Alexander Imig, 中京大学国際教養学部

# ELF WITHOUT ENGLISH

School of International Liberal Studies

"System"-Semantics in World Society

Stand 21.8.2017

# Outline

- **Intro: Paradoxes**

- **Some "Language" considerations**
  - **"Systems"-Semantics in English**
  - **"Grand-theories"**

- **Language functions**
  - **Language regimes (France, USA)**
  - **Education & Language**

- **World Englishes**
  - **Global English**
  - **Superdiversity and Language(S) = ELF**
  - **Semantic of Social Sciences**

- **Discussion: Linguistic Governance**
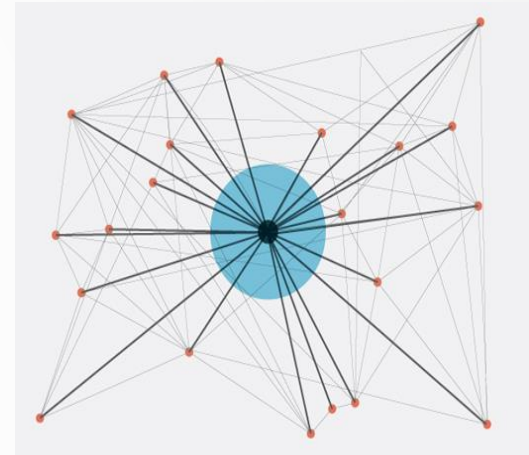
# Introduction: Observations within Englishes

Paradoxes are playing a very important role in the theory of N. Luhmann.
Language is such a Paradox for science. It is a blind spot, because it can't be used simultaneously as tool for description and as a tool, which is
analysing this description. A re-entry is of course possible to process successively or to use different categories: Here 3 categories of language are used:

- English/ELF > World Englishes
- English/other languages > Multilingualism
- actual meaning/potential meanings > Semantics

# Luhmann in English

Luhmann published widely in English himself, a lot of articles, no monographs. He was strongly influenced by american Sociology (T. Parsons) and (multilateral) System theory.
A lot of books of Luhmann have been translated, very early One of them was "Ecologicial Communication" (1989, only three years after the German origninal version). 2012/2013 was one of his main monographs translated as „Theory of Society" (German: „Gesellschaft der Gesellschaft"). Also some of Luhmanns works about functional systems have been made accessible, for "education" (this year, 2017): "Niklas Luhmann, Education as a social system" from Beraldi/Corsi.
But inspite of all this I would claim: The reception of Luhmann in English is stell weak and there is also a ELF-reading of Luhmann needed.
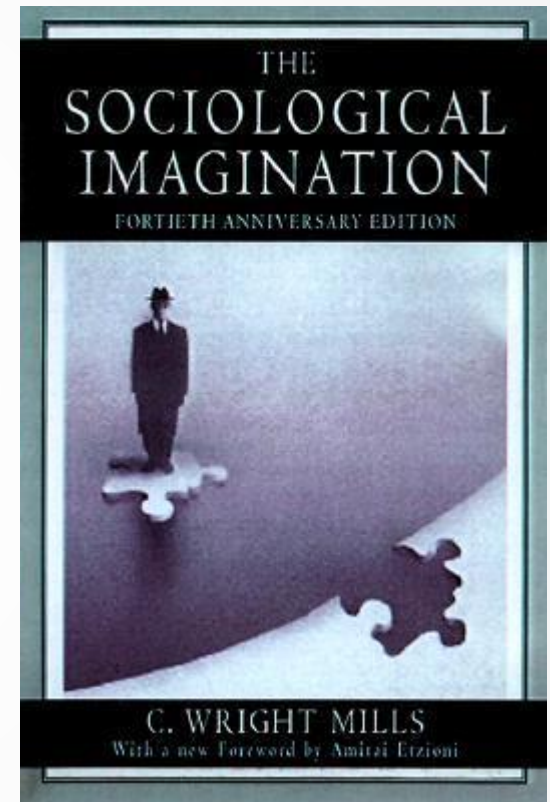
**But would dos it mean: The reception of Luhmanns theoretical approach in English is still weak?**
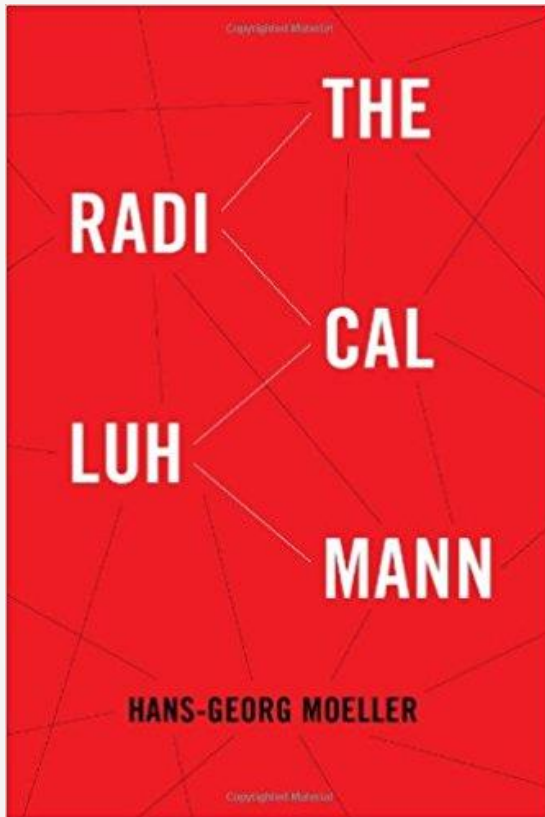
# Grand-theories (1)

