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4   Ethnolinguistic Orientation and Language Variation:

5   Measuring and Archiving

6   Ethnolinguistic Vitality, Attitudes and Identity

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17   Abstract

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19   Sociolinguists and social psychologists have long been interested in how language variation is

20   associated with social psychological variables, including people's beliefs about and attitudes

21   towards languages and their speakers, as well as their feelings of affiliation with their own

22   ethnolinguisic group, and there is a growing interest in archiving such information along with

23   sociolinguistic data for use by other researchers. With this end in mind, we suggest some brief,

24   quantitative indices that might be appropriate and useful for documenting social psychological

25   variables for contemporary and future purposes.   The first construct considered is

26   ethnolinguistic vitality, which refers to those characteristics that make a language group likely

27   to behave as an active collective entity in language contact situations. The second is language

28   attitudes, which refers to the feelings and beliefs that people hold with regards to their own

29   and others' languages and the associated language community/ies. The third is ethnolinguistic

30   identity, which refers to the manner and extent to which individuals define themselves as

31   members of an ethnolinguistic group. Although we maintain that more extensive, detailed

32   coding should be included in sociolinguistic archives, we suggest that these three sets of indices

33   should be minimally included in an assessment battery to assess a speaker's ethnolinguistic

34   orientation.

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1.   Introduction

For many reasons, sociolinguists, social psychologists, and other social scientists interested in language variation have become increasingly concerned about improving the accessibility and longevity of their research data.   There are several good reasons for archiving social and linguistic data, including the possibility of reanalyzing and/or extending the analyses of data in published reports; replicating important findings to determine their consistency across diverse social contexts; and facilitating systematic reviews and meta-analyses of existing studies. As well, in order to examine the temporal dynamics of socio-cultural and linguistic changes, data must necessarily be archived for use in longitudinal and repeated cross-sectional studies. Perhaps in recognition of such potentially useful research purposes, there has arisen some institutional pressure to archive data, as outlined in the policies of research funding agencies, including the U.S. National Science Foundation and the Social Sciences and Humanities Research Council of Canada. As discussed in the introduction to this issue, their guidelines stipulate that the data collected with funds from these organizations should be made available to researchers other than those who collected the data.

This paper discusses the kinds of variables that researchers might consider including if they wish to create or use corpora that are annotated for ethnolinguistic orientation, including speakers' beliefs, attitudes and identities vis-à-vis their own and other language communities. It is a challenge to record these aspects of ethnicity in a manner that captures their varied distribution in a community and their dynamics over time. As Hall-Lew and Wong (this issue) point out, participants do not necessarily define constructs in a manner similar the researcher,

58   and so the researcher must clarify the participants' meaning[i]. Moreover, these socio-

59   psychological phenomena are neither constant nor homogenous within a group, and every

60   speaker may have multiple, variable beliefs, attitudes and identities which are intersecting and

61   potentially negotiated throughout a given recording. Ideally we would use the most extensive

62   and detailed coding possible to "justify any use of broad labels, to recognize that speakers will

63   differ in their orientation to those labels, and to recognize that one speaker's orientation may

64   shift over the course of a single interaction" (Hall-Lew & Wong, this issue: 16). Tagliamonte

65   (this issue) provides an overview of just how wide ranging the contextual information necessary

66   for predicting language behavior could be.

67   We take the perspective that more information is better than less, and indeed

68   necessary, but we still need to specify what must be minimally included in our corpora. This is

69   important because there may be limits to the capacity of an archive, and even if not, there are

70   likely limits to the amount of information that any given researcher can synthesize. Moreover,

71   even with extensive coding, it is not always possible to forecast everything that might be

72   relevant to other researchers. Thus, we must decide on some variables that are likely to be of

73   broad interest over a long period of time, and develop "observation-level metadata, [including]

74   standard names and definitions for a wide variety of demographic and situational factors,

75   standardized ways of expressing the possible values for those factors and standardized formats

76   for encoding the association of factors with values" (Simons, this issue: 5). We recognize that a

77   minimal set of indices is necessarily reductive, but all analysis of data derived from natural

78   speech samples requires abstracting from the original speech event, such that some

79   information is lost in the process (Kendall, 2008). This is particularly true of quantitative data

80   coding, in which beliefs, attitudes, and identities are cast as a restricted set of statements or

