

**The 9th International Conference
on Youth Languages:
Multilingualism in a Global Context**

CHILLEN EN
TJAPPEN
MET DE FAMILY

**23-25 May 2019
University of Leiden**



Vrieshof 2/004 & Lipsius 028

	Thursday 23 May Vrieshof 2/004	Friday 24 May Vrieshof 2/004	Saturday 25 May Lipsius 028
09:30	<i>Registration</i> (The registration will take place near the entrance of the Lipsius building. Afterwards we will take you to the Classroom 2/004)	Panel: Youth Language in the Classroom Chair: Nurenzia Yannuar Andrea Hollington & Dennis Akena 'Youth language manipulation as a decolonial practice in Uganda'	Panel: Youth Language and Immigrant Identities Chair: Tom Hoogervorst Cynthia Groff 'Voicing belonging: Youth language choices, language policy, and educational contexts in The Netherlands'
10:00	Introductory remarks & Keynote Chair: Tom Hoogervorst Nathan John Albury 'Decolonising language revitalisation through youth epistemologies of language'	Aen Istianah Afati 'Learning Mandarin language through Youtube videos'	Dozie Ugbaja 'The value of Nigerian pidgin language to Nigerian youths in foreign countries'
10:30		Nor Ismah 'Santri's slang and the contestation of Muslim youth identities in Indonesia'	Christian Ilbury 'The interactional and stylistic affordances of 'man' in the speech of London adolescents'
11:00	<i>Coffee break</i>		
11:30	Panel: Media and Entertainment Chair: Maarten Kossmann Nor Shahila Mansor 'How advertising speaks to consumers: A case of youth language in Malay advertisements'	Panel: Social Media Chair: Jacomine Nortier Mathew Martin Poothullil 'Language of Millennials for Communication Using Social Media in an Educational Setting'	Panel: New Ways of Expression Chair: Maarten Mous Helma Pasch & Nico Nassenstein 'Speaking or not speaking youth language? Self-reflexivity among Sango and Lingala speakers from CAR and DRC'
12:00	Nurenzia Yannuar 'The roles of a local language (Malangan Javanese) in the narrative persuasion of a youth movie trailer'	Ignacio M. Palacios Martínez & Paloma Núñez Pertejo 'Teenagers and new technologies: Twitter as a useful instrument to investigate (London) teen talk'	Tajudeen Opoola 'Linking Yoruba youth's tongue with the semantic expansion of some Yoruba lexical items: The linguistic etymological approach'
12:30	Aafje de Roest 'Representing the "11034" – Deciphering Local Codes to Local Issues Expressed in Dutch Hip-Hop'		Chantal Tropea 'Bahasa Gaul as a new way of expression among the young generation in Indonesia'
13:00	<i>Lunch break</i>		
14:30	Panel: The Role of English Chair: Maarten Mous Hilda Cahyani 'Indonesian "Kemenggris" language: How and why is it used?'	Panel: Linguistic Manipulation Chair: Cynthia Groff Bahareh Soohani 'Linguistic manipulations in Urban Youth Language in Tehran'	Leiden city tour (We will meet at 14:30 in front of the Lipsius Building)
15:00	Zweta Manggarani 'Netflix© and čilit': Accommodating the English verb in Russian'	Ellen Hurst-Harosh 'Ambiguity and polyvalency in African youth language'	
15:30	<i>Coffee break</i>		
16:00	Panel: Practices and Social Realities Chair: Nurenzia Yannuar Julia Chernenko 'Multilingualism of young Runet users as a tool of identity construction'	Roundtable discussion: Methods and subjects in Youth Language research	
16:30	Bih Emmanuella 'Stereotypes Vs Realities of Youth Language in West Cameroon'		
17:00	Ellen Hurst & Nico Nassenstein 'The pragmatics of African youth languages'		
17:30	<i>Break</i>		
19:00	Dinner Koetshuis De Burcht Burgsteeg 13, 2312 JR Leiden	Reception Royal Institute of Southeast Asian and Caribbean Studies (KITLV/138) Reuvenplaats 2, 2311 BE Leiden	

AAFJE DE ROEST - 'REPRESENTING THE "11034": DECIPHERING LOCAL CODES TO LOCAL ISSUES EXPRESSED IN DUTCH HIP-HOP'

Hip-hop is the dominant youth culture in the Netherlands - and mostly takes place online. A central element of hip-hop is represent, a term used by both the hip-hop "scene" and academics to denote the textual and visual performance of expressing local identity. By performing aspects of their local surroundings, e.g. rapping in specific slang, alluding to area codes and using code switching, hip-hop practitioners call attention to the distinct character of their neighborhood or city and its sociocultural history (George 2011, 45; Waszink 2013). Through represent, artists address the local community to recognize these signs, which includes those locals and excludes others. Therefore, hip-hop studies often define represent as both a defensive and exclusionary performance (Knights 2013, 3; Forman 2011, 11).

However, the Internet has transformed represent, making it easier to decipher and distribute local codes, therefore opening up represent to people who are not originally from that specific location. No longer a means of communication from artists to fans "from the 'hood", represent becomes a powerful practice to articulate identity questions, to advocate political views, and to engage in community building. In the Netherlands, represent is increasingly used by young Dutch hip-hop artists who use social media to claim a platform, which would previously have been denied to them by gatekeepers such as printing media, record labels and radio DJs.