- A very influential critique on theories, without direct empirical foundation was the book of C.W. Mills, which was targeting Talcott Parsons. Mills is writing from the viewpoint of critical sociology.

(Brewer, 2007)

- He is claiming that abstract theories are working with empty concepts and that there is no scientific value in abstract grand theories. (see: Wikipedia:"Grand theories", Rasch 2012 [German translation in Luhmann Handbuch]

THE SOCIOLOGICAL IMAGINATION

FORTIETH ANNIVERSARY EDITION

C. WRIGHT MILLS

With a new Foreword by Amitai Etzioni

# Grand-theories (2)

Moeller position towards Luhmanns theory is ambivalent: On one hand he points out the innovative elements of Luhmanns theories, in this sense he is calling Luhmann "radical", but on the other hand, he is talking about the "soporic style"(p.3) of Luhmanns super-theory. He is accusing Luhmann of using an "idiosyncratic vocabulary" (12). In General his approach could be seen as an attempt to convince potential readers to read Luhmann in spite of his difficult language, which is also a part of the Jargon of the German Sociology (see also Clyne 1987)

The most radical part of Luhmanns theory is according to Moeller is the central position of Communication in Luhmanns theory. In short: Society consists of (human) communication.

# Communication & Language

Observing "society" (world society) as communication does not need the concept of "language", which is indeed a good thing, because there are no problems for the theory of social systems to describe superdiverse situations or a world society, where superdiversity is a normal situation (Blommaert 2010). Luhmannian Systemthory gives a description not based on language, but on communication. Language is seen as phenomenon of psychic system(s) and is therefore only the environment of society. (Luhmann 2012/2013, Leydesdorff 1999, Baecker 2007, Gerhards 2010, Imo 2013)
But systems are irritated by Language and my thesis here is, that also some functional systems irritated by language. The reason for this is the role of language for development of national states. This vital role of the language for politics in national states led to language regimes that are still very important in education and in other functional systems.

# The "Language Myth"

- "A postmodern (or postcolonial) approach to language policy, then, suggests we no longer need to maintain the pernicious myth that languages exist. Thus we can start to develop an anti-foundationalist view of language as an emergent property of social interaction and not a prior system tied to ethnicity, territory, birth, or nation. The very notion that languages can be planned, therefore, that we can choose between this language and that, that we can decide to have one, two, three, five, or eleven languages in a language policy becomes highly questionable."

