

ROM1(2)B133 Minority Languages in Europe

Various minoritizations (1)

dott. Giorgio Cadorini, Ph.D.

Giorgio Cadorini

giorgio@cadorini.org

Masaryk

university

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Etymology 2

minoritized

I did not find the word in no vocabulary, but Wikipedia has the article *Minoritized language* and you find it in many scientific papers. The situation for the corresponding terms is for the other European languages almost the same.

In the following I will give you the data I was able to collect, but the etymology is not complete.

Etymology 2

minoritized

In the 70s of the 20th century, the French philosophers **Michel Foucault** and **Gilles Deleuze** started to use the French equivalent *minorisé* as a rebellion to the idea that certain behaviours, although common to many people, are not normal and therefore they can be discriminated by the political power.

The concept of *minorització* was applied in the 80s to sociolinguistics by the Catalan linguist **Lluís Aracil** and spread in many other European languages.

(Deleuze was inspired also by a reflection of Franz Kafka.)

Two books

ARACIL, Lluís. *Papers de sociolingüística*. Barcelona: La Magrana, 1982; 1986, 2a ed., rev. i aug.

ARACIL, Lluís. *Dir la realitat*. Barcelona: Edicions Països Catalans, 1983.

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The language marks very strongly that someone is a member of the **community**, both for other fellows and for not members. It distinguishes native members from new members. It gives informations about the membership in subcommunities: the population of a specific town, a social rank inside the town, a specific generation, etc..

Since the Romantic era (1789–1830) the idea of language as a fundamental component of the **nation** identity spread in Europe, together with the idea that each nation needs its own **state** in order to fully express itself.

Variety in the community

A community is made of various individuals. Inside a community you find subcommunities. The same individual can be a member of more subcommunities.

Example: in the community of the inhabitants of Brno you can be a member of the subcommunity of the women and a member of the subcommunity of the students.

A subcommunity can be part of more communities.

Example: you can be at the same time an inhabitant of Brno and of Minsk and at a same time a member of the subcommunity of the women.

Variety and conflict

In a community, individuals have not equal rights and it applies between different subcommunities too.

The variety of individuals and subcommunities is useful for the community. The variety causes difficulties too.

Two sexes forming two subcommunities can cause that in a public building you must build more WC rooms.

The disparity of rights too is useful for the community and it can cause difficulties. The main difficulty is that disparity causes conflicts between individuals and between subcommunities.

We all take variety, disparity and conflict in our community for natural. Usually we are not conscious of them, they are not disturbing us.

Variety and control

There are different strategies to keep the conflicts in a community under control. The rulers of the community must keep them under control, in order to keep their own position.

The control of the rulers on the subcommunities where they are not members is limited. In that case their interest in control is perceived by the members as an illegitimate pressure from outside the subcommunity.

No woman has been rector of our university, so rectors had no access to conversations going on in WC for women. A camera or even a microphone will never there been admitted.