This article combines textual and visual analysis of rap lyrics, and other signs (e.g. music videos, merchandise, social media posts) to analyze the performance of representing the Bijlmer ("11304") by the Amsterdam hip-hop group SMIB. This case exemplifies how Dutch hip-hop practitioners use represent to express their views on local issues, which used to be limited to fans and inhabitants of that area, but are now, through streaming and viewing, made known to a continually growing young audience.

AEN ISTIANAH AFIATI - LEARNING MANDARIN LANGUAGE THROUGH YOUTUBE VIDEOS

Mandarin is one of the most spoken language in the world. Many people try to learn Mandarin from various sources like internet, especially YouTube. It can be said as the most popular sharing video platform. Many people started to use YouTube for teaching and learning language, including Mandarin. This paper reveals some important points of studying Mandarin on YouTube of 6 Indonesians who come from different background. This study uses interview and documentation to find out way of learning, process, and result of studying Mandarin through language learning videos. There are five main categories to analyze experience of these 6 Indonesians in learning the language including; type of videos, attractiveness, clarity, reaction and content. The result of this study is learning Mandarin through YouTube video are considered as more fun and efficient way to learn the language. They can learn both from native speakers' video or other Indonesian teachers who speak Mandarin well. Contents are related to daily life and vocabularies, so it is easier to understand. They also can make 'Questions and Answers' session on YouTube comments. Then, YouTube can be considered as one of effective and useful tools for learning language, especially Indonesians who want to learn Mandarin

ANDREA HOLLINGTON & DENNIS AKENA – YOUTH AND LANGUAGE MANIPULATION IN NEGOTIATING POLITICAL INTEREST AND POSITIONS IN NATIONAL POLITICS IN UGANDA

Ever since the 15th century when the various societies of present-day Uganda were established, Sports education which constituted Music, Dance and Drama (MDD) was an integral part of the education system used to train youth with language always being an important means of instruction. The combination played a fundamental role in the processes of nation building and state formation. With the introduction of 'modern' schooling and education by the Christian missionaries in the 1890s, and the enactment of the first official education policy of the British Colonial Government in 1925, the combination of sports education which constituted MDD consequently developed into one of the most important aspects of schooling, used to educate, indoctrinate and produce citizens of the national system. In our presentation, we shall discuss how youth language and language manipulation in the context of sports education and MDD formed part of the institutional and historical processes that have constituted the current education system and formed part of everyday practices and rituals on school assemblies, classes, sports and school ceremonies. We shall further reveal how the youth have instead manipulated national and school rituals in connection with sports education and MDD and transformed language and language manipulation as a tool in the processes of negotiation of political interests and positions in schools and national politics. We will in particular look at the ways and linguistic strategies in which youth language practices and music have been playing and continue to play a significant role in the context of education and politics in Uganda.

BAHAREH SOOHANI - LINGUISTIC MANIPULATIONS IN URBAN YOUTH LANGUAGE IN TEHRAN

The present research is the first attempt to investigate major linguistic strategies that operate in the youth language in Tehran. Youths in Tehran are continuously forming their own language in order to set themselves apart from the older generation. Indeed, the primary function of these urban youth language just like many other urban youth languages in other parts of the world is to create a powerful icon of identity. The lexicon analysis in this study is

based on the framework introduced by Kiessling and Mous (2004). The collected vernacular vocabulary used by groups of young people in ZabaneMakhfi Dictionary (Samaei 2007) shows that the main linguistic strategies employed by youth language speakers in Tehran in order to invent the new lexical items include phonotactic manipulations such as truncation, dummy affixation, metathesis and semantic manipulations like semantic extensions and the extensive use of metaphor and dysphemism. The research findings illustrate that, antilanguage of the urban youth in Tehran predominantly employ semantic manipulations, mainly metaphor and dysphemism. However, phonotactic manipulations such as metathesis, dummy affixation and truncation are not quite predominant in the Tehran youth language.

BIH EMMANUELLA – STEREOTYPES VS REALITIES OF YOUTH LANGUAGE IN WEST CAMEROON

According to Irvine & Gal (2000), speakers can be ideologically affiliated with a way of speaking, engage in normative discourse and practices, create their own boundaries and so on. This leads to the fact that “language ideologies are also crucially linked to power and influence language policies, politics of culture, infrastructures and institutions (education, academia, media)” (Hollington and Storch 2016:2-3). “Language ideologies are sets of belief about language articulated by users as a nationalization or justification of perceived language structure and use” (Silverstein 1979:193).

Youth language like any other language has faced its challenges including the fact that many people find it difficult to accept that youth language or languages are not only made up of bad words, slangs or to resist laws (authorities). Contrary to that, there are a number of reasons why youth do create new languages and in many cases; it has little or nothing to do with bad words or being resistant. There are varieties of youth languages that will depend on the group(s) in which one belongs.

This presentation will center on language ideologies surrounding youth language practices in West Cameroon and it is based on empirical research. It will look at the context in which they are being used, the reasons and even different platforms in which they are used. With traces of many Colonial and African languages and like many other youth language practices, it is highly influenced by cultures like hip-hop music, dressing and walking styles. The intent of this presentation is to add to other voices that youth have got a mind of their own to create new cultures for their own satisfaction and not necessarily resisting others out of their cycles.

CHANTAL TROPEA – BAHASA GAUL AS A NEW WAY OF EXPRESSION AMONG YOUNG GENERATION IN INDONESIA

This study aims to find out the origin and the purpose of the emergence of a new language register spread in Indonesia. Protagonists of the well-known “bahasa gaul-youth language” are youth, who distinguish themselves from “others” in a given anthropo-social space (neighbourhood, city, region, country) by the particular ways in which they speak. These ways of speaking have specificities that adhere to linguistic processes common to other “youth languages” (morphological and semantic manipulations, significant borrowing, etc.)

