judgments about the languages and the speakers of the languages presented in these phrasebooks; and, crucially, examines the role of the interloping traveller among these speakers.

17.00 – 19.30, 8A.

DISCOURSE, IDEOLOGY AND SOCIAL CLASS

Chair

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Jelena Timotijevich, University of Brighton, J.Timotijevic@brighton.ac.uk

Vološinov on Language-Use as an 'Arena of Class Struggle': an Examination of Discourse of Violence in Recent Protest Movements

The central tenet of this paper is to examine and advocate the *use-value* of language in social life, and how it registers conflicts between social groups and classes. The primary focus on Vološinov is significant because his historical materialist perspective rescues the social and historical elements of language, often ignored by poststructuralist and postmodernist traditions. To this effect, the paper will also engage with the aspects of Critical Discourse Analysis framework (CDA) and will examine key contentions surrounding CDA's alleged political influences and commitments to Marxism. The paper will give primacy to Vološinov's work which sits firmly within a Marxist conception of historical materialist method of analysis. This type of approach is key to the study of ideology and social consciousness. Since language is humans' concrete, "practical consciousness" Marx and Engels (1845: 51), it can only exist if socially organised individuals engage and communicate through the use of 'signs'. The object of study is thus the language of 'actual life', in other words utterances which carry meaning in concrete social contexts, as well as interactions between interlocutors which alter and shift in real socio-historical conditions. Language thus becomes most clear in periods of social crisis. It becomes 'an arena of class struggle': conflict is between the oppressed and those in the position of power who "seek to prevent and inhibit the development and dissemination of forms of speaking which might penetrate their claims to legitimacy" (Collins 2000: 44). With this context in mind, we use a number of examples of popular protest (namely student protests of 2010 in the UK and Black Lives Matter in America) to re-examine language use in media reports, exposing two key tenets about the discourse of violence: one that portrays protesters as violent in all cases, and thus criminalises any form of struggle and dissent; and the second where the criminalisation of dissent is exploited to claim legitimacy over the use of violent police tactics. Vološinov's work should enable us to evaluate what impact shifts in language-use may have on social consciousness between social groups, which in various ways make up the narratives in question.

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Language, power and class formation by economic expert discourses: an outline of a Marxian and Foucauldian discourse-sociological approach

The concept of class is a core category in sociological thinking. Whereas the idea of "stratification" implies certain functionalist and statist aspects and the idea of the

“individual” refers to problems of social action and identity, the “class” concept focuses on power and conflict in social relations. Power, analysed through the lens of social class, results from conflicts over the distribution of social values and the division of labour. It has always a hidden character as long as it is disguised by certain ideologies, legitimations, functionalist projections and social imaginaries. The work of Michel Foucault has deepened and further elaborated the role of power in society. Power is productive and oppressive simultaneously. The class and power character of social relations is particularly reflected by discourses. Language used in certain social contexts is not understood as a mirror of society. It is rather a modality of class formation and social conflict. Taking examples from economic expert discourse, my presentation will analyse how social conflicts, understood as class conflicts, operate through discourses. It will be shown how social positions are formed as an effect of struggle and contestation. The economic expert position, produced by certain discursive logics, is neither a social identity nor a functional role played by particular professions. It is rather a class position because it is involved in social conflicts over dominant and hegemonic perception of certain economic and political problems and solutions. Therefore, these discourses are part of general struggles over the distribution of value and labour. Against this background, my presentation will outline a discourse-sociological approach that combines discourse analysis with a sociology inspired by Marxian and Foucauldian ideas of power and conflict.

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Does language “make” classes? Some critical considerations on Rossi-Landi’s materialistic semiotics

Class structures can shape certain forms of discursivities, just as discourses can play a fundamental role in determining class subjectivities. These assumptions put the focus on the intricate relation between *language* and *class* in the general process of *social reproduction*. The Italian scholar Ferruccio Rossi-Landi (1921-1985) structured a theoretical model to analyse and explain this articulated connection; he defined his model as *homology of production*. According to this abstract schema, social reproduction is characterised by two parallel processes, connected by certain *logical* (i.e. *genetic* and *structural*) *correspondences*: these processes are the *production of material artefacts* and the *production of signs and messages*. Starting from this methodological premise, Rossi-Landi maintains that the Marxian thesis of the anthropogenic character of work should be extended to include the thesis of the anthropogenic character of *language*, *verbal* and *non-verbal*. This means that – homologically – a *social division of labour* characterises the linguistic dimension of social reproduction. Therefore, according to Rossi-Landi, it is possible to identify what Marx defined as the *organic composition of capital*, i.e. the subdivision between *fixed* and *variable capital*, even in the practical-communicative use of language. Such a thesis implies a corollary: the specific dynamic of valorisation, exploitation, and alienation is also present in meaning-making processes; consequently, a subdivision between ruling class and labour-power characterises the linguistic branch of social reproduction as well. In this presentation, I would like to review Rossi-Landi’s theses under a critical lens, comparing them with certain fundamental assumptions in the Marxian critique of political economy; more specifically, I will focus on the category of “class” and its logical relevance to the Marxian explanation of capital. I will dispute the thesis according to which the practical-communicative use of language presents certain homologies with the logic of *capital* and its exploitative dynamics. Nevertheless, in line with Rossi-Landi’s theses, I will attempt to explain why *capital* can be understood as a linguistic (i.e. semiotic) process.

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Lingua, classe e “falsa coscienza”. Marx, W. Benjamin, B. Brecht

La lingua non è solo uno specchio o un catalizzatore delle differenze sociali: le rivela e le coltiva tanto quanto può dissimularle e cancellarle alla percezione. Un certo uso asettico, standardizzato della lingua, quale è introdotto e inculcato dai mezzi di comunicazione di massa, può illudere un'omogeneità posticcia, mitigare la percepibilità stessa delle differenze di classe, favorire un'assimilazione di superficie che oggi è questione del giorno rispetto agli immigrati ma che non riguarda solo gli immigrati. Lo stesso effetto può avere la lingua o metalingua tecnica e astratta dell'istruzione e della formazione culturale o la stessa lingua poetico-letteraria, o almeno una certa idea di poetico e letterario che ha a che vedere proprio con la ricerca di un universale ricavato dalla neutralizzazione delle differenze troppo materiali (penso all'insofferenza di un Brecht o di un Pasolini verso la lingua bonificata del teatro borghese, una lingua che nessuno parla, che non è morta ma nasce morta). Si parla allora una lingua che non corrisponde ai propri “rapporti reali”. Una lingua che contribuisce a produrre invece ciò che Marx chiamava “falsa coscienza”. Un segno lampante di questa falsificazione è oggi il contrasto tra le differenze di classe mai estinte e la loro negazione nella lingua standardizzata o persino nella riflessione (l'opinione diffusa, spesso anche autorevole, secondo cui non esisterebbero più classi). Nel mio intervento vorrei indagare questo ‘silenzio’, questa neutralizzazione e questo effetto neutralizzatore della lingua, servendomi degli spunti che vengono dall'*Ideologia tedesca* di Marx, che è in fondo una critica puntuale di un certo uso falsificante del linguaggio che gode tuttora di buona salute, nonché dagli interessi sociolinguistici di Walter Benjamin e di B. Brecht.

Andrea Luigi Mazzola, Scuola Normale Superiore, andrea.mazzola@sns.it
Gramsci e il Rinascimento. Per una teoria linguistica dell'egemonia.

Il presente contributo intende prendere in esame un problema teorico di importanza cruciale per il pensiero di Antonio Gramsci e per un corretto inquadramento politico della riflessione del filosofo di Ghilarza; si tenterà, cioè, di analizzare il rapporto che intercorre tra il problema della lingua e quello – notissimo – dell'egemonia, attraverso l'analisi della nozione gramsciana di traducibilità del linguaggio. In particolar modo si vedrà come tale concetto viene applicato all'analisi del Rinascimento italiano. La contrapposizione dialettica che Gramsci istituisce tra «Rinascimento spontaneo» e «Rinascimento culturale» si manifesta soprattutto dal punto di vista linguistico:

«Dal latino volgare si sviluppano i dialetti neolatini non solo in Italia ma in tutta l'area europea romanizzata: il latino letterario si cristallizza nel latino dei dotti, degli intellettuali, il cosiddetto *mediolatino* [...] che non può essere in nessun modo paragonato ad una lingua parlata, nazionale, storicamente vivente [...]. In ogni modo è una frattura tra il popolo e gli intellettuali, tra il popolo e la cultura. [...] I volgari sono scritti quando il popolo riprende importanza [...]». (Q 3, § 353)

Lo scontro tra il latino e il volgare è dunque lo scontro di due concezioni del mondo che si contendevano l'egemonia del nascente mondo moderno. Si affaccia così il tema centrale del rapporto tra linguaggio e politica: per Gramsci, il primo non è asettico veicolo di contenuti indifferenti, è anzi il mezzo primario di cui essa si serve. Si potrebbe addirittura dire che il linguaggio stesso è politica, anzi, esso stesso è una «concezione del mondo», ed esprime, quindi, un'intera cultura, un'intera civiltà. Il problema teorico investe dunque la necessità di studiare la forma della politica, la quale, abbiamo visto, si esprime anche, e soprattutto, attraverso il linguaggio. È questo il motivo che spinge Gramsci ad interessarsi e a seguire gli sviluppi delle volgarizzazioni del marxismo – si pensi ad esempio alla critica a Bucharin –, come anche le relazioni, esplicite e implicite, tra marxismo e cultura ufficiale: giacché, per Gramsci, se la cultura si esprime attraverso un linguaggio, se esiste una possibilità di una traducibilità delle culture, allora esiste, com'è ovvio, anche la possibilità

di una traducibilità dei suoi linguaggi. Di conseguenza il problema del linguaggio è direttamente connesso al problema dell'egemonia, ed esso è forse l'elemento più importante nella costruzione del consenso organizzato, in quanto è a partire dal linguaggio e dai suoi rapporti con le classi che vengono definiti i caratteri di una cultura. La possibilità di tradurre i linguaggi significa parimenti la possibilità di assorbire nella cultura dominante le spinte propulsive delle classi popolari (attraverso il processo che Gramsci definisce rivoluzione passiva), così come è proprio a partire dal linguaggio che deve partire una lotta politica per l'egemonia giocata sul terreno del senso comune. Se è vero che «linguaggio significa anche cultura e filosofia [...] e pertanto il fatto “linguaggio” è in realtà una molteplicità di fatti più o meno coerenti e coordinati» e che quindi «si può dire che ogni essere parlante ha il proprio linguaggio personale, cioè un proprio modo di pensare e sentire», (Q 10, § 44) per Gramsci l'analisi dei linguaggi, la possibilità di una loro mutua traducibilità serve non soltanto a spiegare fenomeni storici complessi ma anche, e soprattutto, per delineare una lotta politica che sia capace di plasmare una nuova cultura, una nuova Weltanschauung, capace di ricreare una “rispondenza” tra classi subordinate e classe intellettuale, al fine di concepire la lotta politica come la compilazione di un rinnovato vocabolario di un'ipotetica lingua d'egemonia.

Friday 29 th	1A	2A	6A	8A	
9.00-10.00 Plenary					Plenary: Teun A. van Dijk <i>Some properties of social movement discourse</i> Chair: Claudia Ortu
10.00 – 10.30 Coffee Break					
10.30-12.00 Parallel sessions	Chair: Luisa Pèrcopo - A. Napolitano & M.C. Aiezza: <i>The Twitter crier. A comparative discourse analysis of how British Supermarkets target their market through microblogging</i> - Lisa Hilde: <i>Social class and online writing. A comparative analysis of informal CMC by working class youngsters and their middle class peers</i> - Irene Theodoropoulou: <i>Social class fight as Greek political discourse</i>	Chair: Pamela Murgia -M. Cristina Secci: <i>Retinto. Trasmissione e censura dei riferimenti cromatici socioclassisti nella traduzione della letteratura cubana.</i> - A. M. Rubel Fanini: <i>A dialogic approach to the social clash presented in the characters appearing in Brazilian narratives of the 20th century.</i> - Ave Ungro: <i>Social Class – related evaluative standpoints in the Mexican “cronicas” that treat the subject of illicit drug trade</i>	Chair: Mosa Phadi - Douglas Ponton: <i>Whatever happened to solidarity? Issues of social class in a classic BBC TV sitcom.</i> - Antonio Piga: <i>Ideological imagery and discourse struggles in Sardinian murals: a social semiotic approach.</i> - Giuseppe Balirano: <i>Gangland as social class. Love/Hate and the semiotic construction of the Irish mobster</i>	Chair: Daniela Viridis - Anne Larsen: <i>Social class, place and stylization practices among rural youth.</i> - Pia Pichler: <i>Poems and mines, hipsters and goons, posh girls and Sharoons. The discursive negotiation of social class in everyday interaction of young Londoners.</i> - Siria Guzzo: <i>Gender and social class. A variationist phonological analysis of gay language in London.</i>	
12.00-13.30	Chair: Riccardo Badini -J. Jonhson & A. Partington: <i>Representations of the ‘underclass’ in the English-language press. Who are they, how do they behave and who is to blame for them?</i> - Simona Cocco: <i>De Pablo Iglesias a Pablo Iglesias: la representación de las clases sociales en un corpus de discursos políticos españoles</i> - Vanesa Coscia: <i>Estudios culturales en América Latina. La importancia de la noción de clase social en el abordaje de los medios de comunicación masiva</i>	Chair: Domenico Branca -G. M. Calderon Garcia: <i>La alfabetización crítica desde la perspectiva de clase social en una Escuela de Educación Normal en México</i> -Nathalie Narvaez: <i>Como Rigoberta Menchú ha sido y seguirá siendo pobre</i> - Jonathan Guzman Garcia: <i>La manumisión como dimensión política de la libertad en la provincia de Cartagena, 1800-1810.</i>	Chair: Giuditta Caliendo - V. Zonca & F. Perria: <i>Representation of social class in the Disney fairy-tale film ‘The Princess and the Frog’</i> -Margherita Dore: <i>Class stratification and social inequity in Zootopia and its Italian dubbed version Zootropilis.</i> - Stefania D'Avanzo: <i>TED speakers and their class identity in TED Talks corpus.</i>	Chair: Claudia Ortu - Jennifer Stacy: <i>Socioeconomic status, gender & ethnicity. An intersectional analysis of language use and instruction in a family literacy program</i> -Johanna Esquivel et al.: <i>Exploring critical bi-literacy and social class with children. An ethnographic case study</i> -Marissa Kwan Lin E.: <i>Discourses of Neoliberalism and subjectivities in the Singapore Higher Education institutional context</i>	

FRIDAY 29TH / VENERDÌ 29 / VIERNES 28

9.00 – 10.00, Aula Specchi

PLENARY

Teun A. van Dijk, Some properties of social movement discourse

Chair: Claudia Ortu

Social Movements (SMs) have been a prominent area of research in sociology since the 1960s. Since the 1990s this research, especially also on New Social Movements, has taken a more "cultural" turn, with special interest in frames, ideologies and discourse. Unfortunately, despite the frequent use of discourse data, few of these sociological studies have engaged in multidisciplinary research inspired by contemporary developments in discourse studies, anthropology and psychology. For instance, the popular notion of 'frame' is widely used but seldom precisely defined in terms of structures of discourse or cognition. After this critical summary of extant sociological research on SMs, this paper presents a multidisciplinary framework for the study of SMs, followed by a summary of ongoing research of Brazilian political discourse on university quotas for Black students as part of the Antiracist Movement.