- Pennycook, A. (2006), Postmodernism in Language Policy, in An introduction to Language Policy: Theory and Method, ed by Thomas Ricento, Blackwell, p.67

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# The function systems of (world) Society

| Functional System | Code | Medium | Program | Based on |
|---|---|---|---|---|
| Political System | Government/ Opposition | Power | Ideology | **Language** |
| Economy | Payment/non P | Money | Price | **Numbers (Ns)** |
| Science | true/untrue | truth | Theory | **Language/Ns** |
| Art | Innovative/not | Style | Fashion | **Image/music** |
| Religion | Immanent/ transzendent | faith | Confession | **Language** |
| Legal System | Lawful/unlawf. | norm | law | **Language** |
| Sports | Success/failure | Achievment | goal | **Numbers (Ns)** |
| Education | Placeable/not | Vita | Curriculum | Language |
| Health | Ill/healty | illness | diagnosis | **Language** |
| Mass Media | informative/not | Medium | topic | **Language** |

modified table from Roth/Schütz 2015:14, see also Luhmann 1977

# Development of Language regimes: France

One reason of the "successful" French revolution was a strong Emphasis on one country-one language policy, which suppressed local movements and forced language standardization, against occitan language and other varieties.
(Anderson 1983, Schiffmann 1996)



Republicanism and the use of one language is strongly related (Stichweh 2016:79, Arendt 1963/2011: 36)

# Development of Language regimes: USA

After the "Tea-party" not the state (as in France) but academic circles started with the standardisation oops standardization of American English.  Important for this process was the creation of the Webster Dictionary ("American Dictionary of English Language"), which is now one of the center-varieties of the English languages. Because of the fact, that the USA are states and not one state, there is no official language of the USA. (Schiffman 1996, Schneider 2007)

## "English only" movement and President Trump

D. Trump got into office with the support of nationalists of which the "English only" activists are a part. A lot of the Trump voters were obviously hoping that Trump is changing the international standing of the US to a more nationalistic agenda.

# Education = Language use

- Before the Language regime was established schooling language was often a "classical language" in a written form (Greek, Latin, Sanskrit)

- With the language regimes, that states started to develop standards for the schooling  of its citizens (for Comparative education: Schriewer 2012, for the development of national education regimes Oelkers 2010, about "progressive education" as an international movement [Reformpädagogik, Geschichte einer internationalen Bewegung)

- Therefore a lot of people feel that it is "natural" to use a certain language in a certain territory.

- Segmentation is still an issue, also for System-theory ("methological nationalism" see: Pfeffer/Stichweh 2015, Meyer/Ramirez 2012)

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# English Paradoxes



Phillippson 1996, Canagarajah 1999

# Plurilingualism in Japan



From:
http://teachingtechbox.wordpress.com/2011/04/19/
capturing-english-in-the-japanese-linguistic-landscape/