81   categories with which participants agree or disagree on some numeric scale. Nonetheless, we

82   focus our discussion on quantitative indices of beliefs, attitudes and identities because they can

83   concisely document variables of interest and they lend themselves well to statistical analysis,

84   two qualities that might be useful in comparative studies. As Soukup (2012) points out, the

85   kinds of generalities that quantitative data analyses provide can be useful as long as

86   constructionist considerations are taken into account. We hold the optimistic assumption that

87   after at least 40 years of studying language variation and its link to socio-psychological

88   variables, scholars have established some shared understanding of what might be important

89   themes that will likely to continue to be of interest in the longer run. We also expect that the

90   information provided by these few, brief indices would be supplemented by other information,

91   both qualitative and quantitative (in the spirit of "maximal coding"; Hall-Lew and Wong, this

92   issue: 7) and by the original research reports where an extended discussion of the data can be

93   found. Where possible new and original research reports could be further supplemented by

94   discussions with the original researcher(s) to better understand the intent and context in which

95   the data were collected. This triangulation would help to situate analysts' formal categories and

96   explanations in more specific situated practices.

97   Figure 1 portrays three constructs that social scientists have used to analyze the relation

98   between speakers' social psychological world and language behavior. We refer to this

99   combination of loosely interrelated variables as a speaker's ethnolinguistic orientation, that is,

100   the degree to which a speaker references, is influenced by, and actively engages in a particular

101   ethnolinguistic group (cf. Nagy et al, in press). Ethnolinguistic orientation includes multiple

102   aspects, such as beliefs, attitudes, values, and behaviours, and we will focus specifically on

103   beliefs regarding a group's ethnolinguistic vitality, language attitudes, and ethnolinguistic

104   identity. Each of these categories of variables has received considerable research attention

105   over the past 4 decades because they are hypothesized to be important predictors of language

106   behaviour.

107   Figure 1: The Ethnolinguistic Orientation-Language Use Triangle

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112   2.   Subjective ethnolinguistic vitality

113   Ethnolinguistic vitality (ELV) was developed by Giles, Bourhis and Taylor (1977) as a framework

114   to systematically describe the socio-structural relations between language groups in contact,

115   and to explain how this socio-structural context is related to language behavior (Johnson, Giles,

116   & Bourhis, 1983; Harwood, Giles, and Bourhis, 1994). ELV is defined as "that which makes a

117   group likely to behave as a distinctive and active collective entity in an intergroup situation"

118   (Giles et al., 1997, p. 308). In order for a language group to survive and actively thrive, it must

119   have strength across three facets. First, it must have strong demographic representation, in

120   terms of the number of speakers, the direction and rate of change in those numbers (e.g.,

121   births, migration, exogamy), and the distribution of speakers in a territory. Second, it must

122   evidence high status, economically, historically and socio-politically, both within and outside

123   the territory. Third, it must have formal and informal institutionalized support, in education,

124   government, industry, religion, mass media, and other sociocultural institutions. Reasonably

125   objective indices of these aspects of ELV can be obtained through archival and ethnographic

126   work (e.g., censuses, media analyses, policy reviews, etc.; see Kindell and Lewis, 2000, and

127   McEntee-Atalianis, 2011, for in-depth discussions of ELV assessment).

128   Johnson, Giles and Bourhis (1983) argued that subjective perceptions of ethnolinguistic

129   vitality (SELV) mediate the relation between objective ELV and communicative competence and

130   language use, and ultimately language loss, maintenance and acquisition. They developed the

131   Subjective Vitality Questionnaire (SVQ) to assess perceptions of the three components

132   proposed by Giles et al. (1977). In general, the internal consistency of the SVQ items are high,

133   suggesting that the items tap a common construct. Attempts to validate the distinctiveness of

134   the status, institutional support, and demographic representation, however, indicate that

135   subjective perceptions do not correspond neatly with the theoretical distinction between these

136   three factors. Some have found support for one or two of these dimensions, and/or found that

137   additional dimensions were necessary (e.g., Giles, Rosenthal, and Young, 1985; Currie and

138   Hogg, 1994; Kraemer, Olshtain, and Badier, 1994, Allard and Landry, 1984, 1994; Clément 1986;

139   Hogg, D'Agata, and Abrams, 1989). In an effort to provide a "definitive" study to validate the

140   SVQ, Abrams, Barker and Giles (2009) examined Asian American, African American and Hispanic

141   Americans' perceptions of the vitality of Caucasians, African Americans and Hispanic Americans

142   in the United States. They found that the hypothesized three-factor structure could not be

143   confirmed, as many items did not define their hypothesized dimension or defined multiple

144   dimensions. They concluded that "these SVQ items were not measuring discrete latent

145   variables but essentially provided a unidimensional measure of overall vitality perceptions" (p.