10.30 – 12.00, 1A.

Chair

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The Twitter crier. A comparative discourse analysis of how British supermarkets target their market through microblogging

Nowadays, even more than in the past, people seem to be judged by the way they spend their money, by their lifestyle and shopping possibilities. The British class system appears to be reinforced by the existence of multiple supermarket chains, distinguished by prices, quality and allure. The most powerful tool for sellers appears now to be represented by personal data and buying habits collected through geodemographic analyses of British customers. This information supports brand positioning and market segmentation, allowing companies to target advertisements and offers to specific groups of potential consumers. In today's web 2.0 era, businesses are relying more and more on social media, like Facebook, Twitter and Instagram, in order to achieve their business goals, e.g. managing brand image and interacting with customers. In particular, the microblogging service Twitter allows companies to post publicly accessible and disseminated digital contents, e.g. messages of up to 140 characters, photos, videos, GIFs. Supermarkets may exploit such platforms to communicate with customers, share recipes, advertise specials and contests and operate online customer services. The present study focuses on the discursive patterns constructed by the main grocery retailers in the United Kingdom through their Twitter accounts. A corpus of tweets is being collected and investigated from multiple perspectives of analysis. Corpus assisted discourse analysis can allow us to identify recurrent and differing patterns

and motifs, suggestive of discourses which may vary according to senders and intended customers. Textual analysis will be supported by multimodal analysis, by considering how the structure and content of the visual objects contribute to meaning making and persuasion. The investigation will aim at outlining the characteristics of the target customers constructed by the different retailers, in terms of social class, buying preferences and lifestyles.

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Social class and online writing: A comparative analysis of informal CMC by working class youngsters and their middle class peers

In previous studies on informal computer-mediated communication (CMC), gender and age have been popular independent variables (e.g. Hilte, Vandekerckhove & Daelemans 2016; Baron 2004; Wolf 2000). The authors' social class, however, is rarely taken into account. Moreover, certain groups of people are overrepresented, as participants are very often middle class youngsters. Consequently, the chat practice of working class teenagers has hardly been studied. Our current research focuses on the correlation between adolescents' (online) non-standard Dutch language use (including typical chatspeak phenomena) and their social background. The corpus counts over 2.9 million tokens and consists of Flemish adolescents' chat messages, mainly produced via Facebook Messenger and WhatsApp in 2015 and 2016. The teenagers' social class is operationalized as a cluster of three parameters: their level of education, the profession of their parents and their native language. The dependent variables include different types of deviations from standard Dutch, relating to different properties of chatspeak (e.g. the speed principle and the pragmatic maxim of expressive compensation) and to different linguistic levels (e.g. orthography and word choice). We analyze working class youngsters' online writing and compare it to similar texts written by their middle class peers, thus demonstrating the importance of social background as an independent variable in informal CMC research. In addition, we evaluate the operationalization of social class and compare the impact of the individual subfactors with the effect of these three parameters when clustered, thus showing the relative weight of the parameters and their interaction in the complex yet fascinating notion of social class.

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Social class fight as a Greek political discourse

The aim of this paper is to delve into the under-researched discursive constructions of social class (Theodoropoulou, 2014; Block, 2014) division in Greek political discourse. More specifically, the focus is on “ταξική πάλη” (class fight) as a discourse that has started being carved in a multisemiotic digital corpus from Greek mainstream and social media, since the current leftist government party, Syriza, won the election of the 25th of January 2015 for the first time in the country's political history. The dimensions of this discourse, which are constructed both linguistically and semiotically in the digital sphere (van Leeuwen & Kress, 2011; Jones, Chik & Hafner, 2015), have been found to span over the domains of financial, educational, social, cultural and even transportation-related policies and procedures. More specifically, Syriza tends to distinguish itself from New Democracy by claiming that the rationale behind their reforms and proposed legislations is always the protection of rights of the most vulnerable segments of the Greek society. In this way, their basic argument put forward is that Syriza is at the forefront of an institutional class fight with the allegedly conservative party of New Democracy with the ultimate goal for people, allegedly represented by Syriza, to prevail over the elites. New Democracy is usually

viewed by leftists and fascists as an elitist party, which protects the power of the Greek oligarchs, namely a number of media and business tycoons. From their side, the basic argument put forward by New Democracy is that this party is open to all social segments and what matters is not people's political party connections but their merit and subsequent professional development. Contrary to Syriza, which always frames its arguments on the basis of this divisive class fight discourse, New Democracy tries to play down this discourse by advocating a more unifying discourse, where the most important goal is to create jobs, attract investments, proceed with privatizations and, in this way, increase the country's GDP and reduce the social class gap. The theoretical contribution of this study is to the discursive theorization of social class as a digitally constructed and politically relevant discourse.

10.30 – 12.00, 2A.

Chair

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Retinto: trasmissione e censura dei riferimenti cromatici socioclassisti nella traduzione della letteratura cubana

A Cuba, sin dal primo censimento relativo all'epoca coloniale nel 1774 è stato considerato il "colore della pelle" come variabile che evidenzia una differenziazione sociale tra gruppi di persone. José Martí nel noto discorso *Mi raza* del 1893 appellò ai colori della pelle nella sua tenace lotta contro la discriminazione: «Cubano es más que blanco, más que mulato, más que negro». Nonostante tale attributo abbia subito nella storia del Paese una evoluzione nella denominazione e contenuto concettuale, ricorriamo soprattutto all'argot –attraverso una serie di esempi tratti anche dalla letteratura– per identificare la vasta gamma cromatica a disposizione del *mestizaje*. Il contributo intende identificare alcuni problemi di traduzione in relazione ai cromonimi e i loro attributi (*lavado*, *blanconazo*, *jábico*, *chusma*, *retinto*, *negro como un totí*, *negro teléfono*, *negro azul*, ecc.) e così individuare la trasmissione o la censura degli stereotipi che legano il colore della pelle alla classe sociale.

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A dialogic approach to the social clash presented in the discourse of characters appearing in Brazilian narratives of the 20th century

This communication is based on Mikhail Bakhtin's ideas and those of his circle, concerning language and its interaction within a social context. For the Russian thinkers, language must be studied through a dialogic approach, revealing its discourse dimension which, in turn, reveals the confrontation and the battle between different points of view with respect to gender, ethnicity, historic context and the social class to which the speaker or writer belongs. Within this backdrop, two Brazilian novels are analyzed (*Sabor de química* by Roniwalter Jatobá and *De mim já não se lembra* by Luiz Ruffato), both written in the 20th century, and which focus on characters from the lower socioeconomic class, who come from poor regions of Brazil, and migrate to the big cities, in search of a better material life. Their labor activity is studied, as well as how they view themselves as workers. While partially incorporating upper class values and discourse, their inherent social and economic condition, being so different from the bourgeois class, provokes contradictions in these discourses. Their lives are likely incongruous with the language they borrow from the *elite*. This gap leads them to the realization of their specific, and much different, identity and destiny. Their discourse shows, through a dialogic perspective, a clear social clash between

the poor and the rich. The different perspectives between these classes do not appear separately from one other, but rather in the interaction. The meeting between people of these diverse backgrounds occurs within the context of their common utterances, which are, in fact, oriented from two different points of view. Different social orientations and values constitute the same utterance, unbalancing it, but, at the same time, the contradictions raise the social consciousness of class. Poor and rich people may attempt to communicate in the same utterances but, simultaneously, they may separate even more from each other, highlighting their differences, thus reinforcing a dialogic dimension of real life.

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Social class – related evaluative standpoints in the Mexican crónicas that treat the subject of illicit drug trade

In Mexico, one of the most ardent societal challenges, illicit drug trade, has generated a polarization of discourses. Firstly, there are discourses of public officials that convey an understanding of illicit drug trade being an issue of only a particular societal group, but in the public discussion, there are also discourses that oppose this governmental ‘official’ viewpoint and see illicit drug trade as a problem for societal totality. Latin American *crónica*, a form of literary journalism, has been defined by its practitioners as a genre that ‘gives voice’ to different kinds of social actors and agents. Mexican *crónicas* that treat the subject of illicit drug trade and discourses around it, reflect on the polarization of perception. One of the notions that pinpoints the main arguments, is social class. The discourses of social class are mostly construed through the paradoxical and contradictory value positions of the protagonists in the *crónicas*. In other words, the discourses of social class are connected to evaluative standings. But it is the authors of the *crónicas* who shape the value positions on social class when they choose only certain types of sources, or use concrete types of narrative mood, such as irony, worry, suspense or melodrama. In the analysis of these value positions, the term of social class is theorized from Weberian status-centred and Marxist economical perspective. The methodology is drawn from Greimassian semiotic schemas of structural semantics, and based on those, an axiological model for the narrative discourse analysis has been developed according to the requirement of this concrete inquiry. The corpus of the study consists of ten Mexican illicit-drug trade related *crónicas*, written between 2000 and 2013.

10.30 – 12.00, 6A.

Chair

Mosa Phadi, University of Johannesburg,

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Whatever happened to solidarity? Issues of social class in a classic BBC TV sitcom.

Long exposed to the democraticising effects of modernity, Britain’s class structure supposedly collapsed during the 1990s (Turner 2013), though against this contention there is ample evidence to suggest that its essential contours are unaltered, and that the classless society is itself a myth (Marshall et al 1988). This paper explores an earlier period, in Britain’s not too distant past, when the macro labels, ‘working class’ and ‘middle class’ were less controversial. The BBC’s sit-com ‘Whatever happened to the likely lads?’ (Clement and La Frenais), from the early 1970s, was one of its most successful ever, enjoying both public support and critical acclaim. In cultural terms, it can be seen as in keeping with the ‘angry young men’ tradition from the literature of the previous decade, which had seen the emergence of figures such as John Osborne, Kingsley Amis and John

Braine. The show follows the lives of Bob Ferris and Terry Collier, two working class school-friends from the north-east who, after a period of separation, find each other again as they start out in life. While Bob is aspirational, attempting to achieve his goals of social progress through work, further education and marriage, Terry pursues the same lifestyle as ever, viewing his friend's progress in terms of class betrayal. Episodes from the series will be explored using a pragmatic-dialogic approach (Kecskes 2016), to suggest that the invisible framework of class needs to be invoked, both in order to make sense of the dialogue and to explicate the comedy. In other words, the class structure and its associated, invisible ramifications, represent key background knowledge; it may exist nowhere apart from in the minds of participants, but is none the less real for that. And, by implication, its reality is confirmed by the audience's laughter; by this confirmation of the self-recognition provoked by effective satire (Colletta 2009).

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Ideological imagery and discourse struggles in Sardinian murals: a social semiotic approach

This study, part of an ongoing research project based on identity and authenticity in building the image of Sardinia in international tourist discourse, will focus on the active roles played by the 'language' (both visual and verbal) to "narrate the story of the many Sardinian identities and myths: rebellion against authority, ethnic uniqueness and strenuous protection of local values" (Fodde, in print). The study tries to investigate the rationale that lies behind, and the rhetorical and pragmatic content of the social and political wall murals created in the last decades in Sardinia, as well as the representational function they have played not only as an instrument to describe class conflicts, but also the active role they have served in efforts to catalyze cultural support for the organization of political goals. Initially introduced in the mid 1970s to reproduce scenes of everyday life, wall murals quickly became the striking medium used by political activists to express themes beyond local events: criticism of the capitalist society, denunciation and social conquest, accompanied by a sensibility and by a felling of disillusion concerning the Italian government's centralization policy. Therefore, a political, social and historical analysis of the main events that have led to this mural production is necessary to understand the wider context in which the factors and the dynamics of this form of "artification" (Cozzolino: 2014: 167) has acted. Such an understanding is required to evaluate the discourse employed in the 'writing' of these 'documents' in relation to the main thematic traditions utilized by Sardinian muralists within their historical and political contexts. The study employs the key dimensions of "social semiotics" (van Leeuwen 2005: 91) and aims at analyzing the ways in which the symbolic contents and physical location of Sardinian murals create a communal self-identification legitimizing this form of narrative to further ideological and political goals.

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Gangland as social class: Love/Hate and the semiotic construction of the Irish mobster

The role of the media in distorting the cultural and social understanding of organised crime syndicates in Ireland has been widely recognised (McCullagh 2014; O'Connell 2002). The media report on crime through the classic tropes of people journalism by constructing a sort of false familiarity between their readers and the represented criminals. O'Connell (2002), in particular, argues that Irish newspapers tend to give more coverage to the stories featuring violent celebrity offenders rather than to those involving vulnerable victims. This study, understanding gangs as criminal organisations influenced by the social structure of the urban areas in which they misoperate, focuses on the discursive representation of gangs

as an imaginary social class in the Irish mediatised context. The paper presents both common features and different forms that gangs have assumed over the last fifty years, arguing that gangs, differently from globalised organised crime syndicates, respond to rather than create significant social changes. Moreover, through the multimodal analysis of the popular Irish TV drama *Love/Hate*, the paper aims at highlighting important semiotic and linguistic strategies adopted by the TV series producers in order to incorporate the cultural understanding of Irish gangs in general ideas of social class.

