Austrian Association of University Teachers of English / Österreichische Gesellschaft der Universitätslehrerinnen und Universitätslehrer für Anglistik und Amerikanistik

AAUTE Conference 2012

“Contact & Conflict”

(4–5 May 2012)

Organiser: Wolfgang Görtschacher
Assistant Organiser: Andreas Schachermayr

Best Western Parkhotel Brunauer
Elisabethstr. 45a
5020 Salzburg

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AAUTE Conference 2012

Friday, May 4

12.00 – 13.00  Lunch
13.00 – 13.15  Conference Opening
13.15 – 15.00  Session 1 (Chair: Margarete Rubik)

HERBERT SCHENDL (Vienna):
Contact, Conflict and Code-Switching in Medieval England

GABRIELLA MAZZON & STEPHAN GIULIANI (Innsbruck):
The Management of Power and Conflict in Dialogue:
Discourse Markers in the History of English

ALEXANDER ONYSKO (Klagenfurt):
Maori English on the Background of Cultural and
Linguistic Contact in Aotearoa/New Zealand

15.00 – 15.30  Coffee
15.30 – 17.00  Session 2 (Chair: Hermine Penz)

JULIA AVERILL (Ohio/Innsbruck):
Hip Hop Modes of Discourse: Impact on Tyrolean Youths

BARBARA SEIDLHOFER, NORA DORN, CLAUDIO SCHEKULIN &
ANITA WOLFARTSBERGER (Vienna):
Research Perspectives on English as a Lingua Franca

17.00 – 17.30  Book Launch

Sabine Coelsch-Foisner, Manfred Markus, and Herbert
Schendl (eds.): Transfer in English Studies (Braumüller, 2012)

18.00  Dinner
19.30 – 21.00  Jahreshauptversammlung AAUTE
Saturday, May 5

9.00 – 10.30 Session 3 (Chair: Georg Marko)

EVA DURAN EPPLER & JANE DAVIES (Roehampton):
Linguistic Transfer: Bridges between Bilinguals’ Languages

JOHANNES WALLY (Graz):
Ian McEwan’s Saturday as a New Atheist novel? A Claim Revisited

WERNER HUBER (Vienna):
James Joyce, Ulysses, and the Textual Poachers

10.30 – 11.00 Coffee

11.00 – 12.00 Session 4 (Chair: Sabine Coelsch-Foisner)

DAVID FULLER (Durham):
Contact and Conflict in Interdisciplinary Studies

12.15 Lunch
HERBERT SCHENDL (Vienna):
Contact, Conflict and Code-Switching in Medieval England

Britain has been a multilingual country for most of its history, and since the Anglo-Saxon period, a number of different languages were regularly used in various parts of the country. This does not necessarily mean that there was wide-spread individual bilingualism, but a substantial number of the literate and educated layers of society must have been bilingual or multilingual. This is also supported by written evidence, both from bilingual manuscripts and individual texts. Thus linguistic contact – which always involves a certain amount of conflict – widely occurred, both between different speech communities but also with multilingual individuals, who had to constantly make linguistic choices.

Of particular interest in this context are mixed-language texts from the medieval period, which are first attested from Anglo-Saxon England, but which greatly increased in the Middle English period. Such mixing of languages within a single text, often even within a sentence or clause, has to be considered as instances of written code-switching, with clear pragmatic functions and syntactic patterns. The many different text types which show such code-switching provides evidence that this must have been a widely accepted strategy for written texts, having similarities with modern code-switching, but also showing specific properties.

The present paper will look at a range of texts showing code-switching from the Middle English period. Especially at a time of ongoing language shift in specific genres, the different linguistic resources available to individuals and speech communities were often consciously exploited as a linguistic strategy used to deal with conflicting linguistic demands and as a means to reduce possible conflicts between different linguistic systems and groups of speakers. Furthermore, it served as a possible mechanism of linguistic change. The linguistic and sociolinguistic analysis of such early mixed-language texts opens up the long-neglected diachronic dimension of research into written code-switching.