146   65).

147   Given that this popular measure of SVQ seems to assess speakers' general sense of

148   vitality, and keeping in mind the present goal of identifying a brief but valid measure for SELV

149   beliefs, one might wonder if a smaller set of items could adequately assess SVQ. Abrams and

150   her colleagues (2009, p. 155) report that two items "may well hold the key to obtaining an

151   overall sense of perceptions of group vitality". These highly intercorrelated items asked about

152   the perceptions of group strength in the present and in the future, and correspond to items

153   developed by Bourhis et al. (1981) for their Australian study that originally stated "How strong

154   and active do you feel the following groups are in Melbourne" (p. 154) and "How strong and

155   active do you feel the following groups will be 20 to 30 years from now?" (p. 155). This finding

156   would suggest that a brief index of subjective ELV should at least include these two items

157   (adapted to the appropriate ethnolinguistic context).

158   There are two additional points to keep in mind. First, the original version of the SVQ

159   queried participants' perceptions of a targeted ethnolinguistic group (usually the participant's

160   heritage group) and another relevant ethnolinguistic group (often one of higher vitality).

161   Because participants must consider both groups together, the information gleaned from this

162   instrument is inherently relative; it tells us the vitality of one group compared to another. It

163   would seem that such a format would make more salient any intergroup issues between the

164   two groups. If only the target group were assessed or if the groups were assessed separately,

165   respondents might be less likely to reflect on the groups' relative vitality. In other words, the

166   comparative perspective used in the SVQ might prime intergroup concerns, such as

167   competitiveness or threat. It might be, then, that different assessment approaches result in

168   different relations between SELV and other variables. If SELV indices are recorded separately

169   for each group (ideally the ingroup language before other languages; see Wänke and Schwarz,

170   1997; Schwarz, 2014 for a discussion of order effects), then it would possible to examine each

171   group separately or to derive a difference or ratio score to index the vitality of one group vis-à-

172   vis the other group, as best suits the research purposes. However researchers decide to

173   proceed, they need to be clear about the how this index was presented to participants.

174   A second point is that the relation between ELV and language behavior are posited to be

175   indirect and/or supported by a number of other factors. A variety of mediators and moderators

176   of this relation have been forwarded, including the individual's network of linguistic contacts

177   (Allard and Landry, 1994), identification (Hogg and Rigoli, 1996), dissonance or perceived threat

178   between groups (Ehala, 2011), motivation (Karan, 2000, 2011), and the extent to which

179   language choices are self-determined (Landry, Allard and Deveau, 2007), among others. In one

180   of the more elaborated models of the relations between ethnolinguistic vitality and language

181   behavior, Allard and Landry (1986, 1994) claim that objective indicators of ELV are linked to

182   SELV beliefs through each person's network of linguistic contacts. One's network is also argued

183   to be the most proximal predictor of language competence and use. Support for these claims

184   has been mixed. For example, Hogg and Rigoli (1996) found the network of linguistic contacts

185   did not predict language behaviour, but societal-level indices of language support (e.g.,

186   education, mass media) and identification did. Vincze and Harwood (2013) found that a

187   person's network is an important mediator of objective and subjective ELV only in localities

188   where the ethnolinguistic ingroup is the local majority. They suggest that, in minority contexts,

189   the ingroup network is not relevant because people are well aware of the outgroup's higher

190   status. In sum, although each of these variables is assumed to be important, it is not altogether

191   clear how they relate to each other in a broader system.