10.30 – 12.00, 8A.

Chair

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Social Class, Place and Stylization Practices among Rural Youth

During the last decade Denmark has undergone an increasing centralization. Political reforms have centralized education, political institutions, workplaces, health care services and other public services. This has led to an increased economic, political and cultural marginalization of areas located remote from the larger cities (Dybvad 2015; Sørensen & Svendsen 2014). At the same time public discourses about these areas have changed. In media and political discourses areas located far away from the main cities are often represented as culturally and economically deprived outskirts areas with low levels of education and high unemployment rates. The distinction between cities and rural areas has been sharply defined and the rural areas are often depicted as places well-resourced people flee from and where the lower social classes are left behind (Winther & Svendsen 2012; Nielsen & Christensen 2013). This paper explores how such discourses involving intersections of class and place are reproduced and challenged by local adolescents in one of these areas, the island of Bornholm. The linguistic ethnographic study is based on fieldwork among 8th-9th graders in a Bornholmian public school. Through an investigation of discourse and stylization practices (Rampton 2009) in interviews and audio-recordings with the participants during school and leisure time activities, the study shows how the adolescents orient towards macro discourses about Bornholm and status and power relations between geographical centres and peripheries in Denmark.

Pia Pichler, Goldsmiths, University of London, p.pichler@gold.ac.uk

Poems and mines, hipsters and goons, posh girls and Sharoons: the discursive negotiation of social class in everyday interaction of young Londoners

This paper offers a micro-linguistic investigation of the talk of two very different groups of young Londoners: one, a group of privileged upper-middle class girls from a prestigious private school, the other, an ethnically mixed group of young men from working class backgrounds. Aligning myself with a sociocultural linguistic approach to identity as emergent in interaction (Bucholtz and Hall 2004) I will demonstrate that indexing social class positioning is central to the way the young speakers construct their identities in their spontaneous, self-recorded talk in both groups. The paper will thus present an attempt to provide a linguistic answer to Diane Reay's (1998) request for 'British-based ethnographic examinations of how class is 'lived' in gendered and raced ways to complement the macro versions that have monopolised our ways of envisaging social class for far too long'. Rather than focusing my investigation of social class on features of (linguistic) style in line with traditional sociolinguistic enquiry, this paper will move the discussion of social class towards the level of discourse and ideological meanings. When the young women contrast their own world of 'poems' with that of 'mines', and associate 'being real' only with 'state

school students' and 'people who have jobs', or when the young men consider the meaning of 'hipsters' moving into the 'hood' or their own offspring moving from 'the ends' in South London to a 'Jewish street with big houses' in North London, it is clear that, as Silverstein (2004: 633) argues, 'the use of certain words and expressions [...] does more than contribute straightforwardly to denotational text'. These words and subsequently 'cultural concepts' (Silverstein 2004) index shared sociocultural knowledge/ideologies about social class and allow the speakers to identify as members of specific social groups (in opposition to others). The focus on cultural concepts therefore allows for a balance of micro-and macro perspectives in a discussion of social class in everyday spoken interaction, highlighting the relevance of social class to the local, situated positioning of speakers at the same time as demonstrating the local and intersectional inflections of social positionings emergent in the talk of the young people.

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Gender and social class. A variationist phonological analysis of gay language in London

This paper investigates the linguistic mechanisms unconsciously employed by *gay men* with the double aim of detecting the specific use of some socio-phonological variables typically associated with English-speaking gay people as a way of identity construction and discuss the role played by two variables, i.e. gender and social class, during the process. Unlike speech patterns tied to ethnicity or education, the role of sexuality in the construction of gender as well as the importance played by social class are still highly debated.

Linguistically, "gay style" has been associated to many different features, including more varied pitch ("sing songy"), clearer releases of stop consonants ("precise enunciation"), and even a falsetto voice (Gaudio 1994; Podesva et al. 2001; Levon 2007). Despite being aware that speaker's gender influences the way he or she engages linguistic practice - in which women are often said to be leading language change and men use more vernacular forms (Guzzo 2016) - sociolinguistics remains stuck in a model that interprets gender as a normative biological sex, relying on the use of a male/female dichotomy solely, excluding any contribution of sexuality in the construction of gender.

Adopting Trudgill's (1974) social class scale, a preliminary corpus consisting of a set of 9 ethnographic interviews, collected by means of audio recording in London last November 2017, will be analysed focusing on the process of identity construction in gender and social practices (Eckert, 2000). Using a two-way distinction of the male gender (gay, straight), a variationist sociolinguistic approach will be mainly drawn upon, by concentrating on (1) typical linguistic devices coming into play in 'sounding' gay, and (2) identity-making process in a social class framework. Special attention will be paid to the analysis of the realisations of the approximant liquid sound /l/, -ing suffix and stop consonants.

12.00 – 13.30, 1A

Chair

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Representations of the 'underclass' in the English-language press. Who are they, how do they behave and who is to blame for them?

The term underclass is widely used in sociology, but definitions of what it consists differs. In this presentation we examine how underclass(es) and the way they supposedly behave are represented in a number of English-language press outlets, of differing political

persuasions and in various countries, including the USA, UK, India, Hong Kong and China. The term itself has highly negative evaluative connotations. It is a class - or classes - which should not exist. But if whoever uses the term believes that it - or they - do exist, who is considered to be responsible? Are the same social actors blamed in different societies and by political voices from different political standpoints? There is some preliminary evidence to suggest that, in western newspapers at least, the term is 'weaponised', one political side accuses the other of having created an underclass by its negative or negligent policies. In a very different context, the Chinese authorities are criticized for having created the hukou, an 'underclass' of migrant workers (South China Morning Post). A number of statements in recent sociology literature assert that the underclass is very frequently negatively represented "as a moral category" defined by its "deviant behavioural norms" (Hamilton, 2012: 86), however our findings suggest that the term is not in fact used to demonise, nor are the connotations of underclass always negative. We also found that certain themes connected with the underclass are universally relevant. In/visibility, for example, is a common feature, and im/migrants, either external or internal, seem to form an underclass within a society in all our sources. Women too often feature as an underclass within the underclass. The theme of how to prevent a single-generation underclass turning into a permanent one is also discussed across the newspapers, with possible solutions offered. Finally there is some evidence, with the emergence of "creative underclasses", that the word is increasingly being used metaphorically and in the positive sense, while another surprising finding was a high frequency in the use of a romanticised underclass in fictional settings. A Corpus-Assisted Discourse Studies (CADS) approach is used (Partington, Duguid and Taylor, 2013) in the study (Johnson and Partington, forthcoming). The corpora employed includes the SiBol suite of English language newspaper corpora (covering the period 1993-2013) alongside corpora of newspaper comment pieces and of political interviews from 2015-2016 which treat the topic of underclasses, downloaded using Lexis Nexis.

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De Pablo Iglesias a Pablo Iglesias: la representación de las clases sociales en un corpus de discursos políticos españoles

El presente trabajo tiene como objetivo investigar, desde un punto de vista diacrónico, las relaciones que se establecen entre ideología y léxico. En particular, se quiere indagar la evolución de la representación lingüística de las clases sociales en el discurso político. Para hacerlo se elabora un corpus específico compuesto por las transcripciones de algunos discursos de los principales representantes de la izquierda española, desde Pablo Iglesias Posse, fundador del Partido Socialista Obrero (1879), hasta Pablo Iglesias Turrión, fundador de Podemos (2014). La metodología empleada se centra en las unidades léxicas, sus contextos léxicos, sus colocaciones más frecuentes y el empleo de palabras clave. El análisis se lleva a cabo con el auxilio del programa WordSmithTools. Después del análisis cuantitativo, para evidenciar las lexías más frecuentes en el corpus, se lleva a cabo un análisis cualitativo y comparativo de las unidades léxicas relacionadas con la representación de las clases sociales.

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Estudios culturales en América Latina. La importancia de la noción de clase social en el abordaje de los medios de comunicación masiva

En Latinoamérica, durante la conformación del campo de investigación en comunicación y cultura, fue prioritaria la necesidad de la comprensión de la dimensión económica para un análisis crítico de la ideología dominante de los medios de comunicación. Posteriormente, iniciados los procesos de democratización de la región, a mediados de los '80, esta centralidad fue reemplazada por los estudios de recepción con una marcada inclinación de los estudios culturales hacia el análisis de las culturas populares, poniendo en cuestión algunos supuestos de la teoría crítica –en especial, la noción de clase–, relativizando la teoría de la manipulación y las tesis del imperialismo cultural. Al respecto resultaron centrales los trabajos de Martín Barbero y García Canclini quienes intentaron superar la herencia teórica europea para pensar las particularidades que adquieren los procesos de enculturación en América Latina. Si bien en muchos sentidos esta perspectiva posibilitó la apertura hacia nuevos e interesantes objetos de estudio, esta renovación teórica tendió a privilegiar el estudio de las llamadas culturas “populares” en detrimento de la noción de cultura “obrera/trabajadora” como categoría explicativa de análisis. Esto implicó tanto una radical ruptura con la herencia marxista como una particular perspectiva en el estudio de las dinámicas culturales de la región. Partiendo de este planteo, en este estudio nos preguntamos: ¿Qué implicancias supone dejar de lado la problemática de clase y de las relaciones sociales en los estudios del campo de comunicación y cultura, y en particular, en el abordaje de los medios de comunicación masiva?; ¿La preocupación sobre el devenir de la concentración mediática, no debe traducirse además en una preocupación sobre la calidad y el modo en que los conglomerados hacen circular la información que producen?; ¿En qué medida los estudios culturales pueden aportar elementos enriquecedores que articulen una sólida resistencia crítica, si “olvidan” las relaciones de fuerzas y las disputas de poder a nivel internacional, nacional y local?

12.00 – 13.30, 2A

Chair

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La Alfabetización Crítica desde la perspectiva de clase social en una Escuela de Educación Normal en México

Últimamente, hemos visto que los profesionales de la educación están trabajando consistentemente con alfabetización crítica para ampliar el alcance de la alfabetización hacia la justicia social (Pandya & Ávila, 2013; Morrell, 2008). Sin embargo, tanto en el currículum de la Educación Normal en México como en el trabajo del aula, parecen no estar presentes las actividades de alfabetización crítica (Huerta-Charles, 2004). Esta investigación cualitativa explora qué concepciones y actitudes hacia la alfabetización crítica prevalecen entre los estudiantes y maestros de clase media en una escuela Normal, así como qué lugar ocupa la alfabetización crítica en los planes de estudios de educación primaria y educación Normal. Este estudio de caso (Marshall & Rossman, 2016; Anfara & Mertz, 2015) se realizó en una escuela Normal de Nuevo León, México. La investigación se realizó en tres etapas. En la primera, se realizó una indagación en los Planes de Estudios de Educación Primaria y Educación Normal, acerca de qué temas promueven alfabetización crítica. En la segunda, la investigadora fungió como observadora en algunas clases de la licenciatura en educación primaria para verificar qué tipo de actividades se implementaban. En la tercera, se realizaron entrevistas semiestructuradas (Marshall & Rossman, 2016) a 15 alumnos de la licenciatura en educación primaria y 5 profesores con la finalidad de conocer

cómo conceptualizan la alfabetización crítica y qué actitud tienen hacia esas actividades. Las fuentes de datos incluyen: Notas de campo, grabaciones, entrevistas, diario del investigador, planes de clase, y Planes de Estudio. Los hallazgos preliminares muestran que los Planes de Estudios de Educación Primaria y Educación Normal no promueven explícitamente la alfabetización crítica. Asimismo, se encontró que, aunque los estudiantes y maestros (en menor grado) no están muy familiarizados con la perspectiva de alfabetización crítica, sí consideran importante recibir capacitación para implementar este tipo actividades con sus alumnos.

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Cómo Rigoberta Menchú ha sido y seguirá siendo pobre

Un testimonio emblemático de la guerra civil guatemalteca y del “genocidio” de 1981-1982, es el relato de la indígena maya quiché Rigoberta Menchú, premio nobel de la paz de 1992. Su libro ha sido publicado en sus dos primeros años (1983-1984) en dos continentes – América y Europa – y tres idiomas – español, inglés y francés. Proponemos una imagen “de la pobre india” a través del estudio de la representación del *ethos* en las diferentes ediciones en español y su comparación a la traducción francesa de Michèle Goldstein para Gallimard. Esta comparación nos permitirá analizar cómo el idioma, la lengua de la que se dota nuestra protagonista o de la que la dotan, participa en constituir una representación particular de su clase social, junto a otras categorías – género, etnia, etc. Pondremos de manifiesto los elementos discursivos que contribuyen a esta imagen a través del estudio comparativo entre el testimonio en francés y en español.

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La manumisión como dimensión política de la libertad en la provincia de cartagena, 1800 - 1810.