GABRIELLA MAZZON & STEPHAN GIULIANI (Innsbruck):
The Management of Power and Conflict in Dialogue: Discourse Markers in the History of English

The combined advancement of historical pragmatics and corpus linguistics is currently producing a flourish of contributions to research on dialogue studies. The application of pragmatic theories and methodologies to textual evidence from past stages of English, combined with the increased availability of large corpora that allow for the surveying of texts produced at different times and belonging to different text-types, has promoted the acquisition of further insight into the interactional aspects of language exchanges as reported on written texts. In particular, the combination of traditional pragmatics with interactional sociolinguistics and pragmaphilology increasingly provides the basis for diachronic studies of dialogue dynamics in constructed and reported dialogues. This is in turn encouraging the overcoming of classic Politeness Theory, for instance, in favour of more flexible and micro-context-sensitive frameworks. Such developments can lead to a better interpretation of the pragmatic conventions at different stages of the history of English (and/or in different varieties), as well as to new insight on the dynamics of dialogues; a major part of the latter consists in negotiating participant roles, dominance
and power rankings, and in which (potential) conflicts and frictions, along with the connected strategies for inflicting/avoiding/redressing face-threats, figure prominently.

Based on the notions of conversational dominance as a locus for face-work, and of the crucial roles of some language items in managing conflict and (dis)agreement in dialogue, the paper will look at some case studies in the development and pragmatalization stages of various Discourse Markers (such as now, pray, please, I’m afraid, and well); after illustrating the general premises and methodologies of such studies, the presenters will submit their respective work in progress and indicate lines of research in the near future.

ALEXANDER ONYSKO (Klagenfurt):
Maori English on the Background of Cultural and Linguistic Contact in Aotearoa/New Zealand

The history of Aotearoa/New Zealand has been shaped by its colonial past involving severe disputes between the Māori people and the Pākehā (mostly English) settlers. While conflicts over territory and cultural domination had a strong impact on the indigenous population, Māori culture and language has experienced a renaissance from the late 1970s on, partly under jurisdictional protection of the Treaty of Waitangi. Particular efforts have been made for the revitalization of Te Reo Māori (the Māori language), and these have become role model measures of language revitalization.

This talk will look at the situation of contact and conflict in Aotearoa from a linguistic point of view. A brief review of the major historical events in Māori-Pākehā relations will serve as the background for describing three major scenarios of language contact in New Zealand today: English influence on Te Reo Māori; influence of Te Reo Māori on English, and the emerging variety of Maori English. Examples of linguistic influence will show the diverse intensity of language contact in the different scenarios. Particular emphasis will be given to the variety of Maori English, which, in previous research, has been regarded as both an ethnolect and a sociolect. An ongoing project involving Maori-English bilingual speakers aims to shed new light on the description of the variety of Maori English. This project was initiated by the author and a colleague during a research stay at the School of Māori and Pacific Development, University of Waikato in New Zealand in the academic year 2010/2011. A major part of the talk will introduce the project, its methodology and aims, and outline the future objectives of research on Maori English.

Session 2 (Chair: Hermine Penz)

JULIA AVERILL (Ohio/Innsbruck):
Hip Hop Modes of Discourse: Impact on Tyrolean Youths

During extended time spent in Austria, I witnessed a growing population of high school boys performing African American Vernacular English (AAVE) and the traits they deemed authentic. Refashioning of this language and other cultural markers such as dress and music questioned void in the students’ own local linguistic repertoires, and queried, what purpose does AAVE serve to enhance the practical discourses of Austrian teenage boys? My dissertation research seeks to lay bare what perceived traits AAVE possesses that become salient for shaping social identities in an alpine context. Questions of authenticity, autonomy, and resistance – both local and global – emerge. This longitudinal, ethnographic study looks at the transitional positioning of these boys as they seek to secure definition within multiple, overlapping discourses.
While it is established that Hip Hop culture has made a significant global impact, I seek to reveal the features of Hip Hop that emerge as performative among Austrian teens and reveal purpose and reflexivity as they seek to understand and adapt a Hip Hop culture that may instantiate alternative identities within their peer groups and extended communities. Additionally, this study engages the simultaneous interrogation of monolithic racial (mis)understandings that these students hold about African American cultures.