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# Plurilingualism

Blommert & Rampton (2012): Language and Superdiversity

# GLOBAL

- **Languages are several available, but English is certainly the most global**



The „wikipedia-censored"
logo used in the turkish wikipedia

Although a lot of articles are to be criticized Wikipedia revolutionized knowledge processing. But more than that: As international and Multilingual encyclopaedia it is fostering Knowledge exchange in the English language and through English also in other countries.
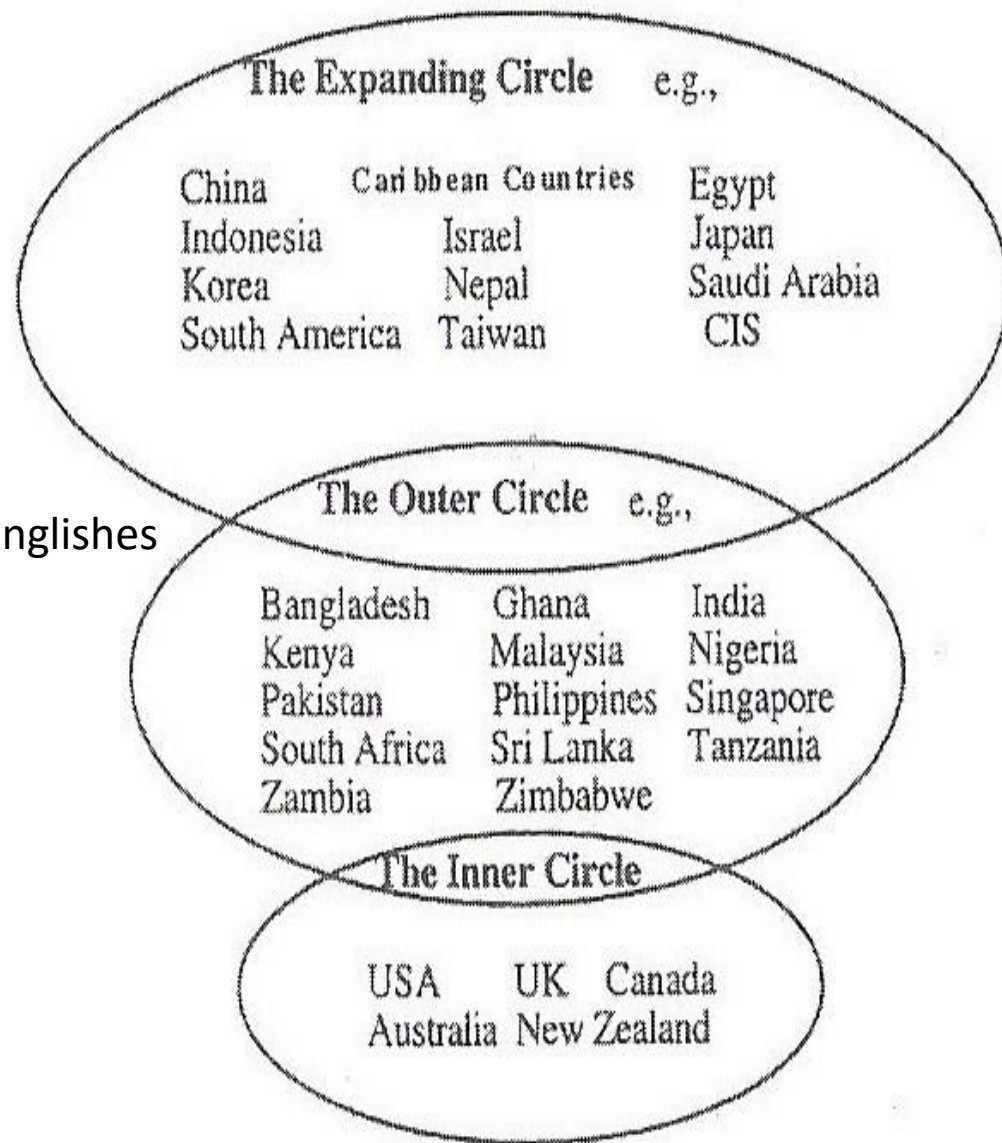
World Englishes

B.B. Kachru, who coined the term World Englishes (ibid 1992, Schneider 2007)

**English is not a monolithic language, as a world language it is also not only belonging to the Inner Circle Countries.**
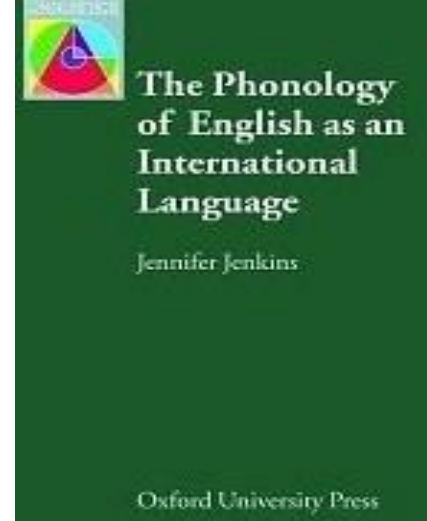
## Three Concentric Circles of Englishes

**The Expanding Circle**   e.g.,

| | | |
|---|---|---|
| China | Caribbean Countries | Egypt |
| Indonesia | Israel | Japan |
| Korea | Nepal | Saudi Arabia |
| South America | Taiwan | CIS |

**The Outer Circle**   e.g.,

| | | |
|---|---|---|
| Bangladesh | Ghana | India |
| Kenya | Malaysia | Nigeria |
| Pakistan | Philippines | Singapore |
| South Africa | Sri Lanka | Tanzania |
| Zambia | Zimbabwe | |

**The Inner Circle**

USA   UK   Canada
Australia   New Zealand

# ELF # English

- **Although ELF is of course an abbreviation for English as Lingua Franca ELF is not English in the sense that it is (only) representing the English inner-circle countries (UK&US)**

- **ELF can be seen as a Global Language not only related to the Inner Circle countries USA and UK.**

- **ELF (Holmes/Dervin 2016)**

- **ELF & LFE (= Lingua franca English, Seidlhofer 2010)**

# First appearance of ELF

The Phonology of English as an International Language

Jennifer Jenkins

Oxford University Press

- Firth 1996, Meierkord 1998

- Jenkins – but **inside** book: used 'ELF/Lingua Franca Core'
            **LFE** developing
 in 20 years?