192   Other variables have been suggested to be important in such an analysis. Ehala (2010)

193   maintains that the ability of a language group to sustain itself depends not only on members'

194   assessments of their group's status relative to other groups, but also on their perceptions of

195   discordance between groups, the openness of their social networks to people outside their

196   ingroup, and their commitment to the heritage language. Karan (2000, 2011) argues that

197   people's language choices are affected not only by their SELV perceptions, but also by their

198   motives to use styles that will best serve their personal interests. In a recent revision of their

199   model, Landry et al. (2007, 2013) suggest that group members' SELV combined with a strong

200   political consciousness and the sense that they are the agents of their language choices predict

201   ethnolinguistic identity. In turn, SELV, identity, and the feelings that one is autonomous,

202   competent and connected with members of an ethnolinguistic group predict the motivation to

203   use that language and linguistic competencies, and ultimately language use. If a researcher

204   were interested in understanding how these variables (and others) and their interrelations

205   develop over time, it would be necessary to assess these diverse variables. However, if the

206   researcher's main objective in compiling ELV indices is the descriptive documentation of the

207   sociostructural context within which speech samples are taken, it might be sufficient to assess a

208   brief index of the participants' SELV for all relevant groups, along with some objective ELV

209   indices (including census data on the distribution of a target language communities in a

210   particular area, etc.).

211   3.   Language attitudes

212   Language attitudes refer to positive or negative evaluations of a language and/or its speaker.

213   For over 60 years, sociolinguists and social psychologists have been trying to understand why

214   and how people judge speech styles and speakers, and the conditions and processes by which

215   attitudes predict language behavior. Beginning with Lambert, Hodgson, Gardner and

216   Fillenbaum's (1960) matched guise study, the general premise of this research has been that

217   speech styles elicit cognitive representations of particular social groups which in turn lead to

218   particular kinds of stereotyped judgments (Ryan, Hewstone and Giles, 1984; Giles and Billings

219   2004). Ryan and Giles (1982) posited that evaluations can be made along at least two

220   dimensions, status and solidarity; these two dimensions have long been suggested to be the

221   primary dimensions of interpersonal relations (Brown, 1965; cited in Bradac, 1990; see also

222   Fiske, Cuddy and Glick, 2007)[ii]. Status refers to characteristics such as intelligence, confidence

223   and ambition. Solidarity refers to social attractiveness traits that include friendliness, sociability

224   and likeability. An evaluator might perceive a group to be high (or low) on both dimensions, or

225   high on one dimension but not the other.

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227   There is some ambiguity about the sociostructural circumstances that predict patterns of

228   attitudes. Generally, majority groups with high socioeconomic status and urban speech styles

229   are regarded as having greater status by both members of the majority and minority groups.

230   The conditions precipitating solidarity judgments are less clear. In their review, Bourhis and

231   Maass (2005, p. 1590) claimed that "the general findings from a large number of language

232   stereotype studies … show that the in-group accent or language variety is evaluated more

233   favourably on solidarity dimensions, while the out-group speech variety is upgraded on status

234   traits if the out-group accent or language is used by a ruling elite or dominant majority".

235   Elsewhere, Giles and Marlow (2011, p. 166) maintain that "those who speak nonstandard

236   varieties are upgraded on traits of social attractiveness (or benevolence) and hence viewed as

237   more friendly, generous, and likeable than their standard speaking counterparts". A recent

238   meta-analysis of twenty studies done by Fuertes, Gottdiener, Martin, Gilbert, and Giles (2012)

239   found that while standard-accented speakers are rated higher on solidarity than nonstandard-

240   accented speakers overall, a number of studies found the opposite pattern, where

241   nonstandard-accented speakers are rated higher in solidarity. Hence, it is would seem that

242   either the ingroup or the lower status group could be perceived more positively on solidarity

243   traits (than the outgroup or the majority group, respectively).

244   Clearly more work is needed to specify the conditions that lead to different attitudinal

245   patterns. In their early writings, Ryan, Giles and Sebastian (1982) suggested that two

246   sociostructural determinants underlay the development and expression of language attitudes,

247   including standardization (i.e. "a set of norms defining correct usage has been codified and

248   accepted within a speech community"; p. 3) and vitality (i.e, "the number and importance of

249   the functions served by the variety"; p. 4). Elsewhere, Cargile and Giles (1998) suggested that

250   the degree of competitiveness between groups with relatively equal status might predict

251   whether groups are down-graded on solidarity items. Perhaps future analysts will find some

252   utility in the Stereotype Content Model (SCM) proposed by Fiske, Cuddy, Glick and Xu (2002).