Particular is the case of Indonesia, where Bahasa Prokem emerges as a special register, whose origins are obscure and whose popular use among the youth of Jakarta. Bahasa prokem developed in the 1970s and 1980s as a distinct linguistic marker of a school-age/young generation whose vocabulary drew heavily on the local Jakarta dialect of Indonesian.

Maybe a portion of this register was derived from the disguised speech used by the criminal elements in urban centres of both Jawa and Sumatera. This study will also show that the fact that a “youth language” has been endowed with one or more names contributes to its emergence and recognition as a “language” (whatever the definition is given to that term) and thus allows its speakers to claim a certain legitimation of their language practices.

A comparison between conversation among young students from the city of Yogyakarta and Depok is used as a source of research data. Among abbreviations, transformations and “backwards speech” this paper aims also to show why this new register is so popular among young people: the strength, dynamism and freshness of their thinking need to be expressed. Especially through adjectives of the Bahasa gaul, they can clearly state their sentiments and sensations as they feel that Bahasa Indonesian is not enough suitable for the same purpose.

CHRISTIAN ILBURY – THE INTERACTIONAL AND STYLISTIC AFFORDANCES OF ‘MAN’ IN THE SPEECH OF LONDON ADOLESCENTS

In recent years, a wealth of variationist research has documented the emergence of a new ‘multiethnolect’ in London – what researchers have termed ‘Multicultural London English’ (MLE: Cheshire et al., 2008). This research has overwhelmingly depicted MLE as the emerging working-class vernacular. However, it remains unclear to what extent MLE can truly be defined as a homogenous dialectal variety or whether it should be considered more of a youth style (cf. Kerswill, 2013).

To investigate this issue, I focus on one feature often considered typical of MLE: the first-person pronoun man as in: “man’s hungry”. Existing research on the feature has examined the semantic and syntactic properties

of man (Cheshire, 2013; Hall, 2017), however less is known about the stylistic possibilities of man and its sociolinguistic distribution.

Drawing on interviews and self-recordings collected during a year-long (2016-2017) sociolinguistic ethnography in an East-London youth group, I examine the social and linguistic distribution of 49 tokens of pronominal man. Distributional analyses show that not only have the semantic referential values of man developed (1st person < 3rd person, cf. Cheshire 2013) but it is only used by speakers who self-identify as part of the ‘Gully’ – a membership category that is characterised by a more ‘urban’ identity. By subjecting the data to close interactional analyses, I show that, as a 3rd person pronoun, man has developed a unique rhetorical function for these speakers. Specifically, when used to address the 3rd person subject, man ‘Others’ the interlocutor, thereby excluding that person from the ingroup, thus building solidarity amongst those who use man – the Gully.

This analysis therefore not only contributes to the debate on the nature of multiethnolects (Svendsen & Quist, 2010) but also joins a growing call for variationist analyses which integrate perspectives beyond the paradigm in examining variable forms (e.g., Snell, 2010).

CYNTHIA GROFF – VOICING BELONGING: YOUTH LANGUAGE CHOICES, LANGUAGE POLICY, AND EDUCATIONAL CONTEXTS IN THE NETHERLANDS

Language choices are context-dependent. Youth choose their words, their languages, their styles of speaking based on multiple contextual factors, including the way they perceive their place in particular social contexts and the way they wish to be perceived. Analyzing language policies and language ideologies from a micro perspective, I explore how young people experience linguistic hierarchies in educational contexts and how they choose their words to express a sense of belonging or exclusion. Deficit discourses are evident in educational contexts in The Netherlands as in the explicit categorization of “black” and “white” schools, the frequently cited concern over “language disadvantage,” and the label “foreigner” used for third or fourth generation immigrants. Yet youth use labels and languages in creative ways in performing their identities (Cornips & De Rooij, 2013; Verkuyten, 2003), using their words and language choices to express what it means to be both “foreign” and Dutch. Language ideologies, policies, and practices in educational contexts send messages for youth regarding their belonging and/or value in society: the voices heard by youth. In addition, youth communicate their sense of belonging and the belonging of others through their words and actions, including their language choices and social affiliations: the voices of youth. Belonging and identity can be seen as “relational and reflexive, as produced... and as performed” (Hall 2002: 14). Pavlenko and Blackledge (2003) describe the use of linguistic discourses for identity construction as an attempt to self-name, to self-characterize, and to claim social spaces and social prerogatives” (19). This presentation addresses rationale for youth language choices using the lenses of language policy, language ideology, and identity construction, drawing examples from my ongoing project at diverse high schools in The Hague.

DOZIE UGBAJA – THE VALUE OF NIGERIAN PIDGIN LANGUAGE TO NIGERIAN YOUTHS IN FOREIGN COUNTRIES

In every country, there is one common language or more than one language in use. The language in use can be termed the lingua franca but in this age of migration, international programme exchanges and multiculturalism, foreigners of the same national background are known to unite and maintain affinity by another language imported from their local or national origins. Sometimes, these imported languages are valued in use in varied proportions by the youths from the importing country. While some youths focus on the mastery or absolute use of the language of their host countries, some others embrace the use of their local languages, local vernaculars and the language of the host country.