La propuesta central de este proyecto investigativo radica en analizar la dinámica que se dio en el proceso de manumisión, durante el siglo XIX, en la Provincia de Cartagena. Básicamente lo que se intenta explicar son los medios que tuvieron los negros esclavizados para dejar su condición de esclavo. Se hará énfasis en el recurso de la manumisión, encontrado en los manuscritos de los litigios efectuados, en el fondo de negros y esclavos del Archivo General de la Nación; es importante no perder de vista que se rastreará la voz de estos actores sociales y su acceso a la libertad. Es por tanto que el presente trabajo investigativo analizará los recursos que utilizó un negro esclavo, de nombre desconocido, quien durante el año de 1802 buscó los mecanismos para obtener su libertad en la provincia de Mompos. No obstante, se estudiará el pleito entre Francisco Blanco de Castilla, por los títulos de propiedad de un negro esclavo de nombre Clemente, de edad de 13 años, dado en la provincia de Santa Cruz de Mompos, en la costa del río Grande de la Magdalena de la gobernación de Cartagena de Indias. La manumisión como mecanismo para obtener la libertad, frente algunos casos que se generaron en la provincia de Cartagena en los años 1800 – 1810. El mecanismo de la manumisión es detallado en el tiempo como un proceso legal en algunas veces confronta la viabilidad de los esclavos frente a sus amos, en ello podemos constatar el mecanismo que se opone y se impone como dispositivo en el sistema esclavista. En este recorrido percibimos la manera en que la manumisión como un acto legal originó un cambio de perspectiva frente a la esclavitud dominante, no fue solo en un lugar determinado que pudo obtener esta opción legal, sino que en muchos lugares fueron puesto a disposición por los esclavos muchas veces, un cambio de condición que no solo quedó en el pensamiento, no quedó en una aceptación de la esclavitud de por vida, sino que se

empleó en los hechos generados que determinaron varios casos, en que su finalidad estuvo en poder tener una recompensa significativa para ellos llamada carta de libertad.

12.00 – 13.30, 6A

Chair

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Representation of Social Class in the Disney Fairy-Tale Film The Princess and the Frog

In 2009 The Walt Disney Company released *The Princess and The Frog*, featuring for the first time an Afro-American woman in the role of the heroine, Princess Tiana. Although this can be interpreted as an evolution in the portrayal of ethnicity and society, several authors have pointed out that the film misrepresents New Orleans in the 1920s and its social classes in various ways. For instance, according to Lester (2010), Disney neglects the issues of Segregation and anti- miscegenation laws in force at that time. Other scholars, in particular Gehlawat (2010), state that the film fails to propose a new point of view on race, portraying Tiana as a green frog for most of the time and thereby reproducing and perpetuating racial stereotypes. As proposed by Parasecoli (2010), the theme of food, ubiquitous here, seems to confirm this assumption: as a matter of fact cooking has been historically connected with black women.

In this paper, we would like to analyse how social class is represented in the film. More precisely, we will focus our attention on a comparison between working class, middle class and aristocracy, personified by the main character Tiana, her friend Charlotte and Prince Naveen respectively. In order to observe the main features of their own class they convey, the linguistic strategies used in both the dialogues and the songs performed by the protagonists will be examined through Critical Discourse Analysis. The visual level will also be investigated to establish whether and how the messages of social class differences communicated by the script were directly or indirectly translated into images. The visual sequences will thus be scrutinised through the theoretical framework and the methodology of the grammar of the visual theorised by Kress and Van Leeuwen (2006). Verbally and visually, what social and cultural values did Disney want their characters to convey by means of the combination of language and images?

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Class Stratification and Social Inequity in Zootopia and its Italian Dubbed Version Zootropolis

Over the years, the Walt Disney Company have moved creating mono-dimensional drawings and fairy tales to computer-generated imagery films. Most importantly, they have managed to develop animated movies that include different layers of meaning addressing simultaneously children and adults. This is mainly due to the sociocultural changes and development of our societies, including a different perception of childhood (Booker 2010) and, above all, the economic need to broaden their target audience. The 2017 Academy Award-winning movie *Zootopia* (Byron Howard and Rich Moore, 2016) is the latest Disney’s achievement in this sense. Besides telling an amusing story about personified animals that live together in a big city called Zootopia, this film hides sophisticated metaphors and adult themes, including the class stratification and the topical motive of racism as its ultimate moral message is of inclusion and mutual tolerance. The growing importance and popularity of these movies has consequently attracted the interest of

translation scholars who have turned their attention to the study of audiovisual texts for children analysing at length the needs of this specific audience and the strategies adopted in dubbed and subtitled versions (Di Giovanni 2003). Hence, the aim of this study is twofold. On the one hand, it seeks to understand how and to what extent explore the creators of the film have challenged and subverted stereotyped ideas regarding class structures and social inequities (cf. also Streib 2016). To this end, the film under scrutiny will be analysed according to a multimodal approach that include language variation and language change. On the other hand, it compares the original and its translated dubbed version (re-named Zootropolis) to understand how these issues have been tackled by the translators. The analysis shows that linguistic and cultural challenges that these AVT product poses have been creatively overcome. Yet, it also demonstrates that the Italian translation seems to foster stereotypes regarding the receiving culture (Dore 2009), its social stratification and in particular “the Otherness of the South” (Iaia 2015), thus to some extent subverting the ST’s original moral message of inclusion and mutual tolerance.

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TED speakers and their ‘class identity’ in TED talks corpus

The term ‘social class’ is sometimes considered as a word referred to differences between people ‘[...] which are associated with differences in social prestige, wealth and education. [...] Class divisions are based on such status differences’ (Holmes 2013). Starting from this assumption, the study is aimed at investigating “stance” strategies employed by speakers belonging to different ‘social classes’ in TED talks corpus. The talks included in the corpus under investigation are mostly delivered by experts on several subjects belonging to different ‘classes’. In particular, businessmen, professionals, academics but also non-expert people deliver their own talks through the employment of some rhetorical strategies. The talks are made available online by a nonprofit organization devoted to ‘Ideas Worth Spreading’. TED started out (in 1984) as a conference bringing together people from three worlds: Technology, Entertainment, Design. Since then its scope has become broader. Today TED ‘[...] offers free knowledge and inspiration from the world's most inspired thinkers, and also a community of curious souls to engage with ideas and each other’ (<http://www.ted.com/pages/about>). In the study, the attention will be devoted to the analysis of “attitudes” of the speakers during the interaction with their potential audience while delivering their talks. Particular emphasis will be given to language differentiation deriving from different rhetorical choices implicit in the different professional or non-professional classes the speakers belong to. The main assumption here is that speaker not only disseminates his /her knowledge to the audience, but asserts something based on his/her plausible reasoning. In short, one of the main goals of the study is to understand what types of rhetoric choices are adopted by TED speakers to assert their own identity during the interaction and to what extent they are ‘influenced’ by variation depending on the different social and professional classes the speakers belong to.

12.00 – 13.30, 8A

Chair

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Socioeconomic Status, Gender, & Ethnicity: An Intersectional Analysis of Language Use and Instruction in a Family Literacy Program

Adult newcomers and refugees in the United States rely heavily on free, community-based educational opportunities to learn English in order to access and navigate the dominant culture. One way that American public schools are addressing the language needs of these marginalized adults is through less formal learning initiatives, such as a family literacy program with an Adult Basic Education (ABE) component. While status as newcomers who speak languages other than English is one marker of eligibility for these programs, others include receiving a low income and being a parent of an English learner at the identified elementary school. Given mothers' heightened role in making key social, cultural, and language decisions for their families, these classes are often attended mostly by women (King, 2008; Velázquez, 2012) and therefore are fertile ground for studying the intersections of language, ethnicity/culture, gender, and socioeconomic status. However, adults take classes in a sociopolitical context that economically values immigrants but socially views them as "problems" that need to be "fixed" (Santa Ana, 2002), and this rhetoric is often reflected in programs' implementation. This ethnographic study utilizes an intersectional lens to look at the experiences of newcomer and refugee parents participating in a school-based family literacy program in Nebraska. Intersectionality theory posits that people live within multiple systems of oppression and that discrimination is experienced differently depending on context (Collins, 1993). This paper highlights how the program personnel viewed the parents through entangled social identities regarding socioeconomic status, gender, and ethnicity/culture and how these perceptions guided the English-language curriculum, instruction, and classroom practices. Particularly, it illustrates how instructors used language within their English lessons to position parents as economically poor and how a deeper infantilization of parents regarding gender and ethnicity/culture was embedded in this approach. The parents' response to this instruction was a mix of consent and resistance, resulting in general maintenance of the hegemonic status quo. Findings from this study suggest how perceptions concerning socioeconomic class, gender, and culture/ethnicity in school-based familial outreach initiatives can be perpetuated through English language instruction and continue to play a role in marginalizing immigrant families.

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Exploring Critical Bi-Literacy and Social Class with Children: An Ethnographic Case Study

The purpose of this presentation is to share the results of an ethnographic case study (Creswell, 2013) conducted with two working-class Mexican English-Spanish bilingual students in fourth and fifth grade. The study took place in a dual language classroom of an elementary school located in New Mexico in the United States. This research study focused on how language functions as "symbolic processes" (Halliday & Matthiessen 2013: 304) and as experiences encountered by the students, which aim at their development of critical bi-literacy skills (Luke & Freebody 2003), and reflection of social class and power structures. The objectives of this research were twofold: first, to examine how bilingual students reinforce specific socio-political discourses (Fairclough 1992) of language and social class; and second, to guide students in developing their critical bi-literacy skills in reading and writing in both languages—English and Spanish. Through multimodal literacy activities (Rogers & Wetzel 2014) in reading and writing, the students became aware of social justice issues such as social discrimination, racism, and power. Children used their multimodal literacies in the classroom to make sense of the world and to define and redefine their identities (Norton 2003). The classroom activities included a read-aloud of a picture

book, *Harvesting Hope: The Story of César Chávez* (Krull 2003), a classroom discussion of the reading, individually writing essays based on the students' experiences regarding their families' social classes and work practices, and finally, a drawing activity. In each activity, children's comprehension of the book was connected with their knowledge about the world. To analyze the students' linguistic and socio-political discourses on social class we utilized critical discourse analysis (CDA) and visual discourse analysis. The data collection methods used in this ethnography study were field notes, observations, Burke Reading interviews, informal conversations, and the transcriptions of tape recordings and interviews.

As a result, the students considered language as having a function that fulfills socio-communicative purposes within their social realm. Through the activities the students developed their critical bi-literacy skills and reinforced their socio-political discourses and perspectives on social class, and power in both languages.

Marissa K. L. E., National University of Singapore (NUS), marissa.e@u.nus.edu
Discourses of Neoliberalism and Subjectivities in the Singapore Higher Education Institutional Context

After the tumult of the financial and economic crisis of 2008, the demise of neoliberalism was widely predicted by both experts and pundits alike. However, the promise of what seemed certain then has faded as the neoliberal agenda becomes increasingly prominent and potent. Primary among the proposed reasons for this unexpected resurgence is neoliberalism's 'zombie-like' ability (Peck, 2010) to take on characteristics in particular contexts that are to its advantage; to essentially consume and embody, almost in an evolutionary fashion, whatever is necessary for it to thrive and survive in a particular context. There is therefore a need to study how neoliberalism is operationalized in individual contexts as part of a larger project which seeks to understand its continued potency and spread locally, regionally and globally.

This study aims to critically examine the various discourses that have been operationalized in the Singapore higher education context in service of a neoliberal, market-oriented agenda and the subjectivities that these discourses have played a part in engendering. The context of higher education has been chosen because of its relevance towards the development of the neoliberal subject. Using Foucault's concept of governmentality and Fairclough's dialectical and interacting tri-dimensional critical discourse analytical perspective, this study illustrates the various discourses that go towards forming the subjectivities of the highly-educated neoliberal elite class of Singapore society. These subjectivities are conceptualized as effects of particular discourses that function as regimes of truth operating within the Singapore higher education context.

Utilizing analytical methodologies and frameworks from conceptual metaphor theory (Lakoff and Johnson, 1980; Lakoff, 1993; Mussolf, 2004) and multimodal social semiotics (Kress and van Leeuwen, 2006), verbal and visual representations from two issues of corporate newsletters from the youngest of Singapore's more established universities - Singapore Management University (SMU) - are analyzed to examine the operationalization of identified discourses of future-orientedness, community and 'cool' culture. The results of this analysis are then utilized to identify particular subjectivities of self-responsibilization, community involvement and being 'cool' which are then discussed in relation to the formation of the neoliberal 'entrepreneurial self' in the context of Singapore society as a whole.

Friday 29	1A	2A	6A	8A	Aula Specchi
15.00-17.00	Chair: Valentina Serra - Chie Torigoe: <i>Racialized and classed labels of foreigners, immigrants and foreign workers in Japan. Construction of 'others' in Japanese immigration discourse</i> - Cherish How: <i>Social Positioning and social identity. Disclosure dilemma of organisational membership</i> - Laura Menna: <i>La construcción discursiva de la clase social en el Sindicato Popular de Vendedores Ambulantes de Barcelona</i> - Francesco Bachis: <i>Classe, lingua, autonomia. Code switching sardo/italiano nelle memorie degli scioperi minerari in Sardegna</i>	Chair: Paola Mancosu - D. Bruni & R. Fresu: <i>La rappresentazione della classe sociale nei film interpretati da Anna Magnani. Il caso di 'L'Onorevole Angelina' (1947, Luigi Zampa)</i> - Paolo Orrù: <i>The Italian media discourse on the European economic crisis</i> - Paul Sambre: <i>Addiopizzo travel. The multimodal discourse of a civil antimafia movement in global tourism discourse.</i> - Rosalba Nodari: <i>Correttezza linguistica e giudizi normativi: la sanzione del dialetto tra gli adolescenti</i>	Chair: A. Daiana Langone - M. Ammar & P. Murgia: <i>New symptoms, old diseases. The unescapable trope of the sectarian ghost in framing social inequality in Lebanon</i> - Wasim Dahmash: <i>Honorific titles in Syria and Lebanon. Linguistic legacies of social transitions.</i> - Cristina Solimando: <i>Linguistic interference and religious identity. The case of the Lebanese speech community</i> - Munirah A. AlAjilan: <i>Social class influence on language. The case of Arabic in Kuwait</i>	Chair: Giuseppe Balirano - Marina Guglielmi: <i>La psichiatria democratica di Franco Basaglia, una 'lotta contro l'oppressione'</i> - M. Cristina Nisco: <i>Disability and Social Class. An investigation of the British news discourse</i> - Iwona Mlozniak: <i>Classless ageing? Forgotten classes and discursive individualization</i> - Adam Konopka: <i>Birth control discourse as an area of a class conflict. The case of communist-era Poland (1956-1989)</i>	
17.00 – 17.30 Coffee Break					
17.30-18.30 Plenary					Plenary: Héctor Muñoz Cruz <i>Reorganización plurilingüística: expectativas de equilibrio o simbiosis asimétrica en estructuras de desigualdad de clases</i> Chair: Riccardo Badini
18.30 – 19.30 I-LanD Member Annual Meeting					

15.00 – 17.00, 1A

Chair: Valentina Serra, Università di Cagliari, vserra@unica.it

Chie Torigoe, Seinan Gakuin University, torigoe@seinan-gu.ac.jp

Racialized and Classed Labels of Foreigners, Immigrants and Foreign Workers in Japan: Construction of “Others” in Japanese Immigration Discourses

The rapidly growing number of immigrants/foreign workers in the country during the last decade has slowly made Japanese people aware that Japan is no longer, though it has actually never been, a “mono-ethnic and monolingual nation.” This “myth” used to function to legitimate exclusivist and xenophobic discourses against old and new immigrants in Japan on both institutional and interpersonal levels. In the age of globalization, however, the nation and its people need different storylines and discursive strategies to justify dichotomization of “Others” and “us”

This study explores discursive construction of immigrants/foreign workers in the current Japanese immigration discourses by analyzing how individuals use different labels, that is, “*Gaikokujin* (foreigners),” “*Imin* (immigrants),” and “*Gaikokujin Roudousha* (foreign workers),” and how people attach meanings to these labels. Adopting discourse analysis approach from a critical perspective, the data from a qualitative survey ($N=104$) and semi-structured group interviews ($N=13$) with Japanese undergraduate students on immigration issues in Japan was examined. The results revealed that these labels were clearly racialized and classed in participants’ discourses on current immigration issues. The strategic use of these labels construct dark skinned, poor, illegal or/and helpless individuals who do not belong to “our” community in contrast with likeable and financially stable white Westerners who would contribute to globalizing Japanese society. It reflects hegemonic racialized systems in Japanese society that incorporates both global white supremacist system and local Japanese supremacist system. The intersection between discursive construction of “Others” in everyday personal discourses and that in media discourses is also discussed in this article.