- Firth – Jenkins, Seidlhofer   'incredibly productive'

   **WEs:  a 'dead paradigm'?**
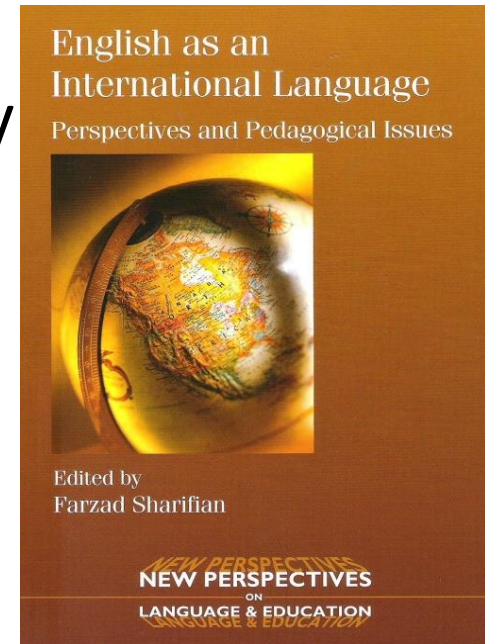
# "new-EIL": NSs need as much as NNSs

**Meta-Cultural Competence**: core element of EIL proficiency
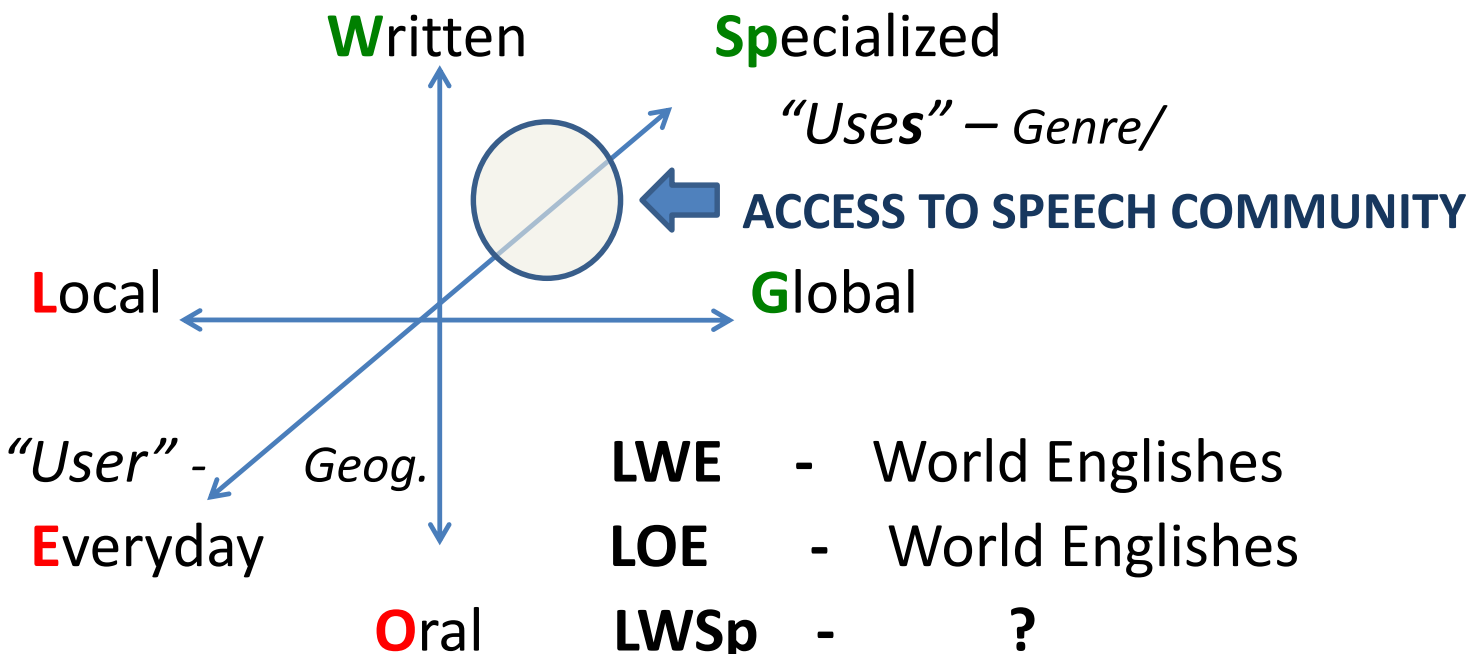
Cultural Conceptualizations
 - 'Conceptual variation awareness'
 - 'Cultural Explication/Clarification'