In Nigeria, there are three main local languages and many other local languages. Although the official language is the English language, the overall populace tends to bind by the Pidgin language which cuts across all local backgrounds and age groups. Although Nigerian youths in foreign countries are known to use this pidgin language in their informal and social conversations as a way on drawing on affinity, the value of this language to the youth age group in foreign countries is unknown empirically. So, this work starts by investigating the role this pidgin language plays in the Nigerian youth community in the United Kingdom. It considers attitudes and ideologies on the importance of sustaining this language even in foreign countries.

In this on-going research, the tool for data collection is the questionnaire and results being collated are indicative that the Nigerian pidgin language can be categorised under contemporary urban vernaculars as one of the foreign local languages of much value in use.

ELLEN HURST & NICO NASSENSTEIN – THE PRAGMATICS OF AFRICAN YOUTH LANGUAGES

African youths and their speech have been approached from a range of different angles, such as focusing on phonological and morphosyntactic variation, the sociolinguistic analysis of identity concepts, community and networks, as well as from a more anthropological angle with a focus on taboos, naming practices or ideologies. Our talk suggests to analyze African youth language practices from a pragmatic perspective, focusing on the context of speakers, speech act and language, among others. The paper intends to encourage scholars to include

pragmatic core aspects in their analysis, such as politeness theory, metapragmatics and indexicality, humor, irony and sarcasm, swearing practices among adolescents, compliments and laughter, the grammar-pragmatics interface, performativity, speech act theory and also conversation analysis. This new approach to youth language targets a paradigm shift in the study of urban and youth language, turning away from a study of linguistic manipulations and deviating speech, often exoticizing and/or humorizing these practices toward an understanding of youth language as „everyday language“ based on the same pragmatic foundations as other linguistic practices. Based on an ongoing and innovative publication project, we would like to share first thoughts on the pragmatics of AUYL with interested colleagues.

ELLEN HURST-HAROSH – AMBIGUITY AND POLYVALENCY IN AFRICAN YOUTH LANGUAGE

Ambiguity can be defined as language which has the quality of being open to more than one interpretation. This paper proposes to investigate ambiguity in the South African youth language Tsotsitaal, in particular to highlight how youth use ambiguity productively in youth language, to foster camaraderie and humour. They achieve this through allowing multiple (often metaphorical) interpretations of novel lexical items and phrases (borrowings, neologisms, and semantically altered archaisms in particular).

The paper begins with a brief overview of approaches to ambiguity and related terms such as poly/multivalency; polysemy and ambisemy; and ambivalence. The productivity of ambiguity in youth language is then demonstrated in two ways: firstly through an analysis of polyvalency and ambiguity of referent, etymology, and metaphorical sense in lexical items from Tsotsitaal (based on a lexical database gathered by the researcher since 2005); and secondly through conversation analysis of video recordings of youth using Tsotsitaal resources in street and peer group contexts.

The latter analysis furthermore considers gesture as a method in which ambiguity may be resolved. The paper argues that resolution of ambiguity is less important in youth language practice than the joint construction of meanings in peer and friendship groups. Bakhtin's (1986) approach to dialogism is used to illustrate the argument.

HELMA PASCH & NICO NASSENSTEIN – SPEAKING OR NOT SPEAKING YOUTH LANGUAGE? SELF-REFLEXIVITY AMONG SANGO AND LINGALA SPEAKERS FROM CAR AND DRC

Lingala ya Bayankée (also known as Yanké), spoken in Kinshasa, and Sango Godobé, spoken in Bangui, are likely to be listed when African youth languages are mentioned, even though it has been demonstrated that these languages like several other alleged urban youth languages (e.g., Sheng, Camfranglais) are used by speakers of all generations across different age groups, in urban and rural surroundings alike, and by far more people than only “criminal youths” (Hollington et al. 2018, Hollington & Nassenstein 2017). This is however not only based on erroneous analyses by Western linguists or their “faulty” research methodology, which stabilize the given classification despite counter-evidence. It results also from the evaluation of speakers of Lingala and common Sango themselves, respectively. This self-reflexive image of a division between speakers of youth language and non-speakers of the less prestigious variants of Lingala and Sango are often what interviewed interlocutors claim not to use and even not having mastered; constituting a cognitive dissonance: They do know and have often proficiency in the despised variants. In our paper we intend to include self-reflexive voices from Bangui and Kinshasa and would like to critically look at the alleged societal division between speakers and non-speakers of UAYL.

HILDA CAHYANI – INDONESIAN “KEMINGGRIS” LANGUAGE: HOW AND WHY IS IT USED?

The phenomenon of mixing/switching languages in Indonesian youth aka. Keminggris language is supposedly done due to lifting the status of the speakers to be “elite educated”. Today this language phenomenon has attracted a lot of public attention, however this is in fact under-research. This paper reveals type of switching language that Indonesian youth have commonly used, in what situation they used it, and why they did it in such a way. The main data were taken from expressions (of statuses and captions) in social media particularly Facebook and Instagram of ten Indonesian university students as participants. The retrospective data were gained from in-depth interview with those students. The findings indicated that young people used more intra-sentential code-switching taking place between phrases and sentences. They tended to mix some English words/phrases in Indonesian sentences (called Keminggris) as “Bahasa Gaul” or social language to show their status as educated people mastering the global language, and partly to impress their followers and gain some attention in the social media. Some of them did it to practice their English because they were in the stage of learning to make meaning in English. Overall, we argue that this language practice, though lack of intelligibility of standard language, shows the fluidity of English and bahasa Indonesia when they are together used side-by-side. For the sake of communication, youth people seemed to enjoy doing it and this became an interesting field for further research.