**BARBARA SEIDLHOFER, NORA DORN, CLAUDIO SHECKULIN & ANITA WOLFARTSBERGER (Vienna):**

**Research Perspectives on English as a Lingua Franca**

Since the beginning of the millennium, English as a lingua franca has developed into a vibrant research field and has established itself as a focus of linguistic research in Vienna.

The AAUTE conference theme ‘Contact & Conflict’ is particularly relevant for work on English as a lingua franca (ELF): fostered through communication technology and heightened migration in our globalizing world, ELF has become the predominant means of intercultural communication, which in turn yields a rich variety of contact phenomena lending themselves to linguistic research.

Obviously enough, speakers and communities coming into contact, often via ELF, may also give rise to social conflict. Most interestingly perhaps for academia, conflicts of an intellectual nature arise when ELF research leads us to question established concepts in (English) linguistics, such as ‘(speech) community’, ‘language/variety’, ‘native speaker’ and ‘competence’.

In this presentation, we will offer a short overview and examples of ELF research as it is being conducted at the University of Vienna’s English Department.

Barbara Seidlhofer will give a brief introduction and outline the development of ELF research over the last decade or so, including the compilation of the Vienna-Oxford International Corpus of English (VOICE).

Nora Dorn will present a study on the use of the progressive in ELF interactions. Analysing VOICE data from both a quantitative and a qualitative point of view, she will consider the forms the progressive can take and how these may be variably motivated for the expression of a range of communicative functions.

Claudio Schekulin will continue our VOICE theme by presenting research on negative contractions within a sociolinguistic framework. A glimpse at some of his data suggests that, while not a variety in traditional terms, ELF nevertheless exhibits a rich ecology of internal variation, and can thus be considered amenable to variationist analytic tools. At the same time, it is argued, this route of research has the potential to throw into relief important issues in sociolinguistics by challenging some of its traditional concepts and conceptions.

As insights into ELF usage are still overwhelmingly gained from interactive spoken data, the issue of turn-taking in ELF is of central interest. Anita Wolfartsberger will engage with theories from ELF, conversation analysis and other fields, looking at their applicability in relation to the allocation of speaker role in English as a lingua franca. The analysis of spoken multi-participant ELF interactions reveals that some of the concepts used in interactional pragmatics might have to be reconsidered in the light of ELF research.
EVA DURAN EPPLER & JANE DAVIES (Roehampton):
Linguistic Transfer: Bridges between Bilinguals’ Languages

In this paper we view transfer as an enabling process that allows language users to create bridges among different subsets within their overall repertoire of linguistic forms, and so to use these bridges to facilitate communication.

We will illustrate linguistic transfer with examples from a corpus of German/English bilingual speech collected from Austrian Jewish refugees residing in London (Eppler 2003). The data illustrate that these bilinguals sometimes use grammatical structures that do not maintain separation between their repertoires, as in the following example:

*TRU: sorry# ich hab(e) Dir doch vergessen Geld zu geben.
%tra: I have forgotten to give you money

In some of these cases it is difficult to determine the source of transfer. This is partly due to the fact that, in the case of the Jewish refugees, three typologically similar languages are in contact: substratum influence from Yiddish must be considered (Gabriell Drachman, ICLAVE 4, Cyprus 2007) and, because the refugees have been living in an L2 environment for over half a century, syntactic convergence (the process through which the speakers’ monolingual grammars become more similar through contact) must also be considered.

We will suggest an interplay between the first, second and substratum languages which we interpret not as a form of negative transfer or interference but rather as a linguistic process used when the motivation to communicate overrides the maintenance of contextual separation between the bilingual’s distinct languages.