Cherish How, University of Malaya, cherishhow@siswa.um.edu.my (presenter)

Jariah Mohd. Jan, University of Malaya, jariah@um.edu.my

Social positioning and social identity: disclosure dilemma of organisational membership

Social positioning, to van Langenhove and Harre (1994, p. 362), is where individual and other speakers are “presented as standing in various kinds of relations through the use of rhetorical devices”. Social identity, on the other hand, relates to the classification of individuals into various social categories such as organisational membership (Tajfel & Turner, 1986). In other words, organisational membership provides individuals a sense of social identity. When members of an organisation safeguard their workplace social positioning, it could to some extent give way to disclosure dilemma. When organisation members have dilemma in disclosing issues at workplace, they might end up with emotional or job dissatisfaction. This paper aims to examine the effect of social positioning in disclosure dilemma of teachers and caregivers in addressing the needs of foster children. Scager et al.’s (2017) dilemma analysis instrument serves as the approach to pragmatically analyse the semi-structured interview data from the three major ethnic groups in Malaysia. Subsequently, the interview data are transcribed based on the adaptations of Jefferson Transcription Notation (1984, 2004). The findings reveal that disclosure dilemmas were realised through the use of mitigation devices in Malay and English, which suggest the preservation of social positioning and social identity to an organisation they serve. Despite having such constraints due to the position in which they hold, this study reveals that

teachers and caregivers do try to assist and address the needs of children in foster care to the best of their ability.

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La construcción discursiva de la clase social en el Sindicato Popular de Vendedores Ambulantes de Barcelona

En octubre de 2015, un centenar de vendedores ambulantes -principalmente senegaleses-, con el apoyo de otros colectivos pro-derechos de la población migrantes, daban por fundado en Barcelona el Sindicato Popular de Vendedores Ambulantes (en adelante SPVA) para defender sus derechos laborales mediante la acción directa, la visibilización de su problemática, la búsqueda de aliados; y -para todo ello- la construcción de un discurso propio que los defina como grupo.

Una clara conciencia de clase se explicita en su discurso, donde declaraciones como “este es el sindicato más pobre del mundo” son ya eslóganes del movimiento; y en donde, además, a menudo son descritos los rasgos concretos de la condición laboral, social y cultural de los denominados ‘manteros’ (Key dimensions of class [Block, 2012 , 2014]). Por lo tanto, la construcción discursiva de clase (o class as doing) se puede abordar desde las dos dimensiones objetiva y subjetiva (Ortu, 2008) basadas en la división marxista *class in itself* y *class for itself*; y en lo que Nancy Fraser propone como los campos en los que recae la categoría clase: redistribution y recognition (Fraser & Honneth, 2003 en Block, 2015).

La emergencia de esta conciencia de clase incluye a todos los trabajadores de “la calle” a los cuales el SPVA invita a unirse. Sus reclamos de clase encuentran también la intersección discursiva con la cuestión racial y colonial, cuestionando así la ideología dominante -basada no solo en prejuicios de clase, sino también de raza-; el aparato represivo estatal y hasta el status quo histórico del Estado español. La particularidad en la marca de clase de estos sujetos destaca aun más a la luz de la comparación con los reclamos de la clase media trabajadora del ciclo de protestas iniciado con el movimiento 15M, de intereses euroblancos.

Un análisis discursivo de naturaleza crítica puede detectar y describir en qué estructuras lingüísticas se materializa la resistencia, qué modelos de contexto están en juego y, sobre todo, con qué macro estructuras sociales guardan relación. En resumen, en qué medida el discurso de clase del SPVA es constitutivo de la identidad del grupo así como de otros aspectos de su ideología (normas, valores, actitudes) (van Dijk, 2016)

Francesco Bachis, Università di Cagliari, fbachis@gmail.com

Classe, lingua, autonomia. Code switching sardo/italiano nelle memorie degli scioperi minerari in Sardegna

La Sardegna è stata interessata per millenni dall'attività estrattiva. Alcune aree dell'Isola hanno subito una precoce forma di industrializzazione di tipo semicoloniale (Rollandi 1972) fino all'impianto di una “monocultura mineraria” (Atzeni 2007).

La crisi profonda attraversata dal comparto a partire dal dopoguerra ha prodotto profondi riassetti nella proprietà delle miniere conducendo, dagli anni sessanta, a una loro progressiva statalizzazione. Numerose lotte operaie (Ruju 2008; Bachis 2013) hanno accompagnato questo processo incrociando i destini delle miniere con il rafforzarsi del ruolo dell'Autonomia Regionale quale attore principale dell'impresa estrattiva e con l'emergere di un sentimento autonomista anche tra gli operai.

Frutto di ricerche pluriennali sulle memorie dei minatori nel Sulcis-Iglesiente (Sardegna sud-occidentale) l'intervento intende prendere in esame, a partire da un corpus di 30 storie

di vita videofilmate di ex minatori condotte in sardo e italiano, i racconti sugli scioperi legati ai passaggi di proprietà delle miniere: nazionalizzazione delle miniere metallifere (primi anni '60); passaggio all'Enel delle miniere carbonifere (anni '70); regionalizzazione e dismissione delle ultime miniere dell'ENI (anni '90). Si analizzerà in che modo, nelle interviste, il code switching tra sardo e italiano operi come marcatore di confine tra le appartenenze (di classe e di identità) e come rafforzi il posizionamento dei minatori rispetto alla costruzione di una maggiore autonomia locale come percorso in grado di offrire un'alternativa, nella crisi globale di "rappresentanza" (Friedman 2015), alla frammentazione di classe (Carbonella, Kasmir 2015).

15.00 – 17.00, 2A

Chair

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La rappresentazione della classe sociale nei film interpretati da Anna Magnani: il caso di L'onorevole Angelina (1947, Luigi Zampa)

Anna Magnani è stata nei primi anni Quaranta interprete di numerosi film di ambientazione popolare che rappresentano anticipazioni della successiva stagione neorealista. Si tratta di *performance* che cristallizzano l'attrice nel ruolo della popolana, specialmente dopo l'interpretazione in *Roma città aperta*. Nella realizzazione di tale processo risulta fondamentale la componente linguistica, caratterizzata per la Magnani dall'adozione di una parlata che tocca tutte le tonalità, dal romanesco schietto all'*italiano de Roma*, e che contribuisce a connotare diastraticamente i personaggi da lei interpretati.

Tra le opere successive al capolavoro rosselliniano costituisce un caso interessante *L'onorevole Angelina* (1947), di Luigi Zampa, in cui Magnani, nella borgata di Pietralata, si batte contro i soprusi dei benestanti. La pellicola, dunque, appare particolarmente adatta per esaminare le modalità attraverso cui lo scontro di classe viene messo in scena.

Pur collocandosi - secondo l'articolazione di Sergio Raffaelli (*La lingua filmata. Didascalie e dialoghi nel cinema italiano*, Firenze, 1992, pp. 80-142) - nella fase definita di "dialettalità imitativa" (1945-1952), in cui le varietà substandard vengono impiegate con finalità mimetiche e documentaristiche, il film esibisce diversi elementi che lasciano intravedere lo slittamento verso la seconda fase, definita dagli studi di "dialettalità stereotipata" (1952-1962). A livello linguistico tale movimento si rinviene nella scelta di varietà del repertorio impiegate in un *continuum* che va dai registri più bassi («il romanesco della povera gente»: cf. Fabio Rossi, *Dialetto e cinema*, in *I dialetti italiani. Storia struttura uso*, ed. Manlio Cortelazzo *et alii*, Torino, 2002, pp. 1035-1047, a p. 1036) alle realizzazioni più sorvegliate dei ceti medio-alti (dall'italiano regionale romano allo standard, esibiti dei giornalisti e della classe borghese). A livello di linguaggio cinematografico si coglie l'intento di contaminare soluzioni radicali adottate in alcune opere particolarmente rappresentative della dinamica neorealista con ingredienti più convenzionali e stereotipati (cf. Stefania Parigi, *Neorealismo. Il nuovo cinema del dopoguerra*, Venezia, 2014). Ciò emerge in certi snodi narrativi assunti dal racconto così come nell'impiego della musica extradiegetica o nel ricorso sistematico al *découpage* analitico. Tutti aspetti, questi, che indicano la volontà di proporre una visione conciliante del conflitto tra classi sociali puntando su una veste formale piuttosto accattivante per il pubblico. L'intervento intende mettere a fuoco gli espedienti linguistici e stilistici attraverso i quali viene (ri)costruita e rappresentata la stratificazione sociale dei personaggi e il

relativo conflitto di classe.

Paolo Orrù, Università di Cagliari, University of Debrecen, paolo.orrul@gmail.com
Italian media discourse on the European economic crisis

Since its beginning the financial crisis established itself as the main topic in Italian media discourse, monopolizing almost the whole public debate. The economic crisis that broke out in 2008 in the US due to the collapse of subprime markets developed into a global economic recession crisis of the financial and non-financial sectors of the economy (Kotz 2009). When in 2011 the crisis evolved in the so-called “sovereign debt crisis” countries like Greece and Italy, were depicted as the main problem for European stability throughout western media. The mainstream media discourse was pervasively engaged in what Mylonas (2012) named the “culturalization” of the crisis, that is, «as a crisis that is caused by the particularities and the shortcomings of the Greek society» (Mylonas 2012: 662), hence hiding the systemic nature of the crisis and avoiding a structural public debate on the issue, which has its roots in the capitalist modes of wealth accumulation. A strategy that tended to depict austerity measures as the only possible way out for Greece and other Southern Europe states, and that above all represented also the chance to impose neo-liberalism principles and ideology in everyday discourse.

The corpus of our analysis is composed by newspaper articles from major national papers *Corriere della Sera*, *Repubblica*, *Stampa*, *Giornale*, plus the most important economic paper the *Sole-24 ore*. The study applies the methods of corpus-assisted discourse studies (Partington 2004), therefore our investigation will employ both quantitative and qualitative methods, in order to fully understand the discursive phenomena in the texts. In our study we take into account lexical items (keywords, collocations, clusters and lexical patterns), along with pervasive rhetorical forms (metaphors), in the tradition of the conceptual metaphor theory by Lakoff and Johnson (1980).

Therefore, the aim of this study is to analyse how social classes were depicted in this specific context: how they were framed, which class was held accountable for the crisis and which subjects were in the position to propose solutions for it.

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Addiopizzo travel: the multimodal discourse of a civil antimafia movement in global tourism discourse

Objective - This paper aims at describing performative class action and reconceptualization of crime (Thurlow & Jaworski 2014, Ferrell 2013) in videos by and about the anti-racketeering *Addiopizzo travel* tourism movement in Sicily.

Framework - The framework is multimodal critical discourse analysis, which studies meaning-making through the combination of linguistic and visual resources (Kress 2010, Jewitt 2013, Bateman & Wildfeuer 2014, Wildfeuer 2014, Hiipala 2016).

Context - Addiopizzo travel arose as a grassroots movement by entrepreneurs refusing to pay extortion money to Cosa Nostra. Its goal is to show how civil society can bring antimafia experience to local and national or global touristic audiences moving beyond proletarian class struggle and involving interclass and transnational contestation and resistance to the mafia (Santino 2008, Rubdy & Ben Said 2015).

Corpus and methodology – Our corpus consists of 10 Italian and English travel reportages on YouTube displaying the Addiopizzo travel movement, between 2014 and 2017: the items reach from the group’s own promotion videos to Italian TV news coverage on

regional activist channels or national RAI or on British or American TV, and independent amateur videos by customers (Dunn 2005a, 2005b; Francesconi 2015a, 2015b). The method used is a functionally oriented corpus-based multimodal analysis (O'Halloran 2008, Bednarek 2015).

(Expected) results – We provide a classification for the following three discursive strategies used by Addiopizzo Travel in Italian and English.