**Matsuda:** EIL is a function, not a variety

# But 'norms' not a dirty word?: Mahboob

**W**ritten     **Sp**ecialized

*"Use**s**" – Genre/*

**ACCESS TO SPEECH COMMUNITY** ⬅

**L**ocal                    **G**lobal

*"User"* -     *Geog.*

**E**veryday

**O**ral

| | | |
|---|---|---|
| **LWE** | - | World Englishes |
| **LOE** | - | World Englishes |
| **LWSp** | - | **?** |
| **LOSp** | - | **?** |
| **GWE** | - | "Standard Language" (Not Native) |
| **GOE** | - | ELF (English as a *Lingua Franca*) |
| **GWSp** | - | Genre Study, ESP (for specific purposes) |
| **GOSp** | - | Genre, ESP    (law, business, engineering) |

THE UNIVERSITY OF
SYDNEY

# ELF sematics (1)

- ## English words:
    - Policy, Politics, Politic
    - Empire
    - System
    - Culture
    - Discourse

- ## German words:
    - Bildung (often translated as "education")
    - Kultur (Luhmann 1980, German: Gesell.-struktur u. Semantik, Bd. 1:7-71)
    - System
    - Krise (crisis, word of Greek orign, see: Koselleck (2010), Andersen (2013), „Geschichtliche Grundbegriffe")

- ## French words
    - état
    - culture
    - discours

# ELF sematics (2)

- **Arabian orign:**
  - **Hurriya (حرية) = freedom**
  - **Adl (عدل) = justice**
  - **Shura (شورى) = consultation**
  - **Takaful (تكافل) = Solidarity**
  - **Maqasid = Intentions (eg. of the Sharia)**


- **Chinese orign/Japanese: state 国家 (characters composed of country 国 and house/family 家)**
- **System 系・social system 社会体制**
- **Society 社会 (characters composed of 社 = shrine and 会 = meeting)**

In the feudal Japan there was no such thing as society.
Or better: There was no conceptual reflection of Society. (like in Europe before the 17th cent)
(Yanabu 1991, Koselleck 1979/2004)
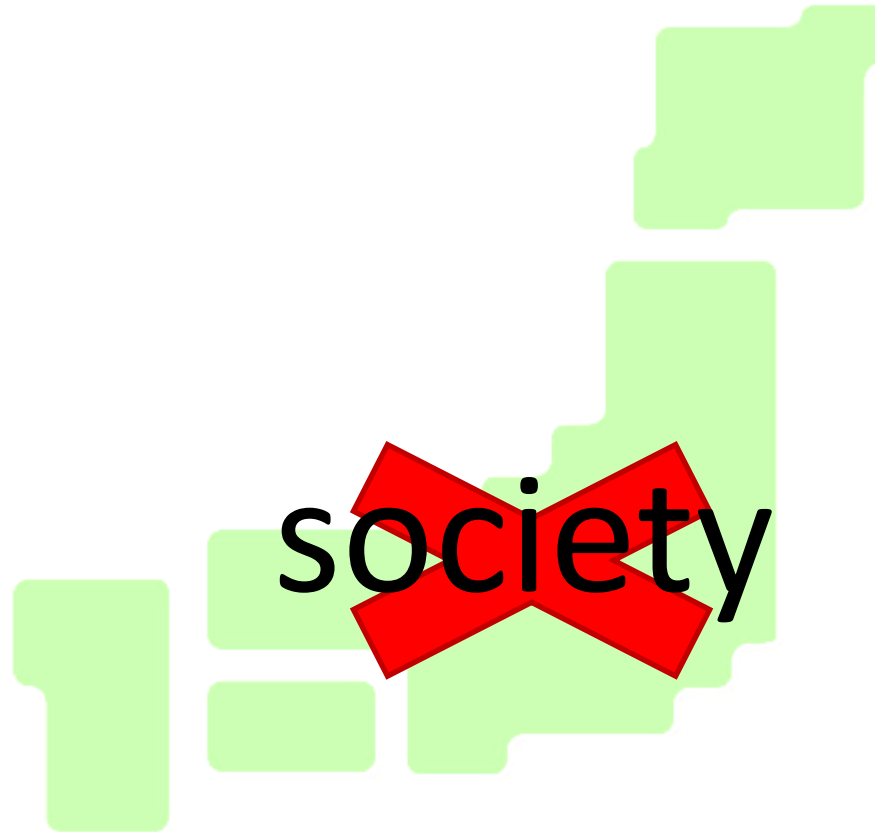
society

