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Nota di contenuto	Frontmatter -- Contents -- Introduction -- Part I. Setting the stage -- Chapter 1 Investigating "native speaker effects": Toward a new model of analyzing "native speaker" ideologies -- Chapter 2 Toward a "natural" history of the native (standard) speaker -- Part II. Nation-states' designs and people's actions -- Chapter 3 "Native speaker" status on border-crossing: The Okinawan Nikkei diaspora, national language, and heterogeneity -- Chapter 4 The localization of multicultural education and the reproduction of the "native speaker" concept in Japan -- Part III. Standardizing impulses and their subversions -- Chapter 5 Being "multilingual" in a SouthAfrican township: Functioning well with a patchwork of standardized and hybrid languages -- Chapter 6 Social class, linguistic normativity and the authority of the "native Catalan speaker" in Barcelona -- Chapter 7 Uncovering another "native speaker myth": Juxtaposing standardization processes in first and second languages of English-as-a-Second-Language learners -- Part IV. Revisiting "competence" -- Chapter 8 "We don't speak Maya, Spanish or English": Yucatec Maya-speaking

transnationals in California and the social construction of competence
-- Chapter 9 Rethinking the superiority of the native speaker: Toward a relational understanding of power -- Chapter 10 Heterogeneity in linguistic practice, competence and ideology: Language and community on Easter Island -- Chapter 11 Communication as an intersubjective and collaborative activity: When the native/non-native speaker's identity appears in computer-mediated communication -- Part V. Moving forward -- Chapter 12 Towards a critical orientation in second language education -- Backmatter

Sommario/riassunto

"The "native speaker" is often thought of as an ideal language user with "a complete and possibly innate competence in the language" which is perceived as being bounded and fixed to a homogeneous speech community and linked to a nation-state. Despite recent works that challenge its empirical accuracy and theoretical utility, the notion of the "native speaker" is still prevalent today. The Native Speaker Concept shifts the analytical focus from the second language acquisition processes and teaching practices to daily interactions situated in wider sociocultural and political contexts marked by increased global movements of people and multilingual situations. Using an ethnographic approach, the volume critically elucidates the political nature of (not) claiming the "native speaker" status in daily life and the ways the ideology of "native speaker" intersects and articulates, supports, subverts, or complicates various relations of dominance and regimes of standardization. The book offers cases from diverse settings, including classrooms in Japan, a coffee shop in Barcelona, secondary schools in South Africa, a backyard in Rapa Nui (Easter Island), restaurant kitchens, a high school administrator's office, a college classroom in the United States, and the Internet. It also offers a genealogy of the notion of the "native speaker" from the time of the Roman Empire. Employing linguistic, anthropological and educational theories, the volume speaks not only to the analyses of language use and language policy, planning, and teaching, but also to the investigation of wider effects of language ideology on relations of dominance, and institutional and discursive practices."--Publisher.