15. We examine genre variation (Francesconi 2014) in the antimafia tourism video reportages defined in terms of their pre-/on-/post-trip travel status and format
16. We describe patterns of mediated action remediated interaction, and, co-construction between Addiopizzo hosts (entrepreneurs and the organization's representatives) and tourists (Italian and foreign (Van Leeuwen 1996, Author, Thurlow & Jaworski 2014, Pappalepore & Smith 2016, Forno & Garibaldi 2016).
17. We provide an overview of Addiopizzo's legitimation and justification strategies and framings of social change, as a reversible destiny for the city and its citizens (Schneider & Schneider 2003), which reshuffles more conventional, sometimes fatalistic, romantic and fictional representations of mafia culture, and even straightforward denial of the Mafia's existence (Jerne 2015, 2016; Di Piazza 2010; Poppi & Di Piazza 2017).

Rosalba Nodari, Scuola Normale Superiore, rosalba.nodari@sns.it

Correttezza linguistica e giudizi normativi: la sanzione del dialetto tra gli adolescenti

La ricerca si propone di indagare il rapporto che intercorre tra un gruppo di adolescenti calabresi e i diversi codici linguistici a loro disposizione, cercando di far emergere i loro giudizi sulla lingua e concentrandosi in particolare sulle valutazioni normative che essi danno in merito a italiano e dialetto. Muovendo dal concetto di 'metapragmatica' così come espresso in Silverstein (1993), si voleva attingere a quella competenza metalinguistica che ha a che fare con l'uso più appropriato della lingua, per poi spingere la riflessione sul rapporto tra uso della lingua e *social personae* a essa associate. I dati sono stati raccolti all'interno di due scuole superiori della città calabrese di Lamezia Terme (CZ) - un Istituto Tecnico Economico e un Liceo Classico. In una prima fase dell'inchiesta è stato somministrato a novantuno studenti un questionario sociolinguistico nel quale veniva chiesto di rispondere ad alcune domande sulla percezione del dialetto. In seguito un sottogruppo di diciannove studenti ha partecipato a delle sedute di registrazione, durante le quali veniva chiesto di riflettere sulle risposte che erano state date nel questionario sociolinguistico. I risultati mostrano che soprattutto tra gli studenti appartenenti alle classi sociali più alte vige un atteggiamento che può essere ricondotto a ciò che è stato definito 'ansia dello standard' (Silverstein 2003). I giudizi sulla lingua e in particolare sul dialetto si muovono tra i poli di *ibrido* e di *corretto* o *puro*: soprattutto per quanto riguarda il dialetto, casi assolutamente regolari dal punto di vista fonetico o morfologico vengono giudicati come *italiani ibridi*, e quindi sbagliati, e sono bollati come un tentativo dei parlanti dialettofoni di vestire i panni di un altro, in una sorta di mimetismo culturale delle classi subalterne di adeguamento ai modelli sentiti più prestigiosi (Lombardi Satriani 1974). Il concetto di normatività sociolinguistica altro non risulta che un costrutto ideologico, confuso con le nozioni di norma grammaticale e di inadeguatezza sociale. Gli studenti mostrano inoltre come il loro giudizio sulla lingua sia poi riflesso nelle proprie scelte linguistiche. Si conferma così l'osservazione per cui un'identità sociale è costruita anche e molto spesso soprattutto grazie a come si parla: lo scegliere una variante dialettale è giudicato a volte incongruente, e soprattutto in controtendenza rispetto a quello che chiede il mercato. Si ritorna quindi a una visione della lingua intesa come mercato linguistico, in

una situazione egemonica in cui il possesso di un determinato codice corrisponde al possesso del potere: è intuibile quindi come l'atto di identità del parlante dovrà per forza fare a patti con la manipolazione del materiale linguistico per giustificare il proprio atto di distinzione (Bourdieu 1982, 1991).

15.00 – 17.00, 6A.

Chair

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New symptoms, old diseases: the unescapable trope of the sectarian ghost in framing social inequality in Lebanon

Sectarianism is an unavoidable criterion of order in Lebanese society. Such order is validated by its Constitution and by its political system, and reproduced in other social practices. This system allows economic and political élites to control the distribution of resources and the access to basic services, even by bending the laws of market thus regulating access to work, education, property and services “according to each sect’s position in the social pyramid” (Traboulsi 2014).

The past six years have witnessed a rise in social tension, especially with the immigration of Syrian refugees, who joined other immigrants and refugees in the lower ranks of Lebanese working class (Traboulsi 2014). During the most recent waves of social unrest against the Lebanese government, sectarianism was targeted by protesters in different occasions as the main cause of Lebanese social inequalities, and anti-sectarian movements organized to take part in demonstrations which varied in their claims, such as access to basic services regarding energy and water (al Saadi 2015), work regulations and free of action for trade unions (Baumann 2016), and the garbage crisis (AbiYaghi et. alii 2017). However, the subsequent fragmentation of these social movements proved ~~the~~ sectarian categories to be an unescapable trope in Lebanese society (AbiYaghi et alii 2017), as well as an instrument used in political discourse to delegitimize the protests (“Defining and deconstructing sectarianism”, LCPS, 2017). The present work focuses on the sectarian trope as a discursive instrument for framing social inequalities in Lebanon within the theoretical framework of Critical Discourse Analysis, in order to unveil the ideological dynamics behind its use and correlate it to the present situation of social hierarchy in Lebanon.

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Honorific titles in Syria and Lebanon: linguistic legacies of social transitions.

Honorific titles in the Levantine variety of Arabic offer proof of linguistic interaction with languages such as Persian, Turkish and French. Each of these interactions witness a different type of syncretism: Persian terms has silently slipped into Arabic through the massive literary intervention of the Iranic caste of Kuttāb; Turkish honorifics later acquired current use in Arabic during the long and centralized role of the Ottoman empire; last but not least the French colonial policy has granted French titles a relevant role in social identification.

Although both the Ottoman and the French administrative and military structures have been dismantled, many honorific titles still play a role as social markers. Beside these honorifics, mainly derived from the military ranks, Arabic religious and honorific titles still account

for most relevant roles as social and tribal markers. Tracking back the origin of these honorifics and their specific domain of use is the keystone for further investigation on their social implications and hierarchical functions.

This study intends to investigate particularly the origin and historical use of the term “Sheikh” and its social implications. It intends to verify whether or not the medieval caste of “Sheikh” has kept the same value and social role.

Cristina Solimando, Università degli Studi Roma Tre, cristina.solimando@uniroma3.it
Linguistic interference and religious identity, the case of the Lebanese Speech Community

My contribution aims at presenting a particular linguistic phenomenon that is taking place among Beirut young people. Lebanese speech community is well-known for being bilingual and, in some cases, even trilingual community: new generations speak English and French beside Lebanese dialect (we do not consider Modern Standard Arabic as native language). When a common second language is learned, spoken and used by a group of people they often find themselves introducing second language lexical items into conversation. Cases of loan words in the Lebanese variety are current and some of them represent very important elements for the speech community so to cause phonological, morphological and even syntactical changes. In Lebanese dialect we constantly assist at phenomena of code-switching and linguistic mixing between Lebanese/French and Lebanese/English.

Most researchers are reluctant to go to the extreme of labelling every single word “switch” they observed as a borrowing. Various criteria were invoked in the attempt to separate the legitimate loan word from the nonce-borrowing or switches. These include phonological or morphological integration, as well as the attestation of use by a wider community of speakers.

This phenomenon is limited to middle and high-class new generation: in fact, the bilingualism is consolidated in the international schools and universities whose students belong to upper class. The introduction of English/French lexical borrowings in the speech has become synonym not only of social status among young people but also of cultural and religious identity.

What I intend to demonstrate is the relation between the linguistic mixing and the social and religious identity: the interference with English language is widespread inside the Muslim community whereas Christian community speech is mostly reach of French loan words and expressions.

The corpus used for this study is a collection of interviews of the Lebanese program (Shu al-Qiṣṣa) of the al-Manār channel (Shi’a official channel), the chats of two Beirut blogs “Shabāb al-Safīr” and “maronitesbeirut”.

Munirah A. AlAjlan, Kuwait University, munirah.alajlan@hotmail.com
Social Class Influence on Language: The Case of Arabic in Kuwait.

The relationship between social class and language use has attracted a lot of researchers not only within sociolinguistics and applied linguistics (Eckert, 2008; Ochs, 1992), but also in different disciplines such as the ethnography of communication (Hymes, 1996), in language attitudes research (Chakrania and Huang 2012; Lai 2010), and even in education (Rampton, 1995; Collins, 2009).

Linguists have shown over the past decades how language can easily index the social class that the speaker belongs to. They have investigated the different subfields of linguistics; phonetic change, sociolinguistic variation, and significantly code-switching in order to capture *and possibly position* speakers to the different social stratification. This major concern of whether or not, such relationship exist is significant, more importantly, in this paper in which I show that it would be rather impossible to do justice and distinguish

language differences according to social class; social class cannot be traced in all contexts and languages. Nevertheless, the pioneer in the field, Basiouney's (2008) intensive work on language, identity, and social class significantly contributed to the Arabic sociolinguistic research, focusing on Egyptian variety.

Ferguson (1959) refers to Arabic language as one of the best examples of diglossia, where two varieties of the same language co-exist (a) Modern Standard Arabic 'MSA'; and (b) Colloquial Arabic. Abdul-Jawad (1992) stresses the fact that it would be rather silly to use MSA as a mundane language, and therefore, no variety has reached its status. In this paper, I explain how Arabic colloquial, specifically Gulf Arabic spoken in Kuwait, cannot be tested for social class. This is highly articulated due to the threefold (1) the nature of the social consensus in Kuwait (2) the education and economic systems (3) the social ladder of the Kuwaiti society (AlJeri, 2017; also see Ash, 2002; AlNaqib, 1975). These three major disputes have all contributed to the nature of the people's distribution, and thus led to the absence of language variation hierarchy. It is worth mentioning that education plays a substantial role, where AlAjlan (2012) shows that speakers' use of English Arabic code-switching is accomplished to show culture belonging and higher educational status, and that the Kuwaiti Arabic is arbitrated differently by tribes and region, and *certainly* not a social class.

15.00 – 17.00, 6A.

Chair

Giuseppe Balirano, Università di Napoli L'Orientale, gbalirano@gmail.com

Marina Guglielmi, Università di Cagliari, marinaguglielmi@unica.it

La psichiatria democratica di Franco Basaglia, una "lotta contro l'oppressione"

Il 13 maggio 1978 lo psichiatra Franco Basaglia fa approvare in Italia la legge 180 che prevede delle modifiche al trattamento del malato mentale e regola "il graduale superamento degli ospedali psichiatrici o neuropsichiatrici" (L180/1978).

Il progetto di Basaglia consiste nel tentativo di costruire qualcosa di nuovo dopo che il movimento di rinnovamento della psichiatria realizzato in Italia "è stato ed è soprattutto un movimento di trasformazione del modo di comunicare e del modo di come organizzarsi contro l'oppressione, [...] parallelo alla qualità della lotta degli operai" (Basaglia 2008).

Il progetto della "psichiatria democratica" di Basaglia scardina l'ospedale psichiatrico come zona di segregazione che nasconde la malattia psichica e fa da rete di protezione per il mondo dei "sani". Dai primi esperimenti nell'ambiente psichiatrico di Gorizia scaturisce nel 1968 il libro *L'istituzione negata* che diventa subito un caso politico: le assemblee di Gorizia diventano modelli per le assemblee aperte del Sessantotto in cui – dalle fabbriche alle università –, chiunque ha il diritto di parlare per tutto il tempo che vuole.

Il progetto si traduce in una serie di narrazioni e di linguaggi: di tipo psichiatrico negli scritti di Basaglia, di carattere urbanistico nel manifesto dell'architetto Antonio Villas, di carattere letterario in *Passaggio a Trieste* (2000) della scrittrice Fabrizia Ramondino e di carattere politico e di lotta di classe attraverso i movimenti di opinione dell'epoca.

Ramondino narra la sua esperienza autobiografica, alla fine degli anni Novanta, all'interno di uno dei centri di salute mentale ispirati all'esperienza di Basaglia, confermando il suo impegno politico già espresso nel testo *Una stagione a Bagnoli*, testimonianza sul comitato di lotta del 1969 per il contratto dei metalmeccanici.

Gli scritti di Franco Basaglia, a metà strada fra psichiatria e lotta di classe, insieme al testo scaturito dall'esperienza diretta di Fabrizia Ramondino come ospite di una struttura post

Legge 180/1978, sono l'oggetto di indagine di questo lavoro.

M. Cristina Nisco, University of Naples 'Parthenope', mcristina.nisco@uniparthenope.it
Disability and Social Class: An Investigation of the British News Discourse

The last two decades have seen some major changes in how society has treated disabled people, so much so that disability has become an equality issue, in the same way as gender, sexual orientation and ethnicity. However, according to some views, progress on legislation and rights stands in contrast to a partial failure to transform perceptions and practices in society (Equality and Human Rights Commission 2010; Wood and Grant 2010, 2011; Edwards 2012). Overall, disabled people experience a lifestyle that is characterised by poverty and dependence, since they often face exclusion from quality education, employment, and participation in their communities. In that respect the impact of the media cannot be underestimated. They do convey more or less dominant views on the issue of disability, while fostering specific representations of disabled people in relation to social class.

Moving from the studies conducted by the Glasgow Media Group and the Strathclyde Centre for Disability Research on the British media coverage of disability in 2004-5 and 2010-11, this paper aims at examining the news reports on disability in more recent times, namely 2016-17, thus keeping the same time span of the previous studies. This seems particularly relevant at a time when the UK government signalled a new shake-up of disability benefits and there is widespread debate on whether claimants are 'deserving' or 'scroungers'. The paper analyses a corpus of articles collected from British newspapers by searching for the terms 'disabilit*' and 'disabled'. In order to track potential changes and media responses to welfare policies, a content analysis and an investigation of the emerging linguistic and discursive patterns will be carried out to shed light on the most popular themes mentioned in relation to disability and the main linguistic construals of such issue.