253   Similar to the dimensions of status and solidarity, the SCM differentiates between dimensions

254   concerning the attitude target's competence (e.g., intelligent, competent, capable, efficient,

255   skillful and confident) and warmth (e.g., tolerant, warm, good natured, sincere, friendly, well-

256   intentioned, trustworthy). They present evidence that competence is predicted by the status of

257   the group under consideration (similar to notions of vitality), and warmth by the degree of

258   intergroup competitiveness (similar to Cargile and Giles' (1998) proposal and Ehala's (2010)

259   notion of discordance).

260   In sum, language attitudes are theorized to play a central role in how people interact with

261   speakers of other language varieties[iii]. Attitudes can be assessed through questionnaire and

262   interview survey methods, through matched or verbal guise experimental techniques, or

263   through ethnographic and archival studies, and it would seem possible in all of these

264   approaches to note participants' evaluations of the competence and warmth of the target

265   language groups. (See Garrett, 2010; Giles and Rakic, in press, for review). In addition to these

266   two minimal assessments of attitudes towards a language group, researchers might consider

267   including some of the sociostructural dimensions discussed with regards to SELV, including

268   assessments of participants' perceptions of the groups' status (i.e., SELV) and competitiveness

269   (i.e. the perceptions that the group does not challenge the status quo nor contribute to

270   intergroup discordance), because these might usefully predict how warm and competent

271   members of a language group are perceived to be.

272 4. Ethnolinguistic identity

273   The third point of the ethnolinguistic orientation triangle is ethnolinguistic identity, which refers

274   to people's thoughts and feelings about their membership in a group that is defined in terms of

275   a shared ethnolinguistic background. In their comprehensive review of the psychological

276   research on collective identity, Ashmore, Deaux and McLaughlin-Volpe (2004) concluded that

277   identity is a multi-faceted phenomenon, including self-categorization, self- and collective

278   evaluation, importance or centrality of the identity to the self, feelings of attachment to the

279   identity and/or group and a sense of interdependence among group members, social

280   embeddedness, considerations of its content and meaning, and behavioral involvement. For

281   the purposes of the present discussion of what facets of identity might be most important to

282   document for archival purposes, I will only focus on aspects that were developed with language

283   and communication processes in mind. (See Noels (in press) for an extended discussion of

284   psychological approaches to ethnolinguistic identity and possible links with language use and

285   variation.)

286   The notion of identity that is the basis of many prominent social psychological theories

287   of language behaviour, including Communication Accommodation Theory and Ethnolinguistic

288   Identity Theory (Sachdev, Giles and Pauwels, 2012; Giles and Gasiorek, in press), is based on

289   social identity theory. Tajfel (1981, p. 255) defines social identity as "that part of the

290   individuals' self-concept that derives from their knowledge of their membership of a social

291   group (or groups) together with the value and emotional significance of that membership".

292   This definition is reflected in social identity indices such as Cameron's (2004) instrument, which

293   assesses (1) the centrality or importance of the identity to one's sense of self (e.g., "I often

294   think about the fact that I am a member of my ethnic group"); (2) affect, or one's sense of

295   esteem associated with this membership (e.g., "Generally, I feel good when I think about myself

296   as a member of my ethnic group"); and (3) ingroup ties or a sense of connectedness to the

297   ethnic group (e.g., "I have a lot in common with other members of my ethnic group"). Most

298   studies of the relation between ethnolinguistic identity and language behavior do not

299   differentiate between the components described by Cameron; many focus on identity

300   centrality (termed "strength", "importance", or "salience", etc.) or combine various aspects

301   together (e.g., Kang and Kim, 2012). We suggest that researchers assess all three aspects

302   separately, as they are not always strongly intercorrelated (e.g., although an identity may be

303   salient, it may not be associated with positive esteem; see Gluszek and Dovidio, 2010; Jaspal

304   and Sitaridou, 2013), and more importantly from a sociolinguistic perspective, the dimensions

305   may be differentially related to language behavior. For instance, Gatbonton, Trofimovich and

306   Segalowitz (2011; see also Gatbonton and Trofimovich, 2008) found that Québec

307   Francophones' sense of affiliation with their heritage ethnolinguistic group was correlated

308   negatively with indexical aspects of English pronunciation. This finding was strongest with

309   regards to politicized aspects of ethnic affiliation but weaker for aspects of affiliation that were

310   operationalized in a manner similar to centrality and affect (which they termed "core ethnic

311   affiliation").