No corresponding word was found

対応する言葉がなかった

# From "shrine" and "Meeting" to "**Society**"

「社」 This character means (Shinto-)"shrine"
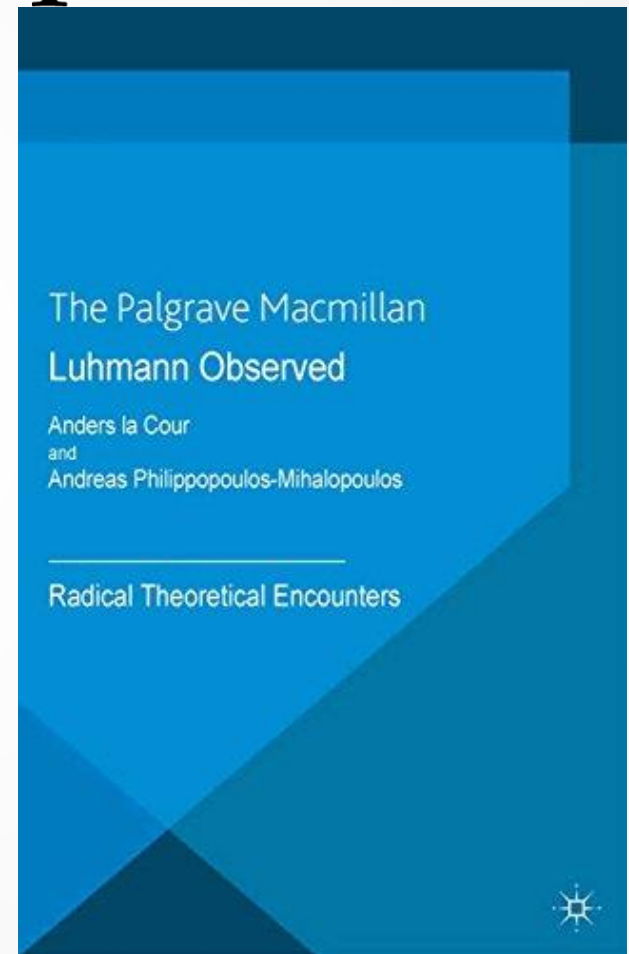
**Together they mean: society**

社会

「会」 This character means "Meeting"

# Luhmann reception

Andersen, N.A. (2013): Luhmann and Koselleck: Conceptual History and the Diagnostics of the Present: "Semantics is defined, therefore, as the stock of generalized forms of differences (for example concepts, ideas, images, and symbols), which can be used in the selection of meaning within the communication systems. In other words, semantics are condensed and repeatable forms of meaning available to communication." (209)

Comments (AI): At least Conceptual history is considered. But conceptual history ("Begriffsgeschichte") was and is an interdisciplinary movement, which is producing several comprehensive enzyclopedias (since the 1970, e.g. "Geschichtliche Grundbegriffe"). Luhmann was part of the movement

The Palgrave Macmillan

Luhmann Observed

Anders la Cour
and
Andreas Philippopoulos-Mihalopoulos

Radical Theoretical Encounters

# Discussion:
## Language & functional systems

- According to Luhmanns theory no functional systems can control the others

- But one functional system (economy) seems to be very dominant

- An observation about functional systems (see table: Roth 2014:24): All functional system (with the exception of economy and partly sports) are based on Language.

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modified table from Roth/Schütz 2015:14, see also Luhmann 1977

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