IGNACIO M. PALACIOS MARTÍNEZ & PALOMA NÚÑEZ PERTEJO – TEENAGERS AND NEW TECHNOLOGIES. TWITTER AS A MEANS OF INVESTIGATING (LONDON) TEEN TALK

It is hardly controversial to claim that many teenagers are enthusiastic users of technology (Thurlow & Brown 2003; Tagliamonte 2008, 2016; EC 2011), not least because digital communication with their peers is now so prevalent. Computer-Mediated Communication takes many formats and genres, including forums, chats, blogs, instant-messaging, emails, Twitter (Herring 2001, Androutsopoulos 2006).

Although digital media have been studied extensively, in that they represent new forms of communication (Crystal 2004), little research has been carried out to determine the extent to which they can serve as a data source for teen talk. The present paper seeks to do precisely this, namely (i) to see the degree to which data from Twitter can be used in the study of the language of London teenagers, and (ii) to assess the current contribution of this genre in language research. A sample of approximately 600 tweets were selected and closely surveyed. These were taken from the Twitter accounts of Dizzie Rascal, The Dappy and Wiley, three well-known East London rappers, all associated with Multicultural London English (Cheshire et al. 2011).

The analysis shows that the material is linguistically very rich and offers a great deal of insightful information. Regarding grammar, we find the frequent absence of subjects, non-standard verb forms, many address terms, such as bro/bruv, playa, fam, sis and chile, plus the heavy use of the intensifiers so and fucking. In terms of vocabulary, we identify a large number of vernacular and slang expressions (big up, bonkers, plug) and creative processes of word-formation: clippings (vibe>vibration), blends (hunty: honey+cunty) and abbreviations (w/o>without). Turning to typical traces of Twitter language, we observe a high use of emoticons, expressive lengthening of vowels and consonants (Dopeeee, Yesssss), non-standard capitalisation, and orthographical variation.

The paper concludes with some reflections on the possible contributions of Twitter for (teen) language research, in terms of the spontaneity, genuineness and freshness of the material. However, some potential drawbacks in terms of quantitative analysis are also discussed.

JULIA CHERNENKO – MULTILINGUALISM OF YOUNG RUNET USERS AS A TOOL OF IDENTITY CONSTRUCTION

The following research aims to reconstruct how young Russian Internet users are adopting words, ideas and concepts from global cultures into their slang to craft an identity for themselves separate from the mainstream of society as defined by the state and the Church. The ‘Russification’ of loan-words from English, German and Japanese and their adaptation to the Russian mindset is discussed through the lens of identity construction in post-Soviet Russia. The research aims to show that the usage of foreign loan-words in internet slang may arise among young netizens as a form of bottom-up identity construction, in contrast to the top-down construction of the core values of ‘Russianness’ as disseminated by traditional authorities, mainly the Church and state.

First, the research sets out to describe how the Runet language evolved from the “language of the chosen” (Fido-slang), then “language of counterculture” (so-called “padonki”), and finally to the “language of subcultures” (e.g. gamer-slang). Next, the discussion moves to key geopolitical and cultural factors that determine the situation of Russian young internet users and their attempts to construct alternative personal and group identities. Finally, the research provides the cases of multilingualism with the examples of English, German and Japanese words that are used by Russian youth subcultures (gamers, schoolers (“schokolota”), otaku), movements (feminists, child-free) and “support groups” (Hikkikomori, Typical Anorexics). The research concludes that multilingualism can be considered as the essential feature for Russian youth language as it can help to identify “us-them” on the axis of Western-Eastern values both on personal and group levels.

MATHEW MARTIN POOTHULLIL – LANGUAGE OF MILLENNIALS FOR COMMUNICATION USING SOCIAL MEDIA IN AN EDUCATIONAL SETTING

We live in an era where we use digital technology for communication. Social media is the result of the application of technology in the virtual space that connects people by sharing text, visual, audio and videos. Millennials exhibit default behaviour when it comes to communication using social media, as modern communication technology is a constant in their lives, the main tool whereby they assess reality and anything they do. Millennials interact using social media; however, the SMS language usage is less accepted by other generations of the society. This might create disturbance among the other generations. This paper attempts to examine, the language and communicative aspects of using social media interaction between millennials in an educational setting. The language used while communicating using social media application i.e. ‘WhatsApp’ platform is selected as the area of study. The data gathered using a survey based research tool developed for the purpose of the study from (n=42) millennials involved social media for interactions over a year during their undergraduate course in mass media in a college of Mumbai. The ‘WhatsApp’ messages were analyzed, using content analysis method, in terms of various types of gender bias in interactions. The analysis of the data from the survey and content analysis of chats of (n=113) members demonstrated that the linguistically constructed gender bias (49%) and language discrimination (57%) find its extension into virtual space, which is created through technology applications for communication.

NATHAN JOHN ALBURY – DECOLONISING LANGUAGE REVITALISATION THROUGH YOUTH EPISTEMOLOGIES OF LANGUAGE

Even though sociolinguistic theories tend to be born from western epistemologies of language – such as those about what constitutes language vitality, language maintenance and revitalisation – they are nonetheless applied liberally in non-western contexts. This is especially true in Indigenous societies where majority populations now reflect with guilt on the policies of cultural and linguistic eradication carried out by their forefathers. Scholarship is now awash with discourses and analyses of saving and revitalising indigenous languages, inherently relying on - rather than freed from - the coloniser's own language epistemological values. These include an emphasis on domains and language status, the indispensability of literacy, the European interconnectedness of language and ethnic identity, a preoccupation with language standardisation, and the very notion that a language can be alive (Fishman, 2001; Grenoble, 2006; UNESCO Ad Hoc Expert Group on Endangered Languages, 2003). These are western, not necessarily indigenous values, and should be limited as such (Albury, 2016; Romaine, 2006).