JOHANNES WALLY (Graz):
Ian McEwan’s Saturday as a New Atheist novel? A Claim Revisited

In the first decade of the 21st century, atheism has come into the public limelight as a result of a series of bestselling publications by authors such as Sam Harris, Christopher Hitchens and Richard Dawkins, which advance atheism as a social and political force. These publications have been subsumed under the term “New Atheism”. In the course of its wide public reception, New Atheism has also had repercussions on contemporary English literature. In particular, Ian McEwan’s novel Saturday has been reviewed as New Atheism cast into fiction. This paper re-examines this claim. After discussing McEwan’s relationship with New Atheism and contextualizing Saturday as a New Atheist novel, a close reading of two passages will be offered. First, we will look at the story of Perowne’s – the protagonist’s – courtship of his wife, whose sense of self, at that time, is deeply influenced by the continuous presence of her dead mother. Second, we will look at the novel’s opening scene, in which Perowne witnesses an aircraft accident, which he immediately perceives in terms of the events of 9/11. His observation triggers off a train of thoughts strongly reminiscent of New Atheist allegations against religion. However, later on in the novel, Perowne is to find out that he misinterpreted this event. The analysis of these two passages will demonstrate that Saturday, in spite of McEwan’s affiliation with New Atheism, construes a much more complex, even conflicting worldview and is as much a New Atheist novel as it is the deconstruction of it.


WERNER HUBER (Vienna):
James Joyce, Ulysses, and the Textual Poachers

While ‘James Joyce and/in the Cinema’ is a topic that has been well covered by a variety of critical discourses and while feature-film versions of JJ’s major works have received extensive critical discussion (viz. the films Finnegans Wake, Ulysses/Bloom, A Portrait of the Artist as a Young Man, The Dead), filmic engagements with JJ and his work as manifestations of (literary) fan culture appear under-researched. Given his iconic status, the phenomenon of JJ as “High-Pop: Making Culture into Popular Entertainment” (Jim Collins à propos of Shakespeare) urgently calls for some critical attention.

In this paper I intend to look at a handful of films and videos thematising Joycean texts and biographies as “appropriation[s] of elite cultural pleasure” (Collins). My premise is that of literary fandom and the concomitant modes of consumption and production. I propose to study antagonistic modes of re-reading and (re-)productive reception: the aesthetic conflict involved is that of generic and intermedial renegotiations of canonicity. My focus will be on Ulysses and the myth of (literary) creation, and the following titles suggest themselves as prime examples of ‘excessive’ re-reading and appropriation: Uliisses (dir. Werner Nekes, 1982); The Modern World: Ten Great Writers: James Joyce’s ‘Ulysses’ (dir. Nigel Wattis, 1988); Ulys (dir. Tim Booth, 1998); Pitch ‘n’ Putt with Beckett ‘n’ Joyce (dir. Donald Clarke, 2001); I’m Going Home (dir. M. de Oliveira, 2001).

Session 4 (Chair: Sabine Coelsch-Foisner)

DAVID FULLER (Durham):
Contact and Conflict in Interdisciplinary Studies

“The only method is to be very intelligent” (T. S. Eliot, “The Perfect Critic”)

On the basis of my own interdisciplinary work in literature with music, visual art, theology, philosophy, film, and medicine, I shall consider a range of typical problems and opportunities. The lecture will concentrate on understanding and negotiating problems of method, ways in which these reflect relatively superficial differences of training or deeper differences of substance, and the extent to which such difficulties can be reconciled or must remain (perhaps valuable) sites of conflict.

If all academic discourses need constantly to be refreshed from beyond their usual boundaries, new perceptions may also require more radical shifts of discourse than are usually suggested by “interdisciplinary”. With literature may we look to non-academic practitioners – to writers, directors, performers? While different modes of knowledge may mean there cannot be direct translation, might creative, non-discursive, performance interactions generate forms of knowledge that would not be prompted by more usual intellectual means?