312   Although social identity theory has had a significant impact on the way in which social

313   scientists conceptualize the relation between identity and language, there are some limitations

314   to this perspective that become evident when one considers how other psychologists have

315   construed identity. First, this type of measure usually focuses just on ingroup identity, that is,

316   the thoughts and feelings pertaining (usually) to the ancestral or heritage ethnolinguistic group.

317   But psychologists interested in acculturation, that is, the process of cultural change that takes

318   place when two or more cultural groups come into continuous first-hand contact, emphasize

319   that we must consider not only allegiances with the heritage group, but also with any other

320   relevant cultural group. Thus, a person might identify with only their heritage group (termed

321   "separation"; Sam and Berry, 2010) or only with the other relevant group (termed

322   "assimilation"), and we might expect that these monocultural identity profiles might be linked

323   to relatively exclusive use of the language associated with that group. Alternatively, one might

324   identify as a member of both groups (termed "integration"). A fourth profile, in which people

325   disidentify with both relevant ethnic groups (termed "deculturation" or "marginalization").

326   These acculturation profiles have been linked to language behaviour; for instance, Montaruli

327   and her colleagues (2011) found that people with an integrated profile were more proficient in

328   both languages. The important point is that as several papers in this volume demonstrate)

329   ethnolinguistic identities are not unitary, and we can identify to greater or lesser degrees with

330   various relevant ethnolinguistic groups.

331   A second limitation of an identity measure such as Cameron's (2004) is that it taps a

332   generalized sense of ethnolinguistic identity that may not be consistent with the experience of

333   people on a day-to-day basis. Although we can articulate an overarching sense of our affiliation

334   with different groups, social constructionists remind us that identities are negotiated in each of

335   our social encounters, and hence our feelings of ethnolinguistic identification can vary

336   depending on who we are with, where we are, what we are doing, and so on. Given that social

337   situations and identities are inherently linked, Clément and Noels (1992) proposed a situated

338   ethnolinguistic identity model, which posits that identification with the heritage group and

339   other relevant ethnolinguistic groups (often the majority group) varies depending upon the

340   situation (cf. Hymes, 1974; Brown & Fraser, 1979). Accordingly, Clément and Noels maintain

341   identities should be measured with reference to the most common situational domains that

342   individuals encounter. Based on responses to open-ended survey questions and focus groups in

343   which people described their daily activities, a taxonomy of situations was developed in terms

344   of where people were, who they were with, and what activity they were doing or talking about

345   (Côté and Clément, 1994; Noels et al., 2014). The most commonly reported situational domains

346   across students and non-student samples were family, friends, school/work, and community,

347   although others were also evident (e.g., religion, leisure). These four situational domains

348   represent two relatively personal domains and two relatively public domains. It is perhaps not

349   surprising that the heritage language tends to be spoken in situations involving the family than

350   in more public domains (Yip and Fuligni, 2002), given that there is usually less opportunity for

351   interaction with members of other ethnolinguistic groups among family members that in other

352   situations. This difference is relevant for identity because acculturative changes in identity are

353   hypothesized to begin in situations where there is greater opportunity for intercultural

354   interaction, and eventually penetrate more intimate settings. Moreover, some research

355   indicates that ethnolinguistic vitality can moderate this pattern, such that acculturative shifts in

356   identity in the private domains are more evident for lower vitality groups than higher vitality

357   groups (Clément and Noels, 1992).

358   These considerations suggest that documenting ethnolinguistic identity requires

359   assessments of general identification with the heritage ethnolinguistic group and other relevant

360   ethnolinguistic groups. It also suggests that the researcher should index these identities across

361   situational domains that are relevant for the people under investigation and appropriate for the

362   analytical purposes of the researcher (perhaps corresponding with individual networks for

363   linguistic contacts; Allard and Landry, 1994).

364   5. Conclusion

365   In this paper, we have considered three social psychological constructs that reflect people's

366   ethnolinguistic orientation, including SELV, language attitudes, and ethnolinguistic identity. We

367   have suggested some brief indices by which these constructs might be measured and archived

368   for use in future examinations of sociolinguistic data, whether cross-sectionally or

369   longitudinally. There are certainly other measurement issues that merit consideration, including

370   appropriate labelling of ethnolinguistic groups (Hall-Lew and Wong, this issue); the scaling of

371   numeric indices (Schwarz, 2014); the influence of the ethnicity of the interviewer and the

372   language of the questionnaire (Tagliamonte, this issue; Noels, 2013), among many other

373   concerns. We've restricted this discussion to delimiting a minimal set of social psychological

374   constructs that we anticipate will continue to be of interest in future research. We reiterate

375   our earlier comment, that our suggestions for minimal indices of social psychological constructs

376   would be enhanced by a more detailed encoding of social information, careful cross-

377   referencing, and access to already-published works based on the corpus to be studied. We

378   hope that this presentation will contribute to the larger discussion of how to make the most of

379   archived sociolinguistic information.