As such, what might language vitality and revitalisation actually mean on the ground in multilingual postcolonial contexts, such as in Aotearoa/New Zealand? Aotearoa/New Zealand is ideologically a bicultural society where processes of postcolonial reconciliation extend to establishing a relationship between English as the language of a western coloniser, and Māori as the language of a colonized Polynesian people. This paper seeks to challenge western sociolinguistics - and its tendency to theorise universally - with the culturally-embedded epistemological constructions of language vitality and revitalisation amongst youth in Aotearoa/New Zealand. Based on data from a large quantitative and qualitative folk linguistic survey, I will argue that these youths appear to adhere to linguistic values that are foreign to western scholarship. These, however, ultimately guide the relationship between English and Māori and showcase the epistemological limitations of theorising from the west.

NOR ISMAH – SANTRI'S SLANG AND THE CONTESTATION OF MUSLIM YOUTH IDENTITIES IN INDONESIA

My paper aims at examining the slang used by santri which are the students of pesantren (Islamic boarding schools) in Indonesia. They speak the slang referring to nouns, activities, teaching subjects, expressions, etc. among their particular groups of people who live in the pesantren. This informal language that was limited and considered not popular apparently has shifted since the development of accessible technologies and internet. In the beginning of 2000s, Fadhilah magazine and novel pop pesantren (pesantren popular novels) emerged by which young Moslem readers were given the idea of santri sociability and the santri's slang spoken in the pesantren. Instagram accounts such as Ala Santri (Santri's ways) and AIS (Arus Informasi Santri, Santri's Information Stream) display the life styles and the use of santri's slang with appearances that are more interesting.

By analyzing santri's slang language used in the pesantren pop novels and santri's instagram accounts, my study will answer two main questions: firstly, what does the new media speak about the function, context, and position of santri's slang in the broader context of youth languages in Indonesia? Secondly, how does the appearance of santri's slang and life styles in the public Muslim youth new media explains about santri's identity in the contestation of the Indonesian Muslim youth identities? In my study I argue that these new media have transformed the informal language of santri from its original function as a tool of communication to the language of romanticism and ideology. Using this language, Muslim youth from traditional Islamic background represent their identity as well as suggest an alternative narrative that is different from urban Muslim youth.

NOR SHAHILA MANSOR – HOW ADVERTISING SPEAKS TO CONSUMERS: A CASE OF YOUTH LANGUAGE IN MALAY ADVERTISEMENTS

Similar to other developing countries, youths in Malaysia, particularly those living in the urban areas are continuously creating their own language in order to set themselves apart from the older generation. Referred to as Generation Z or Gen Z (post-millennials), these group of youths use slang that may take the form of mixed codes, abbreviations and 'nonstandard varieties' of language such as funky and casual speech, street slang, teen-talk, initials and hashtags within their own social groups. In line with this trend, advertisements targeting Gen Z are evidently incorporating youth language in order to attract and draw interest from its target audience. This study aims to reveal the patterns of youth language in Malay advertisements, in particular those using mixed codes, with a focus on how the language is used and at the same time bring to the fore the different linguistic strategies employed in the advertisements. This is a descriptive qualitative research, however, numbers and percentages are also used to support the findings. The patterns of youth language are gathered from the titles of 60 articles published in 3 famous Malay fashion magazines namely Remaja, Keluarga and Nona. The findings show a high usage of foreign words, especially English, funky language and digital abbreviations. The main reason for using youth language in advertising is to attract and engage the attention of potential target consumers within the Gen Z age group.

NURENZIA YANNUAR – THE ROLES OF A LOCAL LANGUAGE (MALANGAN JAVANESE) IN THE NARRATIVE PERSUASION OF A YOUTH MOVIE TRAILER

Movie trailers are a form of advertising, which informs the preview of an upcoming movie. Kernan (2004) describes that movie trailers are a unique form of narrative film exhibition, that combines promotional discourse and narrative. In a movie trailer, the persuasive function is often executed by the use of narrative. Since a movie trailer is a multimodal text, i.e. consisting of language, image and sound, the narrative persuasion is hence constructed of the interplay of these elements. This study examines a single data of an Indonesian movie trailer entitled *Yo Wis Ben* 'let it be'. This movie is about a conflict within a band formed by a group of youth. Made by a young moviemaker from the small city of Malang, this movie is also targeted for movie viewers in the youth age groups. The trailer itself is of 2.10-minute length consisting of the combination of language, image and sound. The data analysis of the trailer highlights the use of Malangan Javanese as the main language used by the actors in the film. The purpose of the study is to unfold the construction of narrative persuasion in the trailer by the use of the local language, supplemented by the visual and sound elements in the trailer. Considering that the movie is distributed nationally, the particular use of local language as a marketing tool for the movie is worth noting. Most youth movies in Indonesia use colloquial Jakarta Indonesian, but this film is the first commercial movie using a local language, i.e. Malangan Javanese. This study hypothesises that the persuasion in the narrative is achieved through the help of Indonesian subtitling as the national language and visual elements in the movie trailer.