Iwona Młoźniak, University of Warsaw, imlozniak@gmail.com
Classless ageing? Forgotten classes and discursive individualization

Individualization is usually understood as a process that leads to disappearance of social bonds and solidarity based on class adherence and is connected with vanishing of class structure as much in consciousness of the individual as in the "real" world.

This paper presents the results of a qualitative discourse analysis of selected Polish documents on ageing focused on the question of interplay between class and individualization in social policy. It seems that, the discourses on ageing "speak" as if classes do not exist anymore, while simultaneously they present class patterns of classifying what is "good" ageing (like active ageing) and what is not. For example an element of active ageing is maintaining "activity" in many spheres of one's life that can be interpreted as convergent with the middle class habitus (in the sense of Bourdieu's theory). At the same time, activities that are not "active" are mostly connected with a different class habitus (or: common in, i.e., lower class activities) and are morally *judged* as wrong (passive). Moreover in the documents that produce social policy and consequently in programs as well as projects that fulfil the assumptions of those documents there is no place for forming social bonds and individual identities based on class.

That is why individualization can be understood as discursive (it is within the discourses and it is "spread" by them) in the sense that it is taking part in a class struggle that is "unconscious" of that conflict. In other words, individualising discourse is not used by the dominant class in order to win the struggle, but it is used without awareness of its class entanglement. On the other hand, the discourse that harmonizes with individualization can be interpreted as a "voice" of one of the classes (middle class) and in that sense it shows

the actual force arrangement in society and among factions of the dominant classes.

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Birth control discourse as an area of a class conflict. The case of communist-era Poland (1956-1989)

In 1956 Polish government introduced a new, at that time very liberal abortion law which added a social agent to the hitherto existing regulations, which had limited the possibility of terminating the pregnancy only to the cases of criminal insemination or pregnancies endangered for the life or health of a woman or a fetus. After the amendment from 1959 the law gave Polish women freedom of choice between keeping a pregnancy and having an abortion. This courageous move of Polish authorities opened a wide discussion on such topics as abortion, contraception or sexual education, which resulted in a large press coverage from every political option, that has been allowed to participate in public discourse of communist Poland. Although through the years, the debate has balanced mostly between issues of demography (especially in 1970s) and morality, there has been a wide field of crossing between gender and class discrimination including such issues as the autonomy of woman's body, reproductive rights, availability and prices of contraception, unpaid alimony and also – what is probably most concerning – the conflict between well-paid doctors losing their benefits because of decreasing numbers of private, paid abortions, and lower class women – the biggest beneficiaries of the new abortion law, which has enabled them to terminate pregnancies within the public health care.

Tracing the intersections of class and gender discrimination in forementioned discourse, which I would like to present on the conference, is important my doctoral research on the discourse of birth control in Polish Civic Republic. The research is based on critical analysis [with use of Historical Discourse Analysis (Wodak, Reisigl)] of press articles, columns and interviews from newspapers related both to PZPR (Polish United Workers' Party), Catholic Church and women organisations, such as Women's League (Liga Kobiet), published between April, 1956 and June, 1989.

17.30 – 18.30, Aula Specchi

PLENARY

Héctor Muñoz Cruz, *Reorganización plurilingüística: expectativas de equilibrio o simbiosis asimétrica en estructuras de desigualdad de clases*

Chair: Riccardo Badini

El diseño incluyente y democrático del multiculturalismo y de la superdiversidad lingüística es un objetivo humanitario no logrado de las sociedades contemporáneas, que representa un buen ejemplo de las interrelaciones actuales entre lenguas y clases sociales. Las consecuencias de las transiciones socioculturales y políticas en curso constituyen espacios oscuros desde el fin de los Imperios coloniales. A cien años del término de la Primera Guerra Mundial no pueden menos que sorprender los miedos y las brechas entre las prácticas y concepciones de hablantes y comunidades, los conocimientos científicos y las propuestas gubernamentales al respecto (Escobar, 1997). La continuidad de las comunidades etnolingüísticas y las eventuales soluciones se correlacionan con jerarquizaciones e hibridismos, influyendo en el peso político y el control de los recursos materiales y culturales (Fishman & García, 2011; Blommaert 2013; García & Wei 2014; Morgan, 2014). Algunos esfuerzos proponen la transformación de conductas individuales y tuteladas institucionales que restringen la gestión identitaria y comunicativa de las

comunidades de habla. Otros, intentan reformar la racionalidad (Morin, 1999), para producir y transferir conocimiento e información sobre la complejidad etnolingüística. Pero se advierte la ausencia de reivindicaciones y resistencias que vayan más allá de la territorialidad y de la personalidad y que involucren a otros sectores de clases sociales subordinadas. Programas indigenistas latinoamericanos y plataformas sociopolíticas de indígenas muestran a lo largo de la historia la operación de aparatos prescriptivos e ideológicos que han promovido la expectativa de un equilibrio —tutelado por las instituciones respectivas— en contextos de desigualdad de clases sociales. Resulta inevitable explorar formas alternativas de organización político-lingüística de la complejidad, en las cuales las acciones formativas y sensibilizadoras en lo político y en la conciencia posible de los sujetos asuman la utopía de la sociedad multicultural armónica y democrática.

Saturday 30 th	1A	2A	6A	8°	Aula Specchi
9.30-10.30 Plenary					Plenary: Mauro Pala <i>Class and subalternity in Joyce's Ulysses</i> Chair: Luisanna Fodde
10.30-12.00 Parallel Sessions	Chair: Francesco Bachis - Eva Garau: <i>"The balance of our stock is threatened". The British Conservative Party and social bias from 'compassionate capitalism' to birth control</i> - Cesare Zanca: <i>Brexit, Trump and diversity. New walls and new challenges in the press</i> - Alison Duguid: <i>Culture wars and class conflicts, elites and the left behind. Discourses of identity and allegiance in the era of Trump and Brexit</i>	Chair: Siria Guzzo - Francesca Ervas: <i>Challenging social stereotypes in metaphor comprehension</i> - Lian Malai Madsen: <i>Social class, speech styles and indexicality shifts in Denmark</i> - Carmen Ciancia: <i>Social class in phonological variation /t/ glottalisation in Cockney</i>	Chair: Wasim Dahmash - Maura Tarquini: <i>Huma. Analisi linguistica di canzoni interpretate nello slang tunisino</i> - A. Daiana Langone: <i>Lingua e classe sociale nel teatro arabo moderno</i> - Lucia Avallone: <i>Realismo, variazione linguistica e società egiziana</i>	Chair: Claudia Ortu - Simonetta Falchi: <i>Little Dorrit and the Great Social Exhibition</i> - Valentina Serra: <i>Transforming old values and taking root in a new soil. Bourgeois cultural heritage and proletarian literature in the struggle against National Socialism</i>	
12.00 – 12.30 Closing Remarks					Giuditta Caliendo & Maria Cristina Nisco editors of I-LanD Journal Claudia Ortu Giuseppe Balirano
12.30 – 13.00 "Aperitivo" (Appetisers/Aperitif the Italian way)					

SATURDAY 30TH / SABATO 30 / SÁBADO 30

09.30 – 10.30, Aula Specchi

PLENARY

Mauro Pala, *Class and subalternity in Joyce's Ulysses*

Chair: Luisanna Fodde

As Declan Kiberd contends, Joyce's *Ulysses* is a book obsessed with revisions: revisions of style, but also revisions of Irish history, religion and a contemporary world view, dominated, as it was, by positivism and stiffened idealism. Contrary to the long anthologized literary common sense, *Ulysses* is also one of the most effective, penetrating and authentic representations of the controversial British presence in Ireland, with all its racial tensions and mutual prejudice between Catholic, Protestants, Irish Irredentists focused on Gaelic heritage, and the rare free thinkers such as Joyce himself, who did not conceive of a genuine liberation movement within the context of Catholic and national conformism. *Ulysses* is particularly astute in rendering how British imperial rule consolidated itself in the public sphere, by controlling local habits and the physical space in which social interaction took place; in such a context, class becomes the only adequate instrument to gauge the depth and lasting ideological impact of colonization. The paper will therefore resort to scrutinizing the language of *Ulysses* in its various registers, from official to demotic expressions, in order to reconstruct the dialectics between the dominant, 'silencing' voices and the condition of the subalterns, in their spontaneous reclamation of a native culture and enactment of forms of resistance.

10.30 – 12.00, 1A.

Chair

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Eva Garau, Università degli Studi di Cagliari, e.garau@unica.it

"The balance of our stock is threatened". The British conservative party and social bias from "compassionate capitalism" to birth control.

On 19 October 1974, Tory MP Sir Keith Joseph, in a speech delivered at Edgbaston, Birmingham, in singling out the bases of Conservatorism and the threat posed by Socialism, referred to the civil values and the fundamental virtues, which he believed were being "undermined" in British "permissive society". The challenge to responsibility and self-discipline was represented by «the poor» who «cannot be expected to help themselves». In the most controversial passage, Joseph claimed that «a high and rising proportion of children are being born to mothers least fitted to bring children into the world and bring them up [...] mothers who were first pregnant in adolescence in *social classes 4 and 5* [...] They are producing problem children, the future unmarried mothers, delinquents [...] a tragedy for the mother, the child and for us». The idea that "our human stock is threatened" had already been put forward six years earlier by Joseph's fellow conservative MP Enoch Powell, albeit the latter had identified the "threat" with immigrants and attributed to black citizens the responsibility of the collapse of British society, from the fall in the house prices to security. The idea that the "poor" and "the immigrants", protected and favoured by Socialist policies and attitudes, would soon trigger the crumbling of "old England civilisation", was to be exploited later by PM Margaret Thatcher. Thatcher, in referring to immigrants, claimed that «People are really rather afraid that this country might be rather

swamped by people with a different culture and you know, the British character has done so much for democracy [...] that if there is any fear that it might be swamped people are going to react and be rather hostile to them coming in». While justifying such reactions, even when violent as in Smethwick, Thatcher added to “the poor” and “the immigrants” yet another category of people representing a “threat”: that “extreme minority” including “the socialists”, the “benefit scroungers” and those “keen to strike”.

This paper, by analysing the exclusionary rhetoric of the British conservative party in the 1970s through the lenses of discourse theory, aims at describing the “normalisation of fear” and social bias against the “other” as defined by gender, social class and ethnic belonging.

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Brexit, Trump and diversity: new walls and new challenges in the press.

Two important political events such as the Presidential Elections in the United States and the outcome of the 23 June UE referendum in UK have deeply shaken many political and social beliefs. The idea of diversity, for example, that in previous analysis of UK newspapers appeared as virtually invariably associated with discourses that represented inclusive, empathic and positive representations of the word,¹ seems to be challenged by a simple and unorthodox google search of the words ‘brexit diversity’ and ‘Trump diversity’. Most of the initial results show pages devoted to the discussion of new parameters and new diversity policies. Moreover, the upcoming elections in France and the growing consensus gained by New Right and populist movements could spread this tendency also to other countries and in specific social classes.

This paper extends previous studies on this topic with an analysis of USA newspapers and with a new ad-hoc corpus that is being collected after the recent USA elections. This new section will include most of the newspapers previously collected and their articles published in the three months following the USA elections.

According to the MdCADS methodology (Partington 2010), these corpora will be used to conduct quantitative and qualitative investigations of discourse features related to the idea of diversity and “the broader societal and political framework in which such discourse is embedded” (Schäffner 1996: 201), shunting back and forward from numbers and statistical information to qualitative findings and evaluations to identify “the relationship between instance and system, between the typical and the exceptional, between signal and noise” (Partington 2004).

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Culture wars and class conflicts: elites and the left behind. Discourses of identity and allegiance in the era of Trump and Brexit.

Class is a demographic and socio economic description used by sociologists and economists to describe groups of people. The 2013 State of the Nation Report to Parliament claimed that the class effect is bigger than the gender effect. Such classifications and the conflict between the categories came to the fore recently in Britain and America, while in discussions about voting patterns class terms were used, in the campaigns themselves a greater variety of lexis was salient, among them divisions and allegiances expressed in terms of élites, the political class, the left-behind, the forgotten, deplorables. Identity politics, class conflict and culture wars surfaced remaining as yet unreconciled, with us and them discourses abounding.

It is not so much the fact of the existence of diversity, division and inequality which is of interest to the investigating linguist but rather the way certain diversities are construed and constructed by the press. Questions of social groupings, diversity and discrimination have been investigated many times in corpus studies. Baker (2004, 2010); Baker and McEnery

(2005), Baker et al (2008), Duguid (2015). Gabrielatos and Baker (2008) Khosravini (2010), Krishnamurthy (1996), Mautner (2007), Morley and Taylor (2012), Partington (2012); Taylor (2013). However, class itself has been touched on by corpus research mostly in terms of language features being preferred by one class or another in studies of the BNC, (e.g. Rayson et al 1997, Berglund 2000, Deutschmann 2006, Xiao and Tao 2007) while Duguid (2013) devoted a study to representations of class in the British broadsheets over 20 years.

What a corpus analysis does best is uncover the subtle and pervasive meanings that construct identity. Corpora can provide a lens for viewing attitudes. This study is a corpus assisted comparative case study on the ways in which class itself is represented, using a search-word initiated investigation. and aims to look at the way in which class is handled in a range of corpora (a million words from broadsheets and tabloids, presidential and referendum campaign speeches and aggregator websites (Breitbart, Leave.Eu) between 2013-2017 built up in the context of the Brexit referendum and American elections.

10.30 – 12.00, 2A.

Chair

Siria Guzzo,

Francesca Ervas, University of Cagliari, ervas@unica.it

Challenging social stereotypes in metaphor comprehension

Recent studies in Pragmatics brought to scholars' attention a number of social cues to figurative language comprehension, such as gender, ethnicity, socio-geographic origin, socio-economic status, occupation, social class, etc. (Colston & Katz 2005). These social cues act in everyday life as beliefs structures strongly influencing the way human beings communicate. Figurative language, being context-dependent, is the best "tribunal of experience" for testing the structures of social knowledge people own.