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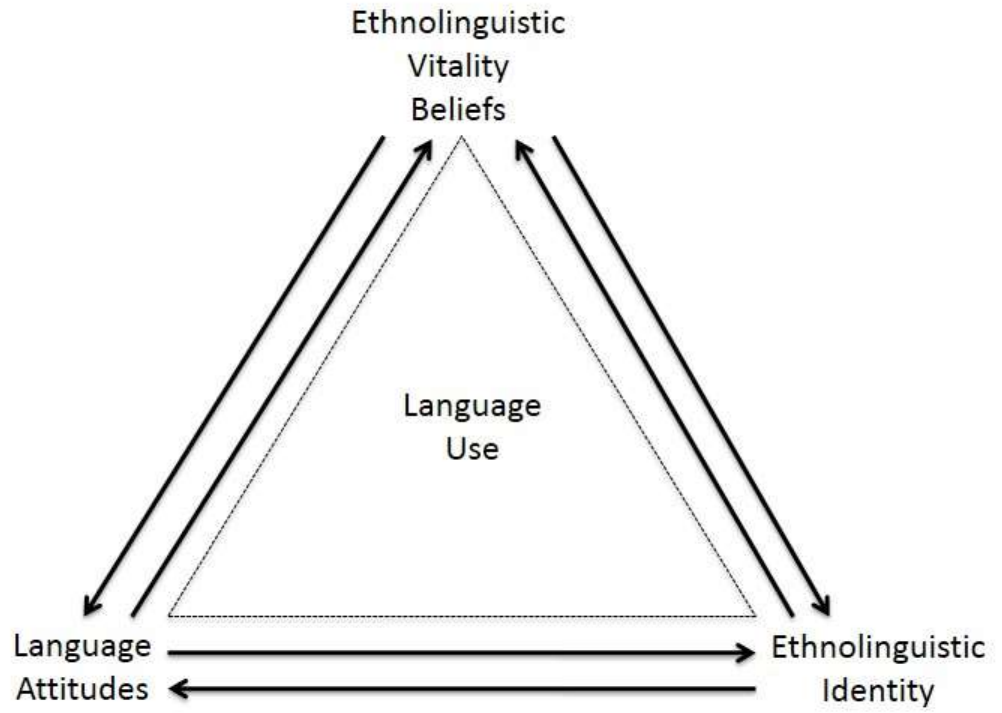
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542 *6. Subjective ethnolinguistic vitality*

543   *Ethnolinguistic vitality (ELV) was developed…*

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545   Endnotes

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[i] An example of the difficulty in defining terms comes from a consideration of the term "ethnic".

Among many other possibilities, ethnicity could be defined in terms of ancestry, language,

national origin, religion, cultural practices and traditions, and so on. Just as scholars vary in

their understanding (particularly for such a topic, which is of interest to researchers across

many disciplines), so to do lay people. It is thus important that scholars make clear their own

definitions and the meanings of the terms for their participants. For the present purpose we

use the term ethnolinguistic group to refer to a group of people who share a common cultural

ancestry and language. When referring to the work of other scholars, we use the term they

employ or is most commonly employed in that subdiscipline (e.g., "ethnic" or "cultural").

[ii] A third dimension, dynamism, is occasionally reported (see Mulac, 1975; Zahn and Hopper,

1985). This dimension refers to the energy, activity, strength and aggressiveness of the

language and/or its speakers. Because it is not assessed as consistently as the status and

solidarity dimensions, it is not discussed further here.

[iii] A caveat is in order here: researchers should ascertain that their participants can correctly

identify the speaker's speech style. If speakers are unable to judge or misjudge the variety,

they may rely on general stereotypes of the "foreigner" or stereotypes of an unintended

ethnolinguistic group to make their judgments (Cargile and Giles, 1998; Lindemann, 2003;

Roberts, 2013).