TAJUDEEN OPOOLA – LINKING THE YOUTH TONGUE WITH THE SEMANTIC EXPANSION OF SOME YORUBA. LEXICAL ITEMS: THE LINGUISTIC ETHMOLOGICAL APPROACH.

Yoruba people are predominantly in the western zone of Nigeria, the most populated nation in Africa with more than four hundred languages and two hundred and fifty ethnic groups (Bamgbose 1976). The use of Yoruba like other Nigerian languages no longer interest the modern Yoruba youths who consider English as the most valuable language for job opportunities and valuable benefits. Many Yoruba youths do not know the historical origin of a lot of Yoruba lexical items often used while communicating in Yoruba. This research work collated fifty Yoruba lexical items through tape recording of conversations in Yoruba and traced the historical linguistic origin (etymology) of the collated lexical items. It is a study that relate the expansion of meanings of Yoruba lexical items to their original meanings where they were expanded due to factors such as the contact between Yoruba and English and other historical happenings in the Yoruba speaking areas covered by this study. It is also a means of creating links between the Yoruba modern youths and historical original meanings of the lexical items used. The study is another attempt aimed at keeping Yoruba historical tradition and culture through language training. It is a step like similar others to sustain Yoruba among modern generation of Yoruba youths and save the language from going to extinction.

ZWETA MANGGARANI – NETFLIX© AND ČILIT': ACCOMMODATING THE ENGLISH VERB IN RUSSIAN

The Russian language has many rules and even more with exceptions. In its long history of language contacts, lexical borrowing is quite common but as Thomason (2001) noted with most borrowings in most languages, they are usually in the form of adjectives and nouns and rarely verbs. Fast forward to post-Soviet era, English words flooded Russian vocabulary. Distant contact via social media helps to facilitate lexical borrowings, including one instance of borrowed English verb found extensively in the internet 'to chill' EN > čilit' RUS 'to chill, rest, relax'. Such adaptation of verb stem is not unfamiliar to Wohlgemuth's typology of verbal borrowing (2007). Findings via Instagram hashtags (#) shows that the verb has a complete set of verbal conjugation and its own form of intransitive reflexive with the suffix čilit'sja, with some inflected forms. With more than 32.000 individual words as the language data from Instagram, this article will explore the structure of the loan verb, its uses in sentences and the motivation behind its use. One methodological issue concerning privacy will be discussed. At the end of the article, future research on semantic is proposed to understand the nuances of meaning behind the verb.