The paper focuses on metaphors and argues that, being class-inclusion statements, metaphors are ipso facto ways of categorising (social) reality (Glucksberg 2001, 2008). Categorisation and stereotypical knowledge are present in literal language as well, therefore it is worth exploring the nature of metaphorical categorisation that distinguishes literal from figurative expressions bearing social stereotypes. What is the difference between stereotypical knowledge encoded in literal and figurative language? Is there any distinctive feature of social stereotypes in figurative language, and metaphors in particular? Firstly, the paper shows that such a difference might be found in the way metaphors create new similarities among people, as in the case of social stereotypes (Kittay 1982; Verkuyl 1998).

Secondly, the paper aims to answer the following questions: how do we challenge stereotypes in figurative language comprehension? Is there a way to bring them to light or are they desperately inescapable? The paper argues that, on the one hand, metaphors are a peculiar way of creating stereotypical structures of beliefs, as they can implicitly offer people a frame to interpret the social world from a specific perspective (Black 1954; Lakoff & Johnson 1980; Entmann 1993). However, on the other, metaphors might also be a tool to challenge tacitly shared stereotypical knowledge by offering a new perspective which reveals previous strategies of framing (Burgers & Beukeboom 2016).

The paper points out two routes to challenge social stereotypes in metaphor comprehension: 1) making them explicit, by paraphrasing/translating the implicit social knowledge into literal language; and 2) changing perspective, by deliberately using metaphor to question a hidden system of commonplaces. The paper concludes that the

second route is the best way to reveal and, in some cases, even hinder social stereotypes.

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Social class, speech styles, and indexicality shifts in Denmark

It may be argued that in Denmark, social class differences are less salient compared to in other national settings, since they have been politically addressed through the Scandinavian welfare system. Certainly, social class is rarely explicitly addressed as a societal challenge in public discourses compared to issues of ethno-cultural or regional differences. In Danish sociolinguistics, work statistically correlating linguistic features with social categories has found that traditional class-related speech is losing sociolinguistic significance (e.g. Maegaard 2007; Kristiansen 2009), and this retreat from social class has until recently characterised sociolinguistics outside the Danish context as well (e.g. Block 2014; Coggle 1993, discussion in Rampton 2010). However, during the past decade, research on linguistic youth styles within linguistic anthropology and linguistic ethnography has also documented how the social values associated with particular ways of speaking often involve intersections of several categories (Bucholtz 2011; Chun 2011; Jaspers 2011; Mendoza-Denton 2008; Rampton 2011; Madsen 2013, 2015). These studies show how linguistic forms associated with, for instance, race or ethnicity might also invoke associations related to gender, sexuality, age and social class.

In this paper I employ such a linguistic ethnographic approach and draw on data from three recent studies of linguistic styles and stylisations among Danish youth (Madsen 2013, Schøning 2017, Larsen *forthc.*). I follow Rampton's (2006) suggestion to attend to class as a *practical consciousness* (Williams 1977) located in the details of everyday activity and acted out "in the fine grain of ordinary life" (Rampton 2010: 4). Looking at stylisation practices and explicit metapragmatic accounts among the adolescents, I demonstrate that speech styles otherwise seen as ethnicity- and place-related are contrasted to standard speech and used with indexical values that seem to map on to opposing binaries involving low/high on a status and social class dimension. Such second-order indexicality (Silverstein 2003; Büscher et al. 2003; Madsen 2015), I argue, point to the continued sociolinguistic significance of class relations in Danish society.

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Social Class in Phonological Variation and Change: An Account to /t/ Glottalisation in Cockney.

Social class has been a central concept in sociolinguistic research over the past quarter century, as many sociolinguistics have been concerned about the relation between language and the stratification of society (Labov, 1966). The latter, however, is still a debated issue in the literature owing to the lack of systematic research of social class itself in a sociolinguistic perspective (Rickford, 1986; Lane, 1999; Acker, 2006). By contrast, the present study, which aims to be a systematic investigation of present-day Cockney among social classes, conforms to Mallinson and Dodsworth's (2009) claim. In other words, social class frameworks may not be strictly employed to sociolinguistic research, as the main purpose of variationists is to analyse how language vary in a stratified speech community and not how a speech community is stratified.

Therefore, the methodology behind this study adopts Trudgill's (1974) social class scale in order to define the working class and middle class of the samples analysed.

The data were gathered both in Romford and in Bermondsey, where twelve adult native speakers were recorded through sociolinguistic interviews.

Regarding the linguistic constraints, this study places the attention on the preceding and following phonological environment, also employing the usage of a 38-word list.

Results, compared and contrasted with the findings of previous studies, show how much Cockney has changed over years among social classes. Indeed, two decades later after Tollfree's (1999) study, the present analysis exhibits different results since the pattern distribution widespread up to the middle class, even in environments where it used to be stigmatised. Firstly, a high rate of glottalised /t/ was found before syllabic /l/, even when the underlying /l/ was vocalised. Secondly, intervocalic glottalisation, considered as the most constraining environment, turned out to exhibit a striking outcome in both working and middle class. Finally, the glottal feature is also well-established in the middle class in pre-pausal environment, although it was blocked in the past (Sivertsen, 1960). In terms of social class, there seems to be a "change" from below the level of social awareness, although stratification by social class is not enough to determine a linguistic change in progress.

10.30 – 12.00, 6A.

Chair

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Maura Tarquini, Università di Cagliari, tarquini.m@outlook.com

Hūma. Analisi linguistica di canzoni interpretate nello slang del ghetto tunisino

La Primavera araba tunisina del 2011 non è stata una sommossa popolare perpetrata dalla classe meno abbiente e dai giovani disoccupati: i comitati di avvocati e magistrati usciti in corteo per unirsi alle proteste, hanno dato prova della partecipazione attiva della classe media. Tuttavia, la "Rivoluzione dei gelsomini" non è stata in grado né di lenire il malcontento popolare, né di diminuire le disparità sociali.

Tale situazione è riscontrabile, dal punto di vista linguistico, nelle varietà diastratiche, esistenti già prima della Rivoluzione e acuitesi nel periodo immediatamente successivo: i primi e principali attori delle rivolte, procedenti dalla classe più svantaggiata e anagraficamente più giovane, sono tornati a vivere nel degrado della *Hūma*, il ghetto, in cui serpeggiano la rabbia e la frustrazione, che hanno trovato espressione nel linguaggio. La descrizione della vita nella *Hūma*, è diventato il tema ricorrente di una serie di canzoni scritte ed interpretate da artisti tunisini di nuova generazione, che attraverso quello *slang* identitario della classe meno abbiente, si sono fatti portavoce artistici del malessere che aleggia nei quartieri poveri. GUERRERO (2012), in un'analisi linguistica di *Rāyās lā-Blād*, canzone del rapper tunisino *El Général*, comparsa in rete l'8 febbraio 2011, e rivolta direttamente al dittatore, ha mostrato un esempio artistico di denuncia dell'oppressione politica e del degrado sociale pochi giorni prima della fuga di Bən ʿAlī in Arabia Saudita. Le canzoni di artisti come Kafon, Hamzaoui Med Amin e Balti, comparse successivamente alla Rivoluzione invece, non si presentano come un atto di protesta, ma semplicemente come la rappresentazione canora di giornate di vita ordinaria degli *ūlād əl-Hūma* nel ghetto.

Scopo principale del presente lavoro, sarà pertanto l'analisi linguistica, di canzoni scritte ed interpretate nello *slang* della *Hūma* tunisina, di cui mostrano uno spaccato. A supporto, saranno presi in considerazione gli studi sul dialetto tunisino realizzate da: DURAND (2014, 2013, 2012, 2009, 2007), MION (2011, 2009, 2008, e 2006), BEVACQUA (2008), BACCOUCHE (2004), GIBSON (2002), nonché gli studi diacronici sull'arabo di VERSTEEGH (2011, 2010, 2001).

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Lingua e classe sociale nel teatro arabo moderno

Fin dalla sua nascita (1847), il teatro arabo moderno è stato sensibile al rapporto fra lingua/e e appartenenza sociale.

A teatro, la lingua popolare ritrova i suoi diritti: non solo questa varietà viene innalzata a veicolo culturale, ma essa comporta così un indubbio carattere “di classe”. Ciò ha per effetto immediato quello di rinsaldare il gruppo sociale che si esprime in quella varietà, di contribuire alla sua affermazione come tale distinguendosi da altre appartenenze e da altre classi sociali.

Considerato spesso come mezzo d’espressione inferiore, l’arabo dialettale, grazie all’azione della troupe teatrale, diventa elemento di unificazione e di fierezza di gruppo.

Il presente contributo intende concentrarsi su alcuni periodi cruciali e su alcuni paesi in cui è più visibile la correlazione fra classe sociale e lingua. Verrà preso in esame il teatro nel periodo post-indipendenze e saranno analizzate le scelte linguistiche operate dai drammaturghi arabi per indicare le diverse appartenenze e per cercare di cementare le nascenti nazioni, rivolgendo l’attenzione in particolare a testi teatrali maghrebini degli anni cinquanta e sessanta, con particolare riguardo alla Tunisia di Habib Bourguiba e al ruolo svolto dal drammaturgo Ali Ben Ayed (1930-1972).

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Realismo, variazione linguistica e società egiziana

Nella letteratura egiziana moderna la narrazione realista ha spesso utilizzato la variazione linguistica quale strumento di rappresentazione di classi sociali, appartenenza religiosa, livello culturale, identità geografica e di genere, anche mistificando la realtà dell’uso linguistico. L’adozione dell’arabo standard o del vernacolo egiziano nei dialoghi dei personaggi, con fenomeni di commutazione di codice, può quindi trascendere l’obiettivo di aderenza alla realtà della lingua per diventare funzionale all’identificazione di gruppi cui vengono associati specifici tratti culturali, rivelati, per l’appunto, anche attraverso il codice linguistico; sono in tal modo espressi contrasti tra urbanità e ruralità, modernità e tradizione, gradi differenti d’istruzione, sesso maschile e sesso femminile, laicità e religione, ecc., tutti elementi che concorrono a definire i ruoli e le posizioni sociali. Tra i testi realisti prodotti durante il XX e XXI secolo, alcuni evidenziano una preminente ricerca di verosimiglianza mentre altri indicano un valore simbolico, talvolta ideologico, delle scelte operate dagli autori. Il mio contributo presenta alcuni risultati derivati dallo studio di opere letterarie che mostrano l’una o l’altra posizione; in particolare, ho selezionato testi pubblicati nei primi decenni del Novecento, negli anni Cinquanta e nei primi anni Duemila, quindi dagli albori del Realismo al Realismo sociale, per arrivare al Nuovo realismo. In una società come quella egiziana, in cui si ha una netta percezione delle disuguaglianze che contrappongono le diverse classi, la questione linguistica gioca un ruolo significativo poiché, da un lato, contribuisce alla conservazione di una situazione socio-economica discriminante, essendo il fenomeno diglottico d’ostacolo a una piena competenza linguistica standard dei locutori, e, dall’altro, provoca effetti sulla scrittura, su una letteratura che rivela posizioni e scelte autoriali legate a una riflessione sulla funzione sociale della lingua. La distribuzione delle varietà impiegate nel processo di narrazione dei testi presi in considerazione è analizzata in rapporto a scelte linguistiche prevedibili nel contesto di una reale comunicazione orale, quindi in base a fattori sociolinguistici che identificano la dislocazione del locutore nel territorio, il registro, le circostanze, gli argomenti, i partecipanti - con le loro abilità e i loro stati emotivi -, la funzione del discorso e la relazione personale tra gli interlocutori.

10.30 – 12.00, 8A.

Chair

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Little Dorrit and the Great Social Exhibition

The present paper aims to explore the use of language as a marker of social class in Charles Dickens's *Little Dorrit* and in its 2008 TV adaptation. *Little Dorrit* appears to be a perfect case study in this respect because it still strikes us "forcefully today in its indictment of society's ability to destroy through greed and crushing self-interest" (Kirschner 2009). However, Dickens's facility to speak to a modern audience resides not only in his capacity to address issues of general human relevance (e.g. love, friendship, loss, people's inner and outer prisons etc.) but also in his ability to delineate his characters with peculiar features, which render them immortal. A skill he definitely shares with Andrew Davies, who wrote the screenplay for the 2008 BBC adaptation. Setting off from Robert Golding's study, *Idiolects in Dickens* (1985), the present analysis will focus on Dickens's use of language as a marker of social class and/or of personal disquiet. Indeed, in *Little Dorrit* language is a means to emphasize not only the more recognisable differences between diverse nationalities (the good-hearted Italian Cavalletto vs. the evil French Rigaud) and social classes (Mrs Merdle's genteel register vs Arthur Clennam's standard English and the eye-dialect of the people in Bleeding Heart Yard), but also to explore human complexity among people of the same social class (e.g. Flora Finching and Mr F's Aunt). Further, Mrs General's language tutoring of Amy and Fanny Dorrit - ranging from the pronunciation of words that imply cute lip poses to possible topics for proper conversations to be held in Society - illustrates Victorian beliefs about language as a means to represent a lady's belonging to a prestigious social class. The rendering of Dickens's intuitions into Davies's adaptation will reveal the modernity and the originality of both the Victorian writer and his adaptor.

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Transforming old values and taking root in a new soil. Bourgeois cultural heritage and proletarian literature in the struggle against National Socialism.

The German working class literature represents an inexhaustible source of study, especially if we consider its numerous facets. The long tradition of *Arbeiterliteratur*, dating back to the middle of the nineteenth century, reached its peak in Germany between the 1920s and 1930s, witnessing the production of literary works of upmost quality and importance which urge new critical studies. Its controversial relationship to both bourgeois cultural heritage and National Socialism is one of the aspects that would call for further investigation.

This contribution aims to provide a linguistic, formal and content analysis of the peculiar literary expressions of proletarian literature in the time span from the end of the Weimar Republic to the outbreak of the Second World War. Indeed, this was a period when the ambitions of writers of different walks of life converged in a happy fusion between bourgeois cultural tradition, the programmatic features of *Arbeiterliteratur* and the depiction of Nazi crimes, in a "Popular Front of Literature" against capitalism, imperialism and fascism.