STATION

**Koetshuis
De Burcht**

UNIVERSITY

**Al-Hijra
mosque**

De Rijn

Universiteit
Leiden

Witte Singel

Witte Singel

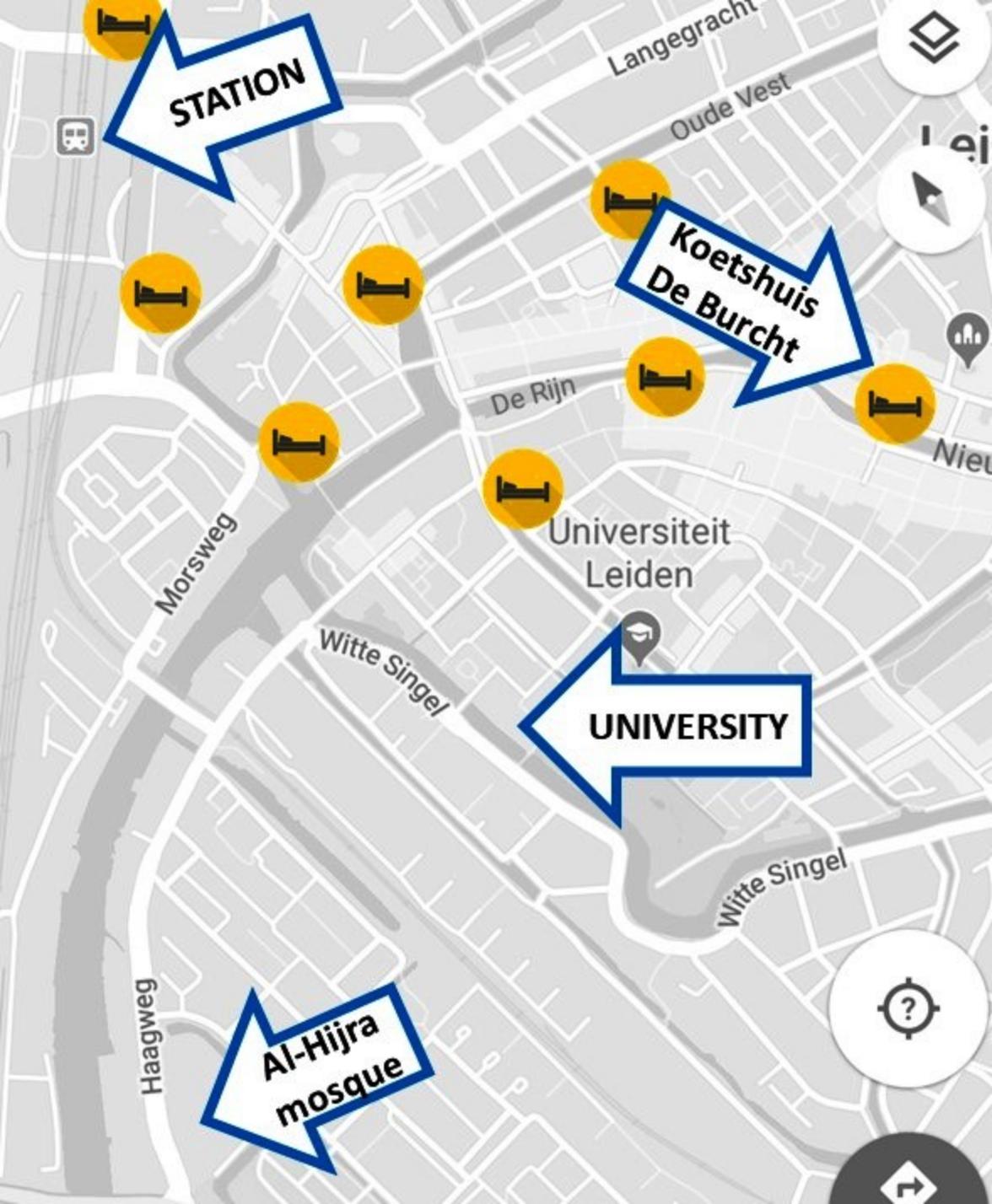
Morsweg

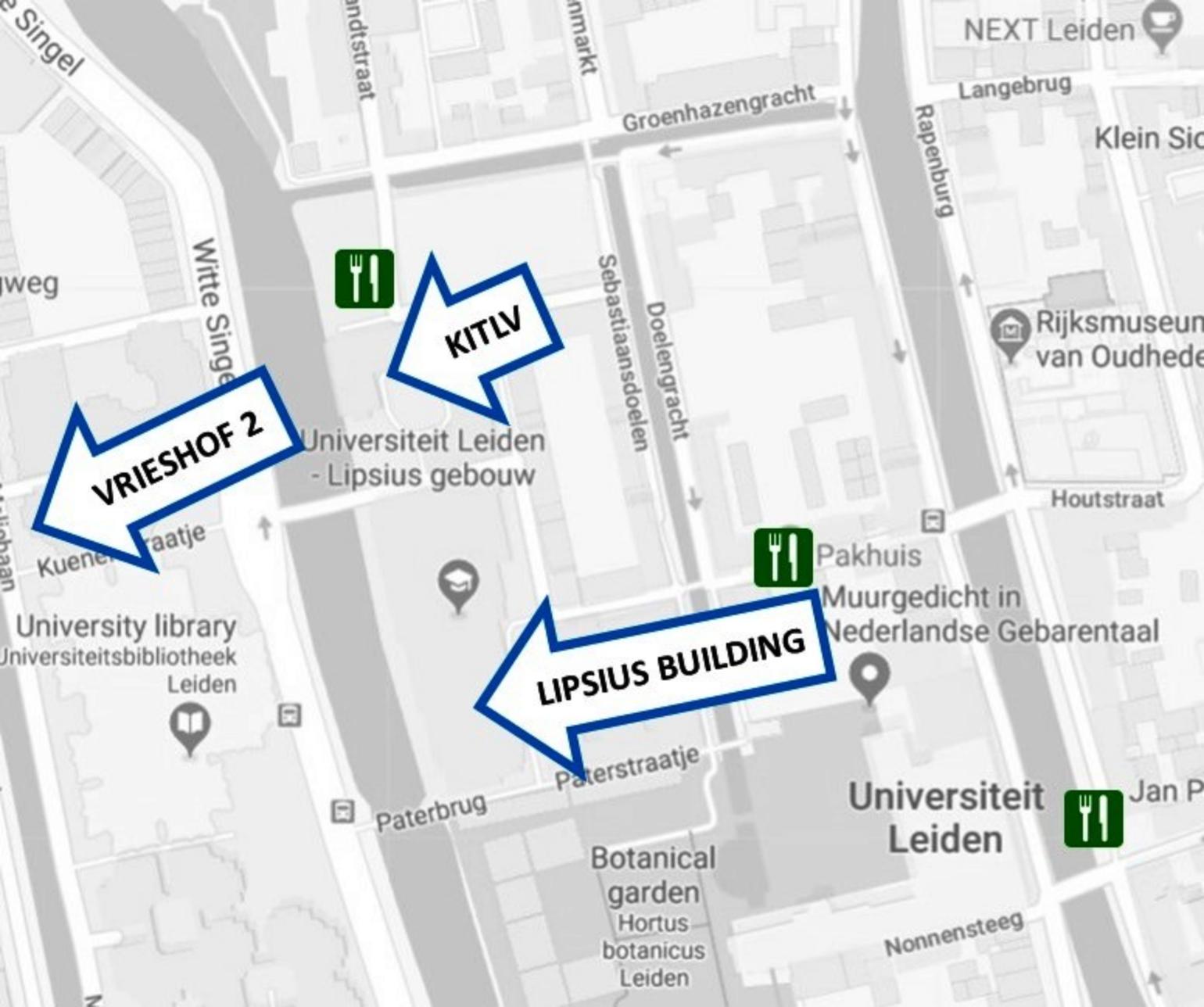
Haagweg

Langegracht

Oude Vest

Nieu





NEXT Leiden

Langebrug

Klein Sic

Rijksmuseum van Oudheden

Houtstraat

Pakhuis

Muurgedicht in Nederlandse Gebarentaal

Universiteit Leiden

Jan P

Nonnensteeg

Botanical garden Hortus botanicus Leiden

Universiteit Leiden - Lipsius gebouw

University library Universiteitsbibliotheek Leiden

KITLV

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